

ANALYSIS OF THE CODE OF MENU.

(Continued from p. 48.)

THE fourth chapter of the code is "on Economics, and Private Morals:" such is the title, but it is far from being an accurate index to the contents and character of this portion of the work. A great part is occupied with tedious directions for the reading of the *Véda*, comprising details which are either superfluous, frivolous, or indelicate. This whole chapter is, with few exceptions, a farrago of nonsense; the mental energies of the writer (if it be really the product of the same pen as the first chapter) seems to have slumbered in its composition; some words in it appear to be used merely for the sake of a jingle or pun which they discover in the original, and which, having no real connexion with the sense, grievously offend the understanding. This portion of the code might be expunged without much inconvenience, since all or nearly all its material provisions may be found in other parts.

The chapter begins by ordaining (as had been done before) that a Bráhmén, after leaving his preceptor, should become a married housekeeper, and live without, or with the least possible, injury to animated beings, by irreproachable occupations peculiar to his class: service for hire, which is termed *dog-living*, he must by all means avoid. A disquisition on the comparative advantages of the different modes of legal occupation is closed with this just sentiment: "Let him, if he seek happiness, be firm in perfect content, and check all desire of acquiring more than he possesses; for happiness has its root in content, and discontent is the root of misery."

Of the duties which conduce to fame, length of life and beatitude, the chief is reading the *Véda*, and those *nigamas* which are explanatory of the *Véda*. Then follow directions for the other duties, namely, the five great sacraments, already described.

The rites of hospitality are duly enjoined: "let him take care, to the utmost of his power, that no guest sojourn in his house unhonoured with a seat, with food, with a bed, with water, with esculent roots, and with fruit." Such as do forbidden acts, such as subsist like cats (craftily), such as oppugn or believe not the scripture, and such as are rapacious, are to be excluded; which gives a large discretion to a Bráhmén. "Gifts must be made by each housekeeper, as far as he has ability, to religious mendicants, though heterodox."

A string of absurd precepts then follows, relative to sundry subordinate actions of a Bráhmén: he must wear a pair of bright golden rings in his ears; he must not gaze on the sun; nor step over a string to which a calf is tied; nor run whilst it rains, nor look on his own image in the water; "by a mound of earth, by a cow, by an idol, by a Bráhmén, by a pot of clarified butter or of honey, by a place where four ways meet, and by a large tree well known in the district, let him pass with his right hand toward them." He must not sleep alone in an empty house; nor interrupt a cow whilst she is drinking; nor make any vain corporeal exertion; nor take pleasure in asking idle questions; nor strike his arm, or gnash his teeth, or make a braying noise; nor wash his feet in a pan of mixed yellow metal; nor eat from a broken dish; nor sit on a broken seat; nor tear his nails with his teeth; nor break mould or clay; nor cut grass with his nails; nor ride on the back of a bull or cow; nor pass otherwise than by the gate into a walled town, or an enclosed house; nor approach the roots of trees by night; nor play with dice; nor eat whilst he reclines on a bed;

bed; nor sleep quite naked; nor go any where with a remnant of his food in his mouth; nor sleep with his feet wet; nor advance into a place undistinguishable by his eye, or not easily passable; nor pass a river swimming with his arms; nor stand upon hair, ashes, bones, potsherds, seeds of cotton or husks of grain; nor stroke (or scratch) his head with both hands; nor, after his head has been rubbed with oil, touch with oil any of his limbs; nor receive a gift from a keeper of a slaughter-house or oil-press, or from a king not born in the military class, who is declared to be on a level with the keeper of ten thousand slaughter-houses: "he who receives a present from an avaricious king and a transgressor of the sacred ordinances, goes in succession to the following twenty-one hells;" which are enumerated, and which include the hell of iron spikes, the sword-leaved forest, and the pit of red-hot charcoal.

It would be difficult to divine the grounds of these and other frivolous prohibitions; some of those omitted are extremely indelicate, and even revolting. The Brâhmen is, moreover, forbidden to give temporal advice to a Sûdra, or to give him spiritual counsel, or to inform him of the legal expiation for his sin, on pain of sinking with him to hell. The comment qualifies the severity of this precept by interpolating the words "in person," and "personally."

Then follow the injunctions regarding the reading of the *Vêda*: "let the housekeeper wake in the time sacred to Brâhmî, the goddess of speech (i. e. the last watch of the night); let him then reflect on virtue and virtuous emoluments, on the bodily labour which they require, and on the whole meaning and very essence of the *Vêda*. Having risen, having done what nature makes necessary, having then purified himself and fixed his attention, let him stand a long time repeating the *gâyatri* for the first (or morning) twilight; as he must for the last (or evening) twilight in its proper time." After certain ceremonies, and a full exertion of the intellectual powers, the reading is to commence and to continue for four months and one fortnight, with a brief intermission to allow of a ceremony "out of town," called *utserga* of the *Vêdas*. The *Vêda* must never be read without accents and letters well pronounced; nor in the presence of Sûdras; nor on certain days, when there is wind, or dust, or thunder, or rain, or preternatural sounds in the sky, or an earthquake, &c. The reading must be suspended where offensive smells prevail, and in a district where a corpse is carried, and whilst the sound of weeping is heard, and in a promiscuous assembly of men. A Brâhmen must suspend his reading for three days after receiving an invitation to the obsequies of a single ancestor, or when the king has a son born, or "when the dragon's hand causes an eclipse." He must not read lolling on a couch, nor with his thighs crossed, nor in a cloud of dust, nor while arrows whiz, nor while shakals yell, dogs bark or yelp, or asses or camels bray: to which the gloss adds: "nor while men in company chatter." He must not read near a cemetery, nor after receiving a gift at a *srâddha*, nor in an alarm raised by fire, nor in terrors from strange phenomena, nor on horseback, nor on a tree, nor on barren ground, nor in a battle, nor when blood gushes from the body; "if a beast used in agriculture, a frog, a cat, a dog, a snake, an ichneumon, or a rat, pass between the lecturer and his pupil, let him know that the lecture must be intermitted for a day and a night." These provisions will serve as a specimen of the rest.

Those precepts, which must be meant to be comprehended under the title "private morals," the following will exemplify: a Brâhmen must show no particular attention to his enemy, to his enemy's friend, to an unjust person, to a thief, or to the wife of another man; he must never despise a warrior, a serpent, or a priest

priest versed in scripture, "since those three, when contemned, may destroy a man." The following precept contains a rule which indicates a polished state of manners: "let him say what is true, but let him say what is pleasing; let him speak no disagreeable truth, nor let him speak agreeable falsehood. Let him say, 'well and good,' or let him say 'well' only; but let him not maintain fruitless enmity and altercation with any man." There is a maxim very similar in Marcus Antoninus, or some other stoical writer. The puerility of the precept which succeeds is seen in striking contrast: "let him not journey too early in the morning, or too late in the evening, nor too near the mid-day, nor with an unknown companion, nor alone, nor with men of the servile class." This branch of the chapter is concluded with a declaration that every other duty is subordinate to the study of the *Véda*.

Then follow further details respecting the moral offices of a Brâhmen, beginning with a definition of pleasure and pain. "Whatever act depends on another man, that act let him carefully shun; but whatever depends on himself, to that let him studiously attend: *all that depends on another gives pain; and all that depends on himself gives pleasure*; let him know this to be in few words the definition of pleasure and pain." The meaning of this definition is not obvious. In the list of duties occur the following: "let him never oppose priests, cows, or persons truly devout; nor deny a future state; nor throw a stick, when angry, at another man." A twice-born man is forbidden to assault a Brâhmen on pain of being whirled about for a century in hell; even smiting him in anger with a blade of grass must be expiated by twenty-one transmigrations into impure quadrupeds; and shedding a Brâhmen's blood is punished in a horrible manner: "As many particles of dust as the blood shall roll up from the ground, for so many years shall the shedder of that blood be mangled by other animals in his next birth." The following verses which immediately follow are specious:

Even here below an unjust man attains no felicity; nor he whose wealth proceeds from giving false evidence; nor he who constantly takes delight in mischief.

Though oppressed by penury, in consequence of his righteous dealings, let him never give his mind to unrighteousness; for he may observe the speedy overthrow of iniquitous and sinful men.

Iniquity, committed in this world, produces not fruit immediately, but, like the earth (in due season); and, advancing by little and little, it eradicates the man who committed it.

Yes; iniquity once committed fails not of producing fruit to him who wrought it; if not in his own person, yet in his sons; or, if not in his sons, yet in his grandsons.

He grows rich for a while through unrighteousness; then he beholds good things; then it is that he vanquishes his foes; but he perishes at length from his whole root upwards.

Wealth and pleasures repugnant to law let him shun; and even lawful acts, which may cause future pain, or be offensive to mankind.

It is from such detached passages as these that a favourable but partial view of Hindu morals is taken: they stand, however, like small green oases amidst deserts of interminable sand.

Then follow precepts respecting abstinence from altercation with relatives and domestics, and respecting the receiving of presents, which, it must be inferred from the precautions directed, was the besetting sin of the Brâhmen tribe in early times: the interdictions in this code seem chiefly directed against the "unlearned" Brâhmen, he who has not read the *Véda*: "let him ~~who~~ knows not the law be fearful of presents from this or that giver; since an ~~igno-~~
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rant man, even by a small gift, may become helpless as a cow in a bog." Covetousness and hypocrisy are censured in severe terms, as if the author of the code was (as M. Rémusat remarks) not insensible to the vices of Bráhmens: "every religious act fraudulently performed," the law says, "goes to evil beings." A succeeding verse is singularly at variance with another in the code, which declares that devotion is equal to the performance of all duties; it is as follows: "a wise man should constantly discharge all the moral duties, though he perform not constantly the ceremonies of religion; since he falls low if, whilst he performs ceremonial acts only, he discharge not his moral duties."

Then follows a long series of directions respecting interdicted food: a Bráhmén must never eat the food of the insane, the wrathful, the sick, nor that on which lice has fallen (a circumstance which denotes that the ancient Hindus were as uncleanly as the modern), or which has been pecked by a bird, approached by a dog, or smelled by a cow; nor that of a thief, a public singer, a carpenter, an usurer, a niggardly churl, one bound with fetters, a hypocrite, a servile man, a physician, a cruel or dishonest person, a backbiter, a tailor, a blacksmith, or that on which any person has sneezed; nor any food whatever but that which satisfies him! The catalogue of interdicted food (in which the confounding of occupation with moral guilt, amongst the causes which make food impure, is amusing) concludes with a specification of the reasons for which the food of certain persons is considered impure. These are childish, absurd, and indelicate; yet the subject is treated with unusual solemnity. For example: "the deities, having well considered the food of a niggard who has read the scripture, and that of an usurer who bestows gifts liberally, declared the food of both to be equal in quality; but Brahmá, advancing towards the gods, thus addressed them: 'make not that equal, which in truth is unequal; since the food of a liberal man is purified by faith, while that of a learned miser is defiled by his want of faith in what he has read.'"

Benevolence is then eulogized, provided it be accompanied by faith; and ample retribution, with interest, is promised hereafter. "For whatever purpose a man bestows any gift, for a similar purpose he shall receive, with due honour, a reward." Having made a donation, he is forbidden to proclaim it, otherwise its fruit is destroyed. Then follow six verses which deserve to be quoted:

Giving no pain to any creature, let him collect virtue by degrees, for the sake of acquiring a companion to the next world, as the white ant by degrees builds her nest;

For in his passage to the next world, neither his father, nor his mother, nor his wife, nor his son, nor his kinsmen, will remain in his company: his virtue alone will adhere to him.

Single is each man born; single he dies; single he receives the reward of his good, and single the punishment of his evil deeds:

When he leaves his corse, like a log or a lump of clay, on the ground, his kinsmen retire with averted faces; but his virtue accompanies his soul.

Continually, therefore, by degrees, let him collect virtue, for the sake of securing an inseparable companion; since with virtue for his guide, he will traverse a gloom, how hard to be traversed!

A man, habitually virtuous, whose offences have been expiated by devotion, is instantly conveyed after death to the higher world, with a radiant form, and a body of ethereal substance.

This passage seems to belong to a religious system essentially distinct from that of which we are treating.

Immediately succeeding the verses quoted, are directions for raising an individual in the world, "by connections with the highest and best families, avoiding the worst and meanest," which is strangely at variance with the maxim implied above, that "virtue alone is happiness." Presents, it is further added, may be accepted from *all men*, when the offer is *spontaneous*: "gold or other alms, voluntarily brought and presented, but unasked and unpromised, Brahmá considered as receivable even from a sinner." Nay, the acceptance is commanded under a penalty: "of him who shall disdain to accept such alms, neither will the manes eat the funeral oblations for fifteen years, nor will the fire convey the burnt sacrifice to the gods." The chapter concludes:

When he has paid, as the law directs, his debts to the sages, to the manes, and to the gods (by reading the scripture, begetting a son, and performing regular sacrifices*) he may resign all to his son (of mature age), and reside in his family house, with no employment but that of an umpire.

Alone, in some solitary place, let him constantly meditate on the divine nature of the soul, for by such meditation he will attain happiness.

A priest, who lives always by these rules, who knows the ordinances of the *Véda*, who is freed from the bondage of sin, shall be absorbed in the divine essence.

* These and the subsequent words in parentheses are supplied from the gloss of Cullūca Bhatta.

(To be continued.)

HINDU LAW OF MARRIAGE.

To the Editor of the Asiatic Journal.

SIR: In the analysis of the third chapter of the code attributed to Menu (p. 43), the writer has, I think, fallen into an error respecting the forms of marriage denominated Gándharva and Rácshasa. He says, the four forms named Brahmá, Daiva, 'Arsha, and Prájápatya only are blameless; the other four, namely, 'Asura, Gándharva, Rácshasa, and Paisácha, are base. Menu, however, after stating the opinions of all these forms by some entertained, declares: "For a military man, the before-mentioned marriages of Gandharvas and Racshases, whether separate or mixed, are permitted by law." The Gándharva is described as a love marriage, "the reciprocal connexion of a youth and a damsel with mutual consent." So in the story of Sakuntalá in the *Mahábhárata*, Dushwanta says: "Come, beautiful timid maid, let us be united by the Gándharva nuptial tie, for of all the modes of marrying, the Gándharva is esteemed the best." He then quotes Menu's decree, and adds: "Suspect not but that both the Gándharva and the Rácshasa modes are lawful for the regal and military order, and may without doubt be used, either separately or together." It is true that, in a subsequent verse, Menu denominates the four last forms base, and productive of a wicked progeny; but this, I apprehend, is said with reference to a priest's contracting such marriages. The Rácshasa form (by some considered, says Menu, as peculiar to a soldier) is described by the legislator as "the seizure of a maiden by force from her house, while she weeps and calls for assistance, after her kinsmen and friends have been slain in battle or wounded, and their houses broken open." The mixed mode of marriage referred to, partaking of the Gandharvas and of the Racshases, is where a girl is made captive by her lover after a victory over her kinsmen. This was a case (as Mr. Mill supposes) of not unfrequent occurrence.

I am, Sir, &c.

C.

TITLES AND OFFICES IN CHINA.*

In the *Yuen-k'ien-luy-kan*, there are eighteen volumes containing the "Shê-kwan-poo," or a collection of notices on the appointment of government officers. This division of the work gives an account of all the various appellations by which civil and military officers have been designated, during the several dynasties which have ruled in China, from the time of Füh-he (or Fo-hi) down to the present day.

The want of a tolerably accurate idea of the nature of ancient offices, and the duties to be performed by those holding them, forms a considerable difficulty to the European in reading Chinese books: to remove this difficulty, in some degree, the following brief analysis of the "Shê-kwan-poo" is given.

The ante-diluvian personage Füh-he (B.C. 3250) ruled under the auspices of a dragon; therefore he called his officers *Lung-sze*, "dragon-rulers." The officers who acted in *spring*, in *summer*, in *autumn*, and in *winter*, had different appellations, still retaining in each the word dragon. Kung-kung-she, the next personage in the fabulous ages, ruled under the auspices of water, and all his officers received a designation in reference to *water*. Shin-nung ruled under the auspices of fire, and therefore he called his officers *Ho-sze*, "fire-rulers." Hwang-te named his officers in allusion to a *cloud*, which appeared when he attained the dominion. Shaou-haou named his in reference to a *Fung-neau* bird, which appeared when he ascended the throne.

Passing over this ante-diluvian age, the account is carried forward to the post-diluvian period—the ages of Yu, Hea, and Shang, when there were appointed four *Foo* officers and three *Kung*. These *Sze-foo* and *San-kung* were statesmen of the first rank, who assisted the monarch. When king Ching appointed the officers of the Chow dynasty, the *San-kung* were called *Tae-sze*, *Tae-foo*, and *Tae-paou*: the first was so called because he was "one whom the emperor considered as a teacher and an example;" the second was to "assist and support the emperor;" and the third was "to protect and fix the emperor in the steady practice of virtue and justice." Ke-tsze, who affected madness to save his life, was a *Tae-sze* to Chow-wang. During the dynasty of Tsin and the beginning of that of Han, there were no persons who bore the office of *Tae-sze* till the reign of Ping-te (A.D. 10), when Kung-kwang was made *Tae-foo* and subsequently promoted to be *Tae-sze*. During the residence of the Han dynasty at the eastern capital, the *Tae-sze* office was again laid aside till the beginning of the reign of H'een-te (A.D. 200), when Tung-chö was made a *Tae-sze*, and became a most turbulent and bad character during the civil wars which then commenced. After Chö was destroyed, the office was again abolished.

During subsequent dynasties, these *San-kung* were at different times set aside and re-established, according to the taste of the reigning monarch, and the meaning of the term has varied: the above-named three officers were by some emperors called *San-sze*, and three inferior officers were called *San-kung*. The dynasties Kin and Sung had these officers. During the Ming dynasty they were once abolished and again established; and under the present reigning Tartar family they are apparently merely honorary titles. They apply the same terms to an inferior class of officers, who hold these titles in reference to the princes of the blood; in that case the titles have the words *Tae-sze* always preceding them.

San-

* Abridged from Dr. Morrison's Chinese Dict. in voc. KWAN.

San-shaou, called also San-koo, were three officers intended to second or assist the three Kung mentioned before; these officers were first appointed under the Chow dynasty, and were called Shaou-sze, Shaou-foo, and Shaou-paou. These seem to have been intended rather as officers of the palace, a sort of lords in waiting, or personal attendants on the sovereign, than rulers of the country. The designation *Sing* (i. e. watchful, attentive) was also applied to certain of these powerful courtiers, who were admitted to the secrets of the palace. The latter Han, it is said, made the San-kung ministers of state.

Tsae-seang, "assistant rulers," called simply Seang, "assistants," were ministers of state, introduced under Hwang-te (B.C. 2732); they were also termed Ching-seang, Seang-kwō, Pae-seang, Chung-seang, and Tso-yew-ching-seang. The latter Han dynasty abolished the title of Ching-seang, and governed by the San-kung. The last emperor of that dynasty revived the title and placed in that office Tsau-tsaou, the most celebrated rebel of Chinese history. The principal ministers of state were subsequently called Ke-häng, Sze-too, Chung-shoo-kên-ling, Chang-ke-meth, Choo-kee, and Tae-wei. Under Shiu-tsung (A.D. 1080) the prime minister was the Mun-hea-shang-shoo.

Under the Leaou Tartars, there were *north* and *south* Tsae-seang, who were great civil and military functionaries: they had also other titles applicable to principal ministers of state. The Yuen Tartars, the Chinese Ming dynasty, and the reigning Manchow Tartars have all retained the term *Tsae-seang* to denote their six principal statesmen.

Ta-heō-sze signifies "a great learned scholar." The title Heō-sze originated with Ching-kwan (A.D. 640), the second emperor of the Tang dynasty. The duty of the Heō-sze was at first of a literary nature, having charge of the government library and papers, and being royal tutors. The reigning family gives the title Ta-heō-sze to the six ministers of state, and the title Heō-sze to learned men employed about the court.

Tae-tsae was an ancient title denoting principal ministers of state; it was often discontinued and revived. Tsung-ning of the Sung dynasty (A.D. 1120) was the last emperor who employed it, because the then title Pūh-shay, "a servant archer," was represented as too mean an epithet for a state minister. No such title now exists, nor existed under the Leaou, King, Yuen, or Ming dynasties.

Tae-wei, "the great tranquillizer," was the title of a high military office under the Tsin dynasty, which was continued under that of Han: the Tae-wei ranked with the ministers of state.

Ta-sze-ma, "a great horse-controller," was an ancient officer who had the direction of military affairs; this title and the preceding have been occasionally interchanged. Yuen-show, of the Han dynasty (B.C. 135), adopted this title to add to that of Tseang-keun, "a leader of an army;" but since the Suy dynasty it has been entirely discontinued.

Ta-sze-too, "great manager of the multitude," was an ancient officer, whose duty was to superintend the instruction of the people. In the time of Tsin the office became more political, and the ministers were called Ching-seang-sing-sze-too. The Han dynasty (A.D. 5) abolished the term Ching-seang ("second assistant") and adopted Ta-sze-too. During the Tse dynasty (A.D. 400) the Sze-too office took cognizance of all the districts in the empire and of the population. It does not now exist.

Chung-shoo-shay-jin are officers of the seventh rank; a sort of secretaries. The office was established on the beginning of the Ming dynasty.

Tseth-

Tseih-hên-tên-heō-sze are literary men at court who superintend imperial publications. The appointment was first made during the time of Kae-yuen, of the Tang, A.D. 740. Under the Ming, the duties of this office devolved on the Han-lin college.

The She-kwan are a sort of historiographers, or recorders of imperial transactions and national occurrences. The office originated in the time of Hwang-te, B.C. 270.

King-yen-kwan are officers who "serve up (to the emperor) a feast of classic lore." The emperor Seuen-te of the Han (B.C. 50) first summoned many of the learned to discourse on the coincidence and discrepancies of the *Woo-king*, or five ancient classics. For many ages no persons were regularly and permanently appointed to this office, but the sovereign called on any scholar to read and explain ancient books to him. Yuen-tsung, of the Tang (A.D. 740) changed the institution called "the hall for the elegant and correct composition of books" into "the hall of assembled worthies," and selected daily one aged scholar to stand and read to him. Hence the title *She-tūh*, "stand and read," which denotes the office of reader to the emperor.

She-keang, "to stand and speak," is the title of the lecturer to the emperor. Kaou-tsung (A.D. 680) appointed to this office an eminent scholar, named Seaou-tih, of whom it is said, that such was his reverence for ancient literature, that when he opened the *Woo-king* "he made it a point of duty to bind his girdle about him, wash himself, and sit down with cautious respect opposite the books." Heō-sze, or "learned scholar," is now added to the titles of She-tūh and She-keang.

In consequence of many lecturers endeavouring to make allusions to the emperor's conduct, their services have often been dispensed with, and their appointment has become a sinecure. Kéen-lung declined listening to them; and Kea-king, his successor (the late emperor) did the same, observing (very sensibly) that "the art of government did not consist in learned discussions about the words and sentences of ancient writings."

Han-lin-yuen, "the hall of a pencil forest," is a college of learned men founded about A.D. 740 by Yuen-tsung, "to be ready when the emperor should condescend to interrogate them on literature and language." The hall is described as "the place of waiting for an imperial summons." Tae-tsung, of the Tang (A.D. 630) first began to employ eminent scholars to write his edicts; there were always some of them waiting at the northern gate of the palace; hence they are called by the people, Pih-mun-heō-sze, or "north gate literati."

Han-lin-heō-sze-ching-che, "members of the Han-lin college, receivers of the imperial will," were persons appointed to receive and make known to those concerned the papers issued by the emperor. The members of the college were at first called Han-lin-kung-fung, "a forest of pencils to present supplies." There are various titles appertaining to the members of the college in reference to their respective functions.

Shang-shoo is the name of an office which originated in the time of Tsin, B.C. 106, when four officers were appointed to superintend the issue of papers. It is thought to have been similar to that of Shun (B.C. 2176) called "receiver and recorder of the affairs of the empire." Lūh-shang-shoo, in the time of Ho-te, were officers superior to the San-kung already described: this office has not existed since the time of Suy, A.D. 620. The power of the Shang-shoo officers varied under different dynasties. Under the latter Han, they were

were first ministers of state. Under the reigning family, they are presidents of the six supreme courts at Peking.

Shang-shoo-ting is an appellation of the first ministers of state, introduced by the Tsin, B.C. 200. Woo-te, of the Han, employed eunuchs; but about eighty years afterwards (B.C. 10), Ching-te substituted literary men as his ministers with the above title. The Tartar dynasties Kin and Yuen had ministers called Shang-shoo-sing, the chief of whom had the title of Shang-shoo-ting. The Chinese Ming discontinued this title of office, and the present Tartar family have not revived it.

Shang-shoo-püh-shay was a military title given by the Tsin to good bow-men, (*püh-shay* signifies "skilful archer,") which from the employment of military men in civil affairs, came to signify a manager or director, and in that sense was added to other titles. The Tartar dynasty Yuen discontinued the title Püh-shay, and it has not been revived.

The use of the word *tsaou* * in titles was introduced by Ching-te (B.C. 10); he appointed five ministers, the first called Püh-shay, the other four Sze-tsaou; these Tsaou had different departments in the government; one of them, the Kih-tsaou, superintended foreigners in China, and another, the San-kung-tsaou, decided criminal cases. The number of Tsaou was subsequently six, to whom Kwan-woo added two other officers, a Ling and a Püh-shay; these eight officers were called, collectively, "the eight thrones." Choo-tsaou-lang-kwan were four chief officers, first appointed under the Han, two for foreign, and two for domestic affairs. Under the latter Han, there were thirty-six Lang-kwan, or She-lang, in six departments, containing six persons each.

Hing-tae-sing was an office which originated with the Tsin, in the fifth century. The officers were civilians who accompanied the army, or were stationed in the provinces, with extensive powers: they corresponded with the Poo-ching-sze, or provincial treasurer, of the present day.

The six supreme courts have a number of officers attached thereto: the expression *Lüh-poo*, or "six supreme courts," was not used till the Sung, in the beginning of the seventh century, when they were new modelled from the Lüh-tsaou. The members of these six courts were thus named: "heaven officers;" "earth officers;" "spring officers;" "summer officers;" "autumn officers;" and "winter officers." The Chinese are very fond of a miniature world, and apply the allusion both to the body politic and the human body. To these several courts were appointed ministers with titles in which the word *lang* occurs. This word was the name of an ancient ting or pavilion; and persons who were received into the superior offices about court, as secretaries and superintendents of departments, were called Lang-kwan, "officers of the pavilion."

Besides the "six poo" or courts, there have been other offices called poo, to which the imperial treasures, granaries, sacrifices, &c. are consigned.

The Chung-shoo, or "writers inside," were officers within the palace, who transmitted the imperial commands; they have had various distinctive epithets. The Choo-shoo, sometimes a military officer, superintended the Chung-shoo.

Tung-sze-shay-jin were originally masters of ceremonies at religious rites. Men of good character, under fifty years of age, and of commanding appearance,

* From the east and to speak; referring to those who determined causes on the east side of the royal palace.

pearance, were selected. From these persons being employed in the reception of foreign envoys, the term *Tung-sze* came to denote the interpreters who are the medium of intercourse with foreigners.

Mun-hea-sing were officers in watch at the palace gate, or entrance into the imperial apartments. *She-chung* were personal servants of the emperor, superintending his food, medicine, and wardrobe. Other titles imply similar offices.

Ke-keu-choo was a recorder of his Majesty's words and actions. In the Han, there was a female *Ke-keu-choo* in the imperial harem.

Poo-keuē, "to supply a deficiency," and *Shē-e*, "to gather that which is left," were titles of officers who pointed out any error or neglect of the monarch.

Foo-paou-lang was keeper of the signet: this office has since received various other names.

Choo-meh-yuen was originally a court of eunuchs in the time of *Tae-tsung*, about A.D. 760. They endeavoured gradually to usurp the authority of the ministers. Under the Yuen, this office was a military board, which had complete control over the army.

Yu-she, "imperial or royal historiographer," is a title of office which existed under the Chow, but the duties were different from those of the modern *Yu-she*. The ancient *Yu-she* were employed to write down the will of the monarch and record the transactions of the court. In the Han, their office took its present form. They are dispersed over the empire to collect information for the sovereign, to whom they communicate directly their reports, with their advice. They possess no authority; they are spies upon the people, upon the provincial governments, and upon the conduct of the sovereign himself: some have suffered death for their too free remarks upon their master's public or private behaviour. *Kea-king* denied their right to interfere in his domestic concerns. There are several classes of these *Yu-she*, who have different appendages to their titles.

The *Choo-king*, or "various classes of king," are high officers with different duties. The word *king* denotes an object of congratulation and trust, and was applied to the highest officers of state in ancient times. More recently, the term has become little else than a complimentary superaddition to other titles. The *Tae-chang-king* attended at great state ceremonies, and conducted the sacred music; the second class, or *Tae-chang-shaou-king*, assisted in the presentation of incense, lights, &c. at the ceremonies; the third class, called *Tsung-ching-king*, were appointed to superintend the royal kindred, and to keep and revise the list of them, and the "gem tablet," or imperial genealogy; the fourth was the *Ta-le-king*, a board of law officers, a sort of court of equity, to control punishments and executions; these were some of the offices denoted by *king*. There was also a kind of agricultural board, denominated *Sze-nung-king*, to superintend the cultivation of grain and the breeding of animals. So early as *Shaou-haou-she* (B.C. 2500) there were nine agricultural officers, called after the nine varieties of the Hoo bird. The last Chinese dynasty, Ming, merged the duties of these officers in those of the *Hoo-poo*, or board of revenue and domestic regulations. The *Tae-pūh-king* were officers who attended to the sovereign's carriages, stables, &c. The *Hung-loo-king* were officers who directed the etiquette at the reception of great court visitors: they are now called *Hung-loo-sze*. The *Tae-foo-king* took care of the imperial gold, silk, &c.

Pe-shoo-kēen,

Pe-shoo-k'een, "overseer of the secret books," is the keeper of the national archives. The title was introduced by Hwan-te, A.D. 170. When the Sung established libraries and rooms for learned men about court, they included a chamber for records. The Ming dynasty discontinued this office, and placed the records and "prohibited books," in the interior apartments of the palace. The composers of the annals were called Choo-ts'ò-tso-lang.

San-laou-woo-k'ang, i. e. "thrice old, five changes," is a designation of two officers who in former ages were revered by Chinese sovereigns. "Thrice old" denotes having passed through the three stages of longevity, or 80, 90, and 100 years; the "five changes" are the five Chinese elements, which such aged persons were supposed to be skilled in. To these sages several of the emperors paid much respect, suffering them to sit with their faces to the south (the position of honour), whilst the emperor faced the north. It is 800 years since this office was discontinued; the last emperor who sought advice from a "thrice old man," received this answer in verse :

Wood by the application of the plummet is regularly squared :

The monarch who receives and listens to reproof will become a perfect man.

Kw'ò-tse-tse-tsew, "pourer out of a libation of wine amongst the nation's sons," is the superior of a college at court. The title refers to a practice still in use at Chinese feasts, where the oldest person present pours out a libation to the earth, the giver of good to man. In the time of Tae-tsung, A.D. 650, students from Corea and other countries on the frontier of China were received into the college, till the whole number was upwards of 8,000.

There follows in this part of the original work a long and minute detail of certain subordinate ministers attached to menial offices in the palace.

Ta-foo is a title commonly added to others, which has continued from ancient times to the present day : some titles with Ta-foo annexed are merely honorary, shewing a particular rank, not a specific office. The same remark applies to many distinctions containing the word *Lang*, all of which have been discontinued since the Sung.

The Tung-kung-kwan, officers of the eastern harem, include the guardians, teachers, and other officers of the prince, twenty-two in number, besides others who superintend the imperial grandchildren. Most of these titles were introduced by the despots of the Tsin dynasty.

Wang-how-kwan-shüh were principal officers of the petty kingdoms formerly composing the empire; under the Chung, these officers were five in number. In succeeding times, the kings designated many of their officers by the same titles as were used at the imperial court.

(To be concluded next month.)

TURKEY.

WHEN we consider how sedulously the history, the literature, the institutions, and character of most nations have been studied, we must feel not a little surprised that those of Turkey, a nation perhaps as singular as any existing, should be known only to the learned. Nay, so profoundly ignorant are most readers of every thing relating to this people, that they would be puzzled if required either to name the founder, or any three consecutive sovereigns, of the Ottomans. Various treatises, indeed, have appeared, even in our own language, on the subject; but they are, generally speaking, as much forgotten as if they had never been. Gibbon has, with his usual eloquence and learning, devoted a portion of his immortal work to the early *history* of the Turks; but he has given us little information (to have done it, indeed, would have been foreign to his design), as to other points concerning them which are of equal, if not of superior importance.

A little work * has recently been called forth by the present relation of Turkey with the Christian powers of Europe, which will serve us, by way of text, for an article on this subject. It is confessedly a compilation from D'Osson, Thornton, Busbek, Volney, and others, and contains little more than some general observations on the *government* and *character* of the Turks. Though it is exceedingly meagre in its details, it possesses the unquestionable merit of accuracy in exhibiting them. We cannot, however, avoid lamenting that the anonymous author has confined himself within so narrow bounds. With such copious materials before him, materials which abound with curious and interesting information, he might have produced a work more deserving of its subject, and better calculated to gratify the stimulated curiosity of the public. He might have afforded us some glimpse both into the domestic manners and the literature of the Ottomans; and he might also have cast an introductory glance at their history previous to the fall of Constantinople. What he *has* done, however, he has not done ill: as a compiler, he exhibits both carefulness and judgment; and if his book possess few attractions for the scholar, it may be consulted with profit by the general reader.

Before we direct the attention of our own readers to what we esteem the most striking portions of the work, we shall take a rapid glance at the early history of the Turks. The path is a beaten one, yet we are sure it discovers many objects either totally unobserved, or but partially viewed by the traveller. Our authorities are chiefly Turkish, and extracted from Cantemir and Leunclavius.

The historic events of the Turks are interesting, at whatever period they are contemplated. Their subjection to the ancient khans of Scythia; their revolt under their first monarch; their irruption from the Imaus into the country of their oppressors; their repeated victories and stupendous conquests, not only in Scythia, but in Persia, and even China; their establishment of an empire which made all Asia tremble, and even threatened the independence of that of Rome; its division into three vast kingdoms, and the civil wars to which that division gave rise;—these are events too remote, as well as too numerous to be noticed here. Our present business is with the *second* empire of the Turks; or rather with the revival of the first by Othman and his immediate descendants.

From the close of the eighth to the middle of the tenth century, the frag-
ments

* The Establishment of the Turks in Europe: an Historical Discourse. London, 1828.

ments of the ancient empire to which we have alluded, subsisted from China to the Danube, each a powerful and independent people. That which occupied the eastern provinces of Asia was the most mighty, and from it the present Ottomans are derived. In 1052 the Turks of those regions were governed by Togrul Beg, the grandson of Seljuk. Under him they all embraced Mahomedanism, a religion which Seljuk first professed, and which had been but very partially received by the people. So powerful did the successors of Togrul become, that one of them, Alp Arslan, was master of all Asia from the Oxus to Mount Taurus; had twelve hundred princes, or the sons of princes, to stand before his throne; and enjoyed, from the caliphs of Bagdat, the envied title of "the prophet's temporal vicar on earth." But in 1272 the last of the Seljukian dynasty in Persia was overcome by the neighbouring khans. The invasion of Zenghis Khan forced considerable numbers of the inhabitants to flee westward. At the head of about four hundred families of the fugitives was Soliman, the grandfather of Othman, or Osman, who perished in crossing the Euphrates. He left three sons, two of whom returned to Persia; and the third, Ortogrul, or Ertueul, was resolved to make the best of circumstances which were probably not the most flourishing. Just as the last of these was meditating what course to pursue, he learned that Aladin, the sultan of Kho-rasan, had also been driven from Balk by the resistless Tartar, and was making considerable conquests in the Greek provinces of Asia. Anxious to obtain the protection of a person whose force he dreaded, he despatched one of his sons to offer his military services to Aladin, and to solicit, in return, the grant of some territory on which he and his followers might subsist. The mission was successful: he obtained Engur (the ancient Ancyra in Galatia), and there he accordingly established himself. From thence he made frequent incursions into the neighbouring provinces subject to the Greek emperor, and thereby obtained both great booty and numerous captives. The latter he made slaves, and caused them to perform not only menial domestic offices, but also those of agriculture, with which his followers were totally unacquainted, and which they had long been taught to despise.

Ortogrul, like many other celebrated men, is said to have had a remarkable dream.* It made so great an impression on his mind that he immediately arose,

* This dream, which we have extracted from the *Annales Turciques* of Leunclavius, differs in some points from the one preserved by D'Ohezon, *Tableau Général de l'Empire Othoman*, Paris, 1788. From the latter authority it appears that the dream originated not with Ortogrul, but with Osman himself, who had long been deeply enamoured of Malhoon-Khatun, the prophet's daughter. She was not insensible to his merits; but she had too much virtue to become his mistress, and too much prudence to encourage a suit, which might mortally offend the pride of Ortogrul. But Osman persisted: he employed an intimate friend of his, the governor of Eski-Schehher, to prevail on his father to sanction his pretensions to the hand of the girl. That friend, however, deceived him; he demanded the maid for himself: but such were his vices that Edebal refused to listen to his proposal. Thence arose a furious strife between the two rivals, and Edebal perceiving that his daughter was unsafe while she remained so near the perfidious governor, removed with her to the vicinity of Seugutjik, one of the towns subject to Ortogrul. One day Osman went to visit the old man. While there he had the following dream:—He perceived a light resembling that of the moon proceed from the side of Sheik Edeball, and rest on his navel. Suddenly arose a stupendous tree, the top of which touched the clouds, and the branches of which were loaded with delicious fruit, and seemed to cover the whole earth. One of them was more remarkable than the rest by its beauteous green! It stretched in the form of a sabre towards Constantinople. Beneath the shadow of that tree, were discovered plains and mountains, meadows and orchards, houses and public edifices. Many rivers and streams spread their clear waters around. The people of various nations resorted thither, some to quench their thirst, others to water their lands; some to raise fountains and aqueducts, others to divert or repose themselves; and all were filled with joy and admiration. On his awaking, Osman hastens, of course, to acquaint his host with what he had seen. The latter, after some moments of silent wonder, informs him that every thing in his vision prefigured his future greatness; that the tree which he had seen was the mysterious Tooba, one of the wonders of Paradise; that the rising of the moon from the loins of one, and its setting on the navel of the other, were symbolical of the intimacy existing between both, arising from their faith, learning, and virtue: that

arose, performed the customary ablutions, repeated his daily prayers, and proceeded to Iconium (Conia), to learn its interpretation from one Edebal, a famous doctor and prophet. This city was the residence of the Sultan Aladin, who held the said prophet in as high esteem as any of his subjects. Presenting himself before Edebal, Ortogrul thus addressed him: "Venerable man, I have had a remarkable dream. In it I perceived a light resembling that of the moon, passing from thy bosom to mine. When it reached me, from my navel sprung a tree, so broad as to overshadow whole regions, and so high as to overtop the loftiest mountains. From its roots flowed a living fountain, by which many vineyards and gardens were watered." Edebal was silent for some time, and evidently wrapt in meditation; but he at length replied: "Most excellent man, thou shalt have a son whose name shall be Osman. He shall carry on many wars with success, so that thy posterity shall become great and powerful. He will marry my daughter, and from that union shall spring sons who will arrive at royal dignity, and to the government of nations." We are accordingly told that a son was born and named Osman; and that when the young chief reached a suitable age he married the daughter of the holy prophet, and thus became the founder of a mighty race.

Osman succeeded to the petty government of his father about A.D. 1290. He equalled the latter in military bravery, and far exceeded him in policy. At the commencement of his administration, he bound his followers more closely to him by distributing among them the lands and other possessions which Ortogrul had procured either by the sword or from the favour of the sultan, and to which he himself had made considerable additions. He fortified many towns in his territories, and during his almost regal authority of twenty-seven years, he made many destructive inroads into the Greek empire. In these depredations he was ably assisted by his son Orchan. They assailed, took, and almost destroyed Nice; and afterwards defeated a powerful army sent against them by the emperor. Neapolis in consequence fell into their possession; and from thence Orchan proceeded to Prusa. That important city was captured in 1327, from which period may be estimated the true era of the Ottoman empire. Osman did not long survive this great achievement of his son; he died the succeeding year, and his body, we are informed, was interred in a silver tomb in the city we have just named.

Orchan

that the flourishing state of the tree, its fruit, branches, and foliage, foretold the prosperity of his house and dominions; the plains, mountains, meadows, orchards, rivers, and streams, betokened the extent of his monarchy, and the immensity of his possessions. The branch inclining towards Constantinople, evidently pointed out the conquest of that proud city by some prince of his race; and that the various people who were sheltered by the tree represented the various nations which, being subjected to his sceptre, should enjoy the advantages of a paternal government: but this was not all. Edebal thought that the light proceeding from his loins represented his daughter, then in her fifteenth year; and considering the whole as of divine ordination, he hastened to communicate it to Ortogrul. The latter, influenced by the same conviction, sanctioned the union of the two lovers.—*Tom. I., p. 366-368.*

Yet, though Ortogrul is by some authorities deprived of the honour of the preceding dream, he was not without his portents, which foretold the elevation of his race on the wreck of the Seljukian dynasty of Iconium. Some weeks before the birth of Osman he dreamed that a spring of clear water arose in his house; that in its course it increased into an immense torrent, and inundated the whole earth. An old slave assured him that his race should be blessed, and that he would soon have a son who should found a universal monarchy. Some time afterwards he visited a famous mollah, with whom he remained all night. On retiring to rest he perceived a copy of the Koran in his apartment: the sight of it inflamed his piety. He passed the greater part of the night before it in profound meditation in a standing posture, his hands joined together, and his head bent forward. Towards day-break he betook himself to sleep, and a celestial voice exclaimed: "Ortogrul, thou hast honoured and hearkened my word, and I will bless and exalt thy race: it shall rule over an empire whose glory shall endure for ever." Imposture is confined to no age, country, or religion: flattery will be practised where and thereby to establish, their usurpations.

Orchan shewed himself no unworthy successor of his great father: glory was his chief object. Like the latter, he divided his possessions among his chiefs. He was zealous for his religion: wherever he came, he either destroyed the Christian churches, or converted them into mosques. His warlike exploits exceeded in number as well as magnitude those of his predecessors, yet much of his success may be attributed to his eldest son, Soliman. Under the latter, the Turkish armies soon subdued all Asia Minor to the banks of the Hellespont. Nor did this distant boundary arrest his ambitious career: he crossed it, and seized on a strong fort on the European side. From thence he despatched his soldiers to ravage the whole coast: Gallipoli fell into his hands, and Constantinople itself was soon to tremble for its fate. The culpable negligence of the Greeks cannot be too highly censured. Had they made a few vigorous efforts, Soliman would have been compelled to suspend, if not to abandon, his European conquests; but they appear either to have despised the small force assembled under that leader, or to have vainly expected that he would retire to Prusa after obtaining some transient advantages over them. They affected to consider the loss of Chiridocastrum and Gallipoli as too trifling to be noticed, and to ridicule the adventurers for using such diligence to occupy places which were not worth the trouble of preserving; but Orchan, who hastened to support his son, soon convinced them of their own infatuation. He had previously established a regular standing army—a thing never before attempted by the Turkish rulers; and his forces being united with those of Soliman, he compelled Cantacuzene to bestow on him the hand of Theodora, the daughter of the latter. But the sacrifice of this unfortunate princess was not the only indignity sustained by the emperor: he was unable to refuse his conqueror permission to sell his own subjects as slaves in the market of Constantinople. Powerful as Orchan was, and proud as he must have felt at his reception into the imperial family, he contented himself with the title of *Emir*. He expired with grief on the tomb of his valiant son Soliman, who was killed by a fall from his horse, A.D. 1358, and was succeeded by another of his sons, Amurath I.

Amurath perseveringly trod in the footsteps of his deceased father and brother. He took successively the towns bordering on the Hellespont; defeated the Greeks in a pitched battle, and compelled the inhabitants of Adrianople to surrender that important city, A.D. 1360. In 1365 he overthrew a great army of Servians, who vainly attempted to arrest his conquests in Thrace. Adrianople was made the seat of his government; but his presence in Prusa was often required to consolidate his power in Asia Minor. The Greek emperors now reigned only by sufferance: their capital was surrounded both in Asia and Europe by their formidable enemy, and they often testified their dependence by appearing before him in compliance with his mandates. His victorious career from the Danube to the Adriatic was for a short time arrested at the foot of Mount Athos. The Christians of the surrounding country had retired into the strongly fortified monasteries on the almost inaccessible heights of that holy hill, and from thence they set at defiance the army of Amurath: nothing could exceed his despatch on contemplating the impregnable situation of the place. It could be taken only by miracle, and a miracle must accordingly be operated for the favoured follower of the prophet. *God destroy thee!* exclaimed he, in all the bitterness of his disappointment, as he retired to the banks of a neighbouring stream to brood over his mortification; but he was soon relieved by the intelligence that his curse had been heard by heaven,—that a considerable portion of the fortification had suddenly fallen.

fallen. He immediately attacked, and obtained possession of the place. The submission of Greece was the result of this miracle; but the favour of the prophet could not avert his tragical death. While prosecuting his conquests in Servia, a Christian soldier entered the Turkish camp; he feigned that he had deserted his countrymen, and that he wished to serve against them: he was in consequence brought before Amurath. On stooping to kiss the foot of the latter, he drew out a concealed dagger, and plunged it into the heart of the unsuspecting Moslem. This event, which occurred in 1390, rendered his chiefs uncertain which of his two surviving sons should be raised to the vacant dignity. After some deliberation, however, they declared for Bajazet, and resolved on the destruction of Zelebs. The latter was sent for, as if by command of his father; and on his entering the tent, unsuspecting of evil, and ignorant of what had taken place, he was seized and put to death.

During the fourteen years of his reign, Bajazet, who received the epithet of *Ilderik*, or the *Lightning*, was constantly at the head of his armies, from the Danube to the Euphrates. Both Christian and Mahomedan yielded to his arms: his conquests were equally rapid and important, both in Europe and Asia. Macedonia, Thrace, and Thessaly acknowledged his dominion, and he revived, after the conquest of Iconium, the kingdom of the Seljukians in the Ottoman dynasty. He was the first of his race who laid siege to Constantinople: he raised it to march against Sigismund, King of Hungary, who had invested Nicopolis with a powerful army. Having obtained a complete victory over the Christians, he again attempted the capital of the Greeks; but was again compelled to abandon the enterprize to defend his possessions in Asia. He was the proudest of men, and he considered the humble title of Emir as unsuited to his greatness. He forced the feeble Caliph of Egypt, whom he revered as the head of the Mahomedan world, to dignify him with the sacred name of Sultan. Like his grandfather Orchan, he married a Christian princess. He reduced the Greek dominions to a narrow corner of Thrace; forbade Palæologus to fortify Constantinople, and was only induced to spare that city for an annual tribute: yet he broke the truce, and he would doubtless have seized it had not its fate been suspended by the invasion of Timur, who routed his army and made him prisoner. Unable to brook the indignities he sustained from his savage conqueror, he killed himself, A.D. 1403, and after the intervention of a year was succeeded by Soliman, one of his sons.

The authority of Soliman was as short as it was inglorious. He was never fully acknowledged as the head of the Ottoman empire, which was, indeed, dismembered by his brothers. Entirely given to debauchery, and careless of his government, he was surprised and defeated by his brother Musa; and finally slain by the inhabitants of a village through which he was passing to Constantinople.

Musa ascended the throne of his murdered brother in 1411. After a reign remarkable as much for its tyranny as for its brevity, in which he obtained some successes over the Christians, he was, in his turn, defeated by another of his brothers, Mahomet, whose professed purpose was to revenge the death of Soliman, but whose real one was to seize on the throne of Adrianople. He was slain, and his head carried to the victorious Mahomet, A.D. 1414.

Mahomet I., after triumphing over his brother, and restoring the unity of the empire, warred successfully against the Walachians, Bulgarians, and other Christian enemies, who, availing themselves of the civil dissensions of the Turks, had thrown off their allegiance. He died in 1422, and was succeeded by his son, Amurath II.

This

This was one of the greatest of Turkish sultans. He excelled in the arts both of war and peace : his successes in Greece, and even Hungary, rivalled those of the greatest of his predecessors ; and his attention to the internal administration of his dominions, endeared him to his subjects. Not satisfied with the reputation of a hero and a politic prince, he aspired to and obtained that of a saint. Twice he abdicated the sovereign power in favour of his son, and twice he was compelled to resume it : once to oppose the Christian enemy, and once to suppress a formidable sedition of the Janizaries. That his retirement to the society of saints and hermits at Magnesia yielded him more real happiness than the splendour of royalty, is apparent from the reluctance with which he left that retirement, and from the avidity with which he sought it after he had overthrown the Hungarians. He died in 1450, after an unsuccessful attempt on Belgrade.

Of Mahomet II., the celebrated conqueror of Constantinople, enough is already known. The pen of Gibbon has rendered him familiar to almost every English reader. Under him, Constantinople was taken by assault, A.D. 1453.

Having thus briefly adverted to the foundation of the Ottoman monarchy, we proceed to an equally brief notice of the book which we referred to at the outset.

This " Historical Discourse " the author ranges under five heads : I. The extent of the conquest (of Constantinople). II. The character and genius of the Conquerors. III. The causes of their success. IV. The kind of government they established. V. The causes which arrested their progress, and which have led to their decline. On the first of these heads we do not think it necessary to say more.

II. The primitive character of the Turks is a simple one : it is that of the pastoral or warlike nations : they are by turns active and indolent, cruel and merciful ; easily excited to combat, but with difficulty induced to labour ; equally pleased amidst the toils of war and the luxury of repose. In their general mode of living they are temperate, and even abstemious ; implicit followers of the commands of their prophet, and haughty despisers of all other institutions. By nature they are frank, candid, and sincere ; but too barbarous to consider properly the obligation of a treaty, or the sanctity of a promise, more especially with regard to nations of a different faith. Vengality seems to have been long a blot on their character. Integrity is the virtue of extreme simplicity or of extreme refinement ; the Turks soon passed the one point, and never reached the other. Yet although the possession of a rich empire has tended greatly to corrupt their manners, the noble nature of the savage is still perceptible : the generosity of the Turk is spontaneous ; and even his injustice, though violent, has something which savours of hardihood and grandeur.—The Turk is moved by few passions, and those few carry him straight to their object. If he is revengeful, he takes away the life of his enemy ; if he is covetous, he seizes the provisions of those who are weaker than he is ; if he is amorous, he buys and shuts up in his seraglio the object of his love. He has no conception of the complicated intrigue, the perpetual bustle, the varying opinions, which attend and influence the business of life in our northern countries.—A steady trade-wind carries him to port, or a calm leaves him motionless : of the varying state of our atmosphere, and all its shifting breezes, he has no adequate conception ; he wonders at, and pities our activity.

Much of this is doubtless true, and we cannot too much praise the candour exhibited by the author in speaking of a people who have been grossly misrepresented. We think, however, that he is much too severe in asserting that " they disregard the sanctity of a promise." If any reliance is to be placed on the experience of men who have passed many years in constant commercial intercourse

intercourse with them, we must say that no people on earth are more punctual in the fulfilment of their engagements—none more scrupulous in observing their promises. And such is the well-grounded confidence reposed in them, that it far exceeds that subsisting among the members of Christian communities. We do not think that “integrity is the virtue of extreme refinement.” On the contrary, the experience of ages shews that when nations arrive at a high pitch of civilization, they forsake the natural for the artificial modes of life—they cease to be distinguished for the homely virtues which dignified and adorned their first existence. Where new wants are created, new modes of supplying them will be resorted to; and there will always exist greater difficulty in procuring the means of subsistence in a refined than in a comparatively barbarous country. Hence every species of circumvention is practised by the luxurious and refined merchant; and we have little hesitation in asserting that London, in the course of a single year, exhibits more instances of fraud—of wilful and deliberate dishonesty, than the whole Ottoman empire—than even the whole Mahomedan world. Nor do we admit the revengeful disposition so generally ascribed to the Turks by their enemies. It is, in fact, strongly denounced by the Koran, and our author himself thus bears testimony that forgiveness can be practised by the disciples of the Arabian prophet:

It is related of Hassan, son of Ali, that a slave having thrown a dish on him boiling hot, fell down on his knees, and repeated from the Koran: “Paradise is for those who bridle their anger.” Hassan answered: “I am not angry.” The slave continued, “and for those who forgive men.”—“I forgive you,” said Hassan. The slave, finishing the verse, added, “for God loveth the beneficent.”—“Since it is thus,” answered Hassan, “I give you your liberty, and 400 pieces of silver.”

To this interesting anecdote we add two others preserved by D’Ohsson in his great work, *Tableau Général de l’Empire Ottoman*: “Omar II. is cited as an example of goodness, mildness, and simplicity. But his virtues, and the vigilant attention with which he repressed the luxury of his court, occasioned his fatal end. The princes of his house were dissatisfied at his rigour: they plotted his destruction, and prevailed on one of his own officers to poison him. Perceiving that he had swallowed the deadly draught, he inquired of the traitor, in a tone equally mild and tranquil, why the latter had committed the deed. The guilty wretch fell at the caliph’s feet, and confessed that his fidelity had been seduced by a bribe of 1,000 sequins. ‘Go,’ said the monarch, in the same tone, ‘take the money to the public treasury, and leave the palace before the report either of thee or thy crime be known to any one.’”—“Abdallah III. had conquered Ibrahim, who, at the head of a powerful party, had aspired to the caliphate. To save himself from the active search of his justly offended master, the latter had disguised himself, and passed six years in an obscure village of Arabia. At the end of that period, tired of his miserable and degraded existence, he resolved to throw himself on the mercy of his lord, to whom he addressed this memorial: ‘Commander of the Faithful, my crime is great, but thy clemency is greater: my punishment would be the effect of thy righteous vengeance, but my pardon will be that of thy magnanimity.’ Abdallah wrote at the head of the memorial: ‘Ibrahim, I pardon thee.’ He did more than this: he assigned his now humbled rival a considerable revenue for life.”

III. If the religion of Mahomet was by no means a perfect system for the improvement of mankind, it was well adapted to unite the wandering Arabs of the desert, and to form any nation which should adopt it into a military community, more formidable for attack than Sparta, and in some respects as well adapted as Rome herself for the conquest

conquest of the world. Before a battle, the Turkish commanders make a circuit of their troops, holding forth the prospect of everlasting happiness to those who should die in the cause of the true faith, and the assurance of protection from above to the armies which fought in behalf of the Koran. 'The soldiers repeated to one another before the action, 'either the glory of victory, or the crown of martyrdom.' They believed that legions of angels hovered over their camp, and directed their weapons to the hearts of their enemies: even Mahomet himself, at the head of all the hosts of heaven, was supposed often to assist in person the combatants who fought for the propagation of his faith. Hence they were armed with invincible resolution and heroic courage; hence they acquired that unanimity which was seldom found in the ranks of their enemies; hence they were never daunted by defeat, or sated by victory.

The institutions of the Turks were well contrived for maintaining a military spirit among them. In the eye of the law, all Mussulmans were soldiers, and were distinguished by the name of *Askery*, as forming a separate class from the herd of infidel subjects. At first a third of the conquered lands were distributed among the officers and soldiers. The conquests of the Ottomans were so extensive, that they were not obliged, like the Normans and Franks, to settle a captain and his troop on the same estate: the private soldiers held grants of their own directly from the sultan, and their lands were cultivated exclusively by the conquered people, who paid to their new landlords a tenth of the produce.

No wonder that attractions so great as those which were exhibited to the Turk, both in this world and the next, should make him a formidable warrior. He knew that if victorious his condition on earth would be one of ease, if not of independence; and he believed that if he fell in the conflict, he should be immediately transported to regions where the delights enjoyed on earth would be exceeded a million-fold. When he thought of the celestial pavilions which were planted by rivers of pleasure, and inhabited by the black-eyed houries who were anxiously awaiting his arrival, he often grew impatient to throw off his load of mortality, and take his flight to the sensual paradise of his prophet. Hence as death held out such objects of desire, danger could not inspire him with dread; and to the soldier who is taught to triumph over both, success must be certain. We now proceed to the kind of government established by the Ottoman lords.

IV. Having emerged from the obscurity of their original station by adopting a military form, the Turks preserved that form in the sway and regulation of their dominions. In all civil matters the sultan is supreme. It is held that his will is sufficient to overturn or set aside, at any moment, any law not established by the Koran, or which does not concern religion: even this limitation is only an opinion of the lawyers. In religious matters, however, in spite of their sacred character, the sultans seem to have allowed much of the real power to escape them. The *fatwa*, or holy seal, which was affixed by the caliphs to their acts, is not in the hands of the sultans, but in those of the ulemas. When the sultan wishes to have the sanction of religion to any act of great importance, he is obliged to have recourse to this body, and obtain their consent.*

The civil government is carried on by the vizier and other principal ministers. When they meet in divan, the sultan is present behind a grated window, from whence he can see and hear every thing, but where he is not seen. The supreme command in the provinces is vested in the *beglierbegs* and *pachas*. The *beglierbegs* are only two, or at most three

* These ulemas are the clerical and legal body, and they consist of three classes—the doctors of law, the judges, and the ministers of religion. "Of these, the ministers of religion form the lowest class," and the doctors the highest. The latter are the interpreters of the Koran, and their blood cannot even be shed by the sultan. The *cadhis*, or judges, occupy a middle rank between the other two. Yet all three form one indissoluble body; for law and religion are the same in Turkey, the mufti is the highest in both; he is the *sheikh islam* and the *fatwa sahib*—the prelate of orthodoxy and the giver of judgments.

three in number; they rule the provinces of Anatolia, Romelia, and Damascus. The pachas, who are next in rank, have the government of all the other provinces. The authority of the pacha extends over the military forces, the revenue, and the administration of justice. He leads the army of his province, administers justice in his own person, and both collects and transmits the revenue to Constantinople. But in the midst of all his prosperity, and all his wealth, the most powerful pacha is, to use a Turkish phrase, "a statue of glass," and a single blow from the hand of his master may dash him to pieces. Such is the reverence paid by Mussulmans to the unity of the supreme power, that although many great men have ruled over the provinces of Turkey, and the government of Constantinople often seems quite unable to retain its authority, independence has seldom been successfully asserted, and the pachalics have never yet been rendered hereditary like the fiefs of the Gothic kingdoms.

When a pacha becomes so powerful as to be dreaded by the sultan, an officer is quietly and secretly despatched to bring his head. If he obtains any previous intimation of his danger (and as he has spies at the Sublime Porte, this is often the case), he takes care that the poor messenger shall lose his head before the imperial mandate be delivered. Yet though many successive messengers have met with this fate, the obnoxious governor generally falls a victim in the end.

In the administration of civil law the judges are said to be often corrupt, and the witnesses perjured; and the criminal law is represented as still worse. "If a baker is found selling his bread by a light weight, he is hanged before his door; if any one is apprehended on the spot where a disturbance takes place, he is instantly dispatched. No matter if the apprentice, who knew nothing of the fraud, is hanged instead of the baker; no matter if a spectator loses his life instead of the actual rioter: the purpose is to create terror to the guilty, even by shedding the blood of the innocent, and the crime is punished when the criminal escapes." To this we say, *credat Judæus*. Things may be bad in Turkey; but the Sublime Porte, with all its love of blood, could not surely tolerate such excesses; nor do we believe that they would be borne by the people, who are ready enough to rebel whenever they have any cause of dissatisfaction.

Taxation weighs chiefly, but not entirely, on the unbelievers. There are, it appears, three great taxes, one on land, another on personal property, and the third a poll tax, which varies according to the circumstances of the individual, and is paid by every one who has attained the age of twelve years. The Turk may with reason congratulate himself on his exemption from contributing to the support of the state, but we have no reason to suppose that the burthen falls heavily on the Christian and Jewish portion of the community. The revenue arising from the whole empire does not probably exceed four millions, a sum of no great magnitude, considering the fertility of the regions, and the vast population, submitted to the Ottoman sceptre.

V. Among the causes which have contributed to the decline of the Turkish power, may be reckoned the luxurious indolence to which the nation has been addicted since its first establishment in Europe. They have not been much accustomed to war during the last century, and they have certainly no disposition to engage in it, unless in their own defence. They have also neglected the cultivation of the arts, and have thereby suffered nations once more barbarous to obtain advantage over them. In some respects "knowledge is power," a truth, however, which they seem either not to understand or to despise. With fortification, the mathematics, and the mechanical powers, they are little acquainted; and they are entirely ignorant of the improvements which have been made in the art of war among the other nations of Europe. Their present

sent sultan is sensible of this alarming state of things, and, with a vigour which cannot be too much admired, he is labouring to amend it. Whether he may persevere in his design, and thereby avert the storm which appears to be bursting over him, time only can determine. The Turks are not fond of innovation; and their climate indisposes them to long continued activity; but their numbers are great, and if their religious enthusiasm can be effectually called forth, they may make a vigorous stand—for a short time only—against their assailants.

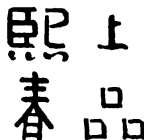
The limits within which we are necessarily confined, forbid our expatiating on this subject. We have given a general view of the manner in which the author has treated it; and we think that the opinion we expressed of the work, at the commencement of this article, will be sanctioned by the reader. It is a meagre compilation—exceedingly so; but yet it contains some accurate and judiciously selected materials; and in the absence of more voluminous works, it will not be found either useless or uninteresting. The style is too laboured—it is evidently formed on the model of Gibbon, though it is destitute of the enchanting graces of our English Tacitus. It is often pompous without dignity, and affected without elegance.

CHINESE MS.

Omne ignotum pro magnifico is an ancient adage: instances might be multiplied in support of its truth, if the concurrent testimony of mankind did not declare the proneness of the human race in all countries to admire what is not understood.

When we are told by Major Denham of the prodigious esteem in which a broken English cut glass chandelier-drop was held at the court of Bornou; when we read of the profound respect paid to a cuckoo clock in China, or of a native of that country paying his vows to a paltry European print of Buonaparte, *quasi deo*; we smile at follies which might be paralleled amongst ourselves.

The writer of this was lately conversing upon the subject of the Chinese tongue with a person who professed to have some little knowledge of it; and he informed the writer that he was in possession of a curious illuminated Chinese MS., which contained some philosophical maxim or dogma of one of the sages of China, the sense of which he could not *exactly* discover. Expressing a wish to see this document, the writer was soon after admitted to the possessor's library, where he found suspended a square piece of crimson paper with ornamented edges, whereon appeared four Chinese characters in gold ink. This was the MS. referred to. The writer's surprise and amusement may be conceived, when he found this *maxim* to be as follows:



Shang pin he chun, i. e. *Hyson of superior quality*.

Upon mentioning the circumstance to an able sinologist, he remarked that Dr. Hager has been mystified by this same *maxim*, which is to be found upon or within many of the tea-chests brought to this country. In his "Elementary Characters of the Chinese" (London, 1801, p. lxxvi.) that learned person gives the above characters, which he thus translates: "of superior quality, lasting, and fragrant."

PLAN FOR PUBLISHING EASTERN WORKS IN ENGLAND.

It has long been a source of regret to every oriental scholar, that works in the original languages of the east are so scarce, or so little accessible to students, in this country, whereby a very serious impediment is offered to the cultivation of eastern literature. Instances have occurred within our knowledge in which individuals of limited pecuniary means, and not possessed of the degree of influence required to obtain access to the depositories of oriental manuscripts, have been compelled to suspend, and sometimes abandon, the study of languages which might have opened to them stores of learning, of which Europe is yet comparatively ignorant. Until these languages are more generally known, and the literature they contain is better appreciated, it is absurd to expect that any individual will, from mere love of learning, tax his funds so heavily as upon his own responsibility to print works, the sale of which would not reimburse him a tenth of the expense of printing; yet until some method be devised by which copies of oriental works, now slumbering undisturbed in the libraries of the universities, the British Museum, and the East-India House, in the shops of booksellers, and in private collections, can be multiplied, we may look with fruitless anxiety for the more general diffusion of oriental literature in England, however lamentable it is that this country should continue in the rear of other nations in a pursuit which so essentially concerns its own interest.

It is superfluous to point out the many important objects with which the cultivation of eastern languages and letters is intimately connected. The permanence of our Indian empire; the right understanding of its politics, its jurisprudence, its political economy; the prosperity of our eastern commerce; the religious and moral condition of a hundred millions of Hindus and Mahomedans who are our fellow subjects, with a multitude of considerations growing out of these and other kindred topics, will easily suggest themselves, with all which the enlargement of our knowledge of eastern languages and sciences is closely allied.

What is then to be done, in order to accomplish that which cannot be left, as in ordinary cases, to the operation of individual industry and enterprise? It is with great satisfaction we announce that, amongst the members of the Royal Asiatic Society, a plan has been formed and digested for this very interesting object, and for providing funds to carry it into execution. The plan is patronized by his Majesty, by their Royal Highnesses the Duke of Clarence, the Duke of Sussex, the Duke of Gloucester, and Prince Leopold, by the Archbishop of Canterbury, the Lord Chancellor, Lord Lansdowne, Lord Goderich, Lord Grenville, and other personages of high rank. We give the following detail of it from the prospectus:—

"1. The extensive and valuable collections of oriental MSS. which are deposited in our public and private libraries, have long attracted the attention of the learned of this and other countries; and it has been suggested that some means, offering a reasonable prospect of success, may be devised, by which the public may be put in possession of all that is valuable in eastern literature, and an opportunity be presented for shewing that this country is not backward in contributing to the advancement of oriental learning, in which she has long held the foremost rank. The interesting relations, moreover, in which this country stands with the east, affording as they do the best opportunities for carrying such a project into effect, and at the same time promising

promising both to England and its eastern possessions the most beneficial results, may be mentioned as additional motives for engaging in such an undertaking.

" 2. The advantages likely to be derived from a more extensive cultivation of oriental literature in this country may be considered as applicable to biblical criticism, ecclesiastical and general history, biography, belles-lettres, the arts and sciences, and geography.

" 3. With reference to biblical criticism and ecclesiastical history, we know that our Scriptures, particularly those of the Old Testament, abound in modes of expression, and allusions to customs, in many cases imperfectly understood in Europe, but still prevailing in the east. That light confessedly derived from the Arabic and other sister dialects of the Hebrew, has been thrown on the text of Scripture by the Rabbinical and other commentators, no one will deny; yet volumes on Arabic grammar, rhetoric, and the more ancient productions of the Arabian poets, which approach most nearly in style and sentiments to some parts of the Hebrew Bible, still lie in MS. in our libraries, either entirely neglected, or at best accessible to few.

" 4. In the Syriac language, which approximates still nearer than the Arabic to the Hebrew in its form and modes of expression, there are in our libraries unpublished grammars and dictionaries, and even commentaries on the Scriptures, written by the bishops and other learned members of the oriental churches; together with MS. works of the greatest value to divines, on ecclesiastical history and divinity, composed by the fathers of the Syrian and Arabian churches. The collection also of the late Mr. Rich, now placed in the British Museum by the liberality of Parliament, contains perhaps the most valuable MSS. of the Syriac Scriptures now in existence; and it is of the greatest importance to biblical criticism that a collation of them should be made and published.

" 5. Perhaps no people possess more extensive stores of history, biography, and polite literature, than the Arabs and Persians. The accounts which their historical and biographical works contain of their own and the surrounding countries, are necessarily the only sources from which information can be obtained relative to the history of those regions, and of the extraordinary persons to whom they have given birth. Their histories of the crusades in particular, which furnish the most authentic details on this interesting subject, will always amuse and instruct the general reader, while they furnish materials of the greatest importance to the historian. In polite literature, and especially in works of fiction, they have perhaps never been excelled, and in studying such of their works in belles-lettres as have been already printed in any European language, regret must be felt that few of these books, which are so well calculated to afford us pleasure, have been translated.

" 6. Whatever may be our present superiority over Asia in the arts and sciences, it cannot be uninteresting to the inquiring mind to recur to the sources from whence we derived the first elements of our knowledge. In this respect Asia must be recognized as the elder sister and instructress of Europe; and although the hordes of barbarians, which poured forth like a torrent from her north-western regions, effectually extinguished the light which she at first imparted, yet we are indebted to the Mohanmedan courts of Cordova, Grenada, and Seville, for its restoration, as it is to them that Europe owes the rudiments of many of her now highly cultivated arts and sciences.

" 7. From Asiatic works on the mathematics and medicine perhaps much light is not now to be expected. To trace the progress of these sciences, however, under

under the Caliphate, when science had declined among the Greeks, cannot be uninteresting to the philosopher. And as many of the most celebrated of the Greek authors were translated into Arabic, under the patronage of the court of Bagdad, it is not improbable that some long-lost Greek works may be discovered in an Arabian dress, as was the case with the treatise on conic sections by Apollonius Rhodius, brought to Europe by Golius, and translated by Halley.

" 8. From the mercantile character of the Arabs, foreign countries were explored, and commercial establishments formed by them, at an early period of their history; and it is anticipated that accounts of their travels may be discovered, not less interesting than those of Ibn Batuta, noticed by Mr. Burckhardt, and of which some specimens have been published by Kosegarten and Apetz, or of the two Mohammedans who visited India and China in the ninth century, translated and published by the learned Renaudot.

" 9. But while the literature of the east in general is highly worthy of our notice, that of British India has an especial claim to our regard. The possession of a more intimate acquaintance with the history, geography, statistics, laws, and usages of that portion of our empire, must be productive of good both to the governors and the governed; and to procure means for obtaining information on these subjects is one of the principal designs of this prospectus.

" 10. The object proposed is, to publish, free of expense to the authors, translations of the whole or parts of such works in the oriental languages as a committee of orientalists already appointed shall approve. These translations are to be accompanied by the original texts, and such illustrations as may be considered necessary. By the publication of the original text it is intended to multiply copies of such works as are scarce, and to furnish students at a moderate expense with correct copies of the best Asiatic works, to which they might not otherwise have access.

" 11. It is not intended to confine the operations of the committee to works in the Arabic, Persian, and Syriac languages; it is their intention to translate and publish standard and interesting works in Sanscrit, Chinese, Pali, Cingalese, and Burmese; in the languages of Thibet, Tartary, and Turkey; in the Malayans, and other dialects of the eastern archipelago; and in the numerous dialects of Hindustan, and the southern peninsula of India.

" 12. It cannot be expected that the publication of oriental texts and translations can be effected to any considerable extent, by the efforts of individuals, for none but a public body can command the funds, or furnish the literary means, necessary for such an undertaking. The Royal Asiatic Society of Great Britain and Ireland, which was instituted for the advancement of oriental literature, is the only body in this country to which the public can look with any prospect of success for the accomplishment of such a project; and the council of that society have expressed their willingness to co-operate in the execution of the plan which it is the object of this prospectus to make known. They have subscribed largely from their funds; have recommended a committee, consisting of individuals well known for their zeal and attainments in eastern literature, to superintend the editing, translating, and printing of the works that are to be published; and have granted the use of their house for the transaction of the business of the committee:—thus affording the best proofs of their readiness to promote the proposed object, and the strongest guarantee to the public that such works as may be recommended for publication will

will be executed in a manner that will render them worthy of the patronage that is now solicited.

" 13. For the purpose of directing the attention of scholars to the literature of the east, and encouraging translations, the committee will give annually, for such works or portions of works as they consider deserving of distinction, four rewards in money, in sums of from £50 to £100 each, and four gold medals of the value of fifteen guineas each, inscribed with the names of the individuals to whom they are presented. Translators whose works are approved, will be eligible to either description of reward, unless they expressly limit their views to the medals. The rewards and medals will be conferred at the annual meeting; and success on one occasion will not disqualify for receiving rewards or medals at future anniversaries. Any member of the committee who sends a work for approval, whether with a view to obtaining a reward or medal, or merely to have it printed at the committee's expense, is to cease to act on the committee until a decision is come to on his work.

" 14. This committee now appeal to the liberality of the public for such pecuniary aid as will enable them to effect the objects proposed in this prospectus. The sums contributed will be appropriated exclusively to the execution of the plan above detailed, and the accounts will be examined, and a report made annually to the subscribers of the application of the funds, by an auditor, who is to be elected by and from the body of the subscribers. A report of the progress made in translating and printing during the year will also be made to the subscribers annually, and notices will be given of such works as the committee may intend to print at the expense of the funds contributed by the subscribers. The first general meeting of the subscribers will be held at the house of the Royal Asiatic Society on Thursday the 21st February 1828, at two o'clock P.M., when the regulations for the committee will be determined on, and an auditor be elected.

" 15. The terms of subscription proposed are, that every individual or institution subscribing ten guineas or upwards annually, will be entitled to one fine-paper copy of every work translated, printed, and published by the committee, with the name of the individual or institution subscribing printed on the back of the title-page. The remaining copies will be disposed of by the committee in such a manner as they may consider most conducive to their objects, and to the advancement of oriental literature.

" 16. The committee propose to open communications with the literary societies, the British governors and consuls, and learned individuals in Asia and Africa, for the purpose of procuring scarce and valuable oriental MSS. They also intend to communicate with the oriental scholars in this and other countries, for the purpose of bringing to light texts and translations of valuable oriental works, which may now lie in MS. in public and private libraries; and thus, by every available means, to endeavour to preserve what might otherwise be irrecoverably lost, and to make known original works and translations which might otherwise never meet the public eye.

" 17. The committee confidently expect that valuable translations will be obtained from Asia, as they feel assured that many civil and military officers residing there have hitherto been deterred from translating oriental works by their having no opportunity for publishing the result of their labours in England. As that opportunity is now offered, it is hoped that they will be stimulated by the desire of improvement in the Asiatic languages, and the prospect of acquiring celebrity in Europe, to make translations and avail themselves

themselves of the means of publication presented in this prospectus. For the purpose of obtaining translations and subscriptions from Asia, learned men in India, Ceylon, Penang, China, &c. will be invited to form themselves into corresponding committees.

" 18. The willingness already evinced to further this design, induces the committee to entertain the most lively hopes of success. From the list of distinguished names prefixed and appended to this prospectus they have the greatest encouragement to proceed, and have every reason to expect that the execution of the plan will be materially assisted by the British universities.

" 19. It is requested that those individuals who are willing to become subscribers to the execution of this plan will send their names and addresses to the Secretary, Mr. William Huttman, at the house of the Royal Asiatic Society, No. 14, Grafton Street, Bond Street, London; and that they will inform him where he may draw for the amount of their subscriptions. Subscriptions will also be received by such houses of agency as may be nominated by the corresponding committees in Asia."

The chairman of the committee is the Right Hon. Sir Gore Ouseley, Bart. The deputy chairmen are Sir G. T. Staunton, Sir E. H. East, Sir A. Johnston, Col. Mark Wilks, and Lieut. Col. Fitzclarence. The other members consist of eminent oriental scholars in England and various parts of the east.

The subscriptions already promised to this magnificent undertaking (including the liberal contribution of one hundred guineas by the East-India Company to the Royal Asiatic Society for objects contemplated in this plan) amount to between £800 and £900 per annum. Large as this sum appears, it is by no means commensurate with the magnitude of the undertaking: the larger the amount of the annual subscription, the wider will be the scope of the committee's exertions. It is to be hoped that an undertaking so truly national as this is will be supported and encouraged by national liberality; and that, by means of this plan, properly managed, the chief, perhaps the only, obstacle to the much desired dissemination of knowledge relating to the east, may be entirely removed throughout Europe.

NEW SOUTH WALES.

The writer of the communication which was inserted in a condensed shape, under the above title, in p. 28, requests us to explain that, in his suggestion respecting the information of a corps of pioneers composed of *natives*, he meant not the *aboriginal natives*, who are a slender and feeble, as well as untractable race; but natives of European descent, of whom, he says, there are many who act as housekeepers, servants, &c.

He pointed out likewise a typographical mistake in p. 30, line 37, where the word *army* is printed for *arm*, which makes the passage somewhat ridiculous.

THE BRITISH TERRITORIES IN THE DECCAN.

THE following is an extract from an official report of Capt. Henry Dundas Robertson, collector of Poonah :—

It might be interesting to trace the exact limits held at different periods by the various rulers of that portion of country now included in the Sattara principality and the Ahmednuggur and Poona collectorships, and to inquire into the partial changes introduced into particular districts by particular men; but this would occupy too much of my time at present, for it would necessarily embrace a study of the history and wars of all the Mahomedan kings of the Deccan, and of the usurpations of many of their Turrufdars and Jagheerdars. I shall therefore enter on a consideration of those times which more particularly relate to the objects of this letter, from their having been marked by distinguished men, whose wisdom in revenue administration, though not now operative, is still a theme of conversation with the mass of the people. Before I do so, however, it may not be amiss to give a general outline of this collectorship at the present time.

The district under my superintendence is bounded on the west by the summits of the Syadaree range of mountains, and by the jagheer of the Punt Suchen and the river Neera on the south. From the north-western point it runs south-east along a range of hills, a few miles north of and parallel to the river Gora, until that river is joined by the Neera. From thence the bounds of the turruf of Pabool form its limits as far as the river Bhema, the course of which river marks its remaining boundary to the north and to the east. It extends from forty-five to fifty miles along the western Ghauts, is sixty-five miles broad in the centre, and about forty just before it diminishes into a strip of about twelve miles; its greatest length from east to west in ninety-five miles, and its medium length, exclusive of the strip at the eastern extremity, is sixty-eight miles.

The general face of the country is mountainous and irregular. The mountains near the Ghauts are covered with wood and shrubbery, and those inland are bare apparently in proportion to their distance from the great range. The country is intersected by many rivers and streams which take their rise in the vicinity of the Ghauts, and which, bounded by inferior ranges of hills, run to the eastward and southward. The vallies through which they bend their course are fertile, and with some exceptions well-peopled. But they are productive more from the excellence of the soil, by which they seem to have been enriched at the expense of the mountains, than from any unusual labour of the husbandman or the existence of means of irrigation. These vallies, where narrow and bounded by mountains or high hills, are termed Khorey and Neher, and are most frequently distinguished by the names of the rivers which pass through them, Moota Khorey, the valley of the river Moota, Baun Neher and Bheem Neher, the vallies of the Baun and the Bheema rivers. The names of the principal rivers are the Bheema, the Gora, the Baum, the Moota; the Moota, the Pawna, the Indooranee, the Under, the Moota Moolla, the Kurrha and the Neera. They are by no means plentifully stocked with fish, and the kinds which are found are few of them good. On the mountains near the Ghauts are found royal tigers, besides the other less ferocious beasts which are met with in the interior: cheetas, panthers, hyenas, wolves, hogs, &c. The products of the mountains are few; teak and poon trees are to be found, but not in any quantity, and of no great magnitude

magnitude. Plantains grow spontaneously on some of the mountains. The grass which grows on the western hills is good for horned cattle, and not for sheep or horses; but the reverse is the case where the deep narrow vallies near the Ghauts widen into plains along the banks of the rivers. The grass on the skirts of the hills forty miles inland is excellent both for sheep and horses.

The climate is invigorating and good, in comparison of other parts of India: the air is lighter, the cold more bracing, and the heat less oppressive; it is therefore a country better adapted for Europeans than many other countries of India. The diseases incidental to it are fever, ague, and diseases of the liver and bowels, and violent colds and catarrhs. The thermometer sometimes varies from twenty to thirty degrees in the course of the day and night, and at the breaking up of the rains there is a succession of cool breezes and hot sunshine, which cannot fail to be injurious to those who are obliged to suffer from exposure to the full force and rapidity of the changes. It is at this period that all those complaints symptomatic of a deranged state of the liver are most prevalent. The languor which in almost every season of the year is found in most parts of India, is hardly ever experienced here even in the hottest weather: this probably arises from the perspiratory ducts having less duty to perform, and from the greater substantial vigour left in the constitution to resist the effects of heat.

The periodical rains are the same as those which prevail along the western coast of the peninsula: a few showers of the monsoon of the other coast, however, reach us here, and are calculated on by the cultivators in November, to bring forward their crops. From the Ghauts inwards fifty miles there is generally a sufficiency of rain, but beyond that distance there is usually only a scanty supply; and in the easternmost districts of Soopa and Patus there is frequently a great scarcity. This is probably to be accounted for on the grounds that the mountains of the western parts attracting the clouds, the plains not far removed from them do not receive their due proportion of rain. The prevailing nature of the climate is affected in some measure by these different proportions of the supply of rain, or more probably by the same cause which occasions this difference, the greater elevation of the country. From the Ghauts eastward, thirty, and in some places forty miles, it is colder than farther inland, nearly all the year round; and the districts included within that range are designated Mawul or Mora, words signifying damp, wet, foggy. They are reckoned by the natives uncomfortable districts to live in on account of their chilliness. It was from them that Sewajee drew the flower of his soldiers, who were foremost in all services of danger and difficulty. Eastward of this tract the country is distinguished by the name of Desh, which is a word used for any country generally, but which here is applied in particular to the country inland from the Mawuls.

The people of the Desh are more able-bodied and better looking than the Mawullees. The difference is said to arise from the more heating and more nourishing quality of the grain raised in their fields, and on which they subsist. Their chief food is that produced on their own fields, which consists in the Mewals of rice, raghee, and savey, and further inland, of bajerry and joarry. Wheat is seldom eaten by them; and what their fields produce of this latter grain is usually sold in Poona, or the kusba or market town nearest to their village. The difference in the condition of the mountaineers is also to be remarked in their nakedness. The Koonbees around Poona have generally a very good pair of cotton breeches: but those of the Mawuls have only a small piece of cloth to cover what it would be indecent to disclose. They

all carry cumleys over their shoulders. The Mawullees are noted by Brahmins and polite natives for their clownish and awkward behaviour when called before their superiors, and for their inaptitude in comprehending any message or direction; but from what I have observed of them, they are as little deserving of being thought stupid as the more courtly inhabitants of the Desh, if we take into consideration the fewer opportunities they have had of seeing polite company. Excepting these points of difference, the mass of the Koonbee population of my district is the same in all respects. The Desh Koonbees, it is true, affect to look upon the Mawullees as inferior to themselves, and assume that they, and those only of the Mawul families which have Rao to their names, are entitled to be called Mahrattas, and that all other Mawullees are below them. This attempt at consequence is, however, not admitted by the Mawullees, who boast of more Raos (titled families) created by Sewajee Rajah from among the members of their clans, than the Desh Koonbees can pretend to. The Koonbees of the whole district have almost invariably two surnames. That of their clan or family is not that which they use, and those of the same family surname have, in many cases, not all the same surnames in common use. This additional surname seems to have been conferred on them by their associates in consequence of some remarkable feature in the character, or strangeness in the habits or person of him who first acquired it: thus Jadoo, means the runner; Charga, the thievish; Sawunt, the courageous; Shetgu, the filthy; Gursej, the cat-eyed; Gurawrej, the assinal; Seloney, the fetid; Toohey, the greasy; Barka, bald-head; Dhawury, left-handed; Dulvee, the grinder, &c.

Those families which from common Koonbees arose to power and wealth, having endeavoured to make distinction of caste between themselves and the caste from which they drew their origin, established particular usages, which some of their descendants, when reduced to poverty, have found to be very irksome. Thus the wife of a proud man who calls himself Mahratta, and twists his whiskers in sovereign contempt of the whole world, is never allowed to be seen by vulgar eyes; when she goes out she wears a veil, and when at home she sits as a queen, exempt from the duty of cooking or any other domestic office which a reasonable Koonbee or Brahmin imposes on his less pampered mate. There are various other distinctions and customs, invented from vanity, which Mahrattas who have arrived at power have adopted, and which it is not necessary to mention here.

The Koonbee eats fish, fowl, mutton, wild hog, and probably all kinds of animals fit for the use of man, excepting kine; he considers himself feasted when he can partake of a goat or sheep, or wild hog. Koonbees have no expedient, however, for taking hogs, and it is remarkable that though very fond of eating them, they almost never attempt to destroy them unless they be supported or inspirited by a party of English, or native gentlemen, or of the inland carriers called Lummans, who will sometimes for the sake of a hunt go several miles out of their road. They drink spirituous liquors, but they have no excessive partiality for them, probably from their being unable to procure and accustom themselves to their use. They also smoke little, and take few or no intoxicating drugs: the use of opium is hardly known to them.

There is no city excepting Poona in the whole district; but there are several very respectable kusha towns, which carry on an inland trade that will be hereafter noticed. The principal articles of manufacture are coarse woollen and cotton cloths, and in Poona there are silk-weavers' looms, which vie with the manufactories of Peitun in producing silken surtees and dresses ornamented

ornamented with gold tissue. The principal kushas and other towns are Khair, Chacun, Sassore, Paubool, Jejooree, Powar, the two Tulligaums, Gera, Nowcombery, and Kendoor. The houses of these towns are comfortable buildings of stone and mud, covered with tiles, some of them two stories in height. They are inhabited by traders and bankers, and Brahmins both of the Desh and of the Concau. When I come to speak of the taxes on the inhabitants of towns, I shall furnish a more detailed description of the people.

The most remarkable hills in the country are rendered more so either by a fort or a place of worship dedicated to some favourite god, either of the Brahmins or of the Koonbees. The names of the forts on hills are Logur, Issapore, Kooaree, Ghungur, Singhur, Poorunder, and Wyregur. The hill-forts of Toong, Ticona, Rajgur, and Torna, which belong to the Punt Suchen, border on the southern boundary of the collectorship, and indeed the two former may be said to be in it, standing, as they do, in a neck of his territory, which juts from the southern line nearly up to Logur. Those hills which are sanctified by the presence of a god are more numerous. The most famous of them is that where the river Bheema takes its rise, and which is supposed to be the holy place where one of the Jotee lings of the original Mahadean lingum fell on being broken into twelve pieces. The faith of many pious men was much shaken, some years ago, by the small stone which was the object of their worship having moved, under the hands of the priest one day, who officiated in anointing and keeping it gratified by the most orthodox attentions and services; but the ready ingenuity and the easy credulity of this absurd people, soon taught them to invent and to believe that the real Jotee lingum was invisible and enclosed within the rock, and that this moveable, and therefore, as they suppose, false lingum, was placed there by the Mahomedans, some centuries ago, to deceive those who were not fully read in the mysteries of the religion. The caves of Carli are known to Europeans, and have acquired a fame for the elegance and immensity of the design of the Baudh temple which forms the principal cave. They are situated, not on the summit, but about half way up a hill, and are disgraced by a paltry Hindoo building and a set of filthy Hindoos, who there perform the religious service of a Hindoo deity. There are many others of lesser note.

The height of the mountains of the Syadaree range is probably not less than 2,600 feet above the level of the sea; while here and there mountains are piled upon them, whose summits may not be less than 700 feet higher. The ranges of the hills which form the vallies from the Ghauts inland vary in length from 500 to 700 feet. The hill-forts of Logur, Issapore, Kooaree, Singhur, and Poorunder, are probably, the lowest of them, not less than 4,000 feet above the sea.

There are many places of pilgrimage and devotion: Beemashunkur, Enkverah, Devi (at the caves of Carli), Alindee Jejaoree, Moreshwur, &c. The names of the gods worshipped by the Brahmins are Soorya, Narayan, Vishnoo, Samh, Shucktee, Gunputtey, Ramkrishen, Pandoorung, Moonjya, Nursingh, Venutesh, Curtikswamey, Pureshran, Brimha, Deh Assht Vessu, Marootee, Luxmee, Narrayn Sheshashae, Nowgra. It would be superfluous here to say any thing regarding their mode of worship, being already so well known from the dissertations of learned men, and varying very little from the practices of Brahmins in other quarters. Like all other Brahmins, they venerate the sun, the moon, Vishnoo, Mahadeo, and the Devi, as most genuine gods and goddesses, and worship them in the particular unshapen stones and sub-

stances

stances consecrated to each. Thus a black stone found in the river Gunda, near Budreckedar, is the emblem of Vishnoo. A grey one, from the Ner-budda, is sacred to Mahadeo. A piece of common glass, which by concentrating the sun's rays burns cow-dung, is holy to the sun, and is called Surayakund. A substance (said to be a stone) which melts into water from the force of moon-beams, is dedicated to the Moon, and called Somkund, and the Devi is best personified by a mineral found in the beds of rivers. These five genuine deities have innumerable sons and daughters; or more properly speaking, they are worshipped under different attributes worked up into various shapes.

The names and attributes of some of the greatest gods of the Koonbees are as follows:

Mussooba, or Muskooba, is merely a stone with shindoor (or red-dust) on it. He may be called the god of revenge. Offerings are made to him by those who wish the injury of others. He is a terrific power, which, when a man knows his enemy has propitiated, he generally makes such a retribution as prevents the necessity of the god exerting his power in favour of his votary. There is no particular place for Mussooba's residence: he is sometimes in town, and in fields under trees. All the Mussoobas in this collectorship are said to be of an old standing; they are not created at the pleasure of any one, but when several people of the village suffer injuries in an unaccountable way, the village Deo is interrogated, and he generally points out that there is a Mussooba in some particular spot who must be propitiated.

Vital is the god of demons and evil spirits: he is seen in the shape of a stone standing erect with little single stones all round him, and is worshipped when any one is supposed to be possessed with a devil; and also once a year at the full moon in Magh by all the villagers, who each take a lighted bundle of straw, and walk round him howling and bawling, and making a hideous din: he is always at least a quarter of a mile from habitations.

Bharoo, or Bheiorow, may be said to be the universal village god of the collectorship. He is represented standing with two hands, with a trident in the left, and a dour or drum, such as leaders of apes have, in the right: he is encircled by a serpent. When thus represented he is called Kal Bheiorow, and he is anointed with oil once in fifteen days; when he is represented by a plain stone he is called Bal Bheiorow, and is covered with shindoor mixed with oil. Bheiorow is a good god: he cures the bites of snakes when proper offerings of ghee, &c. are made to him; he resolves the hopes and fears of individuals, and is in all respects an oracle to the village. When any one is desirous of knowing whether any thing he is about to undertake will turn out to his wishea, he sticks two unbroken soparee-nuts on each breast of the image, and tells it, if his wish is to be accomplished, that the right or the left soparee-nut (just as he thinks either most likely) is to be allowed to fall first. Bheiorow also is occasionally promised a cock or a goat, if he causes success in an undertaking.

Marootee is the famous Hunooman, or monkey-god. No village is without his image: he is a good god, and only takes coco-nuts from his worshippers. He is sometimes in the town or village, and sometimes out of it; he is most famous for assisting in frightening away devils from those into whom they may have entered.

Bhowanny (called also Fringae and Tookae) disputes the honour occasionally of village Dev with Bheiorow, and that too where both of them are in the same village: she is also oracular. Fowls and goats are offered to her, and she has twice a year, the same as Bheiorow, a procession of the whole vil-
lage

lage to worship her, once at the sowing and once at the reaping season. She is personified with a sword in her right hand. Sometimes she has eight hands, with many of the symbols of Vishnoo, the chunck, chucker, &c.

Beerrooba is worshipped by dhungers or shepherds: he is kept outside of villages, and is an evil god, who, like Mussooba, is supplicated by persons seeking revenge.

Khundooba is the tutelary god of this country: he is usually represented on horseback with a sword in his right hand; and Mulsabhyee, his wife, sitting before him. He is represented at Jejoorg, however, by a lingam. He seems to be the It Shu Dev of the whole Deccan, from the Brahmins of the Desh down to the lowest castes: for whatever other household gods there may be, he is always the principal. By worshipping him, sickness is cured and wishes gained. His image is always made of metal, never of wood or stone. He is held in particular estimation by the Ramoossees, who if they swear by placing their hands on saffron (the particular dye stuff consecrated to Khundooba) that they will not rob, they never violate their oaths. There are very few images for the public worship of this god, and when he is made seated on horseback, he is so, according to the accounts of his incarnation in the Mulharee Mahatima, when he came to kill Muneemut the demon.

Sutwace is the goddess of pregnant women. She is worshipped by barren women, and by those who have been brought to bed on the fifth or sixth day after their accouchement. She is represented by a bust without arms.

Junace, Jakace, Jokace, Nowlace, Mookace, Kalace, Metisace are the same Devi as Bhowanny, but they are very terrific personifications of that goddess, and do a great deal of mischief. They have all devilish qualities, and assist evil-disposed persons to wreak their wrath on their neighbours. They also amuse themselves in molesting mortals by destroying their fields of grain, by causing them to fall sick, and sometimes an unfortunate wight is caught by one of them when on a journey, and never more heard of. They are aided by two attendant gods, called Naikjee and Beirjee, who have as little heavenly compassion in them as their mistresses.

Wangoba is a stone set up as a god to prevent tigers from carrying off the village cattle, &c.

The country is divided into mozehs, with and without dependent villages and hamlets. Forty to ninety mozehs form a turruf sunt or mehaul. The largest mozeh of each turruf is called kusba, and is the market-town of the division. Five to eight turrufs compose a soobah, pranth, or desh. But the latter term is sometimes applied to a single pergunnah.

The bounds of a village are either the banks of a river, the tops of mountains or hills, or, where there are no such natural divisions, a line of loose stones, whose removal in many places has perpetuated quarrels for the last hundred years. Although all land is referable to some village, barren mountains and impervious jungles are not included in the village accounts of measurements. The waste land deducted in village accounts is only such barren spots as are included within the outline of arable land.

The boundary line of a turruf is formed by the exterior bounds of its border villages, for I conceive that the smaller division of village bounds must have preceded the greater ones of turrufs. It therefore partakes as much as possible of natural divisions, and it is remarkable how very frequently, and with how much judgment, bounds of turrufs have been fixed by those who first made these divisions. They are, with very few exceptions, found to run along the tops of mountains exactly at the point where the rain runs down.

both

both sides of the mountain, or to follow the course of rivers and small streams. The first-mentioned boundary line is termed *panlote*, which signifies the falling of water.

The divisions of *soobah*, *pranth*, &c. seem to be a certain number of *turrufs* marked off for the convenience of managing them. Several of them formed a *circar*: but the use of this latter term does not appear to have been frequent in late times.

Villages are sometimes found distinct from any *turruf*, but they are usually attached to a *turruf*, and called *phootgaons* of that *turruf*. Probably they may have originally belonged to a *turruf*, as *phootgaon* seems to signify dismembered villages. Although villages are found in this state in regard to *turrufs*, land is never found but attached to some village. The mountain of *Singhur* is perhaps the only exception to this fact in the collectorship, and it has become separate government property from its top to its base, in consequence of the interminable disputes of the villages surrounding it about the portions belonging to each.

The villages in the collectorship are for the most part open. Some of them, however, have good walls of mud, and of mud and loose stones; others offer a good defence against robbers and horse by having the sides and gable-ends of the houses in the outer parts of the village connected to each other.

The houses are of mud and stones, and in the *desh* have mud roofs, on which grass grows in the rains on tiles. In the *mehauls* the habitations are not so roomy, and are covered with thatch; which latter is on every account better adapted to the purpose of keeping out the heavy rains experienced in these *turrufs*, than badly burnt tiles of flat mud roofs.

The hereditary village servants are, on the part of Government, the *Potail*, the *Koolkurnee*, the *Chowgulla*; and for the use of the village community, the *Burra Ballcotees*. The officers of *turrufs* and of *soobahs* are the *Daismook*, the *Daispandee*, and in some *turrufs* there is a *Dessaye* besides the *Daismook*. In cities and towns are the *Shetsees* and *Koolkurnees* of divisions. I shall now revert to ancient times, and to the revenue settlements of our predecessors.

(To be concluded next month.)

SONG.

As linger the faint rays of day forsaking summer skies,
And twilight checks the gloom until once more the sun arise:
So love, true love, is loth to leave the heart it once has lit,
And comes with brighter beams again, if ever forced to quit.

As green around the oak or elm the parasite we see,
Though age, or steel, or scathing bolt, has killed the noble tree:
So love, true love, though death has nipped its hopes whilst in their bloom,
Clings closely to the image of the loved one in the tomb.

As streams swelled by the wintry floods, which rocky mounds divide,
Bursts the rude barriers in their way, and flow in mingled tide:
So love, true love, no bounds can stop, no force of man restrain;
No; true love does for ever love, if truly loved again.

H.

MEMORANDA OF SOUTHERN INDIA.

To the Editor of the *Asiatic Journal*.

SIR: Having passed sixteen years of the earlier part of my life in the province of Malabar, I beg to offer the following replies to the inquiries of the Royal Asiatic Society, as inserted in the *Asiatic Journal* for September 1827, page 349. At the same time I beg that they may be considered as offered with diffidence, after an absence of twenty years from that province, and solely from an idea that they may be useful, in the absence of the results obtained from the superior experience of later residents, withheld from a want of leisure or other causes.

History.—Under this head is required illustrations of the history, state, and institutions of the south of India, by “genealogies of the several dynasties and considerable families.” I accordingly furnish a copy of an ancient manuscript respecting the principal princes and rulers in Malabar, descriptive of the general partition of Malayalum by Cherrumal Perumal.—(See the end of this letter.)

“Can any connexion be traced between the princes of the Chola and Pandian dynasties, and the sovereigns of the Malayalam country?” I answer:

In the *Keral Oolputtee*, or “History of Keralla,” *Cherrumal Perumal* is the name made use of, and not *Sheram*, which may make some difference in the idea of the connexion. I should conceive that a good translation of the *Keral Oolputtee* would not only throw great light upon the customs, laws, and manners of the Malabars, as adopted a thousand years ago, but likewise upon their origin, their division into castes, the countries from whence they were derived, with much other information of the most interesting nature, such as their humane motive for allowing their wives to live, whilst those of the adjoining countries were doomed to burn with the bodies of their deceased husbands, no instance of which ever occurred, to my knowledge, during the long period that I resided in that province. A good *Keral Oolputtee* may be found in possession of many of the teachers and principal people of the province, and probably at the Catholic College of Verapoli, in Travancore. The history commences with an account of Vishnu having appeared incarnate in the human form, on a high mountain; that he ordered the sea to retire and dry land to be formed: he then collected people from all the countries around, and directed the lock of hair which was used at the back of the head to be placed in front,—a distinguishing mark to this day of a Malabar-Hindoo; with many other interesting matters peculiar to the natives of that province. Their number I now consider to be about 600,000; the length of the province 300 miles from north to south, and from ten to sixty miles in breadth.

Antiquities.—In the front of what is called the Brass Pagoda in Telli-cherry (properly called *Tala Cherrum*, or “Head Pass”), there is an inscription of four or five lines, written in characters which, I believe, no learned European has yet been able to interpret.

There is also at Mhuna, a Hindoo village near the foot of a ghaut of the same name, about fifty-five miles in the interior of the south of Malabar, a solid stone pillar, broad at the base, several feet in height, and octagonal in form, admired by every European who visited the place for its beauty and workmanship; but from whence it came, or by whom it was erected, no one at that period could give any account. Now that our authority is better established,
more

more correct information, if sought for, may be procured upon the subject. The pillar stood in a kind of church-yard, with several other monumental erections.

Countries and People.—South and south-east of Calicut, in Malabar (*Malayalum*, “mountainous country”), most of the land-owners had a number of *Poliars* (slaves) belonging to them, the greater number of whom had woolly hair. From the constant intercourse kept up by the Moplas (descendants of Arabs) with the Arabs from Mocha and other places, I think that the described slaves were originally brought from Madagascar, Abyssinia, &c. and sold to the Malabarians.

In the district of *Wynaad* (“country of numberless passes”), above the western range of mountains, there is a class of people called *Panniars*, who are also slaves, and bought and sold with the land in the same manner as the *Poliars*; these have woolly hair, but are considered a degree higher in rank than the *Poliars*.

In Malabar there is a still lower caste called *Nyahities*, or hunters, who are not allowed to build houses or to approach any other caste; they consequently live in the woods, and are held in dread from their supposed power of witchcraft through their intercourse with the evil spirit.

In Malabar, when the province was under the government of various princes and chieftains, it was usual to name them according to the number of men whom they were able to bring into the field; as, for instance, in *Cartinaad* there are four chiefs who are designated the *Moowaira* (or “three thousand”) *Nairs*; and in the *Cherical* district there are others known by the title of the “thirty thousand” *Nairs*, although they may not have sufficient influence at the present period to muster more than 100 men.

The bow and arrow are what I consider to be the original arms of a Malabar native, and that the *Nair's* knife was introduced afterwards: my reason for adopting this opinion is, that the inhabitants of the mountains, who are a wilder race of men than such as reside in the low country, always use the bow and arrow without its accompaniment, the *Nair's* knife. The physiognomy of the *Nair* bears a strong resemblance to that of the *Rajpoot* caste of other countries. I therefore think it very probable that the present mountaineers, who bear the original arms of the country, and whose persons and features are widely different from those of the *Nair* caste, were driven to their present unhealthy, but more secure places of abode, by the superior power of invaders from a foreign country: the former being an ignorant and barbarous race, whilst the *Nair*, comparatively speaking, is a civilized, and even polished caste of people. Muskets are now very commonly borne by all classes in the low country, since their introduction by Europeans. The *Nair* is considered the proper military tribe of Malabar; but to this has been added the *Tear*, a lower class, and the *Coorychan*, or archer of *Wynaad*, who in times of war are regularly called upon for military service. The profession of the latter is a cultivator of land; and laying his bow and arrow on the ground whilst he continues ploughing, in case of the approach of an enemy he instantly relinquishes his plough and resumes his arms. The forest being their strongest hold, the Malabars always resort to it in time of war, and from thence take every opportunity to annoy their assailants. They do not understand any thing which is comprehended under the name of military tactics, but generally agree among themselves upon the particular situation which each chief is to occupy with his men in the jungle; these are stationed in small parties, and at certain distances from each other, leaving the enemy's regular line of troops to

to advance along the high road until their arrival at a spot most favourable for the attack of the Nairs: this was usually or most frequently made, in the first instance, upon the baggage and followers placed between the rear of the line and the rear guard, by their foremost party, who being stationed behind rocks and trees, safely shot their arrows from thence upon the advancing body of men; and satisfied with the execution of their first attempt and the confusion and delay consequently occasioned by it, they then quitted their station, and passing through the jungle in the direction intended to be pursued by the invading army, they proceeded on until they fell in with a second party of Nairs, whom they reinforced, and having as before taken up a secure station in the jungle, this double strength would there await the approach of our troops and again attack them in a similar manner, some of their adherents being appointed to watch the time when the line moved on, that the baggage thrown down by the terrified followers might be collected; and any wounded men, if from necessity left on the ground, be put to death, as was invariably done. The described mode was always adopted against our troops by the irregular armed followers of the Raja of Cotiote, from the year 1797 to 1804, and is particularly applicable to their former custom against an overpowering body, and to troops without as well as those who were accompanied with baggage and followers. As one of several instances which I could give of the serious result of this mode of warfare, to troops not before accustomed to it, a native battalion of sepoys, about 1,200 or 1,300 strong, being unable for want of provisions to maintain their station in Wynaad, about the year 1797, were directed to descend by one of the passes into the lower country. The enemy had taken post on the side of a mountain facing the march of the troops, with a deep ravine between, and commencing their attack at a favourite spot; after the utmost coolness and courage had been displayed by the commanding and the other European officers, the former and most of the latter were killed, the colours of the corps were taken, although the adjutant, in order to preserve them, had torn them from the staff and wound them round his body, till he fell, when his example was followed by the serjeant-major, who being also killed, the colours were consequently lost, and about 700 men were killed and wounded. Subsequent to this, no material loss has been sustained by our troops, which, in my humble opinion, may be principally attributed to the excellent measures adopted by the late Col. John Montresor, of H.M.'s 80th regt., on whose private or public character too much praise cannot be bestowed: he was universally respected and adored by his troops, and lost his life by great exertions and anxiety in the execution of the charge entrusted to him. By his measures the enemy were everywhere driven from their strong-holds, and being subsequently obliged to submit, have never ventured to oppose us in any numbers since the death of that excellent and lamented officer.

Landed Tenures, &c. &c.—In the Malabar province, the land itself, under the name of *Jemnum*, is completely sold, and every right belonging thereto is made over to the new possessor, or *Jemkar* (landowner); it being particularized in the deed, that as high as the highest heaven, and to the lowest region, every thing therein contained within a perpendicular line is to be regarded as belonging to the new proprietor.

The system of agriculture in Malabar was very simple: a light plough, drawn by two small oxen, guided by one driver, being all that was used to plough, or, more properly speaking, turn over the earth; a certain portion of seed was then sown, and water admitted, either from the adjacent river, or

wells sunk for the purpose. After the nella (rice in the husk) had grown to a certain height it was usual to transplant it out in regular rows until it became ripe, when it was gathered, and the nella trodden out by oxen. No (or scarcely any) manure was used in the rice grounds, the natives trusting entirely on that point to the decomposition of its vegetation, which was allowed to rot on the ground, or it was sometimes burnt, when dried by the sun. In many parts of Wynaad they reap three crops in the year; but in Malabar I have known the produce to be unequal to the seed sown.

The chief products of the soil were rice, coco-nuts, pepper, and the fruit of the jack tree, with the areca (commonly called betel) nut: the four latter grew on what was usually termed garden land, divided into so many divisions or parambas; a good coco-nut tree being estimated to live 100 years, and to bear as many as 500 nuts, and sometimes more.

The apportionment of the above productions of the soil was as follows:—In the first place, and I more particularly allude to the custom north of Calicut, one-third of the whole produce was deducted for the supposed loss and labour of the cultivators; of the pepper one-half was then assigned as the share of government, and the other half was divided between the land-owner and the tenant. Of the remaining productions, one-third was first deducted for the purpose before particularized, and of the remainder, six-tenths were allotted to government, and four-tenths were divided between the *Jemkar* (land-owner) and the *Patumkar* (renter or tenant).

Of timber trees, those principally made use of in Malabar are the teak, the jack, the mango, and the blackwood trees. The first is reckoned the most durable, of the closest texture, and best adapted for ships, which, when made of it, often last sixty and seventy years. The jack is a beautiful wood, which bears a fine polish, and is principally applied to rafters of houses, and to European furniture, as well as planks of all sizes. The teak is similarly applied, as is also the mango; but the blackwood, which is not quite so common, is seldom made use of in any other way than for household furniture, as it is particularly hard and heavy, and expensive both as to carriage and manufacture; it bears a very fine polish, and in appearance is something between the colour of mahogany and ebony.

Among the products of the soil in Wynaad I omitted to mention two, viz. the cardemum and gold dust. The former in 1800 amounted to about eighty candies yearly, each equal to 800 lbs., which was valued every year, and divided between the government and the owner. This valuable plant was very different in different parts of the district; in the centre part of the range of mountains on which it grew the berry was short, white, and full, producing as much as 800 rupees the candy; whereas on the north and south side it was long, thin, and of a pale yellow, and much inferior to the former in value: in some parts it was cultivated like tobacco; but in general, when the seed was discovered to be in the earth, the usual mode was to fell several large trees around the spot: the ground, naturally very adhesive, being thus well shaken, the plant from that period regularly sprouted up, and was kept in a state of cultivation. The interior parts of the mountains, which are most unhealthy, being the quarter where this plant particularly thrives, the care of it is left to the lowest class, who, receiving none of the profit, may naturally be considered indifferent to extending its cultivation: The natives therefore have not tried the experiment beyond a very small limit, but trust to the squirrels, who being very fond of this berry, eat it, and the seed which passes through them as they skip about the mountains, being afterwards discovered to have taken

taken root, the spot is noticed, and the plant produced by the means before described.

Of gold dust there is a small quantity collected every year at Parkametal, on the south-east quarter of Wynaad. It is collected by a low caste of people called Koormers, who know the nature of the soil containing it, and as soon as they have fixed upon the spot, which to my observation was invariably near the river, a trench is cut for the water to run in; the earth is then well mixed with it, and trampled upon: a portion of it is then put into a machine resembling a shield, and after being repeatedly turned about in it, the lightest part of earth first separates, and being thrown away, a heavy kind of sand, resembling steel-filings, next appears, which being also well turned about, and occasionally thrown away, the gold dust finally appears at the edge, and is collected with the aid of a little quicksilver.

This particular district is said to be completely impregnated with substances of a metallic nature, and the natives who drink the waters are generally affected with swelled bodies, similar to those who have the dropsy.

Natural History.—Although my knowledge upon this is but very limited, nor indeed can I pretend to much on any of the other points required by the Society, yet as something may be culled from it whilst better information is withheld, I offer my humble tribute.

In answer to the inquiry in the sixth paragraph, under this head: I have been much in the bamboo jungles, which are generally very open and growing in clumps; and in Wynaad I have known several hundred elephants appear in the villages and frighten all the inhabitants away for a night, but never heard the cause attributed to the destruction of the jungle: it occurred principally when the rice was on the ground. The method of taking elephants above Mhunar Ghaut was by digging pits shaped like a coffin, and to the depth of fifteen or sixteen feet, which were slightly covered over with sticks and earth. In this manner I was witness to the capture of three elephants, the first of which died by the entrance of a snake into its trunk; the second had a cut after its fall, and being consequently very savage, was speared to death; the third continued for about a month in the pit, when it was gradually raised to the level of the ground by the introduction of earth and stones. It was dragged into a strong wooden pen purposely erected for it, and ultimately brought away between two elephants tamed for the purpose.

At the same place it is customary to catch tigers in the following manner:

When a tiger makes its appearance it usually seizes upon and devours half a cow or bullock. In the following night a strong net is placed over the remaining half, with a long string tied to each corner of it, which a concealed man has hold of, and immediately the tiger returns to devour the rest of his prey, the rope is pulled on all sides, and he is taken in the net; the custom is then to show him about the village, and afterwards he has a hook fastened to the back tendon of his hind leg, to which a rope is tied. Two men are attached to each end of this rope to pull the tiger backwards or forwards, as occasion may require, and two others are placed on either side of him to goad him with spears. He is thus made the sport of the spectators; when being quite exhausted, one man keeps him down with a pronged stick, and another holds his throat up with a stick of the same kind, when the animal receives his death-wound from the hands of the head-man of the village with a spear.

On the south of Malabar various birds are entrapped into nets by the imitation of their notes; and deer are taken by imitating the cry of the same animal

animal, which a man placed over a net in the skin of a deceased deer purposely performs.

Wild ducks are taken in the river of the Nerbudda by a man putting his head into an earthen pot with two holes for him to see through; he thus makes his way in the water with nothing but his head above, and directing his way to a flock of birds, pulls as many of them down by the legs as he wishes.

Under the head of "countries and people," I have merely offered an opinion that the present slaves were originally brought from Abyssinia, &c., and purchased by the natives of Wynaad.

From a statistical account, taken by myself when collector of that district in the year 1800, the number of male slaves above the age of fifteen amounted to 2,266, and the females to 2,264; the number of males below that age was 1,010, and that of the females 1,050.

Of free people above the age of fifteen, including both sexes,

the amount was	5,367
Ditto below the age of fifteen	2,703

Total free inhabitants of Wynaad..... 8,070

On the southern extremity of Parkamel, and on the range of mountains bordering on Coimbatour, is the district called Nambolacota, which I believe has not yet been visited by any European. Its estimated distance to Coimbatour, by the route of Chelura Coto, is 111 miles; and from Nambolacota to Eernaad, in Malabar, below the ghauts, and by the route of Kanacota Pass, the distance is calculated to be forty-two miles.

This district is but thinly populated, and ruled by a governor. It yields a small quantity of gold dust, several maunds of lac, bees'-wax, saffron, and ginger, part of which is found in the forests.

It likewise produces sandal-wood, and large teak timber trees, which are cut down and conveyed to Calicut. The cardamum also thrives in this district, where there are numerous elephants, some of which are occasionally caught, in the manner before described. Next to Nambolacota is Mollanaad, or the mountainous country; which is succeeded by Makinnaad, or the grazing country, as the natives are reported to live chiefly by grazing cattle, which they afterwards dispose of in Coimbatour.

Never having seen these districts myself, I have merely mentioned them with the view of furnishing the Society with subjects for future inquiries, as I have every reason to think that they have never yet been visited by any European.

I am, Sir, &c.

*** Our correspondent has annexed to his communication the Malayalam or Malabar alphabet, agreeably to the wish of the Society to be furnished with "well-written alphabets of all the modern languages." As copies of this alphabet are already in print, we deem its insertion superfluous.—*Ed.*

TABLE

TABLE of the GENERAL PARTITION of MALAYALUM, made by CHERRUMAL PERRUMAL.

No	Names of the different Grantees.	Names of the Caste.	Titles which they assumed.	Present Possessors.	Observations.
1	Colattirry.....	Samandra Nair ...	Colastry or Cheralical Raja	His Descendants.....	The Neelawshuram, Cannore, Cotiote, and Carthanaad Rajas, in the lapse of time, were created and endowed by the Kings of Colastry with their different territories. A small tract of land, with full sovereignty, was, in the same manner, granted to the family of the Rodriguez at Tellicherry.
2	Koorumbayádirry.....	Do. do. ...	Koormenaad Raja	A Prince of Cotiote	The last Raja of the ancient family of the Kurrumbayádirries having adopted a prince of the Chattria caste, the present family is consequently of the Chattria caste.
3	Cunáta Conádirry	Do. do. ...	Zamorin	His Descendants.....	See Summary Account of the Ancient and Present State of Malayalam.
4	Wallávu Conádirry	Do. do. ...	Vellátra Raja	His Descendants.....	Vide Topographical Account of Vollaruanaad.
5	Neddungáry Paad	Do. do. ...	Neddunganaad Raja	Zamorin	Vide Topographical Table of Neddunganaad and Cowparah.
6	Tirumanacherry Namboory	Namboory Bramin	Namboory Paad.....	Zamorin	Vide Topographical Table of Tirumanacherry and Páana.
7	Cácahta Namboory Paad	Nampiddy Bramin	Tallapaad Raja	Zamorin and Cochlin Rajas	Vide Summary Account of the Rajas of Poonatoor and their Country, and Topographical Table of Chowghaut and Kauka Paad.
8	Ayroor Covil	Chattria	Ayroor Raja	Do. do.	Vide Topographical Table of Ayroor and Summary Account of the Island of Chitwa.
9	Charcarra Covil	Do.	Charcarra Covil	Do. do.	Vide Summary Account of the Island of Chitwa, and the Feast of Manganam.
10	Coory Covil	Do.	Coory Covil.....	Cochin Raja	Do. do.
11	Máhdantungil Covil	Do.	Cochin Raja	His Descendants.....	Do. do.
12	Ellangaloor Nambyádirry	Namboory Bramin	Eddaputty Raja	His Descendants.....	The Eddaputty Raja's country is situated within the Travancore lines between Parroor and Ayacotta. Besides the above-mentioned country, Cherrumal Perrumal left him one district of each of the seven-teen provinces into which Malayalam was divided, of which he is said to retain the usufruct in some of the southern countries. This Raja owes his independence to the inaccessible situation of his country in the Travancore ghats.
13	Poonáttu Perrumál.....	Chattria	Poonáttu Raja	His Descendants.....	Vide Summary Account of the Kingdom of Travancore.
14	Onáttu Perrumál	Samandra Nair ...	Caingalota Raja	Ram Raja	One of the Takeddettil (southern) Rajas made a division of his country in favour of a younger brother, who adopted the title of Voadaka Covil Raja (prince of the north palace), both of which are now incorporated in the Kingdom of Travancore.
15	Vennáttu Perrumál	Do. do. ...	Travancore Raja.....	His Descendants.....	
16	Vembalanairry	Do. do. ...	Takeddettil Raja.....	Ram Raja	

N.B.—The original manuscript, of which this is a copy, was given to me by Mr. Rodriguez, the head of an ancient and respectable Portuguese family at Tellicherry, but without any of the topographical tables or summary accounts alluded to.

SOURCE OF THE IRAWADI.

THE following particulars of a journey across the Langtan snowy mountains, and the proximate discovery of the source of the Irawadi, are given in the *Calcutta Government Gazette* of July 16 :—

We noticed, some time since, the departure of Lieutenants Wilcox and Burlton from Seddiya to the eastward, with the intention of penetrating across the Langtan snowy mountains into the Khamti country, and in the direction of the upper part of the Irawadi river. We have now the satisfaction to report their return, after a journey of excessive exposure and fatigue, with the gratification, however, of having accomplished the chief object of their visit, and determined the site of the source of the Irawadi, and its being wholly distinct from the river of Thibet. We have not the means of offering any detailed account of the route pursued on this occasion, but from the notices with which we have been favoured, are able to collect its general tenor. We left the party engaged in crossing the Langtan mountains early in May, at which time the snow was lying knee-deep. It occupied twelve days to reach the residence of the Bor Khamti Raja, on the other side of the mountains; and during the whole of this time it rained continually. To add to the sufferings of the party they were much annoyed by leeches, twenty or thirty clinging at a time to the feet; and by a poisonous fly, the bite of which was productive of a disagreeable sore. All the live stock with the travellers died, and for a week they had to live on plain rice. Of six Asamese, two lagged on the ascent and were heard of no more, two were left behind ill, and two were missing, and probably perished on the return; some other followers died or were obliged to be left with the Khamtis. The people of the country, and their Raja, proved highly friendly, and did every thing their limited means admitted for the accommodation of their visitors. They remained at the chief village till the 2d of June, in which interval they visited the Irawadi, distant only twelve miles. Although unable to trace it to its source, they were satisfied that the report of the natives of its rising by numerous small streams from lofty mountains covered with perpetual snow, about fifty miles to the north, was correct, as the river had every appearance of being little else than a mountain torrent. Notwithstanding the perpetual rain, the Irawadi was fordable, and not so large as the Dehing, and, although formed by the union of two branches, a short way above the place visited, was not more than eighty yards broad. The latitude was about $27^{\circ} 30'$. It is clear, therefore, that the Irawadi cannot be the San po, or Thibet river, and the hypothesis of Klaproth, notwithstanding the arrogant confidence with which it has been given to the public, is wholly overturned by the results of this journey, which, it may be observed, are the more satisfactory, as establishing the accuracy of the information previously received respecting the sources of the Irawadi. According to intelligence collected on the spot, there is no river of any size to the east of the Irawadi, and the country towards the frontiers of China is exceedingly rugged and impracticable. It is never traversed, even by the hardy mountaineers of these sequestered regions. There is not room between the Irawadi and the Loukiang for any considerable stream, and it seems not unlikely that both these rivers, as well as the Brahmaputra, rise from different faces of the cluster of snowy mountains, which effectually bar all communication to the north. The course of the Irawadi to Bhanmo continues through a mountainous and uncivilized country. The party returned by a different and shorter route, in eight days, but over still loftier mountains, on which the snow was lying twelve feet thick, in some places, as late as the 4th of June.

THE BURMESE PROVINCE OF BASSEIN.

We have been favoured with the following statistical details regarding the province of Bassein, collected whilst it was under the control of the British authorities.

The district of Bassein is bounded on the north by the Pasheem nullah or creek, which falls into the Irawadi a little above Mayason, and on the south by the sea; on the east the Irawadi divides it from the province of Dalla, and on the west a range of mountains, running parallel to the coast, separates it from Gaa-Gioug, which, however, for some years past, has been added to the Bassein district, which makes the sea the boundary. The area comprised within these limits is estimated at nine thousand miles.

The country is low, and except where cleared for cultivation, overrun with jungle and forest. It is watered by the two great branches of the Irawadi into which that river divides a little above Henzada, the most westerly of which falls into the sea at Negrais, and is known as the Bassein river. The main or Pantano branch passes Donabew and Pantano, and sends off the Rangoon branch, and proceeds to the sea between Dalla and Bassein, forming many ramifications in its course. The Bassein river offers many facilities to navigation, and ships of burthen may ascend fifty miles above the town. In the dry season, however, there is no flow of water into it from the Irawadi, the communication at the head of the river being interrupted by sand-banks. Small boats are sometimes dragged across. The opening of the river is generally awaited for trading with the upper provinces, but there is always a circuitous route open by the Pantano branch. Towards the end of the rains the country is generally under water for some days. There are about one hundred lakes in the Bassein township, and twenty-seven in that of Pantano, at which fisheries are established. There is little intercourse in this part of the Burmah territory except by water.

The climate of Bassein is considered temperate: the heat is seldom oppressive, being moderated by the sea breeze in the hot weather, and by the moist atmosphere of the rains, whilst from November to February the weather is mild and pleasant. The detachment stationed at Bassein from November 1823 to June 1826 offered no cases of general disease, and the natives are very healthy.

The quality of the soil is various, some places yielding seven hundred baskets of paddy per yoke, whilst others return less than one-third of that quantity. The rice cultivation is much the same as that of India. Maize is also grown in considerable quantities, but chiefly about the towns or gardens. Yams, both red and white, of a superior description are reared, as are sweet potatoes and other farinaceous roots; sesame and the palma christi are grown in gardens. Wood oil is obtained in the province, and a tree called tungo-peng, from the fruit and seed of which an oil, used for lamps, is expressed, grows wild in abundance. Tobacco is but little cultivated, and is of inferior quality; and the same may be said of the sugar-cane. Indigo and cotton, which grow in the upper parts of the province, might be easily extended, but the chief object of cultivation in the district is grain. Palms are not numerous, and areca nuts are imported from Bengal. Coconuts are also brought from the Andamans, although the tree is plentiful about Bassein: coconut oil is not procurable. Mango and jack trees are numerous, and the marian and other fruit trees grow wild.

Silk

Silk and cotton goods, of a coarse kind, are manufactured in the province for domestic consumption; but those of a better description are imported from Ava or Bengal. Common earthenware is fabricated in abundance, as well as the few iron implements that are in use, as daos, knives, spears, the tees of the smaller pagodas, and the fastenings for house and ship-building, which latter arts may be considered upon a respectable footing.

The internal trade of the country was formerly considerable: the articles sent from Bassein were rice, salt, balachong, and salted and dried fish; the returns for which were silk cloths, lacquered-ware, tobacco, onions, tamarinds, cotton, lac, lacker, petroleum, petroleum oil, dammer, iron, saltpetre, and sulphur. The conveyance of these articles was by boats of large size, which assembled about the end of April, ready to take advantage of the rising of the river and the prevailing winds from the south. In the want of wind the progress of the large boats was stopped or made only by warping, so that it was often necessary to transfer their cargoes to smaller boats, or sell them at the first mart. The productions of the district, or those of internal import, were exported for areca-nuts and piece goods, chiefly to Rangoon; but boats of a large dimension were annually sent to Chittagong, and even to Dacca, before the late war.

The province of Bassein is said to have contained formerly thirty-two townships, but of these only eight remain; Bassein, Pantano, Kaybong, Donabew, Zayloom, Henzada, Kanao, and Miao: each of these is subdivided into districts, each district containing a number of villages; thus the township of Bassein itself comprises twelve divisions, and one hundred and fourteen villages, besides thirty-seven villages unattached. A sugi is at the head of each village division, and each township is under a myosugi. These offices are in general hereditary, and they seem to involve a proprietary claim to the land, at least during the pleasure of the king, who is the only landholder in his dominions, and bestows or retracts the lands at will.

The population of the province is exceedingly scanty, particularly in the lower districts. The three townships of Bassein, Pantano, and Kaybong, were found to contain about fifty thousand persons, Burmans and Taliens, and thirty thousand Karians and Kyens, making about twelve to the square mile. Taking the whole province, however, the proportion may be calculated at double that rate, or twenty-four to the square mile. The Burman and Talien population is most usually on the banks of the rivers and creeks, and the Karians are to be found mostly upon the smaller nullahs. The Kyens and Zabaings chiefly inhabit hill forests, in situations considered by the other tribes as unhealthy. According to the general report the province has been some time on the decline, and the existence of extensive vestiges of population confirm the assertion. The town of Bassein, which now contains three thousand souls, formerly had thirty thousand. The decline has been progressive, attributable chiefly to bad government; but the late war contributed to desolate the country, not so much by the casualties of military operations, as by the compulsory abandonment of their dwellings by the people, and the prevalence of general anarchy and confusion.

The Burmese, Taliens, Karians, and Kyens, have all different languages, but the Burmese is generally understood; the dialects of the two last appear to be merely colloquial. Education is common: almost all the male children of the Burmans and Taliens are taught gratuitously to read, write, and cipher, by the poongees or priests; some of the female children also are taught to read

read and write. It does not appear, however, that these acquirements are subservient to more than the ordinary business of life, and literature and science are at the lowest possible ebb.

The revenue of the province was derived from a land-tax on the Karians; an assessment on houses in towns and villages; the rents of fisheries, and imposts on the manufacture of balachong and salt; on the sale of timber; on law proceedings, and duties and customs.

The tax on the Karians was rated at about eighteen ticals annually per plough or yoke of buffaloes; of this twelve were for the government, four and a half for the mywoon or viceroy, and one and a half for the myosugi. For the king's use, one viss of wax and ten baskets of paddy were levied in addition: the total produce of this was about 45,000 ticals.

The assessment on the towns were of a very arbitrary nature, and, on particular occasions, of unlimited amount. A town being ordered to provide a certain sum for public purposes, the heads of the divisions were called together by the myosugi and informed of the quota expected from each, which they again exacted from the householders according to their supposed means. Those who pleaded poverty were not unfrequently put to the torture, whilst others evaded a full payment by the dexterous administration of bribes: but the system was a source of great oppression. Persons in the public employ were exempt, as were artificers, as their services were put in requisition whenever thought necessary for the public convenience or that of the local authorities. The Musselmans and Chinese of Bassein were also free from any tax, in consequence of being employed to manufacture gunpowder for the state.

The fisheries in ponds and lakes were let to certain persons in the different villages for an annual payment of about seventeen tikals each. Permission to procure turtles' eggs was also paid for. The fish was mostly made into balachong, and a charge was levied on this article when put on board of boats for transmission to any other place: twenty-two ticals were thus levied, without regard to the size of the boat or its contents. These sources of revenue, however, were but little productive, being usually mismanaged and easily evaded.

In like manner, every establishment for boiling salt paid a common rate of tax, without reference to the quantity of the manufacture: it was made in the township of Bassein only in the month of February and March, chiefly by people from the towns who annually visited the sea-coast for the purpose. The quantity usually made in the divisions of Negrais, Thingan, Narpoolah, and Pantano, was about 45,000 maunds a year, and the average price one tical a maund. The amount of the annual revenue raised from it was not more than 4,500 ticals. The mode of manufacture is as follows:—a hole is dug in the ground, to which wooden troughs lead from the spots where the soil is washed, and the washings or brine thus collected: this is allowed to remain some days for the earthen particles to precipitate, and a portion of the water to evaporate, when some rice is thrown into the water; if it floats, the concentration is judged sufficient, and the fluid is transferred to large vessels, in which it is boiled to dryness.

The teak forests in the province of Bassein are not extensive, but good timber is procurable in the district of Lamina. The forests are on the west of the Bassein river, along the foot and upon the sides of the hills. Those in the Lamina districts seem to have been regarded as the property of the state; but the Karians exercised the privilege of cutting those in the hills at pleasure.

The timber was liable to a deduction of one-tenth; but this was generally remitted upon the payment of five per cent. of the value to the local officers. At the forest 200 shinbeams were procurable, at from 300 to 500 ticals, according to the quantity on hand.

There were no duties on the transit of articles for ordinary consumption; but the people stationed at the chowkies took a portion for their own use. Upon articles of greater value, as cotton, &c., from the upper provinces, two and a half per cent. was levied; but the custom dues were in general arbitrary and undefined. Ten per cent. was levied for the state on the value of cargoes imported from sea, besides two per cent. for the ministers. A variety of port duties were also charged, and there was no transacting business without fees and presents to all the authorities. Before the vessel departed an account of sales was called for, and as the exportation of bullion was prohibited, it was necessary to show how the money received had been disposed of. The trade of Bassein was always subject to great fluctuation, and the amount of the customs consequently irregular and uncertain.

The revenue on law proceedings was divided between the government and the local authorities, and the latter, not unfrequently, were obliged to contract for their proportion. They, however, sometimes had to pay instead of receiving; and in cases of robbery, where the offenders were not secured, the head-men of the villages were punished by heavy fines, payable half to the state and half to the viceroy. The chief punishment of all crimes was by fine: as fifteen ticals for abuse without blows; thirty for assault without bloodshed; thirty ticals for adultery; twenty per cent. for debts denied; from 100 to 500 ticals for murder and gang robbery, although they were sometimes punished capitally. All complaints were made in the form of petition, on presenting which fees were paid to the maywoon and his officers, and various fees were paid on oaths, ordeals, appeals, &c. The Burmese code is derived from the Hindu, or the Institutes of Menu, respecting whom they have a ridiculous legend that he promulgated his code at the age of seven years, and was, in consequence, made prime minister to Matha Mada, Emperor of Ava. The provincial court consists of the mywoon or viceroy; akhwen woon, collector of revenue; akonkwon, collector of sea customs; two chekeys, or military officers; two nakhans, or king's reporters; and two tserays, or writers. Each member of the court tried causes separately, and at his own house; but in cases of importance they assembled in a common hall, the yondow; and appeals also lay to the maywoon.

Of the hill and forest tribes settled in the province, the Karians are a fine athletic race, sober and industrious, of peaceable disposition, but not devoid of courage. They have no religion nor law peculiar to themselves, and encourage the Burman priests to settle amongst them and educate their children. They hold public assemblages on various occasions, at which they carouse freely, and the young men and women meet and contract marriages. The Khyens and Zabaings are also fine robust races; their women are reckoned handsome; but those of the former, whilst young, have their faces disfigured by tattooing, to render them, it is said, less the object of desire to the Burmans. Generally speaking, the employment of the Karians may be considered agriculture, that of the Khyens wood-cutting, and that of the Zabaings rearing silk-worms. They all eat animal food, but they are not very particular as to its quality: the flesh of monkies is very generally eaten, and the Khyens and Zabaings hold that of dogs in estimation. They all drink spirituous liquors.*

* From the Calcutta Gov. Gazette.

NATURAL HISTORY OF BOKHARA.*

THIS memoir is intended not merely to describe the surface of the earth between Orenburg and Bokhara, but likewise the beds or masses of rock which succeed each other in that direction. The memoir is therefore divided into two parts: the first of which will treat of the different kinds of rock in this interval, the other of the superficies of the country. A third subdivision will comprehend the country of Bokhara, because its description ought to be given apart from that of the steppes.

Of the Masses of Rock.—The mountains situated on the right bank of the Oural, in the government of Orenburg, are composed of red sandstone, which extends also into the Kirgheeze steppe; so that it is evident here, as well as at Guberlinak and elsewhere, that the Oural has fixed its bed in rocks of the same nature on both banks. The ores of copper so often found on the western bank of the river are met with in the same circumstances on the eastern.

The whole of this country is of secondary formation; in soil of this nature ores are commonly found, but in very small quantities, and thinly scattered; it is just so with respect to the copper found here. Near the stream called Kizil-ovali-su, and even 100 versts farther, on the borders of the Ileik, where there extends a chain of these hills of sandstone, beneath a bed of marl full of ammonites, are distinct traces of mines which have been abandoned, and lumps of ore rounded by the friction of the water. These ores consist chiefly of a green carbonate of copper, a blue earthy carbonate interspersed with red oxide of copper, and malachite in small pieces of the ordinary matrix, composed of trunks of trees petrified into rude quartz agate. There can be no doubt that numerous mines might easily be discovered in this country, as well as in that under the Orenburg government, where facts often occur to support this hypothesis.

Beyond the Ouzoon-boorty, the red sandstone is displaced by a pudding stone, in which the fragments of quartz are agglutinated by a siliceous cement; it appears throughout most of the northern part of the steppe, varying in colour and mass, according to the quantity of iron which enters into its composition. The rounded grains, which form the base of this rock, are sometimes of quartz, sometimes of jasper, sometimes of chalcedony, forming a mixture of white, deep brown, and black. Sometimes they disappear altogether, and the silex, which serves as cement to the pudding stone, occurs in large quartzose rocks, which begin in some parts to decompose into sandstone. Where these rocks appeared for the first time in our route, in steep masses, there spouted out at a few paces from the other branch of the Ouzoon-boorty, a spring of very ferruginous quality, which is not uncommon in the steppe. The river Tameer contains iron, to which it owes its name, as well as the Kizil-ovali-su (or "water near a red plain"), whose banks are reddened by the oxide of iron. But here the spring seems to be of some importance, and demonstrates that the beds of coal over which it flows extend farther than they would appear under the quartz rocks, and that it owes its ferruginous particles to the pyrites with which the coal is impregnated.

Many specimens of coal which were observed scattered about these spots, and which the water had dislodged, warranted the presumption that a bed existed very near: we in fact discovered one not far off in a stream which receives

* Translated from the German of M. Pander, attached as naturalist to the Russian Mission to Bokhara in 1820.—Vide Baron Meyendorff's *Voyage d'Orenbourg à Boukhara*.

receives the water from the ferruginous spring in question. This coal is of a brown colour; it exhibits still visibly the veins, the fibres, and the knots of the wood. At about fifty paces from this bed, the bank of a river contained large pieces already converted into glittering coal: but as this bank was composed of stones rounded by the water and covered with clay, consequently of a formation posterior to that of the rocks which were found near, these fragments of glittering coal must have been detached by accident, and carried to this spot where they underwent a change. A careful investigation of the extent and quality of this mine would be necessary to determine whether it would be worth the labour of digging: an experiment we made upon the spot induced us to think it would.

There are formed, towards the north-west inclination of the heights of Bassagha, upon the pudding stone just spoken of, some remarkable beds composed of a grey carbonate of lime, mixed with flints, and filled with univalve and bivalve petrified shells, belemnites and sea-dog teeth. Several beds of fibrous gypsum, pure and transparent, appear upon the south-east side of these argillaceous and calcareous hills, beneath which the quartzose rock already mentioned, or the siliceous breccia, continues to extend.

From Bassagha to the Mooghojar mountains we found a white sandstone in small grains, passing often into a grey compact quartz, or filled with little masses of gypsum and salt, containing pieces of shell, and many fossil bones of different species of the mouse.

On the borders of the Tameer this sandstone contains more lime, and even changes to marl; at the Emba it becomes very hard, and fit for the purposes of freestone. The nearer it approaches the Mooghojar mountains, the more quartzose it becomes.

The Mooghojar mountains, which are a continuation of those of Oural, or at least of the branch through which the Oural river has hollowed a bed between Osk and Gubersinsk, ought to be considered as the most southern link of the chain of the Gubersinsk mountains; their inclination corresponds perfectly to their direction, about fourteen degrees west. The continuation of the same species of rocks on both banks of the Oural, proves that they belong to the same chain, and that the Mooghojar mountains are to be regarded as that branch of the Oural which advances, in the direction of the sea of Aral, farthest to the south.

Upon penetrating these heights, elevated from 50 to 150 toises above the plain, by the north-west, we first perceive greenstone (*grünstein*), in which is distinctly recognized feldspath an amphibole (*hornblende*); some specimens discover more pure feldspath, others more radiated amphibole; in some places the greenstone becomes porphyroidal, enclosing crystals of feldspath and small cellules filled with quartz; it occurs also amygdaloidal, with cellules of carbonate of lime. To the east, these hills are limited by feldspath porphyry, including crystals of common feldspath and quartzose cellules. Breccia of greenstone then follows, composed of fragments, the dimensions of which vary from the size of a grain of sand to that of the fist, and fragments of feldspath, for the most part grey passing to a blueish green.

We found greenstone to about sixteen versts beyond the mountains, when the quartzose rocks already mentioned again occurred, beside which extended, for the space of two versts, rocks of syenite, and feldspath with quartz and amphibole of a granular texture. The quartzose rocks, of the same nature as the preceding, thenceforward remained alone, and formed the base of the succeeding steppes.

The

The plain of clay mixed with sand, situated between these mountains and the desert of Borzook, offered nothing worthy of remark. On the banks of the Kawoonjoor the clay was often tinged with iron. In the two Borzooks, as well as in the Cara-coum, and all the deserts situated on this side the Sir (Jaxartes), small pieces of calcareous tuffa are scattered about in the cavities, and this tuffa appears to serve as base to the sand, for the small hills in the desert are frequently composed of it. Upon leaving the great Borzook, hills rise formed of quartzose rock and breccia composed of fragments of quartz united by a very ferruginous sandstone. This sandstone appeared often quite pure; sometimes it contained also globuliform lumps of oxide of iron, which attained a foot in diameter, but so dark and so rich that they might be treated as ores. Several hills skirted the north-west and north-east of the little Borzooks; the former consist of marl tolerably hard and mixed with marine shells; the latter are ferruginous sandstone, similarly filled with marine shells, and traversed by veins of gypsum. This marl, which extends as far as the sea of Aral, forms the elevation of Aygur and Sari-boulak, which appear to have been the ancient borders of this sea. Termembas and the heights situated near are also composed of marl, which is very soft and friable in many places, and which contains a prodigious quantity of univalve and bivalve shells, bones of the mouse, teeth and vertebræ of fish, turbinites, cardites, and sea-dog teeth.

Close to the sea of Aral, as well as further off towards the east, the marl gradually ceases, or gives place to a whitish sandstone, which changes subsequently into white or clear grey quartz. The quartz of the latter colour extends along the bay of the Sir (Jaxartes) to its mouth, where it forms an elevation of about 200 feet above the level of the sea.

The country between the Sir and the Kuwan, which is for the most part sandy, and covered near these rivers with reeds, has still a base of the schistose marl, which extends beneath the argillaceous plains along the Jan-deria as far as Kizil-coum. The rocks of this desert consist of a reddish brown pudding stone, the grains of which, of various sizes, are formed of a brown clay, which often abounds in calcareous parts, whitish, especially in detached pieces, and the breccia itself frequently takes the appearance of a greyish chalk.

Beyond the Kizil-coum, at the extremity of the clayey plain which borders these sands towards the south, there extends, from the north-west to the south-west, a chain of mountains which appears to be, what we were assured it was, a continuation of the mountains of Khiva, or which at least connects with them. A red and white sandstone first appears there, then layers of gypsum of a blackish blue colour, traversed by veins of white gypsum, sometimes foliated, sometimes lamellar, sometimes compact; lastly a pudding-stone composed of large flints.

The mountains near the wells called Yuz-ku-dook are formed partly of whitish grey gypsum, more or less lamellar; partly of greenstone, traversed by quartzose veins. The beds are intermixed, which renders it difficult to discover their inclination; it appears in general to be southern; the direction varies from 65° to 85° W.

Farther on towards the south these mountains consist of a rough quartz agate, alternately displaced by a greenstone, the component parts of which are intimately blended: both are traversed by quartzose veins. Towards the origin of the Kapkan-tagh, the grains of greenstone become larger, so that the feldspath and the amphibole are easily distinguished, and it is even observable that this greenstone is traversed by loads of a fathom and a half wide,

wide, composed of greenstone of the first species, remarkable from its firm aggregation.

At forty-five versts from this place we crossed a branch of mountains which consisted of horny rock, siliceous schist and greenstone, to which were joined, towards the end, some chlorite of talc, and argillaceous schist. The horny rock and the siliceous schist are frequently traversed by veins of quartz, and form a series of craggy and naked mountains. Towards the south, they are covered with schistose marl of a yellowish white colour, above which appears again a schistose clay. These two formations are traversed alternately by small beds of fibrous and lamellar gypsum.

According to the statement of the Bokharians, these mountains contain gold and turquoises. In respect to the former, there appears little probability in this account, and it perhaps owes its origin to the sparkling lustre which often appears in greenstone, and which proceeds from the spangles of mica found in it. The latter part of the statement is probable: we were shown at Bokhara some turquoises which were said to be procured from these mountains, but very inferior in value to the turquoises of Persia. Their greenish hue occasions them to be rejected as ornaments, and prevents them from being sought for.

The horny rock of these mountains continues as far as Caraghata, where it is distinctly seen; for there issues from it a sulphureous spring. Formerly this rock was not exposed. There first occurs a grey or yellowish grey jasper, then schistose sandstone in large particles, mixed with laminated gypsum; then lamellar carbonate of lime, of a greyish colour, and small pieces quite white. It is most likely to this carbonate of lime, or rather to the gypsum, which is dispersed, as already mentioned, over the surface of this country, and which probably has beds in the calcareous stone, that the numerous sulphureous springs met with here owe their origin. The calcareous stone appears sometimes more, sometimes less, sandy; it frequently changes to marl on one side, to sandstone on the other, and it reaches past Aghatma, where it forms chains of hills below the country of Bokhara.

Surface of the Steppe of the Kirgheez.—The soil of the Kirgheez steppe is in general argillaceous or sandy, with the exception of the district of Cara-bootak, where it is marshy, and some of the vallies of the Mooghojar, where dark and fertile earth is found.

The northern portion of the steppe, between Orenburg and Bokhara consists principally of a sandy clay, or a clayey sand, which contains numerous pieces of pasturage, especially in the spots where the water arising from the melting of the snow remains the longest. A vast number of gramineous plants grow there belonging to the genera *poa*, *stipa*, *elimus*, *carex*; of rosaceous plants, such as *potentilla*, *rosa*, *primus*, *amygdalus*, *spiræa*; of liliaceous plants, *tulipa*, *allium*; of legumineous plants, *astragalus*, *glycyrrhiza*, *spartium*. A few ranunculi, semi-florescous and iridious, are also found in these plains.

Near Bassagha the soil becomes already more argillaceous, and a purer clay, or a sand less mixed, covers the remainder of the steppe.

All the lakes, whether existing or dried up, have a clay bottom; they are found in considerable number beyond the Mooghojar, frequently isolated, often together, one beside the other. Clay prevails, especially in the district of the Khoja-kul lakes, beyond as well as in the Borzook sands, near Ayghurboolak, Sariboolak, Termem-bas, where it forms probably the bed of the ancient sea of Aral, in the sands between the Sir and the Kuwan, along the

Jan-daria,

Jan-daria, near Caraghata, Aghatma, and lastly, throughout the whole soil of Bokhara.

Most of the lakes in the steppe, and particularly all those in the Borzook districts, which still contain from a few inches to a few feet of water, in spring at least, are characterized by the presence of a considerable quantity of muriatic and sulphuric acids contained in their saline particles. These form in summer, when the water evaporates, a white crust, from an inch to several feet in thickness, which covers the argillaceous plain. Muriate of soda, sulphate of soda, and other salts are found, either isolated or together: when the latter happens, the first covers the second, and it is sometimes collected by the Kirgheez.

Owing to this abundance of saline particles, the argillaceous soil becomes barren, and this is the reason why the Bokharians leave several spots of ground untilled in the midst of cultivation. It is a remarkable fact, that this argillaceous soil is always met with in large plains around the sandy deserts bordering upon the hills which commonly surround these deserts. The space it occupies near each of them is in proportion to the mass of sand; hence it extends on both sides the Kizil-coum over a space of upwards of thirty versts, whilst near Cara-coum and the Borzooks, where we traversed it, the space it occupied was not more than from five to fifteen versts. It is here more fertile than in those places where it forms the bottom of exsiccated lakes; its saline particles are more considerable, they appear only in a few small spots, and never in a bed, but only as a white dust.

The country along the Jan-daria is particularly distinguished in this respect: this soil merits attention, inasmuch as it is of the same nature with that of Bokhara, and with the same labour and culture would be equally fertile, if means could be devised to introduce the necessary irrigation. The sandy deserts to which such a frightful idea of sterility is usually attached, do not present a picture of that complete nakedness which is often attributed to them. Their sandy hills are garnished with herbage, and their vallies, or troughs in which the water from melted snow accumulates, afford evidence of the possibility of vegetation, in the spring at least, which seems indeed to increase every year. Amongst the various plants of the steppe, are three which especially deserve some attention, though not of vast importance: a *ferula*, a *rheum*, or rhubarb, and a *salsola*, or soda plant.

The first is met with in the sand between the Sir and Kuwan; and it extends to the cultivated country of Bokhara. It grows in the clay as well as in the sand, but more frequently and better in the latter. The peculiar odour which the tuberous roots of this plant exhale when they are burned, like that of *asafoetida*, affords ground to presume that a gum might be obtained from this plant, the medical properties of which might be similar to those of the genuine *asafoetida*.

The rhubarb (*rheum caspicum*) merits notice here: it is found on both sides of the Mooghojar mountains, but ordinarily stunted and isolated. It extends also to the frontiers of cultivated Bokhara; but it attains its greatest growth between the Sir, the Bookhan mountains, and those of Yuz-kouduk, especially the latter. It grows as well in an argillaceous as a sandy soil. This species, which has been long known, is not employed in medicine, because it is not equally efficacious with the *r. palmatum* and the *r. undulatum*.

The soda (*salsola*), the *saksoul* of the Kirgheez, grows like a small herb on both sides of the Mooghojar mountains; it grows larger as it approaches the south,

south, and reaches its greatest height on the banks of the Jan-daria, where it becomes a tree, forming woods, which adorn the right bank more particularly of this exsiccated river. It cannot at present be determined how far this plant extends to the south; it is found in great quantity around Bokhara, where charcoal is principally made of it, which is preferred to all other sorts. It is curious that the *salsola* should here attain a height so considerable, whilst the other species of this genus, known under the name of saline plants, reach the height of from one to three feet only. It flourishes in sand and in clay, but in the latter only it takes the form of a tree, whilst in sand it is but a shrub.

There appears to be no animal in the steppe which requires particular notice here: pole-cats, jerboas, mice, mountain rats, live in holes in every part of it; wild goats, and saigas (a species of antelope) abound in the country; badgers, hares, foxes, and wolves are also found throughout the steppe; wild boars only among the reeds along the Sir and the Kuwan, and near some of the lakes; tigers occur, especially in the woods of *salsola* near the Jan-daria. The birds of passage are those which are generally met with in steppes, where they remain during their voyage; aquatic and marsh fowls, such as ducks, geese, and others, breed near some of the lakes; partridges, wagtails, &c. breed there likewise, and are often pursued by the indigenous falcons and eagles of the country.

The country of Bokhara.—In order to form a just idea of the soil of Bokhara, we must consider it abstracted from the influence which an ancient agriculture has exerted upon it. An argillaceous plain of the same nature as all those which precede or immediately succeed the sandy deserts, composes the soil of Bokhara. Many small salt lakes occur, which are for the most part dried up by the means of human labour; no tree, no plant can be regarded as indigenous; the few plants which appear wild have doubtless been brought thither with the seed of corn, and by the wind, and have become acclimated there. The few animals which are met with seem to have only resorted there since the country became habitable by man: for it is extremely probable that heretofore the whole country was often submerged beneath the overflowings of the Zer-afshan and the lakes, which must have destroyed all the animals.

Just as the Jan-Daria flowed in the argillaceous plain betwixt the Kuwan and the Kizil-coum, the Zer-afshan rolls its waters across the plain of Bokhara. The latter would probably be dried up like the former, if rural industry did not find means to prevent it.

The country round Bokhara affords scarcely any thing worthy of notice to the mineralogist; nothing occurs but a calcareous sandstone formerly employed to line the great reservoirs of water in the city, as well as to pave some of the streets. We observed some rich ores of copper from the Nourata, as well as specimens of a mine of lead on the Amou-daria, which promised well; but not being able to visit the places whence these specimens were taken, we cannot dilate upon this subject.

It may be affirmed with certainty that the Amou contains much gold in its bed; the Bokharians are acquainted with the art of collecting it when the rapid waves of the river, during spring, detach the grains from the eastern mountains. These mountains, and more particularly those of Badakshan, which contain lapis lazuli in large masses, as well as garnets and rubies, probably include very abundant mines of gold.

Review of Books.

Monumens Littéraires de l'Inde, ou Mélanges de Littérature Sanscrite; contenant une Exposition rapide de cette Littérature, quelques Traductions jusqu'à présent inédites, et un Aperçu du Système Religieux et Philosophique des Indiens d'après leurs propres Livres. Par A. LANGLOIS. Svo. Paris 1827.

It is little more than half a century since Sanscrit literature began to attract the attention of European scholars. Previously to that period it was, with a few exceptions, as little known among them as that of any region under heaven. And when, after the triumphant progress of our arms in the east, such men as Jones and Wilkins favoured us with a glimpse of the literary treasures of India, the astonishment of Europe was extreme. Little had it been thought that the absurd theology of the Hindoos contained poems, which for grandeur of conception and fertility of invention, were not often surpassed by the productions of the western world. We then found that the obscure nations of Hindoostan could boast of compositions so ancient, that the languages in which they were preserved had, during more than twenty centuries, ceased to be oral; and that, even rejecting the exaggerations of Indian chronology, some of them must have existed considerably more than 3,000 years. Hence, curiosity to know more of the most imaginative people on earth—a people every way wonderful—was stimulated by slow but sure degrees: and during the period we have mentioned, gigantic strides have been made in this country towards the gratification of that curiosity.

Nor have our neighbours, the French, been backward in the same race. With that love of novelty, and that honourable ambition which always distinguished them, they have done, and are still doing, as much to promote the interests of Hindoo literature generally, and of the Sanscrit in particular, as any people in Europe. Their success has corresponded with their zeal; and they may well boast that, though we had the start of them in this career, they bid fair to overtake, if not to outstrip us. Among the works which they have published more especially designed for the use of the general reader, we know of none more likely to be received with favour than the subject of the present article. It properly consists of two parts: the first, which is intended as the introduction, contains a brief and rapid view of Sanscrit literature; the last, which forms the principal portion of the work, consists of eight historical extracts from the *Harivansa* and the *Hitopadesa*, both written in Sanscrit, and both of great antiquity. By way of appendix, the last closes with some of the more striking tenets, philosophical or religious, of the Hindoos.

The introduction will not detain us long. Though it is well arranged, and remarkable for that happy art with which a French writer scatters flowers over a dry and an arid subject, it is little more than a compilation from Colebrooke and Ward.

M. Langlois begins by drawing a just and forcible picture of the inseparable connexion between the science and the religion of the Hindoos. The peaceful follower of Brahma or Budhu believes that his civil institutions are of divine appointment. He submits to his country's laws as he would to the decrees of fate. That country may change its masters—may be ravaged from one end to the other by succeeding invaders—dynasties may pass away—he is not less immutable. Amidst the awful conflicts of nations, the Hindoo is ever the

same. He has no idea of improvement, intellectual or civil: whatever his condition may be, he seeks not to change it; for the bare attempt to do so he considers both as an impious rebellion against his divinities, and as an ineffectual struggle against the resistless power of destiny. To him, "whatever is, is right;" and he passively acquiesces in whatever may befall him. Yet, under all the restraints which education and his social system impose on him, and leading a life in many respects little more than vegetative or mechanical, he still belongs to human nature. He has the same passions as other men—the same love of distinction, however low his condition may be. This he can obtain by extraordinary austerities, or by extraordinary application to his religious poems. The latter are interminable: a whole life would scarcely suffice to peruse them all, or rather to *hear* all read, for few Hindoos have learning enough to understand the sacred language in which they are written. Clothed, as they often are, in all the brilliancy of poetic fiction, they must afford him entertainment; but this is not requisite: it is, in fact, but an indifferent consideration. Believing that the very recital purifies him from sin, he would consider complaint as impious, however dull that recital might prove. With a betel leaf in his mouth, and seated on a mat, he will listen day after day for whole months, and with every appearance of devotion, whilst some more gifted reader chaunts aloud to the assembled hearers the actions of some favourite deity, or the tenets he is required to believe.*

All the knowledge (*vidya*) of the Hindoo is distributed into eighteen divisions. Of these the four first are the four *Vedas* (*veda*, a branch of knowledge), which he considers to have been immediately revealed from heaven, and which contain the received notions of his divinities, and the worship, whether external or internal, that must be paid them. Thus religion is the foundation of all his science. Next come four others called *Upavedas* (*upa*, adjuration); these relate to medicine, music, and some other arts. To understand these eight divisions thoroughly, recourse must be had to the *Vedangas* (*anga*, a member; *vedanga*, a member of the *Veda*), which are comprised in six books, and which relate to pronunciation, grammar, prosody, the explanation of some sacred words, the rites of religion, &c. Lastly are the four *Upangas*, relating to logic, moral philosophy, jurisprudence, and history.

These eighteen grand divisions comprehend, properly speaking, the *sacred* knowledge of the Hindoos. They are comprised in books which are held in the highest reverence; and the subjects of which they treat are closely connected with the most essential dogmas of faith. Many of those subjects are little understood. Logic, moral philosophy, and jurisprudence, are too dry to occupy much of the Hindoo's notice: they afford him no room for the wild flights of his imagination. In history he is more at home; for it requires no great ingenuity to exaggerate facts, to change human agents into gods, and

* "During certain months of the year, and on a lucky day, a rich Hindoo frequently assembles four or five thousand persons in an extensive building. At one end is an elevated place for the reader; at the opposite one is a curtain, beyond which are seated the women. The audience seat themselves on mats, according to their respective castes. Before the reading commences, each one addresses the book in terms similar to these: 'O book, be thou the goddess of instruction; impart to me knowledge.' Both the author and hero of the poem are honoured by a sacrifice—an offering of flowers and rice. When the reader comes to a passage more than usually animating, the auditors, whose circumstances will permit it, present him, in token of gratitude, with little silver chains. They all return, day after day, until the book be wholly perused. The poem *Mahabharata* occupies five months in reading."—*Note of the Author*. We are here given to understand how the original of these poems can be intelligible to so many assembled Hindoos, who, generally speaking, know as little of it as our own rustics do of Latin. Either the book which is read must be a translation from the Sanscrit, or the reader must explain it as he proceeds, in the vernacular idiom.

and so to distort the whole series of events as to impress them with the characters of fiction.

There are, in addition, two other poems which may almost be considered sacred, as they relate either to the gods themselves, or to mortals assisted by them. The machinery is every where supernatural. They are the *Ramayana* and the *Mahabharata*, and the antiquity of both is unquestionable—far beyond the historic times. To the latter is appended another poem (connected, however, intimately with it), the *Harivansa*, which contains the adventures of the god Crishna, an incarnation of Vishnoo. From this interesting work most of the extracts in the volume before us have been made.

The first of these, and in our opinion the most interesting, the death of Cala Yavana, is the only one on which we can dwell. Whether that personage be historical or fictitious, has given rise to a controversy which is not likely to be soon decided. So much are real characters and events disguised by the cumbrous and gorgeous trappings thrown over them, that no human sagacity can detect them. Yet it is not improbable that a king of that name did actually reign in Candahar, the crown of which country became his by adoption; and that his power and renown might induce the kings beyond the Indus to solicit his assistance against some formidable enemy. The word *Yavana* is used by the Hindoos to designate an inhabitant of the west.* But whether the personages in the story be historical or fabulous, the incidents will be acknowledged to be interesting; and the notes (which we have compressed and occasionally altered) will be valuable to those who wish to gain an insight into the Hindoo mythology. In some cases we have been compelled to compress the text. We suspect that the translator has taken great, if not unwarrantable liberties, occasionally, with the original. The style is florid and redundant, and often appears to us to savour much more of France than of Hindoostan. We are sure the translation is not literal; but we are far from thinking that the *spirit* of the original is not, in general, pretty well preserved. We wish, however, that M. Langlois had executed his task in a manner less paraphrastic.

THE STORY OF CALA-YAVANA.

The kings who had united themselves against Crishna† had seen more than once the facility of their efforts against him. Not satisfied with humbling them in the field, he had also won, in spite of all his rivals, the heart of Rookmini, the daughter of Bhis-maka, king of Vidarbha.‡ That old and pacific prince would willingly have accepted for his son-in-law a hero so glorious; but his own inclination and that of his daughter were opposed by his son Rookmi, who wished to confer the hand of the beautiful maid on one of the enemies of Crishna.

Crishna had just quitted Coondina, the capital of Vidarbha, where his glory and divine magnificence had humbled all competitors to the favour of the princess. He left them envious of his good fortune, and resolved on revenge. The princes of the centre, and from three of the cardinal points, took leave of Bhis-maka to return to their

* Wilford, and after him Colonel Francklin, are quicksighted enough to find *Devocation* in the Indian word *Dous Cale-Yavana*. This is almost as bad as a derivation we have somewhere seen of *ches* from *quod*. A true lover of system stumbles at nothing.

† Crishna is one of the most celebrated Hindoo deities; and his exploits are the subject of the *Mahabharata*. He was probably a successful soldier, who flourished before the historic times. He might have built cities, enacted laws, and introduced order among hitherto lawless tribes; nor is it improbable that his fame may have procured for him the honours of deification from his partisans.

‡ *Vidarbha* signifies a country deprived of a kind of grassy turf called *darba*. According to tradition, a saint having been hurt on it, had cursed it, and it had in consequence disappeared from the country. *Vidarbha* is the modern Barra-Nagpoor, or Berar, which lies to the south-west of Bengal.

their respective countries; but those from the south remained. Of these Jarasandha,* Soonitha, the brave Dantavakra, Salwa, king of Sobha, the noble Mahasoorma, the holy Venoodari, king of Casmira, and others, who were all inveterate foes of Crishna, assembled in council before Bhishmaka. "Princes," said that monarch, "your souls are too great not to support with becoming fortitude the triumph of your rival. I perceive, with equal pain and anxiety, the obstinate resistance of my son. When I reflect on our past misfortunes, I cannot but tremble for the future. We should submit to necessity: we cannot oppose Crishna."

Salwa was the first to reply: "O king, thou hast undeservedly reproached thy noble son. He remembers that a warrior must either conquer or support reverses with firmness—must either pursue his triumphant course, or rise with renewed vigour after defeat. Our duty is to combat even when all hope of success is fled. If we except Crishna and his brother Balarama (whose courage I should be sorry to undervalue), what mortal could presume to overcome thy warlike son? Alone, and surrounded by innumerable chariots of war, he bends his fatal bow, and prostrates his enemies. Who could support the strength of his arm when he brandishes the terrible and divine weapon which was given him by the powerful Rama, grandson of Brigoo? But, valiant as he is, he knows that there are obstacles which even valour cannot remove. He has learned from our sacred books that this Crishna, whose divine nature we cannot but acknowledge, may be attacked by other arms than ours. Yes, let us oppose to our conqueror an enemy protected by his own destiny. The moonee Gargya,† by submitting to a rigorous penance during twelve whole years, has obtained from Siva‡ a son, who, by an especial favour of that divinity, cannot be injured by the warriors of Mathoor.§ This privileged mortal is Cala-Yavana;|| and to him is reserved the glory of conquering Crishna. Princes, such is my counsel: I leave the affair in your hands. If you approve my suggestion, dispatch an embassy to the king of the Yavanas, and acquaint him with the honour to which he is called by you."

A murmur of approbation followed; but the chief of the assembled kings, the great Jarasandha, replied in a tone of offended pride:

"Fear of the common enemy had associated with me many princes. Their armies were placed under my command; and though their thrones are shaken, they are still standing. Now, they desire another auxiliary, and thereby exhibit the lightness and inconstancy of a woman. I know that fate has declared for Crishna; but is that a reason why I should implore succour from a stranger? Death to me would be preferable. If I must perish by the hand of Crishna, Balarama, or any other, I should wish not to wait for, but to meet my fate. To fight, and, if necessary, to die, is the law of Brahma: such also is my duty, I know none besides. But if, on the one hand, I should blush to trust in any other arm than my own, I am unwilling to oppose what you believe to be for the general good. I agree to the proposal of sending an ambassador with your royal request. But let him use all possible expedition, lest Crishna should reappear, and punish us for our delay. King of Sobha, I select thee for this mission. Go, ascend thy shining chariot, and hasten to the prince of the Yavanas. Tell him that the assembly of kings invites him to a triumph over Crishna. He is great, and generous; and we have no fear that thy interference will not avail with him."

Jarasandha

* Jarasandha, king of Magadha, or south Behar, is famous for his opposition to Crishna. The word signifies *union produced by Jara*, and has given rise to a popular fable. The father of Jarasandha had two wives, to both of whom a saint had given to eat. Both in consequence conceived, and each brought forth *half* of a child, and buried it. One of the malevolent beings called *Rakshases*, disinterred the two parts, joined them together, and thus formed them into Jarasandha. Martial songs are repeated to his praise, and both the ruins of his palace, and an ancient statue representing him, are still shown.

† A mooni is one who devotes his life to works of piety and wisdom.

‡ *Siva*, or *Mahadeva*, one of the Indian triad, is the terrible and destroying deity.

§ Mathoor, the place of Crishna's birth, is now called Muttur, or Matura. It is situated on the Ganges, in the province of Agra, and is visited by numerous pilgrims.

|| *Calis* is the name given to time, which destroys all things, and to the god of death: the signification of *Yavans* has already been given.

Jarassandha then saluted Bhishmaka, and returned home with his army. Salwa leaped into his chariot, and flew as if transported by the winds. The other kings retired; and thus terminated a council from which so many evils were to arise.

Cala-Yavana, the hope and refuge of so many princes, was a wise and courageous sovereign. His deceased father, the wise Gargya, had been religious teacher (*gourou*) to the sons of Yadoo. The piety of Gargya rendered him unwilling to marry; and he remained in the state of *brahmachari*.* One day Syala ridiculed him, and attributed his excess of devotion to another cause. The holy moonsee was sensible of the affront, and prayed that he might have a son capable of revenging him. By an incredible mortification, he had endeavoured to secure the favour of the trident-bearing god: twelve years had he lived in solitude, his nightly couch either the bare ground, or a bed thick set with sharp iron spikes. Moved by his austerities, Siva informed him that he should have a son powerful in war, and strong as all the children of Yadoo. At that time the king of the Yavanas had no successor. He heard of the oracle, drew the anchorite into his kingdom, and placed him in a country abounding with fertile pastures, and inhabited by lovely shepherdesses. One among them (who was, however, a disguised *apsara*,† attracted his notice, and became the mother of Cala-Yavana. The child was educated by the king, who adopted it as his own. In course of time, Cala-Yavana succeeded to the crown, and governed his states with equal vigour and moderation: he was at once learned, enlightened, and religious—brave in war, and prudent in council.

He was tranquilly seated among his courtiers and pious brahmins, each of whom successively told a story, which generally related to the gods. Suddenly an odoriferous breeze reached them, and their eyes rested on a new object: it was a chariot approaching from the south, resplendent with gold and precious stones, surmounted by a shining banner, and ornamented with the skins of tigers. The horses harnessed to it drew it onwards with the speed of thought; and the king of Sobha was recognised at a great distance. "Let the gifts of honour,‡ and the bath for the feet be prepared," said Cala-Yavana to one of his officers. The latter rose, took the presents, and went out to meet the new guest. Salwa observed these preparations, and rejoiced. He arrived, descended from his car, entered the palace; and on seeing the honours about to be rendered him, he exclaimed: "Stay, noble prince; I do not come merely as thy friend; I am the envoy of kings, and of the wise Jarassandha. Will this title procure me a favourable reception?"

Cala-Yavana replied: "that title, which thou derivest from the just confidence of a royal assembly, is sacred. In honouring thee, I wish to honour both the king of Magadha and his allies. Accept these offerings, this water, this throne: be seated near me." The two kings then pressed each other's hand, spoke affectionately to each other, and placed themselves side by side on the throne, surrounded by the whole court.

"The confidence," said Cala-Yavana, "which we place in a protecting king, resembles the confidence of the gods in their sovereign, the just and powerful Indra:§ it should be perfect and fearless. In what does the prince who sends thee disappoint these expectations? Tell me the truth: what is the object of thy mission? Accept my influence: whatever be thy request, I can refuse nothing to him who sends thee."

"King of the Yavanas," replied Salwa, "I will conceal nothing from thee. The prince of Magadha speaks by me; and to interest thee the more in our favour, I will commence by describing the last combat in which we were engaged against an enemy who seems born to be victorious over us. Crishna had entrenched himself on Mount Gomanta;

* *Brahmachari* is the first step in the life of a brahmin: it is the time devoted to study.

† The *apsaras* are the celestial musicians of the court of Indra.

‡ The *argha*, or *arghya*, is an offering of rice, flowers, water, ghee, and sandal-wood, which is presented to the guest whom it is intended to honour.

§ The *sacra*, or Hindoo paradise, and the dominion over the *devas*, or subordinate deities, are conferred to a sovereign named Indra. His dignity is not unchangeable: he may be displaced by the prince who has successively sacrificed 100 horses; or by the saint who has long submitted to extraordinary austerities. Hence he is jealous of the mortal who attempts to subvert him.

Gomanta; but he was encompassed by our united forces, and his destruction appeared inevitable. To ensure it the more speedily, Jarasandha set fire to the woods which surrounded the hill, and on every side arose a flame like that which must consume the world at the termination of this age.* Balarama, the brother of Crishna, surveyed the danger from the summit; suddenly he darted through the fire, and fell among the ranks of our army, which resembled the waves of a tempestuous sea. Nothing could resist his blows; elephants, horses, chariots, warriors, all fell before him. His destroying weapon made bloody furrows among our ranks; and his dreadful club spread death around him. He heaped elephant on elephant, soldier on soldier, the chariot on its conductor, and the horse on its rider. He was every where; and if our princes dazzled like suns, he seemed like the summer sun, which not only shines, but scorches and destroys. Not less conspicuous was Crishna. From the summit of the blazing mountain, which trembled under his feet, he descended like lightning into the midst of our battalions. He resembled the bolt which issues from the clouds, and which, winged by the tempest, furrows and burns the earth in its passage. Soldiers and princes were cut down by his *chakra*,† or prostrated by his club. The sand was covered with the lifeless bodies of men and animals. In a moment, these two enemies spread confusion or destruction in all our army, which was dispersed by the wind of their anger, or consumed by the fire of their arms.

"Jarasandha, seeing his troops dispersed and trembling, assembled a great number of war-chariots, and advanced to arrest the progress of the destroyers. Balarama attacked him like a furious lion. His blows resemble the thunder-bolt, and strike terror in the stoutest heart. He appeared like Cartikeya assailing Croncha,‡ his flashing eyes seemed ready to consume his enemy. What could resist that warrior, upraising his club like the god of death§ with his terrible sceptre? I know not what would have been our lamentation for the issue of this combat, had not a divine voice been heard from the clouds—had not Brahma himself separated the two heroes. 'O thou who wieldest that destructive instrument,' cried the god, 'that victim must not be thine: another must have the honour of sacrificing him.' At these words the fury of both subsided: Balarama retired, and Jarasandha remained in utter dismay.

"Taught by their misfortune, the kings who have sent me to thee, great prince, give way to the power of fate; and since their valour is useless against Crishna, they have recourse to another means of defence. An oracle has rendered thee invulnerable against all the warriors of Mathoora; and as Balarama and Crishna were both born in that country, they are subject to thy destiny. Come, prince, the victory is thine: we invite thee to fulfil the decrees concerning thee: arrest Crishna in his triumphant career: he will disappear before you like the rosy dew before the rays of the sun."

"I am too happy," replied Cala-Yavana, "in possessing the power to fulfil the expectation of you all: I thank fate, which calls me to repress the ambition of Crishna. What! have the three worlds, the Sooras and the Asooras, vainly endeavoured to subdue him; and is the glorious conquest reserved for me! I espouse your cause. This very day, the ruling constellation,|| the aspect of the stars—every thing favours us. I will set out for Mathoora, where victory awaits me."

Salwa then embraced the king of the Yavanas, and after receiving several valuable presents, returned to his own country.

Our

* The Hindoos, like the antient Greeks, admit *four* ages. The one now is the last.

† The *chakra* is in the form of a wheel, the circumference of which is sharp as a sword.

‡ *Cartikeya*, the god of war; *Croncha*, the giant whom he conquered. The former is represented with six faces and twelve arms, and as mounted on a peacock.

§ *Yama*, or *Cala*, who is represented as black, and of a terrible aspect.

|| The Hindoo month, which is lunar, is governed by twenty-seven constellations, some of which are fortunate, others unfortunate, in their influence. Some days and months are more favourable than others: both Tuesday and Saturday are considered unlucky; and even on the lucky ones, eleven and half-past twelve o'clock are esteemed bad. According to the month, day, or hour, a person marries, he will be rich or poor, in good or bad health, happy or unhappy with his wife and children.

Our limits oblige us to curtail the remainder of the story :

In the mean time Crishna was well aware of the danger which threatened him. He knew that he could not easily resist an invasion headed by one who was protected by fate ; and he therefore dispatched Garooda* to fix on the site of a new city in the fertile country of Koosuthuli.† Thither he resolved to transport his people ; but he must first return to Mathoora, where triumphal honours awaited him.

His entrance into that city was splendid beyond description. Altars loaded with the most precious offerings ; streets carpeted with costly stuffs ; odoriferous drugs burning in every direction ; musicians, singers, and dancers, displaying their unrivalled powers before him ; the old and the young, the high and the low, celebrating aloud his exploits ; the whole population, headed by king Ugrasena,‡ advancing to meet him :—such were some of the honours paid to the divine hero. His entry was distinguished by his munificence : he distributed large sums among the inhabitants, who so rapturously sung his praises. His majesty more especially impressed the women : “ He is a god,” exclaimed they ; “ he is Narayana§ himself, who, forsaking the regions of glory and happiness, has descended to Mathoora. He has left the milky-sea, and his serpent couch,|| to live on earth. It is he who overcame the giant Bali,¶ and who gave to Indra the empire of the three worlds.” On that day Mathoora might have been taken for the divine Amaravati.**

Amidst this general rejoicing, Crishna only was sad. The scene of such splendour was soon to be abandoned by the inhabitants. Garooda had faithfully executed the commission confided to him ; a new city arose on an isle of the ocean, not far from the shore where terminates the chain of Mount Revata ; and Viswakarma,†† the artist of the gods, had exerted all his skill in preparing a residence worthy the children of Yadoo. Crishna assembled the chiefs of the nation, and addressed them with candour : “ Noble Yadavas, it is the lot of prosperity to excite jealousy. The territory of Mathoora and Vraja‡‡ is extensive and populous. Hence the ill-will of our neighbours : we have conquered them, and that ill-will is become an irreconcilable hatred. Our numerous and warlike youths may inspire us with some confidence ; but the fury of Jarasandha has raised against us enemies whom destiny will not permit us to subdue. Already they are on their march ; and they are so numerous, that even if we were always victorious, years would be required to destroy them. Seek another country for your wives and children ; a new city awaits you.”

“ Only support of Mathoora!” cries Ugrasena in the name of all, “ our destinies are in thy hands. Without thee we should have no hope ; we should be like women deprived of the protection of their husbands. Under thy guidance, we fear not the kings allied against us. We are ready to follow thee any where ; for we are sure thou wilt lead us to victory.”

The resolution is taken ; Mathoora, abandoned by its inhabitants, becomes one vast solitude, the prey of a disappointed and baffled foe. They proceeded to Dwaraca, the new city, which afforded them a residence almost deserving the epithet of “ divine.”

In the mean time Cala-Yavana had assembled his forces, and called the kings of many nations

* *Garooda* is half man and half bird.

† This name is applied to several countries : here it is given to a part of Guserat.

‡ *Ugrasena* signifies *chief of a terrible army*. He was the father of Crishna's mother.

§ *Narayana*, a name of Vishnoo : it is the spirit which at the beginning floated on the waters, and gave life to man.

|| Vishnoo, the preserving god, is represented as lying on the serpent Ananta, whose thousand heads form a canopy for him.

¶ *Bali* was a deity, or enemy of the gods ; yet such were his virtues, or rather the number of his religious rites, that he was on the point of obtaining the empire of heaven. The gods trembled, but Vishnoo became incarnate, deprived Bali of his terrestrial kingdom, and dispatched him to reign in the infernal regions, where he will remain until the time appointed for his becoming Indra.

** The divine residence of the gods, and the court of Indra. The word signifies *immortal*.

†† *Viswakarma*, skilful in works, a name given to the Vulcan of the gods.

‡‡ A portion of the kingdom of Mathoora, and the place of Crishna's education.

nations around his banners. The Sakas (*Sacæ*), the Toonharas,* the Daradas, the Paradas (*Parthians*), the Tanganas, the Khasas (*Scythians*), the Pahlavas (*Persians*), and many other nations inhabiting the icy mountains, had united together for the double purpose of pillage and murder, and resembled an army of locusts which devour every thing in their progress. They were accompanied by a countless multitude of elephants, camels, and horses. The earth trembled as they marched, and the sun was darkened by clouds of dust.

The two chiefs had maintained a tacit but significant correspondence with each other. Crishna had enclosed a black serpent in an urn, sealed it, and dispatched it to Cala-Yavana. The latter received it, and having filled it with large insects, he impressed it with his seal, and returned it to the king of the Yadavas. When it was re-opened, it was found that the serpent had been devoured by the insects, a circumstance which evinced the multitude of the enemy, and the fate that awaited Mathoora.

To have provided for the security of the inhabitants was not enough for Crishna; he must punish his formidable enemy. He therefore advanced to meet him; but when the latter prepared to attack him, he artfully retreated, pursued by Cala-Yavana towards the cave of Moochoocoonda.

This Moochoocoonda was an ancient king, the son of Mandhata.† He had assisted the gods in a war against the Asooras, and as the reward of his services, had demanded the power to sleep until the time of Crishna: "and let the flame of my angry eyes," added he, "consume him who shall dare to awake me." Indra had granted the request; and the prince had accordingly retired to a cave, and fallen into his long sleep. Crishna was well acquainted with these things; and he resolved to bring Cala-Yavana into the snare. He penetrated into the cavern, placed himself at the head of the prince, and left free access to the body from the entrance. The unfortunate Yavana arrived, perceived the sleeping monarch, whom he took to be Crishna, and gave him a violent kick. Moochoocoonda awoke, and recollected the punishment decreed against any one who should rouse him from his tranquil slumber. He looked on Cala-Yavana, and the latter, like a withered tree scathed by the thunderbolt, became instantly a heap of ashes.

Delivered from his great enemy, Crishna then thanked the prince for the important service just rendered him. "Who art thou?" demanded the latter: "what has brought thee hither? how long have I slept?" Crishna replied: "A prince of the lunar race, Yayati,‡ the son of Nahoucha had five sons, of whom the eldest was Yadoo. I am the descendant of Yadoo, and the son of Vasudeva. Thy sleep commenced in the age called *treta*, we are now in *cali*. What can I do for thee? thou hast claims on my gratitude."

Moochoocoonda left the cavern, accompanied by Crishna. As he walked along, his astonishment increased at every step: he compared the present with the past, and every thing he now saw appeared to have greatly degenerated. Men, especially, were less in stature, and diminished in vigour. Another occupied his throne, and he had not the ambition to reclaim it. He retired to a solitary spot on Mount Himalaya, and having passed the remainder of his days in ascetic devotion, he ascended to that heaven which his good works had procured for him.

Crishna soon dissipated the numerous armies of the enemy, and seized on an immense booty, with which he enriched the new city of Dwaraca.

The preceding extract may be taken as a fair specimen of the interest possessed by the work. We have only given the *substance* of the story; but we have endeavoured to preserve the *manner*.

The

* Another MS. has *Tookhara*, which may mean the Turks, who, at a very ancient period, inhabited Mount Imaus.

† *Mandhata* was the ninth king of the solar race. He is said to have derived his name from his one day sucking ambrosia from the finger of Indra, and from the god exclaiming: "*mandhata*! he sucks me!"

‡ The fifth king of that race.

The second story is "The Marriage of Rookmini," the daughter of Bhishmaka, and, as we have already seen, the favourite mistress of Crishna. The exploits of that god could not disarm her brother Rookmi of his hatred; and he prevailed on his father to promise Rookmini's hand to one of his royal allies in the war so unsuccessfully waged against the incarnate deity. On the day appointed for the marriage, however, Crishna arrived with a few attendants, carried off the princess, and thus secured the happiness of both.

The third story, "The Entertainments at Dwaraca," are curious from their exhibiting a picture (necessarily concise) of the manner in which the ancient inhabitants of Hindoostan amused themselves on occasions of public festivity.

The fourth is "The Death of Rookmi." That prince, the successor of Bhishmaka, had a daughter, Soobhangi, and as he had renounced his enmity against Crishna, he consented to bestow her on Radyoomna, the son of that hero and his sister. Balarama is present at the nuptials; and is inveigled into play with Rookmi and other princes. He loses, is ridiculed for his want of skill, becomes so violently enraged that he overturns the table, and afterwards kills Rookmi with the chess-board.

The fifth, "The Death of Vajranabha," is too prolix even to be analyzed here.

The sixth is "The Abduction of Bhanoomati;" it is chiefly remarkable for its containing some of the popular notions entertained by the Hindoos respecting magic and enchantments. This, like all the preceding tales, relates either to Crishna or to some member of his family.

The two succeeding extracts from the *Hitopadesa* have before appeared in French. They are entitled, "The Devotedness of Viravari," and "The Young Prince and the Ambitious Merchant." Both are interesting, not only as pictures of ancient Hindoo manners, but as bearing a strong resemblance to the popular stories which we have derived from Persia and Arabia. Some closer intercourse than is commonly suspected must have formerly subsisted between India and western Asia—an intercourse which time may perhaps explain.

Our limits will not permit us even to advert to the philosophical and religious dogmas which conclude the volume; they are, however, sufficiently curious. We recommend the work itself to all who wish to become acquainted with the opinions and manners of the most singular people on earth.

An Appeal to England against the New Indian Stamp Act; with some Observations on the Condition of British Subjects in Calcutta, under the Government of the East-India Company. London, 1828, 8vo. Pp. 141.

We have recorded our opinion of the Calcutta stamp tax: we think it one of the most injudicious and mischievous measures that could have been adopted by the Indian Government.

The pamphlet before us purports to consist of observations "drawn from the correspondence of gentlemen long resident in Calcutta, and who have had ample opportunity of observing the feelings and condition of its various classes of inhabitants." The person to whom this correspondence was addressed, conceiving that at the present juncture, when the subject of the tax is about to come before Parliament, the information it contains will be useful to the public, requested the "editor" to prepare them for the press. The "editor" has accordingly manufactured a work which is likely to do infinite harm to the cause he professes to espouse. It is a tissue of invectives against the East-India Company and the Indian Government, and contains a picture of

the condition of India which, however it may gratify the malevolent feelings of exasperated individuals, and flatter the follies of weak and crazy politicians, no man in his sober senses would believe to be true. The following is a specimen of this production, taken at random :

The most "thinking people" of England will gorge the bait held out by the interested parties, and in all probability will thus be drawn by the nose into approval of violent and unjust measures to put down the dangerous spirit of independence in a second America; and to rally round good order and legitimate authority, endangered, as they will be told, by the seditions of the natives, urged on, of course, by factious demagogues, &c. &c. &c. Pretences of this kind, even more destitute of truth or probability, succeeded to heart's content in the matter of the Indian press. No one in England knew or cared about facts, or about India; no one sifted the claims to credibility of the interested and prejudiced witnesses—the Munros, Malcolms, Adams, Elphinstones, Edmonstones, Stuarts, Baileys, and the rest of those for whom the existing *system works so well!* So it will be in this case of taxation. The tocsin of alarm, about "THE NATIVES" having dared to resist a tax, will be rung in the ears of the most thinking people, till they are deafened into belief and timid acquiescence; yet will there not be a shadow of reality in any of the bug-bear stories of this sort, which, as a matter of course, are by this time on their way to England.

The pamphlet seems to be designed, moreover, to puff into notice some works relating to India, as able productions, full of information on Indian subjects; most of which, however, partake too much of the complexion of this pamphlet to deserve what the writer is so anxious to obtain for them.

Royal Asiatic Society of Great Britain and Ireland.

January 5, 1828.—A general meeting was held this day at the usual hour; Sir A. Johnston, V.P., in the chair.

Donations were presented as follows :

From Sir Robert D. Colquhoun, Bart., ninety-two specimens of birds, ten animals, and four boxes of insects, all from the Malayan peninsula.

From. Lieut. Col. James Tod, M.R.A.S., the *Kholasut ul Tuarikh*, Persian MS. Among the contents of this volume are the six shasters; accounts of the classes of Hindu Faquirs; of seventeen Soobahs; of Hindu Rajahs of India and Mahomedan kings of the same; of the taking of Muluar by Akber; the murder of Beerbhull; the battle of Jeswunt Singh and Aurungzebe, &c. &c.

From Brig. Gen. Alex. Walker, Governor of St. Helena, M.R.A.S., twenty-four ancient silver coins, in good preservation, found in an earthen pot, in Kandeish, by a shepherd, on the lands of Nusserabad. They are attributed to the Bactrian dynasty, which was founded on the division of Alexander's empire.

From the Rev. Benjamin Clough, a copy of his Grammar of the Pali language.

From Sandford Arnot, Esq., his *Clavis Orientalis*, or "Lecture Card of the Oriental Institution."

From Professor Erasmus Rask, F.M.R.A.S., thirteen volumes of philological and other works, published by him.

From his Imperial Majesty the Emperor of all the Russias, through his Excellency the Prince de Lieven, a Russian Polyglott dictionary, in 4 vols. 4to., *Linguarum totius orbis vocabularia comparativa*, 2 vols. 4to. (in Russian). These two works were presented by the Emperor Nicholas to the Society upon the application of Sir A. Johnston, through Prince Lieven. The latter work contains the result of the inquiries made by the Empress Catherine relative to the different languages in use throughout her dominions. Notwithstanding the many important objects which occupied the attention of that princess, her leisure hours were employed in comparing the languages, not only of

of her own vast empire, but of the world, having formed the noble and gigantic project of classifying all the known tongues of the earth, according to their mutual affinities, and of developing the principal features of their grammars. The most defective part of this great work is that which relates to the different dialects of the Asiatic territories of Great Britain, or countries contiguous thereto. Some years back, Sir James Mackintosh, at Bombay, and Sir Alex. Johnston, in Ceylon, formed a plan for remedying this defect, by procuring information respecting the various dialects which prevailed within the limits of their respective influence; and the latter, by means of the intercourse which subsists between the priests of Buddha in Ceylon and those in other parts of Asia, made a large collection relative to the Pali, Cingalese, and other tongues, in which the Buddha tenets are contained, as well as respecting the language spoken by the natives of the Maldive islands, who are in constant communication with Ceylon. This collection Sir Alexander has presented to the Royal Asiatic Society; and in order to put the Society in possession of the most remarkable works on this subject, he made the application referred to. From the cordial interest which the Russian Government takes in the promotion of science, and from its friendly feelings towards this Society, these curious works (curious intrinsically, as well as from the circumstances attending their compilation) were most promptly transmitted from Russia to Prince Lieven, to be presented to the Society in the name of his Imperial Majesty.

From T. Bowring, Esq., M.R.A.S., his *Servian Popular Poetry*, and *Specimens of the Polish Poets*.

From the *Astronomical Society*, Part I. of Vol. III. of that Society's *Transactions*.

From Dr. B. Dorn, his *Ueber die verwandtschaft des Persischen Germanischen und Griechisch-Lateinischen sprachstammes*; and *de Psalterio Ethiopico commentatio*.

From Captain James Low, of the Madras Army, a Siamese MS. entitled *Bot Phra Ayakaan*, or *Digest of Siamese Law*, with an English version of the same, by Capt. Low.

Thanks were ordered to be returned to the respective donors.

A paper by the late Lieut. Kerr, communicated by Col. Worsley, C.B., entitled *Notes on Upper Assam*, accompanying two drawings of stockades, was read.

The reading of a paper by the late Major Lambton, being the journal of his route through Mysore, in the years 1804 and 1805, was then begun.

The Major's journey commenced at Mullapunnabetta, in the western part of the Mysore, and one of his principal stations in carrying on the survey in which he was then engaged. On the 23d November 1804 he left Mullapunnabetta, and from this to the 28th was occupied in the route to the Coorg country. The Rajah had sent a party of his people, with two elephants, to meet the travellers at the entrance into his territory; and with such hospitable attention were they treated, that not a follower was allowed to pay for any article. Major Lambton was attended on his march by a body of about 200 huntsmen, who were intended to amuse him when he arrived at the several halting places. The game consists of elk, deer of various kinds, hares, wild hogs, &c. One part of the huntsmen are employed to range over the ground and beat up the game, and are only provided with sticks; but the other division are furnished with matchlocks, and station themselves behind the trees and bushes, in order to shoot the game which may be started by the other party. In this romantic country the scene, accompanied as it is by the screaming of the rangers, the shrill notes of the colliery horn, and the beating of tom-toms, is described as extremely interesting. Major L. mentions, as a remarkable fact, that the inhabitants of the two talooks which he was passing through, although testifying the same respect and obedience to the Rajah, exhibit a marked difference in their dress and customs. In the Taub-buzar talook, the inhabitants wear a *coomly*, which falls over the left shoulder, and

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is wrapped round the lower part of the body; thus leaving the right shoulder entirely bare. The dress is fastened in the middle by a sash or belt. In the Somawarpet talook a white vest is worn, which covers the whole body, and is buckled round the middle by a belt.

On the 8th December the party arrived at Murakerra, the capital, and were introduced to the Rajah: who received them with great politeness, and was very particular in his inquiries respecting the manner in which they had been accommodated since their entrance into his territory.

A detailed description of the fort and town of Murakerra is then given, in the course of which an interesting anecdote is related. It appears that the Rajah was taken prisoner by Tippoo Saib; but when the Bombay army arrived he contrived to effect his escape, and immediately commenced operations for the purpose of recovering his dominions. His plan was to cut off all communication with the fort, and thus to starve the garrison into a surrender. In this he had nearly succeeded, when a convoy was despatched by Tippoo to throw supplies into the place, protected by a numerous escort, under the command of a sirdar who had been instrumental in effecting the Rajah's escape from captivity. This circumstance the Rajah was aware of, and knowing that a failure to execute the commands of his sovereign would cost the life of his benefactor, he generously allowed the convoy to pass unmolested, his magnanimous conduct had its reward in the surrender of the place a few weeks afterwards.

January 19.—The Society met this day at the usual hour; Sir George Thos. Staunton, Bart., V.P., in the chair.

The following donations were presented:

From His Excellency M. de Falck, the Netherlands' Ambassador, F.M.R.A.S., Elout's Dutch and French translations of Marsden's Malay Dictionary and Grammar, 3 vols. 4to.; Surat Segala Mazmus, Hymns and Prayers in Malayan (Roman character), 8vo.

From the Society for the Encouragement of Arts, &c. the forty-fifth volume of their *Transactions*.

From Capt. R. Melville Grindlay, M.R.A.S., the third and fourth parts of his work on the Scenery, Costumes, &c. chiefly of the Western Side of India.

From M. Joseph von Hammer, his *Geschichte des Osmanischen Reiches*, vol. ii.

The thanks of the Society were returned to the several donors.

The Rev. Josiah Forshall, A.M., Keeper of the MSS. in the British Museum, was elected a member of the Society.

The reading of Major Lambton's paper was then concluded.

It appears that the country can furnish about 10,000 fighting men at the shortest notice. The Rajah's household troops have the musket and bayonet, like the Company's sepoys. The arms of the others are the matchlock, spear, and war-knife,* which is hooked, and the edge turned inward; it is broad and heavy, and one stroke with it is sufficient to sever the head from the body. It is worn uncovered upon the right hip.

The remainder of this journal consists of very minute descriptions of the forts of Mangalore, Kasaragoodo, Chanderagerry, Baekul, Hosdroog, Jemalabad, and Balaroyndroog, interspersed with remarks on the face of the country, roads, &c.

The thanks of the Society were ordered to be returned to Lieut. Col. J. M. Coombs, by whom the paper was communicated.

The Society then adjourned to Saturday, February 2.

* Two specimens of this weapon are exhibited in the Society's Museum.

VARIETIES.

MEDICAL AND PHYSICAL SOCIETY OF CALCUTTA.

A meeting of this Society was held on the 4th August, A. Gibb, Esq., the president, in the chair.

Several communications of professional interest were laid upon the table, as well as others of a more general character; as remarks, by Mr. Corbyn, on the medical topography of Sandoway. The attention of the Society was also occupied by a paper of this description: an account of the general and medical topography of the Nilgherry hills, by Mr. D. Young, of Aurangabad.

These hills lie to the south of Mysore, between Coimbatore and Wynad, and form a connecting link between the eastern and western ghats, being the highest of the range. The loftiest elevation, Dodapet, is 8,700 feet above the level of the sea. From thence to the plain of Coimbatore is an undulating descent of between twenty and thirty miles, whilst to the westward the descent is abrupt and precipitous, and leads in about seventeen miles to the province of Malabar. The greatest length of this cluster of mountains from east to west is thirty-six miles, and the medium breadth from north to south fifteen miles. Throughout this extent, consisting of 469 square miles, not more than fourteen are in cultivation, and very little level surface offers, the country being composed of successive ridges of various elevation, between which beautiful woods and clear streams diversify the landscape. The country is divided into three nauds, Paranganad, Maikanaud, and Thodwanaud, besides a tract of pasture land, lying to the west of the Dodapetta hills. The population of these districts is estimated at about 4,000 souls, distinguished into four tribes, Buddagurs, Todawars, Kottars, and Mullacoorsambers. The first are a robust, but idle and uncleanly people, and hebetised by the immoderate use of opium. The Todawars are the lords of the soil, and are remarkable for their athletic forms, and manly and open deportment. Their chief occupation is tending their herds. The Kottars are the most industrious of the tribes, and furnish all the artisans and agriculturists, and even bearers and labourers. They are an exceedingly filthy race. The last named, or Mullacoorsambers, are few in number, and act chiefly as the priests of some of the other tribes. All the tribes are Hindu, but they have usages and divinities peculiar to themselves.

The climate of the Nilgherry hills is recommended, not only by its mildness, but by its great equability. During the cold season, the utmost range has been 28°, the minimum being 31° and the maximum 59°; during the rest of the year, the range is in general about 6°; and for a whole month together, during the rains, it has been known to vary no more than 2½°. The maximum heat in the sun, during the year, appears to be about 85°, the minimum 56°. In the shade it is from 20° to 25° lower. Persons in tolerable health may be abroad all day with impunity, but invalids should remain within doors from ten till four; exercise in the open air, before and after those hours, is beneficial. The exemption of these hills from the endemial fever, which is not uncommon in elevated tracts, is attributed, by Mr. Young, to their greater height, so as to be beyond the zone of mist and cloud, in which such complaints are generated. The air is perfectly clear whilst the table-land of Mysore is covered with clouds. The region of fever is, indeed, distinctly marked on the ascent to these hills; and at the height of about 3,500 feet, on the approach from Mysore, Wynad, or Coimbatore, a belt of jungle occurs, which it is dangerous to pass at some seasons, and in which no traveller should sleep at any time of the year, as a bad jungle fever will be the probable consequence. At Jakanari, on the Coimbatore road, and at the top of Mysore pass, which are about 5,000 feet high, and at a similar elevation on the Wynad side, all danger ceases, and the traveller may rest from his fatigues in perfect security. The hot season is that of greatest danger in the jungles, and they are comparatively healthy during the rains.

The Nilgherry mountains experience the influence of both the south-west and north-east monsoons, and their temperature is importantly modified by this circumstance. The period of the rains is, however, the most healthy part of the year, and the intervals of fine weather which then occur are particularly vivifying and delightful. During the months of February, April, and May, showers are frequent, and vegetation healthy, and the thermometer, even in these months, when the subjacent plains are cracked and parched with extreme heat, is not unfrequently as low as 50°. The elasticity of the air is proved by the extent to which sounds are conveyed, and its effect on the animal spirits. The Todawars

wers are a remarkably merry race, and the dullest individuals here learn to laugh.

The natives of the mountains are subject to few diseases, and those are in a great measure the consequences of meagre diet and vicious indulgences. Cholera has never ascended the hills, although desolating the country at the foot of them. Europeans are occasionally subject to catarrhal affections, but not of a severe nature, and these are the only maladies of local origin. Where the climate has not contributed to improve health, in the cases of persons already suffering under fever or other diseases, it has been owing to their own mismanagement or imprudence. This conclusion is derived by Mr. Young, not only from his own observation, but from a series of medical reports extending through a protracted period.

The accommodations in this spot have been hitherto limited, but the Madras government has assisted individuals with advances to build houses on their own account, reimbursing the Company by moderate instalments. Ten houses were in course of construction, and expected to be ready about this time. Sixteen were occupied, at Ootacanaud, by invalids, and six or seven at Kotgerhi, on the Coimbatore side, and one midway between the two. A Mr. Johnstone has established a vegetable garden and farm; the seeds from the former are supplied to all parts of India, and the hams, cured at the latter, are said to be equal to those from Europe. Potatoes of a good size and quality are sold on the hills, from twelve annas to a rupee for a maund of twenty-eight pounds.

In purposing a visit to these mountains, a house should, if possible, be previously secured; if not, a good tent will do for the dry weather. Europe clothing should be provided, and warm clothing also for the servants. A stock of beer and wine should be taken, and of the latter, port will be very soon found the preferable kind. Coolies, for the conveyance of every thing to the hills, should be hired at starting, as the people at the foot are very reluctant to encounter the coldness of the climate above. Invalids from Bengal should leave Calcutta after the rains, for Calicut, if possible, from which place four easy nights' marches in a palankeen, convey the traveller to the loftiest summit, a distance of eighty-five miles. During the S.W. monsoon, the best place to land at is Nagapatam, the distance from which to the mountains is about 200 miles along a good road. From June to October, the return journey to Madras or Bengal should be through Mysore.—*Cal. Gov. Gaz.*

ZOOLOGICAL SOCIETY OF LONDON.

We are glad to notice an acquisition made by this flourishing institution to their gardens and menagerie in the Regent's Park. The Commissioners of Woods and Forests have, it appears, granted to it the whole of the lake in the Regent's Park, with the islands, all the waterfowl, and a convenient site in the neighbourhood of the lake for erecting premises for breeding, rearing, and trying experiments on all kinds of animals.

LITERARY AND ANTIQUARIAN SOCIETY OF PERTH.

The following donations from India have recently been made to the museum of this Society:—

1. A beautiful Nepaulese kris formed entirely of bone.—2. The fan of Tipoo Saib, formed of sandal-wood, and fastened on a handle terminating in the form of a tiger's head.—3. A curious ancient Turkish or India hookah.—4. A Malay cap.—5. A Dambadinia or Kandy challee, got from under a tree, known to be 200 or 300 years' old. As no independent prince has reigned at Dambadinia for 800 years, this coin, covered with Sanscrit characters, is thought to be of that age.

ROYAL SOCIETY OF EDINBURGH.

The following, among many objects of natural history and the fine arts, were presented to this Society, on the 3d December, by George Swinton, Esq., secretary to the Government, Calcutta, and F. R. S. E.

1. Three fine marble statues of Burmese gods—2. Two models, as large as life, of a dwarf now in Calcutta—3. Head of a Dugong—4. Numerous barrels and bottles, containing snakes from various parts of India—5. An armadillo—6. Ship fish from Arracan—7. Head of a horned beetle—8. Book of natural history in the Talien language—9. Two dresses of Carian women of Tavoy—10. Bamboo joints containing tabasheer—11. Specimens of the shola, in its natural state, and formed into sheets like paper—12. Corals and shells—13. Specimens of oils, varnishes, Bhela or marking nuts, gums, minerals, &c.—14. Stuffed birds—15. Large sponge, or Neptune's cup, from Singapore—16. The leaf insect from Sylhet—17. Skeleton of a boa constrictor—18. Petrified trunk of a tree from the Irarawaddy—19. Large Chama gigas from the South Seas—20. A pair of elephants' tusks—21. Skeleton of the iguana, &c. &c.

JAPANESE LITERATURE.

Mr. Medhurst, an English missionary at Batavia, has succeeded in procuring the loan of a collection of Japanese books,

which promise to supply a desideratum long lamented. In a letter to the directors of the London Missionary Society, dated 20th July 1827, he says: "The first works that struck my attention were dictionaries, of which several presented themselves. The first was a Dutch and Japanese dictionary drawn up by the Japanese themselves, and printed in Japan. It consisted of two thick volumes octavo, very closely printed, and very full. The Dutch word is first given (the arrangement alphabetical), then the meaning in Chinese, and after that, the Japanese to correspond. I copied all the Japanese myself, and translated every Dutch word into English, so that the dictionary now contains four languages, Dutch, English, Japanese, and Chinese. Appended to this was a dictionary of bastard Dutch words, taken principally from the French and Latin, which had also the Japanese and Chinese meanings annexed. The third work was a Japanese and Dutch Dictionary, with the Chinese annexed, arranged according to the Japanese alphabet; this has also been transcribed, and I have translated all the Dutch words into English, making an index of the whole, according to the English alphabet. Fourthly, I got transcribed a large Chinese and Japanese Dictionary, in twelve volumes, very closely printed, and arranged according to the Chinese radicals—here any word may be found by the student acquainted with Chinese, and the accurate meaning of every Chinese word ascertained, with long explanations and extracts from standard works, in proof of the meaning given. Fifthly, there was copied another Chinese and Japanese Dictionary, also arranged according to the radicals, but smaller and more compact, with the meaning of each Chinese word in Japanese. Sixthly, was transcribed another Chinese and Japanese Dictionary, arranged on a different plan, but equally important and useful with the former; and, seventhly, I procured two Japanese and Chinese dictionaries, arranged according to the Japanese alphabet, with the sound of the Chinese characters, and the meaning of every Chinese word in Japanese, together with the different methods of writing used in Japan; appended to which are numerous graphical representations of Japanese arms and implements, manners and customs, history and adventures, geography and astronomy, plates, maps, and charts, in short, a complete encyclopædia thereby. Thus I have been enabled to collect eight dictionaries, of various kinds, from which I have no doubt that as good a knowledge of the language can be procured as is possible out of Japan. Further, I have procured a transcript of a Japanese and Dutch spelling-book,

giving the sound of all the letters in the Dutch alphabet, with capitals, italics, points, and signs (medical and astronomical), and, in short, every describable mark to be found in European books, with the method of joining words, all described and explained in Japanese, intended, no doubt, primarily, for the use of the Japanese, in studying European tongues, but useful alike to Europeans in attending to Japanese literature. Amongst the other books, I also met with the "Thousand Character Classic," so well known in China, with a Corean translation, and a Corean alphabet annexed; this I have also copied, with the hope of its proving useful to some of our missionaries, who may in future have their steps bent towards Corea. Whilst treating of helps for acquiring languages, I may also mention a vocabulary of the dialect of Matsmai, which differs in some respects from the Japanese: this work was said to be procured in Nangasacky for fifty rupees, and is now out of print; however, I have got it copied for about a tenth of that sum. In addition to the dictionaries and other helps, I have transcribed the four books of Confucius, in Chinese, with a Japanese translation, interlined with the Chinese. This work I consider to be invaluable, because it shows the precise method in which our Scriptures must be written in order to be intelligible to the great mass of the Japanese, and convinces us of the necessity of some addition being made to our present version; for if the books of Confucius, which are read in their schools, and on which their faith is fixed, require a Japanese translation in order to be intelligible, how much more must the books of a foreign country require it!—books of which they know nothing, or against which they have been unjustly prejudiced. Besides the translation of the Four Books, I perceived the necessity of having some original works in the Japanese language; I therefore got transcribed a work partly of imagination, and partly historical, which consists of five volumes, and another of three, besides a work on medicine, a description of canes, a treatise on apparel, and, finally, two works, one consisting of seven, and the other of ten volumes, treating of the botany, natural history, and statistics of Japan, with the history and manners of the people, from the earliest ages to the present time. From my anxiety to collect as many materials as possible, while the opportunity lasted, I have had less leisure for studying the language itself, but from what little insight I have been able to get into it, I have found that the Chinese characters are not in general use in Japan, except in a very abbreviated form, or with some Japanese characters by their

their side to explain their meaning. The Japanese alphabet consists of forty-seven letters, of which there are two forms, like our German text and the Roman letters, and either one or other of these forms appears by the side of the Chinese in almost all their books. Books, therefore, to be generally useful in Japan, must be written in this way; and, with the helps now in my possession, I have little doubt of being able (if spared) to make such an addition to the present version of the Chinese Scriptures, as to render them intelligible to the Japanese."

VOLCANO AT KAMSCHATKA.

Extract of a letter from Petropawlosk, Aug. 11:—On the 8th of this month, a black and very heavy cloud was observed at four o'clock in the morning, over the extinct volcano of Awalscha, from which a shower of sand fell, which continued till four in the afternoon; the shower of sand was succeeded by rain, mixed with very fine sand. On account of a very strong sulphurous smell, it was difficult to remain above half an hour out of doors. On the 9th, in the afternoon, and the 10th, in the morning, several explosions were perceived. On the 9th, the atmosphere was so darkened by clouds and vapour, that they were obliged to burn candles at six in the afternoon; but on the 11th, the air was again quite clear.

It is generally believed that the mountains of Awalscha have fallen in. The oldest people do not remember to have ever witnessed a similar phenomenon.—*Dutch Paper.*

THE STEAM-ENGINE.

It was observed by Belidor, long before the steam-engine reached the perfection which it has acquired, that it strongly resembled an animal, and that no mere work of man ever approached so near to actual life. Heat is the principle of its existence. The boiler acts the part of the heart, from which its vivifying fluid rushes copiously through all the tubes, where, having discharged the various functions of life, and deposited its heat in the proper places, it returns again to the source it sprung from, to be duly prepared for another circulation. The healthfulness of its action is indicated by the regularity of its pulsations; it procures its own food by its own labour; it selects those parts which are fit for its support, both as to quantity and quality, and has its natural evacuations, by which all the useless and unnutritious parts are discharged. It frequently cures its own diseases, and corrects the irregularity of its own actions, exerting something

like physical and moral faculties.—*Dr. Lardner's Lectures on the Steam Engine.*

VISIT TO AVA.

A letter has appeared in most of the London papers, written by a person who accompanied Mr. Crawford's mission to the Burmese capital, which contains a more detailed account of the interview with the King of Ava than is given in the report of the proceedings of the mission in our last vol. p. 285. We subjoin extracts. After describing a sort of regatta, which preceded the presentation, the writer proceeds:—"A few days after this we were presented; elephants were provided for the purpose of conveying us, and we proceeded in state to the palace, situate in the centre of a small but very neat town, called the Small, or Palace Town, at the north-east angle of the city of Ava. After taking off our shoes, as is the custom, we were ushered into a grand hall, where all the court were assembled, and had a place allotted for us in front of the throne. After a short pause, a signal was given by music, a folding-door, at the upper part of the throne flew open, and his majesty made his appearance, covered with gold and jewels from head to foot. At the moment of his coming, all present, saving ourselves, bowed their heads to the ground and lay prostrate. After the king had entered, the queen followed, with the princes royal, and they took their seats on the throne. In a short time the monarch asked who were the strangers that sat before him, and was answered by the envoy, that they were subjects of the King of England, sent with letters from the Governor-general of India to congratulate his Majesty on the peace, and to propose a treaty of commerce between the two nations. The king then asked how long we had been in coming? Whether the King of England was in health, and at peace with the neighbouring nations? All these questions were answered; and the King, after giving a few titles, having the list of our presents read over, and ordering refreshments to be placed before us, retired. His Majesty is a good-looking man, of about forty, stout, and well made; he wore a gold dress, which fitted him tight to the waist like armour, having projections from the shoulders, which made him appear broader than he really was. The bottom part of his dress was a gold and red silk pusea or cloth round his loins; his head-dress was a gold spiral helmet, similar to that which is represented in all figures of Gautama, or Boodh, but richly studded with rubies and diamonds; his fingers were covered with rings; and a large gold chain, of twenty-four strings (which denotes the highest rank in the kingdom.

kingdom) was across his shoulder; a gold and red velvet cushion was at his side, on which was his sword—the scabbard and handle of which were of gold, studded with rubies. Her Majesty the Queen was dressed in red and gold velvet robes, covered with gold spangled muslin; on her head she wore something like a Grecian helmet of gold, inlaid with jewels. She is the first Birman queen who ever appeared on the throne with her husband. The King is doatingly fond of her, and she is rather good-looking than otherwise. In her public character she is much feared by the people, but not liked by them. She is very religious, always building some new pagoda to Boodh; but I was told, that when away from the King and in her private apartments, she indulges in the delightful excesses of opium-eating."

Their visit to Prince Mendagee is thus described: "On the following day we were presented to the Mendagee, or great prince, the title held by the queen's brother. At his palace we met with a splendid reception, which let us into a secret—he keeps the key of the treasury, which accounts for the way in which he received us; nobody else would have been able to afford it; we could judge of this, by contrasting his palace with that of the Prince of Sarawaddy. On entering his hall of audience, a band of beautiful women, dressed alike, in suits of gold and red velvet, with spiral crowns on their heads, struck up. There were also, on either side of the hall, several females beautifully dressed dancing to the music. Soon after we were seated the prince came forward with his wife and daughter. His appearance is that of a debauched character, and he is known to be of a cruel disposition; his daughter is a girl of about seventeen years of age, and very beautiful; she is very fair for a Birmah, and her features are such that she would be reckoned handsome even in England; her long hair reached to the knees; she was very richly dressed. Report says she is about to be married to the Prince of Mendong, a half-brother to the king. The Mendagee's wife is a plain woman. Here we had refreshments placed before us, as at all other places. These consisted of betel-nut, tea, sweetmeats, fried crickets (not a bad thing, I can assure you, if you can only get over the idea of eating an insect), pickled tea, and cigars; the last are so common, that it only shows one's poverty not to have one always in one's mouth."

The writer subjoins the following account of the mode of taking and taming elephants: "A few days after our visit to Umpooon, the king invited us to the taming of a wild elephant, which had been coaxed from the forest by the decoy

females. I shall give you an account of the whole business. At the N.W. angle of the city there is a trap, formed by four walls, each about sixteen feet in thickness, on which the spectators stand, with a palace for the king, on the face opposite the rising sun. There are two entrances to this square, with large swinging beams of teak-wood before them, which being pulled on one side leave the entrance open; at the bottom of the wall, on both sides, is a thick stockade of teak beams, behind which the spearmen and other tormentors of this noble animal hide themselves, and get out of the way of the enraged elephant. The animal is never caught till he comes to this place; he is enticed from the jungle by the females (the king keeps forty or fifty of these for this purpose). On arriving near the trap, the females begin playing with him, and he is coaxed this way, till one female goes through the door-way of the trap, when she immediately returns, and, slapping her trunk on the ground, calls the rest. Upon this they come huddling altogether, keeping the wild one in the middle, and bustle through the door-way of the trap, which is immediately shut upon them. After having delivered the wild one to his tormentors, the females watch opportunities, and are let out; they are certainly the most sagacious animals living. One coaxes the wild one into a corner, and the others, seizing the chance, go to the door, and are let out. The last one then runs round and round a building in the centre of the square, till it gets so much a head of the wild one, that he gives up the pursuit, when she makes a bolt at an open doorway, which is instantly closed after her, to the horror of the forest animal, who rushes at it instantly, but is stopped by the beams. Being now alone, he runs round and round to try and find a place of exit; and wherever he presents himself he is pricked by a spear, or frightened by a squib or cracker let off in his face; he sees his enemies but cannot reach them; he charges with all his strength at the stockade, throws himself against it, but is only laughed at and teased the more; this is continued throughout the day. Some of the natives are very bold on these occasions, allowing themselves to be chased by the enraged elephant for a length of time, and retiring when fatigued within the stockade; before we arrived, and at a former exhibition, a man thus chased slipped, and was trodden to death in an instant. Two or three large elephants are brought in; these walk up to the wild one, and beat him, make him lay down, and at last, towards evening, when the animal is nearly worn out, a man on a large elephant approaches him, and with the help of other two elephants,

who hold him down, a collar is put round his neck, and he is chained to a post in such a manner as not to be able to lie down, nothing for a length of time given him to eat, and he sees other elephants near him well treated and well fed."

CHINESE ACCOUNT OF COCHIN CHINA.

A Chinese geographical work contains an account of *Gan nan-kwō*, or Cochin China, called in ancient times "the country of *Nan-keau-che*." In the thirteenth century, under the Sung dynasty, the Chinese government nominated the son of the deceased monarch of Cochin China as "King of the principality of *Keau-che*." After that, it is said, there were several usurpations, till the fourth year of *Yung-lō* of the Ming dynasty, when it was reduced by the Chinese government, and a *poo-ching-sze*, or political agent, was placed over the country, which was distributed into seventeen *Foo* districts, five *Chow* districts, forty-one dependent *Chow*, and 157 *Hēen* districts. In the second year of *Seuen-tū* (A.D. 1426) the Cochin Chinese *Le-le* rebelled, and upon an army being sent from China to reduce him, he petitioned that *Chin-se* might be placed upon the throne. The emperor consented, and thereupon the Chinese division of the country into districts was put an end to. *Le*, nevertheless, usurped the throne of *Chin*. In 1526, a military officer, named *Mō-tāng-yung*, took advantage of a rebellion, murdered the King of Cochin China and seized the throne; he assumed the national title *Ta-yuē*, and invaded China. In 1538 the emperor *Kea-tsing* sent an army to subjugate him; he professed submission and resigned the conquered territory; "but as to his crime of usurpation, he did as he liked." The work from whence this is taken, which is named *San-tsae-too-hwuy*, is voluminous, containing maps and charts of places, and plates relating to other subjects, forming a sort of encyclopædia; it was published during the Ming dynasty.

AUSTRALIAN OPIUM.

A New South Wales paper contains the following statement: "A mercantile house in Sydney received advices, conveying to it the opinions which are entertained at Canton of the opium produced in New South Wales; and, if we may place faith in one trial of its qualities, this article of produce bids fair to become a very profitable export, if our cultivators will only be at the pains to cultivate the poppy. A sample of the opium of the colony was sent to Canton, where it was tested by experienced chemists, who state that it is equal in quality to the

famous opium of Turkey. A strong recommendation is forwarded by this opinion of its merits, advising the correspondent of the merchant at Canton, to cultivate, by way of further experiment, as much as will make up two chests, each containing a *pecul*, or 133 lbs." The colonial editor adds: "Nothing is yet, comparatively speaking, known of the resources and capabilities of this colony, and the more we see and hear of its productions, the more convinced do we become, that the means of profitably embarking capital are so abundant, as to render it next to impossible for a capitalist of common prudence to err, or to be disappointed in the returns he calculates upon."

THE SNAN YATRA.

This is one of the principal festivals held in honour of the juvenile *Krishna* or *Jagannath*, the lord of the world, who is supposed to have been bathed on this day for the first time after his birth, or to have first manifested himself on this day in this particular form. The images of *Krishna*, *Balarām*, his brother, and *Subhadra*, his sister, are placed upon a platform in a public situation, and water from the *Gunga* poured over them. The sight of this ceremony is equivalent in merit to bathing and making donations at all the places of pilgrimage. The festival is not observed in Upper Hindustan, and is chiefly held in the lower parts of Bengal. *Orissa*, however, and the shrine of *Jagannath*, are its principal scene. Next after *Jagannath* is the vicinity of *Serampore*, an interesting account of the ceremonies, at which place is given in the 15th number of the *Friend of India*, as follows:—"At the *Snana Yatra* here, an immense concourse of people is assembled from the surrounding country in front of a little platform of brick-work erected near the temple. The preceding evening, a large fleet of budgerows and of pleasure-boats moves up and down the stream to the place of rendezvous; the larger boats are hung with lanterns from an awning on deck, under which bands of singing and dancing girls exercise their profession for the amusement of the *Baboos*. The river is a scene of splendid gaiety. The crowd assembled to witness the ceremony has been computed with considerable accuracy to have, on some occasions, amounted to 300,000. Through this immense crowd, the pompous approach of rich men moving up from different directions to the vicinity of the temple is marked by the glittering of spears and of silver sticks. At length the *Raja* of *Seoraphoolee*, the founder of the temple, surrounded with a host of followers, some on horseback, some on foot, is seen from a distance to work his way through this

this human forest and to enter the temple. There, after having prostrated himself before the idol, and having the sacred fillet of red rag bound round his temples, he commands the image to be bathed. At every stage of the progress made by the image to the platform, a shout is raised by the crowd. The priest then raises a silver kulsee, or water-pot, over the head of the idol, and pours on it the water of the Ganges; the vast multitude below simultaneously lifts its hands, claps them together, and raises a shout—a deafening shout,—‘shaking the vault of heaven;’ the crowd then begins to disperse, and in two hours the great plain is again vacant.”

THE LATE SHAH OF PERSIA.

Sir Robert Ker Porter, in his *Travels in Persia, &c.*, relates the following anecdote illustrative of the character of the late Shah of Persia, Aga Mahmoud Khan. In speaking of a venerable Sirdar, named Mirza Sheffy, he says:—“I cannot refrain giving a little anecdote related of this extraordinary old man, who so wonderfully maintained his life and his place in the service of a tyrant, the memory of whose acts, even at this moment, makes his former subjects tremble. Amongst the varieties of cruel punishments with which he chastised those unhappy wretches who offended him, cutting out their tongues, their ears, and digging out their eyes, were his most lenient sentences. One morning some of the royal goolams having just returned from a domiciliary visit of this kind to an unfortunate village under the ban of the king, and its doom having been to lose a certain number of eyes extracted from the heads of its inhabitants, the people in attendance produced the fatal bag, and the sightless organs of vision were poured out before his majesty. Scrupulous in the execution of his orders, the Shah instantly began with the point of his canjar deliberately separating them one by one, to ascertain if his sentence had been punctually obeyed. Mirza Sheffy, his faithful minister, who had long regarded his master's repeated acts of violence and cruelty with secret horror, now hoping to make some impression on his conscience, seizing the opportunity, suddenly said, ‘Does not your majesty think it possible, that God may one day not be pleased with this?’ The king slowly raised his head, carefully keeping his dagger between the filmy heaps in the order he was counting them, and as solemnly replied, ‘Sir, by my head, if there should be one eye too few here, I myself will make the number up with yours.’

“The rash philanthropist awaited in shuddering silence his fate, well knowing that the word of his master was irrevoca-

ble; but, happily for him, the sentence had been too scrupulously executed to call for the forfeit of his compassion, and he even remained in favour.”

CURIOUS FACT RESPECTING VACCINATION.

A Bombay paper states, on the authority of a letter from Mocha, that “from the vaccine matter having lately failed in Egypt in a great many instances, medical gentlemen were led to institute certain experiments, by which it has been discovered that by inoculating a cow with small-pox matter from the human body fine active vaccine virus is produced. At the time the letter was written there was a Greek child at Mocha that had been successfully vaccinated with matter direct from the cow, produced as above-mentioned, and the virus taken from its pustules had acted with the best effect on several other children at Suez, where former attempts had failed.”

THE FIGUS INDICA.

On the banks of the Nerbudda, in the province of Guzerat, is a banian tree, supposed by some persons to be the one described by Nearchus, and certainly not inferior to it. It is distinguished by the name of *Cubbeer Burr*, which was given to it in honour of a famous saint. High floods have, at various times, swept away a considerable part of this extraordinary tree; but what still remains is nearly 2,000 feet in circumference, measured round the principal stems; the overhanging branches, not yet struck down, cover a much larger space; and under it grow a number of custard-apple and other fruit trees. The large trunks of this single tree amount to *three hundred and fifty*, and the smaller ones exceed *three thousand*: each of these is constantly sending forth branches and hanging roots, to form other trunks, and become the parents of a future progeny. The *Cubbeer Burr* is famed throughout Hindostan, not only on account of its great extent, but also of its surpassing beauty. The Indian armies generally encamp around it; and, at stated seasons, solemn jatarras, or Hindoo festivals, to which thousands of votaries repair from every part of the Mogul empire, are there celebrated. It is said that 7,000 persons find ample room to repose under its shade. It has long been the custom of the British residents in India, on their hunting and shooting parties, to form extensive encampments, and spend weeks together under this magnificent pavilion, which affords a shelter to all travellers, particularly to all the religious tribes of the Hindoos. It is generally filled with a variety of birds, snakes, and monkeys, the

the latter of whom both divert the spectator by their antic tricks, and interest him by the parental affection they display to their young offspring, in teaching them to select their food, to exert themselves in jumping from bough to bough, and in taking, as they acquire strength, still more extensive leaps from tree to tree. In these efforts they encourage them by caresses, when timorous, and menace, and even beat them, when refractory.

SECRET DESPATCHES.

During the Sung dynasty, about A.D. 1000, military men in China used to make a ball of wax and enclose in it their secret despatches; to this sort of letter they gave the name of *Lā shoo*, "wax letter;" or *Lā peau*, "wax memorial." We do not remember to have read any where else of such a method of sending secret documents, which at the same time were water-proof.—*Malacca Observer*.

PERIODICAL LITERATURE OF AUSTRALASIA.

In New South Wales there are four newspapers. The oldest is the *Sydney Gazette*, which is the government official paper, and the only one published daily; it was established in 1803, and is conducted by Mr. Howe, a native of the colony, a person of considerable tact. His

father was well known in the colony as an able man. The next is the *Australian*, which commenced in 1825. This paper is conducted by Dr. Robert Wardell, a British barrister, educated at an English university, where he took the degree of LL.D. It is said that Mr. Wentworth, a barrister in the colony, also writes in it. The *Monitor* was set on foot in 1825; its editor is Mr. Edward Smith Hall. Both these last papers are opposed to government politics, and their language is extremely free. The profits of the two first papers are said to be £800 a-year. The *Gleaner* was established in 1827. The papers of Van Diemen's Land are three in number; the *Colonial Times*, established in 1816, and conducted by Mr. Bent; the *Hobart Town Gazette*, commenced in 1825; and the *Tasmanian*, in 1827.

A quarterly periodical work is announced; it was to commence in November last, and to be entitled "The Australian Magazine; or, Quarterly Journal of Theology, Literature, and Science;" edited by the Rev. Charles Pleydell Neale Wilton, fellow of the Cambridge Philosophical Society, late scholar of St. John's College, Cambridge, and one of his Majesty's chaplains in the colony. Its price is to be 5s.

College Examination.

COLLEGE OF FORT ST. GEORGE.

The Hon. the Governor in Council is pleased to publish, for general information, the following extract from the report of the Board for the College of Fort St. George and for Public Instruction, on the last general examination held there:

"Mr. Anderson, the gentleman who stands first in the Telugu class, translated a difficult Telugu paper into English with great success. His translation from English into Telugu is also a most creditable performance. It gives the full meaning of the original; and the few errors which it contains are principally orthographical. He read and explained correctly a considerable portion of an official urzee; and he speaks the language with ease and with a just pronunciation.

"In Sanscrit, also, Mr. Anderson's performances were highly satisfactory. His translation of a difficult exercise, with one or two exceptions, was perfectly correct.

"In order that Mr. Anderson's merits may be fully appreciated, it is proper to notice that he had not been quite a twelvemonth attached to the college at

the period of the examination on which we are now reporting.

"In our two last reports to government we remarked on the great proficiency attained by Mr. Thomas in Tamil. At the present examination an *exercice* in that language was given him of a construction of more than ordinary difficulty, and such as could be translated well only by one whose acquirements in that language were of a superior order. Mr. Thomas's manner of rendering it into English proved that its difficulties were not beyond what he was master of, and his translation is in consequence a highly creditable performance. There is not in it a single material error, nor one which affects the general meaning of the Tamil, although it is not without one or two slight omissions. His translation into the language is throughout such as a native, unacquainted with English, could comprehend. The idiom, in some parts, approaches too much to that of the English, but in others the rendering is extremely good. In the oral part of the examination, Mr. Thomas fully realized the expectations raised of his proficiency from

from the manner in which he had passed his former examinations; he spoke fluently and read business papers with great readiness.

"Mr. Thomas's success in Telugu was also very creditable. He translated the same paper that was given to Mr. Anderson, though in some passages he did not quite understand the meaning of the original. His translation into Telugu was a very fair performance; he read and explained a portion of the same urzee that was given to Mr. Anderson, and he speaks the language with considerable fluency.

"Mr. Cathcart, as stated in our last general report, entered college on the 23d of last September, and, for the period which he has been attached to the institution, his attainments in the Tamil and Hindoostanee languages are of a superior degree. In Tamil, he undertook the translation of the same paper as that given to Mr. Thomas, though not with equal success. His knowledge of the words was in general tolerably correct, but he was unable to conquer the difficulties of style, in which consisted the great merit of translating the paper well. His translation from English exhibits considerable improvement since he was last examined, both as regards his acquaintance with words and with the idiom of the Tamil. He spoke with confidence and tolerable correctness on several subjects, and acquitted himself creditably in reading a Cutcherry paper.

"In Hindoostanee a rather difficult paper was given to Mr. Cathcart for translation into English. His version of this, as well as his Hindoostanee exercise, contained several errors; but most of them were of little importance, and the general sense of the originals was very correctly expressed. He read and explained a short story readily and accurately. In conversing, he understood all that was addressed to him, and replied correctly and with little hesitation.

"Mr. Arbuthnot's translation of a Tamil paper of a good deal less difficulty than that given to Mr. Thomas and Mr. Cathcart was well performed. His exercise into Tamil, the English paper having also been more easy than that translated by the two preceding gentlemen, shows that his stock of words is considerable. He speaks the language with a good deal of ease and clearness, and with a good pronunciation. With a little assistance he translated a Cutcherry paper.

"Mr. Arbuthnot is second to Mr. Cathcart on the list of Hindoostanee students. He selected for translation into English an easier paper than that which was taken by the latter gentleman,

and, with the exception of three short passages, his version is perfectly correct; but his translation into Hindoostanee was not quite so well executed. He read a story off-hand with facility, and, excepting three or four words, explained it accurately. He speaks the language with propriety, and he understood all that was addressed to him.

"Mr. Stokes stands fourth on the list of Tamil students, and he is but little inferior to Mr. Arbuthnot in his translation from Tamil; but his knowledge of words is not so extensive. Both in this exercise and in his translation from English he evinced a very creditable apprehension of the construction of Tamil sentences, and, considering the short period of his study, his merit is not inferior to that of any of the gentlemen of the Tamil class. In speaking and in reading a Cutcherry paper he was not less successful than in the written part of his examination.

"Mr. Stokes only commenced the study of the Carnataca, his second language, about two months ago, and the progress that he has made is quite satisfactory. An easy paper was delivered to him for translation into English, and he gave the meaning of it with perfect correctness.

"Mr. Prendergast, in his Hindoostanee examination, first translated an easy paper; but, at his own request, one of more difficulty was afterwards given him. His translations evince a degree of proficiency very creditable to him, considering the short period that he has been attached to the college, and, with the exception of two or three passages, the general meaning is correctly given. He did not attempt to translate into Hindoostanee. In conversation he understood much of what was addressed to him.

"It affords us much pleasure to state, that we consider Mr. Anderson and Mr. Thomas to be eminently qualified to transact public business, and to have satisfactorily established their claim to the honorary reward of Rupees 3,500 on leaving the college, which we accordingly beg to recommend may be granted to each of them.

"We have also great pleasure in recommending that the highest rate of college allowances may be granted to Mr. Cathcart; and, as we think him competent to transact business in two languages, we would further propose that he be now allowed to enter on the active duties of the public service."

"Fort St. George, 24th July 1827."

Published by order of the Hon. the Governor in Council.

E. BANNERMAN, Act. Sec. to Govt.

ASIATIC INTELLIGENCE.

Calcutta.

GOVERNMENT GENERAL ORDER.

VETERINARY SURGEONS.

Fort-William, April 12, 1827.—The Hon. the Court of Directors having, as communicated in paragraphs 51 to 53 of their general letter in the Military Department, under date the 6th Sept. 1826, resolved to procure the services of regularly educated veterinary surgeons for the mounted corps at this presidency; the Right Hon. the Vice-President in council, adverting to the change which this arrangement unavoidably introduces into the prospects of the present sub-assistant veterinary surgeons, has been pleased to determine, that this class of servants shall have the option of taking their discharge, or of entering the subordinate branch of the medical staff, either immediately or on their being eventually displaced from regiments by the appointment of veterinary surgeons.

Sub-assistant veterinary surgeons, who embrace the offer of entering the subordinate medical establishment, will be enrolled on the list in the place they would have occupied had they from the first been attached to the department.

THE LATE DUKE OF YORK.

Head-Quarters, Calcutta, May 14, 1827.—It is with feelings of the deepest sorrow that Lord Combermere announces to his Majesty's army the death of its illustrious commander-in-chief, his Royal Highness the Duke of York.

The heart of every officer and soldier of the British army will tell him, in language that cannot be expressed, how much his profession has lost of military virtue, of character, of consequence and support, by the departure of this distinguished prince. The brave will mourn their patron and leader—military order and high discipline must now look to the benefits conferred on the army by their firm establishment, and in the exercise, preserve them; for the distinguished chief, who connected and cemented both with our national bravery, is no more. A name, however, so imperishable in the army, will never die. The British soldier will never forget the Duke of York. That cherished name will always be the rallying sound for every thing that is exemplary in discipline, and glorious in war.

The officers of the army will go into mourning, on Sunday the 20th instant, for a period of six weeks.

The mourning to consist of black crape over the ornamental part of the hat and cap, the sword knot, and a band round the left arm. The officers on duty to wear black gorget riband, black crape is to be hung from the pike of the colour staff of the infantry, and from the standard staff of the cavalry,

The mourning to commence with the corps of his Majesty's army at Madras and Bombay as soon as possible after the receipt of this order, and likewise at the upper stations under this presidency.

ABSENCE OF CIVIL SERVANTS.

Fort-William, General Department, May 31, 1827.—The Right Hon. the Vice-President in council is pleased to direct that the following extract (paragraphs 11 and 12) from a public general letter from the Hon. the Court of Directors, dated the 17th Jan. 1827, be published for the information of the Hon. Company's civil service.

Para. 11. "In our despatch in this department, dated the 21st of May 1823, we desired that in all cases of civil servants absent within the limits of the Company's charter, the absentee, at the expiration of eighteen months, should receive only the allowances of a servant out of employ.

12. "You will distinctly understand, that it is our intention that in every such case the privilege of the absentee to return to his office, as well as his right to any portion of the allowances of it, shall cease and determine at the expiration of the term of eighteen months."

DISMISSAL OF LIEUT. BERNARD.

Head-Quarters, Calcutta, June 5, 1827.—The following copy of a letter, received by his Exc. the Commander-in-chief, from the Right Hon. the Secretary at War, is published to his Majesty's army in India, for general information:

War-Office, 22d January 1827.—"My Lord: Having considered it my duty to bring under the notice of his Majesty the conduct of Lieut. Francis Bernard, of the 38th regt. of Foot, as connected with the proceedings of two general courts-martial, held at Fort-William, Bengal, in Nov. 1825, for the trial of that officer, and in March 1826, for the trial of Capt. R. G. Greene, of the 31st regt.,* upon charges preferred against him by the said Lieut. Bernard, a transcript of the charges, opinions, and sentences, and your Lordship's remarks thereupon, are herewith annexed;

I am

* See Asiatic Journal, vol. xxli, pp. 209, 466.

I am to acquaint you that, upon a full consideration of all the circumstances of the case, it appeared to his Majesty that Lieut. Bernard had, in the first place, been guilty of long continued and systematic insubordination during the voyage; when, from the peculiar circumstances of the situation of the detachment on board ship, subordination was more important than in most circumstances on shore, and when he, as second in command, himself an officer of many years' standing, and with several very young officers under him, was more peculiarly bound to have shewn an example of obedience, and to have supported his commanding officer's authority, and had in the next place very much aggravated his offence by converting his own defence into grave and wholly unfounded accusation of his commanding officer; and that by such conduct he, Lieut. Bernard, had shewn himself to be unfit to continue to hold a commission in his Majesty's service.

"I have therefore to acquaint your Lordship, that his Majesty was pleased to approve and confirm the recommendation annexed by you to the proceedings of the court-martial on Capt. Greene, and to command that he, Lieut. Francis Bernard, of the 38th regt., should be removed from his Majesty's service.—I am, &c.

"(Signed) PALMERSTON."

APPOINTMENTS ABOLISHED.

Fort-William, June 15, 1827.—Adverting to the small force now assigned for the duties of Cuttack, as well as to the local circumstances of the province, the Right Hon. the Vice-President in council deems it unnecessary to continue to employ there an officer with the rank of brigadier: the appointment therefore of brigadier commanding the troops in Cuttack is to be abolished on the 1st proximo.

By this arrangement the services of an officer in the capacity of brigade-major to the troops in Cuttack are also dispensed with, and the appointment is annulled from the same date.

The diminished strength of the detachment now maintained in Assam, renders the aid of a brigade-major for conducting the staff duties of that force unnecessary; the appointment is therefore to be discontinued from the 1st proximo, and the monthly allowance for command, now enjoyed by the senior officer in the province, will cease to be drawn from the same date.

The Right Hon. the Vice-President in council is pleased, in consideration of the number of regular corps stationed at Dehly, and of the extent and importance of the magazine established there, to sanction a brigadier from the 1st proximo, for the command of that garrison.

The garrison staff duties, and the de-

tails of the troops, will continue to be conducted by the fort adjutant at Dehly, as heretofore.

APPLICATIONS FOR STAFF APPOINTMENTS.

Head-quarters, Calcutta, July 3, 1827.
—With reference to the concluding paragraph of G. O. dated 21st Jan. 1823, the commander-in-chief is pleased to direct, that all applications to his Lordship for appointments on the staff shall be transmitted to the military secretary through the commanding officer of the corps to which the applicant belongs, or through the heads of departments when the applicant happens to be employed in any department of the staff.

The transmitting officer will give his opinion on the qualifications of the officer applying for an appointment; especially stating whether he has received from him that support and assistance which he ought, in his situation in the corps or department, to have afforded.

A statement of service should also accompany all applications of the above nature.

ILL-TREATMENT OF NATIVES.

Fort-William, July 13, 1827.—The Right Hon. the Commander-in-chief having brought to the notice of government complaints of a most serious nature, preferred against Capt. C. C. Smith, of the 6th extra regt. Native Infantry, by different natives, residing at or near Titalya; and his Excellency having also represented the difficulty of assembling an European general court-martial at that remote station; the Vice-President in council was pleased to direct, at his Excellency's recommendation, that the truth of the complainant's allegations should in the first instance be inquired into on the spot, by a commission composed of a gentleman on the civil service and the officers commanding the troops of Titalya.

2. From the report of the commissioners, which is now before government, it appears, that on one occasion Capt. Smith caused five villagers to be seized by a party of sipahees and brought to his house, from which they were conducted to the military bazar of the station, and were there, by his order and in his presence, tied up and flogged, and afterwards subjected to the ignominious punishment of having one side of the head and one half of the beard publicly shaved.

3. The depositions by which the above-mentioned facts have been established were taken by the commissioners, in the presence of Capt. Smith, who, so far from attempting to controvert the complainants' statements, virtually admitted them to be correct, by putting not only to the deponents, but also to the witnesses called by himself,

himself, a series of questions explanatory of his reasons for having recourse to so tyrannical and illegal a procedure.

4. Under these circumstances, the Right Hon. the Vice-President in council considers further investigation unnecessary.

5. The resolution of the Hon. the Court of Directors, announced in their general letter of the 14th of April 1813, "to dismiss from their service every officer who should be proved to have been guilty of cruelty to any native, either by violently or illegally beating, or otherwise maltreating him," was formally notified to the army in the general orders of government, under date the 18th of Sept. 1813; and the tenour of the Hon. Court's instructions at the same time received, and promulgated in the same general orders, renders it the imperative duty of the Vice-President in council to bring to their immediate notice the instance of "cruelty to natives" that has been brought home to Capt. Smith.

6. An officer who has ventured to disregard the solemn prohibitory orders of the Court of Directors and supreme government, and who has made the troops of the state the instruments of oppression, is, in the opinion of the Vice-President in council, unfit to be entrusted with any military authority; and his Lordship in council is therefore pleased to direct, that on receipt of this order at Dinapore, Capt. Smith be immediately suspended from the exercise of his professional functions, until the pleasure of the Hon. the Court of Directors shall be made known.

7. In conformity with the mode of proceeding adopted by government in the year 1821, to the case of Lieut. Vigogne, Capt. Smith is permitted to reside at any station of the army under this presidency, and to draw the pay, half batta, and gratuity of his regimental rank, pending the receipt of the Hon. Court's decision on his case.

8. The general officer commanding the Dinapore division will report to the Adjutant-general of the army the station at which Capt. Smith may choose to reside during the period of his suspension.

EXTRAORDINARY CONDUCT OF A BRIGADIER.

Head-Quarters, Calcutta, July 20, 1827.

—The commander-in-chief having recently received the report of certain extraordinary proceedings which have taken place at Meerut, his excellency is actuated by a sense of justice towards the individual chiefly concerned therein, as well as by an anxious desire for the due maintenance of discipline on the one hand, and for the protection of those in subordinate situations, against the partial or oppressive conduct of their superiors, on the other, to make them known to the army, with his lordship's judgment and decision thereon.

It appears that in consequence of the neglect of a young officer, proceeding in command of a treasure escort from Meerut, some irregularity occurred, productive of inconvenience, which required notice; that for this purpose Brigadier Murray, c.s., commanding the station of Meerut, sent for the said officer (Ens. Geils, of the 60th regt. N. I.), and after putting a few questions to him, by no means calculated to elucidate the whole facts of the case, and resting satisfied with answers equally disingenuous and vague, the brigadier, without any reference to the party who thereby became inculpated in the supposed neglect of duty, prematurely and without just grounds proceeded to pass a severe censure, in station orders, on this officer, Lieut. and Adj. Cobbe, of the 60th regt. N. I., in which he was charged with gross neglect of duty, in not having duly paraded, inspected, and made over the treasure escort to Ens. Geils, &c.

Lieut. and Adj. Cobbe endeavoured to exculpate himself from the censure he had incurred, but in vain, until by an appeal to the authority of the Major-general commanding the division he obtained a hearing before a court of inquiry, where he produced the most satisfactory proof that he had performed those very duties according to the established custom of the service, for the neglect of which he had received the recorded censure of the brigadier commanding the station.

Major Gen. Sir Thomas Reynell, k.c.s., commanding the Meerut division, was so thoroughly convinced by Lieut. and Adj. Cobbe's exculpation, that he deemed it an act of justice to that officer, to point this out to Brigadier Murray, recommending that an explanatory order might, in justice to the character and feelings of Lieut. and Adj. Cobbe, be promulgated to the station.

Instead, however, of following up this equitable and judicious suggestion of the Major-general, Brigadier Murray issued a station order, containing little else than quotations from the Major-general's letter on the subject; leaving Lieut. Cobbe's censure unrescinded, while the whole scope of it was calculated to add insult to injury, and exhibited the most unprecedented disregard and contempt of the Major-general's authority.

These extraordinary proceedings terminate in an appeal to the authority of the Commander-in-chief on the part of the Brigadier, against the decision of the Major-general commanding the division, wherein, amongst a mass of highly objectionable matter, the Brigadier has, with singular perverseness, designated this and certain antecedent references against himself, which had been brought to the Commander-in-chief's notice, and been deemed of such import as to require his lordship's

ship's serious reprehension, as "vexatious appeals against (his) authority."

Lord Combermere, after an attentive perusal of the whole of the papers connected with the foregoing case, is under the necessity of declaring, that had Brigadier Murray confronted Lieut. and Adj. Cobbe with Ens. Geil, as it was his duty to have done, the facts of the case would have been most satisfactorily explained. Ens. Geil's statement would have been recoiled to that of Lieut. Cobbe, and the whole matter would have been adjusted, without the necessity of having recourse to the publicity of an order-book.

As matters now stand, his Excellency is compelled to disapprove the proceedings of the Brigadier, and to direct that Major-Gen. Sir Thomas Reynell will cause the station orders of the 3d and 22d June to be rescinded and expunged from the order-books of the station, and those of regiments quartered at Meerut, and will report to the Adj.-Gen. of the army that this order has been complied with.

Lord Combermere having thus performed an act of justice to an individual, is desirous of inculcating in the minds of those in authority, that while it is their bounden duty to see that discipline and good order be strictly maintained, it is no less incumbent on their part to govern those under their command with temper and moderation, and where they may have to use their authority with rigour, that they should ascertain with judgment and due deliberation both sides of the question, ere they proceed to decide; otherwise, they are liable to injure the cause of discipline and subordination, by subjecting their proceedings to imputations repugnant to that character for justice and impartiality which is the basis of their authority.

PRACTICE OF COURTS-MARTIAL.

Head-Quarters, July 26, 1827.—In consequence of circumstances which have recently occurred, the Commander-in-chief desires it may be borne in mind, that the prosecutor before a general court-martial should, in all cases, be a military person. Whenever, therefore, charges preferred on the complaint of any person, who is not an officer in the army, are to be investigated before a military tribunal, the prosecution must be conducted by the Judge Advocate.

The complainant, who will, in that case, become the principal witness, should be allowed to remain in court, after having given his own evidence, during the whole of the investigation, in order that the Judge Advocate may refer to him, but he should not be allowed to cross-examine the witnesses, excepting through the medium of the Judge Advocate.

Asiatic Journ. VOL. 25. No. 146.

EXAMINATION OF INTERPRETERS.

Head-Quarters, Calcutta, Aug. 1. 1827.

—The Commander-in-chief having perused the proceedings of the several committees, recently assembled for the examination of *Interpreters* attached to regiments on this establishment, is sorry to find, that the number declared duly qualified falls short of what he had anticipated; but though comparatively few of those subjected to that examination have proved themselves equal to the efficient discharge of the duty of Interpreter, his Excellency, advertent to the terms of the several reports, is happy to find that the attainments of the following officers have been reported such as to qualify them for that situation:

Lieut. J. H. Jarvis, Artillery.
Lieut. F. Wheeler, 2d Light Cavalry.
Lieut. T. Skipton, 10th Light Cavalry.
Lieut. J. Flaheer, 1st regt. N.I.
Lieut. W. Y. Torckler, 4th regt. N.I.
Lieut. H. J. G. B. Cathcart, 5th regt. N.I.
Lieut. W. Beckett, 9th regt. N.I.
Lieut. W. M. N. Sturt, 10th regt. N.I.
Lieut. W. Hunter, 15th regt. N.I.
Lieut. D. P. Wood, 17th regt. N.I.
Lieut. J. Griffin, 24th regt. N.I.
Lieut. R. R. Margrave, 25th regt. N.I.
Lieut. J. W. Rowe, 31st regt. N.I.
Lieut. J. Hay, 35th regt. N.I.
Lieut. G. Burney, 38th regt. N.I.
Lieut. H. C. McKenly, 41st regt. N.I.
Lieut. R. Raban, 48th regt. N.I.
Lieut. J. T. Somerville, 51st regt. N.I.
Lieut. J. Awdry, 55th regt. N.I.
Lieut. H. W. Bellow, 56th regt. N.I.
Lieut. W. Bignell, 63d regt. N.I.
Lieut. R. Garrett, 1st Extra regt. N.I.

The officers above-mentioned having evinced their proficiency in the Oriental languages, are to be exempted from future examination, excepting that which is prescribed by general orders of the 17th Feb. 1823, by the public examiners of the college of Fort-William, whenever they may come to the presidency, and which they will then be expected to undergo.

Lord Combermere, advertent to this being the first occasion which has occurred for carrying into execution the general order relative to the qualifications of regimental Interpreters, and being unwilling to visit with severity those who have failed, is pleased to extend to them a further probationary period until the 1st of next November, when it is hoped that few will be found unequal to the task assigned.

The Commander-in-chief rests confident that the pride and ambition of the officers of this army will rouse them to the full exertion of their talents in acquiring the requisite proficiency to enable them to fill the situation of Interpreter, and that these feelings will, by urging to redoubled application, avert the necessity of removing any of the present incumbents, though it is to be clearly understood, that after next examination, no unqualified Interpreter is to retain his appointment.

Lord Combermere being desirous that any other officers who have made a proficiency in the native languages, and who express a wish to that effect, should be examined,

examined, to enable him to judge of their qualifications in that important branch of their duty, and without which they are unfit to hold many staff situations, directs it to be notified, that all who express a wish to undergo such trial will be duly examined.

RELIEF OF TROOPS AT MHOW.

Fort William, Aug. 3, 1827.—With a view of rendering the troops of the division of the Bombay army posted at Mhow, available for the duties of the territory immediately under that presidency, to which the military establishment, as now disposed, is found inadequate, the Right Hon. the Governor General has resolved to re-occupy the station of Mhow with a detachment from Bengal; the troops therefore, of every arm, belonging to Bombay, at present stationed at Mhow, will be relieved at the earliest convenient period after the close of the rainy season by a force from this presidency, consisting of 1 troop of European horse artillery, 1 company of European foot artillery, 1 regiment of Native Cavalry, 8 regiments of Native Infantry, and a company of pioneers, with establishments and staff for the force and station on a scale which will be communicated to the proper departments, and agreeably to instructions which will be furnished to His Exc. the Commander-in-chief in India.

On the arrival at Mhow of a part of the relieving force equal to a regiment of cavalry and a regiment of infantry, the whole of the Bombay troops will proceed to such stations within the limits of their own presidency as may be indicated by the military authorities at Bombay.

The officer who may be appointed to command at Mhow, or, in his absence, the senior officer with the above-mentioned portion of the relieving force, will, under the orders of the Commander-in-chief, arrange with the commanding officer of the relieved troops, for receiving charge of all public buildings, barrack and European hospital furniture, siege ordnance and equipments, and ordnance stores in magazine, also commissariat and Medical stores in dépôt, in the condition in which they may be found on regular survey, and under such instructions as may be furnished by the Military and medical boards respectively, and by heads of departments.

No camp equipage, nor doolies, nor any articles of regimental or artillery field equipment, are to be included in this transfer.

His Exc. the Commander-in-chief is requested to make the necessary dispositions for the allotment and march of the troops destined to occupy the station of Mhow, to the command of which an

officer will hereafter be nominated by government.

COURT MARTIAL.

LIEUT. COURTAYNE.

Head-Quarters, Calcutta, July 19th, 1827.—At a General Court Martial held at Maulmein, on the 17th May 1827, Lieut. D. A. Courtayne, of H. M. 45th Regt., was arraigned on the following charges, viz.

1. "For having purchased a quantity of brandy of Mr. Munyard, at the rate of (24) twenty-four rupees per dozen, and afterwards when it was tendered for delivery at Maulmein, refusing to take it, denying that he had offered more than twenty rupees (20) for the same.

2. "In having swindled the colonel of his regiment out of a round sum, by making him pay about three times as much for his house as he had expended in building it, or words to that effect, and that Mr. Munyard had heard that Lieut. Courtayne and other gentlemen had built it on speculation, with that view.

3. "In having, on many occasions, taken things away from vessels without offering payment, saying that he must have them, and frequently having sold these very articles, or others of a similar kind, in a few days afterward."

The whole of the above charges having been declared and circulated by Mr. Munyard, 1st officer of the H. C. steam vessel *Enterprise*, to be true, and eventually coupled with epithets of the most disgraceful and scandalous nature. Such conduct, or any part thereof, is therefore prejudicial to the honour and character of an officer and gentleman, and to the service.

Upon which charges the court came to the following decision:

Finding and Sentence.—"The Court is of opinion that the prisoner, Lieut. Dennis Arthur Courtayne, H. M. 45th Regt., is not guilty of the charges alleged against him, and does therefore most fully and honourably acquit him of all and every part thereof."

Remarks.—"The Court cannot close its proceedings without expressing its regret that an officer, who appears to have borne so high a character as an officer and gentleman, should have been forced to resort to a court-martial, for the purpose of vindicating himself from calumnious allegations to the satisfaction of his brother officers, for which there does not exist the slightest grounds; and the Court feel it incumbent to notice, that they were led to admit evidence which might appear irrelevant, but still it was judged most imperious to do so, for the purpose of giving the fullest satisfaction to both prosecutor and prisoner, the former appearing to have been led into error by foul reports

reports, not emanating in himself, and the character of the latter might have suffered most materially had not such a course been adopted."

Which decision it appears has been confirmed by Major Gen. Sir Archibald Campbell, G.C.B., commanding the division on the Tenasserim Coast.

The foregoing order is to be entered in the General Order-book, and read at the head of every regiment in his Majesty's service in India.

By Order of the Commander-in-chief,
A. MACDONALD, Adj't. Gen. of
H. M. Army in India.

CIVIL APPOINTMENTS.

Territorial Department.

Aug. 2. Mr. H. B. Brownlow, assistant to magistrate and to collector of Bareilly.

Ms. T. P. Marten, ditto ditto of Ghazepore.

MILITARY APPOINTMENTS, PROMOTIONS, &c.

Fort William, July 13, 1827.—Lieut. A. H. E. Bottem, of Engineers, to survey lower part of Doonab, from Cawnpore to Allahabad, with usual allowance of a surveyor.

July 16.—Assist. Surg. G. Temple to perform medical duties of civil station of Howrah until further orders, v. Stewart dec.

July 20.—*Infantry.* Maj. C. R. Kennett to be Lieut. col., from 23d Feb. 1827, v. Garnham dec.

37th N.I. Capt. C. A. G. Wallington to be major. Lieut. C. Griffiths to be capt. of a comp., and Ena. Edw. Maybery to be Lieut. from 23d Feb. 1827, in suc. to Kennett prom.

Assist. Surg. John Row to be surg., from 12th July 1827, v. Crawford retired.

Assist. Surg. D. Stewart, app. to medical duties of civil station of Howrah, v. P. Stewart dec.

Head-Quarters, June 30, 1827.—Lieut. Matthele to act as interp. and qu. mast. to 1st Europ. regt., until further orders, in room of Lieut. Howard; dated 26th Nov. 1826.

July 13. Lieut. Lyons to act as interp. and qu. mast. to 34th N.I., during absence of Lieut. Leicester; dated 15th June.

Lieut. Col. Day (lately prom.) posted to 51st N.I.

Lieut. Col. Jas. Tod removed from 51st N.I. to 2d Europ. regt.

Surg. Fallowfield app. to 65th N.I., and Assist. Surg. J. Leslie to 2d bat. artillery, at Dum-Dum.

July 17.—Officiat. Assist. Surg. Logan app. to do duty with the artillery at Dum-Dum; and Officiat. Assist. Surg. McRae with H.M.'s 47th regt. at Berhampore.

Fort William, July 27.—Assist. Surg. H. Cooper to be surgeon, from 12th July 1827, v. Cocke dec.

Lieut. Jas. Croudece, 11th N.I., to have rank of capt. by brevet, from 16th July 1827.

Assist. Surg. E. W. W. Raleigh to be surgeon to Governor-general, from 21st June, v. Cavell dec.

1st-Lieut. T. B. B. Bingley, regt. of Artillery, having quitted India without permission from Government to that effect) struck off strength of army, from 23d June 1827.

Regt. of Artill. 2d-Lieut. G. Campbell to be 1st-Lieut. from 23d June 1827, v. Bingley struck off.

Head-Quarters, July 20.—Assist. Surg. Bryce directed to join and do duty at depôt at Chinsurah.

July 23.—*Horse Artillery.* Capt. C. Graham removed from 2d troop 2d brig. to 3d troop 2d brig., v. Blake removed from latter to former.

Assist. Surg. Buchanan directed to join and do duty with 2d bat. Artillery.

Lieut. Col. Com. Penny removed from 33d to 3d

N.I., and Lieut. Col. Com. Bowen from 3d to 33d do.

Lieut. R. A. Master, 7th L.C., to act as aide-de-camp to Maj. Gen. Shuldham; dated 3d July.

Lieut. and Adj. W. Payne to act as interp. and qu. mast. to 30th N.I., during absence of Lieut. McSherry; dated 3d July.

Surg. G. Angus (lately prom.) posted to 27th N.I.

Assist. Surg. J. S. SuRivan app. to 16th N.I.

Assist. Surg. F. Farnell app. to Sylhet Light Inf. bat.

2d-Lieuts. G. B. Tremenhew and W. H. Graham, of Engineers, directed to join corps of Sappers and Miners.

July 24.—Assist. Surg. Rogers directed to place himself under orders of superintend. surgeon at Kurnaul.

July 25.—8th L.C. Lieut. R. W. Hogg to be interp. and qu. mast., v. White resigned.

31st N.I. Lieut. A. L. Durlie to be adj., v. J. M. Heptinstall prom.

41st N.I. Lieut. W. H. Halford to be adj., v. Clarkson dec.

58th N.I. Lieut. W. G. J. Robe to be interp. and qu. mast., v. Turner dec.

66th N.I. Lieut. W. Souter to be interp. and qu. mast., v. Delamain on furlough.

Lieut. and Adj. C. H. Wintour, and Lieut. Interp. and Qu. Mast. W. Conway, 53d N.I. allowed to exchange appointments.

Surg. C. Renny app. to 60th N.I.

Assist. Surg. G. G. Brown app. to 66th N.I.

Assist. Surg. Beattie app. to 8th N.I.

Lieut. Col. E. Simons removed from 48th to 56th N.I., and Lieut. Col. J. Alexander, from 56th to 48th do.

July 26.—Lieut. Reilly, corps of Sappers and Miners, to officiate as garrison engineer at Allyghur, as a temporary arrangement; dated 19th June.

July 30.—Lieut. A. M'Murdo to act as interp. and qu. mast. to 33d N.I. during indisposition of Lieut. Riddell; dated 6th July 1827.

July 31.—Assist. Surg. Dollard directed to do duty with detachment of 6th bat. Artillery at Dum-Dum.

Assist. Surg. Barber directed to place himself under superintend. surgeon at Agra.

Assist. Surg. Cameron directed to place himself under superintend. surgeon at Cawnpore.

Assist. Surgeons appointed. B. Wilson to 31st N.I.; J. Warrall, to 4th Local Horse; G. Smith to 50th N.I.

Surgeons appointed. C. E. Everest (lately prom.) to 67th N.I.; R. B. Pennington (ditto) to 1st brigade Horse Artill. at Cawnpore; J. Row (ditto) to 5th Extra N.I.; W. Mansell removed from 5th Extra N.I. to 63d N.I.; H. Cooper (lately prom.) to 63d N.I.

Aug. 2.—Ena. W. C. Hollings removed, at his own request, from 53d, and posted to 51st N.I.

Aug. 8.—Lieut. (Brev. Capt.) T. D'Oyley to act as adj. to detachment of 6th bat. artill. at Dum-Dum, v. Dalsell app. aide-de-camp to Gov. General.

Assist. Surg. B. C. Sully app. to do duty with H.M.'s 59th regt. at Berhampore.

Regt. of Artillery. 1st-Lieut. J. Paton removed from 2d troop 2d brig. horse artill. to 1st comp. 6th bat.; 1st-Lieut. F. Dashwood (adj.) brought on strength of 2d brig., v. Paton; 1st-Lieut. G. Maclean removed from 4th troop 3d brig. to 4th troop 2d brig., v. R. R. Kempe, from latter to former; 2d-Lieut. J. Anderson removed from 1st comp. 3d bat. to 2d troop 2d brig. horse artill.; 2d-Lieut. H. De W. Cockburn removed from 2d comp. 4th bat. to 1st comp. 3d bat.; Capt. W. Curphey removed from 1st comp. 3d bat. to 7th comp. 6th bat.; Capt. G. W. Woodroffe removed from 3d comp. 4th bat. to 1st comp. 3d bat.; Capt. F. S. Sotheby removed from 7th comp. 6th bat. to 1st comp. 4th bat.; Lieut. O. Baker removed from 7th comp. 6th bat. to 1st comp. 4th bat.; Lieut. E. R. Watts removed from 1st comp. 4th bat. to 14th comp. 6th bat.; Lieut. G. Campbell (new prom.) posted to 4th troop 3d brig. horse artillery.

Assist. Surg. W. Montgomerie app. to medical charge

charge of detachment of 6th bat. artillery at Dum-Dum.—Assist. Surg. W. Dollard, on being relieved by Mr. Montgomerie, directed to rejoin 5th bat. artillery.

Assist. Surg. T. Clemishaw app. to do duty with 67th N.I.

Assist. Surg. J. O'Dwyer app. to Rungpore Light Infantry.—Officiating Assist. Surg. A. Thomson, when relieved, directed to proceed to presidency.

Assist. Surg. C. S. Grant app. to 4th Extra N.I. at Allahabad.—Officiating Assist. Surg. E. Oliver, when relieved, directed to proceed to presidency.

Aug. 4.—*Bundelcund Prov. Bat.* Lieut. James Hay, 40th N.I., to be adj., v. Robe appointed interp. and qu. mast. of 53th N.I.

Aug. 7.—Assist. Surg. T. Drever removed from 53d to 11th N.I., and directed to join at Kurnaul.

Regt. of Artil. Lieut. W. T. Garrett to be adj. and qu. mast. to 2d bat., v. D'Oyley removed to 6th bat.

Cadet Christie app. to do duty with 2d brig. horseartil. at Dum-Dum.

HIS MAJESTY'S FORCES.

Head-Quarters. July 14.—Lieut. C. F. Holmes, 20th Foot, to be capt. by brevet in East-Indies only.

Lieut. Ainslie, 4th L.Dr., to be aide-de-camp to Lieut. Gen. Sir T. Bradford, v. Lieut. Col. Ratney who resigns.

Ens. Green to do duty of acting qu. mast. to 33th regt. from 29th June, v. Lieut. Minchin dec.

July 21.—Lieut. John Norman, 54th F., to be capt. by brevet in East-Indies only.

FURLOUGH.

To *China*.—Aug. 3. Ens. J. G. Ellis, 60th N.I., for 18 months, for health (also to Cape of Good Hope).

HIS MAJESTY'S FORCES.

To *Europe*.—July 14. Lieut. Hart, 13th L.Dr., on private affairs.—19. Lieut. Ogilvie, 13th L.Dr., on private affairs.—Lieut. Eyre, 6th F., on private affairs.—Lieut. Kershaw, 13th L.Inf., for health.—Brev. Col. Macbean, 54th F., on private affairs.—Lieut. Warren, 54th F., on private affairs.

To *Sea*.—July 14. Capt. Cockell, for six months, for health.

LAW.

SUPREME COURT.

Registration of the Stamp Regulation.—We intimated last month our intention of giving the remainder of the proceedings on this question: their extreme length, however, forbids us from giving them in full. In our last number we inserted a report of the argument of the leading counsel against the registration entire. The junior counsel on the same side trod nearly the same ground of argument: to insert their speeches would, therefore, be superfluous. As the arguments of the opposing counsel seem to have made no impression on the court, it is scarcely necessary to give the speeches of the Advocate General and Mr. Cleland, in support of the regulation, more especially, as the judgments delivered from the Bench afford a lucid summary of the whole. It is worth while, however, to insert the conclusion of the speech of Mr. Dicken (the junior counsel against the registry) as an example of the success with

which "political declamation" was avoided in this discussion.

"I have now done, my Lords, and though I have endeavoured to urge no argument that I did not think a strong one, I am aware that I have been scarcely so brief as I might have intended; but I shall not apologize for the length of time I have occupied your Lordships' attention. The case is too important to require it. For myself I may truly say that I felt more than the interest of a mere advocate in this cause, which, without any exaggeration of language, may well be said to be the most important question ever debated in this court—a question in which, and in its results, every inhabitant of Calcutta is most deeply interested. As a British subject, but yet born here, I have felt perhaps even yet more than many of my fellow citizens, because I can more clearly understand the disadvantages to which we are about to be subjected, and much more deeply regret the privileges of which we are all in common deprived. Hitherto, my Lords, we have enjoyed some immunities and some exemptions in comparison with those around us. Those immunities and those privileges, it now seems to be the labour of this Government to destroy, and if they succeed in their present object, they will have it in their power at any time to destroy them, and to expel every Englishman, if they wish it, from the precincts of Calcutta. Deprived of many of our rights by parliamentary authority on a supposed necessity, deprived of others by acts of the local government without any necessity at all, we have not even the means of making known our grievances, where as yet they are not understood. Feeling, as I do, these evils, and believing that they will increase, and that there is no adequate check to abuses here, most sincerely should I rejoice to see the day when larger political privileges should be extended to this country. For we are yet, I am sorry to say, the sport of a Legislation carried on in ignorance of our rights, which are therefore disregarded. But still, my Lords, we look to you, and to this court instituted as safeguards against the government, for our protection in this case. Exercising as you do political powers, you have a right to be governed by considerations of policy. On such considerations you cannot for a moment hesitate. A power of unlimited taxation is claimed where every consideration of policy, of convenience, and justice points out that there ought to be a limit, and a most guarded limit. It is claimed against us by those whose interests are opposed to our own, and against whose power you were placed here as a check. I most earnestly intreat your Lordships to recollect these things, and if, my Lords, you have for a moment allowed them less than their due influence—if any of you have rashly, and

and I must use the word, given utterance to an extra-judicial opinion, unfavourable to our cause, let me implore you for that very reason to watch over your own words with the greater caution. For though you have given it but as an opinion, others may have accepted it as a pledge; and, even if wholly untrammelled by such embarrassments, allow me to remind you that you are still but men, exposed like ourselves to the operation of human infirmities and human prejudices, and there is still a danger lest your self-love should lead you to adhere but with too much tenacity to the judgments you had once formed and pronounced.

"Here, my Lords, for upwards of one hundred years has the British dominion been established, and for the same period has British law prevailed. This is not a conquest, but a colony which has risen with us, and grown with our growth, and never since its establishment has it been subjected to such a power as that now claimed, or has such an invasion of the rights of its inhabitants been attempted. And again I intreat you to consider the consequences that may flow from the registry of this act, and the arbitrary powers by which it is to be enforced: no where, my Lords, ought such powers to be more cautiously given, more narrowly watched, more efficiently controlled. The timidity of the natives, their dread of power, and their ignorance of the means of seeking redress, even if effectual redress were not to be sought at the distance of half the globe, will all combine to make the operation of this law here more mischievous, oppressive and injurious than it could be elsewhere, where the people better understand their rights, and were more bold in maintaining them."

July 12.

The judges delivered their judgments this day *acriam*; the following are copies of the minutes of their judgments, which are inserted, apparently demi-officially, in the *Government Gazette*.

Sir C. Grey.—This is a petition, on the part of several inhabitants of Calcutta, against the registering in this Court of a regulation for the levying of Stamp Duties in Calcutta; which regulation having been previously sanctioned by the Court of Directors and Board of Commissioners for the Affairs of India, was passed by the Vice-President in Council, first on the 14th December 1826, and again on the 14th of June 1827, and has been published and tendered for registration in the court. Counsel were heard in support of this petition, on the 3d, 4th, 5th, and 6th of July, 1827. The regulation is founded upon the ninety-eighth, ninety-ninth and hundredth sections of the Act of the 53d Geo. III. c. 155, entitled an Act for continuing in the East-India Company for a further term the possession of the British territo-

ries in India, together with certain exclusive privileges; for establishing further regulations for the government of the said territories, and the better administration of justice within the same; and for regulating the trade to, and from the places within the limits of the said Company's charter.

The above-mentioned sections are as follows:—(Here the learned judge read the section referred to, and also the 25th of the same act, prescribing the form of sanction and approbation.) He then continued:

I.

The first question which arises out of these clauses is this: "What was the power which, at the time of passing this Act, in 1813, the Indian Governments had of imposing taxes in any places beyond the limits of Calcutta, Madras, and Bombay?"

The East-India Company, before the year 1765, acting under the authority of several Royal Charters and Acts of Parliament, had acquired portions of territory from the native princes of India. In that year the president and council of Fort William, in Bengal, obtained from the Mogul emperor the office of Dewan of the provinces of Bengal, Behar, and Orissa. It is not necessary to enter into any minute consideration of that grant. It cannot now be disputed before any British tribunal, that previous to 1813, by that grant of the emperor, by his subsequent acquiescence, and by the establishment of the existing relations between him and the British Government, the whole sovereign rights and powers over those provinces had been transferred from him. The powers had been long exercised by the British Government: no foreign interference with the revenues had been permitted; and by the same act, upon the construction of which the present argument has arisen, the sovereignty of the British crown was then expressly asserted over the whole territory.

But although there can no longer be any question upon this point, it may be said that it is not, perhaps, yet fully determined for whom, in contemplation of English law, the Company at first took the dewanny, and their other territorial acquisitions, whether for the King, for the British people at large, or for themselves. These questions were agitated in England, and certainly do not appear to have been ever formally determined, otherwise than by the express assertion of the sovereignty of the crown: which, indeed, was always expressly reserved in the royal charters, and if it had not been so expressed, must still have been implied, wherever sovereign powers were acquired by British subjects.

But in 1767 the Parliament, without making any declaration upon any question of right, provided by 7 Geo. III. c. 157. s. 2. that the territorial acquisitions and revenues lately obtained, should remain in pos-

session

session of the Company for a limited time, and the same possession has been continued up to this time, and extended to all new acquisitions made before July 1813, by the following acts :

9 Geo. III. c. 24, s. 2. 13 Geo. III. c. 64, s. 13. 19 Geo. III. c. 61, s. 1. 20 Geo. III. c. 56, ss. 1, 6. 21 Geo. III. c. 65, ss. 5, 8, 39. 24 Geo. III. c. 25, s. 83. 33 Geo. III. c. 52, s. 1. 53 Geo. III. c. 155, s. 1. At the same time that the possession of the Indian territories and revenues has been thus continued in the United Company, provision has been made for the government thereof by several other acts. Of these the 13 Geo. III. c. 63, s. 7, provides, that the whole civil and military government of the presidency of Fort William in Bengal, and also the ordering, management and government of all the territorial acquisitions and revenues in the kingdoms of Bengal, Behar, and Orissa, are vested in the Governor-general and Council, in like manner as the same were before in the president and council. By the 24 Geo. III. c. 25, s. 1. the King was empowered to appoint six commissioners "for the better government and security of the territorial possessions of this kingdom in the East-Indies," and by the 39th clause of the same act it is provided, that whereas complaints have prevailed that divers rajahs, zemindars, polygars, talookdars, and other native landholders within the British territories in India, have been unjustly deprived of, or compelled to abandon and relinquish, their respective lands, jurisdictions, rights, and privileges, or that the tributes, rents, and services required to be by them paid or performed for their respective possessions to the said United Company, are become grievous and oppressive ; and whereas the principles of justice, and the honour of this country, require that such complaints should be forthwith inquired into, and fully investigated, and if founded in truth, effectually redressed : be it therefore enacted, that the Court of Directors of the said United Company shall, and they are hereby accordingly required forthwith to take the said matters into their serious consideration, and to adopt, take, and pursue such methods for enquiring into the causes, foundation, and truth of the said complaints, and for obtaining a full and perfect knowledge of the same, and of all circumstances relating thereto, as the said Court of Directors shall think best adapted for that purpose ; and thereupon, according to the circumstances of the respective cases of the said rajahs, zemindars, polygars, talookdars, and other native landholders, to give orders and instructions to the several governments and presidencies in India, for effectually redressing, in such manner as shall be consistent with justice and the laws and customs of the country,

all injuries and wrongs which the said rajahs, zemindars, polygars, talookdars, and other native landholders, may have sustained unjustly in the manner aforesaid, and for settling and establishing, upon principles of moderation and justice, according to the laws and constitution of India, the permanent rules by which their respective tributes, rents, and services shall be in future rendered and paid to the said United Company, by the said rajahs, zemindars, polygars, talookdars, and other native landholders.

By the 33 Geo. III. c. 52, s. 9, the Board of Commissioners for the Affairs of India are to superintend, direct, and control all acts and concerns which in any wise relate to or concern the civil or military government or revenues of the territories and acquisitions in the East-Indies, and by the 23d section of the same act, no order of the Directors concerning the government or revenues, after it has received the approbation of the Board of Commissioners, can be varied by the Court of Proprietors ; and by s. 24, the whole civil and military government of the presidency of Fort William, and the ordering, management, and government of the territorial acquisitions and revenues, are vested in a Governor-general and three counsellors, subject to such regulations as are provided by Act of Parliament.

By the 53 Geo. III. c. 155, s. 1, it is enacted, the territorial acquisitions and revenues shall remain under the government of the Company for a further term, subject to the rules laid down by Act of Parliament.

It was in obedience to the above-mentioned 39th clause of the act of the 24th Geo. III. c. 25, that those arrangements and regulations were made by the government in this part of India, between 1789 and 1793, which are generally known by the name of "the permanent settlement : " the substance of which was that the jumma, or assessment upon land which was then made, was fixed for ever, and that the existing landholders, and their heirs and lawful successors, should be allowed to hold their estates at such assessment for ever. It scarcely can be necessary to say, that this settlement related to the land tribute alone, and did not affect the power of the sovereign, wherever that power might be lodged, to levy taxes on other property. Even if such had been the intention of those who made the regulation, the compact would have been void. No government can, by any agreement or law, prevent future governments from raising, by new laws, such revenues as are necessary for the well-being of the state ; but in this instance the settlement was expressly stated to be a settlement of the land assessment only : the sayer duties, though altered, and separated in collection from the land revenue, were not permanently settled ;

nor

nor was there any declaration that could prevent the imposition of new taxes on other property than land.

One of the grounds on which the settlement was recommended by the authorities at home was: "an assessment below what the country could bear, was no detriment, in the long run, to the government itself, because the riches of the people were the riches of the state." The Fifth Report of the Select Committee of 1812, says that the abolition of tax on spirituous liquors has not been final, or under any such declaration as should preclude the government at any future time from the option of restoring the collections in question, and Lord Cornwallis, in his minute of 3d February 1790, says of the internal duties: "some may be increased, and others diminished or struck off, according as may be judged advisable; and in a course of time, as commerce and wealth increase, such regulations may be made in the duties on the internal trade, and the foreign imports and exports, as will afford a large addition to the income of the public, whenever its necessities may require it, without discouraging trade or manufactures, or imposing any additional rent on the lands."

In 1797 (I believe) a stamp duty was imposed in the interior, which, with various modifications, has been continued to this time, and the produce in 1821-22 of the Bengal stamp duties was more than fifteen lacks of current rupees. If this statement be accurate, it seems to be reasonably evident, that the Indian governments under the control of the Court of Directors and the Board of Commissioners for the Affairs of India, had, in 1813, a general right and power to levy taxes in the British territories in India; restricted only by the permanent settlement of the land assessment in those parts of India in which it had taken place; by some difficulties which were opposed to the exercise of these powers in Calcutta, Madras, and Bombay; and by the common obligation of duty, which ought to prevent every government from requiring any taxes from the subject, except such as are required for the common good of all.

I should not have thought it necessary to enter into this long detail, if the general power to levy taxes in the interior had not been denied by counsel. I am not quite sure that I apprehend rightly the grounds of that denial, but after taking all the pains I could to do so, I suppose them to be, first: that as the power had never been expressly and specifically given by act of Parliament, it still remained inherent in Parliament, and that a new tax could only be imposed by a new act; secondly, that the 25th clause of the 59d Geo. III. c. 155, gave, for the first time, the power of imposing duties of export, import, and trans-

it, and that by expressing those only, it excluded all other duties or taxes.

To the first argument, I apprehend it may be answered, that the words "the whole civil and military government," and the ordering of the revenues, are large enough to include the power of taxation, and that this court has no right to narrow their plain meaning; that if the legislature meant to reserve so important and so obvious a branch of government, they would have done it by express words; that "the possession of the revenues" has been given from twenty years to twenty years to the Company, and this would scarcely be consistent with an implied reservation to Parliament of the right of altering them in the interval; that contemporaneous usage might be resorted to for the explanation of these acts of Parliament, if there was any doubt to be explained, and a frequent variation might be shewn of the taxes in the Indian provinces by authority of the government; and that the supposition of the parliament having either been ignorant of these acts of the Indian government, in altering the revenues, or of its having meant to reserve the power of taxation without expressing it, becomes quite untenable, when we see that, by another series of enactments, the 20th Geo. III. c. 8, s. 5; 39d Geo. III. c. 50, s. 126; 53d Geo. III. c. 155, s. 65; 54th Geo. III. c. 36, s. 55, all the accounts of the revenue, accurately arranged and minutely subdivided, are directed to be laid annually before Parliament. As for the argument upon the 25th clause of the 59d Geo. III. c. 155, it is founded, as it seems to me, in an entirely erroneous view of the subject. That clause, so far from giving, for the first time, a power of levying particular duties, recognizes a previously existing power, by providing that no new duties shall be imposed, except in a particular way, and the whole and sole object of the clause seems to have been, to prevent any vexatious or capricious interference with the trade, which by the same act was, for the first time, opened between the whole United Kingdom and India.

II.

The next position which was maintained was, that, even if a general power of taxing the provinces be admitted, still the words in the 98th sec. of 53d Geo. III., c. 155, viz. "in as full, large, and ample a manner, &c." have relation only to the manner of taxing, and not to the nature of the tax to be imposed, and that we may restrict the meaning of the words, "duties of customs and other taxes," so that they shall include only other taxes of the same kind, or (by the reference which is made to the 25th section) only duties of export, import, and transit.

Some

Some authorities were cited for the purpose of establishing rules for the construction of dubious acts of Parliament, all of which appear to me to be entirely inapplicable to this case, in which no doubt can be fairly raised as to the meaning of the words. The preamble of the 98th clause declares it to be expedient to raise "duties and taxes" in Calcutta, without stating any limitation as to the sort of duty or tax; the enacting part of the same clause does not only use the terms "duties of customs and other taxes," but adds, "in respect of all goods, wares, merchandizes, commodities, and property whatsoever;" and to put the matter beyond all doubt, goes on to say, "in as full, large, and ample manner as the government may now lawfully impose any duties or taxes on any person whomsoever, or in any place whatsoever."

The reference made at the close of the 98th section to the 25th section has for its object to point out the mode of obtaining the sanction of the authorities at home, and not to explain the nature of the tax; and I really do not understand the argument by which it has been attempted to shew, that "duties of customs and other taxes in respect of all goods, wares, merchandizes, commodities and property whatsoever," in the one section, must mean the same thing as "duties and taxes of export, import, and transit on goods, wares, and merchandizes," in the other. The two sections have perfectly distinct objects. The 25th section subjects to an additional check, in particular cases, a power which had previously existed and been used; the 98th section calls into action, but subject to a similar check, a new power, which it was supposed could not, before that enactment, be legally exercised.

III.

Another objection, and one which I was surprised to hear from those who have opposed this regulation was, that, even if it be legal, this court has no authority to register it.

I am sorry that this gives me an occasion for stating the grounds on which I consider that the registration is necessary, and that without the registration of some regulation for the purpose, no such tax can be enforced in Calcutta.

The imposition of a tax, and the law by which it is to be enforced, are things easily distinguishable from each other; as easily as the judgment from the execution in a suit at law. In the English constitution, the imposition of a tax belongs to the Commons alone, though all branches of the legislature must concur in enforcing it. To borrow words attributed to Lord Chatham: "the taxes are a voluntary gift and grant of the Commons alone. In legislation, the three states of

the realm are alike concerned, but the concurrence of the peers and the crown to a tax is only necessary to clothe it with the form of a law."

The two matters being distinct from each other in the view of the English law, they have been kept distinct also in the act of the 53d Geo. III., c. 155; the 98th section provides for the imposition of the tax; the 99th for the law and regulation, by which it is to be enforced; the imposition is to be made by the government, the Board of Commissioners and Court of Directors; the regulation by the Governor-general in council, in the same way as other regulations are made.

In these latter words, however, there is a latent ambiguity, because the fact is, that the government has been used to make regulations in two ways; those for the interior being completed, according to the provisions of the 33d Geo. III. c. 142, s. 8, by registry in the judicial department, and transmission to the Court of Directors, whereas the regulations for Calcutta are registered in this court, under the 13th Geo. III., c. 63, s. 36, and are subject to appeal before the King in council. This ambiguity causes the only difficulty. But surely it could not be meant to leave it to the option of the government to adopt either of the courses, according to its inclination, and as that inclination might vary from time to time. It seems to be a more reasonable meaning, that a tax regulation for the town of Calcutta is to be made in the same manner as other regulations for Calcutta are made.

Again; the 99th section does not require that the previous sanction of the authorities at home shall be obtained for the regulation, as the 98th requires it for the imposition of the tax; so that if registry in this court were not required, this would be a solitary instance, in which the Governor-general in council, by his own authority alone, could make regulations affecting British persons, as a class.

But there is a plainer ground than any of these inferences: the 13th Geo. III. c. 63, s. 36, which prescribes the mode of making regulations for the good order and civil government of the settlement at Fort-William, provides that they shall not be valid, nor of any force or effect, until the same shall be duly registered and published in the Supreme Court. It cannot be contended, that the regulation in question, is not one which relates to the good order and civil government of the town, for it imposes penalties and forfeitures, permits houses to be searched, and gives to certain public officers a new authority to administer oaths, and interferes with some of the proceedings even of this court. Then I ask in what way has the provision in the 13th Geo. III. c. 63, s. 36 been repealed?

repealed? or if it be still amongst the statutes, by what reasonable argument can it be contended, that by the 99th sect. it is meant, that the court shall sustain indictments and informations for offences unknown to the criminal law, and arising only out of the infringement of an unregistered order of council?

The only arguments which I have heard against the necessity of registration are; first, that it must be supposed, that the sanction of the Board of Commissioners and Court of Directors was substituted by registration: but this supposition falls to the ground, if the sanction is required, as I have pointed out, for the imposition of the tax only, and not for the regulation. Secondly, it is said, that all interference of this court in matters of revenue is prohibited by the 21st Geo. III. c. 70. s. 8; but the obvious answer to this is that, that clause had relation only to the then existing state of the revenue, and that it did not contemplate any revenue to be raised within Calcutta, nor upon British persons, for the raising of which no provision was made, except in specific cases, until the enacting in 1818 of the clauses which are now the main subject of our consideration; and those clauses, and the 107th of the same act, having given to this court a new jurisdiction in matters of revenue affecting Calcutta and British persons, have left that portion of the revenue system entirely unaffected by the 21st Geo. III. c. 70. s. 8.

If the regulations for enforcing taxes imposed under the authority of the 98th section of the 53d Geo. III. c. 155, must be registered in the supreme court, it is plain that previous to registry no information could be filed even for the purpose of recovering the mere amount of the tax itself: because the 100th section, which gives the right to file such informations, and which is a penal clause, gives the right only in case of any breach of any law or regulation: so that a regulation must have been completed, and infringed, before the information will lie.

IV.

The remaining objections which were made on the part of the petitioners applied to the details of the regulation.

It was objected to some of the clauses that they gave a power to the Board of Revenue of imposing daily fines of unlimited amount upon those who should persist in their offence; but this is not so: their power of fining is limited by the amount of the first fine being fixed, and though the commissioners may direct a smaller daily fine to be afterwards levied, they cannot impose a larger.

Again; it was said, that a right of searching the houses of the heirs, executors, or administrators, of the distributors of stamps was given: but it is not the fact that a

right of entering the houses is given, but of demanding a search, and imposing a fine, if it be refused: and it will be found that the regulation is, in this respect, much surpassed in severity by enactments in the English statutes, relating to the representatives of the assignees of insolvent debtors, into whose hands the property of the insolvents has come; by others, conferring the right of searching houses for the property of bankrupts; by others, empowering the officers of Excise to break open doors to detect the illicit manufacture of Excisable articles; and by the law, which would be applicable to the representatives of persons dying with crown property in their hands, such as stamped paper, not yet paid for.

Another clause which was objected to, was that one whereby the members of the board of revenue are empowered to administer oaths, and it was seriously contended, that nothing less than a new act of parliament could confer such an authority. This court acknowledges that the authority must be derived from parliament, but we are of opinion, that when the power was conferred by parliament upon the Governor-general in Council and the court, of making and registering regulations for the good order and civil government of the town, the power was included of providing for the investigation of matters of fact, by taking evidence on oath, before persons to be duly constituted under such regulations.

A further objection was made against the clause by which a penalty is imposed for filing in any court of justice certain unstamped papers.

I have already pointed out that this court has no right to make a question of the expediency of any part of this tax, but only to see that it does not exceed legal bounds, and then to assist in enforcing it by due regulations. The legality of a stamp duty on papers to be used in law proceedings it would be difficult to deny when it has so long subsisted in England. The method of enforcing it by fining those who file unstamped papers, is taken from an act of the Imperial parliament, though applicable only to Ireland; and it seems to me to be less objectionable for Calcutta, than the mode which has been long pursued in England; namely, that of making unstamped papers inadmissible as evidence. I am not, indeed, at present, aware of any less oppressive course by which the duty could be enforced here; and it would have been as well if those who have argued against these penalties had shewn us some better methods by which, with equal efficiency, we might have enforced a tax, which, if it be legal, we are bound by the most solemn obligations of duty to maintain.

For my own part, though I admit that

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many English enactments are quite incapable of application to this country, yet I consider the laws of the country to be my best standard for general purposes, and a guide too valuable to be abandoned before another presents itself.

With a reference to the whole of the objections which have been made, I admit that, according to my view of the matter, the regulation might, in some of its parts, have been amended with advantage; but I do not find any thing which is repugnant to law, nor do I think that it will, in effect, be oppressive to the inhabitants of Calcutta, considering that it must be enforced by proceedings in this court. The decision of the court is, therefore, that the regulation shall be registered.

V.

It remains for me to say a few words upon some matters which are only incidental to this proceeding.

An assertion has been made of the absolute right of the inhabitants of Calcutta to be heard, and heard by means of the advocates of the court, before a regulation can be registered. I am of opinion, that no such right exists. This is not a suit at law, or in equity, but a very peculiar function of the court prescribed by statute, and more of a legislative than a judicial character; and I know of no foundation on which such a right can rest: though there is no doubt that any petitioner would have as strong a claim to be so heard as those have, who are heard at the bar of the houses of parliament, or before the Privy Council. It seems to be necessary to state thus much, because, if a regulation were liable to be invalidated by a refusal to hear counsel against it, we might have a thousand petitions filed, by which the registration might be retarded *ad infinitum*; whilst the circumstances of the country might require the immediate enactment of the law. It is only, however, for the purpose of establishing the right of the court to prescribe and control the mode of hearing these petitions. that I mention the matter at all. In all such cases, the court must be desirous to have as much information as possible: it would be a wrong and capricious exercise of power to preclude a previous discussion of a matter which is subject to appeal; and I know of no channel, through which the court could receive any objections against a regulation, more conveniently or more agreeably to themselves, than through the advocates of the court.

Another question has been made as to the extent to which the court is called upon to enter into the merits of a regulation. I agree, in the main, with an opinion expressed upon this point in a judgment which I have read of Sir Edward West's; namely, that the words of the statute oblige the court to consider the ex-

pediency as well as the legality of a regulation. But at the same time, I am satisfied that, in general, we have not the means in this country of obtaining, within any moderate time, the whole information, which would be necessary to come to a satisfactory decision as to the expediency; and that we must, in a great measure, be guided in that respect by the opinion of others, who have greater means and better opportunities. In this case, however, the question is scarcely raised, for we clearly have nothing to do with the expediency of the tax, but only of the regulation by which it is enforced. I am anxious to point this out, lest it should be supposed that I do express any opinion on this occasion, as to the expediency of the tax, or its alleged inequality; I have not the requisite information; nor, if I had, should I be called upon, or entitled, to apply it here for that purpose.

Sir John Franks.—The Chief Justice of this court, Sir Charles Grey, expressed his opinion, that the counsel for the petitioners had not a right to be heard against the registration of the stamp regulation, proposed to be registered, and now before this court; but at the same time declared, he was willing to hear the petitioners' counsel, because of the important subject of the petition. Having carefully considered the question of right, I agree in opinion with Sir Charles Grey; that it does not exist. Whether such a right exist or not, depends upon the 36th section of the statute of 1773, 13th Geo. III. c. 63.

It enacts, that it shall be lawful for the Governor-general and council to make and issue rules, ordinances, and regulations for the good order and civil government of the United Company's settlement at Fort William, and other factories subordinate thereto, as shall be reasonable; such rules not being repugnant to the laws of the realm; and to impose fines and forfeitures for the breach of such rules.

But, nevertheless, the same, or any of them, shall not be valid, until the same shall be registered and published in the supreme court, with the consent and approbation of the said court, which registry shall not be made until the expiration of twenty days after the same shall be published, and a copy thereof affixed in some conspicuous part of the court-house, and from and immediately after such registry, the same shall be valid in law.

The section then makes it lawful for any person in India to appeal therefrom to his majesty in council: so as such appeal, or notice thereof, be lodged within the space of sixty days after the registering and publishing the same.

A right of appeal is given by the words of the 36th section, against the rule and regulation; but it has not expressed any thing

thing as to a petition to the supreme court against the registration. To supply the omission, to give, expressly, a right to be heard against the registration, it has been argued, that a right of appeal implies a right to be heard, and by counsel, against the registration of the rule and regulation. I do not feel the force of this argument; because an appeal against the rule is, by this section, to be lodged within sixty days after the time of registering, but the registration becomes valid twenty days after it has been published. One person may petition (if the claim of right is founded) to be heard against the registration, and never appeal. Another may, after the registration, appeal without having petitioned. And I do not think, I ought to imply a construction, that might promote an inconvenience. But I have not any doubt, that this court at all times would be desirous to hear any petitioner, by his counsel, against the registration of any such rule: it would be a mode likely to suggest legal grounds of consideration to the court upon any such subject.

I come to the objections made to the registration of this regulation.

The counsel for the petitioners have made three objections to the registration of the stamp regulation in question.

1st.—That there is not any authority, of law, to impose a stamp duty in Calcutta.

2d.—Nor any authority of law, to justify the registration of such a rule, as imposes the stamp duty in question, (if admissible,) it being perfect without registration.

3d.—That the rule offered is not proper for registration.

The rule in question contains annexed to it a schedule of the duties to be raised; places the conduct of them under the care of the board of revenue of Calcutta, and contains several clauses that prescribe the duties to be performed by the officers to sell and distribute stamps.

The 6th section of the 9th clause—the 15th and 16th of the 9th—the 3d of the 11th and the 15th clause; are those to which objections have been made.

The clauses are objected to, because they give powers to fine; some arbitrary, some exorbitant; and last because they would give powers to officers of the revenue to administer oaths in that department.

In answer to these objections to the present stamp regulation; it appears to me, that although there is a discretionary power confided to the board of revenue, yet an objection ought not to prevail from that cause; because it is a power whereby they may reduce, but cannot increase the fine to which any distributor may be liable. This will appear by reference to the 6th, 15th, and 16th clauses of the 9th section,

by which that discretion has been given the board of revenue.

As to exorbitance, before it shall be pronounced, that these rules admit exorbitant fines, it ought to be considered what the duty of a distributor of stamps is, with respect to the public; and what ought to be the objects of a stamp regulation with respect to that duty.

As a receiver, his duty is to account with the board of revenue upon behalf of the East India Company, and his office makes him answerable for breaches of duty; in a moral point of view, offences against the rules, if he shall not give up sums of money he had received as distributor, or his accounts upon demand. The fines and penalties given by these sections or rules, are sanctions for the performance of both duties.

And in considering of them, I shall shew what has been imposed by the law as a penalty, because of a fraudulent breach of duty, upon persons entrusted in offices; independent of the statutes that give summary jurisdiction for recovering penalties given by revenue law; and shall then refer to some of those laws.

By the statute 7th Edw. VI. c. 1, it is enacted, that if any receiver or accountant shall receive of any person, for the payment of any fees, annuities, pensions, or duties, more than he may lawfully receive, the person so offending shall forfeit to the party grieved 6s. 8d. for every penny or pennyworth so taken or received—*Stadling v. Morgan, Plow. 202.*

The occasion of passing that statute appears in the case referred to. It means a receiver of the king. The penalty given by that statute amounts to 80 times the amount of the sum fraudulently received.

By the 58 Geo. III. c. 81, distributors of stamps are to verify their accounts upon oath; penalty £40.

The fine by the 6th section (objected to) imposed upon a distributor, who refuses to permit his accounts to be inspected, is 100 rupees, to be daily increased upon daily refusal.

In the one case, the distributor is liable to four times as much, for a single offence, as the other. Obstinate refusal, in the clauses objected to, increases the daily fine.

The 15th section was objected to because it gives the collector a right of search of the house after a refusal; but upon a reference to the section, it does not give such a right; it gives a right to the collector to demand to make search for stores of stamps and accounts of the deceased distributor, from the person administering his effects, and makes the person refusing it subject to a penalty. Such a right may be prevented by compliance upon demand; but it is not unusual to give even such powers by summary laws for

for recovering penalties: thus by the act 1st Geo. IV. c. 74, section 45, an act relating to distilleries in Scotland; if an excise officer shall be refused admittance into a distillery after demand, he shall be liable to two hundred pounds penalty, and if admittance shall not be given, it shall be lawful for the officer refused to enter upon such distillery.

The last clause of the regulation has been objected to, because it gives power to collectors of revenue, and other officers vested with charge of offices for sale of stamps, to administer oaths.

I conceive the Governor-general and council have authority to give such power.

By the 36th section of the statute, 13th Geo. III. c. 63, they have power to make rules and regulations for the good order and government of this presidency, and to impose fines and forfeit for breach of them.

And having had such authority given to them to impose duties and taxes upon Calcutta, as by the 98th section, 53d Geo. III; by the 99th section of that act, they are also empowered to make rules and regulations respecting such duties and taxes. And such power authorizes them, in my judgment, to make rules to enforce payment of such duties as have been imposed by them, by authority of the British parliament. By the 55th Geo. III. c. 81, section 12, the commissioners of stamps, or one or more of them, may administer oaths to carry that act into effect. There are similar provisions in several statutes to enforce payment of penalties. The power to administer oaths is incident to judicial authority, or conferred by act of parliament. In the hearing causes in the superior court, or before justices of peace at sessions, on taking informations, it is incident to their judicial authority. It is not incident to the office as ministerial.

The statute 15th Geo. III. c. 39, provides thus: "Whereas, it is frequently necessary for justices of the peace to administer oaths when penalties are to be levied, or distresses to be made in pursuance of acts of parliament, which they have no power to administer;" it then proceeds to give them power to administer oaths for that purpose.

The authority to administer oaths given by the last section of the regulation objected to, is derived from the same source that authority to administer oaths is given to justices of peace in matters not judicial; that of the legislature.

The inconvenience to the public from delay, waiting the progress of a suit at law or equity, and the cost to the distributor, might be great, if summary means were not given to call collectors of the revenue, in many cases, to account: sum-

mary laws have, therefore, been found expedient in such cases.

I come now to the proposition of the learned counsel for the petitioners, that there is not authority, by law, to impose a stamp duty to be paid within Calcutta.

The question upon this part of the present subject depends upon the construction of the statute, 53rd Geo. III. c. 155, section 98. I shall not recur to the cases excited, as to the authority of parliament to enact the 98th and 99th sections of that statute. I find it in its enactment. It is my duty to respect the authority of the legislature, and when an occasion arises, as at present, to construe it according to the best of my judgment.

Counsel for the petitioners state, that, according to a rule of construction of statutes, the intention of the legislature ought to prevail. It is a rule of construction, but there are other rules, one of them (Plow. 108,) is, as in the case of the king v. Barchet:—"Such a sense is to be made, upon the whole, as that no clause, sentence, or word, shall prove void, or insignificant, if by any other construction, they may be made useful and pertinent."

Every part of the 98th section is material to shew that the power of taxation thereby given, was intended to be a power to impose taxes upon Calcutta, in as full and ample a manner as the said governors and council could, at the time of its enactment, impose duties and taxes to be raised and levied, or paid, upon any other person or place whatsoever.

This section commences with a preamble, not connected with, or referring to any other of the statute, and recites that "Whereas, it is expedient that the government of the said company established at Fort William, Madras, &c." "should have authority to impose duties and taxes to be imposed within the several towns of Calcutta and Madras, &c. and enacts that it shall be lawful for the Governor-general of Fort William, &c. to impose all such duties of customs and other taxes to be levied and paid within the towns of Calcutta, &c. and upon, and by all persons whatsoever resident or being therein, and upon, and by all merchandizes, commodities, and property whatsoever, in any such country or place, in as full, large, and ample a manner as such Governor-general in council (&c.) may now impose any duties or taxes to be levied or paid by any persons whatsoever, or in any place whatsoever, within the authority of the said governments."

It then provides as to the approbation of the Directors and Board of Control, of any rule that shall be made by the Governor-general and council, pursuant to such authority.

Were we to adopt the argument of the counsel for the petitioners, to its extent,

we should reject the general words in the preamble of this section, and all other words therein, that purport to give a power to the governor and council as extensive as they could exercise elsewhere, and we should confine the power given to the Governor-general in council to levy taxes, to export, import and transit, of goods, as in the 25th section of the 53d Geo. III. c. 155. And we are required by the counsel for the petitioners to confine that power to export, import, and transit of goods, because export, import, and transit of goods are mentioned in the 25th section; but the 98th section has not any connexion with the 25th section. The 25th section was intended so to provide for the protection of persons, who should become traders to the East Indies, by virtue of the provision of the 56rd Geo. III. c. 155, as that they should not, in the course of such trade, be chargeable with any duties likely to affect their commercial intercourse with the Company's territory, of which they should not have public notice.

By the 6th section of that statute, it was made lawful for any of his majesty's subjects, in common with the United Company, to export from any ports of Great Britain and Ireland, to all ports of the Company in the East Indies, subject to the several conditions and regulations prescribed by that statute.

But as his Majesty's subjects who should avail themselves of the privilege of trade given to them by that section, might be liable to pay duties imposed within any of the presidencies in India, of which sufficient public notice had not been given; it was provided by the 25th section of that statute, that no new or additional imposition of any duty or tax upon the export, import or transit of goods, wares, or merchandizes, made by such authority, should be valid until it should have the sanction of the Court of Directors of the East India Company, with the approbation of the Board of Commissioners. The section provides for the mode of expressing that approbation to the government in India.

Duties upon export, import, and transit of goods, were those by which such traders were most likely to be charged, and they are expressly mentioned in the 25th section. But the legislature had a different object enacting the 98th section, its object then was to give a power to impose taxes upon the town of Calcutta, and the other places mentioned in the section as fully as the Governor-general and council, and governors, &c. could have done in any other place within their authority. In the 25th section it, therefore, used particular words, export, import, and transit, and the 98th section gave authority, by general words, to impose taxes.

The intention of the legislature is, as

the petitioners' counsel herein stated, a rule by which statutes are to be interpreted, and taking the words of the 98th section, the legislature must have intended that the governor and council could have imposed taxes, lawfully within other places within their authority, besides Calcutta, Madras, &c. mentioned in that section as the places to which the authority thereby given was to extend; and, in fact, it has been shewn by the counsel against the petition, and by the chief justice of this court, that a stamp duty was then payable within the Mofussil.

The statute 54 Geo. III. c. 105, as it appears to me, furnishes some comment upon this part of the case.

It recites that doubts had arisen as to certain duties theretofore imposed by the governors of Fort William, &c. and proceeds to enact, that all duties of customs, and others theretofore made and imposed, as well upon British subjects as foreigners, by authority of said governments within Calcutta, &c., and also upon all persons, whomsoever resident, or being in any country or place within the authority of said governments, and in respect of all goods, wares, and merchandizes whatsoever, and all orders relating to them, and all fines theretofore imposed for non-payment of such duties, shall be valid, as fully as if same were imposed by authority of the statute 53rd Geo. III. c. 155.

This statute shews further, that at the time the act of 1753 was passed, there were various duties and taxes payable in the Mofussil.

The statute does not recite or state the causes of doubt as to these duties and taxes; the duty might have been legal, yet not imposed with due forms, but that statute has made such as had been levied, valid, as if imposed by authority of the 53rd Geo. III., and a stamp tax was, in fact, amongst the taxes in force at that time, without those towns.

I come now to the 3rd head.

The petitioners' counsel argue, that the regulation in question does not require registration.

I do not agree with them. By the 99th section 53rd Geo. III. the governor and council have authority to make laws and regulations, respecting such duties and taxes, and to impose fines, penalties, and forfeitures for non-payment of them; in as full and ample manner as the governor and council may impose any other fines or penalties.

The manner by which the governor and council may impose any other fines or penalties upon any British subjects of Fort William, is by making a rule or regulation to prescribe a duty, and then imposing a fine or penalty for the breach of it, to have such rule or regulation registered

gistered with the approbation of the supreme court, by the authority of the statute 19th Geo. III. c. 63, s. 36.

Such a form as required by that section gives notice to the subject of the law by which he may be bound, gives to it promulgation. And the law by which the British subjects might be bound in this place, should be first promulgated to them.

The 36th section, 13th Geo. III. has provided for the public notification and registration of any rule or regulation, the governor in council might make here to affect the British subject.

The 25th section, 63rd Geo. III. has provided also for the promulgation of rules, by which persons who might trade to India, by virtue of the provisions of that statute might be affected.

The section 99th, 53rd Geo. III. c. 155, enacts, that it shall be lawful for the Governor-general in council to make laws and regulations respecting such duties, (those to be imposed by the 98th section) to impose fines, penalties and forfeitures, for non-payment thereof, in as full a manner as such governor and council may now make laws and regulations, and impose any fines, penalties, or forfeitures whatsoever. But by the 36th section, 13th Geo. III. no regulation, fine, or penalty can be imposed upon British subjects, until it shall be previously registered, according to the form thereby prescribed, with the approbation of this court.

The stamp duty regulation now proposed would affect British subjects, and, therefore, in my judgment, it requires registration.

The power given to the Governor-general and council to make regulations, by the 99th section, 53rd Geo. III. and to impose fines, penalties, &c. in as ample manner as the Governor-general in council may now make regulations and impose fines, refers to a power, by some means, given before. The 13th Geo. III. referred to, section 36, gives them such a power, provided the regulation shall, as thereby directed, be duly registered. The present rule, therefore, also, in my judgment, ought to be registered.

These sections ought to be considered together. They form a part of the same code of laws, and are affirmative statutes, the latter not repealing the former. And it is a rule of law, upon the construction of statutes, "that all which relate to the same subject, must be taken as one system, and constructed consistently: and the practice has been such in cases of bankruptcy, church cases, and other cases.—*Rex v. Lowale*.

It was objected by the petitioners' counsel, that the rule and regulation in question was made in the name of the Vice-

president, and not of the Governor-general. But the statute 33d Geo. III. c. 52, has authorised the Vice-president to act with such powers as by the government of Fort St. George and Bombay may be exercised, and the statute 53d Geo. III. c. 155, s. 98, has extended to the governors of the several presidencies the power to impose taxes, as by that statute.

Upon the whole, it appears to me, the stamp regulation in question has been made in terms that admit registration; that it has been made by competent authority; and that this court ought to order it to be registered.

Sir Edward Ryan.—I might, after the clear and luminous judgment which has been pronounced by the learned Chief Justice, content myself with simply expressing my assent to the registry of this stamp regulation; but that I feel, in a matter of such importance, it must be more satisfactory to those who are to be affected by this decision, to know the reasons which have operated on the minds of each of the Judges.

In my own case, I feel it the more incumbent upon me to adopt this course, because, upon some of the questions which have arisen in the course of this discussion, I entertain opinions differing, in some degree, from the other members of the court; these opinions I think it right to explain, although I admit, they do not materially affect the matter at present under our consideration, but rather apply to our future government, in deciding upon the rejection or admission of regulations proposed to us for registry. I am also desirous not to be misunderstood or misrepresented, and as the matter now before the court has excited much interest in this place, and is, (as we are told by the learned counsel), likely to be discussed in various ways at home, it is necessary that I should be cautious, that sentiments and opinions may not be imputed to me, as one of the court, which I have never entertained, and that I may not be supposed to act on reasons or grounds, which, in truth, have no influence in directing my judgment.

Before I enter upon the reasons which have induced me to consent to the registry of this stamp regulation, I think it fit to state my opinion upon the two following questions:—

First,—As to what I conceive is the duty cast upon the court, when called upon by the 36th section of the 13th Geo. III. c. 63, to register rules, ordinances, and regulations, for the good order and civil government of the United Company's settlement at Fort William, made by the Governor-general in council.

Secondly,—As to whether persons, who will be affected by any regulations, have a right to be heard, either by themselves, or
counsel,

counsel, prior to such regulations being registered in this court.

As to the first question :—The act of the 13th Geo. III. c. 63. s. 36, provides,

“That it shall and may be lawful for the Governor-general and Council of the said Company's settlement at Port William, in Bengal, from time to time, to make and issue such rules, ordinances, and regulations, for the good order and civil government of the said United Company's settlement at Port William aforesaid, and other factories and places subordinate, or to be subordinate thereto, as shall be deemed just and reasonable, (such rules, ordinances, and regulations not being repugnant to the laws of the realm,) and to set, impose, and inflict, and levy reasonable fines and forfeitures for the breach or non-observance of such rules, ordinances, and regulations; but, nevertheless, the same or any of them shall not be valid, or of any force or effect, until the same shall be duly registered and published in the said Supreme Court of Judicature, which shall be, by the new charter established, with the consent and approbation of the said Court, which registry shall not be made until the expiration of twenty days after the same shall be openly published, and a copy thereof affixed in some conspicuous part of the Court-house, or place where the said Supreme Court shall be held; and from and immediately after such registry as aforesaid, the same shall be good and valid in law; but, nevertheless, it shall be lawful for any person or persons in India to appeal therefrom to his Majesty, his heirs or successors, in council, who are hereby empowered, if they think fit, to set aside and repeal any such rules, ordinances, and regulations, so as such appeal or notice thereof be lodged in the New Court of Judicature, within the space of sixty days after the time of the registering and publishing the same; and it shall be lawful for any person or persons in England to appeal therefrom in like manner, within sixty days after the publishing the same in England; and it is hereby directed and required, that a copy of all such rules, ordinances, and regulations, from time to time, as the same shall be so received, shall be affixed in some conspicuous and public place in the India House, there to remain and be resorted to as occasion shall require; yet, nevertheless, such appeal shall not obstruct, impede, or hinder the immediate execution of any rule, ordinance, or regulation, so made and registered as aforesaid, until the same shall appear to have been set aside or repealed, upon the hearing, and determination of such appeal.”

The plain meaning of the commencement of this section is, that all rules, ordinances, and regulations, made by the Governor-general and Council, are to be just and reasonable, and not repugnant to the laws of the realm; but, “nevertheless,” that is, though just and reasonable, and not repugnant to the laws of the land, they are not to be of any force or effect until registered in this court with its “consent and approbation.” What other reasonable construction can be put on the words “consent and approbation,” than that this court, in respect of all regulations proposed to it for registry, has legislative as well as judicial functions to perform, and that it has full power to reject any regulations, though they be not repugnant to the laws of the realm, if in its judgment such regulations are upon the whole inexpedient? Such I conceive to be the power intended to be vested in this court by this act of parliament, in which words so comprehensive as “consent and approbation” have been used: and however inconvenient, in my own view, I may think the union of the judicial and legisla-

tive character to be, and however painful and burthensome the duty cast upon the court, still I am not able, after the best consideration I can give the subject, to come to any other conclusion. I am the more confirmed in this view, when I consider that the same construction has been put on this section by the East India Company, as is apparent from all the proceedings in the appeal of Mr. Buckingham to the King in council, against a regulation registered in this court.

I cannot, after arriving at the conclusion that we have the full power of entering into the consideration of the question of expediency, see how this court can properly discharge its duty otherwise than by considering the expediency as well as the legality of every regulation proposed for registry. I know how incompetent a tribunal this is for both the discussion and decision of a variety of questions which may be thus subjected to its consideration. That this court is ill calculated for some of the functions it has to perform, may be a forcible argument in favour of a change in its constitution; yet while the power remains, I think the court has not the option of electing to perform a part only of the duty which has been cast upon it. I would further observe, that although I think the duty cast upon the Judges burthensome and painful, I wish not to be understood as expressing an opinion, that the Governor-general and Council should have vested in them the sole power of passing regulations for the good order and civil government of this place, without some review of their proceedings; nor that cases might not arise within this presidency, where the rejection of regulations, on the grounds of inexpediency, would not be a duty as simple as if the objection had been merely of a nature strictly legal.

The next preliminary question is, as to the right of parties to be heard against the registry of any regulation.

Now, it appears by the section of the act which I have already cited, that the registry of regulations cannot be made, although the court consents and approves of the same, “until the expiration of twenty days after the same shall be openly published, and a copy thereof affixed in some conspicuous part of the court-house or place where the Supreme Court shall be held.” What I would ask, is the extent and meaning of these words? they cannot be intended for the purpose of allowing the court time to deliberate upon the regulations proposed to be registered; for if this part of the section was omitted altogether, the court would have exactly the same power as it now possesses; namely, to postpone the registry to any period it may think necessary for deliberation, there being no limited time in which the court must reject or assent to the registry. On the

the other hand, although the court does at once assent and approve, the registry cannot take place until the twenty days expire. These words cannot therefore be considered in this sense, as applicable to the court. If these words cannot be construed as intending to give the court time to deliberate; was it the intention of the legislature, that this delay in the registry should take place, in order that the public might be informed, of what the court was about to pass into a law? Now it is usual to promulgate laws after they are passed, that all may be informed of their duties and liabilities; but it is not usual to proclaim what is about to be formed into a law. I cannot therefore think the object was merely to inform the public of what the court was about to do, unless it was also the intention of the legislature, to give those who were so informed, an opportunity of stating their objections to what was proposed to be carried into a law. I am the more confirmed in this view, when I consider that there is a power of appeal from the decision of this court to the King in Council, before which tribunal, I conceive, the parties appealing would have a right to be heard; and if this be so, it seems inconsistent and contradictory to say, that the parties cannot be heard before the inferior tribunal, whose decision is appealed against, although they may claim to be heard before the superior. As far as usage has any effect in explaining the meaning of this section, the view that I have taken appears to be correct, it having been the uniform practice of this court since its institution, to hear counsel when applying for that purpose, against any regulation proposed to be registered; and it having been also expressly decided in this place; as we are informed by one learned judge, that the public had a right to be heard. Upon these grounds I think that the parties affected by any regulation, have a right to be heard against its registry; but I think that this is a right subject to limitation and control. It is not contended at the bar, that every individual affected by the regulation has a right to appear, either by his counsel or by himself, to state his own particular views and objections; it is only contended, that the public collectively have a right to be heard, it resting entirely with the court to determine the time and mode in which they will hear their objections, as well as the number of persons to be heard.

I now come to the questions more immediately before us. The Advocate-general applies to this court to register a regulation, for raising and levying stamp duties within the town of Calcutta, in order that penalties contained in such regulation may be enforced in this court. A petition is presented, and the petitioners are heard by counsel against the registry;

all the objections urged appear to me to arise out of the construction that is to be put on the 98th and 99th sections of the 53d Geo. III., c. 155.

The 98th section is as follows. (Here the learned judge read the section.)

This section, it is stated by Mr. Advocate-general, empowered the Vice-president, under and with the sanction of the Court of Directors, and with the approbation of the Board of Commissioners for the affairs of India, to impose a stamp duty within the town of Calcutta, and that the imposition of the tax was complete and perfect, without the sanction of this court. But that, under the 99th section, which empowered the Governor-general in council to impose fines, &c. for the non-payment of the duties, &c. to be levied, it was expedient, as doubts had arisen, to have the regulation imposing such fines, &c. registered in this court.

The petitioners object to this court registering a regulation for the enforcement of fines, &c., for the non-payment of a tax, which they contend there was no authority to impose.

They also contend, that even if the court should be of opinion that there was sufficient authority to impose this tax, yet that the regulation for carrying it into effect is illegal, and inexpedient. Such are the general grounds of objection.

Now whether this tax has been legally imposed, depends entirely on the construction that is to be put on the 98th section of the 53d Geo. III. c. 155. I should say, had not doubts apparently arisen upon the minds of those whose judgment and learning I respect, that a more clear, and intelligible section of an act of parliament I never read, and I must confess, from the first time that I saw this section down to the present, I never have for a single moment doubted of the construction that was to be put upon it, further than a diffidence I could not help feeling, when what appeared so clear to my understanding was not so to that of others. The preamble recites, Whereas it is expedient that the government of the said Company established at Fort William, &c. should have authority to impose duties and taxes, to be levied within the several towns of Calcutta, &c. Stop here, and apply the common rule of construction, that "the preamble is a good means for collecting the intent," (Com. Dig. Parliament, R. II.), which applies with greater force where it is affixed to a particular section. Can words be more general than "authority to impose duties and taxes?" either word is sufficiently comprehensive to include within it the present tax. Duties on vellum, &c. are the words of the stamp act of 5 and 6, W. and M. c. 21. Then follows the enacting part of the section, containing the words to impose all such duties

duties of customs, and other taxes, but even as if to guard against the possibility of a case like the present, that plain words were not to be construed according to their obvious meaning, nor according to the intent pointed out in the preamble, the statute goes on: "be it therefore enacted, that it shall and may be lawful to and for the Governor-general in council of Fort William in Bengal, and to and for the Governor in council of Madras, and to and for the Governors in council of Bombay and Prince of Wales' Island, within the respective presidencies of Fort William, Fort St. George, Bombay, and Prince of Wales' Island, to impose all such duties of customs and other taxes to be levied, raised, and paid within the said towns of Calcutta, Madras, the said town and island of Bombay, and Prince of Wales' Island, and upon and by all persons whomsoever, resident or being therein respectively, and in respect of all goods, wares, merchandizes, commodities, and property whatsoever also being therein respectively; and also upon and by all persons whomsoever, whether British born or foreigners resident or being in any country or place within the authority of the said governments respectively, and in respect of all goods, wares, merchandizes, commodities and property whatsoever being in any such country or place, in as full, large and ample manner as such Governor-general in council, or Governors in council respectively, may now lawfully impose any duties or taxes to be levied, raised, or paid, upon or by any persons whomsoever, or in any place whatsoever, within the authority of the said governments respectively."

Now, what taxes might the Governor-general in council impose at the time of passing the 53d of Geo. III.? If the Governor-general in council might, at the time of passing this act, impose any duties or taxes upon any person or in any place, excepting the town of Calcutta, &c., what other meaning can be given to the words of the act than that the legislature meant to take away the excepted case, and to give the same powers of taxation in Calcutta as in the mofussil? requiring, however, that this power of taxation should never be exercised unless sanctioned by the Court of Directors and the Board of Commissioners.

The petitioners have, in order to obviate such an interpretation of this part of the statute, contended that, at the time it was passed, the Governor-general in council had no power to impose any duties or taxes upon any person whomsoever, or in any place whatsoever.

The court have already expressed its decided opinion, that the Governor in council had full power to impose any duties or taxes in the presidencies of Bengal,

Behar, and Orissa, at the time of passing the 53d Geo. III., with the exceptions only which are recited in the preamble of this section. The origin of this power, and its continuation down to the present, has, I think, been accurately traced by Mr. Advocate-general, and I wish to state, that I entirely concur with the learned Chief Justice in the view which he has taken of this question; and the reasons and grounds which he has assigned, in support of that view, are to my mind so satisfactory and conclusive, that I think it unnecessary to occupy the time of the court by any useless repetition of them. The Governor-general in council having then, in the opinion of this court, at the time of passing the 53d of Geo. III., power to impose taxes of any description in the mofussil, and having prior to the statute exercised that power in a variety of instances, the exercise of which power has been constantly recognized by Parliament, as the learned Chief Justice has so clearly pointed out; what other construction is it possible to put on this section, than that the legislature intended to give the same power of taxation in the town of Calcutta? I am aware that one of the learned counsel for the petitioners ingeniously endeavoured to get rid of this construction, by construing the words "*in as full, large, and ample manner*," to apply to the mode of collection, not to the imposition of the tax; and contended that the meaning of this section was, that the Governor-general in council had power to levy and collect all duties of customs and other taxes (meaning taxes *ejusdem generis*), in Calcutta, in as large and ample a manner as the Governor-general in council might now levy and collect any duties or taxes in the mofussil. This mode of construction, if correct, would not be affected by showing, that the Company had the most extensive power of taxation in the mofussil; but I cannot for a moment think, that the words will bear this interpretation, so contrary to their plain and obvious meaning. I am therefore clearly of opinion, that this tax has been legally imposed.

With the expediency or in expediency of such a tax, the court has nothing whatever to do; fortunately, as I think, that question has in the present instance been withdrawn from its consideration, and I beg to be understood as expressing no opinion whatever on the expediency or in expediency of the measure itself.

The only questions that remain for consideration, after being satisfied that the tax is legally imposed, are, whether the regulation for carrying it into effect is either repugnant to the laws of the realm, or upon the whole, so inexpedient, that this court, in the exercise of a sound discretion, ought to refuse to register it?

But before I enter more particularly into the consideration of the regulation itself, I would make one or two observations on the 99th section of the 53d Geo. III., c. 155: the words are, "that it shall and may be lawful for such Governor-general in council, and Governors in council, respectively, to make laws and regulations respecting such duties and taxes, and to impose fines, penalties, and forfeitures for the non-payment of such duties and taxes, or for the breach of such laws or regulations, in as full and ample manner as such Governor-general in council, or governors in council, respectively, may now lawfully make any other laws or regulations, or impose any other fines, penalties, or forfeitures whatsoever."

The 98th section empowered the Governor-general in Council, in manner therein described, to impose this tax; but it is the section I have just cited that provides for the carrying the imposition of the tax into effect, and that is by making laws and regulations in as full and ample manner as such Governor-general in Council may now lawfully make any other laws or regulations, or impose any other fines, penalties or forfeitures; it does not go on to say *upon any person whomsoever, or in any place whatsoever*, which words, if contained in this section would, according to the construction which has been put upon them in the 98th section, have given the Governor-general in Council the same power of imposing fines and penalties in Calcutta, as he now possesses in the Mofussil; but there is no extension of this kind. What power then did the Governor-general possess of making regulations and imposing fines affecting persons, within the town of Calcutta, at the time this statute passed? for that power, and that only, is given to the Governor-general in Council. It is obvious, that all regulations in any way affecting the inhabitants of Calcutta, must at the time the statute passed have been registered in this Court. I have therefore no doubt of the necessity of registering this regulation before any penalties or forfeitures of any kind can be enforced; and construing the 100th section, in conjunction with the two preceding sections, I am clearly of opinion, that no information can be sustained in this Court, but for penalties and forfeitures, the imposition of which had been authorized by regulations duly registered.

Being then of opinion, that the imposition of this tax is lawful, and that any regulation for the enforcement of the tax must be registered, the only remaining question is, whether the present regulation is such as the Court will, either on the grounds of illegality or inexpediency, reject.

It was stated by the learned Chief Justice, when this part of the subject was under dis-

cussion at the bar, that he for one would not reject a regulation like the present, because there were technical informalities, or because the language was not of the most precise and definite nature. I expressed my concurrence in that opinion, but at the same time, gave as one of my reasons, what on reflection I find to be incorrect, and in which I think I ought to put myself right; I stated, that the time it would take to correct any such informalities, if rejected, was a ground with me for not giving them the same attention, as if the regulation had only to be referred back for correction to the Vice-president in council here, forgetting that it was not necessary to send this regulation home. I have been informed, that it is the opinion of the government of this place, that they have not authority to propose this regulation for registry in any other form; and that they cannot, without the assent of the Court of Directors and Board of Commissioners, alter any part. Practically, therefore, that would take place, which I have anticipated, if this regulation was rejected: but I think the Court can only look at this as what indeed it purports to be, the regulation of the Vice-president in Council here, and as such may be returned for alteration without the inconvenience I had anticipated.

As to the powers which the government may conceive they possess on this subject, I think this Court can have nothing to do. As far as we are concerned, we can only look at it as a regulation passed here. I wish, therefore, to be understood as dismissing from my mind any allowance I might otherwise be disposed to make for informalities or want of technicality in the language, which I still think, supposing it to have been necessary for the regulation to have been sent home, I was quite at liberty to entertain on the general ground of expediency.

Upon the best consideration I have been able to give this subject, I think none of the provisions for enforcing the tax are illegal; but on the contrary, that if such a tax is to exist, the provisions are, upon the whole, expedient for carrying it into effect.

In the consideration of their legality and expediency, I have directed my attention to the provisions of the different acts of parliament, for the imposition of stamp duties in England and Ireland, thinking that, if I found the provisions of this stamp regulation according with what had already received the approbation of the legislature, that I should fairly presume such provisions to be legal and expedient, unless some exceptions and distinction were presented to me peculiar to this country, as to take such provisions out of the general rule. In those instances, where I could find no provisions of a similar nature in the British acts of parliament, I have considered whether the provisions were legal

legal as well as expedient, and I wish to be understood as not adopting in these cases, as a test of their legality or expediency, that provisions of a similar nature may be found in British acts of parliament relating to different subjects, such as the excise and revenue laws.

I think that, if in this country, where a stamp tax is imposed for the first time, it could be shewn, that a regulation for the enforcement of such tax contained provisions and enactments more severe than any of the British acts of parliament relating to the same subject, from the time of 4 and 5 W. and M. down to the 55 of Geo. III.; such would be a ground for me at least to object to its registry.

I will now proceed to consider those parts of the regulation that have been objected to.

Section 9th, paragraphs six and fifteen, and the latter part of paragraph sixteen, were objected to on nearly the same grounds, namely, as to the uncertainty of the daily fine to be imposed, and that it was left to the discretion of the Board of Revenue to impose such daily fine as they might think fit. The true answer to this objection is the one suggested at the time by the learned Chief Justice, that although the Board of Revenue may direct the fine which is to be imposed, (which I think is the true construction of these paragraphs, though at the time of the discussion I entertained a different opinion) yet, that the maximum of the fine is limited, by all rules of construction in penal statutes, to the sum mentioned as the forfeit for the first commission of the offence; and that, although the Board of Revenue may in their discretion impose a smaller fine, they cannot impose a greater.

I would further observe as to paragraphs six and fifteen, that the fine there to be imposed is on a vender or distributor of stamps; a person who, for the sake of profit, voluntarily subjects himself to the penalties imposed in case of non-compliance with the regulation.

Paragraph sixteen was also objected to, as subjecting the heir or personal representative to fines and penalties, excessive of themselves, and for which there was no precedent in any acts of parliament relating to stamp duties. There is certainly, as far as I can discover, no precedent for this provision in any English or Irish acts of parliament; but, although I at first entertained some doubts on this paragraph, I do not, upon consideration, think it either illegal or inexpedient, but that in truth, the heir or personal representative is with this provision placed in a more secure situation than persons standing in the same relation to a vender or distributor of stamps in England; for there, be it remembered, the vender or distributor is, from the time of entering into his office, a debtor to the

Crown, and all the effects of the heir or personal representative may be swept away by force of an extent for debts due to the Crown, *contracted at any period after his acceptance of the office*. Now, here it should be observed, that by the first part of this paragraph and by the previous sections, the collector, prior to demanding search, has before him facts on which to presume that stamped paper or other documents are in the possession of the representative of the deceased vender or distributor. He is not empowered to enter absolutely the house and search; but only to demand to search, which on refusal, subjects the party to a fine. There is no power to enter into the house and search without the consent of the representative. Whereas the sheriff, in executing a writ of extent, may, after signifying the cause of his coming, and requesting to have the doors opened, upon refusal, break into the party's house, and either arrest him or take his goods.

The provisions of section 11, paragraph 1, are similar to the provisions of the 48th Geo. III. c. 149, s. 11, the 54th Geo. III. c. 118, s. 5, the 55th Geo. III. c. 100, s. 15, and c. 184, s. 11, and upon the principle I have already laid down, I consider them on that account as neither illegal nor inexpedient.

As to section 11, paragraph 3, I think the penalty not uncertain, because the proper stamp can be ascertained by reference to the schedule, and the excess over the stamp used, being multiplied by five, ten, or twenty, as the case may be, fixes the amount of the fine.

Section 12, will be found to be similar to the 48th Geo. III. c. 149, s. 28, the 52 Geo. III. c. 126, s. 32, and the 55th Geo. III. c. 81, s. 38.

Section 15, the last in the regulation, was objected to, principally because it was contended that the Court had no power of authorizing the persons therein mentioned, to administer an oath. Much stress was laid on this objection by counsel, but to me it appears a decisive answer to say, that Parliament has delegated to the Governor general in Council, the power of making rules and regulations for the good order and civil government of this place, which are, in the present instance, effective, upon being registered in this Court. If it has delegated this power, surely it must attach to it as an incident all that may be necessary to carry such regulations into effect; and what so usual and necessary as the investigation of matters of fact upon oath? to say, as has been argued, that this provision in the stamp regulation is contrary to law, because every oath must be warranted "*by act of parliament or by the common law, time out of mind,*" is no objection to the present regulation; because I answer that if the warrant of Parliament is necessary, that such warrant exists in the present

present case, they having delegated to the Governor-general in Council and this Court legislative powers.

I have stated the reasons which have induced me to consent to the registry of this stamp regulation; and it is a satisfaction to me to know, that there is another tribunal by which my judgment, if erroneous, may be corrected.

The following introductory remarks are prefixed to the judgments in the *Government Gazette* of July 30; they have produced some angry feelings amongst the opposers of the tax:—

"The judgments of the bench upon the lately agitated question of the stamp regulation will put our readers in possession of the whole course of argument set up on this occasion, and save them the trouble of toiling through much tedious and irrelevant discussion. A brief summary of the chief points in dispute, as derived from the decisions themselves, may perhaps not be an unacceptable introduction to the following columns, the extent of which has prevented their earlier publication, and leaves us no room for any other insertions. We should recommend, however, the perusal of the originals to those who take any interest in seeing how ingenious and laborious sophistry shrinks into nothing before legal profundity and common sense.

"The arguments against the stamp regulation, urged by the Counsel retained against the registry, resolved themselves into three heads: the denial of any authority in the government to levy duties in Calcutta, except such as were of a purely commercial nature; the absence of any necessity for registering the regulation at all; and its unfitness for regulation on account of the penalties it imposes and powers it confers.

"On the renewal of the charter, authority was duly given to all the local governments to impose upon all persons resident at the several presidencies, duties of customs and 'other taxes,' in as ample a manner as they had before been lawfully imposed. To this it was replied, that the words 'other taxes,' referred only to custom or transit duties, or their like, and that all duties previously imposed in India were illegal. The bench unanimously decided against such a perversion of language and facts, and vindicated, what no one ever before questioned, the acknowledged exercise of the sovereign power in India by the Company, and the literal import of the words employed. What, indeed, would an Emperor of Delhi, even Akbar himself, have said, had any of his Jesuit friends attempted to subtilise away his sovereign rights; and what would the ghost of Lindley Murray say to those who argue that 'other' means 'similar' or 'same?'

"With respect to the Registration, it was urged that the sanction of the Board of Control and Court of Directors having been previously obtained, the registration was unnecessary; and we must confess, that this seems to be a correct view of the case; but an important distinction was drawn by the Chief Justice between the imposing and enforcing the tax. The concurrence of the home authorities justifies the enactment, but the registration is necessary, before the supreme court can receive any motion relating to the enforcement of its provisions. The two other judges considered also the registration indispensable under various acts of parliament.

"With respect to the third objection, the bench concurred in thinking the provisions for enforcing the regulation no more than were required by its purport, less severe than analogous conditions frequent at home, and fully warranted by authority already given to the governments of India.

"With respect to every thing essential to the enforcement of the regulation, the judges of the supreme court have entertained and expressed but one opinion, and we may be satisfied that the ostensible grounds of the opposition to this act were wholly unfounded and untenable. On the right to be heard by counsel, against the registering of the regulations of this government, the learned judges differed; Sir Charles Grey and Sir John Franks denying its existence, whilst Sir Edward Ryan inferred, that the right to appeal to a higher tribunal, the King in Council, which is granted against all proposed regulations, involved the right to be heard before the inferior court. The bench, however, agreed as to the advantage of permitting regulations to be discussed before registration. The Chief Justice and Sir Edward Ryan, also concurred in holding, that the court is bound by the words of the statute to consider the *expediency* as well as the *legality* of a regulation. Sir J. Franks did not advert to the subject, and the question of expediency in this case was, in fact, not before court. The extent to which such a power is vested in the supreme judicature of the country, is a subject that has probably, before now, become matter of consideration at home, in consequence of the opinions promulgated at Bombay. The objections to its exercise, as far as regards the supreme court alone, are well stated by the Chief Justice, but is also a manifest, and might easily be a mischievous inconvenience, to have two legislative bodies, subjecting the determinations of the supreme administration to the revision and possible subversion of that, which, in the general government of the country, is a subordinate authority."

MISCELLANEOUS.

FRACAS ON THE RACE COURSE.

The last Calcutta papers speak of a fracas, which took place on the race course, on Sunday, 22d July, and which, it is stated, "has produced a considerable sensation amongst the community." We have no room for a tenth part of what is written upon the subject in the different papers; the facts are shortly these. It appears that a Lieutenant M'Donnell, formerly commander of a vessel belonging to Calcutta, was a passenger on board the H. C. ship *Vansittart*, outward bound, and that in consequence of some difference with Capt. Dalrymple, the commander of that vessel, Mr. M'Donnell and Mr. David Woodburn, a surgeon on the Bengal establishment, were excluded from the cuddy. Mr. M'Donnell declared he would appeal to the law for redress, and it is stated he did so on coming to Calcutta. Capt. Dalrymple also made a representation to the local government of the circumstances of the case, with reference to Mr. Woodburn, who was amenable to the government. Mr. M'Donnell afterwards claimed personal satisfaction from Capt. Dalrymple, which the latter declined giving him; in consequence of which, Mr. M'Donnell, accompanied by a friend, (Mr. Sutherland,) on the Sunday evening, took an opportunity of insulting Capt. Dalrymple on the race course, which is the promenade where the inhabitants of Calcutta take the air. In his information and deposition at the police office, Capt. Dalrymple swears that "as he was riding on the course, a buggy came up behind him with Mr. M'Donnell and Mr. Sutherland in it; the former called out, the moment he was in hearing, 'Dalrymple, you are a coward and a bully,' or words to that effect: Capt. Dalrymple replied, 'you dare not stop and tell me so.' They stopped, and he urged his horse close to the buggy, upon which M'Donnell repeated the above expression, and drawing a horse-whip from under him, struck at him, (Capt. Dalrymple,) who got off his horse and defended himself: several blows were interchanged, and they were separated by gentlemen on the spot." Mr. M'Donnell and Mr. Sutherland were bound over to keep the peace towards Capt. Dalrymple.

It is worthy of remark, that the friend of Mr. M'Donnell, Mr. Sutherland, (the *à-déant* Editor of the *Calcutta Chronicle*) is now the conductor of, or is connected with, the *Bengal Hurkaru*, the only paper which advocated the part of Mr. M'Donnell in this affair. The fact, however, of its conductor being one of the parties, and therefore directly interested in the question, was concealed by the *Hurkaru* till the fact was promulgated in

the *John Bull*, which paper adds to the allegations of Capt. Dalrymple, that, during the fracas, whilst Mr. M'Donnell was insulting Capt. Dalrymple, Mr. Sutherland called out to the latter, "You deserve it all, sir; you deserve it all!" It is clear, that a person who had so mixed himself with the transactions was unfit to pass a judgment upon the conduct of the parties; and that at all events, the fact should not have been suppressed.

It is proper to state, that Mr. Sutherland has declared that "Capt. Dalrymple has sworn (in his affidavit) that which is not true;" and that Lieut. M'Donnell has stated that Capt. Dalrymple was the first to use his whip on the occasion referred to.

Besides the assault on the race-course; a place (to use the words of the *India Gazette*,) "where the presence of the ladies ought to have prevented the slightest approach to indecorum and violence, as much as it does in the drawing-room," Mr. M'Donnell is accused of being the author of a placard highly injurious to Capt. D.

Previous to this affair, Capt. Dalrymple had been called to account by Dr. Woodburn, who, about a fortnight after his arrival at Calcutta, which was early in June, deputed Mr. Nisbet of the civil service to wait upon Capt. Dalrymple, not with a hostile message, it would appear, but to intimate a wish that the affair should be brought to a crisis, and that he looked for satisfaction "if the affair was not taken notice of by government." Mr. Nisbet, after his interview with Capt. Dalrymple, seems to have intimated to Dr. Woodburn the propriety of waiting the issue of the proceedings before the government; but on the 10th July, Dr. Woodburn sent a challenge to Capt. Dalrymple, in a note left with the captain's durwan, wherein Dr. Woodburn states:—"I have good reason to think that government considers your complaint against me as groundless, or worse." This note Capt. Dalrymple forwarded to the government. Dr. Woodburn, in consequence of this implied refusal to meet him, insulted Capt. Dalrymple publicly on the course on the 15th July, upon which, Capt. Dalrymple called him out. They met, the next morning, at five o'clock; Capt. Dalrymple was attended by Capt. Hackman, and Dr. Woodburn by Mr. Deane, of the civil service. After the first fire, Mr. Barwell, the magistrate, appeared on the ground, and stopped further proceedings. Mr. Deane, however, declared to Capt. Dalrymple's second that Dr. Woodburn was not satisfied, and inquired what was further to be done? Capt. Hackman replied, that if any thing further was to take place, Mr. Deane should bear from him that day. In the course of that day Capt. Hackman (on the above remark and inquiry being repeated by Mr. Deane) declared

clared that, in his opinion, Capt. Dalrymple had had ample satisfaction for the insult offered him. Here the matter dropped, or rather should have dropped, for, after the affair of Mr. M'Donnell, it was revived by the publication of some statements on the subject, and by comments in the newspapers upon those statements.

We have condensed into a small compass the facts of these transactions, which are the subject of copious disquisitions in the several papers, and we have endeavoured to represent those facts accurately and impartially.

UNITARIANISM.

On Sunday last a meeting of the Unitarians of Calcutta, we understand, took place in a room taken for the purpose of public worship, until the building of the chapel should be finished. The Rev. Mr. Adam performed the service before a respectable and numerous congregation, and delivered a very sensible and energetic discourse on the duties of religious worship and instruction.—*India Gaz.*, Aug. 9.

STATUE AND CENOTAPH TO THE LATE MARQUESS OF HASTINGS.

At a meeting of the Committee for erecting a statue and cenotaph to the late Lord Hastings, held at the Town-Hall, July 18, it was resolved that application should be made to government for a suitable piece of ground in some public and conspicuous situation, on which to erect the proposed building; and also that subscriptions be solicited from Europeans and natives in the mofussil.

ENTERTAINMENT AT FUTEHGURH.

On the 23d July, a splendid entertainment was given by the Nawaub Moontium Ood Dowlah Hukeem Mhaindee Aly Khan, to Sir Edward and Lady Colebrooke, on the occasion of their passage through Futehgurh to Delhi, after an absence of nearly five years. The company assembled in the magnificent suite of apartments lately fitted up by the Nawaub with a degree of splendour unrivalled in the Western Provinces, and perhaps in any Court in India: and at half-past 8, the banquet was announced by the appropriate national air from the band of the 2d Extra Regiment N. I. About sixty persons sat down to a table covered with every luxury of the season; at which the hospitable lord of the palace, supported by Mr. Newnham, presided with that success which will always we trust attend on the union of the most refined Asiatic politeness with the most perfect English urbanity. It would not be easy to describe all the fascinations of the evening. After a repast, which was exhilarated by a liberal exhibition of the

rarest produce of the vineyards of Champagne and Bourdeaux, a brilliant display of fireworks called the ladies from the festive board. The pyrotechnic talents of Furkhabaud have long been distinguished; but it must be owned that the "artists" on this occasion appeared determined to out-do those even of Vauxhall, or the Jardin de Tivoli. The area in front of the mansion was one blaze of light; but alas! there were eyes which looked on the scene, whose powers were to be rivalled by no evanescent coruscations of sulphur and saltpetre; and the unfortunate pyrotechnicians of Futehgurh, after vainly attempting to mask the battery within, by involving all without in fire and flame, were compelled to acknowledge their shame and their defeat. The ball room proclaimed the victory; and it was not till after a second summons to the hospitable board, and second libations to the rosy god, that, long after the witching hour of night, the society of Futehgurh consented to suspend those festivities which the dawn had nearly shared.—*India Gaz.* Aug. 9.

MILITARY PENSIONS.

We understand that a reference has been made home, by those high in authority here, regarding an alteration in the method of paying the pensions of the officers in the Hon. Company's army. The object is said to be, to make the amount of the retiring allowance to be regulated by the length of an officer's service, rather than by the rank attained by him, at the time of his leaving the country.—*John Bull*, July 31.

THE LATE EMBASSY TO SIAM.

The following are the particulars of the return of the late envoy of Siam to the peninsula of Malacca. After the arrival of the party at Queda, the *Guardian*, in consequence of adverse weather, was several days in proceeding from thence to Trang, the residence of the raja of Ligor, when finding it unsafe to enter the channel between Pulo Telibon and the mouth of the Trang river, or to lie to the west of the island, the commander proceeded to the eastward of an island named Pulo Pappan, about ten miles from the former to the west, having an excellent harbour, with nine fathoms close to the shore, and in which a vessel can be well sheltered from the S. W. monsoon. Between Telibon and Pappan lie some dangerous rocks covered at high water, and not noticed in any charts.

On the 24th, the party proceeded from the brig in some large country boats, and ascended by the evening to Khao Rachbasi or Lion Hill, about eight miles from the mouth of the river, where the rajah of Ligor is forming a new settlement. On the

the 26th, they paid a visit to Khoan-Tani, a village about 20 miles up the river, and reported to be the chief seat of the raja's maritime equipments and depot. Instead of a considerable town alive with the bustle of naval or military preparation, the place proved to be a collection of about forty straggling huts, where a few boats, mostly in a decaying condition, were drawn up under sheds, without any appearance indicating an intention of rendering them serviceable. The population consisted of about 200 Siamese and Malays, with a few poor Chinese.

The Trang river, although it has, during the spring tides, from two to three fathoms water, as far as Khoan Tani, and may be ascended several miles higher in small boats, is a stream of difficult and dangerous access. It is full of shoals, with several large islands, and intricate channels towards the mouth, at the bar, which cannot be crossed by large boats except at high water. It is further unapproachable, at low water, to boats of any burthen, from the south, as a reef runs between the south end of Telibon and the main, and to the northward, the channel is narrow, and the navigation unsafe for large ships. The place was known to early English traders as Trang, but of late years has been little frequented: a few elephants, rice, and a little tin, have been exported occasionally to the Coromandel coast, by the raja of Ligor. The place, however, is not destitute of resources. The neighbourhood abounds in tin ore, and the forests are full of the black wood known as Siam wood, and of a species of fustic, yielding an excellent dye. Khoan Tani is not more than five days journey by land from Ligor, across the peninsula.

The family and relations of the ex-King of Queta, with their followers, amounting in all to 70 persons, had been set at liberty by the raja of Ligor's son, and forwarded to Pinang by Capt. Burney.

The ratified copy of the treaty sent from Bengal would be conveyed by the raja of Ligor to Bangkok, and it was expected that a deputation from the Siamese government would be sent to India, to cultivate the friendly intercourse which is now established between the two powers.

After quitting Trang, the *Guardian* proceeded with Capt. Burney to Tavay.

From Siam we learn, that the Prah-khang, or minister for commercial affairs, was about to be raised to the post of Chakri, or prime minister, the present minister being about to retire on a pension. This elevation is in consequence of the satisfaction afforded in his conduct of the treaty with Capt. Burney, and he had latterly further propitiated the royal favour by presenting to the king an elephant belonging to him, which had grown white. His

brother Pya Si-phad was to succeed him as Prah khlang.—*Gov. Gazette, July 19.*

BOOTY AT BHURTPORE.

The newspapers here some time ago exhibited some discussion respecting the treasure found at Bhurtpore. There will now be an end (if there was not before this) to all doubts upon the subject, as communications have, we understand, been received in a high quarter here, stating that the treasure had been recognized as fair prize by the proper authorities at home, and giving instructions, we believe, for its general charge and distribution.—*India Gaz., Aug. 2.*

BURNING OF WIDOWS.

The following *jeu d'esprit* would be more relished if it were not on a topic much too serious for mirth.

To the Editor of the India Gazette.

I have recently seen, Mr. Editor, in some of the papers, that a meeting has been held at the city of York, to consider on the best means of abolishing the inhuman practice of burning widows in India; that it was then shewn that this practice was contrary to the precepts of our sacred books, and that it was unanimously agreed upon to petition parliament for its abolition.

It is delightful to philosophic minds to observe the universal influence which philanthropy now exercises throughout the world. While the gentlemen of the city of York and its vicinity are anxiously labouring for the well-being of their Hindoo fellow-subjects, these last are not less strenuously occupied in endeavours to better the condition of their English brethren, in those points wherein they conceive their superior information enables them usefully to suggest measures to the council of the nation. Your readers will, I doubt not, be delighted to hear that a petition to the Honourable Company of Parliament was recently drawn up and approved of by a meeting of the most eminent Bramins, merchants, and other inhabitants of the Holy City of Benares; its object being to entreat that parliament would forthwith adopt measures to abolish the dreadful practice (which prevails in the highest degree in the neighbourhood of the city of York) of shooting poachers; a practice which was clearly shewn, to the full satisfaction of the meeting, to be contrary to the sacred books of the humane English nation.

By the wreck of my boat I have lost the notes taken at the assembly; but I remember well, that though some persons attempted to prove that amongst the English shooting their fellow-creatures was a religious obligation, since prayer and thanksgiving always preceded and follow-

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ed any considerable sacrifice of this kind ; that in this country they had shot in a few years many lacs of us natives ; shot other Europeans, and even shot themselves ; that others again asserted, that poachers were a sort of Pindarries ; and others, that 'poach' was a sort of village diversion, in which people were sometimes shot *by accident* ; yet all these objections were over-ruled, and the following resolutions unanimously passed :—

1. That this meeting views with the utmost horror the inhuman custom of shooting poachers, so prevalent in many parts of England.

2. That it is highly expedient that a petition be forthwith forwarded to the Honourable Company of Parliament, urging the necessity of the total abolition of this insane custom, and the condign punishment of all persons abetting therein.

3. That this meeting is in possession of facts which they offer to produce, and they pledge themselves fully to prove this before parliament, that many English Bramins are concerned in these horrid sacrifices ! And that it is thus incumbent on government to investigate it closely, that the Divine wrath may be thus averted from us and our children ; the more especially, as this practice is utterly repugnant to the English Shastras.

4. That a committee be appointed to prepare the petition, and that signatures in favour of the unhappy poachers be received without distinction of castes. The committee to be also empowered to receive and expend any sums of money which may be subscribed towards putting down this dreadful and inhuman practice.—

Your's, &c. &c. POREHASHOK ROY.
17th June, 1827.

INSOLVENT DEBTORS.

The answer of the government to the petition of the debtors in the Calcutta gaol, contains the following paragraph : it is addressed to Mr. Palmer and the other members of the committee of gentlemen who transmitted the petition.

" Deeply commiserating the situation of those debtors who have been confined in gaol for a considerable period, without any prospect of obtaining their liberty, his lordship in council has felt an anxious desire to grant, with the concurrence of the supreme court, the prayer of the petitions, by extending to Calcutta the spirit of the laws in force in England for the relief of insolvent debtors. On a full consideration, however, of the question, his lordship in council regrets to find that it is not practicable to enact a local regulation, which, while it protected the debtor against indefinite confinement, would at the same time secure the just claims of the creditor from infringement.

" The Vice-president in council deems it unnecessary to enter more fully into an explanation of the difficulties which have precluded him from complying with the prayer of the petition ; but I am directed to acquaint you, for the information of the petitioners, that their petition, together with the paper signed by a large body of the inhabitants of Calcutta in support of it, will be transmitted to the Honourable Court of Directors, with the earnest request of this government, that the Honourable Court will take it into their favourable consideration, and adopt such measures as in their judgment may be best calculated to relieve the petitioners from the hardships to which they are at present subjected.

" It will be satisfactory to the petitioners to know also, as intimated to Mr. Palmer in my note of the 5th instant, that the attention of the judges of the supreme court was, some time ago, directed to this subject by the Rt. Hon. the President of the Board of Commissioners for the Affairs of India, and that it is the intention of the judges to send home, in course of the present year, some documents, accompanied by a recommendation that a bill for the relief of insolvent debtors in India should be laid before parliament.

INDIA BEER.

We learn from the *India Gazette*, that in consequence of the exorbitant price which English beer has attained at Calcutta, a patent composition from England, made of "malt and hops only," has been sent out thither, whereby water may be converted into excellent beer, by mixing from one pound and upwards of the portable preparative with a gallon of water. The price from the warehouse is 8d. per pound. It is now under trial.

THE CHOLERA MORBUS.

The native papers have given us a notion of the extent to which the cholera prevailed this year in Rajpootana, and the devastation committed by it at Jaypur ; but we were not before aware of its wide and wasting ravages in districts nearer to the eastern provinces. By letters from Jubulpore, we learn that the whole tract from Rewa thither has been equally afflicted ; and that on a march made from Sagor to Jubulpore, not a day passed without encountering large villages wholly deserted, the survivors having fled from the pestilence which had left but few to effect their escape. In former attacks, the natives remark, women and children were scarcely ever affected ; but on the present occasion, neither sex nor age has afforded any exemption. The ravages of the cholera were greatest during the latter prevalence of the hot winds : its virulence was checked by the

the first showers of rain, and, at the date of our letters, the latter part of July, had wholly disappeared. According to native superstition, the severity of this malady of late years has originated in the necessity to which the goddess Kali has been subjected to obtain human victims, through the agency of disease, since she has been deprived of those sources of supply which civil war and Pindaree invasions afforded.—*Cal. Gov. Gaz. Aug. 2.*

FEMALE EDUCATION.

The Third Report of the Ladies' Society for Native Female Education presents, on the whole, an encouraging prospect, and holds out inducements to the friends and supporters of the institution to persevere in the good work which they have undertaken. They have, however, to regret the loss of the services of Mrs. Perowne, of Burdwan, who, from the bad state of her husband's health, has been obliged to proceed to England along with him. For this reason, nine of the twelve schools at this station have been shut up. To compensate, in some degree, for the loss which the interests of native female education have sustained by the departure of this lady, a school has been opened at Tallygunge, under the patronage of the society, and three have been commenced at other stations, by benevolent individuals, to which it is hoped that the aid of the society will be extended; they are at present supported by private benevolence alone. The number of scholars at the different schools in Calcutta is about the same as last year, viz. 600; of these about 400 are in daily attendance, and the progress which they have made, by the accounts of their appearance at the public examination, seems to have been most satisfactory. One of the most interesting of the pupils is a blind girl, who has made great advances in learning, and is one of the most forward scholars. The ordinary subscriptions and donations have this year fallen short of what they were last year, by 4876 sicca rupees. The Central School, of which the foundation was laid in May 1826, is now nearly finished, and with a view of inducing the scholars to meet together in greater numbers, and to accustom them to come from a farther distance for instruction, previous to the new building being opened, Mrs. Wilson has begun to assemble the pupils of several schools in one place, near the site of this structure. As a proof of the improved feelings of the natives in regard to the education of their female children, we may mention that they begin to allow them to remain to a much later age with their instructors. At Burdwan, we observe it stated, that several girls of fourteen or fifteen were in daily attendance, and it was now nothing unusual

with them to continue even after they were betrothed.—*Cal. John Bull, July 17.*

The *Gov. Gazette*, with reference to this subject, remarks: "The advance made under this mode of tuition, and the number of scholars attending the schools where it prevails, are circumstances worthy of remark. They indicate a growing indifference to native belief, and augmenting desire to acquire instruction. It can scarcely be doubted that the result will be beneficial, as whatever awakens the intellect must elevate the moral character of every class of society; but whether more good might not be effected under a different course of instruction, will be determined according to the different notions of different individuals. We should strongly impress, however, upon the society, the advantage of not attempting too much. A number of schools, attended by hundreds of scholars, bears with it splendid promise; but those who are familiar with the subject, find in such announcement cause of doubt and suspicion. In proportion to the number and extent of the schools is the difficulty, or we may say, the impossibility, of efficient superintendence, a requisite which is as rare in this country as it is indispensable. One school well managed is worth fifty left to incompetent teachers; and fifty scholars, well taught, are a much more valuable product than five hundred parroted to repeat what they do not comprehend."

CIVIL SERVICE ANNUITY FUND.

A special general meeting of the subscribers to this Fund was held at the Town Hall on the 26th June; Mr. R. Walpole in the chair. The meeting was called at the requisition of a certain number of subscribers, "for the purpose of taking into consideration the expediency and propriety of taking measures for the eventual appropriation of the surplus funds of the institution, arising from the small number of annuities annually taken by members of the service entitled thereto, in case of such surplus being hereafter found to accrue."

Few of the requisitionists being present, and those who were in attendance having no specific proposition to submit, Mr. Udny, the acting secretary, informed the meeting that he had received a letter from Mr. A. Ross, one of the requisitionists, addressed to the chairman, containing proposals which that gentleman wished to be laid before the meeting. The letter was read, and contained the following proposition:—

"The Civil Annuity Fund was established in the expectation that it would accelerate promotion in the service, by inducing some of the senior servants to retire annually. It has not hitherto, however, produced the expected effect, nor is it probable

bable that it ever will, if it continue on its present footing; as an annuity of little more than £500 (which is the real value granted by the fund), can at no time be sufficient to induce the retirement of servants holding the highest offices under the government, and in the receipt of large salaries. Taking this view of the institution, and thinking a modification of the existing rules necessary to render it effective, I am induced to propose as follows:

"That the number of the members of the institution qualified to become annuitants be enlarged, by reducing the qualifying period of service to twenty years, including a furlough of three years.

"That if in any year the number of members desirous of retiring from the service fall short of the number of annuities claimable, the sum of money appropriable from the funds of the institution towards providing for the annuities not claimed, be added to the sum appropriable towards the provision of the nine additional annuities claimable on account of the following year; and in the event of the aggregate of these sums being more than sufficient to provide for an annuity of £1,000, on the terms prescribed by the existing rules of the institution, to each of the members retiring in such following year, that the surplus be divided among those members, either in money, or in the shape of increased annuities, as may be preferred by them."

This proposition was unanimously negatived.

Mr. Udny then laid before the meeting a letter from Patna and its adjacent zillahs, signed by nineteen members of the service, containing proposals, in substance, as follows:—

"That in the event of any surplus being found to arise from the non-appropriation of annuities, or from the interest arising therefrom, such portion of the amount so accruing, as may be required for the purpose, shall be appropriated, first to the annuitants, by an anticipation of the period when the annuities are made payable in modification of the 5th rule of the institution; and secondly, by providing the difference of value from the payments being made half yearly, or quarterly.

"That in the event of the above principle being adopted, the resolution be submitted to the service at large, with a view to a final determination being taken at the next annual general meeting, preparatory to an application to the Court of Directors, in the usual form."

After some discussion regarding the proposals contained in the above letter, Mr. Molony, seconded by Mr. H. Lushington, moved as an amendment,—

"That it is the opinion of this meeting that, although the full number of pensions

contemplated by the Honourable Court of Directors, to be taken annually, has not hitherto been accepted, the experience of two years only is insufficient to justify the conclusion that the aggregate number of pensions which will fall due at the end of five or ten years, or any other given period during the last twenty-five years of the fund, will not be demanded.

"That, as it appears from legal advice taken by the managers, that the pensions applied for in one year, may be assigned from the unappropriated pensions of preceding years, so far as they will go, it is possible, that after the fund has been a few years longer in operation, the number of applicants will be sufficiently large to absorb all the unappropriated pensions of preceding years; and that, under the possibility of such a contingency, any proposition having for its object the appropriation of the surplus funds now existing, either by increasing the scale of pensions, or in any other manner not provided for by the rules at present in force, is premature and inexpedient."

Mr. Paxton here requested permission to read the 63d para. of the Honourable Court's despatch, by which, he was of opinion, the contingency of a surplus was provided for; after which, the above amendment was put to the vote, and carried by a large majority.

Mr. Dampier then remarked, that in consequence of the indistinct manner in which the objects for which the meeting had been called were set forth in the notice published in the Government Gazette, and the consequent inability of the service at large to ascertain what modifications of the present system were in contemplation, he considered it his duty to move, that "no resolution of this meeting shall be considered final, till it has been circulated for the consideration of the service at large, and has received the approbation of the prescribed majority. The motion being seconded by Mr. H. T. Prinsep, was put to the sense of the meeting, and carried by a large majority.

THE GOVERNOR GENERAL.

Private letters of the 25th of last month, from Meerut, give the following particulars of the visit of the Right Honourable the Governor-general to that station. His lordship and family arrived at Meerut on the 2d of July, having travelled dawk from Sabatboo, *via* Kurnaul. The cholera morbus had been raging with fatal effect in the tract of country through which his lordship and family passed, but we are happy to add that they reached Meerut in perfect health. The hot winds continued uninterruptedly till the 23d, when the heat was relieved by gentle showers of rain. On the 9th instant the officers of the

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the 16th Lancers entertained his lordship and family at a ball and supper, and on the 29th a similar entertainment was given by the Governor-general to the residents of Meerut and Hawpur. The gaieties passed off with equal success. On the 27th the new theatre will be opened under the auspices of the Governor-general, with the "Honey-Moon;" and, in consequence of the early departure of his lordship, the "Heir at Law" will be got up for the 31st. On the evening of the 2d of August, his lordship and family will leave Meerut for Gurmuktesir Ghat, to embark for Fateghur and Calcutta.—*Cal. Gov. Gaz., August 13.*

The Governor-general, we are informed, intended to give audience to the Native Chieftains on his route to the presidency; which circumstances would detain his lordship a little longer than was expected. The Rewah chieftains were to pay their respects to his lordship at Murzapore.—*Mod. Gov. Gaz., Aug. 28.*

TIBETIAN LITERATURE.

By letters from Nepal of the 27th ultimo, we learn, that the Mission which leaves Kathmandu for China every five years; was on the point of setting out, and that hopes were entertained of procuring, by the aid of some of the principal persons composing it, valuable accessions to our knowledge of the literature of Tibet.—*Cal. Gov. Gaz., July 30.*

SELF-INHUMATION.

The *Jami Jehan Numa*, a native Bengal paper, reports from Jeypore, that "an old Bairagi, above a hundred years of age, the head of an establishment, had assembled about seven or eight thousand mendicants of his order, whom he fed for two days: on the third, he dug a pit, in which he placed the seat of his predecessor, and delivering over his own pillow to his spiritual successor, Sivanath, he announced, in a loud voice, that this year would be agitated by public calamities, and then entering the pit, the Bairagi present, by his desire, buried him alive."

TRANSMISSION OF NEWSPAPERS.

A notice from the General Post-Office at Calcutta, dated 7th July, announces that "English newspapers imported into this office, having previously passed through his Majesty's General Post-Office in Great Britain, will be exempted from any charge on account of ship-postage. This rule will not apply to such as may be received through any other channel, nor will it in any way interfere with the rates of inland postage now collected on English newspapers."

INDIGO CROP.

The *Madras Gazette* of August 28th states that letters had been received from the interior, which stated that the indigo crop about Cawnpore is not turning out so well as was expected, production being rather below an average.

ACCIDENTS.

A letter from Ghazee pore, in one of the papers, states that in a violent hurricane off Bheerpore, about six miles above Buxar, on the 22d of April, five boats of a fleet, with a detachment of his Majesty's troops, under Capt. Piper, of his Majesty's 58th regiment, were swamped, and Ensign Hays, of the 38th, was drowned, with several followers.

On the 28th of May, Mr. Assistant Surgeon Heath left Chinsurah in the steam-boat for Barrackpore, whence, after breakfasting there, he proceeded in a dinghy to Calcutta, and in crossing over from Howrah to Chandpaul Ghat, between 2 and 3 p. m., a squall upset the boat, and he was lost, together with the manjee and two dandies. Mr. Heath was a young man, only lately arrived in India, and was much esteemed.

THE AFGHAN INSURRECTION.

The native papers contain the following particulars relating to the insurrection of the Afghan Musalmans against the Sikhs:—

Advices from Caubul to the first of June, give reason to expect that the disturbances are about to be suppressed by the dispersion of the rebels. One of the leaders, Nur al din, with about 5,000 men, applied to Yar Mohammed Khan, the late governor of Peshawer, for pecuniary aid; but was told by him that he could not help himself, much less give assistance to others; upon which he marched off towards Khairabad, where the governor will, no doubt, soon give a good account of him. It is not known what has become of Maulavi Ibrahim and Maulavi Abdul Hy. About 200 of the men of Naushereh, who had been attached to the party of the Mauvali returned to their homes, and upon expressing their contrition, and paying a fine of five rupees each, were allowed to resume their usual occupations. Budh Sing, with the Sikh army, was master of the country. Shaker Ali, the chief of the Yusef Zeis, had come into camp with letters from Dost Mohammed Khan and Prince Kamran, and been dismissed with a dress of honour. Thirty Sirdars of Caubul had paid the money demanded of them, and received complimentary dresses. Habib Allah Khan, the son of the late Mohammed Azim Khan, and the chief cause of the subversion of the Afghan state, had an interview with Budh Sing, and been similarly invested. Terms had in fact been settled with Dost Mohammed

hammed Khan, and the army only remained until he had made good the stipulated payments. The battalions of the French officers had been directed by Budh Sinh to return to Lahore, and the rest of the army, it was expected, would immediately follow, as soon as arrangements were completed for the regulation of the country, and collection of the revenues.

MISSION TO RUNJEET SINGH.

The following statement in the *Government Gazette* gives fuller details than the report in our last vol. p. 789:—

We have been favoured with letters from Simla of the 5th instant, and from the Punjab of the 24th and 30th ultimo, as well as the akhbar of the latter date, from which we have collected the following particulars of the mission to Maharaja Runjit Singh.

The complimentary mission of Dewan Mootee Ram and Fakir Imam ood din, by the Sikh chieftain to the Right Honourable the Governor-general, in the end of April, we have already noticed. His lordship considering it proper to return the compliment, sent Captain Wade, the political agent at Ludhiana, and Capt. Pearson, one of the Governor-general's aides-de-camp, with a letter and presents to the raja, escorted by a troop of the 8th Native Cavalry and a company of infantry. They crossed the Setlej on the 22d of May, and were met on entering the rajah's territory by two of his principal sirdars. The mission arrived at Jendiala on the 27th, and on its advance to Amritsir, was met about three miles from the city by the rajah's second son, Prince Shar Singh, and the prime minister Aziz ood din, attended by 500 of the raja's select guard of Gho cherahs, splendidly dressed in yellow satin uniforms. With this escort the mission proceeded to the place of encampment on the east bank of a small lake, a short distance from the Rambagh, in which the raja was encamped.

The evening of the 29th was fixed on for the public audience of the envoy, and the presentation of the Governor-general's letter. When the hour arrived, Raja Dhyan Singh and Aziz ood din, were sent to conduct the mission from their tents. The road had previously been lined on either hand by a regiment of cavalry and two battalions of infantry, who saluted as the party proceeded to the first gate of the enclosure of the Rambagh, where two pieces of artillery fired a salute of twenty rounds. The raja, clad in a white dress, and decorated with splendid jewels, was seated in the hall of audience, surrounded by his principal courtiers, all, by previous command, in their gala robes, and forming a brilliant assemblage. Richly ornamented chairs were placed for the European gen-

tlemen. On their entering the raja rose, advanced to the edge of the carpet, and after embracing Capt. Wade, led him to his chair. After the party was seated, Runjit Singh entered into familiar conversation with the party, inquiring after his lordship's health, and expressing his regret that his own indisposition had prevented his interview with the Governor-general. The Governor-general's letter was then presented, and read aloud in court by the minister. Its friendly tenor seemed to give great satisfaction to the Maharaja. After this the presents of the Governor-general were brought in. They consisted of elephants and horses, with their caparisons, a sabre, a gun, a pair of pistols, a telescope, and various articles of Europe manufacture, of which, the Maharaja, who rose from his seat to inspect them, expressed his great admiration. Among the presents were some from Lady Amherst to the ranee, the mother of Prince Kherg Singh, which the Maharaja engaged to present to her himself. He then sent for some of the finest horses of his stud, and explained their good qualities as they passed in review.

At the time of the visit of the mission Amritsir wore the appearance of a fortified city, and a regular force of 25,000 men was encamped round the walls. All the corps were at exercise morning and evening. The brigade of infantry, under the French officers, is described as being a remarkably fine and well disciplined body of men.

Runjit Singh's first appearance is said not to be much in his favour, his person being small and insignificant: when he begins to speak, however, he soon becomes animated, and displays considerable shrewdness and intelligence. He is very inquisitive, and often asks ludicrous questions: amongst other things, he inquired if the English deputation would eat with the French officers; whether Capt. Wade spoke French; and if Capt. Pearson had learned Punjabi? After the audience broke up, and the party had taken leave, he expatiated with great vivacity, and for a considerable period, upon the intelligence and courteous manners of the envoy.

His own court was composed of not above thirty of his principal Sirdars, besides inferior attendants; but the whole was characterized by a stately and decorous air, very different from the promiscuous and disorderly assemblage which usually constitutes an Indian durbar.

SUTTEE.

The *Timira Nasuk* contains the following account, dated "Pateala:—

A woman of the Khetri caste having determined to burn herself with her husband, who had fallen a victim to the epidemic,

demic, the officers of the raja prevented her. She exclaimed loudly against this interference, and declared that she had burnt herself four times with her husband in former existences, and that if she was not hindered the fifth time, the cholera would cease in a fortnight: on hearing this, the raja ordered that she should be allowed to burn herself.

INTEREST ON TREASURY NOTES.

Territorial Department, the 26th July, 1897.—Notice is hereby given, that the sub-treasurer will no longer issue treasury notes, bearing interest at 5 per cent. per annum, but in lieu thereof, will hereafter issue to all persons desirous of receiving the same in payment of demands against the government, or otherwise, treasury notes bearing a daily interest of two and a half per cent., payable on notice of 30 days, to be given in the *Government Gazette*. The said notes will be receivable into the loan at par, and in liquidation of all demands of Government at the general treasury, as well as in payments on account of salt, opium, and customs, at this presidency: provided, however, that notes shall not be issued for sums less than 500 rupees, nor otherwise than in sums of even hundreds.

SHIPPING.

Arrivals in the River.

July 21. Madeline, Coghlan, from Bourbon.—*22. Briscandia*, Goncalves, from Bombay, Ceylon, and Madras.—*Aug. 1. Maria*, Strong, from Cape of Good Hope.—*2. Ocean*, Serle, from New York.—*4. Roesburg Castle*, Denny, from London and Madras; and *Crown*, Pinder, from Liverpool.—*12. Osprey*, McGill, from London; *Belsoni*, Talburt, from London; *Cambridge*, Barber, from France; *Ann*, Adler, from Isle of France, and *L'Edouard*, Blais, from Bourbon and Madras.—*13. Protector*, Wagh, from London and Madras; and *Milford*, Jackson, from Bombay.—*13. George*, Puchner, from London, Cape, and Madras.—*14. St. Edward*, Paget, Geary, from Persian Gulf, Bombay, and Madras.—*17. Ann*, Cattell, from Cape and Madras.

Departures from Calcutta.

July 21. Kent, Craw, for Cape of Good Hope.—*25. Indian Oak*, Reid, for Isle of France.—*Aug. 11. Ognest*, Stephen, for Batavia; and *M'Cauldy*, Alken, for Madras.—*13. Vesper*, Wyllie, for London; and *David Clarke*, Viles, for Isle of France.—*17. James Stoddard*, Forbes, for Madras.

Gone to Sea.

July 2. Repulse, Gribble, for China.—*11. Herodotus*, Whiteman, for China.—*25. Duke of York*, Locke, and *Buckinghamshire*, Lancaster, both for China.—*Aug. 20. Vansittart*, Dalrymple, and *Windsor*, Proctor, both for China.—*24. Ingile*, Serle, and *Scotby Castle*, Newall, both for China.

Passengers for Europe, via China.

Per Repulse: The Hon. J. H. Harrington, Esq., a civil servant on this establishment; Mrs. Harrington; Mrs. F. H. Taylor; Mrs. Nixon; Ena J. G. Ellis, 30th N.I.; also Misses C. Harrington, A. Harrington, E. C. Taylor, C. A. Taylor, and A. M. Taylor, children.

Per Buckinghamshire: Capt. W. Cockell, H.M.'s M. or Queen's Royals; Mr. H. T. Goode.

BIRTHS.

May 23. At Cawnpore, the lady of Lieut. R. Chitty, 4th N.I., of a daughter.
25. At Meerut, the lady of Capt. Monteath, 30th N.I., of a son.
June 1. At Kamptee, the lady of Major J. F. Gibson, commanding 2d Europ. regt., of a daughter.
20. At Cawnpore Farm, Mrs. W. Dickson, of a son.
24. Chowringhee, Mrs. J. Madge, jun., of a daughter.
July 6. At Indore, the lady of Capt. Dangerfield, assistant opium agent, of a son.
 — Mrs. Willick, wife of Mr. Jos. Willick, of the ship *Janger*, of a daughter.
8. At Lucknow, the lady of Lieut. G. N. Prole, 3d N.I., of a still-born son.
9. At Lohoghat, in Kemaoun, the lady of Lieut. Col. John Delamain, 58th N.I., of a son.
 — The lady of Capt. Eastgate, of a daughter.
10. At Peeprah, Purneah, Mrs. J. Smith, of a daughter.
14. At Bhopalpoore, the lady of Lieut. and Qu. Mast. Griffin, 24th N.I., of a son.
16. Mrs. J. Sinclair, of a son.
17. Mrs. T. Burke, of a daughter.
 — Mrs. W. Stocker, of a son.
18. At Allipore, the lady of C. R. Barwell, Esq., of a daughter.
19. At Hauper, near Meerut, the lady of Capt. Alex. Carnegie, of a daughter.
20. At Serampore, Mrs. N. J. Gantner, of a son.
21. The wife of Mr. Joseph Burridge, H. C.'s marine, of a son.
22. The lady of Lieut. Col. Bryant, judge advocate general, of a daughter.
23. At Nagpore, the lady of Capt. F. W. Hands, 36th Madras N.I., of a son.
 — The lady of J. R. Martin, Esq., of a son.
24. At Mosufferpore, Typhoon, the lady of Thos. T. Dashwood, Esq., C. S., of a daughter.
 — Mrs. W. G. Grief, of a daughter.
26. At Dacca, the lady of Lieut. J. B. Robinson, 61st N.I., of a daughter.
 — At Chowringhee, the lady of Capt. C. T. G. Weston, of a daughter.
27. At Benares, the lady of Capt. A. Dick, 63d N.I., of a son.
 — At Delhi, the lady of J. A. D. Watson, Esq., surgeon, 17th N.I., of a son.
 — Mrs. M. Balthaser, of a daughter.
28. At Allahabad, Mrs. M. A. Triefland, of a son.
29. At Meerut, the lady of Maj. King, 16th Lancers, of a daughter.
31. At Bishop's College, the lady of Professor Holmes, of a son.
Aug. 1. Mrs. J. L. Dunnett, of a son.
2. At Barrackpore, the lady of Lieut. J. Ferris, 20th N.I., of a son.
 — At Futtyghur, Mrs. M. S. Hennessey, of a son and heir.
 — Mrs. Cook, of a daughter.
4. At Kishnagur, the lady of Adam Ogilvie, Esq., civil service, of a son.
 — Mrs. C. C. Aratoon, of a son.
7. Mrs. T. Benson, of a son.
9. At Kidderpore, the lady of W. H. L. Hind, Esq., of a daughter.
10. The lady of the Rev. Francis Goode, of a daughter.
 — Mrs. F. G. Stacy, of a son.
 — At Chanderdagore, Mrs. M. Nicholas, of a daughter.
11. At Burdwan, the lady of David Scott, Esq., jun., of the civil service, of a son.
 — At Berhampore, the lady of Lieut. J. A. Fairhead, adj., Moorshedabad Prov. Bat., of a son.
 — *12.* Mrs. C. Warden, of a daughter.
 — Mrs. M. Paul, of a daughter.
 — The lady of T. B. Swinhoe, Esq., of a daughter.
 — Mrs. John Brown, of a still-born child.

MARRIAGES.

July 2. At Cawnpore, Lieut. Arch. McKean, 49d N.I., to Miss Anderson.
8. At Cawnpore, Mr. Amist. Apothecary D. W. Taylor, to Miss C. Massey.
10. At Arrah, district of Shahabad, Mr. A. D'Abreo, to Miss H. Miller.
 16. At

16. At Agra, Mr. H. G. Leopold, to Miss M. Williams.

20. At the Cathedral, Mr. E. T. Power, H.C.'s marine, to Miss Jane Perle.

21. At the Cathedral, Capt. T. Hanold, country service, to Mrs. Eliz. Campbell, widow of the late Capt. D. Campbell.

23. At the Cathedral, Lieut. Wood, 25th N.I., to Miss F. H. Dona.

24. Mr. A. Gregory, to Miss L. Isaac.

25. At Cawnpore, Major N. Brutton, H.M.'s 11th Light Drags., to Mrs. Rozalie Queiros, relict of the late Jos. Queiros, Esq., of Lucknow.

— Lieut. and Adj. F. Anson, 18th N.I., third son of Lieut. Gen. Sir George Anson, K.C.B., to Miss Catherine Hanson.

27. At Ramnaghur, J. C. Sage, Esq., 4th Extra Regt., to Elizabeth, youngest daughter of the late N. Rabeholm, Esq., of his Danish Majesty's civil service.

30. Mr. H. Webster, to Miss M. D'Cruz.

Aug. 2. At Dacca, John O'Dwyer, Esq., assist. surg. 27th N.I., to Miss Hope.

9. At St. John's Cathedral, Thos. Couchman, Esq., indigo planter, Meerut, to Elizabeth Graham, eldest daughter of the late Capt. F. Roby, royal navy.

DEATHS.

June 4. At Cawnpore, Maria Jane, wife of Lieut. R. Chitty, 4th N.I.

12. At Dinapore, A. Cooke, Esq., surgeon, 67th N.I.

— Mr. J. A. Oliveira, a native of Portugal, aged 36.

14. At Ramnad, Helen, daughter of the late M. Christy, Esq., formerly on the medical establishment of this presidency, aged 17.

17. At Sulkea, Mr. Joseph Gibb, aged 26.

19. At Nusseerabad, in Rajpootana, W. A. Edmonstone, Esq., assistant to the superintendent and political agent of Ajmere, aged 23.

20. Thomas Thomson, Esq., indigo planter, aged 23.

21. At Kurnal, the lady of Capt. Gillespie.

— At Chandernagore, Mr. O. Andrews, second assistant to the judge and magistrate of that place, aged 25.

— Mr. John Grimwood, mate in the H.C.'s marine, aged 27.

22. Charles Blaney, Esq., merchant and agent, aged 52.

— Capt. T. Fyfe, commander of the brig *Isabella*, aged 45.

— At Howrah, Master W. Beauchamp, aged 9 years.

23. At Humeerpore, the lady of A. W. Begbie, Esq., of the civil service.

— At Purneah, J. V. Biscoe, Esq., of the civil service, aged 34.

— Mr. C. C. Cooper, second mate H.C.'s marine, aged 27.

— Mr. W. Collier, captain's steward of the ship *David Scott*, aged 20.

— Mr. J. C. Hughes, assistant in the marine pay office, aged 28.

24. Master W. R. Black, only son of Mr. A. Black, aged 7 years.

26. Mr. E. D. R. A. Crickett, midshipman of the ship *David Scott*, aged 19.

— Mr. J. Bayliss, boat office keeper, aged 36.

29. At Dum-Dum, Mr. G. Rowland, head assistant riding master of the horse artillery depot, aged 27.

31. Joseph Ives, Esq., deputy register of the general department, aged 52.

Aug. 1. Mrs. Eliza Griff, wife of Mr. W. G. Griff, aged 22.

2. Mrs. Ann Casey, widow, aged 60.

3. At Fendal Baug, the Rev. S. Trawin, missionary from the London Missionary Society.

7. At the great gaol of Calcutta, Mrs. Mary Moore, the wife of Mr. Robert Moore, who has been imprisoned for debt for upwards of twelve years.

8. Mrs. Shakur, wife of M. S. Shakur, Esq., aged 37.

9. Mr. Jas. Burt, son of the late Dr. Adam Burt, aged 27.

11. M. C. Radcliffe, Esq., aged 30.

15. Mrs. M. A. Grimwood, late assistant at the Military Lower Orphan School, aged 44.

Latest. At Collindore, near Juapore, James Ferrier, Esq., indigo planter, aged 40.

Madras.

GOVERNMENT GENERAL ORDERS.

REWARDS TO NATIVE OFFICERS.

Fort St. George, May 15, 1827.—His Exc. the commander-in-chief having brought to the notice of Government the undermentioned native officers, who have in a special manner distinguished themselves by their gallant and soldier-like conduct throughout the late war in Ava, the Honourable the Governor in Council has great satisfaction in expressing his approbation of their services, and in conferring upon them the rewards specified to their names respectively.

1st Class.—Subadar Major Muddensing, 9th N.I., and Subadar Major Syed Abdullah, 38th ditto—each a sword and a palankeen, with an allowance of Rs. 70 monthly for the support of that equipage, and half-pay to his nearest heir after his decease.

2d Class.—Subadar Rungiah, 28th N.I., and Subadar Mahomed Cassim, ditto ditto—each a palankeen, with an allowance of Rs. 70 monthly for the support of that equipage, and half-pay to his nearest heir after his decease.

3d Class.—Subadar Abdull Nubby, 18th N.I., Subadar Mahomed Hussain, 38th ditto; and Subadar Mahomed Galieb, 38th ditto—each a palankeen, with an allowance of Rs. 70 monthly for the support of that equipage.

To mark the high sense which the Government entertain of the indefatigable exertions of the corps of pioneers throughout the war in Ava, the Hon. the Governor in Council is pleased to resolve, as a special case, that jemidar Andoo, of that corps, whose gallant conduct has been particularly brought to notice, shall be promoted to the rank of subadar, that he be presented with a palankeen, and an allowance of Rs. 70 monthly for the support of that equipage, and that a pension of half-pay be granted to his nearest heir after his decease.

VACATION OF STAFF OFFICES.

Fort St. George, May 25, 1827.—The Hon. the Governor in Council has been pleased to resolve that the following alterations shall be made in the regulations published in G. O. under date the 29d Dec. 1823, regarding the rank of which certain staff offices are to be vacated.

Director of artillery depot of instruction—no limitation.

Assist. Adj. General and Assist. Quarter Master General of a field or subsidiary force; Superintending Officer of Gentlemen Cadets; Secretary to the College and Board of Public Instruction; Translators to Courts or Commissions; Deputy Secretary

cretary to the Military Board; and Deputy Judge Advocate General—to be vacated on promotion to the rank of lieutenant regimentally.

Cantonment Adjutant at Palaveram—to be vacated on promotion to the rank of major regimentally.

REGULATIONS FOR CONDUCTING COURTS-MARTIAL.

Head-Quarters, May 25, 1897.—Taking into consideration the imperfect and inefficient supervision at present existing with respect to regimental and other courts-martial inferior to general, whereupon, nevertheless, the army at large is principally dependant for the administration of justice and the support of its discipline, and with a view to ensuring to such courts a greater regularity in their conduct, and a strict adherence therein to the law of evidence, his Exc. the commander-in-chief is pleased to establish the following regulations.

1. Officers, upon confirming, or otherwise, the proceedings of regimental or other courts-martial inferior to general, assembled by their authority, will immediately forward such (original) proceedings to the commanding officer of the division, detachment, or field force, who will refer them for examination to the deputy judge advocate general of the division.

2. It will be the special duty of the deputy judge advocate to examine carefully and minutely all such proceedings, noting that all forms have therein been strictly observed, that the law of evidence has been adhered to, and that the finding and sentence are legal and apposite; and, in the event of any irregularity or illegality, to communicate his opinion thereupon to the commanding officer, who will duly notice it to the officer by whose authority the court was assembled. The deputy judge advocate general will also forward a duplicate of his opinion and report to the judge advocate general of the army for the commander-in-chief's information.

3. It will be in the discretion of divisional commanding officers to take such measures as may be requisite for the future avoidance of similar irregularities or illegalities in like cases.

4. The original proceedings of all such courts-martial shall, after examination, be returned by the deputy judge advocate general, as records, to the garrison or regimental officers to which they may belong.

5. The proceedings of all regimental or other courts-martial inferior to general, shall be uniformly and fairly made out, without erasure, upon foolscap paper, with a margin of one inch in addition to the usual margin for the rubric, in order that they may be bound in half-yearly volumes, and

thereby afford greater facility of reference and certainty of their preservation.

6. In field forces or special commands unattached to any division to which there may not be any deputy judge advocate general appointed, it shall be the duty of the assistant adjutant general or brigade major generally to provide for the due observance of these regulations, under the authority of the commanding officer of such force.

7. The provisions of this order are solely and specially intended to produce future regularity by bringing past irregularity to notice and animadversion; and it is expressly to be understood that they are not in any instance to authorize the delay of the infliction of punishments awarded by courts-martial, or to remove the responsibility of officers approving the sentences of such; which punishments will be carried into prompt execution, and which responsibility will continue to exist as heretofore.

Head-Quarters, May 28.—It is hereby directed that whensoever charges may hereafter be preferred against any native officer or soldier in the service, a certified translation thereof shall be prepared without delay, and the same read and delivered to the prisoner in the presence of the commanding officer of the regiment, station, detachment, or guard, as the case may be.

Head-Quarters, June 16.—The Commander-in-chief directs that no sentence by any court-martial, European or native, inferior to general, shall be inflicted beyond 300 lashes.

Head-Quarters, July 24.—The practice of awarding, by sentence of a court-martial, a certain number of lashes to be inflicted in a *divided manner* in different places of the station, is prohibited as irregular. It is usual to leave the time and place to the approving officer, and it is altogether contrary to the present usage to inflict further punishment after a prisoner has once been taken down from the halberds.

The practice of awarding suspension to non-commissioned officers is also prohibited, that punishment being, by the articles of war, specially applied to the commissioned ranks of the army, and in no way suitable to the circumstances of the conditions of others.

The proceedings of courts-martial inferior to general will be referred to judge advocates for examination from divisions, subsidiary and field forces and stations, according to the following arrangement.

1. To Capt. Ardagh—from the Nagpore subsidiary.

2. To Capt. Macarthur—from the Hyderabad subsidiary, including the light field division of that force; and the field force in the Doab.

3. To

3. To Capt. Highmoor—from the Northern division.

4. To Capt. O'Brien—from the Mysore division, including the provinces; and the Ceded districts.

5. To Capt. Murcott—from the Centre division, and the presidency, with St. Thomas's Mount.

6. To Capt. Dun—from the Southern division, and the Travancore subsidiary.

LIEUT. COLONELS COMMANDANT.

Head-Quarters, June 21, 1827.—The Commander-in-chief having observed that officers, being lieutenant-colonels-commandant of regiments, are in the habit of designating themselves and being designated lieutenant-colonel commandant on occasions of general duty; his Exc. desires it to be understood, that officers so circumstanced have no superior *army* rank, and that the designation only applies to their command in regiments having the authority and advantages *therein* of colonels, but that on all *general duties* they will be described in their *army rank*, and that the designation of commandant only applies to them when described regimentally.

VETERINARY SURGEONS.

Fort St. George, July 6, 1827.—The Hon. the Governor in Council has been pleased to resolve, that veterinary surgeons shall be admitted at the cadet quarters on their arrival, under G.O. dated the 18th July 1820, and that they shall be entitled to the benefit of the regulations authorizing the supply of equipments to young officers proceeding from the presidency to join their corps for the first time.

LIEUT. COL. J. NOBLE.

Fort St. George, July 24, 1827.—The Hon. the Governor in Council has received with concern the report of the death of Lieut. Col. John Noble, C.B., of the artillery. He was returning to his duty on board the ship *Roxburgh Castle*, and died on the 16th instant, the evening before the ship anchored in Madras roads. His remains were landed and interred with military honours the following day.

Lieut. Col. Noble arrived in India in the year 1795. He was employed in the Mysore war in 1799, and was present at the fall of Seringapatam. He served in the Ceded districts when they were occupied by our troops in 1800 and 1801. He was present at the battles of Assaye and Argaum under his Grace the Duke of Wellington. He formed the corps of horse artillery in 1805. He was in the field under Colonel Close in 1810, and Colonel Doveton in the years 1815, 1816, and 1817. He commanded the horse artillery at the capture of Java in 1811. He

commanded the artillery with the headquarters of the army of the Deccan, and was present at the battle of Mahidpore.

Full of professional ardour, this officer sought every opportunity of active employment in the field, and had a share in almost every service of importance while he was in the army. He was early brought into public notice for his superior qualities, and honoured with the marked confidence, and through after-life with the friendship, of His Grace the Duke of Wellington. No allurements had charms for him in comparison with the calls of duty. He was beloved as much as he was admired and respected by all who served under him. He enjoyed the unlimited confidence of his superiors. He may be held up as the model of a perfect soldier; and to the Government, the army, and his own corps in particular, his death may be regarded as a public misfortune.

MILITARY FUND.

Fort St. George, July 27, 1827.—Adverting to the extract of a letter from the Hon. Court of Directors in the Military Department, dated the 30th April 1823, and published in G.O. under date the 9th September following, the Hon. the Governor in Council desires it may be distinctly understood, that no individual admitted a member of the Military Fund, subsequently to the publication of the Honourable Court's letter above-mentioned, shall have the option of withdrawing from the institution, but shall continue his regulated contribution thereto, so long as he may remain in the service; and all paymasters or others by whom the pay and allowances of officers or chaplains may be discharged, are hereby ordered and directed to make the requisite stoppages from the abstracts of subscribers, according to the information which they may receive from the secretary of the Fund.

DATE OF PROMOTION OF CADETS.

Fort St. George, Aug. 3, 1827.—Under instructions from the Honourable the Court of Directors, the Hon. the Governor in Council resolves, that the following principle for regulating the date of promotion of cadets to the rank of cornet and ensign respectively shall be adopted, viz. that the date shall correspond with that of the departure of the individual from England, if at that period there should be a vacancy in the rank of cornet or ensign in the army; and if there should not be a vacancy, the date shall correspond with that of the first casualty occasioning a vacancy after the cadet left England, provided the circumstance be known on his arrival, or previously to his being permanently posted to a regiment.

ASSISTANT SURGEONS.

Fort St. George, Aug. 13, 1827.—Assistant surgeons who are appointed in civil and staff situations, or who obtain leave to proceed to Europe, are to be struck off the returns of corps to which they may previously have belonged.

CIVIL APPOINTMENTS.

July 17. J. Paternoster, Esq., to be register to zillah court of Salem.

22. F. Anderson, Esq., to be assistant to principal collector and assistant magistrate in Malabar.

R. Cathcart, Esq., to be assistant to principal collector and assistant magistrate in Tanjore.

Aug. 7. Malcolm Lewin, Esq., to be sub-collector and joint magistrate in Tinnevely.

G. S. Hooper, Esq., to be head assistant to principal collector and assistant magistrate in Canara.

F. M. Lewin, Esq., to be register to zillah court of Calicut.

A. P. Onslow, Esq., to be head assistant to principal collector and assistant magistrate in Coimbatore.

17. W. E. Underwood, Esq., to be head assistant to collector, and assistant magistrate of Guntloor.

ECCLESIASTICAL APPOINTMENTS.

Aug. 7. The Rev. W. T. Blekinsop to be military chaplain at Vellore.

14. The Rev. G. K. Graeme to be junior military chaplain at Bangalore.

MILITARY APPOINTMENTS, PROMOTIONS, &c.

Fort St. George, June 22, 1827.—Lieut. R. Deacon, 18th N.I., to act as fort adj. at Vellore during absence of Lieut. Lewis.

4th L.C. Lieut. W. Sinclair to be quart. mast., interp., and paymast., v. Macleod prom.; Lieut. A. Borradaile to be adj., v. Sinclair.

32d N.I. Lieut. H. Marshall to be adj., v. Brady prom.

41st N.I. Sen. Ens. C. W. Burdett to be lieut., v. Fitzgerald dec.; dated 8th June 1827.

June 26.—Cadets S. W. Hennah, W. H. Ricketh, and F. G. J. Lascelles admitted to cavalry, and prom. to cornets.—Cadet S. W. Croft admitted to artillery, and prom. to 2d lieut.—Cadets E. Lawford, Asph. Douglas, and F. C. Cotton admitted to engineers, and prom. to 2d lieuts.—Cadets G. Haines, Wm. Taylor, S. C. Macpherson, and W. R. Armesley admitted to infantry, and prom. to ensigns;—all arrived at Madras 20th June.

8th L.C. Sen. Lieut. (Brev. Capt.) F. Stratton to be Capt., and Sen. Corn. E. A. Humphreys to be Lieut., v. Gordon dec.; all dated 12th June 1827.

Lieut. H. Briggs, 2d L.C., re-admitted on estab. without prejudice to his rank, from 14th April 1827.

June 22.—Lieut. C. Rochfort, 27th N.I., to command escort of his Highness the Rajah of Mysore.

6th L.C. Sen. Capt. R. Jeffries to be maj., Sen. Lieut. M. W. C. Smyth to be capt., and Sen. Cornet S. W. J. Motony to be lieut., in suc. to 2d lieut. retired; all dated 1st Jan. 1827.

Lieut. J. B. Brown, 5th L.C., re-admitted on estab. without prejudice to his rank, from 14th June 1827.

July 5.—Cadets J. Whitlock, Wm. Wyndham, and C. T. Willes admitted to cavalry, and prom. to cornets.—Cadets R. Henderson and G. Patrickson admitted to engineers, and prom. to 2d lieuts.—Cadets D. Pearson, J. Merritt, J. Hogarth, C. H. Robinson, R. Cannon, and T. A. Jenkins admitted to infantry, and prom. to ensigns;—all arrived at Madras 22d June.

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Lieut. C. H. Baddeley, 52d N.I., and **Lieut. R. D. Odell, 25th do.,** to be capt. by brevet, from 11th June 1827.

July 6.—Capt. F. Hunter, 1st L.C., to be an assist. com. gen., v. Grant prom.

41st N.I. Lieut. W. P. Macdonald to be qu. mast., interp., and paym., v. Fitzgerald dec.

38th N.I. Sen. Ens. A. Wallace to be lieut., v. Willis dec.; dated 30th June 1827.

Maj. G. Drewe, 33d N.I., transferred to invalid estab. at his own request.

Mr. G. Chester admitted on estab. as a veterinary surg., from 23d June.

July 10.—Capt. C. C. Bell, 34th L.I., to have charge of invalids, &c. of H.C.'s service returning to Europe in ship *General Palmer*.

Head-Quarters, July 7.—Lieut. A. R. Alexander, 33d N.I., to be struck off strength of rifle corps, and app. to lat bat. pioneers, v. Hutchins.

Fort St. George, July 10.—33d N.I. Sen. Capt. E. Cadogan to be major, Sen. Lieut. J. Campbell to be capt., and Sen. Ens. G. A. Tulloch to be lieut., v. Drewe invalided; all dated 7th July 1827.

Lieut. H. Inglis, 2d L.C., permitted to place his services at disposal of resident at Hyderabad.

July 13.—Capt. R. J. H. Vivian, 18th N.I., to be assist. adj. gen. to Nagpore subad. force, v. Hunter.

1st Brig. Horse Artil. Lieut. J. C. McNair to be adj., v. Sheriff prom.

33d N.I. Lieut. J. Hutchings to be adj., v. Marshall; Lieut. H. Marshall to be qu. mast., interp., and paymast., v. McClellan resigned.

Infantry Recruiting Depdt. Lieut. J. U. Colebrooke, 43d N.I., to be qu. mast., interp., and paymast., v. Campbell.

Infantry. Sen. Lieut. Col. C. M'Leod to be lieut. col. commandant, v. Maj. Gen. and Col. Sir Thomas Munro dec.; Sen. Maj. C. Elphinstone, 90th N.I., to be lieut. col. in suc. to M'Leod prom.; both dated 7th July 1827.

90th N.I. Sen. Capt. J. Moncrieffe to be major, Sen. Lieut. J. Mellor to be capt., and Sen. Ens. T. G. Silver to be lieut. in suc. to Elphinstone prom.; all dated 7th July 1827.

Mem.—In consequence of death of Maj. Gen. Sir T. Munro, of inf., the following addition to list of officers entitled to off-reckonings is authorized:—Lieut. Cols. Com. R. Podmore and A. Molesworth, each a half share from 7th July 1827, v. Munro dec.; Lieut. Col. Com. C. Deacon, a half share from treasury, from 7th July 1827, v. ditto.

July 17.—7th N.I. Lieut. R. E. Boardman to be adj., v. Harden returned to Europe.

38th N.I. Lieut. E. Clutterbuck to be qu. mast., interp., and paymast., v. Garraway dec.; Sen. Ens. J. A. Macartney to be lieut., v. Garraway dec.; dated 9th July 1827.

43d N.I. Sen. Lieut. W. B. Cox to be capt., and Sen. Ens. J. H. Robley to be lieut., v. M'Leod dec.; dated 11th July 1827.

Governor's Staff. Lieut. Col. J. Carfrae, 36th N.I., to be military secretary to His Highness the governor; Maj. J. Napier, 30th N.I., to be private secretary to ditto; Lieut. W. Milnes, 7th L.C., to be head-de-camp to ditto; Capt. T. Watson, 4th N.I., to be extra aid-de-camp to ditto; Maj. T. Maclean, 1st Europ. regt., to be honorary aide-de-camp to ditto—all to have effect from 10th July.

Lieut. Col. H. G. A. Taylor, 18th N.I., to be town major of Fort St. George.

July 20.—Surg. J. Norris to be staff surg. at Jaulnah, v. Haines.

2d L.C. Lieut. C. Phillimore to be qu. mast., interp., and paymast., v. Inglis permitted to place his services at disposal of resident at Hyderabad.

Lieut. R. Lambert, 16th N.I., to be adj. to Seringapatam Local Bat., v. Flyter returned to Europe.

1st Extra N.I. Lieut. G. Wright, 10th N.I., to act as adj. during absence of Lieut. Nicolay on sick certificate.

Artillery. Sen. Maj. W. Morison to be lieut. col., Sen. Capt. W. T. Brett to be major, and 9th Ist-Lieut. R. S. Volland to be capt., v. Noble dec.; all dated 17th July 1827.

4th N.I. Sen. Lieut. A. B. Dyce to be capt., and Sen. Ens. J. E. Glynn to be lieut., v. Hall dec.; dated 16th July 1827.

Head-Quarters, July 10.—2d Lieut. D. Carruthers removed from 1st to 3d bat. artillery.

Veterinary Surg. G. Chester posted to 1st L.C.

July 14.—Lieut. Col. Com. C. M'Leod (late prom.) posted to 12th N.I.; Lieut. Col. C. Elphinstone (late prom.) posted to 25th do.; Maj. G. Drewe (recently transf. to invalid estab.), posted to 3d Nat. Vet. Bat.

July 20.—Ens. P. T. Marrett removed, at his own request, from 8th to 4th N.I.

July 25.—Artillery. Lieut. Col. W. Morison (late prom.) posted to 4th bat.; Maj. W. Cullen removed from 3d to 1st bat.; Maj. T. S. Watson removed from 4th to 3d bat.; Maj. W. T. Brett (late prom.) posted to 4th bat.; Capt. C. Hosmer removed from 3d to 4th bat.; Capt. R. S. Yolland (late prom.) posted to 3d bat.

July 26.—Ensigns S. G. C. Reynaud and F. H. Sanson (recently admitted) app. to do duty with 9th N.I.

July 30.—Ensigns W. Ritchie, J. Forsyth, and W. R. Annesley (recently admitted) app. to do duty with 2d N.I., and Ens. J. Dods with 21st do.

Aug. 2.—Ens. J. Campbell removed, at his own request, from 29th to 38th N.I.

Assist. Surg. W. K. Hay posted to 1st brigade horse artill., at St. Thomas's Mount.

Lieut. J. Horne removed from 2d to 3d bat. artillery, from 13th July.

Aug. 3.—Ens. P. E. L. Rickards (recently admitted) app. to do duty with 21st N.I.

Fort St. George, July 24.—Cadets J. Forsyth and Wm. Ritchie admitted to infantry, and prom. to ensigns.

July 27.—Cadet J. C. A. Durand admitted to infantry, and prom. to ensign.

July 31.—Ordnance department. Capt. C. Hosmer, dep. com. of ordnance at Vellore, to be dep. com. of ordnance at Cannanore, v. Brett prom.; Assist. com. of ordnance G. Gibson to be dep. com. of ordnance at Vellore, v. Hosmer; Dep. assist. com. of ordnance S. Clarke to be assist. com. of ordnance, v. Gibson prom., and to be attached to arsenal of Fort St. George; Conductor W. Brookes to be dep. assist. com. of ordnance, v. Clarke prom., and to be posted at Gooty.

Mr. J. Phillpson admitted on estab. as a veterinary surg.

Cadet S. Best admitted to engineers, and prom. to 2d lieut.—Cadets W. Garrow and G. Davies admitted to infantry, and prom. to ensigns.

Col. A. Hamilton, H.M.'s 30th regt., to command Trichinopoly.

Engineer department. Lieut. A. Douglas, of engineers, to be assist. to superintend. engineer at Jaulnah; Lieut. R. Henderson, of engineers, to be assist. to superintend. engineer at Nagpore; Capt. J. Purton, superintend. engineer in Centre Division, to act as superintend. engineer in Mysoor, during absence of Lieut. Nugent on sick certificate; Lieut. E. Lawford, of engineers, to be assist. to superintend. engineer in Centre Division and in Mysoor; Lieut. F. C. Cotton, of engineers, to be assist. to superintend. engineer in Malabar and Canara; Lieut. G. Patrickson, of engineers, to be assist. to superintend. engineer in Southern Division.

Aug. 3.—Maj. T. S. Watson, of artill., to be principal commissary of ordnance, in charge of arsenal of Fort St. George.

Cadets H. Gordon, R. S. Johnson, Aug. Russell, T. Master, E. Marriott, and G. P. C. Kenedy admitted to infantry, and prom. to ensign.

Aug. 7.—Lieut. R. B. Fitzgibbon, 5th L.C., permitted to place his services at disposal of resident at Hyderabad.

Aug. 10.—5th L.C. Lieut. J. Babington to be qu. mast., interp., and paymast., v. Fitzgibbon permitted to place his services at disposal of resident at Hyderabad; Lieut. J. Grant to be adj., v. Babington.

9th N.I. Lieut. J. Robertson to be adj., v. Longworth permitted to return to Europe; Lieut.

H. Roberts to be qu. mast., interp., and paymast., v. Robertson.

Assist. Surg. W. Welkton to be garrison assist. surg. at Vellore, v. Hay resigned.

Aug. 14.—Lieut. J. H. Bean to act as paymaster in Travancore and Tinnevely, during absence of Capt. Swanston.

Head-Quarters, Aug. 6.—Veterinary Surg. J. Phillipson posted to 2d L.C.

Aug. 17.—Assist. Surg. W. Poole posted to 2d L.C., from 17th April.

Officers returned to duty, from Europe.—Lieut. Col. Wm. Clapham, 31st N.I.; arrived 20th June 1827.—Lieut. Col. Com. D. Foulle, 5th L.C., and Capt. P. Farquharson, 5th N.I.; both arrived 21st June.—Capt. Arch. Woodburn, 40th N.I.; Lieut. R. Stapylton, 7th do.; Lieut. J. Everest, 12th do.; and 1st Lieut. J. Horne, artillery; all arrived 17th July.—Maj. R. Jeffries, 6th L.C.; arrived 25th July.—Lieut. G. Gibson, 2nd N.I.; arrived 5th Aug.

FURLOUGHS.

To Europe.—June 22. Lieut. D. Flyter, 41st N.I., for health.—Assist. Surg. G. H. Bell, for health.—Assist. Surg. R. Power, for one year (via Bombay).—26. Ens. J. E. Hawes, 3d N.I., for health.—July 24. Capt. T. Bell, 47th N.I.—Ens. A. E. B. Durant, 19th N.I., for health.—Lieut. T. A. J. J. Longworth, 9th N.I., for one year.—Aug. 7. Capt. A. Lowe, of engineers.

To Sen.—June 23. Capt. J. R. Haig, 34th N.I., for six months, for health.—July 23. Lieut. T. M. Cameron, 9th N.I., ditto, ditto.—Ensign W. Buckley and W. H. Dearsley, 18th N.I., for three months, for health.

Cancelled. July 27. Ens W. E. Gibb, 4th N.I., to Bombay.

MISCELLANEOUS.

SIR THOMAS MUNRO.

We advertised in our last but shortly to the meeting which took place at the Banqueting-room, on the 21st July, to consider of the best mode of testifying the sense of the inhabitants of Madras towards their late governor.

Sir Ralph Palmer was called to the chair, and addressed the meeting; he paid a high tribute of applause to the public and private character of the deceased. He referred to his patriotic spirit, the zeal he manifested for his country's welfare, his constant care and solicitude for the profession in which he commenced his career, and of his watchfulness in providing for the comfort of every individual composing the army. Sir Ralph adverted to the well known fact of the enthusiastic ardour and devoted attachment which the Madras army, regiment after regiment, displayed when quitting their native shore for arduous foreign service, as evincing their attachment to their government. He observed, in continuation: "Witness also his equal solicitude for the welfare of those provinces ceded to the British arms which were entrusted to his especial superintendence and charge; his general kindness and benevolence of heart, his strict impartiality, the undeviating rectitude of his conduct, and the equal and uniform protection which he afforded to all—qualiti

which, as we have heard, did obtain for him the appellation of 'Father of the People.' Witness, though last not least, his whole conduct and demeanor, while filling the highest station in this presidency—his unceasing attention to the duties of the government, and his ardent desire to promote to the utmost of his power, the cause of justice and of truth. Here, indeed, let us not forget the facility of communication which he afforded to all; let me especially not forget, for I too can testify here the readiness with which every representation connected with the administration of the law—no matter from what quarter or court it came, which had for its object the furtherance of justice, was invariably received and attended to, and the fair and liberal manner in which it was considered. Nor was it by the graver or more serious duties of the government that he was wholly absorbed; he found time to discharge, and well indeed did he discharge, every duty which his situation imposed upon him, at the head of our society. The income which was appropriated to his high station, was freely and generously spent—his bounty, as his heart, was alike open to all. The liberal aid and encouragement which he at all times afforded to our public institutions stand upon record, and who is there that can say that his private benevolence was ever appealed to in vain. Let us not forget also, the full measure of his hospitality, or the willingness which he ever shewed to contribute with his purse to those rational amusements, which, though perhaps not congenial to his own taste, he yet knew afforded pleasure to others, and tended to promote the enjoyment of social intercourse."

Sir John Doveton, after expressing his concurrence in the sentiments just delivered, brought forward the following resolutions:

"That this meeting largely participates in the affliction of all classes of the community, native as well as European, at the calamity which has occurred in the death of our late revered governor, Major-general Sir Thomas Munro, Bart, K.C.B., in the province where he had long been known by the appellation of 'Father of the people,' and at a time when he was on the eve of returning to his native country, after a public career extending to upwards of forty-seven years, and growing in success and honour up to its close.

"That this meeting, many of whom were members of the same profession, many fellow-labourers in the same field, and all eye-witnesses of his conduct, take pride in the fame which this most honoured servant of the East-India Company first acquired in duties and scenes that are familiar to them, and which during the last twenty years he consummated by the most

eminent and approved public services at the head of the government of this presidency.

"That his justice, benevolence, frankness, and hospitality, were no less conspicuous than the extraordinary faculties of mind with which he was endowed, and the admirable purposes to which he incessantly applied them; and that he commanded, in a singular degree, the veneration of all persons by whom he was known.

"That to perpetuate the remembrance of his public and private virtues, a subscription be immediately opened for the purpose of erecting a statue to his memory."

Mr. Compton (the Advocate-general) expressed his sense of the high character of the late governor, in a speech, of which the following is a brief extract:

"It would not become me to enter into details, which evinced the uprightness of his mind, the strait-forwardness of his course, and the firmness and integrity of his character, nor will I do injustice to his memory by attempting imperfectly to describe what he was in private life. I can however testify that every measure of his government, the nature or object of which became known to me, originated in the purest and best intentions, and was regulated by the soundest principles of justice. The loss which we deplore cannot be diminished by the reflection that he was likely soon to be withdrawn from his post at the head of the government; for, had he been spared to his country and friends, he would have aided, by his talents and experience, the best interests of all connected with India. In all measures of importance associated with the policy and government of India, his opinion would have been sought, and would have been received as almost oracular, and the value of his suggestions would have been incalculable at the period to which you, Sir, have already alluded, when the present charter shall approach to its termination.

"I have said that he was exhibited to the servants of the Company as an example. He was doubly honoured by his Sovereign, and his services have been acknowledged in the most gratifying manner by the directors and proprietors. He was about to be restored to the bosom of his family and his country, when alas! and his fate affords to us an awful lesson, he terminated his brilliant and almost unprecedented career, nearly on the spot where it was commenced! Those who hear me must feel, that we can scarcely expect to look on his like again! Most heartily do I therefore adopt the resolution, and I hope that the statue may be placed in some conspicuous place, so that the sight of it may encourage the hopes and excite the emulation

lation of every writer and cadet who may land at Madras, who will view in this last tribute of our feeling, how much Sir Thomas Munro was respected, and how sincerely he is regretted."

The resolutions were unanimously adopted by the meeting.

The subscriptions to the object of this meeting amounted on the 29th of August to 69,154 Madras rupees, and it is intended to apply the surplus of what remains after the cost of the statue is provided for, to procure a portrait of Sir Thomas, to be placed amongst those of the other benefactors of Madras.

KOLAPORE.

A letter from Belgaum, inserted in the *Madras Courier*, of Aug. 28th, states that the Kolapore Rajah had again become troublesome, and that a division order had been issued to the British forces in the immediate neighbourhood, directing the corps, &c. to hold themselves in readiness to move at the shortest notice. The letter adds—"the sacking of Kolapore must surely take place during some part of this, our third campaign—it is, I am told, to be taken by assault."

The Bombay papers contain further particulars from private letters, which state that a large force is concentrating in this quarter. From Poonah two detachments marched towards the end of September, and a third is spoken of. The Belgaum force left Belgaum on the 7th September, and joined another force at Cotabag. One of the letters from Belgaum states:—"It is impossible, amidst the contradictory opinions prevailing at this place, to say whether war or peace will be the order of the day; but, judging from the extent of the preparations now made, the great expense that has obviously been incurred, and the circumstances of this being the third armament in less than two years, I imagine that things will go rather hard with the raja, and that the British government is determined to assert its consequence."

ASSASSINATION OF COL. DAVIES.

The *India Gazette* of June 11, contains some additional particulars respecting the causes of the mutiny at the headquarters of the Nizam's cavalry, in a letter dated Mominabad, 8th May. The regiment, it must be remembered, forms part of the Nizam's force.

There has been lately a mutiny here at the head-quarters of the Nizam's cavalry division, and Colonel Davies, who commanded, was killed, and another officer wounded. Dissatisfaction had been excited by innovations of various kinds, and the climax was, that an officer caused a soldier to be shaved by force, which was contrary to Colonel Davies's orders,

and to their religious prejudices, as Musselmans. On the morning of the 6th inst. the native officer who commanded the guards of the day, marched the whole of the men on duty to the parade ground, where he planted a standard, and said, that they had endured so many insults, that they must go altogether to the Colonel, to demand redress and their discharge. On hearing this, the whole of the men, but 34, returned to their lines; this circumstance being reported to Col. Davies, he mounted his horse and rode down to the parade, attended by his acting brigade major, and four orderlies; at the same time ordering the men of another regiment to mount and come down to the parade. When he came close to the mutineers, he asked them what they wanted, and they replied that they would not talk to him while he was surrounded by armed men. Colonel Davies immediately sent them all away to the mounted regiment, which was now halted at a short distance, and riding into the midst of the mutineers, who were on foot, said to them, "now I am alone among you, tell me what you want." They said, "we have lately suffered many insults, and no longer ago than last night a man was dragged from the parade by Dheri, and was forcibly shaved; we can no longer bear this, and must have our discharge." He replied, "this is not the way to demand your discharge, and you shall not have it." The mutineers then said, "go away Colonel Sahib, we do not want to hurt you, go away." Colonel Davies struck the hilt of his sword with his hand, and said, "I am not to be threatened, lay down your arms," (they did so) "and I will pardon every man, but the one who has planted this standard." As he said the last words, they took up their arms again, and the native officer who had planted the standard, laid hold of Davies's bridle with one hand, and with the other placed a pistol close to his left breast and fired; the horse's rearing caused the ball to pass through the abdomen, and he fell off his horse. The native officer called out "mar! mar!" (kill! kill!) and the mutineers all fired, and commenced cutting him with their swords. The moment the first shot was fired, the regiment, which was mounted, charged, and was among them in ten seconds; the officer and five men were killed on the spot, nine were wounded, of which four mortally, thirteen were taken, and seven escaped among the ravines and haystacks, where horsemen could not follow. Parties went out after them. Some of the men got into the pagoda, and made a desperate resistance before they were taken or killed. The mounted men shewed the greatest devotion to Col. Davies, several throwing themselves on his body to save him from

cuts; two of them were wounded severely, two slightly, two horses killed, and two wounded. Lieut. Stirling had his right hand nearly cut off; Lieut. Harington had his horse shot dead under him. He who was the cause of all, had several shots through his clothes, but escaped unhurt. What is most surprising is, that poor Davies, after two shots through his body and eleven sabre cuts, got up, mounted his horse, and rode some distance, then suddenly giving a convulsive spring, fell violently to the ground close to Dr. Morgan's feet, whom he desired to carry him home; he was sensible to the last.

"Mrs. Davies, her niece, and a lady living with them, are said to have seen the whole from the terrace of the house."

FETE AT HYDERABAD.

The *Madras Gazette* contains an account of an entertainment given at Hyderabad, on the 10th August, by a party of bachelors. After dancing, 140 persons sat down to an excellent supper. "At the top of the room," says the account, "was a transparency, representing his Satanic Majesty running off with Hymen." It is added, that the example thus given by the bachelors, (whether with reference to the entertainment or the transparency is not clear,) is likely to be imitated at Hyderabad. A play, by the amateur performers of the station, was in contemplation, to be followed by a ball, to be given by the free-masons of Hyderabad to their fair sisters.

WESLEYAN MISSIONARY SOCIETY.

The eighth anniversary of the Wesleyan Missionary Auxiliary Society for Madras was held on the 9th Aug., and very numerous attended. The report of the society contained a summary of the proceedings of the body in various parts of the world. The receipts of the parent society for 1826 were stated to be upwards of forty-five thousand pounds sterling, a sum nearly equal to the receipts of the preceding year notwithstanding the distresses of the mother country; the Madras Auxiliary Society receipts from January to December, 1826, amounted to three thousand rupees. More than one hundred missionaries are employed in the work, having under their care 32,960 members of the Society. Twelve thousand scholars receive instruction in the schools connected with these missions.—*Mad. Gov. Gaz.*

SHIPPING.

Arrivals.

July 17. *Rosburgh Castle*, Denney, from London.—18. *Maria*, Strong, from Cape and Port Louis.—19. *John*, Freeman, from Calcutta.—20. *Protector*, Waugh, from London.—21. *Susan*, Hamilton, from Calcutta.—22. *Sir Edward Paget*, Geary, from London, Lisbon, and Cape.—Aug. 1. *Ann*, Cattell, from Cape and Mauritius.—4. *Gre-*

en, Smith, and *George*, Fulcher, both from London.—5. *Woodford*, Chapman, from Calcutta.—6. *Sultan*, Mitchell, from Bombay.—7. *L'Europe*, Ferrau, from Bordeaux.—14. *Coldstream*, Stephens, from Calcutta.—15. *Abgarrie*, Smith, from Bourbon.—16. *Simpson*, Black, from the Mauritius.—23. *Minerva*, Probyn, from London.—26. *Lady East*, Evans, from London.—31. *Resource*, Fenn, from London.

Departures.

July 18. *L'Actif*, Chaveleur, for Bordeaux.—19. *Maria*, Strong, for Eskapilly and Calcutta.—21. *Bombay*, Charitie, for Penang, Singapore, and China.—27. *Rosburgh Castle*, Denney, for Calcutta; and *John*, Freeman, for the Mauritius.—29. *Waterloo*, Manning, for Penang, Singapore, and China.—Aug. 3. *Protector*, Waugh, for Masulipatam and Calcutta; and *Ann*, Cattell, for Calcutta.—7. *Sir Edward Paget*, Geary, and *George*, Fulcher, both for Calcutta.—10. *Sultan*, Mitchell, for Calcutta.—11. *General Kyd*, Nairne, for Penang, Singapore, and China.—14. *Woodford*, Chapman, for the Mauritius.—15. *Abgarrie*, Smith, for Eskapilly and Calcutta.—22. *Simpson*, Black, for Calcutta.—23. *Greelan*, Smith, for Calcutta.—31. *Coldstream*, Stephens, for London.

BIRTHS.

March 23. On board the homeward-bound ship *Thalia*, the lady of R. W. Poe, Esq., of a son.

July 11. At Kulladgee, the lady of Capt. D. Macleod, 4th L.C., of a son.

12. At Berhampore, the lady of Lieut. R. W. Lang, 37th regt., of a still-born child.

13. At Hyderabad residency, Mrs. S. Rousseau, of a son.

14. At the residency, Nagpore, the lady of Capt. Isacke, assistant resident, of a son.

15. At Trichinopoly, the lady of Capt. Tweedie, of a daughter.

18. The lady of Capt. Thos. Daniel, H.M.'s 80th regt., of a son and heir.

21. At Secunderabad, the lady of Major Clarke, H.M.'s 46th regt., of a son.

23. At Nagpore, the lady of Capt. F. W. Hazle, 38th Madras N.I., and under the resident at Nagpore, of a son.

— At Jaulnah, the lady of Capt. John Wright, 40th regt., of a daughter.

25. At Serinapatnam, the lady of F. Pulham, Esq., garrison assist. surg., of a son.

26. At Pondicherry, the lady of F. De Fondclair, Esq., of a son.

27. Mrs. L. Griffiths, of a son.

28. At Cannanore, Mrs. E. M'Mahon, of a son.

— Caroline, wife of Mr. Peter De Castellane, cabinet-maker, of a son.

29. At Jaulnah, the lady of Capt. B. Blake, 45th regt., of a daughter.

— The lady of Alex. Johnston, Esq., of a son.

30. At Kamptee, near Nagpore, the lady of Capt. J. R. Ardagh, dep. judge adv. gen., of a son.

— At Tranquebar, Mrs. M. C. Penman, of a daughter.

Aug. 1. At Courtallum, the lady of W. R. Taylor, Esq., civil service, of a son.

— At Royapetta, Mrs. W. Cooke, of a daughter.

2. At Cannanore, the lady of Capt. C. Hill, H.M.'s 54th regt., of a daughter.

4. At Tranquebar, the lady of J. Hornley, Esq., civil service, of a daughter.

6. The lady of H. Byrne, Esq., of a son.

— The lady of A. Kerakoose, Esq., of a daughter.

8. At Mangalore, the lady of J. Babington, Esq., civil service, of twin sons, the last still-born.

9. At Sholapore, the lady of Lieut. Jas. Alexander, of a son.

— The lady of H. Chamier, Esq., of a daughter.

11. At Trichinopoly, the lady of Lieut. M'Neill, 6th L.C., deputy assist. adj. gen. Southern Division, of a daughter.

— At Vislanagram, the lady of Lieut. J. C. Coffin, 12th N.I., of a still-born child.

12. At Bellary, the lady of John Hay, Esq., superint. surgeon in the Ceded Districts, of a son.

— Mrs. M. Skillern, of a daughter.

14. The lady of Joseph Bainbridge, Esq., of a daughter.

— At Poonamallee, Mrs. Hamilton, of a son.

15. At Rajahmundry, Mary Rose, lady of H. Vibart, Esq., civil service, of a son still-born.

19. The lady of Geo. Moore, Esq., civil service of a son.

21. At

21. At Pallamanair, the lady of Chas. Roberts, Esq., civil service, of a son.
 — At Masulipatam, the lady of E. B. Glass, Esq., civil service, of a son.
 22. The lady of Capt. Chase, of a son.

MARRIAGES.

July 9. At Bellary, Mr. C. H. Boyle, son of the late Mr. H. Boyle (a free merchant of Bengal), to Miss J. M. Douglas.

18. At the Capuchin Church, Mr. M. D'Fontine, to Frances Emella, youngest daughter of Mr. M. Ternasfield.

24. At Trichinopoly, S. J. Humfrays, Esq., 5th regt. L.C., to Miss F. L. Koefoed.

25. Mr. Edm. Vincent, to Grace Frances, daughter of Mr. R. Godfrey.

30. At St. Mary's Church, Mr. Jos. Dowman, to Miss Ellis Freeman.

— Mr. Geo. Mac Farlain, to Miss M. Doyle.

— Mr. Wm. Todd, to Miss A. Saville.

Aug. 4. At St. Mary's Church, Capt. Geo. Gahan, of the brig *Lady Munro*, to Georgiana, eldest daughter of the late Capt. Chas. Eaton, master attendant of Coringa.

20. At Bangalore, Assist. Apothecary J. T. King, 2d Horse Brigade, to Mrs. Eliza Mathewson.

21. At Bangalore, Lieut. Jas. Briggs, dep. assist. qu. mast. gen. Mysore division, to Sophia, second daughter of the Rev. G. Marshall, rector of Donagh, county of Donegal, Ireland.

Later. At St. George's Church, Capt. M. A. Thomas, to the widow of the late Lieut. Roche, B. N. I.

— At Belgaum, Lieut. A. M'D. Elder, adj. 1st Bombay Europ. regt., to Matilda Ann, 5th daughter of Lieut. Col. J. Welsh, commanding in the Doosh.

DEATHS.

May 9. In Moalmein, Mr. J. C. Armstrong, aged 24.

June 11. At the Mysore residency, Capt. T. Y. B. Kennan, horse artillery.

July 3. At Anjengo, in Travancore, Mr. P. Philips, superintendent of police at that place.

10. At Secunderabad, Louisa, wife of Lieut. R. Codrington, 46th N.I., aged 18.

12. At Vizagapatam, Lieut. Josiah Cecil, Carnatic Europ. Vet. Bat.

— At Berhampore, Eliza Harriot, lady of Lieut. Lang, 37th regt.

— At Pondicherry, Adrian De Fries, Esq., in his 70th year.

14. At Ramnad, Helen, daughter of the late M. Christy, Esq., formerly on the medical establishment of this presidency, in her 17th year.

16. At Belgaum, Mr. John Marrett, aged 20.

27. At Pursevaulkum, Catherine, wife of Mr. G. Dent, aged 25.

31. Mr. W. Beck, commissariat department.

Aug. 4. At Ellichpoor, Capt. Mathew Young, of H.M.'s 30th regt.

9. At Cannanore, Eliza, wife of Mr. C. R. M'Mahon, assistant surveyor.

— At Mangalore, Jane, wife of John Babington, Esq., of the Madras civil service.

14. Capt. Paul Secuna, of H.M.'s 4th Ceylon regt., after a lingering illness.

17. At Manantoddy, in Wynaad, Indlane Laura, lady of Capt. T. Locke, after a short but severe illness.

21. At the presidency, Lieut. Col. Read, dep. qu. mast. gen. of H.M.'s forces.

27. At Royapettah, Elizabeth, wife of Mr. F. Aubert, aged 21.

Bombay.

LAW.

SUPREME COURT.

Parry v. Graham.—This was a proceeding arising out of a squabble between Mr. Parry, a barrister of the court, and Mr. Graham, an attorney. The particulars of the squabble are given by a friend

of Mr. Graham in the *Bombay Gazette*. It thence appears that on the 25th May, Mr. Graham sent instructions to Mr. Parry to draw a plaint, on which was endorsed a requisition for expedition. The papers were returned by Mr. Parry on the 19th June, with a remark in the shape of an opinion. They were then re-delivered to Mr. Parry, with the following words in the margin: "I am much obliged to you for your very early attention to the case." Mr. Parry thereupon sent his purvoo to Mr. Graham to demand an apology for these words, or he would move the court. Mr. Graham, it is said, "kicked the purvoo out of his office, with an observation that his master might follow his own course." On looking at the papers left by the purvoo, Mr. Graham found the words "case for opinion" written on the "instructions;" and he wrote to Mr. Parry to ask in whose hand-writing the words were, and receiving no answer, intimated to that gentleman that he should construe Mr. Parry's silence into an admission that the words were written by him. On the same day Mr. Graham received from Mr. Parry's clerk the following note:—

"I am directed by Mr. Parry to inform Mr. Graham that a part only of the original instructions relating to the accompanying draft plaint are returned, together with a correct copy of that part which Mr. Parry (after receiving Mr. Graham's note of this day's date) has thought proper for the present to retain."

Mr. Graham thereupon wrote to Mr. Parry, stating that he considered this communication to have been purposely adopted by Mr. P. as a personal insult, and demanding the return of the original documents.

Mr. Parry (the statement then alleges) on the same day (23d June) moved the court for an attachment for contempt against Mr. Graham, on the ground that the last note had so much enervated him, that he was rendered incompetent to perform his professional duties. The court refused the motion; but upon Mr. Parry then saying that he would swear the peace against Mr. Graham, that he was afraid of bodily harm, an attachment was ordered to issue.

June 25.

Mr. Dewar moved, on behalf of Mr. Parry, that Mr. Graham should give securities to keep the peace, pursuant to articles exhibited on the 23d.

Mr. Mill, counsel for Mr. Graham, opposed the application; he said he had an affidavit to present on the part of Mr. Graham, but he thought the court could not receive it.

Mr. Roper, junior counsel for Mr. Graham, entertained a different opinion from Mr. Mill. Although the court might refuse contradictory affidavits, a confirmatory

matory affidavit, merely explaining Mr. Graham's motives, might be received.

After some further discussion between the court and the two counsel, Mr. Roper declined pressing the reception of the affidavit.

Mr. Graham now tendered his surties, himself in 5,000 rupees, and Mr. George Forbes and Mr. Ranken in 2,500 rupees each, which were accepted.

Mr. Roper then moved, that Mr. Parry should be ruled to deliver Mr. Graham the part of a brief which bore Mr. Parry's signature as acknowledgment for the receipt of a fee, and which he had refused to return.

The Advocate-general rising. — My Lord, in the name of the profession, I protest—

The Court. — We can hear nothing, Mr. Advocate-general, in the name of the profession. The court will no doubt be able to dispose of the matter. Mr. Roper, have you any precedent? Upon what grounds do you make application?

Mr. Roper admitted he had no precedent, but he grounded his motion upon custom. He however finally withdrew it.

July 2.

Mr. Dewar this day moved, on behalf of Mr. Parry, that Mr. Graham should answer the affidavit of Mr. Parry, in relation to the matter already stated.

After considerable argument, the court refused the motion.

At a subsequent period of the day, Mr. Dewar made a second motion on behalf of Mr. Parry, for a criminal information against Mr. Graham; this motion, after a long argument, was rejected by the court; the Judges intimated that the only course of proceeding against Mr. Parry was by indictment, the matter being purely private.

The Judges (Sir R. Rice and Sir C. Chambers) animadverted, it is said in the *Gazette*, in strong terms, upon the erroneous conceptions of Mr. Parry, and upon the uncourteous course he had pursued in sending his purvoo to Mr. Graham.

July 24.

Open Work, an Armenian, was then put to the bar, charged with shooting at Bagwan Gosavé, a ghorah wallah, on the night of the 11th of June last. This was the occurrence mentioned in page 111.

Nunoo Shaik Dervish, coachman to John J. Sparrow, Esq. deposed, that he was driving Mrs. Sparrow, with two young ladies and a gentleman, from church, on the night in question, when a man, habited like a Mogul, rode up to the side of the carriage, and called out to him 'stop.' For some time the witness paid no attention to the man. At last he commenced abusing the witness in gross terms: the ghorah wallah then jumped down and seized the horseman's bridle.

The horseman raised a pistol, discharged it at the ghorah wallah, and rode off. Witness was quite sure the prisoner at the bar was the horseman alluded to.

The ghorah wallah and other witnesses confirmed the statement.

An attempt was made by Mr. Norton, on the part of the prisoner, to prove he was insane.

The jury brought in a verdict of guilty. They, however, recommended him to mercy, on account of his youth, and in the hope his punishment might act as a warning to him in future.

August 5.

Hurgovandas Jugjeevondass, a Hindu, whose conviction, on an indictment charging him with wilful and corrupt perjury, in twelve different assignments, and conspiracy, for the purpose of invalidating a will, under which he was an executor, was recorded p. 111, was sentenced to two years' imprisonment in Bombay gaol. The editor of the *Bombay Gazette* expresses a hope that it may operate as an example to the respectable portion of the native community.

MISCELLANEOUS.

NATIVE EDUCATION SOCIETY.

In our last vol. p. 249, we gave a short report, from a Bombay paper, of a general meeting of this Society, held on the 20th January, 1827. We have recently received a copy of their third report, from which it is gratifying to perceive, that, with limited means and resources, this society has been enabled, through the combined exertions of its zealous supporters, European and native, to make considerable progress in educating the natives of that part of India.

The report is distributed under three heads: 1st, books; 2d, schoolmasters; 3d, schools. The works printed since the last general meeting are of an elementary character, and 16 in number, in the *Marat'ha*, *Goojratee*, and *Hindoostanee*, of which about 17,000 copies have passed the press. Others, in a state of forwardness or in preparation, are of a higher stamp, and "mark the gradual development of the society's utility, and the increasing taste amongst the natives for compositions of a superior class." The report pays a compliment to the liberality of the local government, which, besides a monthly contribution, has charged the society with the immediate power of distributing prizes of from 100 to 5,000 rupees, for approved translations or original compositions, for the promotion of the intellectual and moral improvement of the natives, which has been attended with beneficial results. Works on subjects of a literary and scientific nature, for translation as well as for the study of the natives, (who acquire a classical

classical knowledge of the English language), are expected to be furnished by the Court of Directors from England.

Connected with the preparation of books, the education of schoolmasters forms one principal branch of the duties undertaken by the Society. Under the patronage of the Governor in Council, a set of young men were put under a course of training, of whom, when qualified, 14 were placed by Government under the collectors in the Deccan and 10 in Goojrat, with a monthly salary of 20 rupees each, defrayed (as well as the expense of forwarding them to their destinations) by Government.

"The qualifications of all these men consist, 1st, in reading and writing correctly their mother tongue, both in Balhodh, as it is called on this side of India, or Deb Nagree, as it is termed in Upper Hindoostan, which is the character the committee have decided on adopting for all their printed books; and also in the written or current hand for letter-writing and general business, respectively used in Maharashtra and Goojrat; 2dly, in a knowledge of arithmetic in all its rules on the European system; 3dly, a respectable acquaintance with the grammatical principles of their language (a study hitherto never cultivated or thought of in the vernacular dialects); and 4thly, in a competent knowledge of the improved system of managing schools, which the committee have long since determined to adopt, from experiencing its beneficial tendencies, and which the government has expressed its earnest desire to uphold."

An application, backed by the recommendation of the governor, has been made to the Court of Directors, to obtain the aid of one or more well educated English gentlemen, who might be able to discipline a set of native teachers and professors in the higher departments of literature and science; and also to obtain the appointment of two English superintendents of the masters and their establishments, who should be capable of holding public examinations, awarding prizes, &c.

In speaking of the schools, the report alleges the general advancement of the scholars in their studies, and the great accession to their numbers, as demonstrating the efficiency of the system adopted, and the confidence of the native population in the efforts of the society. The progress made in the English school is less than in the Marat'ha and Goojratee schools. The committee, in a report to the government, assign very satisfactory grounds for considering that "the moral and intellectual culture of the native mind is most successfully effected by employing the native language as the medium of communication." Provision is, however, made for teaching English to such as de-

sire it. The number of scholars at present, in the English school, Marat'has and Goojratees, amount to sixty boys.

"As before observed, none of the boys of the English school have acquired such a knowledge of this language as would enable them to employ it as the medium of acquiring or communicating useful knowledge: most of the students are disposed at present rather to regard the acquirement of English useful only as a qualification for a scribe in a public office, and several have quitted the school after attaining this scanty knowledge. There is, consequently, little hope of obtaining for some time, from the establishment, natives imbued with the proficiency requisite for translating English standard works into their own dialects, or for effectually assisting in promoting the objects of this institution."

The other schools are more numerously attended: the Central Marat'ha School consists of 93 boys, who have all made a creditable advancement in their studies. The Central Goojratee School has 74, chiefly Parsees, "a circumstance still evincing a continuance, among some of the Hindoo Goojratees of this island, of that lukewarmness in the cause of education so much lamented at the last general meeting, and still so much to be deplored." The inferior seminaries contain 141 boys. The schools of the second order, in the interior, maintained by government, are 14 in the Deccan, and 10 in Goojrat; they are too recent to admit of any inference being made from their condition. "It is a subject, however," says the report, "of great satisfaction to the committee to learn, that, with the exception of one or two instances, their institution is hailed by the natives as a munificent instance of protection and regard from the rulers of the country, and that their increasing popularity demands the most vigorous exertions on the part of the committee to augment the number of instructors."

These exertions, we regret to say, are impeded by the want of adequate funds. Such undertakings as these deserve every possible encouragement from government and the community, native as well as European.

ENGINEER INSTITUTION.

An examination of the pupils at the Engineer Institution, under the charge of Captain Jervis, took place on Thursday last, in presence of the Honourable the Governor. We attended there, and were much pleased in being present at so interesting a display of science in India, and can safely say that the proficiency of the scholars excited the admiration of all present. The examination took place in
three

three languages, English, Mahratta, and Guzeratte, and comprized the following branches of science—Arithmetic in all its rules;—Practical Geometry;—Algebra;—Elements of Euclid;—Plane Trigonometry;—Mensuration;—Topographic and Architectural Drawing.

The system which has been pursued under the superintendence of Captain Jervis has been eminently successful, and the result, as displayed at the late examination, confers on him the greatest credit. To the governor, whose attention has always been directed to the improvement of the natives in every branch of useful knowledge, the examination must have been particularly gratifying, and those who are instructed must always remember to whom they owe the benefits of their education in the above branches of science.—*Bombay Gazette, July 19.*

Capt. Jervis is the European secretary of the Bombay Native Education Society before spoken of, and we observe that a very high compliment is paid, in the resolutions at the general meeting of that society, “to his able, zealous, and unvaried exertions in forwarding its success.”

DISPUTE AMONGST THE PARSEES.

We noticed in the *Courier* of last Saturday week, a translation from a Guzeratee paper, in the form of an advertisement, mentioning in a cursory manner the contest which is now at its height between the two factions of the Parsees concerning the Kubbeesa; and as it was there proposed to seek a decision from Government, a few particulars may not prove uninteresting to the public.

The epoch of the Persian solar year is carried up by their historians to Jamshed, above 800 years before the Christian era. “It consists of twelve months of 30 days each, five days more being added to a particular month, to make the number 365, and in order to account for the six additional hours which we embrace in our leap year, another month was intercalated at the end of every 120 years, and celebrated with the greatest festivity. In this rotation, it continued until the year 636; when Yezdegerd the 3d, the last of the Sassanian dynasty, being dethroned by the Arabians, the intercalations of the solar year, or the observance of the Kubbeesa, were neglected. It was upon this occasion that a band of Persians, being unwilling to comply with the laws of their conquerors, took refuge in Hindoostan. From that body of refugees the Parsees of the present day are descended. These renewed the Kubbeesa, except a few, who, departing from the custom of their ancestors, entered upon a new doctrine, and maintained that the Kubbeesa never existed. Hence the origin

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of the two factions: the Shersayans who defend the Kubbeesa, and Chooreegarians who are opposed to them. The latter have given the name of “*Rushmees*,” signifying “innovator,” to the former, and assumed the title of “*Kudmees*,” or “ancient,” for themselves.

For many hundred years the controversy has lain dormant, each party observing unmolested their own side of the question.

However, about 9 or 10 months ago, Moola Firoz, one of the wisest and most able of the Chooreegarians, published a paper in Guzeratee, setting forth that by an ancient and rare book called “*Abourahan*,” lately discovered, he could prove that the Kubbeesa never was observed; and in order to shew this more clearly, he quoted five or six paragraphs from the book above-mentioned, all confirmatory of his assertion.

This proceeding was the cause of great uneasiness to the Shersayans, since they knew that the ignorance of the lower class of their brethren would induce them to change their opinions, without inquiring into the truth of Moola Firoz’s statements.

One thing, however, was remarkable, that Moola Firoz declined allowing any of them to peruse his book. This had excited their suspicions.

In the course of this conflict of opinion, another *Abourahan* was discovered, and as its contents were at variance with the work in Moola Firoz’s possession, the whole of the affair assumed a grave aspect. From that moment the native newspapers became the organs of the different parties, and waged a paper war on the subject with as much confidence as ever characterized the conflicts of Whig and Tory; but now they have seemingly grown tired of the controversy, and appeal to Government to settle it. Be it determined as it may, we cannot refrain from observing that the rise and progress of the Kubbeesa can be traced from century to century, and is supported by the united testimony of authors both in the Persian and Arabic languages.—*Iris, July 17.*

ROBBERIES.

The robberies in Colabah have since the commencement of the monsoon been so frequent and daring, that it really becomes incumbent on all who wish to preserve their property, to take extraordinary precaution. The following instances will suffice to shew the audacity of the thieves. In the course of the last week they broke, during the night, even into an officer’s house who has a regular European guard, and took away a few articles without discovery. On the following evening they had the impudence to stop a gentleman’s gardener, and ask him how many sabits rendered in his master’s house? To which

he had the ready wit to reply (although not the actual case) "three officers, and twenty soldiers." Upon this they made off, fearing, no doubt, too warm a reception.—*Bombay G.az. July 21.*

About three o'clock on Monday morning a gang of robbers surrounded the house of Lieut. Fraser, of the artillery, at Matoonga, forcibly entered it, and while some of them kept watch, and others endeavoured to overpower the servants, several of them attacked that gentleman, who in attempting resistance received two sabre cuts across the forehead. The alarm was immediately given, and a party of the main patrol rushed to the spot; but the thieves were too alert, and escaped, taking with them a sword and blunderbuss—in their hurry, they left behind a scabbard and a pair of shoes, which we trust may prove a clue to the discovery of these daring ruffians. We have heard of several other burglaries lately, and indeed the island is infested with numbers of audacious villains, who seem to act as if there did not exist a power to restrain them.—*Id. Aug. 1.*

Ceylon.

CIVIL APPOINTMENTS.

May 7. J. S. Rodney, Esq., to be assistant to revenue commissioners in Kandyan provinces.

W. H. Whiting, Esq., to be an extra assistant in chief secretary's office.

Aug. 4. R. M. Sneyd, Esq., to be provincial judge of Gall and Matura, v. C. Scott, Esq., deceased.

F. J. Templar, Esq., to be collector of Chilaw and provincial judge of Calpenty, v. R. M. Sneyd, Esq.

BIRTHS.

July 10. At Point de Galle, the lady of Col. Ximenes, 16th Infantry, of a son.

12. At Colombo, the lady of Col. Muller, Ceylon Regt., of a son.

25. At Kandy, the wife of D. Lansberger, of a son.

— At Marendhan, Mrs. De Saram, of a son.

Aug. 5. At Manaar, Mrs. A. C. Bartholomew, of a son.

Lately. The lady of his Exc. Lieut. Gen. Sir Edw. Barnes, of a son.

MARRIAGES.

May 25. At Calpenty, J. De R. Palle, merchant, to Anne Isabella, daughter of P. Velaide Palle, of Mampone.

29. Mr. W. Williams, proctor of the provincial court of Calpenty, to Johanna Adriana, only daughter of Adrianus Sleggers, book-keeper, and second member of the landraad, in the Dutch East-India service.

DEATHS.

July 30. At Colombo, Mr. A. C. De Vos, aged 53.

Lately. The infant son of his Exc. Lieut. Gen. Sir Edward Barnes.

Penang.

SUPPRESSION OF THE GAZETTE.

The following notice appears in the *Penang Gazette* of August 4 :—

Notice.—The proprietor and publisher of the *Prince of Wales' Island Gazette* respectfully announces to the subscribers and the public, that circumstances compel him to discontinue the publication of the gazette, and takes this occasion to return his grateful thanks for the liberal support and patronage afforded to that establishment during a period of 22 years.

The *Singapore Chronicle* of Aug. 30, contains the following remark upon this subject :—"It appears that the paper actually has been suppressed in consequence of an article which appeared in it some three months ago relative to the Siamese treaty, which has given umbrage to the government in Bengal, and at its instance the paper has been crushed. We state a matter of fact; but as the censorship will henceforth press more heavily on us than hitherto, we can add no comment, an inability which we the less regret, as many of our readers will be of opinion that no comment is required."

MURDERS.

Penang Gazettes mention that several atrocious murders, accompanied with circumstances of peculiar barbarity, had been committed on the island, and in province Wellesley. The perpetrators were Malays, as well as the victims. The motives to the deeds were either jealousy, or a desire of revenge. In one case the assassin, after murdering his wife, attacked her mother, two sisters and brother, all of whom were more or less wounded, and one died.

Singapore.

THE BUCKINGHAMSHIRE.

During the thunder storm last Sunday evening, the *H. C. S. Buckinghamshire* was struck by the lightning, which shivered some of her upper masts, and killed a man upon deck; another, who was near him at the time, narrowly escaping the same fate.—*Ibid, Aug. 30.*

REPORTED DISTURBANCE AMONGST THE CHINESE.

The report of a disturbance amongst the Chinese at this settlement, mentioned on the insecure authority of the *Bengal Hurkaru*, in p. 113, is contradicted in the *Singapore Chronicle* of Aug. 30, the editor of which paper pronounces it "as impudent a calumny as ever appeared in the columns of a newspaper," which is affirming a great deal. The editor of the *Chronicle* further observes: "We cannot forbear mentioning here how much we regret to observe in Calcutta an eager credence given to every report injurious to the Governor of these settlements, no matter how extravagant or absurd: this is not right, and

and even as a matter of policy it should be avoided, for the falsehood of all such stories is infallibly detected, and in the end they can prove nothing but the shameless mendacity of those who invent them; and in those who receive them, either great credulity, or a predisposition to believe any thing likely to throw discredit on the head of this government."

BIRTH.

Aug. 10. The lady of Maj. Mallandaine, of a son.

DEATHS.

Aug. 11. Mr. Cheeseman, midshipman of the H.C.'s ship *Loewther Castle*.

Sept. 7. Mr. Jas. Bruce, surgeon of the H.C.'s ship *Farragutson*, by drowning.

Malacca.

DEATH.

May 23. At Clay-Bang, Mrs. Humphreys, wife of the Rev. James Humphreys, aged 31.

Madagascar.

DEATH.

July 31. At Tamatava, where he had been sent to King Radama, on a special mission by his Exc. the Governor of the Mauritius, Lieut. H. Cole, of the royal staff corps, and aide-de-camp to Lieut. Gen. the Hon. Sir G. Lowry Cole, &c. &c.

Netherlands India.

The *Batavian Gazette* of October 6 contains a proclamation from the Viscount Dubus de Gisignies, commissary general of the Netherlands possessions in India, to the people of Java, dated at Salatiga, Sept. 26, calling upon such as have remained faithful to persevere in their fidelity, and such as have revolted to return and acknowledge their errors, and they shall be treated as friends and allies. The following passage is rather amusing:—"A great part of you, listening to the voice of a malicious priest, have taken arms against their lawful prince and governor. They cherished the chimerical idea that religious worship was in question. See what has become of most of those unhappy people! They have been obliged to quit their homes and their domestic relations; driven from place to place, they wander as fugitives in foreign lands, where they must procure the necessities of life by rapine and pillage, and for the most part die a cruel and miserable death: their houses are destroyed; their fields laid waste. Look, on the other hand, at your countrymen, who submissive to the legitimate authority, have remained quiet. They have not ceased to enjoy domestic happiness; they have the protection

of the chiefs and of our warriors; they preserve the entire liberty of their religious worship; their plantations of rice are cultivated at the regular periods; they are in prosperity, and have abundance. It would not have been difficult for us, by means of our own force, and it would have been still less so, supported by the efficacious assistance of the Great Emperor of Socracarta, as of our faithful allies the Sultans of Madura and Sumanab, to reduce the insurgents and to punish their rebellion; but we have spared them, because we love the Javanese people, and because most of them had been misled by their instigators."

Persia.

The Petersburg papers are filled with details respecting the entry of the Russian troops into Tabreez, the negotiations for peace, and the military arrangements and dispositions of the troops consequent upon this event. Gen. Paskewisch has appointed a provisional government for Tabreez and the province of Azerbaijan, consisting of Baron Osten Sackera, chief director of Tabreez, Prince Chercheradzeff, and other Russian officers, Fiti Ali Khan, Beglerbeg of Tabreez, and Aga Amir Fata Seid, chief of the clergy of Azerbaijan. The fort of Alanji has been occupied by the Russian troops, and Prince Eritoff has been directed to take possession of Ardebil, where immense stores are said to exist.

Prince Abbas Mirza has had an interview with Gen. Paskewisch. He was received by Gen. Benkendorf with military honours, and on the 6th November, Gen. Paskewisch proceeded to Dei Kargan, where he met the prince. The conferences began on the 10th, and continued on the two following days. The aspect of the Russian troops seems to have made a great impression on the prince and his officers. The Persian troops are much dejected at the result. The dignified manners of the prince is the theme of general encomium. One account says, "it is impossible to describe the nobleness of his manners, or his grace and affability. His features are perfectly regular; his eyes large, lively and penetrating, and his teeth fine. His complexion is brown and pale; his hair and long beard very black, and his costume was very simple—only his dagger was ornamented with valuable jewels. His horse, the finest I ever saw, had very rich harness, plated with solid gold. The prince is between 40 and 50 years of age. In a word, he is one of the extraordinary persons who make an indelible impression on those who have seen him. It is a pity that he is surrounded by persons whose minds and understandings are not sufficiently elevated to second his views; all foreigners in Persia agree in doing him justice.

justice. His most earnest desire is to enlighten his people, but for this he wants energy, and the people Christianity. Prejudice opposes every thing that might be undertaken."

Australasia.

NEW SOUTH WALES.

Papers from this colony to August 3d have reached us.

A report is mentioned that, in consequence of the natives in the vicinity of Hunter's River having become extremely troublesome, many persons have resolved to *poison them*, and that *corrosive sublimate*, as one mode of destruction, has in several instances, been provided for the purpose. We should hope that such a diabolical scheme was never seriously thought of.

A judgment of the supreme court has decided that the government cannot reclaim an assigned servant, that is, a convict assigned to a particular individual for a term, or for life. The court held, that under the act 5th Geo. IV. c. 84, the property of the assigned prisoner vested solely in the individual to whom he was assigned, and that the government could not take him away. The governor has, nevertheless, issued a government notice, stating, that he is empowered by the act to remove and re-assign servants, and shall continue to do so on proper grounds.

The influenza (a species of catarrh) has carried off many persons, including some of the oldest of the emigrant colonists. It appears to be making the circuit of the colony; it is less severely felt at Sydney than in other parts.

An estate was offered for sale at Sydney, in July last, in one of the finest parts of New South Wales, consisting of a highly

improved farm, of 6,500 acres, together with 2,000 wether sheep, 3,000 ewes, 1,100 lambs, 150 rams, 200 oxen; all for the sum of £20,000 sterling, and half the ewes would lamb in six weeks.

VAN DIEMEN'S LAND.

From the Hobart Town papers we extract the following particulars:—

The Bush rangers and the blacks continue their respective depredations, and keep the colony in constant alarm. The latter carry slaughter and devastation wherever they appear. The *Colonial Times* of July 6 has the following extract of a letter from Launceston:—"The people over the second Western Tier have killed an immense quantity of the blacks this last week, in consequence of their having murdered Mr. Simpson's stock-keeper. They were surrounded whilst sitting round their fires, when the soldiers and others fired at them when about thirty yards distant. They report that there must be about sixty of them killed and wounded! They found muskets, cartridges, loose balls and powder, tomahawks, sheep-shears, and an immense number of other articles of various descriptions. The man they murdered was formerly an associate of the blacks at Sydney, although himself a white man."

The value of imports into Van Diemen's Land, during the year 1826, amount altogether to £99,747, while those of 1825 were £76,406 making an increase of £23,341. The exports during the same period were £44,498, and in 1825, £20,659, making an increase of £23,839.

The increase in the population of Van Diemen's Land, during the last year, may at a fair computation be taken at 1,000. With the military, the whole may be computed at between 15,000 and 16,000.

INDIAN SECURITIES AND EXCHANGES.

Calcutta, Sept. 13, 1827.

Government Securities.

Buy.] Rs. As.	Rs. As. [Sell.
Prem. 26 0	Remittable Loan 6 per ct. 25 0
Disc. 0 3	Five per ct. Loan 0 8
Par.	New 5 per cent. Loan 0 3

Rates of Exchange.

On London, 6 months' sight, — to buy 1s. 11d. — to sell 1s. 1½d. per Sicca Rupee.
On Madras, 30 days' ditto, 92 to 96 Sicca Rupees per 100 Madras Rupees.
On Bombay, ditto, 86 Sicca Rupees per 100 Bombay Rupees.
Bank Shares.—Prem.—to buy 5,300—to sell 5,100.

Madras, Sept. 12, 1827.

Government Securities.

Six per cent. Bengal Remittable Loan.
At the Rate of Subscription, viz. 350
Madras Rs. per 335 Sa. Rs. 28 Prem.
At a Rate prevailing among Merchants and Brokers in buying and selling Public Securities, viz. 106½ Madras Rs. per 100 Sa. Rs. 26 Prem.

Five per cent. Bengal Unremittable Loan.

At the Rate of Subscription, viz. 350
Madras Rs. per 335 Sa. Rs. 4 Prem.
At the Rate prevailing among Merchants and Brokers in buying and selling Public Securities, viz. 106½ Madras Rs. per 100 Sa. Rs. 2½ Disc.

Bombay, Sept. 29, 1827.

A Five per cent. Loan open.

Exchange.

On London, at 6 months' sight, 1s. 8½d. per Rupee.
On Calcutta, at 30 days' sight, 106 Bom. Rs. per 100 Sicca Rupees.
On Madras, at 30 days' sight, 99½ Bom. Rs. per 100 Madras Rs.

Singapore, Sept. 1, 1827.

Exchange.

Gov. Bills on Bengal, at 30 days' sight, per 100 Sp. Da., 207 Sic. Rs.
Private Bills on ditto—none.
Private Bills on London, per Sp. Da. 4s. 2d.

SUPPLEMENT TO ASIATIC INTELLIGENCE.

Calcutta.

CIVIL APPOINTMENTS.

Political Department.

Aug. 17. Mr. G. R. Clark to be first assistant to resident at Delhi and agent to governor general for affairs of Rajpootana.

Lieut. Wm. Hialop to be 2d-assistant to ditto ditto.

Hon. R. F. Moore to be assistant to superintendent and political agent at Ajmere.

24. Sir Jas. Edw. Colebrooke to be resident and commissioner at Delhi, and agent to governor general for affairs of Rajpootana.

Territorial Department.

Aug. 23. Mr. W. R. Jennings to be collector of Patna.

Mr. J. Lewis, to be ditto of Tipperah.

Mr. W. Dampier to be commissioner in Sunderbunds.

24. Mr. W. S. Alexander to be assistant to magistrate and to collector of Saharunpoor.

BIRTHS, MARRIAGES, AND DEATHS.

BIRTHS.

July 22. At Meerut, the lady of Capt. Luard, H.M.'s 16th Lancers, of a son.

Aug. 9. At Agra, the lady of Lieut. Ripley, 2d Europ. Regt., of a daughter.

10. At Berhampore, the lady of Lieut. Clayton, sub-assist. com. gen., of a son.

— At Dacca, Mrs. C. Leonard, of a daughter.

11. At Dacca, the lady of G. C. Weguelin, Esq., of a son.

12. At Monghyr, the lady of H. P. Russell, Esq., civil service, of a son.

— At Cawnpore, the lady of Capt. Thos. Sanderson, 9th Cav., of a son.

13. At Berhampore, Mrs. Pennyquick, younger, of Soilarie, of a daughter.

— Mrs. F. La Valette, of a daughter.

17. Mrs. A. Rodrigues, of a daughter.

18. At Dinapore, the lady of Capt. Hawthorne, dep. assist. adj. gen., Dinapore division, of a son.

— At Barrackpore, the lady of Lieut. R. Taylor, 65th N.I., of a son.

20. At Titalya, the lady of Capt. Haalam, 25th N.I., of a son.

— At Barrackpore, the lady of Maj. G. Moore, 50th Regt., of a daughter.

22. At Cuttack, the lady of Lieut. Counsell, of a son and heir.

— At Mowferrapore, Tirhoot, the lady of J. E. Wilkinson, Esq., civil service, of a daughter.

23. At Poorneah, the lady of Lieut. and Adj. F. B. Corfield, of a son.

— The lady of the late Thos. Thomson, Esq., of a daughter.

24. At Chowringhee, the lady of H. Lushington, Esq., of a daughter.

25. At Ballygunge, the lady of T. R. Davidson, Esq., of a daughter.

27. At Serampore, Mrs. Swan, wife of the Rev. T. Swan, Serampore College, of a son.

28. Mrs. E. Stark, of a daughter.

— At Comillah, the lady of G. P. Thompson, Esq., of a daughter.

29. The lady of C. G. Strettell, Esq., of a son.

— Mrs. R. Gordon, of a son.

30. Mrs. J. Rodrigues, of a daughter.

Sept. 1. Mrs. T. Jones, of a daughter.

2. At Chowringhee, Mrs. C. K. Robinson, of a son.

3. The lady of Capt. S. Lee, of a daughter.

— The lady of E. Trotter, Esq., of a son.

7. At Jessore, the lady of B. Golding, Esq., of a daughter.

8. The lady of C. D'Verime, Esq., of a daughter.

12. At Chowringhee, the lady of Maj. P. M. Ray, of a son.

MARRIAGES.

June 27. At Benares, Maj. J. H. Littler, 14th N.I., to Helen Olympia, only child of the late Capt. H. Stewart, H.M.'s service.

Aug. 2. At Poorneah, Geo. Pratt, Esq., indigo planter, to Miss J. H. Cumming.

12. At Chandernagore, and on the 14th at Calcutta, Thos. Clarke, Esq., H.C.'s marine, to Miss E. F. Desbruslais.

13. Wm. Montgomerie, Esq., assist. surg., to Eliza, second daughter of Alex. Graham, Esq., of Glasgow.

18. At Benares, Lieut. F. Minchin, 47th Madras N.I., to Emily, third daughter of J. Griffin, Esq., Sloane Street, Chelsea.

20. Capt. G. A. Bruce to Miss Eliza Masters.

21. The Rev. G. J. Laurie, Madras Presidency, to Laura Louisa, second daughter of S. Ludlow, Esq., residency surg., Delhi.

— At Baltool, Lieut. K. Campbell, interp. and qu. mast. 45th N.I., to Miss M. A. Read.

22. H. Clarke, Esq., to Helena Eliza, daughter of T. Barfoot, Esq.

23. At Humeerpoor, W. M. Benson, Esq., civil service, to Maria, third daughter of C. Scott, Esq., of Tvevadressa, Cornwall.

— Mr. P. W. Holland to Margaret Charlotte, widow of the late Capt. R. M. Owen.

29. At Berhampore, Mr. Jas. Archer, of Ruttingunge, to Miss S. K. Poole, of Banleah.

Sept. 5. A. F. Smith, Esq., to Josephina, widow of the late Alex. Falconer, Esq.

8. Lieut. C. B. Leicester, 34th Bengal N.I., to Miss Emily Leicester.

DEATHS.

Aug. 3. At Cawnpore, Mr. R. Foley.

6. Alexander, youngest son of Mr. John Manuel, aged 11 years.

9. At Fendal Baug, Mary Ann, daughter of the late Rev. S. Trawin, aged eight years.

13. At Bishnauth, in Assam, Lieut. L. Vansandhan, 68th Bengal N.I., and second in command of the Rungpore Light Infantry.

14. At Entally, Miss Eliza Alfred, aged 12 years.

— At Dacca, Mrs. C. Leonard.

18. Mrs. White, wife of Mr. T. White, musician, aged 27.

21. At Akvab, the lady of Chas. Paton, Esq.

23. Anna Maria Elisabeth, daughter of Mr. M. Robertson, aged 23.

25. Mr. Jas. Schmidt, aged 30.

26. Mrs. Polhill, wife of Mr. Wm. Polhill, sub-assistant revenue surveyor, aged 17.

27. At Sulkea, Mr. W. Hughes, shipwright, aged 40.

— Mr. Wm. Tomkyns, son of Lieut. Col. J. Tomkyns, late of the Bengal artillery, aged 42.

— William, son of Mr. Wm. Patton, aged 12.

— Mr. J. L. Maclean, of cholera.

29. Mr. Wm. Haydon, assistant to Messrs. Middleton and Co., jewellers.

31. At Chittagong, of jungle fever, Lieut. Wm. Dickson, executive engineer, eldest son of Col. Sir Alex. Dickson, K.C.B., &c., aged 23.

— John B. Long, Esq., aged 24.

— At Chandernagore, John Dechal, Esq., aged 62.

Sept. 1. Elizabeth, wife of Mr. T. Jones, aged 34.

3. At Berhampore, on his way to Benares, Lieut. Col. J. L. Stuart, of the Bengal army.

Madras.

CIVIL APPOINTMENTS.

Aug. 31. C. M. Bushby, Esq., to be register to Provincial Court of Appeal and Circuit for centre division.

S. Clarke, Esq., to be register to zillah Court of Chittoor.

The Rev. W. T. Blenkinsop, to be military chaplain at St. Thomas's Mount.

BIRTHS, MARRIAGES, AND DEATHS.

BIRTHS.

- Aug. 15. In camp, Jaulnah, the lady of Lieut. Col. Hackett, of twin daughters.
 25. At Palamcottah, the lady of Major William-son, 3d L. Inf., of a son.
 25. At Bangalore, the lady of Lieut. C. H. Greme, of a son.
 Sept. 3. At Belgaum, the lady of Capt. J. Wallace, postmaster, Dooab division, of a son.
 4. At Bangalore, the lady of Capt. Buchanan, 1st L. C., of a son.

MARRIAGES.

- July 31. At Hyderabad, J. A. Moore, Esq., of H.H. the Nizani's service, to Sophia Stewart, second daughter of Lieut. Col. R. H. Yates, of the Madras estab.
 Sept. 3. Lieut. J. F. Musgrove, 36th N.I., to Mary Caroline, only daughter of the late T. R. Stockdale, Esq., formerly of the Madras artillery.
 14. J. H. Swinhoe, Esq., of Calcutta, to Jesse, youngest daughter of the late R. Trowman, Esq., of Exeter, Devon.

DEATHS.

- June 11. At Kamptee, Capt. R. Gordon, 8th L. C.
 Aug. 27. At Royapettah, Elizabeth, wife of Mr. F. Aubert, aged 21.
 28. Mr. C. Preston, proprietor of the Carnatic Hotel, aged 43.
 29. At Vepery, Mrs. M. Green, widow of the late Adj. J. Green, 2d Nat. Vet. bat.

Bombay.

CIVIL APPOINTMENTS.

Judicial Department.

- Sept. 1. Mr. H. Borradaile to be senior assistant to judge and session judge of Ahmednuggur for Candeish.
 Mr. P. W. Le Geyt to be acting senior ditto ditto.
 Mr. Erskine to be assistant ditto ditto.
 Mr. E. Montgomerie to be senior assistant to judge and criminal judge in Northern Concan.
 Mr. D. A. Blane to be 1st assistant to judge and session judge of Poonah; to be stationed at Sholapore.
 Mr. C. Warden to be 2d senior assistant to judge and session judge of Poonah.

MILITARY APPOINTMENTS, PROMOTIONS, &c.

Bombay Castle, Aug. 30, 1827.—Cadet C. H. Boye admitted to artill., and prom. to 2d-lieut.—Cadet T. M. B. Turner admitted to engineers, and prom. to 3d-lieut.—Cadets E. Gre'n, F. Westbrook, A. M. Haselwood, and J. Ramsay admitted to inf., and prom. to ensigns.—Mr. B. Pitcher admitted as a veterinary surg.

Returned to duty, from Europe. Maj. J. Moor, artillery; Lieut. H. N. Ramsay, 34th N.I.; Assist. Surg. Stewart, all arrived 28th Aug. 1827.—Assist. Surg. D. Fallon, arrived 27th ditto.

Aug 31.—21st N.I. Ens. S. J. Stevens to be lieut., v. Beck dec.; dated 21st Aug. 1827.

Sept. 4.—2d Gren. N.I. Ens. D. Manoe to be lieut., v. Hardy dec.; dated 13th Nov. 1826.

Sept. 13.—18th N.I. Lieut. E. E. M. Willoughby to be capt., and Ens. R. T. Stephenson to be lieut., in suc. to Addison invalided.

Sept. 14.—1st-Lieut. H. Turner, of engineers, to be acting executive engineer at Surat and Broach.
 2d-Lieut. F. Pelly to be assistant to executive engineer at Poona.

Sept. 15.—Capt. A. Grafton, surveyor in Deccan, placed at disposal of Com. in chief for purpose of employment with Dooab Field Force.

Sept. 19.—16th N.I. Lieut. H. Hopkins to be adj., v. Hunter.

1st Extra Bat. Lieut. C. Hunter, 16th N.I., to be adj., v. Hopkins.

Brig. Maj. P. D. Otley to accompany troops from Poonah under orders for field service, in that capacity, and to have charge of bazar department.

Lieut. A. Woodburn, 35th N.I., to perform duties of interp. to 4th light bat. ordered on field service.

Lieut. H. N. Ramsay, 24th N.I., to act as qu-mast. and interp. in Hindoostanee to 1st extra bat., during absence of Lieut. A. Woodburn on field service.

Capt. T. Roe to take charge of Assist.-adj.-gen's office, Guicowar Subsid. Force, during absence of Capt. T. Leighton.

Lieut. W. Cavaye, 21st N.I., to act as dep. assist-qu-mast-gen., and Lieut. Prior, of same regt., to take charge of ordnance department in Cutch, during absence of Lieuts. Barnes and Stanton on duty at Baroda.

Lieut. H. Cracklaw to be acting adj. to wing of 22d N.I., proceeding to Belgaum.

Lieut. John Davies, 11th N.I., to perform duties of commissariat with troops proceeding from Poonah on field service.

Sept. 21.—Lieut. B. Turner, executive engineer at Surat and Broach, placed at disposal of Com. in-chief, for service with field ordered to proceed from Poonah.

Sept. 22.—12th N.I. Lieut. C. H. Johnson to be capt., and Ens. J. Holmes to be lieut., in suc. to Cazalet dec.

Cadets R. N. Meade, G. F. Sympton, E. R. Elwall, H. Cotgrave, and H. S. Hutchinson, admitted to infantry, and prom. to ensigns.—Mr. H. J. Campbell admitted, s an assist. surg.

Sept. 24.—Lieut. Mant to take charge of executive engineer's department at Surat and Broach; dated 3d Sept.

Sept. 25.—Lieut. D. C. Graham, 19th N.I., to be adj. of Bheel corps in Kandeish, vacated by the death of Lieut. Beck.

BIRTHS, MARRIAGES, AND DEATHS.

BIRTHS.

- Aug. 13. Mrs. Jefferies, of a daughter.
 29. At Surat, the lady of W. Stubbs, Esq., of a daughter.
 Sept. 5. At Poonah, the lady of Lieut. Rat. H.M.'s 20th regt., of a daughter.
 6. The lady of Lieut. Col. Hardy, qu. mast-gen., of a son.
 9. The lady of Jas. Dewar, Esq., barrister at law, of a son.
 11. At Colabah, Mrs. Blowers, of a daughter.
 12. The lady of Lieut. Col. F. H. Pierce, home artill., of a son.
 16. At Belgaum, the lady of J. Hobson, Esq., 1st Europ. Regt., of a daughter.
 21. At Tannah, the lady of W. Simpson, Esq., of a son.
 — The lady of G. Adam, Esq., of a son.
 23. The lady of Lieut. Burnett, 2d Europ. Regt., of a son.

MARRIAGES.

Sept. 5. Mr. Jas. Brown, conductor H.C.'s pension estab., to Miss M. T. Bryce.

24. At Rutnagere, Capt. R. O. Meriton, 2d Bombay Europ. Regt., to Margaret Elizabeth, only daughter of P. Elliot, Esq., M.D., North Glamorganshire.

DEATHS.

Aug. 3. At Asseergurh, Lieut. and Adj. W. F. Barlow, 23d N.I.
 11. Ensign Dugald Campbell, 2d Europ. Regt.

21. Lieut. Col. Read, deputy quart. mast-gen., H.M.'s forces.

Sept. 3. At Mhow, Lieut. H. H. Doherty, 18th N.I.

14. At Colabah, of apoplexy, Capt. W. C. Clarke, H.M.'s 6th regt., commanding depot of King's troops, Bombay.

Lately, Capt. Wm. Cazalet, 12th N.I.

MISCELLANEOUS.

January 29th.

BOMBAY papers to the beginning of October have just reached us, which contain intelligence from Calcutta up to the 13th September. Besides the accounts respecting Kolapore, the substance of which is inserted in a preceding page, there is scarcely any thing to add to our previous stock of news from Bengal. Lord Amherst had arrived at Mirzapore, and Lord Combermere was about to set out on a tour of inspection to the Upper Provinces. Sir C. T. Metcalfe was sworn in a provisional member of the Supreme Council on the 24th August.

An extract from the *Calcutta Government Gazette* of Sept. 6 contains an account of the assassination of Mr. Stephens, principal assistant to the agent of the Gov-
gen. on the Nerbudda, at Seonee, August 17. It appears that two Mahomedans were brought before Mr. Stephens, in his judicial capacity, charged with having entered a man's house at Chupparah, in prosecution of an intrigue with his wife, when they were detected by the woman's brother, and sent under guard to Seonee. After investigating the case, Mr. Stephens declared his purpose of sentencing the offenders to a term of confinement; when one snatched up a dagger, and wounded Mr. Stephens deep below the left ribs. The other, seizing a tulwar (several of which weapons were in court), wounded the moonshee slightly. The culprits then attempted to escape, but were pursued, and killed by the police peons. Mr. Stephens expired the same night about ten o'clock. His loss is much regretted, as he was not only an active officer, but had won the regard and confidence of the natives in his jurisdiction.

The Burmese ambassadors, who had visited Calcutta, returned to Rangoon by way of Amherst and Moalmein. During their residence at the latter place, arrangements were concerted by them, with Sir Archibald Campbell, for the payment of

the remaining instalments, and it was finally determined, that the payment of the third should commence on the 4th of September, and be completed within two months from that date; and the payment of the fourth should commence on the 31st of August, in the following year.

Australian papers to the 17th of August have also reached us. Mr. Cunningham had returned from his expedition into the interior, without making any discovery.

The *Tasmanian* contains particulars of some serious occurrences on board the ship *Harvey*, which had arrived at the colony. A detachment of the 55th regiment had embarked on board the ship from England for the Cape, under Capt. Elrlington. Mr. Williams, an English barrister, and Mr. Noble, a nephew of D'Arcy Wentworth, of Sydney, were passengers; and in consequence of a misunderstanding between these gentlemen and some of the officers of the 55th, Mr. Williams was challenged, on the arrival of the *Harvey* at the Cape, by Lieuts. Bonnis, Wilson, and Peck, of the 55th, in succession. He accepted all, and one of the officers was wounded by him. Lieut. Wilson then challenged Mr. Noble, who wounded him slightly. Mr. Noble was then challenged by Lieut. Bonnis, who, at the first fire, was shot through the temple, and expired. Mr. Williams and Mr. Noble were tried for murder, by the Dutch law, and acquitted, for want of proof that the duel took place. A military court of inquiry into these occurrences was held at the Cape, the result of which was that Capt. Elrlington was sent to England under arrest. Such is the extraordinary statement in the *Van Diemen's Land* paper.

Letters from Batavia of the 6th October state that the negotiations which followed the armistice with the native powers had been broken off; the chief, Nepo Negoro, having insisted on conditions which the Dutch authorities deemed it utterly impossible to accede to.

HOME INTELLIGENCE.

LAW.

COURT OF KING'S BENCH, January 17.

Manton v. Mills.—This was an action by Mr. Joseph Manton, the celebrated gun-maker, against the defendant, a gun-maker in High Holborn, to recover damages for a fraudulent exportation of certain fowling-pieces and pistols marked with the name of the plaintiff, which were not of his manufacture.

The facts of the case were these:—In May 1824, a large quantity of fowling-

pieces and pistols was shipped by the defendant on board the *Pyramus*, for India. The value set upon them by the defendant was so low, that a searcher at the Custom-house suspected they could not be of the plaintiff's manufacture, though marked with his name. He accordingly made a communication to the plaintiff, who, accompanied by Mr. Mortimer, Mr. Bond, and other gun-makers, inspected the articles, and found them to be of a spurious manufacture. The plaintiff endeavoured to prevent their exportation, but they were sub-

subsequently taken to India, and sold as the plaintiff's manufacture. On the part of the defendant, it was attempted to be proved that the exportation was on account of a Mr. Sumner, and that defendant was merely his agent.

The jury found a verdict for the plaintiff; damages £25.

MISCELLANEOUS.

NEW GOVERNOR OF THE CAPE OF GOOD HOPE.

Lieutenant-General the Hon. Sir G. Ibraith Lowry Cole, G.C.B., is appointed Governor and Commander-in-chief of the settlement of the Cape of Good Hope.—[*Lond. Gaz.*, Jan. 11.]

NEW GOVERNOR OF THE MAURITIUS.

Lieutenant-General the Hon. Sir Chas. Colville, G.C.B., is appointed Governor and Commander-in-chief of the island of Mauritius.—[*Ibid.*]

EAST-INDIA PRIZE MONEY.

A second distribution of the Deccan prize money will shortly take place. A first distribution of the Bhurtpore prize money will also, it is understood, take place forthwith. It is reported that after the deduction of one-eighth as Lord Combermere's share, each subaltern will receive about £300.

THE "GENERAL PALMER."

The *General Palmer*, Capt. Truscott, left St. Helens on the 12th January, for Madras and Calcutta, with the wind to the S. and E. At 6 o'clock on the next morning, when about fifteen miles off Portland, the ship wore, laid with her head off the land, and scarcely brought to the wind on the larboard tack, when a sudden gust carried away her masts at the same instant—the mainmast in the cuddy, the others close to her deck. The wreck was cleared as soon as possible, in this perilous condition (the tiller-rope having broken twice), and a small sail was hoisted on a boat's mast, by which she was got before the wind, and succeeded in reaching St. Helens in safety. The vessel is teak-built, and remarkable for her speedy voyages.

PROMOTIONS AND CHANGES IN THE BRITISH ARMY

(SERVING IN THE EAST.)

4th L. Drags. Lieut. H. Sharpin, from h.p. 24th L. Dr., to be lieut., v. W. Fitz Maurice, who exch. (13 Dec. 27).

2d Foot. Ens. E. L. Daniell to be lieut. by purch., v. Dowglass, who retires (27 Dec. 27).

3d Foot. Capt. H. Gillman to be maj., v. C. Cameron dec. (14 Nov. 27); Capt. A. C. Innes to be maj. by purch., v. A. Cameron prom. (13 Dec.); Lieut. Wm. Mackay to be capt., v. Gillman (14 Nov.).

6th Foot. Lieut. Edw. Thompson, from h.p. 31st F., to be lieut., v. J. R. Heyland app. to 61st F. (20 Dec. 27).

16th Foot. J. F. Proud to be ens. by purch., v. Scott, app. to 76th F. (31 Dec. 27).

20th Foot. Lieut. R. C. Oakley to be capt., v. Langmead dec. (27 Dec. 27).

30th Foot. Ens. R. C. Macdonald, from 99th F., to be lieut. by purch., v. Ralph prom. (13 Dec. 27).

31st Foot. Ens. M. Spencer to be lieut. by purch., v. Waldron prom. (8 Jan. 28).

46th Foot. Qu. Mast. Serj. J. Pool to be qu. mast., v. Williams dec. (5 Dec. 26).

48th Foot. Lieut. Wm. Slater, from h.p. 101st F., to be lieut., v. Tinne, app. to 86th F. (30 Dec. 27).

54th Foot. Lieut. J. Henderson, from h.p. 1st L. Inf. Bat. King's Germ. Leg., to be lieut., v. Jm. G. Halle, who exch. (13 Dec. 27).

Allowed to dispose of their half-pay.

Ens. C. Campbell, 39th F.; 2d-Lieut. J. W. Bennett, 3d Ceylon Regt. (both 8 Jan. 28).

INDIA SHIPPING.

Arrivals.

Dec. 28. *Faith*, Deloitte, from N. S. Wales 28th Aug.; at Falmouth.—31. *Two Brothers*, Meek, from Batavia 5th Sept.; at Portsmouth.—Jan. 2. *Borneo*, Haviland, from Bencoolen 18th Aug. Mauritius 2d Oct., and Cape 8th Nov.; and *Sarah*, Manders, from the Mauritius 13th Sept.; both at Deal.—7. *Coldstream*, Stephens, from Bengal 11th July, and Madras 31st Aug.; off the Wight.—13. *Cassandra*, Rogers, from Bengal 23th July; at Deal.—also, *Albion*, Chambers, from the Mauritius 9th Oct.; off Pool.—16. *Harriet*, Kindley, from Bengal 15th July, and Mauritius 12th Oct.; at Portsmouth.—19. *Lord Strangford*, Grey, from the Mauritius 16th Oct.; at Gravesend.—also, *Woodford*, Chapman, from Bengal 5th July, Madras 14th Aug., and Mauritius 25th Oct.; at Cowes.—20. *Orynthia*, Rixon, from Singapore 8th Sept., and Batavia 30th do.; and *Vesper*, Wylie, from Bengal 18th Aug., and Cape 16th Nov.; both at Gravesend.—23. *Craigievar*, Ray, from the Mauritius 3d Nov. at Gravesend.—24. *Darius*, Blair, from the Mauritius, 16th Oct.; at Deal.—25. *Sir William Wallace*, Wilson, from Bengal 16th Sept., and Ascension 14th Dec.; off Portsmouth.—also, *St. Leonard*, Rutherford, from Bengal 16th Sept.; off Dover.—also, *Barbara*, (Pearson, from the Cape 15th Nov.; at Deal.—26. *Palamian*, Nash, from Bombay 16th Sept.; and *Cowen*, Baird, from ditto 4th Oct.; both at Greenock.

Departures.

Dec. 29. *Duncan Gibb*, McIntosh, and *Assendale*, Penn, both for Bombay; from Liverpool.—30. *Arabian*, Wells, for Bengal, and *Mary*, Dugne, for the Mauritius; both from Liverpool.—Jan. 5. *Recovery*, Paterson, for Bombay; *Josie Lawson*, Church, for V. D. Land; *Julia*, Grant, for the Mauritius; *Margaretha*, Reed, for Batavia; and *Dunira*, Hamilton, for Bombay and China; all from Deal.—also, *Gallowidian*, Martin, for Bombay; from Liverpool.—6. *Lady Holland*, Snell, for Madras and Bengal; for ditto; and ditto; *Lady Amherst*, Ardlie, for Cape and Mauritius; all from Portsmouth.—also, *Wilken*, Young, for Bengal; *Medina*, Miller, for Bombay; *Portland*, Mood, for N. S. Wales; and *Walsingham*, Boutke, for St. Helena; all from Deal.—8. *Nuna*, Wade, for N. S. Wales; from Portsmouth.—10. *General Palmer*, Truscott, for Madras and Bengal; from Portsmouth (since returned dismantled).—15. *Edinburgh*, Bax, for Bombay and China; and *General Harris*, Stanton, for St. Helena, Bengal, and China; both from Deal.—16. *Ceres*, Warren, for Bombay; *Symmetry*, Smith, for the Mauritius; and *Sarah*, Bateman, for V. D. Land and N. S. Wales; all from Deal.—also, *Mangle*, Carr, for Dublin and N. S. Wales (with convicts); from Gravesend.—also, *Jane Hadow*, Hamilton, for Bengal; from Greenock.—also, *Forth*, Robertson, for the Mauritius; from Liverpool.—19. *Wilna*, Tait, for Cape of Good Hope; from Deal.—27. *Elizabeth*, Grant, for Ceylon and Bengal.

PASSENGERS FROM INDIA.

Per Seppings, from Ceylon and Mauritius: Capt. H. Rose, late of the *Clydesdale*; Lieut. Jackson.

Per

Per Faith, from N. S. Wales: Mr. Daugar; Mr. Cory; Mr. Cope; Mrs. Shannon and two children; Miss Haigh; Mr. Hunt.

Per Colidbroom, from Bengal and Madras: J. Line, Esq., merchant; Mr. Marriott; Major Lynch, H.M.'s 36th regt., in charge of invalids; Capt. Briscoe, H.M.'s 41st do.; Lieut. Layard and Lieut. Forbes, H.M.'s 89th do.; Lieut. Baylis, H.C.'s artillery; Lieut. Longworth, Lieut. Flyer, Lieut. Robertson, Lieut. Kennedy, and Lieut. Durant, Madras army; Master F. Garty; Misses H. Garty, Burton, and Lapinasse; detachment of invalids, &c.

Per Cassandra, from Bengal: Mrs. Smith and two children; Mr. E. Williams.

Per Orycthis, from Singapore: Capt. Thompson, late of the ship *Loretto*, and four of the crew; Master M'Kennie.

Per St. Leonard, from Bengal: Lieut. Col. Frost, Bengal army; Mr. Newmarch, surgeon; Mr. M'Crea, ditto; Lieut. Smith, 45th regt.; Capt. Davison, late of the ship *Northumbrian*; Mr. Hawkins; Miss L. Plumb; two servants; four of the crew of the *Northumbrian*.

Per Bernao, from Bencoolen: Miss S. Boyes and servant; Master and Miss Nash, and servant.

PASSENGERS TO INDIA.

Per Dumira, for Bombay and China: Mr. C. Clark and Mr. F. S. Morris, writers, for Bombay; Mr. C. Montague; Mr. W. R. Morris; Messrs. G. Quamrborough and John Buckle, volunteers, Bombay marine; Messrs. J. W. Young, G. Rippon, T. W. Follett, W. Roper, R. W. Herne, H. C. Jones, T. Spens, E. Pottinger, A. F. Rowan, J. Williams, and R. Wallace, cadets for Bombay; Captains Everest and Campbell, H.M.'s service; Lieut. Patterson, ditto; Ensigns Schnell, Knight, Brady, and Ralph, ditto; 260 soldiers H.M.'s 2d and 6th regts. of foot; 30 soldiers' wives; 31 children of ditto.

Per General Harris, for St. Helena, Bengal, and China: Mr. J. J. Eastwood, volunteer Bengal pilot; Mr. A. V. Smith, cadet, for St. Helena; Capt. Johnson, in charge of recruits; Asst. Surg. Inglis, for Bengal; Mr. A. B. Morris, cadet, for Bengal; Mrs. Jessop and one child for St. Helena; five Chinese; 80 recruits for H.C.'s artillery; five soldiers' wives, 3 children of ditto; European servants, &c.

Per Edinburgh, for Bombay and China: Mrs. H. Flowers; Miss Ashton; Maj. W. Gordon; Lieut. D. Liddell; Lieut. A. Maclean; Lieut. W. A. Crawford; Ens. G. Gordon; Mr. J. Webb; Messrs. C. R. Bacon, T. P. Macay, H. Roland, J. R. Kelley, A. Meeson, and R. Shaw, cadets; 250 soldiers H.C.'s service; 15 soldiers' wives; 6 children of ditto.

Per Thomas Coutts, for Bengal and China: Ensigns Mackenzie, Wade, Edwards, Vigors, and Darriot, H.M.'s 13th Foot; Lieut. Higginbotham, Lieut. Watson, Ens. Wilder, and Ens. Campbell, H.M.'s 14th Foot; Lieut. Goodwin, H.M.'s 31st Foot; Capt. Matthew and Lieut. Irwine, H.M.'s 26th Foot; Capt. O'Neill, Lieut. Macrill, and Mrs. Lewis, H.M.'s 44th Foot; Mrs. Goodwin and child, Miss Goodwin; detachment of King's troops, &c.

Per Madras, for Madras and Bengal: Capt. Maxwell and family; Mr. and Mrs. Bruce; Miss Smith; Miss Sicker; Messrs. Hare, Campbell, Potts, Farquhar, Cumberledge, Bell, Varden, Alcock, Birdwood, Clement, Prowett, and Blake; Dr. Duff.

Per Symmetry, for the Mauritius: Mr. and Mrs. Hooper.

Per General Palmer, for Madras and Bengal: Mrs. Bamister; Messrs. Hooper and Harris, veterinary surgeons; Messrs. Johnson, Singleton, E. T. Cox, Wake, Cockburn, Humbleton, Jermyn, and Foster, cadets; Mr. Atkinson.

Per Lady Holland, for Madras and Bengal: Mr. Stokes; Mr. Savi; Mr. Murray; Mr. Peacock; Mr. Rogers; Mr. Clarke.

MISCELLANEOUS NOTICES.

The *Loretto*, Thomson, from Singapore to London, grounded on a shoal near Carimata in lat. 1° 25' N. on the 8th August last, and all endeavours to get her off proved fruitless. On the 12th the *Asiatic Journal*, Vol. 25, No. 146.

master and crew took to their boats, and returned to Singapore on the 20th. Immediately on their quitting the vessel, she was taken possession of by six piratical prahus.

The *Hussaren*, Gibson, from the Cape of Good Hope to London, is totally lost in Pagwell Bay, on the Sandwich Sand. Part of the cargo saved.

The *Jessie Lawson*, Church, for Van Diemen's Land, was driven on the rocks in Batten Bay, on the morning of the 13th January.

The *Claudine*, Flynn, bound for Madras and Bengal, cut away her main and mizen masts during the gale on the morning of the 13th Jan., in Knob's Hole, Queen's Channel, and was obliged to return to Gravesend to refit.

BIRTHS, MARRIAGES, AND DEATHS.

BIRTHS.

Dec. 29. In Cadogan Place, the lady of Capt. E. M. Daniell, of the Hon. E. I. Company's service.

Jan. 2. At the East-India College, the lady of Capt. Michael, of a son.

5. At Glasgow, the lady of Claude Currie, Esq., surgeon Madras army, of a son.

MARRIAGES.

Dec. 24. At Edinburgh, L. M. Kerr, Esq., of the Hon. E. I. Company's service, to Marianne, daughter of the late Capt. John Whyte, R.N.

31. At Edinburgh, H. R. Chaplin, Esq., surgeon, Lavenham, Suffolk, to Isabella, daughter of the late Major C. Grant, of the East-India Company's service.

Jan. 10. At St. Pancras New Church, J. Patch, Esq., of the Middle Temple, barrister-at-law, to Hope, eldest daughter of Wm. Collett, Esq., of the Hon. E. I. Company's service.

17. At Edinburgh, Alex. Henderson, Esq., surgeon on the Bombay establishment, to Agnes, youngest daughter of Chas. Scott, Esq., of Moray Place, Edinburgh.

DEATHS.

Dec. 24. Mrs. Ayers, wife of S. H. Ayers, Esq., of Newington Place, Kennington.

25. At Blackheath, Mrs. Lillas Stover, wife of Colonel Stover, of the Bombay establishment, aged 23.

At Edinburgh, Maj. Gen. E. S. Broughton, of Rosend, late Lieut. Governor of the island of St. Helena.

26. At Knightsbridge, John Frederick Kirster, second son of Capt. T. D. Burrows, late 8th Hussars.

31. At Stirling, Lieut. Clarke, late of the 40th regt. of Foot.

Jan. 1. At Boulogne, Wm. Broomfield, Esq., late major of the 19th Foot.

6. In Upper George Street, Portman Square, Lady Richardson, relict of Sir George Richardson, Bart., formerly of the East-India Company's service.

10. In Piccadilly, St. G. Ardley, Esq., late surgeon of H.M.'s 6th Regiment of Infantry.

12. At Melkour House, Perthshire, Jane Isabella, youngest daughter of the late Capt. P. Hunter, of the Hon. E. I. Company's service.

13. In Henrietta Street, Cavendish Square, Thos. Coates, Esq., of Lipwood, Northumberland, and of the Hon. E. I. Company's service.

14. At Abingdon, Berks, Mrs. Phillips, widow of the late Mr. Joseph Phillips, missionary to Java, in her 35th year.

18. At Brompton, Lieut. Gen. Henry de Castro, aged 77, upwards of 40 years of which were spent in the Hon. E. I. Company's military service in India.

19. Frederick Forbes, of Christ Church, Oxford, youngest son of John Underwood, Esq., of Gloucester Place, Portman Square, aged 23.

Lately. On his passage to England, C. D'Eacury, Esq., late inspector of government lands and woods at the Cape of Good Hope.

Drowned at sea, on his passage from India, Mr. F. Search, jun., of Clerkenwell-green, aged 23.

At Brussels, Gen. Sir G. Sackville Brown, K.C.B.

GOODS DECLARED FOR SALE AT THE EAST-INDIA HOUSE.

For Sale 12 February—Prompt 9 May.

Company's.—Saltpetre.

Licensed.—altpetre—Pepper—White Pepper—Cloves—Mace—Ginger—Nutmegs—Sago—Cassia Ligna.

For Sale 14 February—Prompt 9 May.

Licensed.—Camphor—Aloes—Gum Animj—Dragon's Blood—Shellac—Olibanum—Bees' Wax—Rosin—Nux Vomica—Cardemoms—Cubebbs—Rose Buds—Coculus Indicus—Nutmeg Soap—Castor Seeds—Castor Oil.

For Sale 15 February—Prompt 9 May.

Licensed.—Turmeric—Safflower—Gum Arabic—Lac Dye—Galls—Sapan Wood.

For Sale 18 February—Prompt 13 June.

Company's.—Bengal Raw Silk.

Licensed.—Bengal, China, Canton, and Persian Raw Silk.

For Sale 19 February—Prompt 9 May.
Licensed.—Tortoiseshell—Hemp—Paddy Bird Feathers—Tin.

For Sale 3 March—Prompt 30 May.

Tea.—Bohea, 1,150,000 lb.; Congou, Campoi, Pekoe, and Souchong, 5,200,000 lb.; T'wankay and Hyson-Skin, 1,100,000 lb.; Hyson, 350,000 lb.—Total, including Private-Trade, 7,700,000 lb.

For Sale 11 March—Prompt 6 June.

Company's.—Bengal and Coast Piece Goods, and Calico Wrappers.

Private-Trade.—Silk Piece Goods.

CARGO of EAST-INDIA COMPANY'S SHIPS lately arrived.

CARGO of the Coldstream, from Fort St. George.

Company's.—Blue Cloths.—Blue Longcloths.—Blue Sallampores.—Coffee.

LIST of SHIPS trading to INDIA and Eastward of the CAPE of GOOD HOPE.

Destination.	Appointed to sail.	Ships' Name.	Tonnage.	Owners or Consignees.	Captains.	Where loading.	Reference for Freight or Passage.
Porta.	1838. Feb. 2	Providence	695	Henry Read	Robert Ford	City Canal.	E. Read, and W. Redhead, jun.
	25	Ganges	440	Richard Lloyd	Richard Lloyd	City Canal.	J. S. Brinley, and W. Abercrombie.
	27	Thames	366	John Blackett	Wm. Bugg	City Canal.	Tomlin and Man, Threadneedle-st.
	28	Atlas	411	Chalmers and Guthrie	Francis Hunt	W. I. Docks	Barber, Neate, & Co., Clement's-lane.
Graves, March 4	15	Victory	712	Joseph L. Heathorn	Chas. Farquharson	W. I. Docks	Joseph L. Heathorn.
Porta.	25	Bygone	575	George Green	Wm. L. Pope	E. I. Docks	Small, Colquhoun, & Co., Old Jewry.
	25	Lord Lynedoch	632	Samuel Beadle	Samuel Beadle	W. I. Docks	Butcher and Kelham, Fenchurch-st.
	April 15	Coromandel	650	George Joad	Thomas Boyes	W. I. Docks	Capt. Boyes, Jerusalem Coffee-House.
	25	Fairlie	755	M. F. Gordon	Steph. J. Fuller	E. I. Docks	Capt. Fuller, Jerusalem Coffee-House.
Downs	May 1	William Money	800	Henry Templer	Henry Fowler	E. I. Docks	J. Lachlan, Alle-st. Goodman's-flds.
	21	Helden	250	Bartholomew Fowler	Robert Bulien	Lon. Docks	Lyall & Gaig, & W. Redhead, jun.
	Feb. 1	Fame	350	Arnold and Woollett	Charles Arkcoll	Lon. Docks	John S. Brinley, Birch-lane.
	3	Minstrel	400	George Brown	Alex. O'May	City Canal.	Edmund Head.
	20	Harlequin	350	Eyre Evans	S. Ellerby	Lon. Docks	Wm. Redhead, jun., Lime-street.
	5	Royal George	480	John Barrie	W. Johnstone	E. I. Docks	Tomlin and Man.
	7	Thorne	360	Anderson, Wise, & Co.	Wm. Liburn	W. I. Docks	Wm. Abercrombie.
	10	Egyptian	360	John Fenwick	Wm. Tucker	W. I. Docks	Wm. Redhead, jun.
	17	Lady Raffles	600	Small, Colquhoun, & Co.	Geo. Willis	City Canal.	John Pirie and Co.
	28	Captain Cook	500	William Willis	Francis Davison	W. I. Docks	John Lyncey, jun.
March 29	1	Ceylon	340	John Bentley	Thomas Finlay	City Canal.	E. Robinson, & Buckles & Co.
	1	Duvenag Castle	446	G. Robinson and Finlay	S. Richmond	Lon. Docks	L. Swainson, Nag's Head-court.
	Feb. 3	Hole	250	William Venning	Henry Bunney	W. I. Docks	Cookes and Long.
	9	Henry	180	Ingis, Forbes, and Co.	George Carrow	Lon. Docks	E. and A. Rule, Lime-street.
	21	Clorinda	370	Stokes and Co.	R. Sleight	Lon. Docks	Buckles and Co.
	21	Australia	200	R. Cheeseman	Wm. Matthews	Lon. Docks	Buckles and Co.
	7	Maquet	470	Thomas B. Raun	Wm. Hemiker	Woolwich	John Pirie and Co.
	5	Mernaid	290	Buckles and Co.	Wm. Carr	Dublin	Buckles and Co.
Consist	March 1	Arab	200	John Binner	James Ferrier	Lon. Docks	J. Binner, Church-row, Fenchurch-st.
Ships	Feb. 15	Coronet	375	Lewis Jacob	Thos. B. Daniell	Lon. Docks	Beaton and Co., George-yard.
	20	Wane	300	Johnston and Meahurn	Wm. Hide	Lon. Docks	R. Thornhill, Nicholas-lane.
	Feb. 20	Caroline	300	Robert Brooks	J. W. Howdy	Lon. Docks	Robert Brooks.
	20	Allice	214	William Martin and Co.	Geo. K. Todd	Lon. Docks	Wm. Martin and Co., East-India
	March 1	Henry Wellesley	330	John Marshall	J. F. Church	Lon. Docks	John Marshall, Birch-lane.

Let Feb. 1838.

EAST-INDIA COMPANY'S SHIPS, of the Season 1827-8, with their Managing Owners, Commanders, &c.

Ships	Ton	Managing Owners	Commanders	First Officers	Second Officers	Third Officers	Fourth Officers	Surgeons	Purveyors	Consignments	To be Afloat	To be Discharged	When Sailed
6 Dundee	1306	G. Palmer	M. Hamilton	John Shute	James Rickett	R. Buckle	J. K. Jolly	Francis Burlin	J. Gilles	Bombay & China	1827.	1828.	1828.
2 Edinburgh	1356	H. Bonham	Henry Bax	T. Buttanshaw	D. Marshall	Geo. Waller	A. Tomlins	Robt. Harvey	W. J. Shephard	St. Helena, Bengel, & China	19 Nov	3 Dec.	8 Jan.
8 General Harris	1363	J. Sims	Joseph Stanton	G. Braithwaite	Henry Burn	Jas. M. Baird	Thos. N. Ware	John Millard	J. H. Lanyon	Bengel & China	3 Dec.	18 do.	23 do.
6 Thomas Contee	1354	S. Marjoribanks	Alex. Chrystie	W. Drayner	J. Elphinstone	D. Robertson	R. Saunders	Jas. Beveridge	W. Maltman	Bengel & China	1828.	1 Jan.	6 Feb.
4 Sir David Scott	1343	Joseph Hare	J. O. M'Taggart	W. Tichhurst	D. J. Ward	John Rose	P. J. Maxwell	David Scott	T. A. Gibb	Bengel & China	1828.	1 Jan.	6 Feb.
9 Marquis of Huntly	1373	S. Mac Taggart	J. S. H. Fraser	Thos. Leach	R. Tabor	A. P. O'Connell	A. Macqueen	Alex. Stirling	John Lenox	Bengel & China	1828.	1 Jan.	6 Feb.
4 Berwickshire	1353	S. Marjoribanks	Fred. Midan	H. L. Thomas	T. Shephard	J. W. Edmonds	H. Dalrymple	T. Davidson	J. W. Rose	Bengel & China	1828.	1 Jan.	6 Feb.
1 Redan	1156	John F. Timins	Chas. S. Timins	Edw. Jacob	C. W. Loveridge	Samuel Hyde	C. Udale	Jas. Grant	W. S. Spawforth	Bengel & China	1828.	1 Jan.	6 Feb.
4 Duchess of Athol	1350	W. E. Peters	E. M. Daniell	T. J. Dyer	Thos. Sandys	Geo. Steward	C. Walstead	Rich. H. Cox	W. Dickinson	Bengel & China	1828.	1 Jan.	6 Feb.
9 Abercrombie	1350	H. Bonham	John Innes	Jas. S. Biles	Geo. Fraumpton	H. Shephard	W. Pitcairn	W. Hitchcock	Wm. Dallas	Bengel & China	1828.	1 Jan.	6 Feb.
7 Earl of Balcarras	1417	Company's Ship	B. Broughton	Rees Thomas	J. P. Griffiths	Boulter J. Bell	E. Dupuis	Henry Arnot	Wm. Ainslie	Bengel & China	1 Jan.	16 do.	21 do.
2 George the Fourth	1359	Company's Ship	Thos. W. Barrow	Wm. Fulham	F. G. Moore	Wm. Pigott	Henry Smith	E. Turner	J. W. Graham	St. Helena, Bombay, & China	1 Jan.	16 do.	21 do.
8 Marquis Camden	1361	W. C. Drysdale	T. Larkins	W. Haylett	John Fenn	H. J. Wolfe	John Willie	Thos. Cron	T. Collingwood	Madras & China	16 do.	31 do.	7 Mar.
4 Macquon	1353	John Campbell	James Walker	James Sexton	F. MacQueen	John Pitcairn	Chas. Ray	Alex. Macrae	J. Walkinshaw	Madras & China	1 Feb.	15 Feb.	21 do.
4 William Fairlie	1346	Joseph Hare	Thomas Blair	Geo. Deudney	T. W. Marriott	R. Burroughes	J. H. Thorne	Geo. Comb	Peter Milne	Madras & China	1 Mar.	15 Mar.	20 Apr.
2 Lord Louther	1353	H. Blanchard	Charles Steward	N. de St. Croix	Benj. Bailey	H. W. Parker	S. H. Macauley	Robt. Martin	C. S. Compton	China	1 Mar.	15 Mar.	20 Apr.
8 Castle Huntly	1311	J. H. Gladstones	Thomas Dunkin	G. C. Kennedy	Henry Wise	J. Dalrymple	R. Howard	J. Kierman	John Main	China	1 Mar.	15 Mar.	20 Apr.
6 Canning	1356	Company's Ship	Philip Baylis	T. B. Penfold	A. Broadhurst	G. Creighton	J. G. F. Pigott	David Forest	H. Beveridge	China	1 Mar.	15 Mar.	20 Apr.
6 London	1353	Company's Ship	Timothy Smith	A. Rivers	W. K. Packman	O. Richardson	Jas. Jameson	W. Bremner	W. M'Killigan	China	1 Mar.	15 Mar.	20 Apr.
6 Orwell	1353	Matthew Isacke	W. E. Farrer	Jas. Wilson	R. M. Isacke	J. R. Pidding	Charles Jones	R. Greig	W. M'Killigan	China	1 Mar.	15 Mar.	20 Apr.
9 Prince Regent	958	H. Bonham	Henry Hoerner	R. H. Treherne	Henry Harris	G. M. Abbott	F. Shaw	Wm. Scott	John Milroy	Madras & Bengal	30 do.	14 Apr.	19 May
9 Rose	1084	Thos. Milroy	Thos. Marquis	Wm. Marquis	M. Murray	Edward Voss	Edw. Voss	Wm. Scott	John Milroy	Bengal	20 Apr.	13 May	18 Jun
9 Marchioness of Ely	955	O. Wigman	C. E. Mangles	W. H. Hopkins	J. Miller	J. Copling	G. Abbott	R. Renwick	W. L. Irwin	Bengal	20 Apr.	13 May	18 Jun
9 Asia	958	H. Bonham	T. F. Balderston	H. M. Sterndale	J. Miller	J. Copling	G. Abbott	R. Renwick	W. L. Irwin	Bengal	20 Apr.	13 May	18 Jun

PRICE CURRENT, Jan. 29.

£. s. d. £. s. d.

EAST-INDIA PRODUCE.			Indigo, Blue and Violet lb		
	£. s. d.	£. s. d.		£. s. d.	£. s. d.
Coffee, Java cwt.	2 0 0	2 5 0	— Purple and Violet		
— Cheribon cwt.	1 18 0	2 4 0	— Extra fine Violet		
— Sumatra cwt.	1 13 0	1 17 0	— Violet cwt.		
— Bourbon cwt.			— Violet and Copper		
— Mocha cwt.	3 0 0	5 0 0	— Fine Copper		
Cotton, Surat lb	0 0 4	0 0 5	— Copper		
— Madras cwt.	0 0 4	0 0 5	— Consuming sorts		
— Bengal cwt.	0 0 4	0 0 5	— Oude good and fine		
— Bourbon cwt.	0 0 7	0 0 10	— Low and bad Oude		
Drugs & for Dyeing.			— Madras cwt.		
— Aloes, Epatica cwt.	15 0 0	21 0 0	— Do. mid. ord. and bad		
— Anniseeds, Star			Rice, Bengal White cwt.	0 12 0	0 15 0
— Borax, Refined	2 2 0	2 5 0	— Patna cwt.	0 18 0	1 1 0
— Unrefined, or Tincal	2 0 0	2 5 0	Safflower cwt.	1 0 0	7 10 0
— Camphire cwt.	7 15 0	10 0 0	Sago cwt.	0 15 0	1 10 0
— Cardamoms, Malabar lb	0 13 0	0 16 0	Saltpetre cwt.	1 3 0	1 10 0
— Ceylon cwt.	5 5 0	6 1 6	Silk, Bengal Skein lb		
— Cassia Buds cwt.	4 10 0	5 5 0	— Novi cwt.	0 14 10	1 1 8
— Ligna cwt.	0 0 6	0 1 3	— Ditto White cwt.	0 13 1	1 2 4
— Castor Oil lb	5 0 0	21 0 0	— China cwt.	0 16 9	1 0 1
— Dragon's Blood cwt.	5 0 0	5 0 0	— Spices, Cinnamon cwt.	0 4 6	0 6 8
— Gum Ammoniac, lump	3 0 0	3 10 0	— Cloves cwt.	0 1 1	0 3 2
— Arabic cwt.	1 5 0	3 10 0	— Mace cwt.	0 4 3	0 5 3
— Asafoetida cwt.	3 0 0	3 15 0	— Nutmegs cwt.	0 2 8	0 3 8
— Benjamin cwt.	2 0 0	50 0 0	— Ginger cwt.	0 18 0	1 5 0
— Aniini cwt.	3 0 0	9 0 0	— Pepper, Black lb	0 0 3	0 0 4
— Gambogium cwt.	20 0 0	25 0 0	— White cwt.	0 1 6	0 2 0
— Myrrh cwt.	3 0 0	8 0 0	Sugar, Bengal cwt.	1 10 0	1 17 0
— Olibanum cwt.	2 0 0	4 0 0	— Siam and China cwt.	1 10 0	1 17 0
Kino cwt.	11 0 0	14 0 0	— Mauritius cwt.	1 7 0	1 17 0
— Lac Lake lb	0 1 0	0 1 6	— Tea, Bohea lb	0 1 5	0 2 0
— Dye cwt.	0 3 9	3 10 0	— Congou cwt.	0 2 1	0 3 5
— Shell cwt.	3 0 0	3 10 0	— Souchong cwt.	0 2 11	0 4 8
— Stick cwt.	3 0 0	3 10 0	— Campoi cwt.	0 2 6	0 3 3
Musk, China oz.	0 15 0	1 0 0	— Twankay cwt.	0 2 3	0 3 6
Oil, Cassia cwt.	0 0 4	0 0 5	— Pekoe cwt.	0 3 7	0 4 4
— Cinnamon cwt.	0 9 0	0 10 0	— Hyson Skin cwt.	0 2 4	0 3 10
— Cloves lb	0 1 3	0 1 6	— Hyson cwt.	0 4 1	0 6 1
— Mace cwt.	0 2 9	0 3 0	— Young Hyson cwt.	0 3 4	0 3 8
— Nutmegs cwt.	0 2 9	0 3 0	— Gunpowder cwt.	0 4 4	0 5 2
Opium cwt.			Tortoiseshell cwt.	1 4 0	2 10 0
— Rhubarb cwt.	0 1 6	0 5 6	Wood, Sanders Red ton	10 0 0	
— Sal Ammoniac cwt.	3 5 0				
— Senna lb	0 0 9	0 2 0	AUSTRALIAN PRODUCE.		
— Turmeric, Java cwt.	1 10 0	1 14 0	Oil, Southern tun	30 0 0	
— Bengal cwt.	1 4 0	1 10 0	— Sperm cwt.	82 0 0	
— China cwt.	1 16 0	2 2 0	— Head Matter cwt.	86 0 0	
Galls, in Sorts cwt.	3 5 0	3 10 0	— Wool lb	0 0 10	0 5 0
— Blue cwt.	3 10 0	3 15 0	— Wood, Blue Gum ton	0 6 0	0 7 0
			— Cedar cwt.	0 0 5	0 0 6

DAILY PRICES OF STOCKS, from 26 December 1827 to 25 January 1828.

Dec.	Bank Stock.	3 Pr. Ct. 3 Pr. Ct.	3 Pr. Ct. 3 Pr. Ct.	3 Pr. Ct. 3 Pr. Ct.	N. 4 Pr. C. Ann.	Long Annuities.	India Stock.	India Bonds.	Exch. Bills.
26	—	—	—	—	—	—	—	—	—
27	—	—	—	—	—	—	—	—	—
28	—	—	—	—	—	—	—	—	—
29	205½	83½ 83½	—	—	90½ 90½	—	19	—	53 54p
31	—	83½ 83½	—	—	90½ 90½	—	19½	83p	53 54p
Jan.	1	—	—	—	—	—	—	—	—
2	205½	83½ 83½	—	—	90½ 90½	—	19½	82 84p	53 57p
3	—	83½ 83½	—	—	90½ 90½	—	19½	—	53 55p
4	—	83½ 83½	—	—	90½ 90½	—	19	85p	54 57p
5	—	83½ 83½	—	—	90½ 90½	—	19½ 19½	84p	57 59p
7	205½	83½ 83½	82½ 82½	—	90½ 90½	99½ 99½	19½ 19½	84p	54 57p
8	205	83½ 83½	82½ 82½	—	90½ 90½	99½ 99½	—	85p	57 58p
9	205½	83½ 83½	82½ 82½	90½ 90½	90½ 90½	99½ 99½	19½ 19½	87 88p	57 60p
10	206½	84 84½	83½ 83½	91½ 91½	90½ 91½	99½ 99½	19½ 19½	87 88p	59 60p
11	206½	84½ 84½	83½ 83½	91½ 91½	91½ 91½	99½ 100	19½	87 89p	59 60p
12	206½	84½ 84½	83½ 83½	—	91½ 91½	100	19½ 19½	90p	60 61p
14	207 8½	84½ 85	83½ 84½	—	91½ 92	100½ 100½	19½ 19½	92 94p	60 61p
15	208 9½	85½ 85½	84½ 85	92½ 92½	92½ 92½	100½ 101½	19½ 19½	246½ 88	95p 61 62p
16	208½ 9	85½ 85½	84½ 84½	92½ 92½	92½ 92½	100½ 101	19½ 19½	247½	93p 60 62p
17	208½	85½ 85½	84½ 84½	92½ 92½	92½ 92½	100½ 100½	19½ 19½	—	87p 58 61p
18	208½	85½ 85½	84½ 84½	92½ 92½	92½ 92½	100½ 101	19½ 19½	247½ 48 87	89p 55 58p
19	09½ 10	85½ 85½	85½	—	92½ 93	100½ 101½	19½ 19½	—	90 92p 58 60p
21	09½ 10½	86½ 86½	85½ 85½	—	93½ 93½	101½ 101½	19½ 19½	249½ 50 92	93p 59 60p
22	09½ 10½	86 86½	85½ 85½	93½	92½ 93½	100½ 101½	19½	—	91 93p 60 61p
23	211	86½ 86½	85½ 86	93½	93½ 93½	101½ 101½	19½ 19½	250½	— 60 62p
24	09½ 10	86½ 86½	85½ 85½	93½	93½ 93½	100½ 101	19½ 19½	—	60 61p
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THE ASIATIC JOURNAL

FOR
MARCH, 1828.

Original Communications,

8c. 8c. 8c.

THE HINDU DRAMA.

IN our twenty-third volume (p. 48), we announced that a translation of some select specimens of the theatre of the Hindus, executed by H. H. Wilson, Esq., whose acquirements as an oriental scholar are sufficiently known, had appeared at Calcutta. An analysis of the first piece in the collection, the *Mrichchakati*, accompanied by extracts, we were then enabled to give from sundry critical notices of the work contained in the various journals of Calcutta.

It is but recently that copies of the work* have reached England, and we hasten to lay before the readers of the *Asiatic Journal* an analytical notice of this curious publication, which opens a new avenue to our researches into the history, the manners, and the character of the ancient Hindus.

Until the appearance of Sir Wm. Jones's translation of the dramatic poem of *Sakuntalá*, the western world hardly knew that the Hindus had a national drama. Notwithstanding the notice which that elegant version of an elegant poem obtained in Europe, the only contributions that have been since added to our knowledge of the Hindu drama, are the *Prabodha Chandrodaya*, translated by Dr. Taylor, and an epitome of the *Málati Mádhava*, given by Mr. Colebrooke in his essay on Sanscrit and Prákrit prosody, published in the *Asiatic Researches*. Mr. Ward, in his comprehensive view of the Hindus, has furnished the names of many dramatic poems (including some of those now translated by Mr. Wilson), but has given the reader little or no information respecting them beyond their names.

It is not, therefore, to be wondered at, that European writers should labour under erroneous impressions with regard to this department of Hindu literature. Neither *Sakuntalá* nor the *Prabodha Chandrodaya*, as Mr. Wilson remarks, can be considered to convey an accurate notion of the Hindu theatre.

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* Select Specimens of the Theatre of the Hindus, translated from the original Sanscrit. By Horace Hayman Wilson, Esq. Calcutta, 1837. 3 vols. 8vo.

"Each is but the species of its own genus : the latter belongs to the metaphysical, the former to the mytho-pastoral class of Sanscrit plays; but these two varieties are far from representing every class and order; their wide dissimilarity might lead us to anticipate the extensive range of the theatre to which they belong, and to infer that, where such striking distinctions were to be found, others less decidedly marked must prevail. The inference would be justified by the fact; and the Hindu theatre affords examples of the drama of domestic as well as of heroic life, of original invention as well as of legendary tradition."

Mr. Mill, who, in his eagerness to expose the exaggerated representations of writers partial to the Hindus, often falls into an opposite error, necessarily deduced his conclusions respecting the dramatic compositions of that people from *Sakuntalâ*, which he admits contains some beautiful passages, but beyond these, he says, "there is nothing in the poem which either accords with the understanding, or can gratify the fancy, of an instructed people;" and he seems to think that the Hindu drama is upon a par with that of the Chinese, "who excel in poetry as well as the Hindus; yet our British ambassador and his retinue found their dramatic entertainments very rude and dull entertainments."

Whatever may be the merits or defects of the Hindu drama, remarks Mr. Wilson, (from whose admirable preface we shall be indebted for most of the observations which follow,) they are unmixedly its own : it is impossible that they should have borrowed their dramatic compositions from people either of ancient or modern times. The Hindu theatre belongs to that branch of dramatic composition which modern critics have agreed to term *romantic*, in opposition to what some schools have been pleased to term *classical*: an opinion already suggested by Von Schlegel.

Hindu dramatic writers show no veneration for the unities of time, place, and action, though they are not destitute of systematic and sensible rules; and "they are as unfamiliar with the extravagance of the Chinese dramas, as with the severe simplicity of Grecian tragedy." The following fact is important:

There is one peculiarity in the Hindu theatre, which remarkably distinguishes it from that of every other people. Although there is little reason to doubt that the Sanscrit language was once a spoken tongue in some parts of India, yet it does not seem probable that it was ever the vernacular language of the whole country, and it certainly ceased to be a living dialect at a period of which we have no knowledge.

The greater part of every play is written in Sanscrit. None of the dramatic compositions at present known can boast perhaps of a very high antiquity, and several of them are comparatively modern. They must therefore have been unintelligible to a considerable portion of their audiences, and never could have been so directly addressed to the bulk of the population, as to have exercised much influence upon their passions or their tastes.

The length of the plays is a great drawback to their interest : but as they were written with a view to but one specific representation, this fact accounts not only for the length of the plays, but for their rarity. Though they do not, like those of China, occupy *ten days* in the representation, they sometimes extend to ten acts, and must have been five or six hours in performing.

Mr. Wilson is of opinion that the number of Hindu plays extant is not much more than sixty: the names of that number of pieces are inserted by him in another place. Many have perished, and some have become scarce. Inferior productions of the drama seem, indeed, to have been more numerous, in the vernacular dialects : "the dramatic pieces which have survived are those

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of the highest order, defended by their intrinsic purity from the corrosion of time." The essays of modern times in India appear to have been of an inferior character: "the Hindus have a strong relish for these diversions, but the domination under which they so long pined, and which was ever so singularly hostile to public enjoyments of a refined character, rendered theatrical representations infrequent, and induced a neglect of dramatic literature. Plays, however, continued to be written and performed, to the latest periods, especially in the west and south of India, where Hindu principalities still subsisted. Performances also seem to have been exhibited at Benares in recent times, and we have one piece, which was written, and possibly represented, in Bengal, but a very few years ago."

Sir Wm. Jones, in his preface to *Sakuntalá*, expresses his opinion that the Hindu drama must have been carried to great perfection under the reign of Vicramaditya, a century before Christ: whatever credit be due to this statement, it is certain that the nations of Europe possessed no dramatic literature before the fourteenth or fifteenth century, at which period the Hindu drama had passed into its decline. Those of the ancient nations around India, with the exception of the Chinese (whose dramas Lord Macartney termed "wretched," though they deserve a better character), had a stage naturalized amongst them; so that we may fairly deduce from hence an evidence in favour of the early date of Hindu society, even if we are debarred (as Mr. Mill tells us) from considering dramatic entertainments as indicative of growth in knowledge and civilization.

The dramatic system of the Hindus is the subject of a separate dissertation prefixed by Mr. Wilson to the first play. Of this curious article we shall endeavour to lay before our readers a brief epitome.

The invention of dramatic composition is traced by the Hindus to a divine source; it is usually attributed to a Muni or inspired sage, named Bharata, one of the earliest writers by whom the art was reduced to a system: his sutras, or aphorisms, are constantly cited by commentators, though his entire work is not in existence. One of the earliest and best treatises extant on dramatic literature, according to Mr. Wilson, is the *Dasa Rúpaka*, or description of the ten kinds of theatrical composition, the text of which, by Dhannajaya, is ascertained to be of the eleventh century, though references are made in the gloss to the *Retnávalí*, a play of the twelfth century. Other critical works upon the drama are the *Saraswatí Kant'hábhara*, of uncertain date; the *Kávyá Prakása*, by Mammatta Bhatta, a Cashmirian, which is about five centuries old; the *Sákhitya Derpana*, also of uncertain date, subsequent to the preceding, but anterior to A.D. 1504; and the *Sangita Retnákhara*, written by Sárngi Deva, a Cashmirian pundit, who flourished about the fifteenth century. There are various other works which treat of poetry in all its branches; and the commentaries which accompany some of the plays add much information respecting the history and system of the Hindu drama. From these several sources Mr. Wilson has derived materials for a very interesting disquisition upon this subject.

With their characteristic fondness for definition and nice critical arrangement, Hindu writers have classified all the parts of this department of their literature with scrupulous care and exactitude. The general term for all dramatic compositions is *Rúpaka*, from *rúpa*, "form;" its object being to embody characters and feelings. Dramatic writings are arranged in two classes; the *Rúpakas*, properly so called, and the *Uparúpakas*, or minor *rúpakas*; there are ten species of the former, and eighteen of the latter.

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As a specimen of the refinement of the rules for the Hindu drama, we subjoin Mr. Wilson's description of the nature of the *Nátaka*, or "play," *ναῦτ' ἰζοχῆν*, the first species of the *Rúpaka*, which, as it comprises all the elements of a dramatic composition, is fully explained in the systems of the Hindu critics, before any notice is taken of the inferior varieties.

Specimens of the *Nátaka* are not wanting to illustrate its technical description, and we can therefore follow the original authorities with entire confidence. It is declared to be the most perfect kind of dramatic composition. The subject should always be celebrated and important. According to the *Sáhitya Darpana*, the story should be selected from mythological or historical record alone, but the *Dasa Rúpaka* asserts, that it may be also fictitious or mixed, or partly resting on tradition and partly the creation of the author. The practice of the early writers seems to have sanctioned the latter rule, and although they adopted their plots from sacred poems or *puráṇas*, they considered themselves at liberty to vary the incidents as they pleased. Modern bards have been more scrupulous. The restriction imposed upon the selection of the subject, is the same as that to which the French theatre so long submitted, from whose tragic code all newly invented topics were excluded, in supposed imitation of the Greek theatre, in which however the *Flower of Agathon*, founded altogether upon fiction, was an early and popular production.

Like the Greek tragedy, however, the *Nátaka* is to represent worthy or exalted personages only, and the hero must be a monarch, as *Dushyanta*, a demigod as *Ráma*, or a divinity as *Krishna*. The action, or more properly the passion, should be but one, as love, or heroism. The plot should be simple, the incidents consistent, the business should spring direct from the story as a plant from its seed, and should be free from episodic and prolix interruptions. The time should not be protracted, and the duration of an act, according to the elder authority, should not exceed one day, but the *Sáhitya Darpana* extends it to a few days, or even to one year. When the action cannot be comprised within these limits, the less important events may be thrown into narrative, or may be supposed to pass between the acts, or they may be communicated to the audience by one of the actors, who holds the character of an interpreter, and explains to the persons of the assembly whatever they may require to know, or what is not conveyed to them by the representation; a rather awkward contrivance to supply the deficiencies of the piece, but one that would sometimes be useful to insinuate the plot into the audiences of more polished communities. The diction of a *Nátaka* should be perspicuous and polished. The piece should consist of not fewer than five acts, and not more than ten.

Mr. Wilson points out several indications of analogy between the *Nátaka* and the Greek tragedy. The unity of action is recognized, and a simplicity of business enjoined fully in the spirit of the Grecian drama. The unity of place is unnoticed; that of time is curiously modified: "the time required for the fable elapses invariably between the acts." An important distinction between the Hindu and Greek drama is the total absence of distinction between tragedy and comedy in the former: the Hindus, in fact, have no tragedy, the tragic catastrophe being prohibited by positive rule: thereby furnishing a contradiction to the received theory, that tragedy preceded comedy. Modern Hindu dramatists have sometimes violated the precepts which enjoin a due regard to decorum on the stage, not only by the non-infliction of death, but by excluding hostile defiance, solemn imprecation, and other similar incidents: but "the classical drama of the Hindus is exemplary and dignified." The *Sakuntalá* furnishes one specimen of the *Nátaka* species; and one of the plays in Mr. Wilson's collection, the *Mudrá Rákshasa*, or "the Signet of the Minister," affords another.

The *Prakarana* is a second species of the *Rúpaka*; the fable is a pure fiction drawn from real life, in a respectable class of society, and the most appro-

appropriate subject is love. The Bhāna is a monologue in one act, in which the performer narrates dramatically a variety of occurrences as happening either to himself or others: the narrator may enliven his recitation by a pretended dialogue with an imaginary interlocutor. "It is not impossible," adds Mr. Wilson, "that ventriloquism assisted to give effect to the imaginary dialogue, as the art is not unknown in India." The English reader cannot fail to be struck with the obvious similarity between this mode of dramatic entertainment and that employed by a popular English actor. The Vyāyoga is a dramatic representation, in one act, of some military transaction, in which the sentiment of love is excluded, as well as comic incidents. The Samavakāra is the exhibition of some mythological fable, in three acts. Although love may be touched upon in this species, heroism should be the predominant passion. The actors are chiefly gods and demons: tempests, combats, the storming of towns, with all the pomp of war, may be introduced. The *Samudra Mathanam*, "churning of the ocean," (a splendid subject for such a spectacle) was an example of this species, but the piece no longer exists. The Dhima is a drama similar to the last, but of a more gloomy character, and is limited to the representation of terrific events. The Ihām-riga, the Anka, the Vit'hī, and the Praharsana, are the remaining species; the latter is a comic, or rather farcical satire.

The second class of dramas, the Uparūpakas, do not so readily admit of elucidation and description, since the pieces cited as examples are not known to exist, except in the two first instances. "All these varieties," observes Mr. Wilson, "are clearly reducible to but two, differing according to the loftier or lowlier tone of the composition, the more serious or comic tenour of the subject, and the regularity or irregularity of the construction. We might also conveniently transfer to them the definitions of the European stage, and class them under the heads of tragedy, comedy, opera, ballet, burletta, melo-drama, and farce. Their technical distribution is however very unimportant, and the enumeration of the distinctions as originally recognized is a matter of little interest, except as it conveys a satisfactory proof of the extent to which dramatic literature was once cultivated by the Hindus."

The dramatic arrangement of the pieces discloses some curious features. "Every piece opens with a prelude or induction, in which the audience are made acquainted with the author, his works, the actors, and such part of the prior events as it is necessary for the spectators to know." It is in dialogue; the actors in the prelude are never more than two, the manager and one of his company. It opens with a prayer invoking in a benedictory formula the protection of some deity in favour of the audience, spoken, it is supposed, by the manager. This person, termed Sutradhāra, is required to be "well versed in light literature, as narrative, plays, and poetry—he should be familiar with various dialects—acquainted with the customs of different classes, and the manners of various people, experienced in dramatic details, and conversant with different mechanical arts."

The prayer is followed by an encomiastic account of the author of the piece; after which succeeds a complimentary appeal to the favour of the audience, wherein the manager sometimes gives a dramatic representation of himself and his concerns, &c. In *Sakuntalā*, an actress sings a song descriptive of the hot season, for the amusement of the audience.

The piece is opened, sometimes abruptly, by the entrance of one of the scenic personages, and the business is carried on in the same manner as in European theatres, divided into scenes and acts. Two persons, the inter-
preter

preter and the introducer, upon any interruption in the regular course of the piece, by change of place, or by the entrance of a character unannounced by the dialogue, supply the audience with the necessary explanation. What these characters are to do or say is left to the persons who fill them. Sometimes the parts of these supplementary characters are interwoven with the texture of the fable.

The *anka*, or act, is said to be closed when all the personages have left the stage. "The precise division of Hindu plays into acts is a feature which serves to discriminate them from the Greek compositions, in which the division into acts was unknown. It appears to have been an arrangement invented by the Romans, from whom we can scarcely suspect the Hindus to have derived it."

The first act furnishes a clue to the subject of the whole story; the ensuing acts carry on the business to the final development; and in general, says Mr. Wilson, the Hindu writers are successful in maintaining the character of their exode, the business being rarely completed before the concluding act. The piece closes with a benediction or prayer by the principal personage, who expresses his wishes for general plenty and happiness.

The conduct of the plot forms the subject of nicer and more exact rules than the French critics ever conceived for the *epopee*. The business of every piece is termed its substance, or thing, which is of two kinds, principal and secondary, or essential and episodic. Every business involves five elements, each of which comprehends a number of *angas*, or members, "to follow the description of which," Mr. Wilson remarks, "would be to exhaust any patience except Hindu." He justly adds, however, that considerable artifice must have been employed by the Hindu dramatists, in the construction of their fable, to authorize such a complicated subdivision of its details.

The characters of the drama comprehend every class of society, though each kind of pieces has its appropriate hero and heroine. As love enters largely into the business of the Hindu theatre, the attributes of the hero are defined with reference to his fitness for feeling and inspiring that passion: he must be young, handsome, graceful, liberal, valiant, amiable, accomplished, and well-born. Here, however, the refinements of Hindu system have introduced endless classifications. The chief qualities of the hero are four: these are subdivided into forty-eight, which number, by modifications, is multiplied to one hundred and forty-four kinds. "It must be rather difficult," remarks Mr. Wilson, "for a writer to observe, amidst such a multiplicity, the rule laid down for his delineation of the manner of his hero; for whatever individual he adopts, he must take care to make him consistent with himself, and not to give him qualities incompatible with his organization." The classification of the heroines is equally minute; and the extent to which females are partakers of scenic incident affords an interesting picture of the relations of that sex in Hindu society.

It seems probable that the princes of India learnt the practice of the rigid exclusion of women in their harems from the Mohammedans, and that previously, although they were subject to many restrictions, they were allowed to go freely into public on public occasions; they were present at dramatic performances, they formed the chief part of bridal processions, they were permitted to visit the temples of the gods, and to perform their ablutions with little or no privacy in sacred streams, which last-named privileges they still retain, and to which Mohammedan women have no similar right. Even in later times, the presence of men, other than a husband or a son, was far from prohibited in the inner apartments, and the minister of *Vatsa*, with his chamberlain, and the envoy from Ceylon, are admitted to the audience of the *raja*, in the presence of the queen, and

and her attending damsels. In what may be considered heroic times, queens and princesses seem to have travelled about where and how they pleased, and in the *Uttara Rāma Charita*, *Sita* is sent to live by herself in the forests, and the mother of *Rāma* comes with little or no parade to the hermitage of *Vālmīki*.

Although, however, the social restraints to which females were subjected under the ancient Hindu system, were of a very different nature from those which Mohammedanism imposes, and were in all probability even less severe than those which prevailed in many of the Grecian states, they did no doubt operate to such an extent as to preclude women from taking any part in general society. This was more particularly the case with unmarried women, and we learn from several of the dramas, that it was a part of virtuous breeding for a virgin to decline conversation with a man, even with a lover—thus *Sāgarikā* in the *Retnāvalī*, and *Mālatī* in *Mālatī* and *Mādhava*, can with difficulty be prevailed upon to address the objects of their affection! they answer to every question by proxy, and do not even trust their voices to their female companion above a whisper, when those they adore are present. Unmarried women, therefore, we may infer, might be in company with men, and might hear their addresses, but would have violated decorum if they had ventured to reply. No restraint of this nature was imposed upon married women.

Besides the hero and heroine, the *dramatis personæ* consisted of the friend and confidant of the hero (or sometimes the hero of a secondary action), the counterpart and antagonist of the hero, and the *Vitā* and *Vidúshaka*, characters in some degree peculiar to the Hindu stage. That of the *Vitā* is not very easily understood. "It is necessary that he should be accomplished in the lighter arts, particularly poetry, music, and singing, and he appears indiscriminately as the companion of a man or woman, although in the latter case the female is the courtesan: he is generally represented on familiar and easy, and yet dependent terms with his associate, and evinces something of the character of the parasite of the Greek comedy, but that he is never rendered contemptible. It does not appear that he professes to teach the arts he practices, although it was not impossible that such was his employment, and that he was retained about the person of the wealthy and dissipated, as a kind of private instructor as well as entertaining companion." The *Vidúshaka* is the buffoon of the Hindu theatre; he is the humble companion, not the servant, of a man of rank, and it is remarkable that he is always a Brahman. According to the technical definition of his attributes, "he is to excite mirth by being ridiculous in person, age, and attire."

The heroine has her companion and confidante; and female devotees play a leading part in several dramas; they are usually described as of the *Bauddha* sect.

The subordinate characters include every class of society, even *Chándálas*. The male characters enumerated as tenants of the interior of palaces are eunuchs, mutes, dwarfs, foresters, and barbarians; and the attendance of females on the persons of kings is another peculiarity, especially as it appears, from the *Mudrá Rākshasa*, that this practice was not confined to the inner apartments; for the celebrated *Chandragupta*, who appears as a dramatic personage in that piece, is so attended from one palace to another.

The objects of dramatic representation constitute the subject of another branch of Mr. Wilson's disquisition. This is, however, treated in a manner so metaphysical, that it would be impossible to epitomize, and inconvenient to quote it at length. We pass therefore to the subject of diction.

This part of the disquisition reveals some curious facts. A striking peculiarity of Hindu plays is, that different characters use different forms of speech; not like the *patois* in French comedies, or dialects in the English, which are individual

individual and occasional; but general and invariable. The hero and principal personages speak Sanscrit; the women and inferior characters use the various modifications of that term denominated Prākṛit. Of the different dialects comprehended under this term, the heroine and principal female characters speak Saurasēni; attendants on royal personages, Māgadhi; servants, Rajputs, and traders, Arddha, half or mixed Māgadhi. The Vidúshaka speaks the Prāchi, or eastern dialect. Rogues use Avantikā, or the language of Oujein; and intriguers, that of the Dekkin or Peninsula. "The dialect of Bāhlika is spoken by the people of the north, and Drāvira by the people of the Coromandel coast. The individuals named Sakas and Sakāris, speak dialects of their own, and cowherds, outcasts, and foresters use their respective forms of speech. Even the imps of mischief have their appropriate jargon, and the Pisāchas or goblins, when introduced on the stage, speak a dialect of Prākṛit termed Paisāchi." Such, it appears, are the rules: in practice, however, there are rarely more than three varieties, or Sanscrit, and a Prākṛit more or less refined. "If these distinctions were implicitly followed," observes Mr. Wilson, "a Hindu play would be a polyglot, which few individuals could hope to understand."

The style of dramatic composition, conformably to Bharata, should be elevated, polished, and highly embellished; and accordingly, in no department of Hindu literature are the powers of the Sanscrit language more lavishly developed. Some of the modern pieces are painful to read; in the oldest and best, though the style is highly finished, it is not difficult of apprehension. The ordinary business-dialogue is for the greater part in prose; but reflections, descriptions, and the poetical flights of the author, are in verse. "It is impossible," says Mr. Wilson, "to conceive language so beautifully musical or so magnificently grand, as that of many of the verses of Bhavabhūti and Kālidāsa."

We must rapidly glance at the last branch of the disquisition, on Scenic Apparatus. The Hindus had no edifices devoted to this species of entertainment; their scenery was therefore imperfect. The drama was not a popular amusement, as with us, but formed part of an occasional celebration of a religious festival. The *Sangita Retnākara* contains an allusion to a place where dancing and singing were performed; it describes it as a chamber, covered by an awning, supported by pillars hung with garlands; the master of the house took his seat on a throne in the centre, persons of rank were seated on his right, the inmates on his left; the different officers of the household, female attendants, guards, &c. are assigned their posts, and persons carrying wands are to be stationed to keep order. The performers were separated from the audience by a curtain or skreen. The properties of the Hindu stage were limited; but seats, thrones, weapons, and cars, with live cattle, were used. Costume was always observed, and various proofs occur of the personages being dressed in character. Females were represented in general by females, but it appears not to have been uncommon for men or lads to personate women. The "exit" and "entrance" of a performer are duly marked, as well as the instructions for stage business, the "asides" and "aparts" being as regularly indicated as in modern European plays. Even the sentiment with which the speaker is to express his part is sometimes particularized.

In our next number we shall give a copious analysis of some of the pieces in this collection.

TITLES AND OFFICES IN CHINA.

(Concluded from p. 172).

TSANG-KEUN, "conductor of an army," is a military title which took its rise during the civil wars at the close of the Chow, and has continued ever since. During the three first Chinese dynasties, the imperial standing army was 75,000 men, commanded by six general officers, called King. In later times high-sounding epithets have been added to the title of Tseang-keun, *e. g.* Sze-ching-tseang-keun, "generals to subjugate the four quarters of the heavens." The military titles or designations of rank are too long to be enumerated here. The highest rank was Yuen-shwae, a sort of field marshal: the Ming dynasty had at first a board of these high officers; but the title was afterwards changed, and the office of Yuen-shwae has been discontinued.

The transmission of orders from the general to the soldier was managed as follows: the Tsung-ping ("general soldier") gave his orders to an officer called Too-che-hwuy, who passed them to a Che-hwuy, who gave them to a captain of a thousand, and he to a captain of a hundred, who announced them to the general standard-bearer, who repeated them to the bearers of small banners, by whom they were communicated to the Keun-sze, or men in the ranks.

Tsung-tüh (vulgarly pronounced by Europeans *Jong-tuck*), "general governor," erroneously translated "viceroi," is a title of office now held by governors of provinces. The emperor Kea-ting (A.D. 1549), when the Tartars pressed upon the capital, made this appointment, though the title had been used by Yung-lò in 1410. The latter also originated the Shun-foo ("to travel about and soothe"), a title now given to deputy governors of provinces. This officer is also called Foo-tae and Foo-yuen.

Seuen-foo-sze was the title of an officer sent to soothe the people when suffering under any calamity, and to remedy abuses. It is said that one of these officers, sent round the empire by Ta-tih (A.D. 1300), dismissed 18,473 government officers for bribery and corruption, and liberated 5,176 persons from unjust imprisonment. The Ming made this office local and hereditary in the persons of country gentlemen of the literary class.

The class of officers distinguished by *foo-sze* appended to their titles were (many of them at least) filled by particular families in succession: the reigning Tartar family has made several offices hereditary as a reward for eminent services rendered to the state.

Seuen-yu-sze, though classed amongst military officers, was an appointment the duties of which consisted solely in "preaching authoritatively virtuous sentiments," without any connexion with the army. This class of officers has been in abeyance since the Kin dynasty.

Te-keu ("to lift or raise up") is the title of an officer appointed to keep the price of grain at a medium rate; the office was devised by Le-kwei to equalize the value of this commodity; and in the reign of Shun-hwa (A.D. 967) a public granary was established, which has continued ever since under its original appellation, *Ching-ping-tsang*, "the ever-open granary." The Te-keu had also authority to prevent forestalling of commodities. Latterly the epithet *Te-keu* has indicated certain revenue functions in the officers to whose titles it attaches.

Too-ta-te-keu-cha-ma, "general superintendent of *tea* and *horses*," is an appointment which originated with the emperor He-ning (A.D. 1060) owing to the following circumstances: A barter trade, in which horses were exchanged

for tea, which commenced in the Tang dynasty, was carried on between the Hwuy-hih Tartars and the Chinese, on the north-west frontier: at first there were Cha-sze, "directors of the tea department," and Ma-sze, "directors of the horse department;" but it was found that "the tea directors, not having connected with their duties the purchase of horses, adopted measures to destroy the horses,"* and consequently the horses and the tea were placed under one and the same direction. In the reign of Hung-che (A.D. 1490) of the Ming, the barter of tea for horses was a government monopoly, both at Sze-chuen province and at Shen-se. The persons authorized to buy had a gold medal to authenticate their commission. For superior horses they gave a pecul of tea (133 lbs.); for middling horses, 70 catties; for inferior, 50 catties, or half a pecul.

Ching-seuen-poo-ching-sze, commonly called the Poo-ching-sze, is a receiver and promulger of the decisions of the supreme government in each province. He is also treasurer of the province, and has the appointment of the inferior local officers. He is required every ten years to prepare from the door boards and to keep on record a list of the population. This officer, the criminal judge, and the superintendent of the salt department, form a board called San-sze, or "the three directors;" this board is frequently convened by the governor-general to deliberate on local occurrences.

Kwan-châ-sze, "observing and examining commissioners," were first appointed by Ching-kwan (A.D. 650), who sent thirteen persons to make a tour throughout the empire and examine its condition. The Kin connected this appointment with the Tsë-tsoo-sze; and the Yuen transferred the duties of this office to the Seuen-foo, "soothers of the people," before-mentioned. The Ming annexed the duties to those of the Gan-cha-sze, or resident criminal judge of the province.

The Te-hing-gan-cha-sze were circuit judges first appointed by the emperor Tae-tsung (A.D. 990); military officers were employed for a short time in this judicial capacity, but upon the misconduct of one so employed, the office reverted to civilians. The Yuen dynasty named four roads, i. e. circuits, to which these judges were appointed; and the office of the Keuen-nung-sze, or encourager of agriculture, was annexed to theirs. By the Ming, the judges were affixed to provinces, and the office remains so at the present day.

Chuen-yun-sze was an officer appointed under the Tang to superintend the transport of commodities by land and water throughout the empire. There was also a Tsaou-yun-sze under the Yuen, to attend to the transport of grain from the provinces to the capital.

Yen-të-sze was an officer appointed under the Han to superintend the making of salt and smelting of iron. "One statesman," says the Chinese author, "said that salt and iron were the great treasures of the country." At the present time, the collection of the duties on salt belongs to the same officer who collects the duties on iron.

Tsze-she is the title of an office first adopted by Wän-te (B.C. 160), in consequence of the Yu-she officers being disobedient to the laws; the emperor "sent forth a minister of state, in the capacity of Tsze-she, with powers to regulate the officers called Këen-châ-yu-she." In the time of Këen-woo (A.D. 60) the empire was divided into twelve departments called *Chow* (a word which has designated at different times a very different extent of territory); and over each of these Chow a Tsze-she was appointed. Respecting these officers, there

* This passage is a close translation of the original Chinese; its exact sense is not at all clear.

there was a remarkable deviation from common usage: "even at the death of a father or mother, they could not leave their office." During the reign of Ling-te (A.D. 190) the title of Tsze-she, given to these governors of departments, was changed to Chow-müh, or "the Chow's shepherd."

The Chow departments were of three classes: superior, middle, and inferior: "from the highest of the superior to the lowest of the inferior, there were nine distinctions." In the reign of Kae-hwang (A.D. 584) a different division of the empire took place, and the name Tsze-she, though retained, did not denote the same high office. The geographical terms *Keun* and *Chow* interchanged places several times. The Yuen dynasty made the Chow inferior to the Keun; the Ming made the Chow inferior to the Foo districts, which arrangement the Ta-tsing, or reigning dynasty, has continued.

The Yuen divided China into provinces called *loo*, "roads;" a department of the empire containing more than 100,000 families they called a *Shang-loo*, "higher road;" if it were an important part of the country it was so designated, although its population might not be so great. An ordinary territory, with a population less than 100,000 families, was called a *Hea-loo*, "inferior road." Over each of the Loo, Chow, and Hëen districts under the Yuen dynasty, was appointed a superior officer, called, in their Tartar language, *Tä-loo-hwa-chih*, who had charge of the seal of office. The reigning Tartar family is accustomed to confer honorary titles (like the foregoing) taken from the Manchow language untranslated. The Ming dynasty put an end to the Loo divisions, and at both the capitals erected *Chih-le*, or self-governed Foo, *i. e.* districts independent of larger divisions of the country; and they distributed the rest of the empire into *Säng*, Foo, Chow, and Hëen, or provinces containing districts called Foo, Chow, and Hëen, which is the actual geographical division of China. The governor of a *Säng* is called *Tsung-tüh*, or governor general; the governors of the other three divisions are designated by the word *chie*, "to know," prefixed to the name of the district: thus a *Che-fao* is the governor of a Foo, one whose duty it is to *know* and manage its affairs.

King-yin, "the ruler of the metropolis," is the governor of the capital; his title has varied in different periods of Chinese history. Under the Han he was called *King-chaou-yin*, "ruler of the million;" under the Yuen, *Too-tsung-kwan*, "governor general of the metropolis." The two last dynasties have denominated this officer *Foo-yin*. The words *kin* and *yin* are both used occasionally to denote the imperial residence, or the district in which the court is held.

Tae-show, "great keeper," was the governor of a province or district. "When Tsin conquered the whole of China he exterminated the Choo-how princes of former times, and converted their territories into states called *keun*, over which he placed a Show, a Ching, and a Wei (officers so called); "the Show ruled the people, the Chin assisted the Show, and the Wei commanded the military." King-te (B.C. 130) changed the title *Keun-show* to *Tae-show*, which was subsequently altered to *Ta-yin*. Under the Tsin, the *Keun-show* governors had the term *general* (*tseang-keun*) added to their titles: "those who had not this military appellation considered the want of it a disgrace." Woo-tih, the founder of the Tang (A.D. 923), changed the *Keun* into *Chow*, and altered *Tae-show* to *Tsze-she*, with the superaddition of "holder of the seal." He afterwards made a further addition to their titles, calling these governors "envoys, holders of the seals of all the armies;" although they had really no seal, but merely a *Tung-yu-foo*, "copper-fish credential."

Hëen-ling denotes the magistrate of a Hëen district, which, in ancient times, under the Chow (B.C. 1100 to 240) extended 400 le; the magistrate was then called

called Hëen-ching. During the civil wars at the close of that dynasty, many of the separate states became Hëen districts, and the chief of the Hëen city was denominated variously Tsae, Yin, Ling, and Ta-foo. The Yuen (A.D. 1281) first made a district of 6,000 families a Hëen of the first degree; but subsequently, in the southern provinces, a first Hëen required 30,000 families. The Míng (A.D. 1365) determined the relative rank of the Hëen districts, not by the population, but by the quota of revenue, expressed in measures of grain: 100,000 shih* to 60,000 constituted the district of a Hëen of the first rank.

Heang-kwan were village officers, in ancient times called Heang-sze, "master of the village;" Heang-laou, "old man of the village;" Heang-ta-foo, "great man of the village," &c. The village then was estimated to consist of 12,500 houses or families (the term *village*, however, does not correctly convey the sense of *heang*; it is a subdivision of a district). Beneath the chief officer were the following: the Chow-chang, who was the head-man of 2,500 houses; the Tang-ching, who was placed over 500 houses; the Tsüh-sze, over 100 houses; the Leu-seu, over 25; the Pe-sze was placed over 20 lanes; the Tswan-chang, over 4 le, or lanes of another kind; the Le-tsae was over 5 lin, which constituted one le; and the Lin-chang was over 5 houses, which constituted a lin.

Tsin, the overthrower of the Chow dynasty (B.C. 240) changed these arrangements: he made 10 le a Ting, or pavilion,† ruled by a Ting-chang; 10 pavilions were considered a Heang, over which was placed a San-laou, "thrice old man," to teach the people; a Sih-foo, "gatherer of the harvest," to adjust rural differences; and a Yew-keaou, or "patrol," to guard against thieves. There was also an officer added by the Han (who continued the foregoing system), whose duty it was to encourage domestic virtues and husbandry. At this period, it is said, commenced the custom of granting honorary tablets to place over the doors of virtuous individuals.

Succeeding dynasties changed this system, making a Heang consist of 10,000 houses, governed by officers appointed over 1,000, 100, 10, and 5 houses, respectively, with corresponding titles. At present, a village is said to consist of 5 Chow, or 25 Tang, or 75 Tsüh (clans), or 375 Le (lanes), or 1,875 Lin (neighbourhoods), or 9,375 houses; the number 5, it will be seen, is the ratio of progression in these sums.

The Chinese work from whence the foregoing particulars are taken then gives an account of the "letters-patent nobility" of China. Of this we shall also give an abridgment.

Under the ancient dynasty of Yin, the tseö, or nobles, were of three degrees, in imitation of the three glorious lights of nature, the sun, moon, and stars. Under the Chow they were of five degrees, in allusion to the five elements of nature, namely, water, fire, wood, metal, and earth.

The nobles of ancient times were inferior kings or princes, ruling over a certain territory: the emperor (Tëen-tsze, or "son of heaven") had a domain of 1,000 le in extent; the Kung and How nobles had 100 le; the Pih 70; the Tsze and the Nan 50, or about 12 square miles English. Those nobles who were unable to command 50 le were not united to, or immediately dependent on, the emperor, but were attached to nobles of larger territories than
their

* A measure equal to about 140 lbs. English.

† *Ting* signifies a shed or portico in public ways for the people to rest under, a dome supported by pillars in a garden. Perhaps in old times it denoted a *tent*, and the people were, at this early period, nomadic.

their own. The Chinese "world" was then divided into nine Chow provinces, which contained 1,770 kwō, or nations.

Another statement of the distribution of territory amongst the ancient nobles is as follows: beyond the limits of the imperial domain of 1,000 le was a Fang-plh, with five kwō, or associated states, each having a superior called Chang; ten nations made a Lëen, over which was a Shwae; thirty made a Tsüh, over which was a Ching; 210 constituted a Chow, over which was a superior noble, called Pih; these Pih were eight in number, all of whom were dependent on two ministers of the emperor, called Urh-Pih, or the two Pih, who "divided the empire into left and right."

The posterity of the Choo-how nobles, or those of 100 le, ruled over their estates by hereditary right; but the Ta-foo, or superior magistrates of provinces or districts, did not transmit their rank to their descendants.

This view of the origin of the Chinese nobility is very plausible and probable: it hence appears that titles were at first annexed to territorial possessions, as in our own country. The holders of offices retained their titles, derived from those offices, only so long as they held them, or at most during life. The subsequent revolutions in the empire overturned the authority of the territorial nobles, and deprived them, consequently, of the titles which their possessions conferred. In our own country, the titles of Earl and Baron have survived the loss of the territory to which they were originally attached.

Tsin, who conquered the petty independent states of China about B.C. 240, and under whom China first became, properly speaking, an empire (though it comprehended less than half the northern part of modern China), instituted, it is said, twenty degrees of nobility, to reward the meritorious services of his officers. He created twenty nobles called Chë-how, and nineteen at court who were denominated Kwan-nuy-how. The latter had no nations or cities "to supply them with food or give them revenue;" their titles were *fung*, or by letters-patent. These titles, contemptuously termed *empty*, were afterwards multiplied, and in fact established, by Wei.

When the Han, a celebrated dynasty in Chinese history (and to which science and learning in particular are said to be under vast obligations), succeeded Tsin, it created two degrees of nobility, Wang and How; the former title, which is translated *king*, included the emperor's sons, who are said, indeed, to be the Choo-how of antiquity before-mentioned. The Wang, on creation, "received a reed and some earth, with which they repaired to their destined territory to erect altars to the land.*" The How comprehended those statesmen, not of the imperial family, who were ennobled on account of their merit: these were called Chë-how. All these nobles, however, had territories allotted to them; the higher classes had 10,000 houses and upwards; the inferior 500 or 600. "Land," says the original work, "was shared out to the nobles, but not to the people. It was in the time of Han that the people began to be shared out to the nobles, and all the Kings had each of them several tens of cities."

The Han dynasty, besides the titles of nobility, added appellations of excellence, and conferred the privilege of *special admission* to the imperial presence, and a seat amongst the ministers. Inferior statesmen, ennobled by patent, were called Chaou-how, or court nobles; these wore crowns, with a flat

* This practice reminds us of the *livery* and *seisin* of the old English law.

flat parallelogram-shaped board laid upon the head, and embroidered garments. When related to the imperial family they were called Wei-choo-how.

The Wei sovereignty had six titles of nobility; Wang, Kung, How, Pih, Tsze, and Nan. Titles were also invented for the sons of the different classes. Other distinctions, and *empty* titles, were also conferred as rewards for military services.

The Emperor Tae-che created more than twenty kings out of his family, to each of whom was given a keun district. The kings and nobles were sometimes retained at court, sometimes remanded to their principalities.

The Chin created nine orders of kings and twelve other degrees of nobility.

The Suy had nine ranks of nobility, with the prefix of places, such as Kwô, Keun, Héen, &c., which were afterwards reduced to three, *viz.* Wang, Kung, and How.

The Tang, in the sixth century, had nine degrees of nobility, like those of the Suy; the princes of the blood were styled Tsin-wang.

The founder of the Sung dynasty (A.D. 950), who slighted military affairs and honoured learning, ennobled all his ministers, to whom he gave the title of Kwô-kung, in contravention of a law passed in the Han dynasty, that no man could be ennobled without military merit.

The Ming (Chinese) dynasty lavished titles profusely amongst the imperial family, including even the princesses: these titles are called Ming-ke, "fame utensils;" they have been given, says the author, sparingly by succeeding dynasties, on the principle that "titles easily obtained lose their value in the eyes of the people."

The five common titles of nobility are explained as being derived from certain virtues; as some of our heraldic writers pretend to deduce armorial distinctions from moral qualities. The highest of the existing order is the Kung, so called, it is said, from a generous regard to the public or general good, in opposition to selfishness; this being considered the highest virtue: to understand which, it is necessary to analyze the character *kung*, which is compounded of *pă*, to turn the back upon, and *sze*, selfish: denoting the opposite of that which is selfish and unjust. The second order, or How nobles, are those who, being repelled for their virtues, yet wait, patient and persevering, amidst suffering, for better times. *How* signifies a target, the character of which is compounded of a *man* extending a cloth, and an *arrow* hanging from it. The third order, or Pih nobles, are "bright men," as the word denotes; *i. e.* seniors possessing a high degree of intelligence. The fourth order, or Tsze nobles, are those capable of nurturing and training up other persons in virtuous conduct: the word *tsze* signifies literally, or rather radically, *child*. The fifth and last order consists of the Nan nobles, who are "capable of sustaining the burden of important offices manfully, and thereby giving repose to others:" the character *nan* is compounded of two radicals, *téen*, a field, and *lěih*, strength.

The original author closes his disquisition upon the nobility of China by enumerating a few examples of those who have "humbly declined being ennobled."

CALCUTTA.

OBSERVING, in an Indian periodical work,* commendations bestowed upon a poem which we had never seen, entitled "Calcutta," published in this country many years ago,† which is described by the editor of that work as affording a remarkably correct and happy picture of the passing scenes and feelings of an Indian life; we sought out the work, and with some difficulty found it. A perusal of it justifies us in pronouncing it a very amusing production. It is of a satirical character, and accompanied by copious notes explanatory of its allusions; but the satire is harmless, and the verse which conveys it is smooth, and occasionally elegant. Two speakers are introduced, discussing subjects familiarly propounded, after the manner of the Latin satirists, in two dialogues: this form was adopted, says the author, "as it afforded the best opportunity of compassing, in a desultory manner, a variety of unconnected topics, which the order and arrangement of more formal composition would have associated with difficulty." We shall not render an unacceptable office to our readers by devoting a few pages to a review of this poem, which escaped notice by London critics at the period of its publication.

Of the interlocutors, one is exhibited as a youth recently from England, and destined for the civil service, who is in his *griffinage*,‡ full of extravagant but disappointed hopes, and fond of pleasure; the other is an individual who has become habituated to the manners and climate of India by long residence there; he feels, nevertheless, an anxiety to return to his father-land. On being reproached by the latter with "viewing subjects with distempered eyes," and "laying a burthening stress on paltry evils," the *griffin* breaks out thus:

Curse on the ship in evil hour that bore
My jolted frame to India's burning shore!
An inauspicious hour, from which I date
The bitter torments of a wretched fate:
Deluded, listening to the tales they told,
Lands rich in mines, and rivers streaming gold;
Whence twelve short years, in Luxury's lap beguiled,
Would bear me homeward, Fortune's favourite child,
To pass my days in some secure retreat,
Or grace the mazes of St. James's Street.
Even then, in fancy drawn with bays or roans,
I seized the reins, and rattled o'er the stones;
While, dressed in Sunday trim, the tradesmen's wives
Exclaimed: "sweet gentleman, how well he drives!"
Or pleased amid Arcadian bowers I stood,
Where fancy waved around the towering wood:
A mansion too, some classic artist's pride,
Rose on the banks of a meandering tide,
A well-known spot, where endless feasts invite
The neighbouring squire to hospitable rite.
Oh! fond delusion! prospects nursed in vain,
The rude creation of a thoughtless brain!
A visionary image, formed to shun
The melting gaze of India's fervid sun!

Now,

* The *Oriental Observer*, No. I. for February 1827, published weekly; a work which, as far as we can judge from a first number, is likely to be popular in India.

† Calcutta, a poem, with notes. London, 8vo. 1811.

‡ A new comer from Europe is, for the first twelve months, denominated at Calcutta a *griffin*.

Now, sad reverse! the rich delusion flies,
 House, park, and carriage, vanish from my eyes!
 Condemned, alas! twelve tedious years to burn,
 Nor dare the vast expenses of return,
 When all the savings of attentive care
 Would scarcely buy a cabin eight feet square;
 Content in England with a single room,
 And solitary nag without a groom.
 Alas! twice ten revolving years,* or more,
 Must prudence guide the helm and swell the store,
 Not one rupee in useless frolic spent,
 And steady interest at eight per cent.,
 Ere, scorched and fried, from India's shores I fly,
 And taste the sweetness of my native sky:
 Then, recompense of past laborious days,
 A snug estate might solace life's decays.
 Yet, ah! what spot reflection can exclude,
 Or soothe the sad emotions that intrude?
 Who then remains of all the numerous band
 That called me "friend," and grasped the willing hand?
 Perhaps in pensive silence I may tread
 The honoured turf where rests a parent's head,
 Recalling to my mind, with many a sigh,
 The eager fond embrace, the last good-bye,
 Affection's warmest wishes as I sailed,
 The eye that uttered and the tongue that failed.

His friend reminds him that eminence must be attained by study and application, "housed up all day with moonshee at his side." The other replies:

Sad mortifying thought, that steals away
 The fairest prospects of a future day!
 For late, as eager to employ my time,
 And learn the hated language of the clime,
 With studious toil to well-brushed books† applied,
 I scorned the task, and cast the page aside:
 And shall I then the hapless toil repeat,
 While Hadley's works lie sprawling at my feet?
 Shall jargonists repress the rising snore,
 Or dreams of Gilchrist, prostrate on the floor?
 Avaunt ye lexicons, and essays sage!
 For visiting and fun my thoughts engage:
 Long is the list of those whose spacious hall
 Ne'er saw me at a dinner or a ball;
 Of those who, pleased th' attentive card to see,
 Would hope "the honour of my company."
 Delicious thought! with nods and simpers blest,
 And gracious smiles that penetrate the breast!
 Perhaps at evening, with importance big,
 The Course‡ might see me grinning in my gig;

E'en

* "Twenty-five years may be taken as the period in which a civil servant may regularly acquire, with proper habits of economy, an independent fortune in India."—*Marquess Wellesley's Minute on the Calcutta College*, sec. 42.

† The library, in India, has many subtle insinuating enemies, which penetrate into books, and devour the leaves. Their ravages are best prevented by brushing the volumes occasionally.

‡ The favourite place of resort during that short period when the absence of an intolerable sun liberates the captive "beauty and fashion of the presidency" from a wearisome day of confinement. It is the scene of various gradations of equestrian grace, and charioteering excellence—the very Rotten Row of

E'en senior merchants, flocking down to meet
The fair arrivals by an English fleet,
Might view me fill the honourable place,
And gape unpitied at the stranger's face,

A. Your palkee cools beside the shadowing wall,
And eight stout bearers* wait their master's call;
Waked from a sound repose the friaky group
Beneath the labouring poles will joy to stoop,
Try their best trot along the dusty road,
And puff and groan and grunt† beneath the load.
Yet fiercely darting on the wooden frame,
Each ray shall scorch you as an angry flame,
And cloudless bursts the beam that proudly mocks
The stifling shelter of your feeble box.
Unseasoned yet, a thicker volume runs
Through your full veins and tempts inflaming suns,‡
And now, with thirst, with heat, with bile o'ercome,
How fares the daring sportsman at Dum-Dum,
Some zealous youth, by keenest ardour led,
Gun in his hand, and chatta o'er his head?
Fast as he labours in the burning chase,
The frequent handkerchief salutes his face.
An iron frame were fruitlessly bestowed,
When burns and boils within the bilious load;
When rapid fever riots in the vein,
And fierce delirium crowds the tortured brain,
On sickness' couch how dearly shall he pay
For the short frolic of a burning day—
To fall, perhaps, each vain prescription tried,
For quails and snipes an hapless suicide!

B. I hate the ground with pyramids§ oppressed,
Where ashes moulder in sepulchral rest,
Where long effusions of the labouring pen
Weep o'er the virtues of the best of men,
And fond affection rears the pond'rous stone
To worth and wisdom, plucked at twenty-one.

Far

of our Eastern emporium. Much amusement might be derived from a calm survey of this darling lounge; but, alas! the season of peril is not the time for observation—and woe to the wheels of the unfortunate speculatist, who indulges curiosity to the neglect of his reins. Danger is never so greatly to be apprehended as on the arrival of a fleet from England—*Jungentur jam gryphes equis*. A six months' voyage is sufficient to efface every idea of equilibrium on horseback; and the steering of a gig is a science not to be learned on the deck of an Indiaman.

* Bearers are laborious drowsy beings, employed in carrying the palkee (palanquin), &c. &c. They are richly blessed with an apathy and stupidity that seems proof against all excitements, save from that sordid love of money, which engrosses and debases the Hindoo character. Their ordinary rate may be averaged at four miles in the hour.

† The incessant noise made by the palanquin-bearers cannot fail to be very disagreeable to a person on his first arrival, as it gives the idea of great labour and fatigue. A certain kind-hearted man, whose benevolence was wounded by these sounds of distress, very compassionately alighted from his palanquin, in his first expedition in that vehicle, and trudged on, in a burning sun, to relieve his groaning followers, who, we may presume, never understood the singular motive by which he was actuated.

‡ There are those who disregard every warning of prudence, till illness lamentably establishes the folly and danger of exposure to a tropical sun. The sportsman, whose health and ardour have survived, without abatement, a hot season's shooting, will laugh at advice to relinquish pursuits which must ultimately ruin his constitution. To common sense, it is obvious, that the same causes which would prove instantaneously fatal to one man, are not likely to be perfectly harmless to another. No such difference of temperament ever existed between natives of the same country.

§ The places of interment at Calcutta are ornamented in the true Egyptian style. The monuments have generally a pyramidal form; and, like the sepulchres of the Romans, salute the eye of the passenger on the road-side.

Far be that hour when black-edged cards* shall call
 My sorrowing friends to gather round my pall,
 And swell with sable pomp the gloomy way,
 As feebly droops the last sad evening ray.

* * * *

B. Alas! the service is not what it was!
 How much degen'rate from those golden days,
 When money streamed a thousand different ways,
 When hands and pockets wisely understood
 No rule of guidance but their master's good:
 Ere yet we ventured honesty to sham,
 And drew no profit from the low salaam;
 Thought it no fault, whatever were the drift,
 To take a handsome nuzzat† as a gift!
 Now rules and scruples all our prospects blast,
 Touch but the money, and you lose your caste.

His friend recommends temperance, economy, and the saving system; the other exclaims:

What say you then? Must Britons feed on rice,
 Live in mud walls, drink water, and count pice?
 Must we all comforts dastardly refuse,
 And learn the art of saving from Hindoos?
 And all for what? Oh, patriot's pretence!
 A mutton-chop in England twelve years hence!
 Or crawling home starved skeletons and bones,
 To stop our mouths and terminate our groans,
 Of England's joys impatient to partake,
 Crown our long years of famine with beef-steak!

A. Nor yet so far—I hate the vile extreme;
 A miser's praise shall never be my theme!
 Steer the right course: despise a niggard care,
 Nor vainly search for nutriment in air.
 Who loves the skin-flint, who curtails his sleep,
 And frets his life to make a purchase cheap;
 Ne'er yields the fingered cash without a sigh,
 But praises damaged bargains‡ to the sky;
 The bustling auction eagerly attends,
 Saves his own purse, but poisons all his friends?
 Is there no medium common-sense can show
 'Twixt mad extravagance and sordid woe?
 Why vainly chase a bubble and a shade,
 And yield thy very comfort to parade?
 Oh bliss supreme! oh enviable lot!
 When glows the breeze intolerably hot,

To

* On the death of an European, resident in Calcutta, no time is lost in printing and circulating throughout the settlement a melancholy black-edged card, announcing the time appointed for the interment of the deceased, and requesting the attendance of such friends as may be disposed to accompany the body to the grave.

† An offering of money, presented to persons in elevated situations—and which the servants of the Company are very properly inhibited from accepting. Under cover of this ceremonious usage, the natives might purchase, from abandoned and rapacious men, the sanction and favour of law, on the side of fraud, oppression, and enormity. We are sufficiently conversant with the artifice and corruption of Asiatic character, to be well assured that a gift of any value is never offered without design.

‡ It must be acknowledged that instances of sordid parsimony are not numerous among our countrymen in Bengal. However, some dirty characters are to be found, rummaging among the small lots of an auction, and venturing cautiously into a competition for half a dozen of sour beer or execrable wine.

To keep four turbanned idlers by your chair,
Merely to make a clamour, and to stare,
Indulge their hankerings for a silver fork,*
And curse your Christian appetite for pork.

The unhappy *griff*., oppressed with the weight of *ennui*, sighing for "a respite from blue devils, heat, and bile," is sarcastically consoled with by his more experienced interlocutor, who wishes his fits of torpor may be undisturbed by the intrusion of sircar or dun; and then draws a dejecting picture of the fate of an unmonied wight.

B. Why then on such a spot did Wellesley rear
A studious seat, to Eastern learning dear,
Where giddy youths a thousand channels find
To drain the purse, and dissipate the mind?

A. If banished far, where rocky hills salute
Ganges' vast stream, and nurse the forest's root;
Where wild Monghyr, in sylvan beauty fair,
Boasts a cool climate, and a healthy air;
Genius were yours some method to invent
Of squandering cash—for money must be spent;
And hours that now society allots
To forms and fashions, had confirmed you sots;
Had changed the dance which temp'rate pleasure leads,
For tipay reels, rough fun, and Thracian deeds;
Perched you on punkah,† arbiter of feasts,
Bumper in hand, the pride of kindred beasts;
Or opening fast the labyrinth of vice,
Plied in your deafened ears the constant dice.

B. Yet here the tedious hours unvaried crawl,
One day describes the listlessness of all:
We fume to-day, to-morrow must we reek,
The same the next day, and so on the week!
To-morrow's light shall see us pale and glum,
And muckenders shall wave for months to come:
And yet to-day, more tedious than the past,
It seems an age since, torpid and aghast,
The punctual call‡ at morning-gun I heard,
And o'er the plain my panting courser spurred.
Snuffed the cool air, and to the buildings sped,
When tyrant Sol upreared his dazzling head.

A. Slept you again! B. With many a drowsy nod
I paid dull homage to the sleepy God;

But

* After a large dinner, to which every body brings his own servant or servants, it is absolutely necessary to prevent all egress from the premises till the knives, forks, and spoons have been counted, that the suspicious herd that attends us may be searched, in case of any defalcation in the return of those articles. The servants who wait behind our chairs are Mussulmans of the lowest description, the scum of the country, who, without the slightest objection to plunder their infidel masters on every occasion, are wisely scrupulous as to touching pork, or any other unclean food prohibited in the Koran.

† The punkah is an ingenious contrivance to make existence supportable in those sultry suffocating hours which not unfrequently bless the climate of Bengal. It is usually an oblong frame of wood, proportioned to the dimensions of the room, and covered with linen closely extended over it. This machine, supported by ropes from the ceiling, is committed to the care of a servant, who, cord in hand, moves the frame in a seesaw motion—and thus produces a partial circulation of air. To stride these aerial fane, has been the frolic of many a bacchanalian party—

Cœlum ipsum potimus stultitia.

‡ The hard task of rising at daybreak for a constitutional ride is severely felt by those whom the heat of the night deprived of a refreshing sleep.

But nought the sofa's easy length availed,
A ceaseless hum my listening ears regaled :
Mosquitoes swarmed around, a thirsty throng,
Raised the red bump, and tuned the hollow song.

A. You rise, no doubt, in irritable plight,
And suffering servants pay for every bite :
Theirs is the luck in dumb surprise to list
Your broken jargon,* and to feel your fist ;
Cuffed here, kicked there, the pond'ring blockhead reels,
And scarcely knows his headpiece from his heels.

B. What, when all dressing order they invert,
First handing you a waistcoat, then a shirt,
In the same hose your legs and arms would shove,
And scarcely know a stocking from a glove :
When steeped in bang,† so wonderfully bright,
Their wits three sable loggerheads unite,
Matured in dulness by experience long,
And perfect in the knack of doing wrong,
What man with temper cast in happiest mould
But gives his tongue free liberty to scold ?

Amongst the resources of the *ennuyés* in India, in the first rank is the hookah, to which "fashionable and delectable pastime," says the author, "many are driven by the sheer want of occupation." The hookah is pretty well known in England ; but we nevertheless subjoin the description of it given by the writer in a note, *con amore* : "an instrument used for smoking a particular preparation of tobacco, in the fumes of which many of our Anglo-Asiatics are constantly enveloped. That part of the apparatus in which the tobacco is deposited, communicates by a perpendicular tube with a réceptacle for water, through which passes that voluminous tube or snake, which the performer holds, and from which he inhales the grateful steam. A *sweet harmonious bubbling of the water* is produced by the suction. The whole machine rests upon a small carpet or rug."

The old Indian expatiates upon the resources which may be found in the course and in the sports of the field, where the jackall's brush is coveted instead of Reynard's. These recreations, and the topics of conversation they afford, diminish, he says, the tedium of the time. The other party alleges that

Themes such as these the table would pollute,
Where 'tis good breeding's essence to be mute.‡
Important hour, when *social* souls conspire
To cheat the heavy moments and perspire ;

And

* On the first establishment of a young man in India, some allowance ought to be made for the unfortunate domestics, whose ill fate it is to be taxed with a greater portion of stupidity than actually oppresses them. When the master is unintelligible, are the servants likely to be unperplexed ?

† The effects of bang, a preparation from the leaf of a species of wild hemp, are—"to confound the understanding, set the imagination loose, and induce a kind of folly and forgetfulness." With this common stimulant, the native servants are too apt to fortify themselves against the cares and calamities of servitude.

‡ That general familiarity which is said to have some years since prevailed in Indian society, has luckily lost ground at Calcutta, and has been succeeded by an observance of form and punctilio, which, if not carried to unreasonable lengths, inclines to the preferable extreme. Society without any restraint of decorum and good breeding, is a fabric without cement. The component materials cannot long coalesce, and such divisions must inevitably occur as endanger the whole structure. As to the distressing silence of some of the tables at the presidency, of which a common complaint is made by new-comers from England, and jovial fellows from the upper provinces, it is suspected to have a main source in the climate of the lower parts of Bengal, which has sometimes a remarkable effect in deadening the relish for social intercourse. Conversation is a fatigue when oppressive heat induces somnolency, and suspended animation is recalled only by such efforts as perhaps we have no inducement to make. The formal dinners at Calcutta are far from exhilarating, and occupy a great space of time ; so that

Opera in longo fœs eat obrepere somnum.

And at some dinner, formal and immense,
All shine in silence, prodigies of sense!

A. But if, too blest, at happier board you sit,
Treasure each word, nor slumber over wit;
Some new remark the weather may suggest:
"The day's been hot, and I was much oppress;"
"I thought the Course extremely warm to-night;"—
"'Tis always so, I think."—"You're very right."
To pay such gems of intellect their due,
We wipe our face, and prove th' assertion true,
An anxious look around the table cast,
For other sallies vig'rous as the last.

B. Must every evening constantly repeat
These dismal scenes, these agonies of heat?
Doomed in a pompous stupor to impart
The lofty flights of culinary art,
Now on some ponderous joint I show my skill,
Now from my forehead wipe the tepid rill;
While reddening wounds, whence thirsty insects drew
A sanguinary surfeit ere they flew,
Arrest my anxious labours, and demand
The fretful nail, the irritating hand.
Then too the mind in bold excursion soars,
And the free tongue a wordy current pours:
For round the board in animating strain
Starts the wild thought of fancy from the brain;
Sound sober argument employs the time,
Or genius towers unfettered and sublime.
Ye too I thank, who, sitting at my side,
With endless stores of anecdote supplied,
Lords of keen raillery, who rapid stray
O'er fancy's realms, and with a glance survey;
Who, as your breasts with sacred ardor throb,
With ecstasy inspired, pronounce, "Loll Shrop!"*
Or filled with bright conceptions of the mind,
Which in weak words unworthy utterance find,
Content to feed upon the inward fire,
From low terrestrial politics retire,
And on each topic countenance bestow,
By words of nervous strength—as Yes, or No!

A. Some, in deep reveries and slumbers lost,
Sleep off fatigue; for business will exhaust,
As, perched all day on some official seat,
They force long paragraphs o'er many a sheet,
Brandish the pen, and deal the lib'ral ink,
While vulgar mortals in oblivion sink.

B. Yet beer that foams impatient of the cork,
Will tempt them from the labours of the dawk,
And tiffin's† welcome summons interpose
A grateful meal, a season of repose.

A. Sedate they quit the ruminating chair,
And breathe abroad the ev'ning dust and air,

As

* Properly signifies red wine, and is the term used to distinguish claret.

† *Anglice*, luncheon, may be termed the principal meal of the day. The etymology of the word I never heard explained; nor is it of much consequence to those who do not confine themselves to the mere verbal enjoyments of this agreeable hour. With most men it has a recommendation of some weight in Indian life—*partem solidam dormire de die*.

As dips the sun, of dazzling splendour shorn,
 When the wide fort resounds the evening horn,
 And piercing heat, by rays meridian thrown,
 Glows in each gun, and bursts from every stone;
 Though some tall building's length'ning shade between,
 From beams descending spread an ample screen;
 And planted vain in ornamental rows,
 Tree after tree a trifling shelter throws.
 What time, when, dripping with exhaling sap,
 The gross beer-drinker rises from his nap,
 And forth unanimously joyed to break
 The long arrest, and revel while awake;
 Full many a soddened form in jacket* white,
 Wings from the thronging Course his airy flight,
 Borne on the steed, or perched with whip and reins,
 In a dear specimen of Stewart's† pains.
 Fast roll the wheels; the scise,‡ with equal pace,
 Grasps the kind aid of some befriending brace;
 And dragged, and whirled, with chowrie in his hand,
 Longs for th' attractions of the fav'rite band,
 When his own sahib, to harmony alive,
 May join the crowds deserting from the drive,
 And o'er the trembling drawbridge rattling hard,
 Rush to the pleasures of the promenade,
 And saunt'ring gently o'er the burning flags,
 Flirt with the fair, and frolic with the wags,
 No time so hot; for through the spacious square
 Floats the unnerving breath of sultry air,
 And ev'ry building, to its centre warm,
 Gives a dull languor to the evening calm.
 Meanwhile the sparks, who sober haunts prefer
 To music's charms, and scandal's busy stir,
 Far from the roving hum at evening steal,
 And give to drifting roads the dusty wheel.

B. Eyes and mouth closed, and head with caution bowed,
 When rises high in air the powdering cloud,
 Waked by the dancing courser's well-fed pride,
 Or jaded beasts to sorry hackries§ tied.

A. But when hard showers the flitting atoms bind,
 Unfelt the dryness of a southern wind.¶
 When louring clouds the hidden azure clog,
 And nought remains in season but the frog,
 O'er the wet marshy plain distinctly seen
 Chowringhee's stately buildings bound the green,

When,

* A coat is a rare sight during the hot season, to be encountered only at formal parties, when decorum requires a temporary sacrifice of comfort. Lord Cornwallis, who had a character to disregard these petty distinctions, exempted his dinner visitants from the burden of warm clothing, and, on sitting down to table, gave the word of command, "Off coats!"

† An English coachmaker settled in Calcutta, whose workmanship is very superior, and charges correspondingly high.

‡ A stable servant who accompanies his horse, and is generally capable of very great exertion. Their badge of office is a chowrie, a short stick with a tail of horse-hair attached to it, for the purpose of beating off the flies.

§ A species of covered carriage much in use amongst the natives, and usually drawn by a pair of miserable ponies, denominated tattoos.

¶ The prevailing wind during the hot dry season. It gives place early in June to easterly winds, which continue prevalent during the rains.

When, lost their snowy gloss* and Parian pride,
 A sombre yellow streaks the dripping side ;
 And on the pillars perched, in formal gloom,
 The giant-argall† shakes his soaking plume ;
 Winged scavenger, whose use the laws confess,
 And oberish well in gluttonous excess,
 As forth he stalks with military air,
 From carrion heaps a putrid feast to tear ;
 Monarch of filth, to take his refuse fill
 'Midst thievish crows that shrink before his bill.

The description of the concomitants of refection in the East is just to the letter ; though a mere English writer would scarcely credit it :

Let then the swinish epicure confess
 His abject love to wallow in excess !
 " Drink now," he cries, " and heap the groaning board
 With every taste that orient climes afford."
 Say, do his ravished eyes with transport glow,
 Or heavy sighs attest the glutton's woe ?
 Alas ! creative nature calls to light
 Myriads of winged forms in sportive flight,
 When gathered clouds with ceaseless fury pour
 A constant deluge in the rushing shower.
 On every dish the bouncing beetle falls,
 The cockroach plays, or caterpillar crawls ;
 A thousand shapes of variegated hues
 Parade the table, and inspect the stews !
 The living walls the swarming hundreds stick,
 Or court, a dainty meal, the oily wick ;
 Heaps over heaps their slimy bodies drench,
 Out go the lamps with suffocating stench !
 When hideous insects ev'ry plate defile,
 The laugh how empty, and how forced the smile ?
 The knife and fork a quiet moment steal,
 Slumber secure, and bless the idle meal ;
 The pensive master, leaning in his chair,
 With manly patience mutters in despair !
 O England ! show, with all thy fabled bliss,
 One scene of real happiness like this !

The poem concludes with the following ejaculation from the elder speaker :

Oh for that happy day (compared with that,
 All days are joyless and all pleasures flat),
 When filled with boundless raptures of delight,
 I view low Saugor fading from the sight ;
 Hail in the welcome breeze a glad retreat
 From shores that glisten with eternal heat,
 And, as the belling sails distended swell,
 To heat and India bid a long farewell !

Where

* The beautiful effect produced by a composition termed chunaum is utterly lost during the wet season, which greatly disfigure and deaden the brilliant coating of the noble houses about Calcutta.

† This filthy bird, commonly called adjutant, from his well-measured and stately stride, is of such great utility in Bengal, that persons destroying it are subjected to a severe penalty. It removes all that nuisance which in so hot a country might be productive of pestilence. In appearance it is unseemly and disgusting. The crow is red, naked, and pendulous ; the bill of great length and strength. When erect, this bird seldom reaches five feet. Mr. Ives ascertained the extent of wings of one to be fourteen feet ten inches.

Where milder suns on happier seasons shine,
 Be Britain's isle and British comfort mine :
 Where kindred ties the passing hour endear,
 Prompt the glad smile, and wipe the falling tear :
 Where Liberty with Justice reigns entwined,
 And wakes to life the virtues of the mind ;
 Where pure Devotion pours her heaven-taught prayer,
 And awful piles a rev'rend aspect wear,
 Their sacred spires amid the prospect smile,
 And speak in grateful praise the favoured isle ;
 Unseen the barb'rous rite, the frantic train,
 Unheard the shout that frights the idol fane !
 Sweet is the view where nature's bounteous plan
 Owes a last polish to industrious man !
 Dear land ! the best of thoughts where'er I stray,
 At night my vision, and my theme by day.

PUBLICATION OF EASTERN WORKS IN ENGLAND.

To the Editor of the Asiatic Journal.

SIR : I am happy to observe, from your publication (p. 183), that the Asiatic Society of London are about to patronize the republication and translation of oriental works in England. This plan realizes in part the idea of the late excellent and learned Mr. Ward, whose observations I beg to sub-join, as they powerfully recommend the Society's project.

The author would recommend that a Society should be formed, either in Calcutta or London, for improving our knowledge of the history, literature, and mythology of the Hindoos ; that after collecting sufficient funds, this society should purchase an estate, and erect a pantheon which should receive the images of the most eminent of the gods, cut in marble—a museum to receive all the curiosities of India, and a library to perpetuate its literature. Suitable rooms for the accommodation of the officers of the society, its committees, and members, would, of necessity, be added. To such a society he would venture to recommend that they should either employ individuals in translations from the Sūṅskritī, or offer suitable rewards for the best translations of the most important Hindoo works. On some accounts, the metropolis of British India appears to be most eligible for this design, though such an institution might, the author conceives, do the highest honour to the capital of Britain, crowded as it is already with almost every thing great and noble. The author recommends an institution of this nature from the fear that no society now existing, that no individual exertions, will ever meet the object, and that, if (which, may Providence prevent !) at any future period, amidst the awfully strange events which have begun to rise in such rapid succession, India should be torn from Britain, and fall again under the power of some Asiatic or any other despotism, we should still have the most interesting monuments of her former greatness, and the most splendid trophies of the glory of the British name in India. Another argument urging us to the formation of such a society is, that the ancient writings and the monuments of the Hindoos are daily becoming more scarce and more difficult of acquisition : they will soon irrecoverably perish. Should the funds of the society be ample, literary treasures would pour in daily into the library, and scarce monuments into the museum from all parts of India. And if it were formed in London, how interesting would a visit to such an establishment prove to all England, and to all foreigners visiting it ; and how would it heighten the glory of our country ! And if formed in Calcutta, how would persons from all parts of India, European and native, and indeed from all parts of the world, be drawn to it ; and how greatly would it attach the Hindoos to a people by whom they were thus honoured. By the employment of an artist or two from England, all the sculptured monuments of India would soon be ours, and thus be carried down to the latest posterity.

ON THE HOLINESS OF HIGH PLACES.

It is curious to remark the universal consent of mankind in attributing a sanctity of character to lofty mountains, eminences and high places. If we search the records of history, sacred and profane, we shall find concurrent proofs of the general as well as early prevalence of this impression, and of its incorporation with pious feelings, not merely in the multitude of superstitions which at various periods of the world have been known amongst mankind under the name of religion, but even amongst those people who had the advantage of a direct revelation of the true faith.

In the first patriarchal ages, before society had taken a distinct form, and when the arts were comparatively rude, no temples existed; the deity was worshipped in the open air. The contemplation of the various objects on the earth and in the sky, which struck a mind intent on prayer or thanksgiving, was infinitely better calculated to nourish devotion than the most majestic pile, consecrated to holy purposes, but where the greatness of the object would appear to be limited. Hills and mountains naturally attracted such individuals, for there the works of the Deity could be best contemplated; their elevated position, the silence and tranquillity which reigned in such spots, were favourable to their purposes. It is well known, says a French theological writer, that the patriarchs so worshipped the true God in the early ages; the Almighty consented to this mode of worship, because it was most convenient to the nomadic pastoral life of those holy personages. He adds, however, that if this mode were the best, and most conformable to the notions of genuine worship (which is maintained by some modern writers), God would never have permitted a change amongst his people; and it would follow from the argument in question, that savage nations who thus worshipped, were wiser than more polished ones, and that mankind in their infancy had more light in this respect than at a more advanced period.

That the practice was countenanced by the Deity appears not only from the command given to Abraham to sacrifice his son on a mountain, afterwards called "the Mount of the Lord;" but from the express declaration that Horeb, "the mountain of God," was "holy ground;" and from the sacred character imparted to Mount Sinai by its becoming the scene of conference between Moses and his Maker.*

Before the erection of the tabernacle by Moses, there is no mention of any covered edifice of worship in the Old Testament. This circumstance must not be solely attributed to the poverty and rudeness of the people in preceding times. Although their pursuits were pastoral, we read of a city built by Cain, and named after his son Enoch; and soon after the deluge, Babel or Babylon is mentioned, together with Nineveh, Resen, and various other cities (Gen. x.). A learned writer remarks that "the state of society in the time of Abraham argues its long previous existence. Powerful kingdoms were already established; great cities had been built, and regular armies were maintained. Mankind already witnessed the pomp of courts and the luxury of individuals. Pharaoh appeared surrounded with his princes; Abimelech came attended with the captain of his hosts; and Abraham himself was rich in gold and silver, in tents, in flocks, and in herds. Money, and even coined money, was in use; nor let it be forgotten, that slavery was already introduced." It would

* The heathens had their *theopny*, or sight of the gods, for which eminences were favourable.

would hence appear that it was not owing to the low state of the arts, that buildings were not erected for public worship of the Deity.

Herodotus (l. ii. c. 4) and other ancient authors, Christian as well as Pagan, state that the Egyptians were the first people who erected temples, or enclosed places of worship. Modern writers, however, maintain that the tabernacle built by Moses in the wilderness was not only the first temple dedicated to the true God, but the first edifice of this kind ever constructed. The primitive signification of the word translated "temple," in the Holy Scriptures, is enclosure, consecrated ground. Altars had previously been erected: Noah built an altar to the Lord, on which he offered burnt offering, immediately upon his exit from the ark.

It is supposed by some that idolatry, or rather paganism, did not prevail before the deluge; but Maimonides and other distinguished rabbis held the contrary; they are of opinion that the antediluvians were Sabæans, or worshippers of the host of heaven. It is evident from the Scriptures, that when Abraham received his call, four centuries after the flood, mankind had fallen off from the pure worship of the Deity. Rabbinical authors accuse Ham, the son of Noah, of inventing or renovating Sabæism. This charge is repeated by Greek and Arabian writers, who identify him with Zoroaster.

The Sabæan worship led to the veneration of high places as the seats of that worship. The early Sabæans were doubtless astronomers, and hills and mountains were observatories, whence the motions of the heavenly bodies were regarded. At a later period, we are told by Petronius (c. 88) that Eudoxus, a celebrated Greek astronomer, of whom Strabo speaks (l. xvii.) "*in cacumine excelsissimi montis consenuit, ut astrorum calique motus deprehenderet.*" This rational pursuit, however, instead of being cultivated solely as a science, degenerated into a superstitious worship of the sun, moon, and stars, which, it is generally believed, was the first false religion introduced into the world. In process of time these "high places" began to be peopled with divinities; and we find the servants of Benhadad, king of Syria (I. Kings, xx. 23) telling him that the gods of the Israelites are "gods of the hills," and recommending, therefore, a battle on the plains.

"It is incontestable," says a French writer, "and many learned men have established the fact, that the most ancient idolatry was the worship of the heavenly bodies. Moses forbade it to the Israelites, and it is the only one spoken of in the book of Job (xxxi. 26). For this reason, one of the most ancient superstitions was that of performing religious worship on the tops of mountains, which the Holy Scripture terms 'high places:' the pagans believing that thereby they approached nearer to the abode of the gods. Are we to suppose that God wished to sanction this superstition when he ordered Abraham to offer up his son Isaac upon a mountain, and when he spoke to the Israelites on Mount Sinai? Doubtless not; God chose these places in preference to a flat country, where what passed could not be easily seen. But Moses expressly interdicted this custom to the Israelites, and ordered them to destroy all the 'high places' of the idolaters. It is, therefore, extremely probable that one of the reasons why God wished the tabernacle to be built, was to convince this people that it was not necessary to ascend mountains in order to approach him, and that he would himself deign to approach his people by rendering his presence sensible in the moveable temple erected to his honour."

Long after the use of temples, it would appear that ancient nations were not image-worshippers. According to Lucian, the early Egyptians had no idols or statues in their temples. Eusebius says that the Greeks were not wor-

shippers

shippers of images before Cecrops (A. C. 1500) who imported the worship of the Egyptian deities of that period into Attica; and Plutarch tells us that Numa prohibited the Romans from representing the Deity in the form of any animal, and that for seventy years they had no statue or painting of their gods in their temples. The Romans had no temples whatever till subsequent to the death of the founder of their city.

Other ancient nations not only used no temples, but considered the use of them inconsistent with genuine piety. Herodotus tells us (*Clio*, 131), from his own knowledge, that the Persians of his time had no altars or temples, the use of which they censured as impious; their custom, he says, was to offer sacrifices on the summits of the highest mountains. Cicero adds, that the Persian priests instigated Xerxes to destroy the Greek temples, because they confined within walls the Deity whose real temple was the universe. Many heathens, Zeno, Seneca, Lucian, and others, have disapproved of building temples to the deity; and even St. Paul (Acts xvii.) seems to ridicule the practice of building an edifice for God, adding, in the same words as Stephen (Acts vii. 48), that the Almighty "dwelleth not in temples made with hands."

"High places," i. e. groves, temples, and altars upon the tops of hills, are so frequently mentioned in Scripture that it would be tiresome, as it is needless, to particularize the places where they occur. The Hebrew word translated "high places," is *Bamoth*, and it signifies most generally places dedicated to religious worship, whether true or false. The LXX, when they do not retain the original word, as they occasionally do by translating *ἱδὲν*, *βάμα*, generally render *bamu* and *bamoth* by *ὕψιλον* and *ὕψηλα*, "a high place," or "high places." In some passages they translate *bamoth* by *βωμὸς* or *βωμα*, high or lofty altar or altars. Some of the Jewish commentators allege that where the word is understood in a bad or reproachful sense, it denotes an idolatrous grove or temple planted on a hill; where it is used in a harmless sense, it denotes an altar built to some height, and which can only be ascended by steps. In the beautiful lamentation of Saul for Jonathan (2 Sam. i. 19) the word *bamoth* occurs in the sense of hill or eminence: "the beauty of Israel is slain upon thy *high places*." In Ezekiel (xx. 29) the text plainly shews that the meaning of the word (*bama*) is reproachful: "When I had brought them into the land for the which I lifted up my hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices. Then I said unto them, what is the *high place* (*bama*) whereunto you go? (or, I told them what the *high place* was): and the name thereof is called Bamah to this day."

The identification of these "high places" with the idolatrous worship paid to the sun and the other heavenly bodies, occasioned the Jewish legislator to prohibit, in such express terms as he has done, the people from sacrificing thereon, knowing their proneness to adopt the superstitions of the nations around them. It appears (Exod. xxvi. 30) that in his time the children of Israel had their "high places" and their "images" dedicated to the sun, or Bael, where oxen and sheep were sacrificed (Numb. xxii. xxiii.) Wherefore they were commanded (Deut. iv. 16, 19) to be upon their guard lest they should fall into idolatry, "lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them and serve them." They are, moreover, commanded (Deut. xii. 2) to "utterly destroy all the places wherein the nations served their gods upon the high mountains and upon the hills." Nevertheless, we find in the sacred records that mountains and "high places"

places" were still favourite scenes of worship amongst the backsliding Israelites. "They sacrifice," says Hosea (iv. 13) "upon the tops of the mountains, and burn incense upon the hills, under oaks, and poplars, and elms." These "high places" were generally adorned with groves and plantations of trees, which were held in great veneration amongst the eastern nations, as well as the heathen of the west, and even amongst the Celtic and Teutonic tribes of the north, owing to the deep and solemn gloom those groves produced, which was so favourable to the mysterious character of the worship they acknowledged. The woman of Samaria tells Jesus (John iv. 20): "Our fathers worshipped in this mountain;" which our Saviour seems to condemn, by his remark, "ye worship ye know not what."

One of the reasons alleged for the resort of pagans, and especially the star-worshippers, to lofty places, was that there they were nearer to the objects of their adoration. This seems, at first, a puerile motive, but we find it expressly so alleged by Tacitus (*Ann.* l. xiii. 57), who speaks of places deemed "*maximè propinquare cælo, precesque mortalium a diis nusquam proprius audiri.*" A more plausible motive is one already referred to, namely, the retirement and tranquillity which are to be found in high situations, especially when embosomed in trees.

It is material to our purpose to remark that the Jewish proseuchæ, or oratories, even in the time of our Saviour, were often situated on mountains, and surrounded with trees; sometimes they were placed by the side of rivers (*Acts* xvi. 13), for the convenience of ablution and purification. Thus, it is said of our Saviour (*Matt.* xiv. 23) that "when he sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone." The transfiguration (*Matt.* xvii. 1) took place in a "high mountain," where the three disciples had a vision of Moses and Elias. The "high place" and "hill of God" spoken of in Samuel (1 *Sam.* ix. 12, 13; x. 3, 5) is probably a synagogue, or a proseucha, which was distinguished from a synagogue in not being covered. The "great high place," on which Solomon sacrificed at Gibeon (1 *Kings*, iii. 3, 4), seems to have been a relic of pagan superstition, consecrated, however, by the King to the service of the true God.

It probably arises from feelings similar to those which dictated worship upon an eminence, that oriental nations often pray upon the tops of their dwellings. Peter, it is said in the *Acts* (x. 9), "went upon the house-top to pray; and Mr. Ward, in his "Illustrations of Scripture from Hindoo Manners and Customs," remarks, upon this passage, that "some of the rich Hindoos have a room on the top of the house, in which they perform worship daily; and the roofs in India, being flat, are often used for the purposes of worship by individuals."

It is curious to trace the etymology of the words which denote scenes of worship in the Greek and its derivatives, which, we shall find, contain a distinct allusion to the fact, that anciently adoration was paid to the Supreme Being from heights. The Greeks derived their word *βωμος*, altar, from the Hebrew *bama*, high, elevated, because, the lexicographers tell us, altars were usually built on hills or rising grounds; and Eustathius, on Homer, says that *βωμος* signifies not only the material upon which the sacrifice was made, i. e. the altar, but also the elevation itself. The Latin *altare* was derived, says P. Festus (l. i. 10) from *altitudo*. According to Servius (in *Eccl.* 5, 65) the *altare* was dedicated to the *diis superis*, the *ara* to the *diis inferis*; though classic authors do not thus distinguish them; and Grævius says (*Thes. Antiq. Rom.*

xii. 777) "*ut ara superis, ita antra erant diis inferis.*" Our altar is from the Latin *altare*, and it is remarked by Junius, that this word is received with Christianity into all the European languages: he adds that "*altare* is used by one of the fathers as appropriated to Christian worship, in opposition to the *ara* of Gentilism."

It would be idle to dwell upon the marks of reverence paid to "high places" amongst savage or half-civilized nations; to them every object in nature or art, which is striking or new, generates a species of devotion, the offspring of ignorance alone. But it is a fact confirmatory of the general prevalence of veneration for high places, that the two most primitive people upon earth, the Hindoos and the Chinese, are still remarkable for this superstition. The former, besides their imaginary *maha mera*, or great mountain, their *soomera*, or holy hill, supposed to be at the North Pole, regard with sublime veneration the Himalaya, Coosh, Aboo, and all the lofty hills with which nature has discriminated the geography of that region. Even in the last number of this journal (p. 191) this fact is referred to by the writer of an account of the superstitions prevalent in the Deccan, where it is stated that the most remarkable hills in the country are rendered more so by a place of worship dedicated to some god; and that the hills sanctified by the presence of a god are numerous there. A pilgrimage to some of the snow-capped pinnacles of India is supposed to be acceptable to the Deity; and the deluded creatures who venture upon such a journey are tempted to believe that the summit of some of them is a stepping-stone to heaven.

The Chinese entertain a belief that "heaven made the lofty hills to be the abode of gods and spirits." Once in each year the Emperor offers a sacrifice on a mountain, accompanied by his grandees. The holy mountains in China are not few in number. The Tae-shan, or Tung-yō, in the province of Shantung, is a very lofty mountain, and considered the highest in China. It is said that on its summit is the idol Shing-moo, or the holy mother; and it has been at various periods an object of worship. The Kwān-lun, north-west of China, in Central Asia, said to be the centre of the world, is a mountain highly celebrated amongst the Chinese, who consider that the Tēn-te, or ruler of heaven, there holds his court.

Besides the motives already assigned for the tendency of superstition towards elevated spots, we may reckon the proneness of mankind in all ages to regard whatever is lofty, vast, and difficult, with ideas akin to the sublime. Those parts of earth which the clouds rest upon and envelope, where vegetation shrinks from a contest with perpetual frost, and where nature seems to have set a limit to the enterprize of man, may well be regarded by vulgar minds as the hallowed abode of superior beings. Moreover, the rarefaction of the air in these altitudes produces an influence upon the human lungs which favours the illusion, some attributing the effect to a poisonous air generated by demons, others to the purity of the element, which is suited only to the constitution of those who can breathe the ether of the gods.

THE BRITISH TERRITORIES IN THE DECCAN.

(Concluded from p. 194.)

ON the fall of Ahmednuggur to the Moguls in 1598, the Nizam's territory was divided between Mullik Umber, an Abyssinian slave who had risen to great influence, and a Hindoo chief. The former possessed the countries stretching from Telingana to within a few miles of Ahmednuggur, and also of Dowlatabad. The latter held from that fortress northward to Guzerat, and southward to within twelve miles of Ahmednuggur; but he was dispossessed in 1603 by Mullik Umber, who established his power over the greatest portion of the ancient possessions of the Nizam's government. Mullik Umber was as great a warrior as a statesman, and successfully opposed the Moguls during the whole of Jehangeer's reign, and prevented them from recapturing the eastern districts, which he had recovered on the death of Akbar in 1605. His name is preserved in this part of the Deccan as the benefactor of the people of his time, while his wisdom is the theme of the legends of the country. He is said to have fixed the rent of land, to have established the Bullootees, and to have benefited the country by other wise regulations. In a Mahratta legend which narrates events that occurred about the year 1618, he is stated to have doubled the revenues of government, at the same time that he improved the condition of the people. His country became so flourishing that we are not surprised to find him described to be the soul by which the princes of the Deccan were kept together, to oppose the invasion of the imperialists in 1616; nor that when he was deserted by his confederates he stood out alone, and preserved, in a great battle near Asseerghur, in which he himself was wounded, the independence of the Deccan. On his return to Dowlatabad after his victory, he struck a gold coin with this inscription: "Barayab Derah uganee Mullik Umber Chingeez Khanee," signifying "Mullik Umber Chingeez Khanee, the favourite of heaven."

The Deccan princes, inspired by his conduct, again leagued in 1619 and overran Candeish, which had been completely subdued by Akbar; but they retired before the imperial armies to their own countries, and did not establish their authority. Mullik Umber had ample leisure, therefore, to make that revenue settlement which he effected in the greatest portion of his territories between the years 1605 and 1626, when he died, in the month of May, at the advanced age of eighty years.

The name of Toodur Mull is known to every one who is at all read in the financial history of India. He was the author of a system of taxation on the land which has preserved his fame, and added to that of the great Emperor Akbar. The conquests made by that prince in the south of India brought under his rule so vast a population of Hindoos, that it became as much a consideration of policy, as we may from the character of Akbar conceive it to have been one of inclination, to pursue such a mode of administration as would conciliate the affections of his people, and secure by means of promoting their happiness and comfort their permanent subjection to his throne. His innovations always had in view the good of the people, as well as the advantage of the state; and we are justified in supposing Toodur Mull's plan must have embraced both these objects, otherwise that it would not have been adopted by Akbar.

Mr. J. Grant, in his sketch of the Northern Circars, states that the ultimate point of perfection aimed at in the revenue department by Toodur Mull,

was

was to form a rent-roll on the actual measurement of the lands of exactly one-fourth of their full annual produce, shared with the husbandman, to be paid into the royal treasury in specie, according to the number of beegahs or extent of ground in cultivation, distributed into four classes, expressive of the nature of the soil, and to be invariably rated by a medium then struck of the real value of the several productions throughout the year, as ascertained on the spot. This was called the *jummabundy nekudy*, or money settlement, and the farms so rented were denominated *rukba*.

The aim of Akbar's financier seems to have been to frame a system of assessment which should make it the interest of cultivators not to throw up their lands on slight grounds of dissatisfaction, and thereby to ensure to the treasury a more constant source of supply, while the condition of the people who yielded it should be improved, and their attachment to the government secured.

Mullik Umber, as he flourished immediately after the adoption of Toodur Mull's plan in the rich countries of Guzerat, Bengal, &c., probably received the first hint of his system from that of Toodur Mull's. The ground-work of both systems was a knowledge of the extent of land and of its produce, and the greatest advantages which both these statesmen produced, or calculated on producing, was evidently to render permanently nugatory the loss to which government probably had before been frequently liable from the fluctuating occupancy of land by yearly lessees, and from the frequent ruin of hereditary occupants (if any such existed), by the imposition of a variable taxation.

Such a plan was consistent with natural and general principles. Land is valuable to its owner in proportion to the labour he can himself, or can induce others on his account, to bestow on it, for it yields few productions without labour. That prince (or rather proprietor), therefore, whose country was better peopled than the country of his neighbours, would be richer than they. Riches give power (especially to sovereigns); and a wise prince who was, or considered himself to be, the proprietor of the soil of his kingdom, would readily perceive that his ambition would be best gratified by an indulgent consideration towards (even if he did not share his right of proprietorship) those who laboured on it. To gain a permanent annual supply of money, though less in any one year than oppressive conduct might have produced, was evidently the interest of an established prince (or proprietor). In being moderate the object of the proprietor was gained, and the interests of the cultivators protected. In being rapacious for the present, the object was gained at the expense of the comforts and the prosperity of the people, and with the sacrifice of future supplies and popularity.

The proprietor, by ill-judged exactions, risked even more, and this risk was not chimerical. In the Deccan, at least in Mullik Umber's time, where the attempts of the Moguls at universal dominion were opposed by all the riches and power of neighbouring potentates, he risked the loss of tenants, and even of his hereditary occupants altogether, who might depart and reside in the domains of another proprietor, perhaps a near neighbour, and a rival for power: an arrangement by which the proprietor should have the constant occupancy of his land was therefore a natural expedient for a politic ruler to embrace.

So far as regarded the prince, the plans of Toodur Mull and Mullik Umber placed him in a better condition than he was before; and so far as regarded the cultivators, whatever might have been the advantages, through their own deceit, or the disadvantages through the oppression of their rulers, of their former

former condition, the introduction of the new system rendered their condition comparatively excellent, by fixing a moderate limit to demand. The only essential difference between the systems was, that Mullik UMBER's limit, after being ascertained in kind, was once for all fixed in money, whereas Toodur Mull's was fixed annually according to the quantity of produce of the year.

The attachment to particular spots was enhanced or created by these systems. He who before had no particular inducement to remain in one place, now sat down contented with his lot, and pleased with his rulers. He enjoyed the gratifying certainty of consigning to his offspring the fields on which he had laboured and they had played; and perhaps he indulged the harmless vanity of his name being handed down with that of his field, and of his peculiar habits and character being recorded by his descendants to the sixth or seventh generation.

This charm for remaining and becoming an hereditary possessor of land was, if not produced, at least supported by the positive advantages which attached to his condition. The land, even admitting that it was not actually his own, was still a species of property of which he could not be deprived so long as he or his sons should retain the use of their bodily powers. It was hardly possible for him to fail of gaining a livelihood. He found himself independent of the smiles and caprices of fortune, and the feeling of his independence and excellence of condition must have increased his desire to remain in circumstances so enviable. He would be careful not to fail in his engagements to government, and common foresight would point out to him the necessity of having such an overplus as would subsist himself and his family for the year. The changes of ministry, and even of government, gave him little or no concern; these advantages were, and continue to be, far from chimerical, in a country which had long been subject to constant revolutions, and to suffer by tyranny and oppression.

The feeling which would operate in one man, and induce him to be proud of his land, of his village, and his family, would soon spread to others, and make all desirous of gaining a similar advantage; it would even arrive at, and be respected in succeeding generations by the sovereign himself. He who considers himself entitled to respect, and who finds it yielded by his equals, generally inspires even his superiors with a sentiment of the same kind towards him. A prince would venerate a man whose ancestors one or two hundred years ago had ploughed the same field as he then occupied; and would regret the ejection of such a person from his land if he failed in one, or even for several years, to perform the engagements by which his ancestors acquired their proprietary right.

Thus there exists a feeling in favour of Meerassadars, which though it has not extinguished the knowledge, has frequently arrested the exercise of right. There is not a Meerassadar in the country at the present day who would dispute the title of government to take his lands from him on failing in his engagements to pay the rent; but he would feel deeply mortified if the government should, under a very long period (at least one generation), allow or order the potail to assign away his land in meerass to any other person. In fact, no potail will, without a positive order, constitute Meerassadars to lands formerly held as meerass by a family extinct for many years. But this aversion on the part of the potails is cherished by their own self-interest, which I shall hereafter shew to be quite at variance in these times with the meerass system.

It may easily be conceived, that the same causes which operated with Mullik UMBER or any sovereign, in inducing him to confirm to old occupants, and to resign to new, the hereditary possession of the lands of his dominions, were

were calculated to bring to view the propriety of permitting the transfer or sale of such rights to others. Though transfer always appears to have been made with the knowledge and approval of the government, or its authorized village servants, yet the intimation to them of the transfer was not perhaps obligatory, and was only made in compliment; or more probably to prevent litigation or dispute about the sale, by acquiring the evidence of a public functionary to its enactment. I have remarked, that the enjoyment of meerass rights was probably exceedingly sought after; it is not to be supposed, therefore, that any one would willingly part with them after he had once acquired them, excepting under circumstances of the greatest necessity; probably a total incapacity to pay the government rent. That a purchaser should stand forth to acquire rights which were originally given for a small present, proves both that the government rent was either fixed, or a certain assurance felt of its never becoming too exorbitant,* and that the title of Meerassadar was in great demand. If it was wise to give up land, so as to constitute it meerass, it was certainly politic to enhance the value of the arrangement by allowing land to become an object of competition; and by permitting those who had failed in their endeavours, to go off with some means of subsisting themselves, until they should arrive at another village or country, and enter anew the paths of labour in another capacity.

The agreement between government and a Meerassadar, according to the notion now entertained regarding it, is, that the Meerassadar and his heirs shall hold, on the payment of his rent, the exclusive possession of a certain portion of land: that he shall pay this rent whether he cultivated the land or not, and whether the season be good or bad; and if he should fail in discharging it, that he shall give up the possession of the land thenceforward. Thus, in so far as regards the government, the assignment of land in meerass is an act which places it totally beyond its control; unless indeed it should nullify the property, by exacting a rent not equitable, and which the Meerassadar could not withstand for many years without being ruined: and this power which government considers, and Meerassadars concede, to be its prerogative, is essentially the only bar perhaps to the Meerassadars of the present time being considered proprietors in every sense of the word. If Toodur Mull and Mullik UMBER fixed the rent, they evidently abolished this prerogative, and the Meerassadars of their time would be actual proprietors.

Mullojee and Wittojee Bhonsley, two Mahrattas of the village of Hingeney Berdee, and Denulgaum Garra, in the Patus turruf of the Poona sooba, removed from that village to Eroub (Ellora), and after being occupied there in their professional capacity of cultivators for two or three years, they entered in A.D. 1578 the service of Sookjee Jadoo Rao of Sindkera, a chief of note of the Nizam's government. Mullojee had a son born to him in 1592, whom he called Shahajee.

Gaining here a military spirit, and becoming discontented with their immediate master for a breach of his word, in not marrying Jejee his daughter to Shahajee, the brothers in A.D. 1600 left Jadoo Rao's service, and appeared in A.D. 1604 as joint leaders with Jugapal Nimbalkur of a band which in an inroad to the very capital required justice from the Nizam's government, by obliging Jadoo Rao to marry Jejee, his daughter, to Shahajee, son of Mullojee, her betrothed husband.

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* A trifling acknowledgment to the sovereign, and a small present to the potails and district officers, is all that was taken. Little as this was, however, a strong argument perhaps could be raised on the fact to prove Meerassadars actual proprietors.

The Nizam forced Jadoo Rao to perform his engagement, and took Shahajee into his service. Afterwards he was advanced by Mullik Uंबर, in A.D. 1618, to the command of a body of horse, and received in jagheer for their support the district of Juneer, and the forts of Seoneer and Chacun. But Shahajee did not long enjoy in peace his good fortune: Mullik Uंबर died in 1626, and his son Futtu Khan was unable to preserve the authority of his father. Mortiza Shah the second liberated himself from Futtu Khan, and Shahajee, who supported the son of his benefactor, was driven to Mahowlee by Jadoo Rao, the chief agent on the part of the local authorities of the Delhi government and of Nizam Shah in recovering his power. From Mahowlee Shahajee fled to Beejapore, where he entered the service of the government of Beejapore. His wife, then big with Sewajee, he left in Seanore (1549 Sickey, A.D. 1627) and requested the attention of Jadoo Rao to his own daughter. But the faction in favour of the Nizam lost ground on the escape of Futtu Khan from Juneer, in January 1629; who having again gained possession of the government and of the Nizam's person, under the pretence that he had been ordered to do so by the Nizam, put Jadoo Rao to death.

The final reduction of the Moguls of the Dowlatabad government having been effected by Mohabit, the famous imperial general of Shah Jehan, in the month of June A.D. 1633, about two years after the famine and pestilence which raged and devastated the half of Asia, the victorious general is said to have settled the country he conquered. But the whole of the northern jagheer of Shahajee, held from the Beejapore government as far as the Bheema, continued in his possession after the Mogul conquest of Dowlatabad.

This jagheer consisted of Chacun, Poona, Desh, Soopa, Barra Muttee, Indeeppore, and the twelve mountain vallies called the Mawuls, which had been assigned to him immediately after these districts were permanently wrested from their dependence on Dowlatabad by Moorar Jugdoo, the Beejapore general. The jagheer was managed by Dadajee Konddeo, a man who is described to have been wonderful for his justice and prudence, but of a very severe disposition. Konddeo took great pains to improve the resources of the country; and if we may credit his historian, there were not twenty cubits of arable land lying uncultivated in the whole of his charge.* He had also the merit of confirming the new financial system of Mullik Uंबर, and probably of training that swarm of Mahratta Brahmins, mentioned by Colonel Wilks to have gone at the call of Shahajee into the Carnatic about the year 1640 or 1641, for the purpose of establishing a new system of revenue administration, which embraced the institution of the offices of Daismook, Daispandee, Kool-kurnee, &c.

Dadajee Konddeo put an end to his existence, when Sewajee, who with his mother had remained under his charge from the time when they were removed from Juneer to Poona, had attained his sixteenth year in 1643, owing to the impossibility of restraining Sewajee from acts of violence and oppression, to which Konddeo had a great aversion. Sewajee on this event possessed himself of the treasury of his father, dismissed from service Seedee Heekul Hushshee, a zealous officer in the interest of Konddeo, and levied new followers among the inhabitants of those mountainous districts of his jagheer skirting the Concan. He had also possessed himself by stratagem of the hill-fort of
Torms,

* In a Mahratta manuscript in my possession the Mawuls are described to have been in a miserable and depopulated condition. Konddeo offered rewards for killing wolves and clearing away the wood of these districts, and soon brought them into a comparatively excellent condition.

Torna, which it appears was garrisoned by the king's troops and not under his orders, and erected the fort of Rajghur in its vicinity, where he made for himself a substantial house.

Sewajee's restless disposition was occupied in building forts, and reducing the country to the south and to the west of Poona, from the time of Konddeo's death in 1643 till 1652, when he treacherously murdered Abdool Khan, the King of Beejapore's general, and cut up his army at Purtaubghur. It would appear from the conversation which is narrated to have occurred on the meeting of Sewajee and Abdool Khan, that his conduct up to this period was only considered to be suspicious, and that though he had always evaded obeying the orders of his prince, he never till then actually shewed a direct contempt of them. After this act of open rebellion he did not remain inactive, but possessed himself of, and fortified, the strong positions where Sattara and Chundun Wundun now stand, and thence proceeded to Pannela, the hill-fort of which Colapore is the city, and there appointed Jutoo Poligar, Senaputtee and Sir Nobulee of his army, and Kanoo Mordeo, Moozumbar of his affairs.

Sewajee was not permitted to occupy Pannela quietly. The King sent an army under Afzul Khan, son of Abdool, which commenced a regular siege; but it was conducted with little skill until batteries were erected on a neighbouring hill called Pawunghur, when the fort was rapidly breached, and Sewajee was requested by his best officers to save himself by flight. He accordingly sallied out with his garrison at midnight, and cutting his way through the King's army, arrived by daybreak within a few miles of Veasaghur, where, posting half his troops in a strong position, he directed them to dispute the passage of the road, and thus allow him time to retire and arrange for defending Veasaghur with the rest of his army. This covering party did its duty on the arrival of the enemy, and disputed the pass for an hour: but it then gave way, and was cut to pieces. This success, however, was not attended with the further discomfiture of Sewajee, who had effected his safe arrival in Veasaghur, for the King's troops found it impossible to act against him owing to the jungles that surrounded the fort, and from the scarcity both of water, provisions, and forage in its vicinity.

Sewajee, on the retreat of the enemy, paid his devotions to the Devi of Colapore, and thence proceeded to Poorunder, where he instituted those appointments which, on his assuming the character of a prince, were denominated the Asht Pradhans. The names of those who first filled these offices are recorded by the Mahrattas with scrupulous precision. This step towards a regular management of his conquest was probably indispensably required to secure himself on the ground he had attained; it tended perhaps to give consistence to his power, splendid hopes to his more powerful adherents, and to inspire his soldiers with respect to his person.

I think it very probable that Sewajee, on establishing his authority in the Concan and to the southward of Poona, kept up where before established, or introduced where not, the first step towards a fixed money rent of the new revenue system of Mullik Umber, which was the fixing a rent in kind, probably finding that its introduction was a ready means of becoming popular as well as rich. If, however, it was not generally adopted before 1652, it probably was so as soon after as Sewajee had leisure to give his attention to affairs of so much regularity.

The state of the country at this period, though not well defined in the accounts of Sewajee's rise, is nevertheless sufficiently so to let us be assured of the following fact: that the population at his command in his father's jagheer,

jagheer, when he commenced his career, was greater than that of the surrounding countries. When we take into consideration the dreadful famine of 1630-31, the prudent measures of Dadajee Konddeo after that famine in giving encouragement to cultivation, and in increasing by all means the prosperity of the districts committed to his charge, and also when we consider the well-stocked treasury which Sewajee acquired on Konddeo's death,—we may be satisfied also that Sewajee was a popular leader with the Marwullees and other troops of his own caste and religion.

The independence of Sewajee on the Beejapore government was rendered less dubious by the death of Mahomed Adel Shah in 1656, and the invasion of that kingdom by Shah Jehan immediately after that event. Ali, the vizier, protector of the infant prince, though repeatedly beaten by Meer Joomla and Aurungzebe, was not totally reduced; but the government of Beejapore received a blow from which it never afterwards fairly recovered, and which led the way to its final subversion by the loss of its amassed treasures, and by the defections of jagheerdars and chiefs, the main supporters of its crown. From 1656 to 1660 Sewajee was engaged in making partial incursions and conquests, probably in settling the affairs of his first usurpations, and in amassing wealth for any contingency that might occur. During this period we find him pushing his depredations into the Mogul and Beejapore possessions in the Deccan, and in 1657 he married three wives of three Mahratta families, which shews that he himself did not claim a descent from Rajpoot parents.

In May 1657, having plundered the city of Juneer, Mykoo Sing, the Mogul commander in Aurungabad, advanced into his country. The first operations of the imperial commander were confined to the reduction of the fort of Chacun: but after he had taken it he was diverted from his intention of advancing by a considerable body of Sewajee's troops passing him to the eastward, and threatening an incursion into the Mogul territories. The imperial commander therefore retreated, and Purtab Rao Goojier, the officer in command of Sewajee's force, gave him battle in the valley of Ahmednuggur, and after a well-fought action, in which the imperial commander lost his life, Purtab Rao put the enemy completely to the rout, and afterwards recaptured the fort of Chacun.

After this victory Sewajee continued without interruption his operations for the conquest and security of the Concan. His power in this interval was daily becoming more solid, and began to assume a permanent aspect. He had reduced many strong forts in the Concan, and he spared no pains or expense in building new ones in favourable situations; and though the general character of his wars and field movements was predatory, his arrangements for establishing his power on a firm basis were wise, and befitting the times and his purpose. On erecting the forts of Severndroog, Colaba, Suddeydrroog, and Viziadroog, he equipped flotillas, and spread the terror of his name by sea as well as by land.

It is but reasonable to conclude that the foresight which directed the extensive warlike operations of Sewajee, and was applied to the formation of offices requisite to the direction of the affairs of a government in its great details, extended also to minutiae of revenue arrangements, and that after the formation of those appointments which afterwards swelled their holders into the Asht Prudhans, the system of a fixed rent in kind which had been introduced in the original jagheer of Shahajee was adopted throughout the new conquests.

In 1659 Sewajee fought a great battle with Roostum Khan, the commander of the Beejapore army, at Colapore, and gained a considerable booty and many

many horses; which when equipped with riders, he in February of the succeeding year (1660) took with him to Mudkul, as far as which place he collected khundee. But he had just time to secure himself in Pannela by the end of April, when Siddee Jore appeared from Rajepore with a large army, and he seized him in that fort.

Aurungzebe, piqued at the defeat of Mykoo Sing, and at the rapidity of Sewajee's movements, ordered Shaistry Khan, in 1660, to lead the grand army of the Deccan into Sewajee's countries, and to reduce him to subjection. Shaistry Khan was nine months detained before Chacun, which appears to have been considered a place highly important to possess before advancing into the heart of the Poona districts. The havildar of Chacun, who did not surrender it until there was a practicable breach in the north-east tower, was admired by Shaistry Khan for his attachment and bravery, and he had the generosity to set him at liberty. Sewajee gave him the command of Bofraulgur for his fidelity and perseverance.

From Chacun the Mogul army marched, in December 1660, to Poona, where they were received as masters by Balejee Ram Honup, daispandee, and by Sumbajee and Cowjee, the daismooks of the Sooba. A trace of the policy of the Moguls on making conquests is to be distinguished in the reward the two last received for their defection, while it also affords an example of the activity of Sewajee in punishing traitors to his cause, and in keeping up the terror of his name: these men were gifted by Shaistry Khan with the village of Murkul in enam, and they had just finished a wall round it when a detachment of Sewajee's troops surprised the place, and put them both to death. Sewajee in the mean time was making conquests, and carrying on his war with the Beejapore government: he came out of Pannela and took Wasota in June 1660, and early in 1661 plundered Rajepore and took Babolee and Praboolce. In May he conquered the country of Surya Rao Raja, and early in 1662 he attacked and defeated a Mogul commander, encamped on the Meeree hills, near Peen. And now, finding it would require all his means to resist the Moguls, he made peace in this year with the Beejapore government and gave up Pannela to effect this purpose.

In April 1663 Sewajee turned his attention to his enemy in Poona, and harassed him in various ways. In a midnight exploit with a few men, he nearly succeeded in murdering Shaistry Khan. The imperial troops lay inactive from a want of unanimity in their commanders, and perhaps from the difficulty of the service in which they were engaged; while Sewajee continued to recruit his finances by bold and sometimes distant predatory excursions. In January 1664 he plundered Surat. In February he was besieged by Jeswunt Sing in Singhur, and while there he received the tidings of his father Shahajee's death. Jey Sing took the command of the Mogul's troops in June, and Sewajee went to war with the Beejapore government in October.

The Mogul war gained new spirit in 1665, when Sewajee being pursued and besieged by Rajah Jey Sing in Poorunder, he was obliged to surrender himself to his enemy, and to take service with his conquerors.

It would be foreign to the object of this letter to enter further into the historical detail of the time when it appears probable the introduction of the new system of revenue and revenue-officers (as we now find many of the latter) occurred.

STATE OF ORIENTAL LITERATURE IN FRANCE.

(From a Foreign Correspondent.)

ORIENTAL literature has for some years past made rapid progress in France. The study of Asiatic languages has become the mode; it is not confined to those which are necessary or useful in diplomacy and commerce, such as the Arabic, the Persian, and the Turkish; French *savans* devote themselves to the Sanscrit, the Pali, the Chinese, the Japanese, and the Georgian, to the acquisition of which a love of science is the sole incitement.

In researches into the history and philology of the East, French scholars likewise occupy a distinguished rank amongst the literati of Europe: the *Journal Asiatique*, the *Journal des Savans*, and other periodical publications, contain abundant evidence of the labours of French orientalists. The first named work, which emanates from the Asiatic Society of Paris, appears monthly; during the past year, it has been the vehicle of communicating to the world a variety of curious articles, although it is to be regretted that the oriental texts in some of those articles are disfigured by a considerable number of typographical errors. Since last January, the *Journal* has taken a new form; it is now printed at the royal press, and bears the title of *Nouveau Journal Asiatique*; its dimensions are also increased.

Amongst the most remarkable articles contained in the twelve numbers of the *Journal* for 1827, are the following:—An interesting dissertation upon the writing of the Arabs of the Hedjaz, by the learned orientalist Silvestre de Sacy,* who has also enriched the *Journal* with other articles. Some dissertations upon the Georgian language, by M. Brosset, are curious, though the subject is dry. A memoir by Col. Rottiers of Mary, the last queen of Georgia, is highly interesting. The dissertation of the same writer, on the state of the Christian religion in Georgia and the circumjacent countries, is not entitled to the same eulogium: it seems to have been written solely with the view of extolling the priests sent into Georgia by the pope, and who profess celibacy, and of disparaging the married ecclesiastics of the country. This dissertation would have been better adapted to the Paris journal entitled "*L'Ami de la Religion et du Roi*," and which is distinguished by the ultramontane spirit which actuates its editors. A memoir of Baron G. d'Humboldt on the separation of words in Sanscrit texts; and a sketch of the history of the Ural Cossacs, by M. Lewchine, of St. Petersburg, must not be overlooked, any more than a memoir of your countryman, Major Tod, upon the Asiatic origin of certain tribes established upon the shores of the Baltic.

The translations from oriental tongues which have appeared in the *Journal Asiatique* during the last year are the following:—Some chapters of the historical prolegomena of Ibn Khaleedune, perhaps the most profound of the Musulman writers of the East, which have been rendered into French from Arabic by M. E. Coquebert de Montbret; a notice and extract of the Turkish version of the *Baktiar Nameh*, from the MS. in Ouïgour characters in the possession of the Bodleian Library at Oxford, by M. Amédée Jaubert; a narrative of the expedition of Jungheez Khan to Bokhara, taken from Aboulgazi's Genealogical History of the Tartars, translated by the same person; a narrative of the first expeditions of the Turks into the Indian sea, extracted from a work entitled *Maritime Wars of the Ottomans*, and translated from the Turkish by

* This curious disquisition is given in the *Asiat. Journ.*, vol. xxiv., p. 176.—Ed.