to the boats which belong to it, and which glide so gracefully past the rougher craft of the English settlements. The morality and social order of this city of the Danes is in keeping with its exterior beauty and the glory of its architecture. Truly, our Scandinavian brothers who founded this elect of the cities of India, deserve all honour for the skill, enterprise, perception of the beautiful, and value for the true, which, in their material and spiritual labours, they proved themselves to possess. There are many natives of consequence residing at Serampore; they also live in some state, their habitations displaying much grandeur, although less elegant than those of Europeans. The native dwellings are constructed more with a view to seclusion; they can, however, be seen from the river, peeping through the trees in which they are embowered, as openings are left for glimpses of the sacred flood as it rolls its heavy current along.

Calcutta and its neighbourhood constitute a subject so large, that many chapters might be exhausted upon it. Under the heads of government, commerce, customs, and manners, it will be necessary again to refer to its importance, and to the influence of those who reside within its confines upon the destinies of India and of all the East. Far over the oriental lands which bound the dominions of the East India Company, Calcutta, its beauty, pomp, and power, are talked of. In the populous cities of China, in the mountains of Nepaul and Thibet, among the Birmans, away to the west and north-west, to Teheran and Central Asia, to the shores of the Caspian, the Euxine, and the Bosphorus, men eagerly listen to fabulous tales of the grandeur, greatness, and resources of the government of India. Calcutta is associated in men's minds in all these wide-spread realms as a city of lavish splendour and exhaustless wealth.

One of the divisions of the province of Bengal is called the Sunderbunds. This is to the south of the presidency, and stretches one hundred and eighty miles along the sea-coast. It is a region of salt marshes and forests. The glance given of this district in the general description of India is sufficient for the purposes of this History. It is here only to necessary to state that all attempts to reduce this woody and marshy region to cultivation have been only partially successful. It still continues to be a wild and inhospitable region, only inhabited by a few fakeers, whose habitations are wretched, and whose lives are in constant peril. Woodcutters resort to the forest and jungle of this district, where they frequently perish in their adventurous occupation, devoured by alligators or beasts of prey. Tigers, as noticed in another page, abound in this region; they attack the woodcutters and fakeers, often making a prey of them. Even when these unfortunate men navigate the channels of water which intersect this wild place in every direction, the tiger is so ferocious, that he will swim after the boats, and frequently succeeds in the destruction of those on board. The Ganges has eight mouths in this region, and all the rivers and channels that so drearily intersect it are filled by its waters. There are two large currents, one called the Sunderbund passage, and the other the Balliaghaut passage. The former takes an extensive circuit, passing through the widest and deepest of the minor streams, and finally empties itself into the Hoogly. The Balliaghaut opens into a shallow lake to the east of Calcutta. These rivers, or passages, as they are called, flow for two hundred miles through thick forest. So narrow in some places are the channels of the rivers, and so dense the forests, that the masts of the vessels touch the branches of the trees. At other places the channels expand into broad marshy lakes, which, notwithstanding the woods within view, are monotonous and dreary.

Saugor Island, which is about twenty miles long and five broad, is situated on the east side of the Hoogly River, about latitude 21° 40′ north. It is a healthy station for the crews of ships, and formerly it had a higher reputation in this respect, when the upper part of the Hoogly was more subject to disease, arising from the rapid decomposition of vegetable matter on its banks. Various circumstances, natural and artificial, have contributed to the better sanitary condition of the part of the river near to Calcutta. This island is celebrated in India as a place of pilgrimage. Hindoos resort to it, because there the most sacred portion of the Ganges forms its junction with the sea. Here old persons, far advanced in life, and children, are offered to the river deity, and the barbarities of heathenism, and of the Hindoo form of it in particular, are exemplified. The few persons resident on the island at the beginning of this century worshipped a sage named Capila. The place seems to have had some importance in ancient Hindoo history, and remains of tanks and temples are still to be seen. The jungle and forest of the island were the cover of a peculiarly ferocious breed of the Bengal tiger. A company of Europeans and natives, under the direction of Dr. Dunlop, cleared and settled a large portion of the dry country, and drained the marshy lands.

Digitized by Google

The district of BACKERGUNGE is marked on Wylde's large map as first in his list of civil stations in the Bengal presidency. It is situated to the north-east of the Sunderbunds. At the close of the sixteenth century a combined incursion of the Mughs and Portuguese, then settled at Chittagong, laid the country waste, and it has never fully recovered from the effect of that predatory inroad. The country is, nevertheless, fertile, producing two rice crops. Wild beasts, and men whose habits would justify the designation of wild being applied to them, prowl about a considerable portion of this territory. The Dacoits, or river-pirates, have been of late years chased and punished severely, but are not exterminated. Half a century ago gangs of Dacoits committed every species of depredation, and perpetrated horrible cruelties, and the Bengal tiger roamed about, a formidable enemy to the peaceful settler. The population consists of Hindoos, Mohammedans, and Portuguese. The first, in proportion to the second, is as five to two. The Portuguese colonies are in the southern part, and the colonists are generally inferior, mentally and physically, to either Hindoos or Mohammedans. They are spare and feeble, and blacker than the native races, by whom they are much despised. This circumstance strikingly illustrates the power of a tropical climate to deteriorate Europeans in colour and physical capacity.

The district of HOOGLY, which takes its name from the Hoogly River, is not remarkable in any way, its principal characteristics being similar to those of Bengal generally. The city of Hoogly is, however, worthy of notice. It is situated on the west side of the river, twenty-six miles above Calcutta, latitude 22° 54′ north, longitude 88° 28′ east. During the reign of the Moguls this city was one of great importance. Several European powers had factories there, and the commerce was considerable. In 1632, about eight years before the English settled there, and when the Portuguese were in possession of it, a Mogul army besieged and sacked it, a few only of the Portuguese escaping by means of their ships. In 1686 an accidental quarrel arose between the English and the Mogul's people. The garrison of the English factory, aided by a ship of war, inflicted a severe chastisement upon the place, and spiked all the cannon of the Mogul garrison. Five hundred houses were consumed in the conflagration caused by the conflict. This was a remarkable incident, being the first battle fought by the British in Bengal. The power of the Mogul was, however, such that the English were glad to consent to terms of peace which were humiliating. The town is not now one of great consideration, but has still a tolerably large trade and a numerous population.

NUDDEA is a district north of Calcutta, between the twenty-second and twenty-fourth degrees of north latitude. There is nothing to distinguish it so particularly from the general features of Bengal as to call for separate description. It is, however, remarkable in the British History of India as comprising within it the town of Plassey, where Clive decided in battle the fate of Bengal, and ultimately that of India.

The district of MOORSHEDABAD is only remarkable as containing the city of the same name, which was the capital of Bengal immediately before the British established their power. It is situated about one hundred and twelve miles north of Calcutta. It stands on a very sacred branch of the Ganges, called the Bhagirathi, or Cossimbuzaar River. In 1704 Moorshed Cooly Khan transferred his seat of government to it, and gave it the name it bears instead of its previous one, Mucksoosabad. It is a miserable, filthy, and unhealthy place, containing one hundred and seventy-five thousand inhabitants. There is, however, a great deal of inland traffic, and the river is usually crowded with sailing craft, except during the long dry season. The town of Cossimbuzaar may be considered a part of Moorshedabad, and the port of it, as at that spot the river traffic centres: it is only a mile from Moorshedabad. The population is very considerable, perhaps as numerous as in any inland *trading* town of the Bengal province. Its manufacture and commerce are considerable, silk being the staple commodity.

The town of Berhampore is only six miles distant from the former places, on the eastern bank of the same river. A brigade of troops occupies fine cantonments there, and, comparatively, many European gentlemen are resident there. According to competent authorities, the situation is pleasant and salubrious.

About thirty miles N.N.W. of Moorshedabad is the town of Sooty, remarkable for the defensive preparations against the English made there by Soorajah-ad-Dowlah, who believed that their ships could come up the eastern branch of the Ganges to the northern point of the Cassemba Island, and then go accordingly down the Bhagirathi to Moorshedabad. He directed piles of vast magnitude and strength to be driven into the bed of the river: this work was so effectually accomplished, that the river has ever since been unnavigable for any craft except boats, and in the dry

Digitized by Google

seasons the passage is obstructed against even them. In 1763 a battle was fought here between the troops of Meer Cossim and the English, and the latter had their usual fortune —victory.

CHITTAGONG district is on the south-east of the Bengal province, between 21° and 23° north latitude. It has long been noted for its wildness, and a large portion of it is an exception to the general flatness of the province. The Mughs, driven from Birmah, inhabit it, and are physically a finer race than the feeble Bengalees of the district, but are remarkable for their irregular features and bad expression of countenance. Various conflicts at the latter end of the last century, and beginning of the present, of a desultory nature arose there between the Birmans and British, in consequence of violation of territory by the former. The town of Islamabad, a place of some commercial importance, is in this district. It is also the habitation of the Kookies, a small but muscular race of robbers, who in features resemble the Chinese. Sundeep Isle * is situated in this district, at the mouth of the great Megna, formed by the united current of the Ganges and Brahmapootra Rivers. At the close of the sixteenth, and beginning of the seventeenth century, it was the abode or rendezvous of a set of daring pirates, chiefly Portuguese, headed by a common sailor of that nation, named Sebastian, who carried on war with surrounding princes, repeatedly defeating them, and spreading the terror of his name for a great distance in those parts of Eastern Asia. Being a coarse and brutal tyrant, he was at last an object of hatred to his own followers, who forsook him, and he finally fell before one of the native rulers whom before he had despised.

DACCA-JELALPORE district is situated between the twenty-third and twenty-fourth degrees of north latitude. This district suffered horribly in the memorable famine of 1787. At that time extensive tracts—such as Bawul, Cossimpore, and Taliabad—were utterly depopulated, and during the first half of the present century continued in a wild state, overgrown with jungle, and infested with elephants. Great progress in improved cultivation has been made in Dacca; large tracts have been cleared, villages have sprung up, temples and obelisks have been erected. Schools have been instituted by the natives themselves, in which the Bengalee is grammatically taught, and the religion and law of the Hindoos. Muslin fabrics have been manufactured extensively, but the cheap productions of England now compete with them on their own ground. This district was notorious, during the first quarter of the present century, for the public sale of slaves; on these occasions regular deeds of sale were executed. Up to a recent date the whole district was remarkable for crime of almost every kind; violence, murder, robbery, and perjury, seemed to be the chief offences. The Mohammedans were far more frequently offenders than the Hindoos in cases of violence, the latter in cases of fraud and perjury.

The town of Dacca is both a civil and military station, and is a place of much importance. It is built on a branch of the Ganges, named the Booree Gunga, or Old Ganges, which is a mile wide before the town. The water communication with the interior offers great commercial advantages, and the finest muslin which perhaps has been ever manufactured at one time formed the staple trade. By road it is one hundred and eighty miles from Calcutta. The neighbourhood is remarkable for its perpetual verdure. It is not one of the ancient cities of Bengal, although third in point of population and importance, and was at one time the capital of Eastern Bengal. In the reign of Aurungzebe it reached the acme of its splendour, vestiges of which remain in its varied and extensive ruins of public edifices. Remains of great causeways and bridges, caravanserai, gates, palaces, and mosques, are in wonderful profusion. Its vicinity appears to have been always prolific, verdant, and beautiful, for the remains of vast gardens—such as are to be found in the neighbourhood of few cities of the greatest magnitude—may be traced through the jungle by which their sites are now overrun. The city is not now inhabited by so rich a class of natives as formerly, but it is increasingly populous with the industrious classes, and is greatly expanding. It is deemed one of the most wealthy cities in India. During the reign of the Moguls it was a rendezvous for a large fleet, as many as seven hundred and sixty-eight armed cruisers having belonged to it. The superstition of the people assumes a gayer form here than in other parts of Bengal. They render most homage to river-gods, and perform various aquatic ceremonies of a picturesque and joyous kind. The Mohammedans adopt similar customs in honour of Elias, the prophet, whom they believe, or pretend, was a patron of rivers. In the Dacca district, at Changpore, the most delicious oranges in the world are produced.

SYLHET district is very unlike the southern and western parts of Bengal. It lies between the twenty-fourth and twenty-fifth degrees of north latitude. It is bounded on the north and east by an elevated mountain ridge, where

* Somadwipa—the isle of the moon.

Digitized by Google

the inhabitants are in a very wild state. It has no town of much importance, Sylhet being its capital, the neighbourhood of which is studded with picturesque conical hills, crowned with wood to their summits. The district is remarkable for its varied natural productions. As shown on another page, tea-plants of an excellent quality have been discovered on the hill-sides. It contains the largest orange groves in the world, and they are only excelled by those of Changpore in excellence. Chunam (lime) is found in the mountains. Large quantities of wax, and some ivory, are also produced. Elephants are wild in some portions of the uncultivated territory. Coal has also been found near the surface. The district is well watered, and the streams, fed in the rainy season from the mountains, deluge the lower lands, so as to ensure good rice crops. Between Sylhet and China only a few hundred miles intervene, but the country is utterly wild and inhospitable.

RUNGPORE district is situated between the twenty-fifth and twenty-sixth degree of north latitude. It contains little to characterise it as a district. In the neighbourhood of the town of Goalpara there are some descendants of the Portuguese settlers, who were thus described a few years ago by a gentleman acquainted with their condition:—"Here they are termed Choldar, which seems to be a corruption of soldier. None of them can either read or write; only two or three know a few words of Portuguese, and they have entirely adopted the dress of the natives. The only European customs they retain are that the women courtesy, and the men show, by the motion of the hand as they pass, that they would take off their hat if they had one. Notwithstanding the want of this distinguished covering, the men retain some portion of European activity, and are much feared by the natives, who employ them as messengers in making a demand, such as the payment of a debt, to a compliance with which they think a little fear may contribute. The females gain a subsistence chiefly by sewing, and distilling spirituous liquors, of which last article the men consume as much as they can afford, and retail the remainder. Concerning the Christian religion they appear to know little or nothing, nor have they any priests. Sometimes they go to Bawul, near Dacca, in order to procure a priest to marry them, but in general this is too expensive, and they content themselves with the public acknowledgment of their marriages." The districts and towns thus described are all that can, within the limits of a work like the present, be selected for notice in the Bengal province.

Within the presidency of Bengal is another province, that of BAHAR, called "Cooch Bahar," to distinguish it from the province of which Patna is the capital. The natural character of the province, and the social character of the people, differ too little from those of the province of Bengal and its inhabitants for particular detail. The old capital of Bahar was once the metropolis of both provinces; it is called Gour. The present town is insignificant, but the ruins of the once great city are extensive and interesting, and deserve notice here. They have been thus described by one who had the best opportunity for ascertaining the accuracy of what he wrote:—"The ruins of this town extend along the banks of the Old Ganges, and probably occupy a space of twenty square miles, which, as Indian cities are usually built, would not contain any very enormous population. Several villages now stand on its site, and eight market-places, sufficiently contiguous to form a town, have been estimated to contain three thousand houses, many of which are of brick, procured from the debris of the ancient city. Some progress has also been made in bringing the surface under cultivation, but the undertaking is much impeded by the great number of dirty tanks, swarming with alligators, musquitoes, and all sorts of vermin, and choked up with pestilential vapours. The soil is of extraordinary fertility, and well suited for the mango and mulberry. The principal ruins are a mosque, built of a black stone, called by former visitors marble, but Dr. Francis Buchanan considered it to be the black hornblende, or indurated pitstone, as he could not discover one piece of marble, either of the calcareous or of the harder kind. The bricks, which are of a most solid composition, have been sold, and carried away to Maldah, and the neighbouring towns on the Mohamanda, and even Moorshedabad has been supplied with bricks from this mass. The situation of Gour is nearly central to the populous part of Bengal and Bahar, and not far from the junction of the principal rivers which form the excellent inland navigation. Lying to the east of the Ganges, it was secured against any sudden invasion from the only quarter where hostile operations might be apprehended. No part of the site of ancient Gour is nearer to the present bank of the Ganges than four miles and a half, and some parts which were originally washed by that river are now twelve miles from it. A small stream that runs past it communicates with its west side, and is navigable during the rainy seasons. On the east, and in some places within two miles, it has the Mahamuddy River, which is always navigable, and com-

Digitized by Google

municates with the Ganges. The name of Gour is apparently derived from *gur*, which both in the ancient and modern languages of India signifies raw sugar, and from the Sanscrit term for manufactured sugar (*sarcara*) are derived the Persian, Greek, Latin, and modern European names of the cane and its produce. Goura, or, as it is commonly called, Bengalese, is the language spoken in the country of which the ancient city of Gour was the capital, and still prevails in all the districts of Bengal, excepting some tracts on the frontier, but it is spoken in the greatest purity throughout the eastern, or Dacca division of the province. Although Goura be the name of Bengal, yet the Brahmins who bear that appellation are not inhabitants of Bengal, but of Upper Hindoostan. They reside chiefly in the province of Delhi, while the Brahmins of Bengal are avowed colonists from Kanoje."

The province of BAHAR, in distinction from which the district of Bahar in the Bengal province is called "Cooch Bahar," lies to the north and north-west of the Bengal province, and within the Bengal presidency. It is situated between the twenty-second and twenty-seventh degrees of north latitude. It is one of the most fertile and populous portions of the Bengal presidency. Its principal rivers are the Ganges, the Sone, the Gunduck, the Dummodah, the Caramnassa, and the Dewah. The inhabitants are more robust than those of the Bengal province. The productions of the soil are also more in harmony with European wants and tastes, arising from the higher latitude. The religion of the people is Brahminical. Gaya, the birthplace of Buddha, is within the province, but the Buddhists were either driven out by the Brahmins, or made to feign conversion to their teaching. Pilgrims, however, repair to Gaya from great distances, whose zeal for Buddhism prompts them to seek the birthplace of the founder of their religion. The Jains also take an interest in that place, where they allege their religion flourished before that of the Buddhists, which is not probable. In South Bahar the language spoken is called Magodha; it appears to be derived from the Sanscrit, and has a close affinity also to Bengalee and Hindoostance. One-fourth of the population profess the Mohammedan religion.

The district of TYRHOOT is situated in the north-west corner of the Bahar province. It is chiefly within the twenty-seventh and twenty-eighth degrees of north latitude. The country is hilly, and the tea-plant has been recently discovered on the slopes of the hills as an indigenous production. The country is well watered, but portions of it are subject to terrible inundations from the too rapid increase of the Gunduck River in the rainy season. Several instances have occurred within a few years in which the sudden rush of the flood has swept away the strongest dykes and barriers erected to resist it, carrying desolation over a large area. The ordinary depth of water in the rivers is insufficient for commercial purposes. The district is remarkable for its excellent breed of horses, in which the lower parts of Bengal are so deficient. It is considered much healthier than Bengal proper, or even the lower grounds of Bahar. The Gunduck River, by which it is chiefly watered, is, near its source, called the Salgrami, from the schistous stones, containing the remains or traces of ammonites, being found in the bed of the stream. These are small round stones, about three or four inches in diameter; they are perforated sometimes in several places by worms. The spiral retreats of antediluvian molluscas, being taken by the superstitious Hindoos for "visible traces of Vishnu," are worshipped under the designation of Salgrams. Some of these bring a great price, as much as £200 having been given by wealthy natives for one. The following is the account which Hindoo legend gives of their title to the high reverence in which they are held:—Vishnu, the Preserver, created nine planets, to regulate the destinies of the human race. Sane (Saturn) commenced his reign by proposing to Brahma that he (Brahma) should submit to his influence for twelve years. Brahma referred him to Vishnu, but he was equally averse to the baleful influence of this planet, and therefore desired him to call next day. On Saturn's departure, Vishnu meditated how he could escape the misery of a twelve years' subjugation to so inauspicious a luminary, and the result was that he assumed the form of a mountain. Next day Saturn was not able to find Vishnu, but soon discovered that he had become the mountain Gandaki, into which the persecuting Saturn immediately entered in the form of a worm, called Vagra Kita (the thunderbolt worm), and began to perforate the stones of the mountain, and in this manner he persevered in afflicting the animated mountain for the twelve years, the space of time comprised in his original demand. At the end of this suffering the deity Vishnu resumed his own form, and directed that the stones of the mountain Gandaki should be in future worshipped. On being asked by Brahma how the genuine stones might be distinguished, he said they would have twenty-one marks—the same number that were on his body. Since that time the Salgrams of the river

Digitized by Google

Gunduck* have been revered with idolatrous veneration. During the hot months the Brahmins suspend a pan, perforated with a hole, through which the water drops on the stone, and keeps it cool, and being caught below in another pan, is in the evening drank by them as an act of great piety and sanctifying efficacy. The Brahmins sell these stones, although trafficking in images is generally held by them to be dishonourable. It is forbidden in the sacred books to bathe in this river,† all devout Hindoos, therefore, abstain from ablutions there.

Of the Bahar province the principal district is the central one, which is called by the name of the province; there is not sufficient distinctive interest in the other districts to require separate notices in this general outline. The greater part of the district is level and fertile, but there are many hills, rudely broken, and naked. These are frequently insulated, rising abruptly from the plain, and producing an effect upon the landscape more peculiar than picturesque, but relieving the level sameness of the country. The heart of the district contains three distinct clusters of these hills, but they are all of little elevation. The Ganges waters the lower regions of the district, and is generally deep, nowhere fordable, and of considerable expanse, the average width being a mile. There are other rivers which also contribute their irrigating influence to the fertile plain—as the Sone, the Punpun, the Marahar, the Dardha, the Phalgu, the Loeri, the Panekene; numerous branches of these rivers flow in various directions. The climate of the Bahar district is much cooler than even the nearest neighbourhoods to the south, so that in winter the natives kindle fires to sleep by. In the early summer hot parching winds dry up every vestige of vegetation. The district is remarkable for its places of pilgrimage. There are the river Punpun, the town of Gaya, Rajagriha, Baikuntha, on the Pangchane, Lohadanda, near Giriyak, and Chuyaban Muni. The first four of these are much more frequented than the last two named.

Patna is the modern capital of Bahar. It is situated on the right bank of the Ganges, three hundred and twenty miles north-west of Calcutta, eight hundred from Bombay, and nine hundred and ten from Madras. The population numbers about three hundred and twenty thousand. This city is in many respects well situated, and of importance. The Ganges is there five miles wide, and during the rainy seasons it seems to spread into a sea, the opposite shore being scarcely discernible. Beyond the suburbs the river divides into two branches, forming an island nine miles in length. The town and neighbourhood are by no means amongst the most pleasant in India for the residence of Europeans, for in the rainy season the whole vicinage is a vast mire, such as our troops found the Crimea in the winters of their campaign; whereas in summer, like the Crimea also, the dust is blinding, and incessantly whirled about by eddying winds. The ghauts are well constructed and imposing, and the stores are extensive. Being a great centre of the opium traffic, it is a busy place, and it has also considerable trade with the interior, especially with Nepaul, whence the Patna merchants bring wax, gold-dust, bull-tails, musk, woollen cloth named *tush*, and a variety of medicinal herbs. Saltpetre is sent down to Calcutta. There used to be considerable manufacturing activity—muslin, dimity, &c., were made to a considerable extent, but since the poppy became the chief export, the produce of the loom has fallen off: the manufactures of England also come into successful competition.

The city of Gaya is a rival of Patna; it is the sacred capital of the district, as Patna is the commercial. It is divided into an old and new town. The former, inhabited chiefly by priests and other sacred persons, is built on a rock, which is elevated between a hill and the river Fulgo. The commercial portion lies in the plain by the river. Like Patna, dust in the hot weather, and mud in the rainy weather, render the lower town, at all events, intolerable. The heat is excessive, the population dense, the pilgrims numerous, noisy, and filthy, and the inhabitants seem to have a partiality for being cooped up in the narrowest streets and most unpleasant dwelling-places. The morality of the place is no better than its physical condition; it requires all the vigilance of the police to prevent the pilgrims from being plundered, many of whom arrive wearing jewels, and in possession of other wealth. The worst class of inhabitants are the priests, who are openly dissolute, and every way dishonest.

Buddha Gaya is a neighbouring place, and may be called a city of ruins. Buchanan described it as, in his time, "situated in a plain of great extent west of the Nilajan River, and consisting of immense irregular heaps of brick and stone, with some traces of having been formerly regularly arranged, but vast quantities of the interior have been removed, and

* In Northern Hindoostan the name Gunduck is a general appellation for a river.

† Some interesting papers have lately appeared in the journals of the Bombay Geographical Society in reference to the source and current of the river Gunduck, and the formation of the idolised stones, but these papers are too minute in their topographical notices, and too much in detail to give even an abstract of them in these pages.

Digitized by Google

the rest appear almost shapeless. The number of images scattered around this place for fifteen or twenty miles is astonishing, yet they appear all to have belonged to the great temple or its vicinity. Buddha Gaya was probably at one time the centre of a religion, and residence of a powerful king; the most remarkable modern edifice is a convent of Samryassies."

The town of Dinapore is also in the district of Bahar, and will, unfortunately, be memorable to Englishmen as one of the centres of mutiny in the great military revolt of 1857. It is situated on the south bank of the Ganges, eleven miles west of Patna. Previous to the late revolt, the military buildings were very fine, being much superior to those even in England. Both the officers and men, especially in the European regiments, were quartered in large airy apartments. There are many private houses of convenience and beauty occupied by military men and civilians. Good roads, well cultivated country, and pleasant gardens, exist all around. During the military insurrection much damage was done to the cantonments, and to private property in the neighbourhood.

The division of CUTTACK, attached to the Bengal government, is an interesting portion of the territory, lying within the province of Orissa, which is included in the ancient boundaries of the Deccan; for although Orissa was not included by name in the Mogul Deccan, it geographically pertains to it, and is regarded by the natives as part of it. The general character of the British possessions in the large province of Orissa resembles that of the Deccan at large, a description of which is not appropriate here. It may be observed, however, that the account given by an old writer of its commercial disadvantages is still applicable, although the influence and exertions of the Bengal and Madras governments have effected a great improvement in the means of internal communication and traffic: —"The rivers are too impetuous for navigation when they are swollen by periodical rains, and in the hot season too shallow, except near their junction with the sea, which is invariably obstructed by sand-banks. Under these circumstances, the transportation of grain from one place to another became at an early period an occupation of considerable importance, the roads being nearly as impassable for wheel carriages as the rivers were for boats. The whole of this great interchange has in consequence been always transported on bullocks, the property of a class of people named Bunjaries, not aboriginal natives of the country, but mostly emigrants from Rajpootana."

The condition of a large portion of the province of Orissa is unfavourable. The country is wild, and the people still more wild. The territory has been of late years much attended to by the government of Calcutta. Balasore, in Northern Cuttack, is a civil station. This place is situated on the south side of the Booree Bellaun River, about one hundred and twenty-five miles south-west of Calcutta. The river has considerable depth, but its channel is narrow, and its banks marshy. At the mouth there is a bar, over which no vessel can pass, even at spring-tides, which draws more than fifteen feet of water. The Portuguese and Dutch had factories at Balasore, and the place was noted for its manufactures, which have fallen away before European competition. The native vessels employed in coasting are small but well built, and well adapted to the employment in which they are engaged. Cuttack town is also a civil station of the Bengal government. It has fine military cantonments, and is remarkable for its embankments, faced with cut stone, to resist the inundations of the Mahamuddy and Cutjoury Rivers.

The district is most remarkable as containing the shrine of Juggernaut. The town adjacent is called Pooree and Pursottam. It is more than three hundred miles from Calcutta. In 1813 voluminous parliamentary papers were published concerning the pilgrimages to the temple of Juggernaut. Some of the missionaries—Dr. Carey, the celebrated Baptist missionary, among the number—have considered that more than a million persons annually visited this chief resort of fanaticism. The following account of the place, and the scenes enacted there, is as appalling as it is, unhappily, correct:—

"The temple containing the idol is an ill-formed shapeless mass of decayed granite, no way remarkable but as an object of Hindoo veneration, situated about one mile and a half from the shore. The country around is extremely sterile, the tower and temple being encompassed by low sand hills. From the sea the temple or pagoda forms an excellent landmark on a coast without any discriminating object for navigators. It is surrounded by a large, populous, filthy, ill-built town, called Pooree, inhabited by a bad-looking, sickly Hindoo population, composed mostly of the officiating priests, and officers attached to the various departments dependent on the idol. For ten miles in circumference round the temple on the land-side, taking the temple for the central point and the sea-shore for the chord, the space enclosed thereby is called the holy land of Juggernaut, its sanctity

Digitized by Google

being esteemed such as to ensure future beatitude to the Hindoo who dies within its bounds. By Abuul Fazel, in 1582, this place is described as follows:—'In the tower of Poorsottem, on the banks of the sea, stands the temple of Jagnauth, near to which are the images of Kishni, his brother, and their sister, made of sandal-wood, which are said to be four thousand years old.'

"With respect to the origin of this image, we have the following legend, narrated in various mythological histories:—Angada, a hunter, while engaged in the chase, discharged an arrow, but, instead of hitting the prey for which it was intended, it pierced Krishna, who happened to be sitting under a tree, so that he died, and some unknown person having collected the bones of that incarnation, he put them into a box.

"About this time a king named Indradhuwua was performing austere worship to Vishnu, who directed him to form the image of Juggernaut, and to put the bones into its belly, by the doing of which action he would obtain the fruit of his devotion. The king asked who would make the image, and was told Viswacarma, the architect of the gods. To this deified mechanic he in consequence began to perform austere worship, which had such efficacy, that Viswacarma undertook to finish the job in one month, provided he was not disturbed. He accordingly commenced by building a temple upon an elevation called the Blue Mountain, in Orissa, in the course of one night, and then began to form the image in the temple; but the king was impatient, and after fifteen days went and looked at the image, in consequence of which Viswacarma refused to go on, and left it unfinished. The king was much disconcerted, and in his distress offered up prayers to Brahma, who told him not to grieve too much, for he would make the image famous even in its present imperfect shape. Being thus encouraged, King Indradhuwua invited all the demigods to attend the sitting of it up, on which occasion Brahma gave it eyes, and, by performing worship to it, established its fame. According to report, the original image lies in a pool at Juggernaut Kshetra, and it is always said that every third year the Brahmins construct a new one, into which the bones of Krishna are removed, and that while performing this exchange the officiating Brahmin acts with his eyes bandaged, lest the effulgence of the sacred relics should strike him dead. The image exhibited at present is a carved block of wood, having a frightful visage, painted black, with a distended mouth of a bloody colour, the eyes and head very large, without legs or hands and only fractions of arms, but at grand ceremonies he is supplied with gold or silver arms. In the interior the attending Brahmins bathe, wipe him, and carry him about like the stump of a tree. The other two idols of his brother and sister are of a white and yellow colour, and each have distinct places allotted them within the temple.

"The *ruth*, or car, on which these divinities are elevated, sixty feet high, resembles the general form of Hindoo pagodas, supported by very strong frames, placed on four or five rows of wheels, which deeply indent the ground as they turn under their ponderous load. He is accompanied by two other idols, his brother Bubraw, and his sister Shubudra, who sit on thrones nearly of equal height. The upper part of the cars are covered with English broadcloth, supplied by the British government, and are striped red and white, blue and yellow, and decorated with streamers and other ornaments. Both the walls of the temple and sides of the machine are covered with indecent sculptures. During the Ruth Jattra, the celebration of which varies from the middle of June to the middle of July, according to the lunar year, the three images are brought forth with much ceremony and uproar, and having mounted their carriage, the immense machine is pushed and dragged along, amidst the shouts and clamour of a prodigious multitude, to what is called the idols' garden-house, or country residence, distant from the temple only one mile and a half, but the motion is so slow, that the getting over this space usually occupies three or four days. On these occasions scenes of great horror frequently occur, both from accident and self-devotion, under the wheels of the tower, which, passing over the body of the victim, inflict instant death, by crushing the body to pieces, and their bruised and lacerated carcasses are frequently left exposed on the spot for many days after their destruction.

"The appellation of Juggernaut (Jagat Natha, lord of the world) is merely one of the thousand names of Vishnu, the preserving power, according to the Brahminical theology.

"The concourse of pilgrims to this temple is so immense, that at fifty miles distance its approach may be known by the quantity of human bones which are strewed by the way. Some old persons come to die at Juggernaut, and many measure the distance by their length on the ground; but, besides these voluntary sufferings, many endure great hardships, both when travelling and while they reside here, from exposure to the weather, bad food and water, and other evils. Many perish by dysentery, and the surrounding country abounds with skulls and human

Digitized by Google

bones; but the vicinity of Juggernaut to the sea, and the arid nature of the soil, assist to prevent the contagion which would otherwise be generated. When this object of their misplaced veneration is first perceived, the multitude of pilgrims shout aloud, and fall to the ground to worship it."

The government used to keep the temple in repair, and levied a tax upon the pilgrims; the revenue derived exceeded the expenditure; but public indignation was aroused against a connection of any kind existing between the government and a source of crime and ruin to the bodies and souls of such multitudes, and the government deferred to public opinion in this matter.

In the Bengal provinces there are the following civil stations:—Backergunge, Balasore (North Cuttack), Baraset, Beerbhoom, Behar, Bhaugulpore, Bogoorah, Bullooah, Burdwan, Calcutta, Chittagong Cuttack, Cuttack (tributary mehals), Dacca, Dinajepore, Hoogly, Jessore, Khoonda (South Cuttack), Maldah, Midnapore, Monaghyr, Moorshedabad, Mymensing, Noakhalu, Nuddea, Patna, Pubna, Purneah, Rajshaleye, Rungpore, Sarun, Shahabad, Sunderbunds, Sylhet, Tyrhoot, Tipperah, twenty-four Pergunnahs.

The military stations of the Bengal army extend through the north-west provinces as well as those of Bengal proper. They are as follow:—Agra, Akyab, Allahabad, Allyghur, Allypore, Almorah, Bancoorah, Bandah, Bareilly, Barrackpore, Beaur, Baitool, Bisnauth (Assam), Benares, Bhopawar, Bhurtpore, Bhaugulpore, Burdwan, Berhampore, Buxar, Cawnpore, Chenab Poonjie, Chinsurah, Chittagong, or Islamabad, Chunar, Dacca, Delhi, Deyra Dhoon, Dorundah (Chotab Nagpore), Dinapore, Dum Dum, Etawah, Fort William, or Calcutta, Futtehghur, Ghazepore, Goruckpore, Gorvahati (Assam), Gurrawarrah Amritsir, Dera Ishmail Khan, Gurdaspore, Ferozepore, Jailum, Hosungabad, Hazarbaugh, Hansi, Hawaulbaugh, Juanpore, Jubbulpore, Jumaulpore, Kurnaul, Kuttack, Loodhianal, Lohooghaut, Lucknow, Muttra, Meerut, Midnapore, Mynpooree, Mirzapore, Moorshedabad, Moradabad, Mhow, Mullye, Mundlaisir, Neemuch, Nusseerabad, Patna, Petoraghur, Saugor, Secrole (Benares), Sutapore (Oude), Seharunpore, Shaghebanpore, Syler, Sultanpore (Benares), Sultanpore (Oude), Khyouk Phyoo, Peshawur, Rawil Pindee, Wuzeerabad, Attock, Lahore, Mooltan, Sealkote, Mutala.

CHAPTER IV.

DISTRICTS AND CITIES *(Continued)*—NORTH-WESTERN PROVINCES.

IT has been explained that the north-western provinces, although connected with the Bengal presidency, have a separate administration from the Bengal provinces, under a lieutenant-governor. The military stations are occupied by the army of Bengal, and are included in the list which closes the last chapter. The civil stations of the north-western provinces are as follow:—Agra, Allahabad, Allyghur, Azinghur, Bandah (South Bundelcund), Bareilly, Benares, Bolundshuhur, Cawnpore, Delhi, Etawah, or Mynporee, Furruckabad, Futtehpore, Ghazepore, Goorgaon (South Delhi), Goruckpore, Humeerpore (North Bundelcund), Juanpore, Meerut, Mirzapore, Moradabad, Mozuffernugger, Muttra, Pillibheet, Seharunpore, Saheswan, Shahjehanpore, Hurreanah (West Delhi), Paniput (North Delhi), Butaulah, Gogaira, Gujerat, Jhung, Pindee Daden Khan, Shahpore, Shaskhpoora.

Referring to the north-western provinces, the *Times* contained the following statement in a recent article:—"This government embraces the richest and most favoured countries of Hindoostan, and comprehends a fourth of even the enormous population of India. It represents a presidency in itself, and, indeed, had at one time been so constituted, though the idea was never actually carried out, and Agra still remains a dependency of Calcutta."

ALLAHABAD is the province of the north-western government which lies nearest to Bengal, and is situated between the twenty-fourth and twenty-sixth degrees of north latitude. Watered by the Ganges, Jumna, Geyn, Seroo, Birmah, Arana, Caramnassa, and smaller rivers, the irrigation is adequate. It is a very productive province, the lands near the Ganges and the Jumna being exceedingly fertile; the upper parts are rocky, hilly, and bold. Opium, sugar, indigo, cotton, saltpetre, and diamonds, are the chief productions. The district which bears the general name of the province produces excellent wheat, barley, peas, beans, and plants of various kinds, yielding oils and dyes. It was at one time famous for its manufacture of cotton cloth, and still a considerable quantity is made there.

Digitized by Google

The town of ALLAHABAD is very famous in its religious, military, and commercial importance, although less so in the last-named respect than in the other sources of celebrity. Mr. Hamilton remarks:—"In every district subordinate to the English authority throughout Hindoostan the state of the police is the most important feature of its history, and its jail the most imposing edifice." This can hardly apply to the city of Allahabad, which is more noted for its splendid fort than for any other building. It is placed on a tongue of land about a quarter of a mile from the city; one side of the site is washed by the Jumna, and on the other the Ganges flows very near. The third side, near the land, is regular as a fortification, and exceedingly strong. The gateway is a tasteful Grecian erection. The government house is a fine spacious, convenient building. There is also a superior barrack. The river site of this town adapts it to internal trade and military defence. Except the river scenery, the immediate neighbourhood is not fertile nor picturesque. The population is not numerous. The distance from Calcutta is a little less than five hundred miles, from Bombay seven hundred, and from Madras eight hundred and fifty. It is eminently holy to Hindoo associations; this arises from the confluence of the Ganges and the Jumna; and the natives allege that there is a subterranean river, named Lereswati, which forms a junction with both. Those who perform the prescribed ceremonies at this spot have, therefore, treble merit, and accordingly great numbers, having visited Gaya and Benares, here also pay their tribute of devotion to the gods. Some of the ceremonies are of a nature singularly to exhibit the prostration of the native mind under the debasing power of idolatry. One of these is to sit by the river's brink while the head is shaved, the devotee and the operator taking care that every hair shall drop into the river, as the result ensures a million of years in heaven for every hair thus received by the sacred confluence. Another ceremony, having more serious concomitants, is performed in the centre of the stream, the devotee having three water-bottles attached to his girdle, plunges into the deep, and is swept away; this is his passage to immortal bliss. Life is often sacrificed in the struggle of competitive pilgrims for the most sacred spots, and at the most canonical junctures of time.

BUNDELCUND is a wild district of great extent and comparatively small population; it is hilly—the hills rugged and rough, but covered in most places with low coppice. This district is celebrated for its diamond mines. These are situated in the plain of Punnah, which extends for several miles round the town of that name. This elevated level is gravelly, and a great variety of beautiful pebbles are to be found there, among them diamonds. These "diamond mines" are alleged to be the Punassa of Ptolemy. The profits of working them are insignificant, yet some fine diamonds are occasionally found.

The town of Punnah occupies a very elevated site in latitude 24° 45′ north, longitude 80° 13′ east. It is not very populous, and has few good houses. Its temples and idols are out of proportion numerous. Many of the former are of superior architecture, and the latter are generally adorned with precious stones; one idol had some years ago an eye which consisted of a diamond of the highest brilliancy, and very great value. Ruins of forts, tombs, a palace, and other ancient works are picturesque, especially as being in keeping with the barren plain which stretches away in every direction.

CAWNPORE is a district which formerly belonged to Oude, and is for the most part comprehended in the Doab* of the Ganges and the Jumna. The soil is productive: wheat, barley, Indian corn, and most European vegetables thrive. Many European fruits also come to perfection there. The town of Cawnpore has obtained a horrid notoriety in connection with the massacre perpetrated there in 1857 by the Bengal mutineers. It stands on the west side of the Ganges, latitude 26° 30′ north, and longitude 80° 13′ east. It has been considered an important military station, capable of affording quarters in barrack to more than ten thousand soldiers. The officers nevertheless live in their own bungalows, which are convenient and handsome. The dust is intolerable during the summer season over a large area in the neighbourhood of the town. In history Cawnpore is noted as a field of many battles, but none will be remembered with such interest by British readers as the defeats sustained by the infamous Nana Sahib from the arms of Havelock and Neill in 1857, during their efforts to relieve the garrison, women and children, afterwards so cruelly massacred.

BENARES was the name of an important district in the Allahabad province; now it is a separate division or province. It is remarkable for fertility; and also for the forest-like appearance of the landscape, affording shelter to men and cattle from the burning sun of the summer months, which is very intense,

* This is a name given by the Hindoos to a tract of land lying between two rivers. The Doab of the Ganges and the Jumna is the most noted, and is comprised partly in the province of Allahabad, and partly in the provinces of Agra and Delhi.

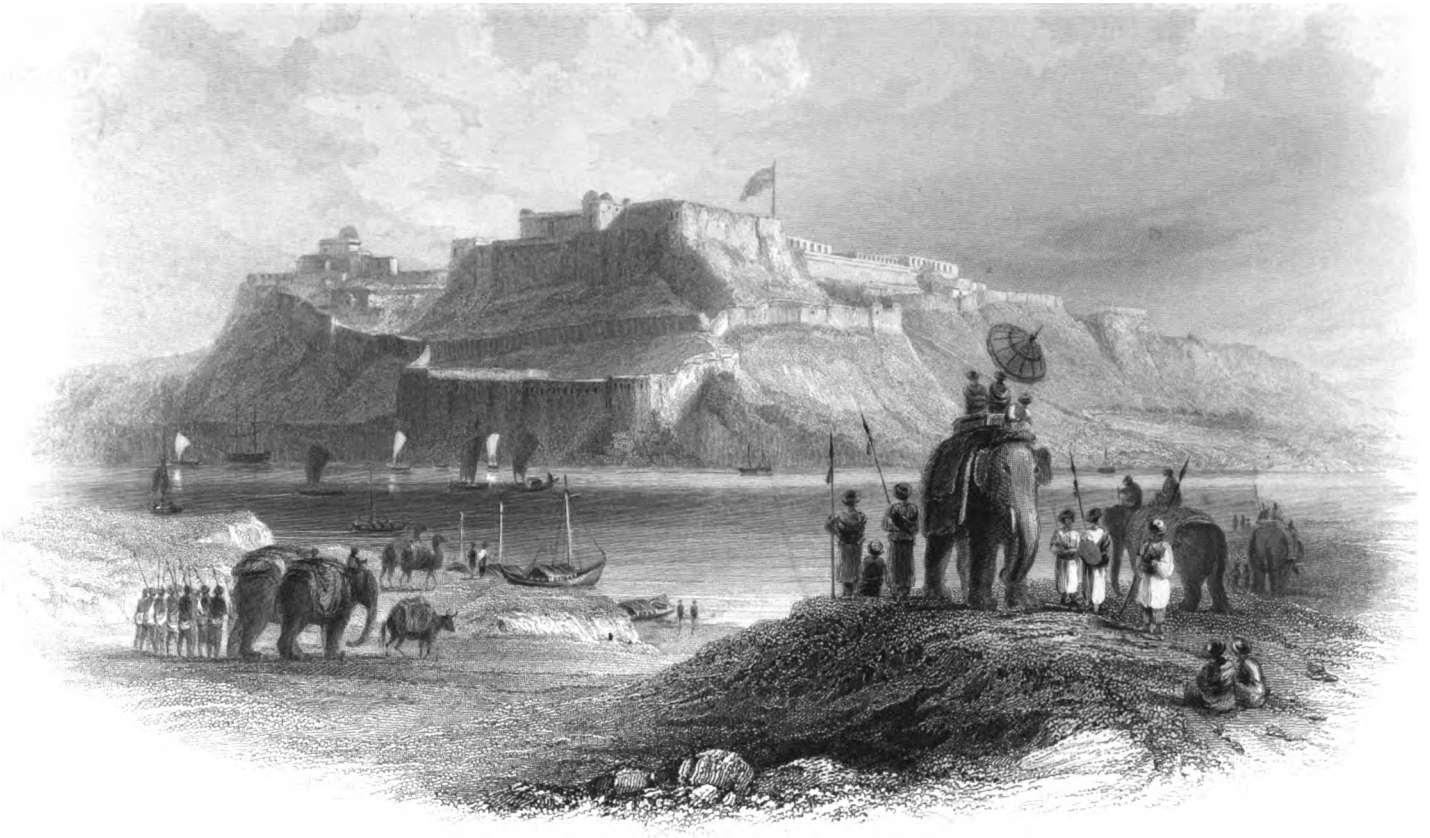
Digitized by Google

although in the winter fires are not disagreeable to Europeans, and are eagerly enjoyed by the natives. The diseases of dysentery and rheumatism prevail much in the district, and Europeans are also much affected by them. The city of Benares is one of the most celebrated in India: it is situated 25° 30′ north latitude, and 83° 1′ east longitude. The population is about three-quarters of a million. The Ganges flows past it in a sweep of about four miles, and the city is built on the external curve, where the ground is elevated, and slopes up from the river. The city is therefore visible for a great distance, and to the river and the opposite banks presents a beautiful appearance, the streets and buildings rising in tiers from the water's edge to the summit of the high bank which they crown. On a small scale, Algiers might give some notion of the picturesque effect of this arrangement; or to those who are untravelled beyond our own isles, the towns of Youghall and Cove, in the county of Cork in Ireland, may, on a very minute scale, afford the idea. The streets are narrow, just admitting the free passage of a horseman. In many places passages over the streets exist from the windows or terraced roofs of the high houses, which are built of stone or brick; formerly, the Brahmins allege, they were built of gold, but turned into stone in consequence of the deficient respect shown by their possessors to the Brahmins; and also in consequence of some other deviations from the supposed right way, less creditable to the delinquents. According to the traditions of the Brahmins, the city does not belong to the earth—the earth resting upon Amanta, the many-headed serpent (eternity); but Benares is borne up by Siva upon his trident, so that no earthquake ever sends its vibrations through the foundations of the great city. This is the more obliging of Siva, inasmuch as his proper vocation is destruction. The city is inhabited chiefly, as to the better classes of its inhabitants, by Brahmins, who are represented to live there in numbers out of all proportion to the rest of the inhabitants. These Brahmins have, in many cases, private property; and in many instances also they enjoy stipends allowed them by rich Hindoos and princes in all parts of India, for the purpose of performing in their behalf such religious ceremonies as must be performed on the spot. There are numerous Hindoos of wealth, rank, and political consequence, who take up their abode there because of the facilities offered by so holy a place for "making their salvation." According to the Brahmins, Benares is "the Holy City:" even a European dying there may go to heaven—a privilege also extended to Juggernaut. The religious institutions, of every description — temples, shrines, sacred ghauts, schools, &c.— are amazingly numerous. Schools and ghauts have been endowed by rich Hindoos as acts of piety or penance, so that the youth of the place are instructed in Hindoo religion, law, and literature with great zeal; and the beautiful approaches from the river to the streets of the city are numerous beyond all comparison with those of other towns. Nearly in the centre of the city there is a mosque, built by the Emperor Aurungzebe. It is placed on the highest point of land, and open to the river, so that it is in view of the whole surrounding country, and from the Ganges and its opposite bank. The Mohammedans are not numerous—they are generally computed at one to twenty as numerically compared with the Hindoos; but this is probably too high a proportion to give them. The mosque was built by them in the day of their power, upon the site of a heathen temple, removed for the purpose, and as an act of defiance to the Hindoos. There is now a splendid temple, which was built in the last century.

Although Benares depends much for its wealth and population upon its reputation for sanctity, pilgrims in vast numbers constantly visiting and expending their wealth there, yet there are natives who grow rich by commerce; and it is a depot of Indian manufactures, and for the diamonds which are brought down from Bundelcund, for the lower provinces. It is also celebrated for its lapidaries and workmen in gold. More jewels are polished in Benares than in any city of the East. A good modern writer describes it as "more eastern in character than the general run of Hindoo towns;" but all the Hindoo towns are thoroughly eastern in character, except where their existence is merely modern, and dependent upon military cantonments. Even the sea-board cities of Bombay and Madras, and the capital where the seat of government is, are oriental in their character, notwithstanding the presence of European officials, merchants, and troops.

For more than half a century Benares has belonged to the company; and although fewer Europeans reside within it than any other great city in India, it has been most peaceable. There is a general appreciation among the wealthy natives of the security of person and property afforded by the company, as contrasted with the insecurity in the native states; and this feeling is much upheld by the pilgrims whose journeys through the British possessions are safe, but insecure in the dominions of native princes, where they are often plundered of their jewels, ornaments.

Digitized by Google



BASL. UNIV.
GENT

Digitized by Google

and money, which it is well known many of them carry to a large value. During the great mutiny of Bengal troops, it was generally supposed that the people of Benares, excited by fanaticism, would fly to arms; but for the reason here given, it was not found difficult to preserve the post with a mere handful of troops.

Benares is at once the most intelligent and superstitious town in India. In proportion to the intelligence in native law and literature will be found the infatuation of idolatry. The *native* education of a Hindoo gives no strength to his understanding; he is made acquainted with a greater number of absurd legends, which it would be impious to doubt, and he becomes debased in superstition in proportion to the Brahminical culture he receives. The city is not quite three hundred miles from Calcutta: it is nearly eight hundred from Bombay and Madras. The sacredness of the city extends to a distance of ten miles around it.

The district of MIRZAPORE is not important, except on account of the town which bears its name. This town is situated on the banks of the Ganges, about thirty miles from Benares. There are few inland towns in India where the people have shown more activity and enterprise. The houses are of superior structure, and built of solid material; and the public buildings are numerous and respectable. Viewed from the Ganges it has a thriving and bustling appearance, which no other town on the river exhibits. The population can hardly be less than a hundred thousand.

OUDE is a province of Hindoostan to the north of Allahabad, on both sides of the Ganges, occupying, with the exception of the district of Ranpore, all the flat country between that river and the northern mountains, as well as the principal part of that fertile tract lying between the Ganges and the Jumna, known by the name of the Doab, to within forty miles of the city of Delhi. Oude and its dependencies are three hundred and sixty miles in length from east to west, and in breadth from one hundred and fifty to one hundred and eighty, and contain five million inhabitants. The capital is Lucknow. The sovereignty was taken away from the reigning family, and it was annexed to Great Britain by Lord Dalhousie in 1856.

Oude, now a decayed town in the province of that name, is said to have been the capital of a great kingdom twelve hundred years before the Christian era. It is mentioned in the *Maha Bharrat*, a famous Hindoo work written in Sanscrit. It is situated on the Goggra, nearly adjoining Fyzabad. Various districts tributary to Nepaul, ranges of hills, and forests bound this province on the north, which led to the apprehension that it would be liable to predatory incursions when British authority was established. On the contrary, the hill-men have respected the English name, and the wise government of the prince now ruling Nepaul preserved security and peace in that direction. Oude is watered by the Ganges, the Goggra, the Goomty, and the Lye. The inhabitants of this province are probably the most manly, and best adapted for soldiers of any in India. It has been the chief recruiting ground for the Bengal army, and the men obtained far surpass, in average height, even the grenadier companies of our line regiments. A distinguished general officer, remarkable for his fine stature, observed on one occasion to the author of this History—"In the royal army I am a large man, but I was a pigmy beside the Bengal grenadiers enlisted in the upper provinces."

The distracted state of Oude at all times within British acquaintance with it, rendered it the reproach of India even among native governments. The history of that kingdom for a great number of years, and even centuries, has been one of violence and corruption. On the 10th of November, 1801, extensive cessions of territory were made to the company, yielding a revenue of thirteen and a half millions of Lucknow silver rupees. Some of the ceded districts, as Rohilcund, had been conquered by the nabob, with English assistance, not more than twenty-six years previous to their cession. In 1813 the revenue had greatly increased, being seventeen and a half millions of rupees: the subsequent increase was also considerable.

It is remarkable that during the revolt of Oude, and the concentration there of the Bengal mutineers in 1857, Nepaul afforded valuable aid to the British; yet in October, 1814, Ghaze-ad-Deen, the nabob, granted a loan to the British government of a crore of rupees (ten millions), to aid it in the war it was then waging with Nepaul. Finding that the contest with Nepaul necessitated a second campaign, the nabob lent a second crore* of rupees. One of these loans was afterwards redeemed by territory conquered from Nepaul being transferred to the nabob.

In a work issued June, 1820, and dedicated to George Canning, then President of the Board of Control, there is the following passage, which was almost prophetic, and is singularly pertinent to recent events. The context referred to the tyranny and fiscal mismanagement of the nabobs, and their bad faith with the English government. "As might be expected under circumstances so

* A crore of rupees was equal to a million sterling.

Digitized by Google

adverse to external tranquillity among contumacious or oppressed zemindars, many *gurries*, or native fortifications, were levelled, the whole requiring the interference and active agency of the British military, at a time when their services were urgently wanted elsewhere. The just and fair construction of the terms of subsisting treaties, as referring to the nature and extent of the vizier's authority, did not appear to warrant any more effectual interposition on the part of the British government. In construing these it is required, by every principle of justice, that the most liberal and comprehensive meaning should be given to such articles as are in favour of the party whose weakness presents no security for him but the good faith on which he relied. Much is also gained by escaping the chance of that extremity, which should force the British government to withdraw the nabob's authority, to substitute its own within his territories; *for such a necessity, although it might morally exist, could never be made out to the world, and the seizure of his possessions would be universally stigmatised as tyrannical and rapacious, a premeditated usurpation, the offspring of a base and sordid cupidity.* One emergency alone can be supposed capable of driving the British government to a conduct so repugnant to its wishes, which is, the discovery that the nabob had secretly leagued himself with their enemies, and with them was clandestinely practising its overthrow. An extreme case of this sort could only occur, however, in such a state of absolute desperation, that the nabob thought the most unpromising conspiracy preferable to a continuation of submission. Under such a condition of affairs, although he might have no troops, he could give much trouble; for having a vast command of money, he might create great mischief by secretly furnishing supplies, and *might involve the British government in the trouble and expense of a war, leaving it infinitely difficult to trace his having any concern in the machinations which led to it.*"

In 1831, the annoyance experienced by the British government from the disturbed state of Oude, and the violation of treaty as to its government, especially in fiscal matters, was such that Lord W. Bentinck made peremptory demands upon the nabob for the reform of his administration, and the melioration of the condition of his people. This demand was followed by a temporary amendment on the part of the Oude government, but it soon relapsed into its old ways. In 1847, Lord Hardinge repeated the demands of Lord W. Bentinck, and threatened in two years a decisive interposition, if the requisitions of the British government were not complied with. It was not until 1856 that the step was taken which it had been predicted in the passage above quoted would be universally stigmatised—a prediction too truly fulfilled. As it has had so important an influence on the late revolt in the Bengal army, and the late conflicts in Oude, it is desirable here to give some outline of the circumstances, and the subsequent condition of Oude; a more particular detail must be reserved for an appropriate page in the historical portion of this work.

Taking the Blue-books as our guide,* the process of annexation appears to have been as follows:—The papers presented to the legislature open with a letter from Lord Dalhousie, Governor-General, on July 3rd, 1855, to the Court of Directors, transmitting papers relative to the condition of Oude, and a minute setting forth his propositions for the future government of Oude. The first enclosure is the minute of the governor-general of November 21st, 1854, to Colonel Outram, being instructions to the latter gentleman on assuming his appointment as British resident at the court of Lucknow. This minute was signed by three of the supreme council, and the fourth appended a minute giving it his cordial support. It states, "that the government of Oude is in a state of probation, in which it was solemnly placed by Lord Hardinge in 1847;" that Lord Hardinge told the King of Oude in that year, that if he did not amend the condition of his people "within two years," "it would be the duty of the British government to have recourse to those extreme measures which, sixteen years before, Lord William Bentinck had declared must be enforced, for the protection of the people of Oude;" and that this was made as a "peremptory demand, by Lord Hardinge, in pursuance of the treaty of 1801." It further states, that the warning to the king was not acted upon by the government of India at the expiration of two years, in consequence of "the occurrence of successive wars, and an unfeigned reluctance to have recourse to those extreme measures." Lastly, it instructs Colonel Outram "to inquire into the present state of Oude, with a view to determine whether its affairs still continue in the same state in which Colonel Sleeman (the late resident) from time to time described them; and whether the duty imposed upon the British government by the treaty of 1801, a duty recognised by Lord William Bentinck in 1831, and reiterated by Lord Hardinge in 1847, would any longer admit of indulging

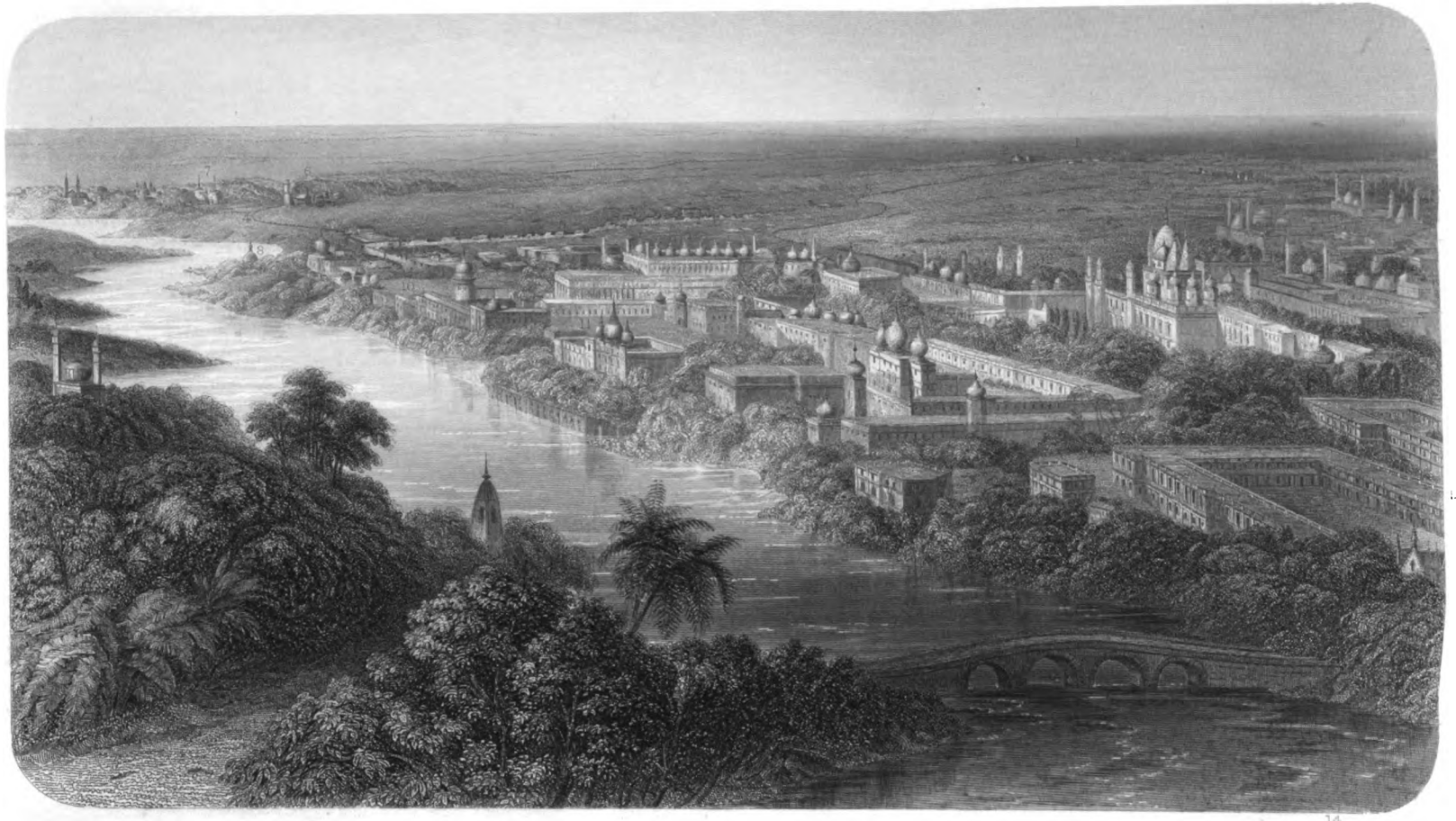
* "Papers relating to Oude," presented to parliament in 1856.

Digitized by Google

BIBL. UNIV.
GENT

Digitized by Google

BIRDS EYE VIEW OF LUCKNOW AND THE COUNTRY TOWARDS CAWNPORE



1 New [illegible] Cawnpore
2 The A[illegible]
3 Line of Gen. Havelocks advance in Oct. 1857
4 Line of Sir Colin Campbells advance.
5 [illegible] Mutiny line of defence works
6 Dor Khoosha house and park.
7 Martiniere College.
8 Secunderbagh.
9 Inundurra of Chazee-ood-deen
10 Metee Mehul
11 Chuttur Munzil Palace
12 The Kaiserbagh.
13 The Residency
14 River Goomtee

Digitized by Google

the 'reluctance' above referred to." Major-general* Outram applied himself to the task committed to him with the vigour, determination, and sagacity for which he is so remarkable; and the result of his inquiries may be thus summed up in his own words:—"I have no hesitation in declaring my opinion that the duty imposed on the British government by the treaty of 1801 cannot any longer admit of our honestly indulging the reluctance which the government of India has felt, heretofore, to have recourse to those extreme measures which alone can be of any real efficacy in remedying the evils from which the state of Oude has suffered so long." His report was transmitted to Calcutta, on which there appeared a minute by Major-general Low, a member of the council, stating that these papers should, of course, be sent to the governor-general, and that he "entirely occurred in the opinions" recorded by Major-general Outram in the above extract from his despatch.

Lord Dalhousie communicated to the government at home the inquiries and opinions of Major-general Outram, and the opinions and recommendations of the leading officials at Calcutta. His lordship urged upon the government the step, admitted that it must be attended by odium, but expressed his readiness to incur whatever obloquy might ensue. The marquis had been encouraged, in the audacious and unjust policy he had previously followed, by Sir Robert Peel, who justified in parliament a less strict regard to treaty, and a less elevated principle of honour, in dealing with the native princes than would have been tolerated in maintaining relations with European sovereigns and governments. Few statesmen were less scrupulous in resorting to an expert and sophistical casuistry to support a departure from principle, or a desertion of party, than Sir Robert. Lord Dalhousie copied him in this respect, as well as followed his general policy. The disingenuous, tyrannical, and dishonest government of that nobleman alienated the confidence of native princes, capitalists, and military, and sowed broadcast the seeds of resentment and revolt. The company did not thoroughly approve of the scheme, but the Board of Control favoured it, and the committee at Leadenhall Street threw upon the governor-general the responsibility which he was so willing, and even ambitious, to incur, as the following paragraph of their despatch shows:—

> It is on every account to be desired that the great measure which we have authorised should be carried into effect under the auspices of the nobleman who has so long, and with such eminent ability and success, administered the affairs of the British empire in India; who has bestowed such attentive and earnest consideration on this particular subject; and whose acts may carry a weight of authority which might, perhaps, not in the same degree attach to the first proceedings of a new administration. Entertaining full reliance on the ability and judgment of the Marquis of Dalhousie, with the suggestions of the other members of your government before him, *we abstain from fettering his lordship's discretion by any further instructions;* and feel assured that, whichever mode of attaining *the indispensable result* may be resolved on, the change will be carried into effect in the manner best calculated to avert collisions of any kind, and with every proper and humane consideration to all persons whose feelings have a just claim to be consulted.
>
> We are, &c.,
> E. MACNAGHTEN.
> W. H. SYKES.
> &c. &c. &c.*

At the close of 1855 General Outram was ordered to assemble a large military force at Cawnpore, and to enter into negotiations with the Oude government, "for the purposes mentioned in the despatch of the honourable court." On the 30th of January General Outram summoned the prime-minister of Oude to the residency at Lucknow, to inform him of the decision of the governor-general. On the 1st of February the king addressed "the resident," protesting in mild but dignified language against the subversion of his rightful authority. The resident declined all discussion, informing his majesty that the determination of his government was inflexible. He gave the king *three days* to decide. The army and people of Oude were as one man in the desire to raise the standard of resistance, and the sepoys of the Bengal army—being soon made acquainted with the danger to the independence of Oude, their native territory—heartily but secretly sympathised with its king and people. His majesty did not dare, however, to encounter the superior power of the British; he disarmed his troops, and dismounted his guns. On the 4th of February General Outram demanded that the king should sign a declaration that his "infraction of the essential engagements of previous treaties had been continued and notorious." His majesty, giving way to vehement grief and indignation, refused to sign this condemnation of himself, and expressed his determination to lay a memorial of his wrongs at the feet of the Queen of Great Britain. In 1858 he is, by his agents, endeavouring to obtain from her majesty redress of the grievances of which he complains. The king also refused to sign a new treaty, abrogating that of 1801, submitted to him by General Outram. On the 7th of February the general issued a proclamation, declaring

* He had been promoted to that rank during the progress of his investigations.

* Oude Blue-book, p. 236.

Digitized by Google

that "the British government had assumed to itself the exclusive and permanent administration of the territories of Oude." From that moment the soldiery and people of the kingdom were resolved to take the first opportunity of re-asserting the independence of their country, and taking vengeance upon those whom they considered its oppressors. General Outram compelled many nobles *to give bail* for their good behaviour, and many were placed under surveillance.

In September, 1856, only seven months before the revolt of 1857 began, Sir Henry Lawrence expressed himself in clear and decided terms as to the condition and prospects of the newly-annexed country. The opinions and warnings of such a man are so valuable, as to give to the following a deep interest in connection with the dark and sanguinary deeds which have since been perpetrated in Oude, and chiefly by natives of Oude at Cawnpore:—"Oude has long been the Alsatia of India. In that province were to be met, even more than at Hyderabad or at Lahore, the Afreedee and Durukzye of the Khyber, the Beloochee of Khelat, and the Wuzeeree of the Sulimani range. There also congregated the idle, the dissipated, and the disaffected of every native state in India. Added to these were many deserters from the British ranks, yet the contingent of twelve thousand men has been almost wholly filled from the old Oude army. The reason assigned for the different line of conduct is that the Punjaub was conquered, but that Oude fell in peace. In this there is a fallacy, little understood, but not the less a fallacy. Proportionally, few of the instigators of opposition at Lahore and in the Sikh army were Sikhs; they were British subjects—many of them British deserters. The general feeling of the Sikhs was hardly hostile. Many of the Sikhs were friendly—decidedly so, compared with the Hindoostanees in the Punjaub service. The King of Oude employed fifty-nine thousand soldiers; his chiefs and officials at least as many more. Of these vast numbers, one-fifth at the utmost have found employment in the police and irregular corps. Yet these levies, with half a dozen regular corps, form the whole army of occupation. This seems a grave mistake. Why not, at least, make a change? Why not move some of the Punjaub regiments that have been keeping constant watch and ward on the Indus for seven years to Oude, and send some of the king's people to the north-west? The king had some eight thousand artillery; of these about five hundred may have obtained employment, the rest, young and old, are on the world. Surely, if there was danger in employing Sikhs in 1849, it would be well to remove some portion of the Oude levies from Oude, where such materials for mischief still remain. In the province are two hundred and forty-six forts, besides innumerable smaller strongholds, many of them sheltered within thick jungles. In these forts are four hundred and seventy-six guns. Forts and guns should all be in the hands of government, or the forts should be razed. Many a foolish fellow has been urged on to his own ruin by the possession of a paltry fort; and many a paltry mud fort has repulsed British troops. The eighty or ninety thousand disbanded Oude soldiers are the brethren of the British sepoys. . . . . A paragraph in the *Delhi Gazette*, announcing that the Oude authorities are disposed to dispense with the service of the regular regiments for Lucknow, tempts a few further words of caution, though we do not altogether credit the newspaper report. The earliest days of annexation are not the safest. Be liberal, considerate, and merciful, but be prompt, watchful, and even quietly suspicious. Let not the loose characters floating on the surface of society, especially such a society as Lucknow, be too far tempted or trusted. Wellington's maxim of 'keeping the troops out of sight' answered for England; it will not answer for India. There must be trusty bayonets within sight of the understandings, if not of the eyes, of Indian subjects before they will pay willing obedience or any revenue. Of late years the wheels of government have been moving very fast; many native prejudices have been shocked. Natives are now threatened with the abolition of polygamy. It would not be difficult to twist this into an attack on Hindooism. At any rate, the faster the vessel glides the more need of caution—of watching the weather, the rocks, and the shoals.

"'Felix quem faciunt aliena pericula cautum.'"

The advent of the greased cartridge irritation thus found the army of Bengal already disaffected, and precipitated revolt.

Fyzabad (beautiful residence) was the capital of Oude during the last century, until 1775, when Lucknow was promoted to that honour. The situation of Fyzabad is favourable for pleasure and sanitary advantages, having a good site upon the south bank of the Goggra. The town is large and populous, but few Europeans reside or visit there. The ruins of the palace of Shujah-ad-Dowlah yet remain; there are also ruins of a fortress which was of considerable strength. The attention of Europeans has been much directed to this city, from the circumstance of its having been the residence of the once cele-

Digitized by Google

brated Bhow Begum, widow of Shujah-ad-Dowlah, and mother of Asuph-ad-Dowlah. When the Marquis of Wellesley was governor-general, the begum announced to him her intention to leave to the British government the whole of her property, and to make the government also her sole executor. No doubt existed of her right to do so, but her purpose becoming known to the court and people of Oude, great astonishment and disapprobation was excited. The English government, unwilling to take advantage of her highness's favourable intentions, endeavoured to induce her to leave the property to the royal house of Oude, under certain stipulations, alike beneficial to it and to the country; but the importunities and representations made by the governor-general and his agents failed for a long time to produce the effects desired. Ultimately the royal lady relented towards her family in some degree, but displayed her partiality for the British government, or her resentment against her own connexions, by leaving a large portion of her property to the former. The Bhow Begum died in 1815, and during the following year the resident at Lucknow proceeded to Fyzabad, and carried into effect the will of the deceased. Her wealth was passing great—in money, land, jewels, shawls, robes, cattle, and other property. A large sum was set apart to erect and preserve a suitable mausoleum, and for religious offerings; the nabob inherited about a quarter of a million sterling per annum, the British government receiving about three-quarters of a million sterling, which was distributed in Oude on political grounds, pensions being given to various members of the royal family.

Lucknow has obtained celebrity by the resistance of its heroic garrison during the revolt of 1857, and by the successful and chivalrous efforts of Generals Outram, Havelock, and Campbell to relieve it. The town is situated on the south side of the Goomty, which is navigable for boats of considerable size even during the dry season. The Goomty falls into the Ganges between Benares and Ghazepore. It is in latitude 26° 51′ north, and longitude 80° 50′ east, and is about six hundred and fifty miles from Calcutta. The native portion of the city lies low, and the streets are filthy and narrow. The European portion is elegant and picturesque, villas after the English fashion being numerous. The architecture is striking. The mosques and mausolea are built in a decorative style, and have gilded roofs. The Imaum Barra and Roumi Durwaz are the two chief public edifices. Of the Imaum Barra the following description has been given:—"This grand mosque consists of two courts rising with a steep ascent, one above the other. It contains besides the mosque a college for instruction in Mussulman law, apartments for the religious establishment maintained there, and a noble gallery, in the midst of which, under a brilliant tabernacle of silver, cut-glass, and precious stones, lie buried the remains of its founder Asuph-ad-Dowlah. The whole is in a very noble style of Eastern Gothic, and is remarkable for richness and variety, as well as for the proportions and general good taste of its principal features." * The tomb of Sandut Ali is very magnificent. When the city is seen at a distance, domes and minarets gleam in the bright clear sun, producing an aspect of much splendour. The *Bombay Gazette* represents Lucknow as bearing in its situation and its salient points a strong resemblance to Delhi:—"As Delhi is bounded on one side by the Jumna, so Lucknow is bounded by the Goomty; and the wall of Delhi is represented sufficiently for our purpose by a canal which skirts the opposite side of Lucknow. The palace at Delhi and the fort of Selimghur are in the position of the residency and the Muchee Bawan at Lucknow. In that division of Lucknow which is represented at Delhi by that which lies between the palace and the Jumna Musjid on one side, and the Delhi, Turcoman, and Ajmeer gates on the other, are a number of extensive buildings, occupying probably large walled enclosures—the Secunderbagh, Motee Mahal, the barracks, mess-house, &c. Opposite these, on the outer side of the canal, are the Dilkhoosha Park and Palace, and La Martinière, a large school for Christian children, maintained on funds bequeathed by General Claude Martin. This school is situate at the junction of the canal above-mentioned with the Goomty, and the Dilkhoosha adjoins it. The Alumbagh, so often mentioned lately, stands in relation to Lucknow topographically much as the Flagstaff Tower does to Dehi, and about two miles from the bridge over the canal which leads into the city, and which at Delhi would be the Cashmere gate. The residency lies due north from the Alumbagh, and the positions which we have mentioned are to the eastward of the residency, occupying a suburban district between the Goomty and the canal, about two miles in length, and varying in breadth from a mile to a mile and a half. Secunderbagh is the furthest and most eastward end from the residency. Then come the barracks and mess-house, and then the Motee Mahal (Pearl Palace), which is close upon the bank of the Goomty, and a few hundred yards from the residency."

* Captain Stocqueler.

Digitized by Google

AGRA is a considerable province of North-western India. It is bounded by Delhi on the north, on the south by Malwa, on the east by Oude and Allahabad, and on the west by Ajmeer. It is generally flat, and where irrigated it is fertile; there are, however, few rivers to confer that advantage. Indigo, sugar, and cotton, are the crops best adapted to it; these are produced prolifically in the Doab. The Ganges, Chambul, and Jumna, afford the chief supplies of water to the province. Good horses are bred in several districts. Elephants, tigers, bears, buffaloes, and rhinoceroses, are numerous in the places best suited to their habits. There is also a great variety of birds, some of which are delicious eating. The inhabitants are well formed and handsome, generally Hindoos, although the Mohammedans also are numerous. In the district of Agra stands the city of Agra, the capital not only of the province, but of North-western India, the residence of the lieutenant-governor. It was once the most splendid of all the Indian cities, and now exhibits the most magnificent ruins; it was taken by the British in the war with the Mahrattas in 1803. It stands on the right bank of the Jumna, a branch of the Ganges, one hundred miles south by east of Delhi, seven hundred from Calcutta, six hundred and forty from Bombay, and nine hundred and eighty from Madras. The houses are built like those of Benares, in several stories, and are sometimes raised to a great elevation. The fort is of large dimensions, and very strong, built of red stone, possessing the colour and hardness of jasper, dug from the quarries of Futtehpore. It has a ditch of great depth, and a double rampart, the inner one being of enormous height, with bastions at regular distances.

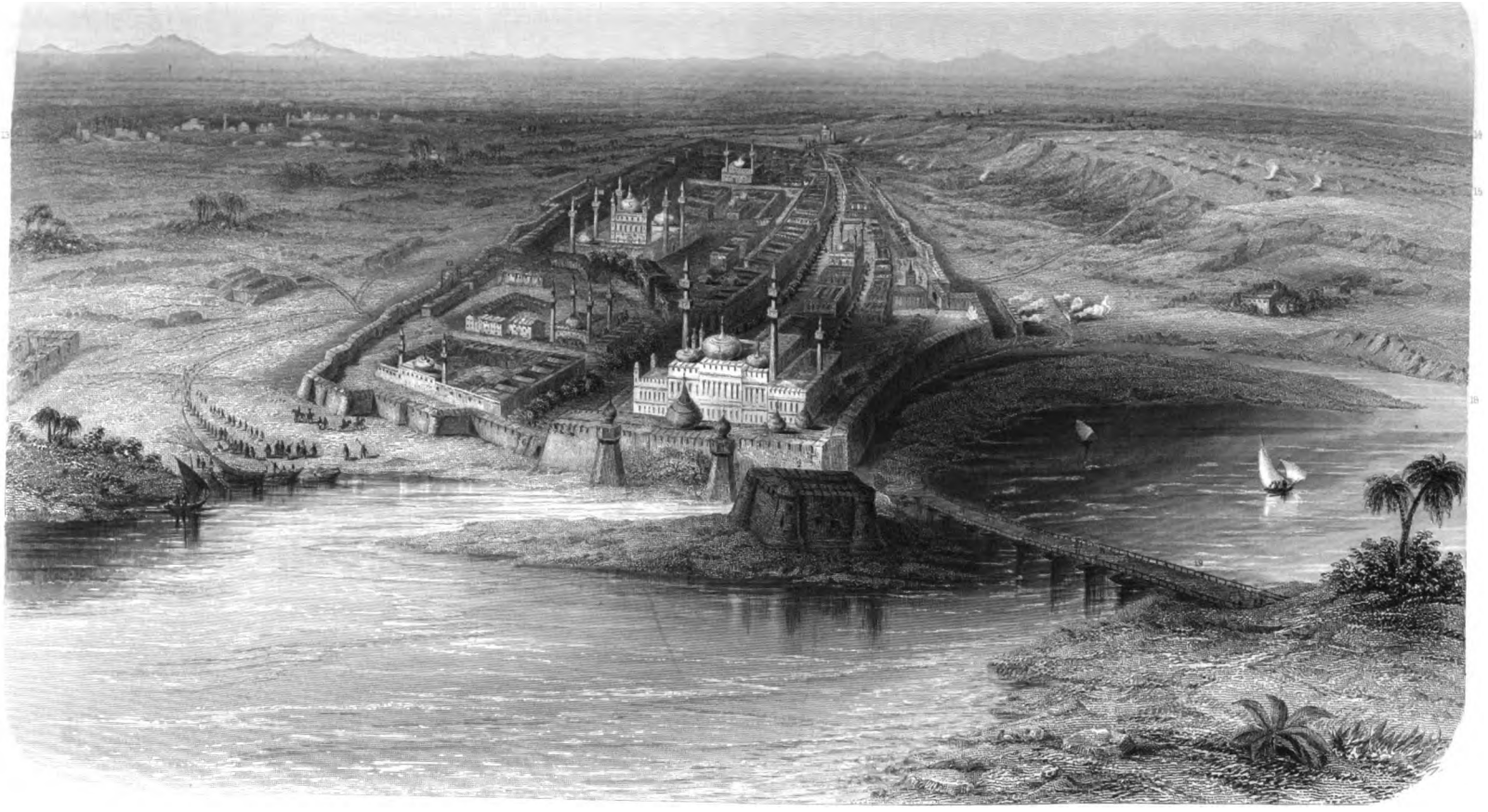
The Taj Mehal is erected near the city, and is esteemed by many to be the most gorgeous monument in Hindoostan. The Mogul emperor, Shah Jehan, erected it in commemoration of his empress, Noor Jehan, "the light of the world." According to Mohammedan accounts she was supremely beautiful, and had great power over her lord; she requested that he would build a tomb which would perpetuate her fame, and this great monument was the result of her command. It is inscribed as belonging to the Ranoo Begum, "ornament of the palace." Its cost was nearly three and a quarter millions sterling. Twenty thousand workmen were employed for more than twenty years in its completion. The architect was a Frenchman, "Austin de Bordeau." The building occupies the north side of a large quadrangle over the river Jumna. The entrance to the quadrangle is through a gateway of colossal proportions, and great architectural beauty. The area is laid out in pleasant parterres, containing choice flowers and shrubs, the emblematic cypress having the chief place. The paths are laid down with freestone slabs, and have "running along the centre a basin, with a row of jets-d'eau in the middle from one extremity to the other." The quadrangle measures nine hundred and sixty-four feet by three hundred and twenty. The mausoleum, the terrace upon which it is placed, and the minarets, are all formed of the finest white marble, inlaid with precious stones. Pillars and cupolas of white marble crown the red stone wall which surrounds the quadrangle. The inside of the mosque, and of the apartments built in the walls and erected upon them, are lined with white marble. The remains of the emperor, as well as those of the empress, lie within a vault beneath the building: the descent to this vault is by a flight of tastefully-constructed steps. "Their remains are covered by two slabs of marble; and directly over these slabs, upon the floor above, in the great centre room under the dome, stand two other slabs, or cenotaphs, of the same marble, exquisitely worked in mosaic. Upon that of the queen, amid wreaths of flowers, are worked in black letters passages from the Koran. Upon the slab over the emperor there are none, merely a mosaic wall of flowers and the date of his death."

A few miles from Agra, at Secunda, there is another magnificent tomb, that of Akbar. "It stands in a square area of about forty English acres, enclosed by an embattled wall, with octagonal towers at the angles, surmounted by open pavilions, and four very noble gateways of red granite, the principal of which is inlaid with marble, and has four high marble minarets. The space within is planted with trees and divided into green alleys, leading to the central building, which is a sort of solid pyramid, surrounded externally with cloisters, galleries, and domes, diminishing gradually on ascending it, till it ends in a square platform of white marble, surrounded by most elaborate lattice-work of the same material, in the circle of which is a small altar-tomb, also of white marble, carved with a delicacy and beauty which do full justice to the material and to the graceful forms of Arabic characters which form its chief ornament." The actual place of the monarch's sepulture is in a vault of white marble at the bottom of the building.

The plain all around Agra, more especially in some directions, is marked by ruins of palaces, mosques, temples, and tombs, showing the imposing grandeur of the city of Agra in

Digitized by Google

PANORAMIC VIEW OF NEW & OLD DELHI & THE SURROUNDING COUNTRY.



1. The Palace
2. Selim Ghur Fort
3. [illegible] Church
4. [illegible]
5. Jumna Musjid
6. Nisumbud Gate
7. Kashmere Gate
8. [illegible]
9. Lahore Gate
10. Ajmere Gate
11. [illegible] Gate
12. [illegible] Gate
13. Old Delhi
14. Canal
15. [illegible] of British Camp
16. [illegible]
17. Batteries in ruins
18. Offset of the River Jumna
19. Bridge of Boats
20. River Jumna

BIBL. UNIV. GOOGL.
Digitized by Google

Digitized by Google

days passed away. Its present population is considerable, but not what it once was. The high stone houses, the gardens, the canal, and the general position, must have afforded peculiar advantages to the revolted sepoys who resisted the united forces of Campbell and Havelock in 1857; and the way in which, notwithstanding these advantages, they were vanquished, displays one of the proudest triumphs of British military skill and heroism.

Mathura, situated on the west bank of the Jumna, is thirty miles from Agra, and is remarkable, with Bundralbund in its neighbourhood, for the ruins of ancient idolatrous shrines which it contains. The vicinity is more especially celebrated as the scene of the birth and early days of Krishna, the boy-god of the Hindoos. Sacred monkies of a large species used to be fed by the priests and votaries — Mahhajee Scindia left a sum of money for that purpose; but the money is not forthcoming when wanted, nor are the monkies protected as once they were. Still, however, the superstition is preserved.

Gwalior is a fortress in the district of the same name, in the province of Agra, situated on a rock about four miles in length, but narrow and nearly flat on the top, with sides almost perpendicular, from two to three hundred feet above the surrounding plain. The rampart conforms to the edge of the precipice all round; and the only entrance is by steps running up the side of the rock, defended on the side next the country by a wall and bastions. The area within is full of noble buildings, reservoirs of water, wells, and cultivated land; so that it is a little district within itself. At the north-west foot of a mountain is the town, which is well built. This fortress is considered as the Gibraltar of the East; but in 1780, Major Popham took it by an unexpected night escalade. Before it became subjected finally to the British, it was repeatedly attacked and taken. In the occupation of British troops it would be impregnable, at all events to a native army, whatever its force.

DELHI is called the imperial province, the city of that name having been the seat of the Mogul empire. It is to the extreme north-west of the government of the north-west provinces, and is one of the most temperate portions of Hindoostan. The chief rivers are the Ganges and the Jumna, which, during the rainy season, inundate the country, and conduce to its fertility. This division is, however, thinly inhabited compared with the lower provinces.

The chief object of interest in the province is the city of Delhi, famous as the capital of the Moguls, as the rendezvous of the revolted sepoys of 1857; infamous for the cruelties perpetrated by the revolters upon women and children; and finally deriving celebrity from the extraordinary siege, conducted to a successful issue by a small force of British troops and native soldiers under General Wilson, against the obstinate defence of the revolters. Our engraving presents with fidelity and effect the site, architecture, and military position of the place. It is built in the form of an oblong square, is bounded on the south by the river Jumna, along which all the principal buildings, including the king's palace, stand. It is surrounded by an old wall of red granite, which was erected long before the invention of artillery. As is common with eastern cities defended by walls, a large portion of the enclosure is occupied by gardens. These run from the king's palace to the Lahore gate. Modern Delhi lies to the east and beyond the walls, and in that direction, for some miles, the ruins of the old city extend. It is not only the ancient capital of the Patan and Mogul empires — it is the natural capital of Hindoostan. It contains the grandest architecture of the East—palaces, tombs, mosques, and towers of unrivalled splendour are grouped within it. Its situation for commercial and political purposes is eminently advantageous, and was every way a suitable site for a grand, imperial, and dominant city. On taking the census of 1846, it was ascertained that Delhi contained 25,611 houses, 9945 shops, mostly one-storied, 261 mosques, 188 temples, 1 church, 678 wells, and 196 schools. The total population consisted of 137,977 souls, of whom 69,738 were males, and 68,239 females. Of these 90 families, or 327 persons, were Christians; 14,768 families, or 66,120 persons, were Mohammedans; and 19,257 families, or 71,530 persons, were Hindoos. In the year 1846 there were born 1994 males, and 1910 females. The marriages were 953 in number, and 4850 deaths occurred. Of the last, 1320 took place before the age of twelve months, 493 between twelve months and two years, 843 between two and twelve years, and 2194 above that age. The census of the thirteen villages forming the suburbs of Delhi comes down to 1847: they then contained 22,302 inhabitants—namely, of Hindoos, 709 cultivators, 14,906 non-cultivators; and of Mohammedans, 495 cultivators, and 6192 non-cultivators. Previous to the revolt of 1857 it was the great arsenal of the British government in India, and garrisoned by Hindoo and Mohammedan troops. The following brief but complete outline of its defensive capabilities, by an engineer officer,* shows the import-

* Captain Lawrence.

Digitized by Google

ance of the city under the British government, when the late outbreak tested that importance in so sanguinary a manner:—"Delhi is a strongly fortified city, more than seven miles in extent, having a citadel, to be taken by escalade or by regular approaches The defences are described as being second only to those of Mooltan, which cost us a long and sanguinary siege. The walls are built of solid masonry, of no great height. The ditch is narrow, and not very deep, and the flanking works, as frequently happens in oriental fortresses, do not properly enfilade the curtain. Martello towers, however, exist at intervals: they are semicircular in form, and loopholed for musketry. Spiral staircases lead from the top of the walls down through the towers to chambers on a level with the ditch, and those are loopholed for infantry fire, most galling to an escalading party crossing the ditch. The bastions defending the curtains are also furnished with banquettes for riflemen; but these may be kept down by shelling. Fortunately the extent of the wall forbids the belief that the whole of them can be effectually manned, and much may be done by surprise and concentration that would otherwise be difficult to attain. Delhi was garrisoned by the 30th, 54th, and 74th native infantry, and a battery of native artillery; but that which rendered its possession still more important was its value as an arsenal. The arsenal in the interior of the city contained nine hundred thousand cartridges, two complete siege trains, a large number of field guns, and ten thousand muskets. The powder magazine had been long since removed, at the desire of the inhabitants, from the city to the cantonments outside Delhi, and contained not less than ten thousand barrels."

For a long time previous to the outbreak, the descendant of the great mogul was a mere puppet in the hands of the British political agents. He was a pensioner, receiving from the company £96,000 per annum; he affected the parade, without the power, of a king. The officers of the company, civil and military, treated him with all the exterior deference due to a crowned head. When "the king" went abroad, he was attended by armed escorts, and followed by a crowd of retainers. All Europeans, however distinguished their position, uncovered as "his majesty passed;" while he, bearing himself in kingly state, remained covered, no matter by whom saluted. The troops presented arms, and the people ostentatiously showed reverence to the king and the court. The envoys or representatives of the governor-general, when admitted to an audience, approached "the king and padishaw" with folded arms, the attitude of petition. Within the precincts of the palace, over his own retainers the company conceded to the king sovereign rights, but these did not extend farther; in the city he received the homage due to a king, but could claim no service or obedience. The members of the royal family were remarkable for their low intellectual capacity, and their ungovernable passions. Of the three hundred princes and princesses of whom the royal family was composed, there were probably not three of average intellectual power. The conduct of all these persons during the late revolt was atrocious beyond description. The men perpetrated crimes at the mention of which all Europeans shudder, and the women excited them to these deeds, although their own sex and helpless infants were the victims. Most of the male members of the royal family met the doom which men inflict upon murderers, and some of the monsters had no other consolation in dying than the remembrance of the atrocities they committed upon the defenceless. The royal state, the palace, and the general grandeur of the city have been recently described in an English periodical, published in India, in terms which bring the whole in one general and striking picture to the mind.

"Few are aware of the remains of former magnificence still existing in this old imperial city, whose ruins extend over a larger space than our own metropolis, and display greater architectural glories than the latter would if reduced to a like state. A competent authority has said that the former possessors of Delhi built like giants, and finished their work like jewellers. The buildings are mostly of a fine red granite, inlaid with tracery and flowers of white and coloured marbles and precious stones; but such a fine artistic taste pervades these ornaments, that they are never out of place, nor produce a tawdry effect, but constitute a fine whole, like the decorations of our Gothic cathedrals, grand in the extended glance, yet striking in the close examination by the beauty of individual parts. However, when we know that what is called Gothic architecture was the invention of the Spanish Arabs, and by architects educated in their schools carried to most parts of Europe, in the middle ages, we shall cease to wonder at the similarity of structure in buildings so far apart as Delhi and York Minster. The Jumna Musjid, or grand mosque of Delhi, is, in fact, one of the finest Gothic edifices in the world, and, except in the broad and high flight of steps leading to the entrance, a picture of it might be taken for the cathedral front. This magnificent place of worship was built

Digitized by Google

by the Emperor Jehanghur, at the cost of ten lacs of rupees. Two minarets at the sides alone distinguish its structure from that of our own churches. These rise to a height of one hundred and thirty feet, constructed of marble and red stone, used alternately, to produce a finer effect. In our damp climate and smoky towns the beauty of this combination would soon be lost by an accumulation of moss and soot, but in the pure sky of India it is unimpaired for ever. The pillar-like minaret is not, however, an invariable characteristic of Mohammedan architecture, as in Morocco mosques are seen, especially those of an old date, with the massive square tower, by many imagined characteristic of Christian temples. In the days of Moorish science these were used as astronomical observatories. The Jumna Musjid is two hundred and sixty-one feet in length; the front is covered with marble of surpassing whiteness; the cornice has ten compartments, which are inlaid with Arabic inscriptions in black stone of the same kind, which, from the elegant form of the oriental letters, produce the finest effect; the inner pavement is of white marble slabs, ornamented with black borders, and is exceedingly beautiful; and the coolness produced by lining the walls and roof with white marble slabs is in delicious contrast to the suffocation of an Anglo-Indian church. But until we copy from the natives the principles of building adapted to the climate, as well as many other things, we must always expect to be in India like an unskilful rider on a headstrong horse —in constant fear of a fall. The pulpit is of marble, and the kibla is adorned with delicate fringe-work. The summit of the minarets gives a wide view over the city and surrounding country. Besides this fine edifice, there are other mosques; but it is unnecessary to particularise them, further than to say they are all beautiful in their kind, and some show traces of what we call the early Norman school of architecture. The imperial palace, the pride of Delhi, and wonder of the early travellers, was built by Shah Jehan. It is of red granite, and far surpasses the Kremlin in magnificence, being a structure in all respects worthy of the governors of one of the mightiest and most splendid empires which the world has seen—that of the Indian Mohammedans. The entrance gate surpasses anything of the kind in Europe, and is so high, that a man can ride through it mounted on an elephant. But this fair outside is not all: on entering, the visitor proceeds down a long aisle, like that of a cathedral, ornamented with inscriptions from the Koran and flowers, all beautifully cut, with that delicacy and patience for which Eastern workmen are so famed. In the middle of this is an octagon court. The apartments are all ornamented in the same manner with inlaid flowers and foliage of precious marble. Many of the rooms are lined with white marble, inlaid with flowers and leaves of green serpentine, *lapis lazuli*, blue and red porphyry, so arranged as to give the appearance of natural plants creeping over the walls. Some of the flowers have as many as sixty separate pieces of shaded stone used in their structure, that a more natural appearance might be produced. The private hall of audience, where, in former times, the Great Mogul used to receive particular persons, and confer titles of nobility, is a pavilion of white marble, opening on one side to a large garden, and on the other to the palace. Round the frieze is the motto which Moore has translated in *Lalla Rookh*:—

> " 'If there be an elysium on earth,
> It is this! it is this!'

The pillars and arches are inlaid with gold and carved flowers, exquisitely delicate, and inscriptions in the most elaborate Persian character. The floor is of marble, beautifully inlaid. The public hall of audience, where the shah used to sit in state to hear the complants and receive the petitions of his subjects, is in the outer court of his palace. This, like the other, is of marble, but larger. Three sides are opened, and the fourth is closed by a black wall, clothed with inlaying and inscriptions. The throne is in the centre, raised ten feet from the ground, so that the monarch could see and be seen by any one who wished to address him, but who might be impeded by his attendants. That splendid peacock throne, which we have all heard of from our infancy, was carried off by Nadir Shah, and now graces the palace of Teheran. But still, even in its present state, that of Delhi is the most noble palace the world can boast, excelling anything which the poverty of a European imagination could ever produce, either in ancient or modern times."

Since the fall of Delhi, under the besieging army of General Wilson, in 1857, great pains have been taken to render its future government effective, and to appoint officials of intelligence, and likely by their force of character to awe the disaffected.

HURREANAH is a large district of the Delhi province. It derives its name from its verdure, the word *hurya* in Hindoostanee meaning green. It is, however, only verdant by comparison with neighbourhoods of less fertile character, as it is not on the whole a blooming territory. The Sultan Feroze conveyed by a canal the waters of the Jumna to Hissar, but the canal becoming choked up through

Digitized by Google

neglect, the irrigation to which it so much contributed was reduced, and the land fell away from its previous productiveness and cheerful aspect. A road through Hurreanah to the Punjaub was formerly a highway of traffic between Hindoostan and Cashmere, Candahar, Cabul, and Persia. The district contains extensive pasture-grounds, and formerly it was remarkable for the haunts of lions in those vicinities. The lion of Upper India is a less formidable creature than the tiger of Lower India, but the former infests neighbourhoods where more mischief can be effected by his presence. Horses, camels, and bullocks, are reared for the other provinces. Previous to the influence of the East India Company being established in these parts, the people were turbulent, and exceedingly divided by tribal and religious animosities; this was especially the case in the pergunnah of Rotuck, where village contended against village in incessant warfare. Rotuck and Bhowavery are considerable towns in Hurreanah, but the most interesting historically are Hansi and Hissar. The remains of the last-mentioned town are of vast extent; it is, indeed, difficult to define their limits. Hansi is situated near to Hissar, and contains many vestiges of ancient works and buildings.

The district of ROTUCK is chiefly remarkable for the town of Rotuck, which is situated within its confines. It was once a very large place; it is now a city of ruins.

The division or province of MEERUT was formerly a part of the Delhi province. There are few things to characterise this division. It has several good towns, but none of great extent or numerous population. The chief towns are Meerut, Sirdhana, Katouli, and Hustinapore.

Meerut is the capital town of the division, and has obtained an unenviable notoriety as the focus of revolt (or at all events the first place in which the revolt was developed) of the sepoy army in 1857. The town is a small one, but the military cantonments in its neighbourhood greatly increase its importance. They are situated north of the town, and, extending for two miles, afford accommodation, it is alleged, for nearly twenty thousand men. The town is only thirty miles from Delhi, which lies south-west. The neighbourhood is a rich grassy plain, somewhat resembling the prairies of the western world.

Sirdhana, or, as some write it, Seerdhuna, is situated N.N.E., of Delhi, in latitude 29° 12′ north, and longitude 77° 31′ east. This is also a small town. At one time it was noted in India as the capital of "Somroo," and afterwards of his widow, Somroo Begum. The real name of Somroo was Walter Reinhard. That adventurer was a native of Treves. Early in life he became a French soldier, and took the name of Summer, which the natives of Hindoostan pronounced Somroo. Having come to Bengal, he entered a Swiss corps in Calcutta, from which he deserted, and fled to the upper provinces, and served under Sirdar Jung as a private soldier. Cossim Ali was then Nabob of Bengal, and he had a favourite, an Armenian, named Gregory, into whose service "Somroo" entered. It was by this adventurer that the English captives at Patna, in 1763, were massacred. He was unfaithful to the master whom he in that way unworthily served, and, choosing many masters, was unfaithful to them all. He, however, rose in the service of Nujuff Khan, who assigned to him the city, and at his death gave it over to Somroo's widow, or rather concubine, in condition of her maintaining a certain military force for the khan's advantage. This remarkable person lived long, was faithful to the company, received from them especial marks of favour, and managed the territory, the administration of which had been committed to her, with as much ability as she conducted her affairs with the company's government.

Hustinapore (or Hustinanagara) is situated fifty miles north-east from Delhi. It is built on a branch of the Ganges, formerly the bed of that river. The place is now very small, but at one time it was a great city, for its remains are spread over a wide surface, or rather the vestiges of its foundations, for ant-hills cover the extensive site.

SEHARUNPORE is a district of the Meerut division. It lies between the Jumna and the Ganges, where they run parallel, more than fifty miles apart. It is not inundated, like other river districts, yet has, without that fertilising influence, been always esteemed most productive. The extremes of heat and cold are felt in this district—the summer burning up the verdure, the winter being cold enough for fires.

Hurdwar is a town of small size but much bustle and activity in this district. It is also an emporium for a considerable extent of country, and was formerly much more so. Horses, mules, camels, tobacco, antimony, asafœtida, dried fruits,—such as apricots, figs, prunes, raisins, almonds, pistachio nuts, pomegranates, &c.,—from Cabul, Candahar, Mooltan, &c., are brought to this mart. From Cashmere and Amritsir pattoos and dootas are also conveyed to this active little place. Here also may be seen turbans, looking-glasses, toys in brass and ivory, and various articles in metals and bone, from Jeypore; shields from Rohilcund, Lucknow, and Sylhet;

Digitized by Google

and rock-salt from Lahore. Half a century ago, bows and arrow from the Doab and Mooltan might also be seen exposed for sale in Hurdwar. A vast concourse of people, arriving by caravans, crowd the town, and pitch their tents in the neighbourhood, during the fairs. A quarter of a million of persons was some time ago computed as the average influx of dealers on the two great occasions of commercial assemblage. The assemblages of devotees are as numerous as those of the traders, for at this place the Ganges bursts out from the upland and rocky country into the plains of Hindoostan. Numerous bodies of fakeers make ostentatious professions of piety, and multitudes of their disciples perform their sacred ablutions in the river. These congregated multitudes present an extremely picturesque aspect. There is as much variety of costume and personal appearance as may be seen in Tiflis or other frontier towns in Georgia and Imeritia, when the Caucasian tribes repair thither for curiosity or commerce. The various sects wear colours upon their foreheads, made with ochre or paint, as tokens of the god they serve. Some of these sects never shave the head or beard, but allow the latter to flow down upon their breasts, and bind the former in tresses round their heads as a turban. The fairs at Hurdwar were formerly as certainly associated with religious feuds, as an Irish fair is marked by a faction fight or a row. Many perished in these sanguinary sectarian disturbances. The company's government has imposed regulations which effectually preserve the peace and promote the secure transaction of business.

ALLYGHUR is a district situated in the Doab of the Ganges, in about the twenty-eighth degree of north latitude, bounded by that river and the Jumna. It is well watered and fertile. Allyghur, the chief town of the district, is only remarkable for its very strong fort.

ROHILCUND is marked as a province in the lists given from M'Kenna in our second chapter, but the name of BAREILLY, which is inserted as a district of that province, has been lately given to the name of the province itself. The territory included in Bareilly, Rohilcund, and the other districts connected with them, is, with the exception of Benares, the most populous in the regulation provinces of the Agra government; but the topographical and social peculiarities of the province are not so distinguished from those of the provinces in this government already described as to require especial notice. The town of Bareilly is of some importance, as there is a population of seventy thousand persons, and a strong fort. The population is one-third Mohammedan, a large proportion. The Ganges flows on the western boundary.

As the chief disturbances during the revolt of 1857 took place in these provinces, the following general sketch of the sphere of revolution will be useful:—"The scene on which the active operations of our Indian forces are now concentrated, assumes, in comparison with the territorial proportions of the empire, very narrow dimensions, and admits of being readily brought under a comprehensive view. The Ganges and the Jumna Rivers measure in their course the entire length of the plains of Hindoostan. To the north-west of the sources of these streams lies the Punjaub, constituting the extreme province of the Bengal presidency, and at Allahabad, where the two rivers unite, commences a succession of districts terminating with Lower Bengal, in which insurrection has either never broken out, or has been successfully put down. It is between the two points thus definable, or, as may be more precisely expressed, between Allahabad to the south-east, and Umballah to the north-west, that the disturbed territories lie. They comprehend the central seats of the old Mogul power, Oude and Bengal in those days being governed by viceroys, and the Punjaub having passed into the hands of the Sikhs. In the usual territorial nomenclature of India, they are described as the north-western provinces, having become attached, as new districts, in the extension of our empire, to the already settled dominions of Bengal. It is in this great district that the revolt, in its worst and most dangerous features, has been raging; and if the city of Agra be taken as a centre, a comparatively small circuit will include all the spots at which operations of immediate importance took place. Here the insurgents-in-arms were joined by all the villains and marauders representing the scum of an oriental population, in the ferment of a revolt. The chief hold of this murderous swarm was Delhi. There are but two other points at which the insurgents mustered in any considerable numbers—Bithoor and Lucknow. The former of these is the residency of the treacherous and cowardly assassin Nana Sahib, who, after his butchery at Cawnpore, intrenched himself near his own abode, with a force computed at twenty thousand men. The latter attracted the bulk of the mutineers in Oude."

Digitized by Google

CHAPTER V.

DISTRICTS AND CITIES (*Continued*)—NON-REGULATION PROVINCES OF THE BENGAL AND NORTH-WESTERN GOVERNMENTS.

In the second chapter lists of the territories described as non-regulation provinces will be found. To give a minute particularisation of their topographical character, resources, and climates, would demand larger space than the extent of this work allows, but a general sketch may be supplied sufficient to interest the reader, and increase his information concerning the vast regions which are more or less subjected to the control of Britain.

Amongst the provinces now under consideration the PUNJAUB deserves a prominent place. The whole country extending from the north-western frontier to the borders of Affghanistan and Thibet is comprehended under this general name. The capital is Lahore. Loodiana, Umritsir, Peshawur, and other large cities, surrounded by flourishing districts, are also centres of extensive influence, having all the importance of capitals in their respective regions. Upon the final conquest of the Sikhs, the Punjaub was settled as a separate government subsidiary to Bengal, and under the administration of Sir Henry and Sir John Lawrence it has attained to very great prosperity. So ably has the distinguished man last named maintained the authority of his government, that during the fearful revolt of 1857, which extended to his territories, he was enabled to quell the mutiny of the insurgent sepoys with promptitude, preserve the loyalty of the people, and even organise auxiliary forces for the re-establishment of order in the north-western provinces.

The Punjaub is divided for purposes of government and revenue into divisions and districts, which are as follow:—

LAHORE DIVISION.—Gordaspore; Umritsir; Sealkote; Goojranwalla; Lahore.

MOOLTAN DIVISION.—Jhung; Googaira; Mooltan.

LEIA DIVISION.—Kanghur; Dera Ghazee Khan; Dera Ismail Khan; Leia.

JHELUM DIVISION.—Shahpore; Gujerat; Jhelum; Rawul Pindee.

PESHAWUR DIVISION.—Huzara; Peshawur; Kohat.

The general reports upon the administration of the Punjaub, especially for the years 1849-51, being the two first years after annexation, furnish a mass of intelligence concerning the country, which proves the value of the conquest, and the possibility, by good government, of bringing the whole British territory of India to a condition of agricultural, commercial, and fiscal wealth, such as affords the brightest hope. The following document shows that this is the view taken by the directors of the company: the summary it contains of the great effects produced by the skilful administration of Sir Henry Lawrence, and the prospects, since partly realised, of prosperity to the territory, is so precise and comprehensive, that it will much abbreviate our review of the condition of this province.

The Court of Directors of the East India Company to the Governor-General of India in Council.

Political Department, 26th October, 1853.

1. Your letter in the foreign department, dated 2nd July, 1853, transmits to us a general report on the administration of the Punjaub, nominally for the years 1849-50 and 1850-51 (being the first two years after the annexation of the province to the British dominions), but bringing down all the main results to the close of the third year.

2. The various divisions of the report, and of its enclosures, will be taken into special consideration in the several departments to which they relate. We will not, however, delay to express to you the high satisfaction with which we have read this record of a wise and eminently successful administration.

3. In the short period which has elapsed since the Punjaub became a part of the British dominions, results have been achieved such as could scarcely have been hoped for as the reward of many years of well-directed exertions. The formidable army which it had required so many battles to subdue has been quietly disbanded, and the turbulent soldiery have settled to industrious pursuits. Peace and security reign throughout the country, and the amount of crime is as small as in our best administered territories. Justice has been made accessible, without costly formalities, to the whole population. Industry and commerce have been set free. A great mass of oppressive and burdensome taxation has been abolished. Money rents have been substituted for payments in kind, and a settlement of the land revenue has been completed in nearly the whole country, at a considerable reduction on the former amount. In the settlement the best lights of recent experience have been turned to the utmost account, and the various errors committed in a more imperfect state of our knowledge of India have been carefully avoided. Cultivation has already largely increased. Notwithstanding the great sacrifices of revenue, there was a surplus, after defraying the civil and the local military expenses, of fifty-two lacs in the first, and sixty-four and a half lacs in the second year after annexation. During the next ten years the construction of the Baree Doab canal and its branches, and of the great net-work of roads already in rapid progress, will absorb the greater part of the surplus; but even during this interval, according to the board's estimate, a balance will be left of more than double the amount of the cost of two corps, at which the governor-general computes the augmentation of the general military expenses of India due to the acquisition of the Punjaub. After the important works in question are completed, the board of administration, apparently on sound data, calculates on a permanent surplus of fifty lacs per annum applicable to general purposes.

Digitized by Google

4. Results like these reflect the highest honour on the administration of your lordship in council, and on the system of Indian government generally. It is a source of just pride to us that our services, civil and military, should have afforded men capable, in so short a time, of carrying into full effect such a series of enlightened and beneficent measures. The executive functionaries in the subordinate ranks have proved themselves worthy of the honourable career which awaits them. The members of the board of administration, Sir Henry Lawrence, Mr. John Lawrence, Mr. Mansell, and Mr. Montgomery, have entitled themselves to be placed in the foremost rank of Indian administrators.

5. We approve your intention of printing and publishing the report for general information, and, as we shall take the same course in this country, it will be unnecessary for you to send us any copies.

We are, &c.,
R. ELLICE.
J. OLIPHANT.
&c. &c.

The Punjaub proper is distinguished from the Cis and Trans-Sutlej states. The first of the three departments in this classification comprises that portion of Runjeet Singh's country not included in the two latter. The Cis-Sutlej is that portion of the country bearing the general name of Punjaub, which formed the borders of the Sikh state—conquests made by the wild and predatory horsemen of the Khalsa army. The Trans-Sutlej is comprised in the Jullundur Doab, and the mountain region of Kangra. The entire Punjaub is in the form of a vast triangle, containing five doabs lying between the five rivers which give to the whole region its name. The Cis-Sutlej states comprise a tract of country which lies between the British north-western frontier and the river Sutlej. The Trans-Sutlej states were surrendered to the British in 1846: they are comprised, as already stated, in the Jullundur Doab and the hill region. The former portion of country is situated between the Beas and the Sutlej: the hill country ranges between the Ravee and the Beas.

The PUNJAUB PROPER will first receive notice. This territory contains four out of the five doabs already referred to, and comprehends the historic portions of the country; as Sir Henry Lawrence said, "all those tracts most difficult to defend, most arduous to govern, and most requiring physical, social, and moral improvement." In its greatest breadth it reaches from the seventieth to the seventy-fifth meridian of longitude, and in its greatest length from the thirty-fourth to the twenty-ninth parallel of north latitude. The apex of the triangle is found at the extreme south, where the five rivers mingle, the mighty Indus receiving the others into its bosom. The eastern side is washed by the Sutlej, and the Beas, which forms a junction with the Sutlej. The western side is marked by the Sulimanee range, and the mountains which extend to the valley of the Cabul River. In the north-west angle the base rests on the hills which overlook the valley of Peshawur and Huzzara; thence proceeding eastward it touches the lower boundary of the country allotted to Gholab Singh upon the conquest of the Sikhs—the region of Jummoo and Cashmere. The four doabs which constitute "the Punjaub proper" are still recognised by the designations which they obtained under the Mogul reign:—Baree Doab lies between the Beas and the Ravee; Rechmah Doab is between the Ravee and the Chenab; Chuj Doab is situated between the Chenab and the Jhelum; the Scinde Saugor Doab, which is also called "the Ocean of the Indus," is enclosed by that river and by the Jhelum. The Baree Doab is the most celebrated, as being the home of the Sikh nation, and containing the three greatest cities—Lahore, Umritsir, and Mooltan.

The whole of this country is most valuable and productive. There is a strange regularity of physical character in all the four doabs of which it is constituted. The centres of these doabs comprise large tracts covered with brushwood and jungle, inhabited by the aborigines of the country, an ignorant, barbarous people, who lead a nomad life. They cultivate small spots around their dwellings, which are like oases in the desert. The water lies deep, but the soil is rich, and repays any toil expended in digging wells for irrigation. In these wild regions herds of fine cattle are nurtured: oxen, buffaloes, sheep, goats, camels, and horses are bred in great numbers. The camels of the Cabul caravans are supplied from these wild strips of country. From these woody regions all the great cities derive their fuel; and thence grass is obtained for the cavalry cantonments and the horses of private persons. "Portions of it will become the scene of gigantic undertakings, which will tax the skill and resources of the state, but which will, ultimately, yield an ample return for the outlay of capital. Indeed, the Punjaub could ill spare its wastes; they are almost as important as the cultivated tracts." * This opinion, although uttered by so eminent a person, that any country, however situated, could not spare its wastes, is not to be entertained; the productions of these wastes would, in a more scientific way, be produced elsewhere, or the increased wealth of extended and profitable cultivation enable the cultivators to bring from a distance what now occupies the place where advantageous culture should reign. Between these central strips and the rivers by which each

* Sir Henry Lawrence.

Digitized by Google

doab is bounded, fertile lands, amply irrigated, spread away, teeming with the natural wealth of northern Ind. These lands are not picturesque, and but seldom undulated; but, like the wide prairies of the western hemisphere, offer boundless agricultural resources. The husbandmen by whom these rich plains are tilled, are brave, skilful, and industrious; a robust, hardy, self-reliant race, ready to hold the plough or wield the sword, as occasion requires. In the higher parts of the country innumerable rills distil their fertilising influence upon the soil as they trickle from the mountains: about eighty miles of the upper part of the Punjaub contains a net-work of these rivulets, which, like veins in the animal system, spread over the whole surface. In the Scinde Saugor Doab, the central strip is but little wooded, and is a trackless, sandy waste. This doab is somewhat undulated, and therefore, notwithstanding its desert and salt tracts, is more picturesque. The salt range lies east and west from the Jhelum to the Indus, then, reappearing on the opposite bank of the latter river, extends to the Sulimanee hills. The veins of rock-salt in this region are of great value, and its produce much prized in India, where the prejudice against sea-made salt is very great, partly arising from the way in which it is adulterated for the markets of the interior. The upper and lower Scinde Saugor are wild, sterile, and monotonous, except where the land, breaking into abrupt glens, and sweeping into waves of unequal surface, relieves the sameness of the general waste.

The population of "the Punjaub proper" is chiefly Jat. Many of them are Mohammedans in religion, but the great majority inherit the Sikh faith. The Gujurs are also numerous and nomad; they are good agriculturists, but better shepherds. They are far superior to the Gujurs of Hindoostan in industry, integrity, and civil order. The Rajpoots have so often made successful predatory incursions, that they have, in course of time, become numerous; they are indifferent cultivators, but good soldiers. There are various sects of Mohammedans, of Affghan, Persian, and Central Asia origin; but they are in bad reputation, and are generally sulky or dejected. The Pathans have, however, acquired consequence: Mooltan is their chief residence. They are a bold, energetic, and persevering race. Runjeet Singh had much difficulty in effecting their subjugation. Major Edwardes found in them important auxiliaries against the Sikh army when before Mooltan; and when, during the second siege, General Whish conducted his operations against that place, it was with Pathans and Affghans chiefly that Edwardes and Lake kept open the communications in the rear of the besieging army. Raens, Dogras, and other tribes less noted are scattered over the country. The Raens, although not numerous as a whole, take up their residence in the neighbourhood of every great city as market-gardeners, and are unrivalled either in Asia or Europe in this department of cultivation. All the tribes above named furnish the soldiers and cultivators: the merchants and traders are of other tribes; they are chiefly taken from the Khutrees. This class is despised by all the other races; traders and accountants being supposed to be effeminate persons. This contempt is not justified by facts, although some occasion for it seems to exist in the peaceable deportment of the Khutrees, who are not disposed to appeal to arms like their ruder brethren, on every occasion of difference, personal or national. This class has often exemplified superior courage, and always maintained a social status superior in civilization to the agricultural and soldier tribes. Of late years the Brahmins have usurped many positions of importance, and increased the natural hatred to their caste and religion. From the Chenab to the Indus the Hindoo race is numerous, and they are mostly Mohammedans. It may be seen from these classes into which the population is divided, that the elements of social antagonism are active and numerous. With the single exception of the Sikhs, it is remarkable that the Hindoo races, whether converts to a foreign creed, or professors of their ancestral faith, consider themselves as subjects by nature, and born to obedience. They are disposed to regard each successive dynasty with equal favour or equal indifference; whereas, the pure Mussulman races, descendants of the Arab conquerors of Asia, retain much of the ferocity, bigotry, and independence of ancient days. They look upon empire as their heritage, and consider themselves as foreigners settled in the land for the purpose of ruling it. They hate every dynasty except their own, and regard the British as the worst, because the most powerful, of usurpers. East of the Indus, then, the vast majority of the population are our natural subjects; beyond that river they are our natural antagonists.

The climate of "the Punjaub proper" is uncertain, but much more temperate than that of Hindoostan. Forest and fruit-trees are not abundant, except in the neighbourhood of Mooltan, where dense groves of date and palm are picturesque to the eye, and beneficial to the people.

Under the Sikh administration, before the

Digitized by Google

British conquest, the state of the country as to the repression of crime, or the redress of wrongs, was unsatisfactory. "Written law there was none: still, rude justice was dealt out. Private property in land, the relative rights of landholders and cultivators, the corporate capacities of village communities, were all recognised. Under the direction of the local authorities, private arbitration was extensively resorted to. The most difficult questions of real and personal property were adjudicated by these tribunals. The adjustment of affairs in a commercial emporium like Umritsir, required no further interposition than this: the arbitrators would, according to their respective faiths, consult the Mussulman Shureh, or the Hindoo Shaster; the kazees and kanoongoes exercised, privately and indirectly, those functions which had descended to them since the imperial times. The former continued to ordain marriage ceremonies, to register last testaments, and attest deeds; the latter to declare recorded facts, and expound local customs. The maharajah constantly made tours through his dominions: he would listen to complainants during his rides, and he would become angered with any governor in whose province complaints were numerous. At court, also, he would receive individual appeals." *

When the French General Avitabile obtained influence with Runjeet Singh, he introduced European modes of punishment, and especially hanging. Previously fine, mutilation, or death by being blown from a cannon's mouth, were the penal inflictions exclusively in use. When the British inflicted upon the Sikhs their penultimate defeat, reform under the influence of the Lawrences was vigorously carried out. The following summary of their efforts, and of the successes attending them, were given by the commissioners of the Punjaub in their report to the government:—"The overgrown army was reduced; the discharged soldiers were paid up; the troops were paid, disciplined, and worked with regularity; the finances were scrutinized; the arrears justly due from the tax-gatherers were demanded with rigour; efforts were made, by the enforcement of economy, to free the exchequer from its long accruing liabilities. In the fiscal department, arrangements were made to fix and limit both the demand on the people and the remuneration of the revenue officers. Summary settlements of the land revenue were made, and a liberal salary was allowed to the kardars. It was hoped that by these means the people would have to pay less, while the state received more. The multiplicity of indirect and miscellaneous taxes was simplified, and the budget was so framed that the revenue, while restricted to a few fixed duties, should not be diminished. Here again, it was believed that a relief would be afforded to the people without any sacrifice to the state interests. Individuals of character and repute were appointed as separate administrators of civil and criminal justice. The penal code was reduced to writing, and rendered more severe and just, and yet more humane. Heinous crimes were referred to the council of regency, and appeals from all the local rulers were regularly heard. Official misfeasance was systematically prosecuted. European officers were deputed to visit the out-lying districts. All the chiefs, who might be considered to represent the intelligence, the honesty and influential interests of the country, were summoned to Lahore, for the purpose of framing rules and regulations for the future; and an assembly of fifty Sikh elders, heads of villages, under the guidance of Sirdar Lena Singh, sat for some months at Lahore, in the autumn of 1847, to frame a code of simple law for the guidance of the Sikh people. The resources of the kingdom were examined, and their development was studied. Plans were formed for the construction of new canals, the repair of old ones, the re-opening of ruined wells, and the re-peopling of deserted villages. An engineer of rank and experience was appointed from the British service; and three lacs from the revenue were set apart by the council for public improvements."

This glowing picture was not over coloured. All these improvements were attempted with every prospect of complete success, in consequence of the affairs of the Punjaub having been committed to competent and vigorous men, whose intellectual attainments and administrative talents secured feasibility of plan and promptitude of execution.

These bright prospects were darkened by the thunder-cloud of war. The mother of Dhuleep Singh carried on a course of political intrigue such as would not have been possible in any other part of India. Women hold a higher place in the social regulations of the Khalsa than would be possible in a Mohammedan or Brahminical community. Whatever advantage the Sikh people derived from this in the happiness of their homesteads, they suffered much from it politically, for the chief plotters of the court, and the most reckless and unprincipled, were the royal ladies. Their capacity to comprehend the interests of their country, and its great political relations, was small; but their aptitude for finesse was extraordinary, and, at last, their intrigues invoked the fall of their

* Blue-book.

Digitized by Google

country before an injured and superior power. The labours of the British agents in 1847 were interrupted by the revolt of Moolraj, the resistance of his soldiery, and the rapid succession of revolts, until all the chiefs of note, except Gholab Singh, were in arms. The bolt of battle smote the whole land; the avenging arms of England penetrated every defile and fastness from Mooltan to Peshawur; the power of the Khalsa perished, and the sceptre of Lahore was trodden in the dust. English power became ascendant without any intermediate accessories of rajahs, or chiefs, or governments; the cause of reform and administrative efficiency, so well begun, was resumed, and the genius of the Lawrences and Major (now Colonel) Edwardes had full scope in their noble counsels and operations. The good work has gone on, and whoever desires to study this interesting country, its people, its extraordinary advancement in prosperity and civilization within the last eight years, must compare its present condition with what it was when the Lawrences and Edwardes began their labours.*

The frontiers of the country thus briefly described are extremely interesting in most directions.

The district of HUZZARA is in the north-west angle of the Scinde Saugor Doab. It consists of a hilly country; and nestled among the hills are valleys bright and beautiful with verdure and wild flowers, or covered with huge masses of disjected rocks, between which spring up a great variety of the wild products of hilly regions in tropical latitudes. Three-fifths of the whole of this district are rock and hill. The plain of Huzzara is the only vale of any extent: in this the district-capital, Hurreepore, is situated, and also the cantonment of Burookate. In the wild mountains which bound this district a brave and indomitable race have long maintained their independence. They set at defiance the Moguls; and Runjeet Singh and his Sikhs, in the acme of their glory, failed to subjugate them. Every crag and ravine was a fortress for freedom—

> "'Twas sweeter to bleed for an age at her shrine,
> Than to sleep for one moment in chains."

What arms could not effect, British moral influence accomplished. Major Abbot, having been placed in charge of the district before and subsequent to the last Sikh war, conciliated the gallant mountaineers by his justice and moderation. The country offers to its inhabitants so many means of defence against disciplined forces, and such facilities for eluding pursuit, that except under judicious management the allegiance of these tribes can never be secured.

PESHAWUR is situated to the north-west of Huzzara on the right bank of the Indus. It contains four divisions — Eusufzye, Hustnuggur, Doaba, and Peshawur proper. The valley of Peshawur has become almost as famed for its beauty as the vale of Cashmere. It forms the extreme western corner of the British empire in India. On one side only it is open to the plain of the Indus; it is in all other directions begirt by hills—the Khyber, Mohmunud, Swat, and Khuttuk. The Cabul River and its tributaries water the valley effectually, ensuring its irrigation and fertility. The total area is two thousand four hundred square miles. There is historic interest connected with this vale, for the great road over which all invaders of India have passed lies through it. It is thus the key of India. Peshawur proper is divided into two portions, one lying upon the right bank of the Cabul River, and adjoining the Khuttuk and Afreedee hills; the other is a triangular territory not unlike in form to the whole Punjaub. This triangle is bounded by the Cabul River and the Bara River on either side, and the base by the Khyber hills. This is the loveliest and most fertile spot in the whole valley, and the city of Peshawur stands in the midst of it. The inhabitants of Peshawur proper belong to mixed races, Afreedees, Hindoos, and certain aboriginal tribes being the most numerous. Previous to the last Sikh war Gholab Singh, under the guidance of Colonel G. Lawrence, effected much improvement in the condition of the people. After the annexation, a strong garrison of more than ten thousand men occupied Peshawur; but this force was gradually weakened after 1853, and was considerably reduced at the period of the mutiny in 1857. The peace, if not the security, of the Punjaub proper, depends upon the relations with the tribes on the Peshawur frontier. Some of these are held in subjection to the British, some in friendly alliance. To the south of Peshawur is Kohat, a valley thirty-five miles long, four miles broad. Of this and the surrounding neighbourhood, we select the following description officially given to the Directors of the East India Company:—

"It is important to the British government as connecting Peshawur with our other Trans-Indus possessions. Kohat is only approachable from Peshawur by two passes, both passing through the Afreedee hills; the shortest and most practicable is a dangerous defile of fourteen miles, with little water; the second is a more difficult and more circuitous pass, held by the Jauckhel Afreedees

* Indian Blue-books; Edwardes's *Year in the Punjaub.*

Digitized by Google

and called after their name. From the Indus it is also approached by two passes, that of Koolshalgurh, and that of Kalabagh, both passing through the Khuttuk hills. A like number connect it with Bunnoo, the Soorduk pass, seven miles long, direct between Bahadoor Kheyl and Luttummer, and the Koonk-i-gao, a circuitous but safer route from Nurree to Khurruck. The revenue is fixed at a low rate, as the villagers are refractory, and, if pressed, betake themselves to the hills. Those portions, however, which are held by the hill tribe of Khuttuks are usually quiet. The Khuttuks indeed have, in this neighbourhood, been uniformly faithful and obedient, and their chief, Khevaja Mohammed Khan, who holds in farm the southern hill portion, deserves well of the government for various acts of fidelity and good service. The valley is famous for its salt mines, the chief of which, at Bahadoor Kheyl, is guarded by a fort. At Kohat itself there is also a force, with a cantonment and a fort.

"In continuation of the Kohat valley, there runs the valley of Hungoo, twenty miles long by two or three broad, and opens into the plains of Meeranzye. The latter plain, about nine miles square, and bounded on the south-west by the Khoorun River, scarcely twenty miles distant from where it emerges into the Bunnoo plain, is held by seven fortified villages, which, by order of the most noble the governor-general, have been taken under British protection. Each village is an independent commonwealth, but, unfortunately, the communities have ranged themselves under two opposing factions. This internal strife is fomented by the Wuzeerees and other tribes, who, by interference and encroachments, have contrived to appropriate some of the choicest lands in the valley."

South of Kohat lies the valley of Bunnoo, only accessible by the two passes of Soorduk and Koonk-i-gao. "The lands are chiefly rich and fertile, intersected by the Khoorum, and irrigated by water-cuts. The only uncultivated portion is the 'Thul,' or pasturage ground, at the base of the hills. During the winter months the Wuzeerees pasture their flocks and herds, and erect patriarchal huts of skins with wooden frame-work. In the summer months they retire to the cold mountain heights, taking their cattle and dwellings with them. This tribe formerly wrested a portion of the cultivated lands from the Bunnoochees, and have been confirmed in their possession. The villages are well built, and were once walled in, but all fortifications have been now dismantled. There is a substantial fort at Dhuleepghur, the capital, and a military road leading to it. A cantonment has lately been added. Notwithstanding the efforts that have been made for their amelioration, the people are still evil disposed and indifferent to human life, though some improvement in their habits is certainly perceptible. However, much of their demoralisation is owing to the injudicious combination of weakness and severity with which the Sikhs used to treat them." * In 1847 Lieutenant (now Colonel) Edwardes was dispatched with a Sikh force to collect revenue, but did not succeed; the next year the same officer, entrusted with more authority, conducted a similar force into the valley, and, by his conciliation and firmness happily blended, succeeded in removing dissatisfaction, and organising a revenue system.

A series of valleys stretch away in these boundary regions, accessible only by passes, irrigated by mountain streams, and peopled by races exceedingly diverse in their habits and character, but all robust and brave.

Shah Nawaz Khan farmed the government revenue, and preserved the peace of some of these districts. The Sikhs, jealous of his attachment to the English, deposed him before the last Sikh war, but Major (Colonel) Edwardes reinstated him when the annexation took place.

The defiles of the Sulimanee range, the "three Tokes," and the champaign of the Derajat, are wild regions, generally sterile, difficult of access, infested by robbers, the agricultural inhabitants dwelling in fortified villages.

The cultivated line of the Indus, descending from the hills, is exceedingly picturesque in some places. Dera Ghuznee Khan is a spot of peculiar loveliness, remarkable for its beautiful and prolific groves of dates.

The whole of the Huzzara and Trans-Indus frontier is inhabited by tribes who have by their courage and depredations sustained a certain notoriety for ages. It would occupy too much space to give a minute notice of them. The following list comprises the chief tribes, and the forces which they can bring into the field:—

Turnoulees	6,000
Afreedees	15,000
Momunds	12,000
Khuttuks	15,000
Eusufzyes	30,000
Wuzeerees	15,000
Kusranees	5,000
Belooch tribes	25,000
Sheeranees	10,000
Bhutteneees	5,000

Nearly one hundred and fifty thousand men could be summoned to arms against the Bri-

* Major (now Colonel) Edwardes.

Digitized by Google

tish along the frontier hills from Peshawur and Huzzara to Scinde. Motives of plunder keep some in arms almost constantly, a restless and reckless disposition influences others; but the chief sources of apprehension from the incursions of these predatory races are their indisposition to taxes, which they regard as tribute to the stranger, and an indignity; and their religious fanaticism, by which their reluctance to pay tribute is aggravated. They are all Mohammedans, entirely under the influence of their religious teachers, and sometimes goaded almost to madness by the fanaticism which such of their instructors as lay claim to extraordinary communications with Heaven are generally able to inspire. As a specimen of the faith and feeling disseminated among these tribes, and the more martial races of India and Affghanistan generally, the following, which was widely diffused during the revolt of 1857, will suffice to show the stimuli which these rough, brave races may receive whenever it is deemed necessary to incite them to disloyalty:—

"In the name of the merciful and compassionate God.
After the praises of God and laudation of the Chief of Prophets,
[Be it known that] this tract which the pen is inditing refers to waging war against the infidels.
To fight for the Faith, and not through greedy desire of capturing cities.
This is called by the people of Islam, in their religious code, a Jihad.
What is told of the excellence of the Jihad in the Ku'ran and the traditions,
That we are about to recount, impress it a little on your memory.
God enjoins that ye, if ye be indeed of the true faith,
Should straight prepare for this war of Islam against the misbelievers.
He, on whose feet falls the dust in the ranks of war against the infidels,
Has escaped hell, and is safe from penal fires.
The Moslem, who has fought the good fight but for an instant,
The garden of eternal bliss has become his due.
O brother! hearken to the saying of the Prophet,
The garden of Paradise is under the points of your swords.
He that in this cause gives heartily his worldly wealth,
God will give him seven hundred fold in the day of judgment.
He that gives both his gold and the strokes of his sword,
God will return him a seven thousand fold reward.
He that with his wealth supplies arms to the Ghazi,
To him also God will give the recompense of a combatant in the Jihad.
He that neither goes himself to the war nor expends wealth in the cause,
God will hurl on him chastisement—ay! even before his death.
They who fall in the holy cause, though several in pieces,
Die not, but live ever happy in the garden of bliss.
Lo! for base greed the thousands of soldiers ye behold,
Quitting their homes, lose life without uttering a groan.
Strange that ye call yourselves the followers of Islam,
Yet with false excuses turn aside from the path of God.
Ye truly have long forgotten to tread this righteous way:
In the love of wives and children ye have forgotten your God.
How long, wrapped up in this love, will ye slumber at home?
Tell how long will ye be safe from the clutches of death?
To-day if, of free will, ye surrender life for God,
To-morrow ye shall revel in the Eden of bliss.
If for God ye relinquish the pleasures of the world,
Ye shall wrap yourselves for ever with heavenly joys as with a robe.
Is it better to die abject and wretched in your homes,
Or to devote your lives nobly in God's holy cause?
Ye will rue it if ye give not your lives for the cause.
And say, now, how will ye show your faces to the Prophet?
There is but one condition, that ye obey your imam with heart and soul;
Else 'twill be in vain even to draw the sword.
He that begins to fight in the Jihad, according to the dictates of his own will,
His labour is fruitless—his blood will stream in vain.
They who know their God and Mohammed aright
Obey from their heart the commandments of their leaders.
To the people of Islam it suffices to give a summons thus far,
Let us now bring this invitation to a close.
O God of the heavens and the earth! Lord of thy creatures!
Give now to Moslems the power of commencing the Jihad with great might.
Give thine own strength, and succour thy faithful people,
And fulfil the promise thou hast made of victory to them—
Fulfil thy word, O King! to Islam in such wise,
That not a word may be heard save Allah, Allah!"

In the reports made to the directors of the Honourable East India Company, these tribes are represented as incapable of combination, but formidable in desultory attacks. Under a strong religious excitement they might, however, act simultaneously, if not in combination, and a very considerable force would be required to resist their prowess. It is of the utmost importance that the city and province of Peshawur be sufficiently guarded, and that its administration be such as to secure the contentment of its inhabitants. According to a very old Persian work, written in the time of Sultan Baber, the province received its name from Mahmoud of Ghuznee, when he undertook his first expedition beyond the Indus. The former name was Bagram; but Mahmoud, dissatisfied with its site, directed a new town to be erected on an advanced piece of elevated ground. The Persian verb "to bring forward" is "pesh-awurdan,"—hence "Peshawur," or the "advanced." The city is about forty-five miles from the right bank of the Indus. It is in form an irregular oblong, and is surrounded by a brick wall

Digitized by Google

twenty feet in height, strengthened by round towers, or bastions at the angles. There is a large suburb called Sir Assea, which has its own walls and gates. The circumference of the city and suburbs is five thousand five hundred yards, and there are thirteen gates. Troops or city police guard these gates. With the exception of two elevations the city stands on a level space. A brook runs through part of the city, which Burns and other travellers represent as sedgy and neglected, but which Mr. H. G. Raverty describes as crossed by bridges. The higher parts of the city are picturesque; the houses are large and gloomy, but considering the site and surrounding objects, these circumstances contribute to that effect. In consequence of the frequent occurrence of earthquakes in Peshawur and its neighbourhood, the houses, although built of sun-burnt bricks, are placed in wooden frames. The Sir Assea is inhabited by Hindoos and Mohammedans, in equal numbers. In 1852 there were 7306 houses, of which 4989 belonged to Mohammedans, and the remaining 2317 to Hindoos, Sikhs, and Khutrees. There were, besides, 725 suburban houses, occupied by Cashmerians and natives of the Peshawur valley. The population is little short of 60,000. When the dust storms occur, and they are not infrequent, the houses, bazaars, streets, and every object in and around the city are covered with dust; at such times the gloomy appearance of the place is unpleasant yet striking. Most of the accounts which travellers have given of this city appear to have rested on report, for there are not at present any traces of the grandeur of edifices, which, if they had existed at the time when their splendour was affirmed, would be in existence still. One mosque of superior architecture raises its tall and tasteful minarets above the town; but even this has been exaggerated as to its architectural pretensions. The city is surrounded by gardens, chiefly for vegetables, and there are the remains of several places called gardens, which were once beautiful, where persons of distinction formerly enjoyed their summer retreats. Shrines and tombs are also common in the neighbourhood, and beautiful cypress-trees are generally planted in their vicinity. The Balla Hissar is a rude fort of no great strength; there is a beautiful garden in connexion with it, which is called Shalah-i-Mah, or "the light of the moon." Throughout the province there are ruins of ancient temples and palaces, and, according to the Greek historians, cities of importance existed there in their early acquaintance with it.

The produce of the province is varied. Cotton and corn are cultivated, but neither beyond what is wanted for the use of the inhabitants. The orchards bring forth good fruits, but only of a few kinds, more especially pears, quinces, plums, peaches, pomegranates, and a species of sloe called *amink*, which grows in abundance. The vine flourishes; a grape gleaned in June is small but of delicious flavour. In July rich and large-sized grapes are gathered; many of the branches weigh four and five pounds each. The vegetable gardens are very prolific; most of the species of vegetables known in England and in India are cultivated with success. The flora of the province is rich. The violet, commonly called "the Prophet's flower," is to be seen everywhere, it is a sweet and beautiful flower; the daisy, also, lifts its "modest, crimson-tipp'd" head in every field—a welcome sight to our soldiers. There is no other part of India where an Englishman can live so cheaply, and at the same time so comfortably, and after his home manner. Eggs, fowl, meat, game, and river fish are in abundance.

Having thus described the Punjaub proper, there remain two sections of the province to notice—the Cis-Sutlej, and the Trans-Sutlej. The CIS-SUTLEJ has been divided into five districts—namely, Ferozepore, Loodiana, Umballah, Thanusar, and Simla.

SIMLA consists of hill dependencies, ceded to the British after the Nepaulese war of 1814. Within its circle are fifty independent chiefships, and nine dependent states, also several hill rajahs and ranas, all of whom have jurisdiction within their own estates.

The town of Ferozepore is an important military station; it is about fifty-two miles S.S.E. from Lahore, the capital of the whole Sikh region, in latitude 30° 55′ north, and longitude 74° 35′ east. Mr. Montgomery, the commissioner for the Lahore division, contemplated, before the breaking out of the revolt in 1857, the establishment of pontoons at Ferozepore, similar to those at Agra. They were to be manufactured in England, and landed at Bombay, to be brought up the Indus to Mooltan and Ferozepore by steamers.

The town of Loodiana occupies a site on the southern bank of a small branch of the Sutlej, in latitude 30° 49′ north, and longitude 75° 48′ east. It is one hundred and fifteen miles south-east from Lahore, and one hundred and seventy N.N.E. from Delhi. It is an important military station. When the British extended their authority to the Sutlej, in 1803, Lord Lake recommended the selection of Loodiana as a fortified post, to provide against incursions from the Sikhs. The population is not numerous. The climate is remarkable for extremes of heat and cold;

Digitized by Google

the cold season lasts four months, and is more severe than it is sometimes in much higher latitudes.

The town of Umballah is only important strategically, in case of military operations; it was the rendezvous of the armies collected by Lord Gough to prosecute the last Sikh war. It is situated in latitude 30° 35′ north, and longitude 76° 19′ east.

Thanusar is a very ancient town, eighty-three miles north by east from the city of Delhi, in latitude 29° 55′ north, and longitude 76° 48′ east. "Near to this place stood the ancient city of Hustnapore." *

The TRANS-SUTLEJ states were ceded to the British in 1846. The commissioners' report to the government of the India-house thus describes them:—"They consist of the Jullundur Doab, situated between the Beas and the Sutlej, and the hill territory, lying between the Ravee and the Beas. The extreme north-west boundary adjoins the Jummoo territory; the northern includes the snowy range of the Himalayas, and touches the limits of Ladakh and Thibet. The northern capital is Kangra, celebrated for a fortress which, during the period of Mohammedan ascendancy, was an important point in all political combinations. At the close of the Sutlej campaign, the governor of this stronghold, which had so long been deemed impregnable by all native powers, refused to surrender it. A force was assembled, but before the batteries were opened the garrison capitulated. In this alpine region are included the protected principalities of Mundi, Sookeit, and Cumba. In respect of physical features this hill tract is the finest district in the Punjaub; it is a succession of hills and valleys, many of which are overlooked by the snowy range. Among these valleys, the most fertile is that of Kangra, on the northern side of which the sanatorium of Dhurmsala is placed. It is profusely irrigated from the hill torrents, conducted by the husbandmen into countless channels. Its fertility is almost unrivalled. Three harvests are produced in the year. The rice is the finest in Upper India. To the north-east stretches the mountainous table-land of Mundi, with an European climate. Beyond that, again, are the petty chiefships which adjoin the Simla hills. In many parts of this region there are magnificent forests of timber-trees; fruit-trees and hedgerows are everywhere abundant." The people do not resemble the Trans-Indus population. The latter are fierce, wild, and predatory; the former are pure Rajpoots, and are honest and peaceable. They are, however, warlike, and during the insurrection of 1848 were reluctant to lay down their arms. They are industrious and skilful agriculturists, but scientific agriculture is yet in its infancy in the Trans-Sutlej states.

The JULLUNDUR DOAB is one of the fairest and richest provinces in all the Punjaub. The plain is interspersed with towns and villages, where the people have many comforts, and display an aptitude for civilisation of a high order. The two chief towns of the Trans-Sutlej states are Hooshiarpore and Jullundur. Opposite Loodiana, on the other side of the river, is the fortress of Philoor, which was formerly considered the key of the Punjaub. It is now an ordnance store and magazine.

There is one independent territory in this region—KAPORETHULLA. It lies along the Beas, towards its junction with the Sutlej. This petty state is all that now remains of the great Sikh empire, the terror of which prevailed from Delhi to Teheran, and the name of which was a spell even in the high quarters of British power. The population is of great density all over the Jullundur Doab —"four hundred and twenty souls to the square mile." *

The Trans-Sutlej states are the most profitable and most easily managed of any comprehended in the general name of the Punjaub.

These provinces,—the Cis-Sutlej, the Trans-Sutlej, and Punjaub proper,—taken as a whole, constitute one of the most important Asiatic possessions of Great Britain, as regards fertility, population, system of government, and present development of material resources.

The capital of all these regions is Lahore. This is the military city of the Sikhs, and was, not many years ago, the haughty metropolis of the Khalsa hosts. It is built upon the south side of the Ravee River, in latitude 31° 36′ north, and longitude 74° 3′ east. The river is in width about three hundred yards, but neither deep nor rapid, except during the periodical rains. The town has an old and in many respects a dilapidated look, which is increased by its gloomy and decayed fort. During the Sikh reign persons of peaceable habits and reputed wealth sought Umritsir in preference, as the changes and revolutions of faction at Lahore rendered it insecure. With all its pride and power, it was neither a wealthy nor respectable city. The intrigues and corruptions of the court injured it morally and commercially, impeding its prosperity, and distracting its social life. Its mosques, minarets, and mausolea, give it a peculiar interest. The mausoleum of Jehanghur, about two miles north of Lahore, is a very extensive and even magnificent building. The tomb of

* Abul Fazel.

* Government report.

Digitized by Google

BIBL. UNIV.
GENEVE

Digitized by Google

Digitized by Google

Noor Jehun Begum is rather more than half the dimensions of the former, and is an object of interest to the traveller. The travelling distance of Lahore from Delhi is considerably under four hundred miles; from Bombay it is a thousand, and from Calcutta at least a third more. The labours of Major Macgregor, the British agent, to improve Lahore, and to induce the citizens to exert themselves for the same object, have been energetic, intelligent, and successful. He has caused many of the streets to be widened and paved by the consent of the people, and at their own expense. The verandahs, lately of grass, and therefore quickly inflammable, have been displaced by wood verandahs, prettily carved and painted, as individual taste guided the decorations, and the streets have assumed a light and graceful appearance previously unknown. The roads leading through the city gates have been "metalled," and a circular road round the city has been repaired and planted. An old palace, crumbling into ruins, near the Delhi gate, has, with its convenient grounds, been adapted to a large, and even handsome, market-place. The old market-places have been enlarged and paved. A system of city drainage has been been carried out. Some suppose that the cleanliness and beauty of Umritsir is now rivalled by Lahore. The city police, "small, active, intelligent, and well armed, are an excellent detective as well as protective body." The most agreeable feature of promise connected with Lahore is the public spirit of the people, who are ready to take up every scheme of improvement which the resident civil officer recommends for their adoption.

MOOLTAN was once a vast and powerful country. When Abul Fazel composed the Institutes of Akbar, it was one of the largest provinces of the empire, extending to the frontier of Persia, and comprehended all the territories now designated Mooltan, Beloochistan, Scinde, Shekarpore, Sewistan, Tatta, and the doabs connected with Lahore. It is now a comparatively limited region; having been comprehended within the Sikh dominions, it is now regarded as a part of the Punjaub. The city of Mooltan has become notorious as the scene of the revolt and desperate resistance of Moolraj, the murder of the British political agents, the gallant conduct of Lieutenant (Colonel) Edwardes in shutting Moolraj up within the defences of the city, the treachery of Shere Singh, and the siege and conquest by General Whish. It is supposed to be the Malli of Alexander's historians. The town is not large or populous. The fort was very strong, and withstood the artillery of General Whish for a long time before Moolraj surrendered. What arms failed to accomplish, the elements subsequently effected; for during the rainy season the Chenab River, on the banks of which the fortress was built, rose and swept away its foundations, leaving nothing but a pile of ruins. Mooltan stands in latitude 30° 9′ north, longitude 71° 7′ east.

The moral and intellectual condition of these states affords encouragement, although there still exist many impediments to the progress of the people in these respects. The chief characteristic of crime in the Punjaub, as compared with other portions of India, is the proportion of offences against chastity. The position of women, as before observed, is socially far higher in the Sikh nation than in Hindoostan. The Hindoos and Mohammedans in the Punjaub are far from willing to concede to females the liberty allowed by their compatriots; and it is to be regretted that the use made of this liberty is very bad. Nowhere in India is female licentiousness to be seen in so great a degree as in the Punjaub. Peshawur is probably, in this respect, the most profane city in the East; and few towns in Europe, of a population no greater in number, are sunk so low in this particular vice. Although this subject belongs to the social condition of India, reserved for another chapter, yet, as the state of religion, and necessarily of morals, has already been generally treated in a separate chapter, this notice of the moral condition of the Sikhs is here given as a particular illustration of what has already been laid down, as to the specific operations upon the heart and life of the people, of the different religions they profess.

The crime of Thuggee, in the territory committed to their charge, is thus noticed in the report of the board of commissioners for the Punjaub, printed for the court of directors of the East India Company in 1854:—"It had been previously imagined that Thuggee had not spread west of the Sutlej; but towards the close of last year the discovery of sundry bodies near the grand trunk road led to inquiry, which disclosed that Thuggee, in some shape or other, existed in the Punjaub proper. The track was instantly followed up, and a separate establishment was appointed under the directions of Mr. H. Brereton, who was known to have a natural turn for detective operations; eventually the services of Captain Sleeman were obtained. Much proof has been collected, and many criminals captured. The nature of the crime, and the general habits of the criminals, have been ascertained. The Punjaubee Thugs are not so dangerous as their brethren of Hindoostan. The origin of the crime is of com-

Digitized by Google

paratively recent date. These Thugs have none of the supple sagacity, the insidious perseverance, the religious faith, the dark superstition, the sacred ceremonies, the peculiar dialect, the mysterious bond of union which so terribly distinguish the Indian Thugs. They are merely an organised body of highwaymen and murderers, rude, ferocious, and desperate. They nearly all belong to one class of Sikhs, and that the lowest. The apprehension of these desperadoes has ensured greater security than heretofore in the desolate localities of the high roads, and has caused a decrease of violent crimes."

There is a marked disposition on the part of the Sikhs to take the law into their own hands when any injury is inflicted upon them. "Blood for blood," "an eye for an eye, and a tooth for a tooth," are the maxims of the populations that are spread over these regions, in whatsoever else they differ. The Hindoos are more ready to appeal to, or abide by, the tribunals, than are either the Mohammedans or the Sikhs. General Avitabile, the great commander and administrator of Runjeet Singh, fostered this revengeful spirit, or, at all events, so far complied with it as to dispense justice upon this principle. This made him popular, and the people still speak of him as one utterly stern, unpityingly severe, but unswervingly just; ever ready to listen to the complaint of soldier or peasant himself, able to discriminate, fearless to decide, and prompt to avenge. The British functionaries, however able and just, have not the same powers individually, nor would they be disposed to exercise them in the same way.

"The Board of Administration for the Punjaub," in their comparative tables of the crime committed within their jurisdiction and that committed in the north-western provinces, prove to demonstration the superior moral condition of the former; but many formidable offences in the Sikh provinces are not regarded with that horror which would show that the heart of the people was right as to the maintenance of public virtue, whatever the exceptional case of individuals or classes. This has been the case with reference to Dacoitee, which was regarded with extraordinary tolerance, even by those who suffered from it. The determination of the government to extirpate it, and, by the modes of suppression, to mark its abhorrence of the offence, has not only greatly checked the crime, but much improved the public sentiment. The terms in which "the Board" reports the successful war carried on against this crime are instructive, and give a good insight into the influence upon the Sikhs of the events of their own history as a people. "In the Punjaub gang-robbery is a national crime, and is characteristic of the dominant race; it is associated with historic remembrances and allied with rude virtues. It is but too often dignified with qualities which command some respect even for criminals in civilized countries. In the days when the Sikhs rose into power, they were the Condottieri of Northern India; the greater the chieftain, the greater the bandit. The violent seizure of property, of villages, or of territory, was the private and political aim of all Sikh chiefs, mighty, petty, or middle class, according to their several capacities. The robber of to-day becomes the leader of armies to-morrow. Even when their power assumed a distinct form, and concentrated itself under one head, still the Sikhs frequently practised that rude art by which the tribe had risen from obscurity to empire. When this political ascendancy suddenly passed away, when warriors and adherents of the conquered government were wandering about unemployed, recourse was had to the favourite crime, which furnished the restless with excitement and the disaffected with the hope of revenge. The preventive and detective measures adopted have been already noticed. It was deemed necessary to treat the captured robbers with exemplary severity, when murder or serious wounding had occurred; the prisoners, or at least all the ringleaders, were in many cases capitally sentenced; and even when death had not ensued, yet the fact of a robbery with violence having been committed by men armed with lethal weapons, was considered to warrant capital punishment. The rapid suppression of the crime which ensued on the combined measures of detective vigilance and judicial severity, proves the sad necessity which existed for stern example."

The crime most appalling to contemplate, and, at the same time, most difficult of suppression, prevalent among the Sikhs, is infanticide. The following admirable paragraph in a report of the administrators of the Punjaub opens up the philosophy of this offence, but unhappily does not hold out the hope of its speedy extinction:—"The Punjaub is not free from this crime, which disgraces so many noble tribes in Upper India. The government are doubtless aware that, in the north-western provinces, its eradication has been found most difficult, and has frequently been the subject of grave deliberation. The board fear that the task will prove even more difficult here. This crime has become associated with the Rajpoot name, but the Rajpoots of the Punjaub have escaped the taint.

Digitized by Google

The dreadful distinction chiefly belongs to the Bedees, or priestly class among the Sikhs. Other tribes must, however, bear a share of opprobrium; such as some of the Mussulman sects, and some subdivisions of the Khutree caste. Their inherent pride and the supposed sanctity of their order make the Bedees unwilling to contract alliances for their daughters, who are consequently doomed to an early death. Now, the Rajpoots of Hindoostan and Central India murder their daughters, not because they are too proud to give them in marriage, but because they cannot afford the customary dowry and wedding expenses. In this case the incentive to the crime may be destroyed by the enactment of sumptuary laws, such as those now proposed to be established with the popular assent of the north-western provinces. But what law can be framed to touch the origin of Punjaub infanticide, to humble the remorseless pride of birth, station, and fancied sanctity? And yet, the board are persuaded that by carrying the people with us, by destroying the motives of the crime, by making its commission profitless and unfashionable, and by the gradual diffusion of morality, by such means alone can the vice be effectually put down. In our older territories, various preventive designs have been tried, but not always with good effect; such as the registry of births, the periodical mustering of the children, and general surveillance. But it may be doubted whether such means (unless most discreetly applied) are not more susceptible of abuse than of advantage. The board will give the subject their best attention, until a solution of the difficulty shall have been arrived at."

The religious condition of the whole of the Sikh provinces is to be deplored. No part of India is less provided with evangelical Christian instruction in any form. Mosques and heathen temples are supported from the public revenues, and even priests and teachers, especially superannuated persons, of all varieties of faith receive government maintenance. The extent of these disbursements is at once serious as respects the revenue, and shameful as regards the Christian consistency of the government. The principle upon which this is advocated is, that it is politic not too soon or too suddenly to abolish a previously existing state of things; that, seeing the revenues are levied from the whole nation, some portion of them should be given back in a manner to please the people. However reasonable and correct this may be as it regards pensions for civil and military service, and public works, it is both unwise and unchristian for the government to extend its open patronage to every variety of superstition and idolatry, the votaries of which they find ready to receive it. Grants of public money in consonance with public rights and general utility, ought not to be confounded with its bestowment in vain efforts to gratify prejudice, bigotry, and idolatry. That the government commits this error the following extract will show:—

"The endowments [writing of a particular class] are both secular and religious, for the support of temples, mosques, places of pilgrimage and devotion, schools, village inns for the reception of travellers, paupers, and strangers, generally of a monastic character. These institutions are ornaments to the villages; they have some architectural pretension, and being embosomed in trees, are often the only shady spots in the neighbourhood. They add much to the comfort of rustic life, and keep alive a spirit of hospitality and piety among the agricultural people. The endowments, though occasionally reduced in amount, have on the whole been regarded with liberality, and in confirming them, the officers have mainly regarded the utility and efficiency of the institution. Such grants, when insignificant in amount, have been maintained; even though the original granter might have been the headman of the village. The grants to objects of charity or to persons of sanctity have frequently been paid in cash, and in such cases have been brought under the denomination of pensions. In regard to the charitable grants, indeed with regard to all grants, the tenour of the government letter has been observed, and the rigour of the rules has been relaxed in favour of parties who, from 'indigence, infirmity, age, or sex,' might be fitting objects of special indulgence."

In the above extract the board informs the government and the public, that in confirming previously existing endowments, the officers have chiefly regarded the utility and efficiency of the institutions so endowed. They say that the institutions selected for "their utility and efficiency," are "temples, mosques, places of pilgrimage, and devotion." Of all the native "institutions" of India, "places of pilgrimage" are the greatest curse, yet they are endowed by the board of administration of the Punjaub as places of "utility and efficiency." These institutions, they further tell us, keep alive a spirit of "piety" among the agricultural people! The schools and village inns are represented as generally of "a monastic character!" No wonder that the British public should be dissatisfied with a system which not only endows Mohammedanism and heathenism, but which displays the spirit of its working by

Digitized by Google

the ostentatious commendation of heathen or Mohammedan monastic houses, temples, mosques, places of pilgrimage, &c., by the superior officers of the government. The men who sign the report which contains all this, and to whose talents so much that was really desirable was attributable, no doubt carried out with fidelity the policy of their employers. While "persons of sanctity," as the report terms the religious impostors by whom the different populations were so frequently incited to fanaticism, were petted and pensioned, the Christian missionary was discountenanced, and the native converts persecuted by the dominant sects, with the connivance of the government: these converts were ineligible for any civil office! The administration of the Punjaub was in this respect less liberal than that of the north-west provinces. In a former chapter, when treating of the religions of India, credit was given to the government and the company for the various encouragements which have of late years been afforded to the free exercise of Christian instrumentalities, and while government interference with the religion of the people was deprecated, attention was called to the mode in which the Church Missionary Society was found to extend religious education among the Santals. Since that chapter was written, the author has learned that the decrees which thus gave scope to the Church Missionary schools have been revoked. The *Times* Calcutta correspondent, in his letter dated the 23rd of November, 1857, thus wrote:—

"You have recently argued that the court of directors are hostile to Christianity. The statement is impudently denied. Allow me to state the following fact:—On the termination of the Santal campaign, the lieutenant-governor, finding that the complete barbarism of the Santals had become dangerous, proposed to civilise them. He handed them over to the Church Missionary Society for education, selecting that body because two of its agents had won the confidence of the Santals. The tribe liked the arrangement, and began to fill the schools. The surrounding classes did not care, regarding Santals in about the light in which we regard centipedes or other dangerous vermin. There was no doubt of success, when out comes an order from the court disallowing the whole arrangement, as the development of Christianity was 'contrary to their policy!' Well, the Santals have a commissioner, a man known as no saint, a desperate hunter, always either in the saddle or inquiring into the complaints of his subjects. He was ordered to produce a new scheme. He quietly replied that he couldn't and wouldn't, and that he hoped soon to see the end of a 'policy which made us cowards in the eyes of men, and traitors in the eyes of God.' Similar ideas are coming up from every corner of India." The conduct of the government in that respect has, however, the apology of a principle—the non-endowment of Christian education, which may be justified, but the actual endowment of Mohammedanism and heathenism in every form—their worship, shrines, pilgrimages, and "persons of sanctity"—throughout the Punjaub, and the reverence ostentatiously shown to these endowed institutions, for their efficacy, utility, and adaptation to promote piety, in the most important public documents, is an indisputable offence against the religious feeling of Great Britain, the honour of the Christian religion, and the throne of God. There are no features of God's revelation more strongly brought out than his displeasure with all who participate in any way with idols, and especially when those who profess to worship him as the one only living and true God give countenance to idolatry in any manner. Yet, in face of this, the board of administration of the Punjaub glories in the support given to idolatries, and the government at Calcutta and at home impress their sanction upon it. How is it possible for either the heathen abroad, or the masses of Christian people at home, to believe that the governing classes are not pervaded by infidelity, when they perceive how the plainest precepts of the Bible can be set aside, and the most daring crime perpetrated, if a financial or political purpose is to be gained? There is no offence which the criminal reports of the Punjaub reveal more debasing and ruinous in itself, more demoralising to society, and insulting and defiant to God, than idolatry; and there is no part of their report in which the board of administration take more credit to themselves than that in which they record their attentive concern to maintain teachers and places of idol-worship! It is well, however, to see fruits meet for repentance. Under the administration of the same John Lawrence who signed the Punjaub report the ban has been removed from entrance to official life on the part of native Christians, and the same R. Montgomery whose signature is to that report has put forth the following important document. It would, indeed, have come more gracefully years ago; one cannot help now suspecting that it is not to the favour felt for Christianity, or the impartial justice entertained towards the native Christians, that the change is to be attributed, so much as to the aroused feeling and opinion of the British people, and

Digitized by Google

CROSSING A TORRENT IN BHOTAN.

BIBL. UNIV.
Digitized by Google

Digitized by Google

their obvious determination to put an end to a state of things so disgraceful to their national and religious character as a people.

The sufferings and trials which the Almighty has permitted to come upon his people in this land during the past few months, though dark and mysterious to us, will assuredly end in his glory. The followers of Christ will now, I believe, be induced to come forward and advance the interests of his kingdom and those of his servants. The system of caste can no longer be permitted to rule in our services. Soldiers and government servants of every class must be entertained for their merits, irrespective of creed, class, or caste. The native Christians, as a body, have, with rare exceptions, been set aside. I know not one in the Punjaub (to our disgrace be it said) in any employment under government. A proposition to employ them in the public service six months ago would assuredly have been received with coldness, and would not have been complied with; but a change has come, and I believe there are few who will not eagerly employ those native Christians competent to fill appointments. I understand that in the ranks of the army at Madras there are native Christians, and I have heard that some of the guns at Agra are at this time manned by native Christians. I consider I should be wanting in my duty at this crisis if I did not endeavour to secure a portion of the numerous appointments in the judicial department for native Christians; and I shall be happy (as far as I can) to advance their interests equally with those of the Mohammedan and Hindoo candidates—their future promotion must depend on their own merits. I shall therefore feel obliged by each missionary favouring me with a list of the native Christians belonging to them, who, in their opinion, are fit for the public service.

The following suggestions will aid the missionaries in classifying their men. For burkundages (policemen in the ranks) able-bodied men are required. If the candidate can read and write, and is generally intelligent, he is pretty sure to rise rapidly to the higher ranks. For assistants in public offices, and for higher appointments in the judicial and police departments generally, it is imperative that candidates should read and write *oordoo* in the *shikostele* hand fluently, and be intelligent, ready, and trustworthy. Candidates must be prepared at first to accept the lower grade of appointments, in order that they may learn their duties, and qualify themselves for the higher posts. Arrangements can sometimes be made to apprentice a candidate for a few months, with a view to teaching him his work; but during this period the candidate must support himself. It is suggested that no persons be nominated whom the missionaries do not consider, by their character and attainments, to have a good prospect of success; better wait till a candidate qualifies himself fully than recommend an inferior man.

R. MONTGOMERY.

Who could ever suppose that the pen which panegyrised the pious utility and efficiency of temples, mosques, and places of pilgrimage and devotion, and the propriety of pensioning "persons of sanctity," as the fakeers and other impostors were termed by him, would so soon describe the duties of Christians and the Christian Church in India, and exhort "the followers of Christ" to "come forward and advance the interests of his kingdom and those of his servants!" If all religions, Christian, Moslem, and heathen, be not equally useful in the esteem of some of the governors of Indian provinces, for the purposes of political management, it is difficult to say which most meets the approbation of "the board of the administration of the Punjaub." Upon the effect of the change of policy indicated by the paper signed by Mr. Montgomery, the *Times'* Calcutta correspondent remarked:—"That order was issued three months ago. It was received without the slightest animosity, and is being carried into effect; that is to say, Sir John Lawrence, the one successful pro-consul in India, has in his own province decreed that caste shall cease!"

In the chapter on the religions of India, the efforts making for the religious instruction of the Punjaub were described. These efforts have been since increased, especially by the British and Foreign Bible and the Tract Societies.

The state of education in the territories of the Punjaub assigned to the government of the commissioners, is an important subject of inquiry. It appears to have been the policy of these gentlemen to assign funds for the instruction of youth in the different superstitions prevailing, accompanied by some instruction in matters of utility also. The districts where education of any kind least prevails are Peshawur and Leia. The following comparative statement of education in the Punjaub, and under the Agra (north-west) government, will give a clear idea of the deficiency in both cases, and their relative position in this respect:—

Division.	One School to every—Inhabitants.	One Scholar to every—Inhabitants.
Lahore	1,783·98	214·85
Jhelum	1,441·90	193·10
Mooltan	1,666·66	210·88
Agra Presidency	2,912·20	326·14

The kind of education is much better in the Agra provinces. "The Punjaub schools are of three descriptions, viz., those resorted to by Hindoos, Mussulmans, and Sikhs, respectively. At the Hindoo schools, writing and the rudiments of arithmetic are generally taught in the Hindi character; at the Mussulman schools are read the Koran in Arabic, and the didactic and poetical works of Sadi in Persian (the Gulistan and Bostan); at the Sikh school, the Grunth, in Goormukhee, or the repository of the faith taught by Nanuck and Guroo Govind. In the Persian, Arabic, and Goormukhee schools, which form the great majority, the studies, being chiefly confined to sacred books written in a classical phraseology, unintelligible to both teacher and pupil, do not tend to develop the intellectual faculties of either. It is remarkable that female education is to be met with in all parts of the Punjaub. The girls and the teachers (also females) belong to all of the three great tribes, viz., Hindoo, Mussulman,

Digitized by Google

and Sikh. The number is not, of course, large; but the existence of such an education, almost unknown in other parts of India, is an encouraging circumstance." The education given in these schools is often most pernicious, apart even from the erroneous doctrines of a religious nature. Morally and socially the education conducted by the Brahmins and the Mussulmans is injurious to the pupils, and dangerous to the state. The pupils of Hindoo common schools become more bigoted than the subjects of this education would have been without it; although in the high schools the faith of the pupil is generally shaken in all religions, while his nationality becomes invidious and fanatical. In the Mohammedan schools, abhorrence of infidels is an essential portion of the tuition. No youth educated in a Mohammedan school can ever be loyal to any but a Mohammedan government; yet in the reports of "the board of administration," the gentlemen already referred to congratulated themselves that the endowment for the school afforded by the government was, in many instances, also virtually an endowment for the mosque. Their words are—"The school-house is here, as elsewhere, primitive; such as a private dwelling, the village town-hall, the shade of a tree, a temporary shed, or the courtyard of a temple. The Mussulman schools are nearly all connected with the village mosque. In such a case, the same endowment would support both institutions. It is superfluous to observe, that wherever any land has been granted in rent-free tenure for such a purpose, either by the state and its representatives, or by the proprietary community, such foundations have been gladly maintained by the board. The remuneration of the teachers is variable and precarious. It frequently consists of presents, grain and sweetmeats, given by the scholars and their parents; but occasionally the whole community subscribe for the support of the school, each member contributing so much per plough, which is considered to represent his means: not unfrequently, also, cash payments are made, and sometimes regular salaries are allowed. Cash allowances are perhaps more usual in the Punjaub than in Hindoostan." Schools of a higher character have been instituted and fostered. City central schools, as in the Agra government, have been contemplated on an extensive scale, and in some instances instituted. At Umritsir a college of a respectable order has been founded, where the learned languages of that part of Asia—such as Sanscrit, Persian, &c.—are taught, and many of the pupils learn English. Some of the plans recommended by the commissioners for higher schools of instruction and colleges have been carried out, and others are in embryo. The Punjaub population manifests a laudable desire for education, and at Lahore there is quite a rage for learning English; and the usual branches of English education are pursued by some of the noble and wealthy classes.

The development of the material resources of the country has been advancing to the present time. Trees have been planted for shade, ornament, and the future supply of timber and firewood. Roads have been made in numerous directions: Lieutenant-colonel Napier, the civil engineer to the board, has rendered great service in this respect. Canals have been cut, and means of irrigation increased. Civic organisation has led to the improvement of manufactures, and the extension of commerce. Practical science has been sedulously promoted. Dr. Jamieson has drawn up reports on the physical features, the products, the botany, and the ornithology of the Punjaub. Dr. Fleming and Mr. Pindar have reported upon the salt range, and upon the mineral resources of the Scinde Saugor Doab, and the upper Trans-Indus territories. The trigonometrical survey has been carried through the dominions of the late Gholab Singh, and other regions. An agri-horticultural society has been formed under the patronage of the board. Sanatoria have been established, and schools of medical instruction, and colleges of civil engineers, have been projected. Dispensaries have been formed, and are most useful. Postal arrangements, which improve upon the old daks, have been completed. Bridges, police-stations, and other public works have rapidly progressed. Yet the people feel the pressure of taxation, and while a good feeling to their conquerors is increasing, they still cherish their nationality. Their state of mind and condition in these respects have been thus described:—"In the other countries which we have conquered in India, our advent has overturned a dynasty, and a party of chiefs favourable to its power; but it has brought relief to the mass of the people. Here, however, we have overturned not a dynasty, but a nationality; and our rule is as galling to the mass of the Sikhs and Hindoos as to the chiefs." *

It is cheering to think that the terms in which the following modest statement is made have been borne out in fact: upon the gentlemen who constituted the board rested a great responsibility, and they have, except in the matters to which the strictures made upon their policy in this chapter refer,

* Major Lake.

Digitized by Google

rendered great service to their country. "The board have endeavoured to set forth the administration of the Punjaub, since annexation, in all its branches, with as much succinctness as might be compatible with precision and perspicuity. It has been explained how internal peace has been preserved, and the frontier guarded; how the various establishments of the state have been organised; how violent crime has been repressed, the penal law executed, and prison discipline enforced; how civil justice has been administered; how the taxation has been fixed, and the revenue collected; how commerce has been set free, agriculture fostered, and the national resources developed; how plans for future improvement have been projected; and, lastly, how the finances have been managed. The most noble the governor-general, who has seen the country, and personally inspected the executive system, will judge whether this administration has fulfilled the wishes of the government, whether the country is richer, whether the people are happier and better. A great revolution cannot happen without injuring some classes. When a state falls, its nobility and its supporters must, to some extent, suffer with it; a dominant sect and party, ever moved by political ambition and religious enthusiasm, cannot return to the ordinary level of society, and the common occupations of life, without feeling some discontent and some enmity against their powerful but humane conquerors. But it is probable that the mass of the people will advance in material prosperity and in moral elevation under the influence of British rule. The board are not unmindful that, in conducting the administration, they have had before them the Indian experience of many successive governments, and especially the excellent example displayed in the north-west provinces. They are not insensible of shortcomings; but they will yet venture to say, that this retrospect of the past does inspire them with hope for the future."

The government and finance of the Punjaub, also its commercial condition and progress, must be reserved for chapters treating of those matters in connection with India generally.

CASHMERE, and the other territory of the late Gholab Singh, form an interesting country connected with the Punjaub; for although an independent state, it is immediately under the protection of the British government, and is in various ways brought into connection with the board of administration of the Punjaub. The late Runjeet Singh asserted sovereignty over it, and the ranee, mother of Dhuleep Singh, regarded it with considerable interest during her regency. When the Sikh dominion fell before the arms of Lord Gough, Gholab Singh was rewarded for his fidelity to the British government by the apportionment of Cashmere and the Jummoo, over which, during the remainder of his life, he reigned with great prudence and wisdom. This sovereignty bounds the Peshawur provinces, and roads and water communication have been opened up, tending to connect the provinces in the intimacies of friendly intercourse and profitable commerce. In the general description given of India Cashmere was noticed: a further brief description is here appropriate.

It is comprehended between the thirty-fourth and thirty-fifth degrees of north latitude, and surrounded by lofty mountains. The Peshawur territory lies to the south, and Little Thibet to the north. Considerable pains have lately been taken to survey the whole country. At the last meeting of the Royal Geographical Society in London, at Burlington House, Sir Roderick Murchison, president, in the chair, it was announced that a letter had been received from Lieutenant-colonel Andrew Scott Waugh, surveyor-general of India, returning thanks for the society's gold medal, which had been awarded him on the completion of the great trigonometrical survey of India. Colonel Waugh stated that the Cashmere and Thibet surveys were progressing favourably, and would make a beautiful topographical map. Messrs. Montgomerie and Elliot Brownlow had fixed two peaks on the Karakorum, one of which is 27,928 feet high, its distance being one hundred and thirty-six miles from the last stations. This would indicate the peak to be the third highest yet measured. The Cashmere series has twice crossed the snowy range with two stations each time on it.

The valley of Cashmere is of an elliptical form, and widens gradually to Islamabad. At that place it is forty miles broad. It is continued to the town of Lampre, there being little variation in the width; thence the mountains, by a regular inclination to the westward, come to a point, and separate Cashmere from Muzifferabad. Including the surrounding mountains, Cashmere may be estimated at one hundred and ten miles in length, and at its widest part sixty miles in width. The shape is nearly oval. The province can only be entered by passes, of which there are seven in number—four from the south, two from the north, and one from the west. The pass of Bember is the best, but that of Muzifferabad most used. Various roads to Hindoostan exist.

The ancients made two divisions of this

Digitized by Google

province—eastern and western; the former they called Meraje, and the latter Kamraje. The earliest accounts represent it as, with the exception of the mountains, laid under water, and named Suttysir. Sutty is one of the names of the wife of the Hindoo deity Siva, and *sir* signifies a reservoir. When the country assumed a more hospitable character history does not inform us, but there is still evidence, in the marshy character of some portions of the valley, that at no very remote period it was covered with water. The valley is as beautiful as the character given of it, and its productiveness greater than reputation allows. The mountain scenery is sublime beyond the power of pen or pencil to depict, and the grandeur is heightened by numerous and voluminous cataracts, bounding from the huge rocks, flashing in the brilliant Eastern sunlight as floods and showers of diamonds. The water throughout the province is remarkably clear, pure, and healthful. The beauty of the scenery is as striking as its sublimity. The whole region blooms with flowers to a degree unknown in any other place upon the face of the earth. The shrubs, especially flowering shrubs, are infinitely varied, and the hues that are displayed in the clear light, and the odours wafted upon the gentle breezes that float through the valley, render exquisite pleasure.

The climate is as genial as the scenery is rich and varied with the sublime and beautiful. Although the mountain tops, and far down the declivities, are covered with eternal snow, the valley revels in perpetual summer. It is spring-like summer, for no burning noon scorches within the precincts of this Eden. What is called the winter is simply a cooler season, in which man and nature are braced and invigorated, but severe weather in any form is unknown. The rude monsoons do not reach this gentle land; and when the recurrent rains deluge India, a few soft and refreshing showers are all that fall within the mountain girdle of Cashmere. The rainy season of Persia and Thibet affects it more, but beneficially; and snow is also seen at the same season as in those other regions, but the valley is so protected by the close and lofty circle of mountains, that it is seldom stricken by the snow-fall.

Rice is much cultivated in the plain, which is irrigated by streams from innumerable mountain rivulets and cascades; but in the higher portions of the valley, upon the bases of the hills, cereal crops are grown, and yield uniformly abundant harvests. On the hill-slopes trees of every foliage flourish, almost all climates being attainable, according to the range of elevation. The fruits produced in Western Europe there grow in perfection and abundance. The best saffron in the world is grown in the valley, and various plants useful to commerce spring up indigenous.

The bodies of water which flow into the vale and mingle, forming navigable streams within its ellipse, in their general confluence form the ancient Hydaspes, now known as the Jhelum River, which rolls on its increasing volume towards Hindoostan. Among the picturesque waters of the valley, the Dall, a considerable lake, is unrivalled for beauty. It extends from the north-east end of the city of Cashmere in an oval form, the circumference being about six miles, and lies in the verdant country as a choice gem set in emeralds. This collection of water finds its vent by the current of the Jhelum. The lake is curiously decorated, as if by a plan of ornament, by little islands near its margin all around at certain distances from each other; these are covered by natural clumps of flowering shrubs. From the head of the lake (the more distant one from the city) the ground gradually rises for twelve miles to the foot of the mighty mountains. In that particular place they assume forms regular or grotesque, presenting a strange aspect of variety, upon which one might gaze for ever without the impression of sameness. Halfway between the lake and the mountain base a spacious garden was laid out by one of the Mogul emperors. The gardens of Shalimar, as they are termed, ever watered by the munificent hand of nature, still bloom in their beauty beneath skies the serenest in the world. To gaze from the bosom of the placid lake, with its still bright water, upon the encircling verdure of the plain, and up to the everlasting mountains, hoary in age and grandeur, extending, as it were, their embrace to protect this paradise, is to enjoy at once the most soothing and elevating effects which natural scenery can shed upon the heart of man.

The people are a fine race, both in form and feature. Vigorous and brave, they cherish a romantic attachment to their homes and liberties, which no governor, however powerful, can with impunity despise.

> "Their beauteous clime and glorious land
> Freedom and nationhood demand,
> For oh! the great God never plann'd
> For slumb'ring slaves a home so grand."

Besides the valley described, there are various others within the mountain region of the province of a similar character; and each of these, but one in particular, is even more a vale of flowers than that which is alone known to fame for its beauty. The mountains are

Digitized by Google

believed by geologists and mineralogists to contain rich mineral treasures. The natives dig out iron of a superior quality, and in abundance. Among the various objects of beauty and curiosity with which the province abounds is the Ouller Lake. It is near the city, in an opposite direction to the Dall, and in its centre an island is entirely covered by a palace, built by Sultan Zein-ul-Abdeen. This lake gradually diminishes, the Jhelum ever craving its waters.

The capital of the province is the city of Cashmere, the ancient name of which was Serinaghur. It is situated in latitude 33° 23′ north, and longitude 74° 47′ east. The city is said to contain from one hundred and fifty to two hundred thousand inhabitants. These are cooped up in one of the most miserably-built towns in the East, or anywhere else. The streets are narrow, and filthy from inadequate drainage, and the bad habits of the people. Notwithstanding their dirty streets, they attend to personal cleanliness, and have beautiful ranges of covered baths along the banks of the Jhelum, which flows through the town. The houses are two and three stories high, strongly built of fine hard timber, and brick peculiarly prepared. The use of these materials is rendered necessary by the frequent shocks of earthquake felt all over the valley, and from which the capital has often severely, although not fatally, suffered. The roofs are flat. Notwithstanding that the fields, and river banks, and hill-sides, are covered with flowers, and everywhere is to be seen

"The fairy gem beneath the forest-tree,"

yet the citizens of Cashmere so delight in them, that they turn their house-tops into parterres. It is difficult for any one who has not actually experienced it to conceive the effect upon the stranger as he walks or rides through this city of narrow lanes and passages, to see the upper parts of the houses forming continuous flower-gardens, sending their rich odours down in showers, while the passages below are filled with innumerable impurities, shedding abroad their stench and noxious influences. From this last-named circumstance alone the city is unhealthy; the country around it is salubrious.

In the estimation of the Hindoos, all Cashmere is holy land, and the most holy spot is Islamabad, a large town on the north side of the Jhelum, twenty-nine miles E.S.E. from the city of Cashmere, in latitude 33° 15′ north, and longitude 75° 13′ east. At this spot the Jhelum bursts through the narrow and circuitous gorges of the mountains on its way to the vast plains which it adorns and fertilises. Ausoden Bridge crosses the river between two mountains, in a spot of wild and terrific sublimity.* The religion of the Cashmerians is a mixture of the Brahminical and Mohammedan. Their language is derived from the Sanscrit. They claim to be the most ancient inhabitants of India and its neighbouring realms, and say that their people early penetrated into India, carrying with them religion, laws, and literature. The present Cashmerians give attention to all these matters with eager interest and successful pursuit. Their love of oriental *belles-lettres* is great. The Sanscrit and Persian languages are studied, and books of light literature are much prized.

The manufacture of shawls, from the hair of the Thibetian goat, has made the valley famous in all the East, and, indeed, in all the world. Notice of this will be taken when treating upon the commerce of our Indian empire. The zoology and ornithology of Cashmere do not require particular remark. The shawl-goat is not a native of it; the material for manufacture yielded by that animal is brought from Thibet to the city of Cashmere. The horses are small, but, like the little Neapolitan horses, hardy and spirited. The insect world is very active, and constitutes the great drawback to life in Cashmere. Bugs, the persecutors of London lodging-houses, are far more formidable in the cities of Cashmere and Islamabad. Lice are a still more loathsome pest, being as prevalent as fleas in the colony of Victoria. In the open air the enjoyment of the beauties of nature is sadly interfered with by the gnats, which seem at times to fill the whole atmosphere, and are tormenters that never tire. Reptile life does not flourish in the province. The boast of Ireland, that she alone is exempt from poisonous creatures, is not well founded, for Cashmere shares with her in this undoubted privilege.

AJMEER, or RAJPOOTANA, is one of the non-regulation provinces connected with the north-west government. It is situated in the centre of Hindoostan, between the twenty-fourth and thirty-first degrees of north latitude. To the north it is bounded by the Sikh states, on the north-east by Delhi, on the south by Gujerat and Malwah, on the west by Scinde. The original length of this territory was three hundred and fifty miles, and its average breadth two hundred miles. The general appearance of this province is exceedingly cheerless; a large portion of it is desert, and the soil generally sandy. The *mirage* is common in the desert. The inhabitants are few and wretched, and would be much more

* Forster.

Digitized by Google

so, had not Providence provided them with the water-melon, which grows in astonishing profusion amidst the sandy wastes. In some parts the great desert of Ajmeer is four hundred miles in breadth, extending much beyond the limits of this province.

The domestic animals which thrive in the less arid parts of this stern region are camels and bullocks. The wild animals which infest it are a squirrel-like rat, which is very numerous; foxes of a very small species also breed fast. Antelopes are occasionally found, and less frequently the wild ass. This last is a remarkable animal; it is of the size and appearance of a mule, and can trot faster than the fleetest horses of Hindoostan: it is called goork-hur by the people of the desert. Notwithstanding the sandy character of the soil, the ass, antelope, camel, and ox, find food; and under the influence of the stimulating climate, and in consequence of the vast floods of water which in the rainy season deluge certain portions of it, crops of grain are raised for the support of man.

The inhabitants are for the most part Jauts, a people who also have spread into the neighbouring province of the Punjaub. They are of low stature, very black, with repulsive features and figures; they are generally emaciated and dejected. In the Punjaub these Jauts reveal qualities of great importance; they are industrious and brave, and laborious agriculturists. Fewer in number than these are the Rajpoots, who are a full-sized and handsome race, bearing a marked resemblance to Jews, and having prominent aquiline noses. They are haughty, indolent, and inveterate opium-eaters. The best portion of the province is in their hands. In the Punjaub these Rajpoots are brave and active, and clever agriculturists, very unlike the Rhatore Rajpoots, in the province of Rajpootana.

The modern divisions are Judpore, Jaysulmeer, Jaipore, Odeypore, and Bicaneer. The governmental peculiarities of the native states into which this great, but not very productive, province seems in all ages to have been broken up, resemble those of the feudal system in Europe. Each district, however small, was a sort of barony, and every town and village acknowledged a lord, or *thakoor*. These feudal barons rendered nominal, and sometimes real allegiance, to the sovereign, or whoever else claimed presumptive authority over them. It is supposed that the proportion of Mohammedans to Hindoos is one to eight. The number of the population cannot be accurately stated, nor within tolerable approximation to accuracy. Thirty years ago good authorities computed it at three millions; since then it has been estimated considerably less, and somewhat more, at different times, and by different persons.

The Rajpoot cavalry, in the service of the Delhi emperors, were highly prized for their faithfulness and courage. No part of India was torn so much by internecine struggle as Rajpootana, until, in 1818, the whole of the chiefs were taken under the protection of the British, and bound to submit all their disputes to the English agents, as well as pay all their taxes into the Delhi treasury, for which the British government would account to each. This arrangement became highly acceptable to the kings and the people, but was bitterly hated by the aristocracy, whose power in their separate jajires was thus abridged, and who lost all hope of rising to the dignity and power of princes by successful raids and ambitious policy. The oppressions practised by the feudal tyrants, great and small, of this province have been described as "more systematic, unremitting, and brutal than ever before trampled on humanity."

AJMEER is the name of a city and district, from which the designation is also given to the whole province. This territory is well known in England as the dominion of Scindiah. The family of Scindiah are Brahmins, but have always manifested great respect for the Mohammedan religion.

The city of Ajmeer possesses nothing attractive but its Mohammedan remains. It possesses "a garden palace," built by Shah Jehan. The tomb of Khaja Maijen-ad-Deen is also an object of interest. He is a great reputed saint of Islam. The mighty Emperor Akbar made a pilgrimage to this tomb from Agra, two hundred and thirty miles distant, on foot. Scindiah bestowed a canopy of cloth of gold for this tomb, and also a superb pall. Although the town of Ajmeer is so small a place, there are more than a thousand persons of a sacerdotal, or otherwise sacred character, who live by charity, so-called, but which may be more properly designated plunder, as it is extorted from the visitors to the saint's tomb. It is distant two hundred and thirty miles from Delhi, more than a thousand from Calcutta, and about two-thirds of that distance from Bombay.

The country of the Bhatties is only interesting because of its inhabitants, who are supposed by many to be descended from the aborigines of Northern India, as distinguished from the Hindoo race. The women of this tribe go unveiled, and have greater liberty than is conceded by the Hindoo race or the Affghans. Bhatties inhabit also the border provinces of the Punjaub, and are said to have set the example for the superior social

Digitized by Google

influence of woman in that province. In various hill regions of India this people are found. The Bhatties are predatory, and until lately were indomitable plunderers, finding shelter in their extensive and formerly impenetrable jungles when pursued by a superior force.

BICANUR is a rajalik of little importance, occupying the centre of the Ajmeer province. The capital is alleged to appear magnificent on approaching it, in consequence of the contrast its temples, and minarets, and white buildings afford to the gloomy desert of sand by which it is surrounded.* According to some travellers, it is a miniature Palmyra; according to others, it is almost as miserable as the wilderness that extends to its walls.

The JEYPORE district is only remarkable for its handsome capital, which is situated in latitude 26° 55′ north, and longitude 75° 37′ east. The city from an ancient date was respectable, and it is still a place of some importance, Rajah Jeysingh having encouraged education there, and built several observatories for the advancement of astronomical science. At present it is considered one of the best built towns in Hindoostan. The houses are of stone; the streets are spacious, and of imposing length, intersecting each other at right angles, like the city of Philadelphia, in the United States of America. The citadel is picturesque—built upon a steep rock, and surrounded for four miles by a chain of fortifications. Jeypore is one hundred and fifty miles from Delhi, nearly equidistant from Agra, a thousand from Calcutta, and three-fourths of that distance from Bombay.

The dominions of Holkar, although wild, and inhabited by a predatory people, possess some good towns. The vigilance of the British keeps these regions in awe. During the mutiny of the Bengal sepoys in 1857, Holkar and Scindiah remained faithful, under strong temptations to swerve, in their allegiance to the British. Their troops and people, especially the former, were heartily with the mutineers, and many joined their bands in the struggle which raged in the north-western provinces.

BOONDEE, ODEYPORE, and MEWAR, are in some respects interesting regions, and contain fertile territory. Odeypore especially has lands as rich as any in India.

There is little in the remaining portions of the Ajmeer province to require more particular detail.

The south-western frontier provinces contain considerable variety, and a large area of surface, with a numerous population. Contiguous territories have been so far minutely described as to comprehend the general characteristics of these provinces.

PACHETE is remarkable for the good quality of its coal, and its general insalubrity.

CHUTA, or CHOTA NAGPORE (Little Nagpore), is an extensive tract, as hilly as Malwah, and covered with jungle. There is a vast quantity of decaying vegetable matter constantly emitting deleterious gases, causing jungle fever and other fatal diseases. The country produces iron ore, and, the natives allege, also diamonds. The aboriginal inhabitants cling to the jungle, and are hated and persecuted by the Brahmins whenever opportunity allows.

The north-eastern frontier provinces comprise Assam, and several very wild regions.

The chief province in this direction is ASSAM. It is situated at the north-east corner of Bengal, stretching up to the country of Thibet. The chief portion of the territory consists in the valley of the Brahmapootra. The average breadth of the valley is about seventy miles. In Upper Assam, where the mountains recede more, the valley is much broader. The province is computed to be three hundred and fifty miles in length, and about seventy in average breadth. It is divided into three districts—Camroop in the west, Assam proper in the centre, and Lodiya at the eastern extremity.

The rivers of Assam are probably more numerous, and larger than those in any other country of similar extent. In the dryest season they contain sufficient water for purposes of navigation. The number of rivers, exclusive of the Brahmapootra and its two great branches, the Deing and Looichel, are sixty. The course of many is very devious, irrigating a large extent of country. A striking instance of this is seen in the Dikrung, where the direct distance by land is only twenty-five miles, while the course of the stream is over one hundred. This river is noted for the quantity of gold found in its sands, which is also of the purest quality. Many of the Assam rivers wash down particles of auriferous metal from the great mountains.

The vegetable productions are numerous, and such as might be expected in a rich alluvial country. Rice, mustard-seed, wheat, barley, millet, pulse, black pepper, ginger, turmeric, capsicums, onions, garlic, betel leaf, tobacco, opium, sugar-cane, are all cultivated, and yield remunerative crops. The fruits chiefly eaten are oranges and pomegranates; the cocoa-nut is highly prized by the inhabitants, but, from the remoteness of their country from the sea, this excellent fruit is

* Elphinstone.

Digitized by Google

scarce. Cotton is produced, and silk still more extensively. On another page was noticed the indigenous teas of Assam, and the cultivation of the plants under the auspices of the Honourable East India Company.

Domestic animals are not in great variety. Buffaloes are reared in considerable numbers, and employed by the agriculturists. The wealth of the community in cattle, sheep, and goats, is small. Aquatic birds are surprisingly numerous, and of excellent flavour. The wild duck of Assam is highly prized by epicures.

The religions of the Assamese are Brahminism and Buddhism. So lately as the beginning of the seventeenth century they worshipped a god called Chung, and the superstition associated with his service was exceedingly debased. About one-fourth of the population obstinately reject the religions of Hindoostan, and cherish more obscure rites. The Mohammedans attempted the invasion of the country, under Shah Jehan, in the early part of the seventeenth century, but were driven back by disease, the difficulties of the country, and the desultory warfare of the natives. Ever since the Mohammedans of India have had a horror of the country, and speak of it as haunted by fiends and enchanters.

The Assamese remained a warlike, spirited, and united people until the conversion of the court and the higher orders to Brahminism, since which time they have sunk into one of the most pusillanimous races of Asia. The introduction of caste created internal feuds; and the enervating influence of Brahminism unmanned the people.

Assam has suffered much, even since its subjection to British authority, by robbers from Hindoostan.

The Assam province of CAMROOP contains many traces of great prosperity, and once had a numerous population; it is now in a poor condition.

The island of Majuli, formed by the Brahmapootra, is covered with temples, and inhabited only by persons of supposed sanctity.

Rungpore is a town situated on the Dikho River; it is the reputed capital, but possesses nothing to redeem it from contempt.

Since the province fell under British authority, its improvement has been rapid.

The inhabitants of the Garrow Mountains are a strange and ferocious race. An old writer* describes them as of great strength and daring; a man, he alleges, can carry a weight over the mountains one-third heavier than a Bengalee can carry on the plains; and the women can carry a weight in the mountain country equal to what a Bengalee man can bear in the valley. According to the same authority, the culinary habits of this race are very extraordinary. They will feed puppies with as much rice as they can incite them to devour, and then throw them alive on a fire; when cooked to their taste, they remove them, but do not eat the animals; ripping them up, they partake of the rice which the dog had previously swallowed! Their vindictiveness is unsurpassed. If deprived of the smallest portion of property, they will commit murder; and if they cannot resent an injury promptly, they will flee to a place of retreat, plant a tree called chatakor, which bears a sour fruit, and vow that with the juice of this fruit they will one day eat the head of their enemy. If the feud is not thus settled by the original antagonists, it is handed down as an inheritance to their children. When at last success attends the efforts to fulfil the horrid vow, the victor summons his friends to the repast; the tree is then cut down, and the feud terminates. When they kill Bengalees, they decapitate them, and dance round their bleeding heads. They then bury them, and at intervals raise them, and renew the dance. Finally, they cleanse them, and hang up the skulls as trophies. These skulls are often filled with food or drink, of which they partake with their friends. Of late years the British police watch too well for these raids upon the Bengalees to be frequent, but so late as 1815 such practices were very common,* and for many years after continued to be practised. Strange as it might seem to a native of any other nation under heaven, human skulls constituted in those days the circulating medium, as much as a thousand rupees being the equivalent of some. To avoid the possibility of his cranium becoming currency, the friends of a Garrow man burn his body completely to ashes. The women are strong, ill-looking, join in the councils and raids of the men, work hard, and possess a position of importance unknown to the women of the plains. Polytheism is the religion of the Garrow hills. The people have no temples or idols, but worship animals and vegetables, the tiger and the bamboo being the favourites.

MUMPORE, or CASSAYE, is remarkable for the soft features of its inhabitants, as compared with surrounding tribes. They are of the Brahminical religion, and in this respect are noticeable, as they are the last tribe eastward by which it is embraced, the religion of Buddha prevailing thence throughout the entire East.

* Buchanan.

* Sisson.

Digitized by Google

TERRITORIES ON THE INDO-CHINESE PENINSULA.

The remaining territories included in the non-regulation provinces of Bengal are beyond the India peninsula, on the eastern peninsula of Southern Asia. A glance at one of Wylde's excellent maps will show that this peninsula is bound on the north by the Chinese empire, on the east by the Chinese Sea, on the west by the Bay of Bengal, and on the south by the Straits of Malacca and the Gulf of Siam. The Indo-Chinese peninsula is computed to be above eighteen hundred miles in length, and of breadth exceedingly various, being only sixty miles across where the peninsula of Malacca is narrowest, and more than eight hundred miles in the north. Its superficial area is supposed to be nearly six hundred thousand square miles. The interior is so little known, that description of it is impossible. "Its distinguishing aspect appears to be determined by chains of mountains running uniformly in the direction of the meridian, inclosing distinct valleys no less uniform, each valley assuming a fan-like shape at the maritime extremity, and each the bed of a grand river-system. The three principal streams—the Irrawaddy westward, the Meinam central, and the Cambodia eastward—descend from the highlands of Thibet, pour down immense volumes of water, and rank with the largest rivers of Asia. The first flows through the Birman empire to the Bay of Bengal, at the Gulf of Martaban; the second waters Siam, and enters the gulf of that name; and the third, which has the largest course, passes through the empire of Annam to the Chinese Sea. Few regions exhibit such an amount of vegetable luxuriance, vast tracts being densely clothed with underwood and timber-trees, comprising teak, the iron-tree, true ebony, the eagle-wood, the white sandal-wood, betel-palms, and a great variety of aromatic and medicinal plants. The mineral wealth of the country is also very considerable, gold, silver, copper, and iron occurring in the mountains, with many precious gems—rubies, sapphires, and amethysts. Most of the large quadrupeds of India are found among the native animals." *

Irrespective of the British possessions, which cover a vast area, the following are its great divisions:—

States.	Population.	Capitals and Chief Towns.
Birman Empire	8,000,000 . .	Ava, Rangoon, Pegu.
Kingdom of Siam	2,700,000 . .	Bankok.
Empire of Annam	10,000,000 . .	Hue, Saigon, Cambodia.
Country of the Laos . . .	Unknown	
Malaya	300,000	

The Birmese empire comprises the north-west, about one-fifth of the whole peninsula.

* The Rev. Thomas Milner.

The kingdom of SIAM stretches round the head of the gulf which bears its name, and reaches a considerable distance inland, with the upper portion of the Malacca peninsula. The empire of ANNAM lies along the eastern coast, and is divided into several regions, the principle of which are called Tonquin, Cochin China, and Cambodia, lying in that order from north to south. The country of the LAOS is a mountainous realm in the interior. MALAYA is the southern portion of the Malacca peninsula. The British possessions are on the western shores of the peninsula, washed by the waves of the Bay of Bengal, and comprise the provinces of Arracan, Pegu, and Tenesserim, stretching along the whole west coast, from the confines of Chittagong to the isthmus of Krow.

ARRACAN is one of the non-regulation provinces of the Bengal government, situated on the western coast of the Indo-Chinese peninsula. It stretches away from the boundaries of the Bengal regulation province of Chittagong to the limits of Pegu. The country is an undulated plain, gently sloping upwards from the sea to a range of mountains, by which it is bounded to the east along its whole extent. This plain is nowhere more than a hundred miles in breadth; and towards Pegu, the mountains gradually inclining to the sea, it is not more than ten miles in width. Arracan is, in fact, a continuation of the great Chittagong plain from the banks of the river Nauf. The whole country is well watered, and the great Arracan River forms a medium of great importance in commercial intercourse with Chittagong and Bengal. It is in that direction the chief commercial connection is maintained. Southward to Pegu there are few exports, although a considerable import of teak-timber, which is generally paid for in money. Of late years this has fallen off, the timber of their own well-clad mountains being brought into use by the Arracanese. To Chittagong and Calcutta the exports are valuable, consisting of elephants, elephants' teeth, cattle, goats, minerals, and many other commodities, to be noticed more fitly in a chapter upon the commerce of India. The province is exceedingly fertile, and was extremely rich previous to the depredations committed by the Birmese, whose conquests were attended by the utter impoverishment of the whole region. Since its annexation by the British it has again assumed a prosperous aspect, and is now rapidly rising to its ancient condition of wealth.

There are many islands scattered along the coast, and it is a peculiarity of them that each appears shaped like some animal. The larger islands are densely inhabited, and import rice

Digitized by Google

from Bengal in large quantities. The commerce of the region, and especially of the great Arracan River, is greatly impeded by exposure to the south-west monsoon. The inhabitants are very expert in boat navigation, but are indisposed to build or use large vessels, such as the increasing commerce of their coasts requires. Their love of aquatic pursuits, and of maritime life, is extreme—much more so than is the case with their northern neighbours of Chittagong, but scarcely so much so as with their southern rivals of Pegu. They are a well-formed, hardy race, tenacious of purpose, robust in mind as well as body, and cherish an extraordinary antipathy to the Birmese, whereas to the British they are partial. Hindoos, of both the Brahminical and Mohammedan religions, have settled in great numbers along the sea-board. The Arracanese themselves are Buddhists. To Europeans the people of this region are better known by the name of Mhugs. Their fierce resentments against the Birmese, their raids into the Chittagong district, and the troubles with Birmah in which they involved us, created in the earlier part of this century an unwarrantable prejudice against them, which has not entirely worn away. Their language is purer than that of Birmah, and its roots are monosyllabic, like the spoken language of China. Schools are common, such as in the chapter on religion and literature were described as abounding in the Pegu and Tenesserim provinces. The exertions of the European missionary societies along the Arracan valley have been great and successful. It is not so difficult to gain access to females for purposes of instruction as in the Indian peninsula, and female children are allowed to go to the mission schools. Considering its geographical situation, climate, capacity for commerce of its great navigable river, natural productions, the energy of the inhabitants, and their willingness to receive instruction, it may be with reason predicted that the province will become one of the most valuable countries in our Indian empire.

The town of Arracan, called by the natives Rakkong, is situated on the banks of the river Arracan, some considerable distance from its mouth, in latitude 29° 40′ north, and longitude 93° 5′ east. The Birmans made a boat expedition up the river in 1783, and easily captured it, plundering private and public property. Among other booty, they bore away a great brazen image of "Gaudma" (the Gotama Buddha of the Hindoos). This image was supposed to be an exact likeness of the great founder of their religion. There were also five colossal images of demons in brass, which surrounded that of Gaudma. Saint and demons were alike carried captive by the Birmans, and brought to their capital with wild demonstrations of joy and triumph. Previously Buddhists from every land were accustomed to repair to Arracan to do honour to those brazen images. A piece of cannon of enormous size, consisting of iron bars beaten into form, was also taken off by the Birmans.

PEGU is another non-regulation province of the Bengal government on the same coast, stretching from the boundaries of Arracan on the north, to those of Siam on the south. The aborigines call themselves Mon: by the Birmese and Chinese they are called Talleing. The name Pegu is a corruption of Bagoo, the common name given by the people to their old capital. North-east of Pegu the Birman territory ranges partly parallel, and partly at right angles, with the sea. To the east is the territory of Siam, and also to the south. The best parts of the province lie along the shores of the mouths of two great rivers—the Irrawaddy and Thaulayn.

Agriculture being in its infancy, much land is unreclaimed which is admirably adapted to the products of the climate. Dense thickets skirt the banks of the rivers, which abound with game, and beautiful peafowl especially. Tigers also prowl there, similar in species to the celebrated tiger of Bengal. Except where thickets are allowed to grow close by the marshy land of the rivers, the country is clear for a hundred miles inland from the sea, and is exceedingly prolific in rice, sugar-cane, and various other products necessary to the people, or profitable for commerce. Like Arracan, it is a province in which horses are very scarce, and elephants abound. These descend in troops from the higher land, trampling down the rice and cane-fields, inflicting vast mischief, independent of what they devour. The inhabitants, however, prize the elephant exceedingly, and even regard it with superstitious veneration. The agriculture and commerce of Pegu have improved much since it fell into the possession of the English.

The people were once famous in the East, having conquered the greater portion of the peninsula from the confines of Thibet to their own proper boundaries. Unfortunately for themselves, they courted the alliance of the Portuguese, Dutch, and French by turns, exciting thereby the jealousy of the more powerful rival of those European powers—England. The consequence was, that the Birmese, encouraged and aided by the British, revolted against their Peguan masters, and subjected them in turn. The country being everywhere intersected by rivers, the English found it

Digitized by Google

subsequently a useful base of operations against the Birman empire.

The religion is Buddhist, and, like all other Buddhist communities, the people profess to be atheistical materialists, and worship Gotama, or, as they call him, Gaudma, himself. They allow to woman far more importance in the social scale than the Hindoos and Mohammedans of the neighbouring peninsula, or than their eastern co-religionists, the Chinese, but not more so than the Birmans. The editor of an Indian journal says of them—"Perhaps their most remarkable departure from oriental customs is the social position in which they have placed their women. Although generally without even the education afforded by the *kioungs*, or village schools, the mothers and wives of these countries occupy a prominent position in society, and take a share in the daily business of life rarely to be met with eastward of the Cape." The same writer does them justice when he describes their general character in these terms:—"In their manners and general habits the Peguans and Talains of the Tenesserim and neighbouring provinces are decidedly superior to the Hindoo, though perhaps less industriously disposed. In all that relates to education, in their freedom from the ban of caste and the slavery of baneful superstition, in the superiority of their social system, these people form a remarkable exception to the state of debasement in which most of the Asiatic nations are plunged."

The Peguans appear to have been civilised at an earlier period and in a higher degree than any nation of the Indo-Chinese peninsula. At all events, as compared with the Birmans, their advancement in the arts of life and in civilisation of feeling, as well as circumstance, was much earlier, and more complete. They seem, like the Mhugs of Arracan, to have been always partial to navigation. The immense river-surface of their country, as well as the extended sea-board, conduce to this. A recent historian says of them what appears to have been true ever since they were known to Europeans:—"A Birman or Peguan will never journey by land so long as he can go by water; and so addicted are they from their earliest infancy to boat travelling, that the canoe enters into almost all their arrangements. Their cattle are fed out of canoes; their children sleep in them; their vessels of domestic use are canoe-shaped; they travel by land in canoe-shaped carriages; and it may be almost said that their earliest and their latest moments are passed in canoes." The admirable teak timber, produced in such great abundance in the province, enables the people to make more progress in shipbuilding than other nations on that or the neighbouring peninsula. The Arabs of Muscat, who were a maritime people in their prosperity and power, repaired to the coasts of Pegu to build their ships of war, some of which were of considerable size. The commerce now carried on between Bengal and Pegu in teak for shipbuilding is very considerable. Like the neighbouring division of Arracan, Pegu is wonderfully productive, and promises to be one of the most valuable territories under the British Indian government. While under the dominion of Birmah, no brick buildings were allowed to be reared, except for the use of the government, or for the worship of Buddha. The efforts of Christian missionaries, especially from the United States of America, for the propagation of the gospel and the education of the people, especially the rising female generation, have been crowned with success.* The language of Pegu is called Mon; it is a very ancient language. The Birmese and Siamese deny that it has any affinity to theirs. Its roots are monosyllabic. The British have found northern Pegu a more healthy climate than any other part of that peninsula. During our conflicts with Birmah, troops that had sickened in the neighbourhood of Rangoon rapidly recovered their health when stationed at Prome, and on other portions of the Peguan coast.

Pegu is the modern capital; Prome is alleged to have been the ancient metropolis. The town of Pegu is situated in latitude 17° 40′ north, and longitude 96° 12′ east. It is less than a hundred miles above Rangoon, which was until lately the commercial capital of Birmah. It was at a former period a place of considerable extent. About a century ago the Birmans sacked it, razing every dwelling-house, and carrying away captive its whole population. The public buildings were all destroyed, except the temples, which the conquerors respected. They did not, however, keep them in repair, and the buildings gradually fell to ruins. The pyramid of Shoemadoo was an exception to this. The measurement of this pile is one hundred and sixty-two feet at each side of the base. "The great breadth diminishes abruptly in the shape of a speaking-trumpet. The elevation of the building is three hundred and sixty-one feet. On the top is an iron *tee*, or umbrella, fifty-six feet in circumference, which is gilt. The conqueror intended to gild the whole building, but did not execute his purpose. On the north side of the building are three large bells of good workmanship, suspended near the ground, to announce to the spirit of Gaudma the approach

* See Chapter on Religion, Literature, &c.

Digitized by Google

of a suppliant, who places his offering, consisting of boiled rice, a plate of sweetmeats, or a cocoa-nut fried in oil, on a bench near the foot of the temple. After it is offered, the devotee seems indifferent what becomes of it, and it is often devoured before his face by crows or dogs, which he never attempts to disturb. Numberless images of Gaudma lie scattered about." * The way in which the vast number of scattered images is accounted for by the writer from whom the foregoing account is taken is very singular, and probably unparalleled in the East or anywhere else. It is substantially as follows:—A devotee purchases an idol; he then procures its consecration by the monks, and leaves it in one of the monasteries at hand, or places it on the open ground, where he leaves it, as regardless of what may happen to it as another worshipper is of the viands which he places there. These images are sometimes valuable, composed of marble which takes a fine polish; sometimes of bone or ivory, and of silver, but never of gold. The monks affirm that the building was begun two thousand three hundred years ago; that it required many generations to complete it, and was a task handed down by successive monarchs to those who inherited their power. There is but little to interest the traveller or the politician at the city of Pegu, except its religious remains.

TENESSERIM is the last of the non-regulation provinces of the Bengal government upon this coast. It lies along the sea-shore, between the southern extremity of Pegu and the isthmus of Krow. It is, therefore, bounded by Pegu, the sea, and the country of Siam. There are not many respects in which it differs from Pegu, either in the character of its people or productions. The climate is warmer, and more moist, although the river-surface is not so great as it is in Pegu or Arracan. The country about Martaban is so similar to that of Pegu, as to come under the descriptions applicable to it. The resources of the narrow strip of country which continues the British possessions from Pegu to the isthmus of Krow are various, and capable of great development. The people possess some of the Siamese characteristics, and the language also. Schools and ministerial instruction are provided extensively by the American board of missions; and the labours of those devout and zealous men, especially in the education of female youth, have been attended with triumphant success.* "The animals of the Tenesserim province differ in few particulars from those of Hindoostan proper. Elephants, tigers, bears, and panthers abound, while species of the rhinoceros, the hare, the rabbit, the porcupine, are also to be met with in considerable numbers. The most interesting and valuable of all the animals of this region is a hardy and swift-footed pony, highly esteemed throughout all parts of India, especially for mountain journeys, where, from their being so sure-footed, they are invaluable. The sheep and goat are rarely met with here, but buffaloes, oxen, and several varieties of the deer are plentiful."

The non-regulation provinces of the Bengal government have received in this chapter as full a notice as our space will allow. It would require a book of larger extent than this History to give so minute a description of these fine regions as might be desirable and useful. The detail here given is, however, sufficiently minute to unfold to the reader the great resources of the noble lands comprehended within the regulation and non-regulation provinces of Bengal and the Agra governments.

CHAPTER VI.

GENERAL DESCRIPTION OF THE DECCAN—PRESIDENCY OF MADRAS—COLLECTORATES AND CITIES.

BEFORE entering into any particular description of Madras, it is necessary to notice one of the great natural divisions of India, called the DECCAN. A portion of it only belongs to Madras; a much larger section of it to Bombay; a very small amount of its territory in the province of Orissa, as already shown, is comprised in Bengal. The largest area of the Deccan is under the control of native princes. By here noticing it as a *natural* division of India, facilities will be afforded in describing the presidencies of Madras and Bombay.

The country south of the Vindaya Mountains receives the designation of "the Deccan."† A portion of this great division of the peninsula is called Southern India, which comprises the whole country south of the Kistna River. The late editor of the *Ceylon*

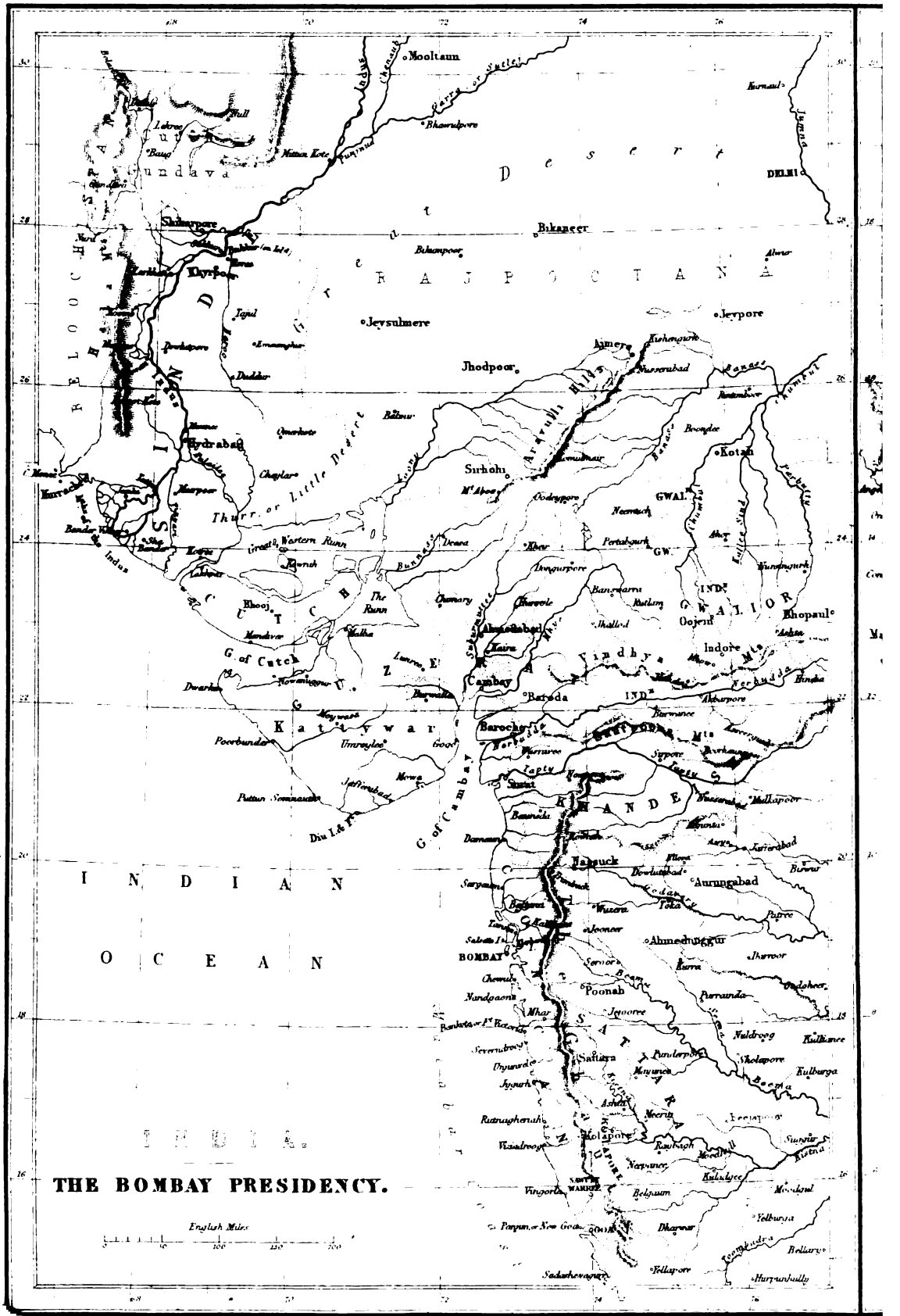
* Symes.

* See Chapter on Religions, Literature, &c.

† For relative geographical situation see pp. 5, 6.

Digitized by Google

Digitized by Google



Digitized by Google

INDIA.
THE MADRAS PRESIDENCY,
WITH CEYLON
English Miles
Longitude East
Drawn & Engraved by W. Hughes
Digitized by Google
Jafferabad
Amee
Konkeer
Aurungabad
Payne Gunga
Ahmednuggur
Jugdulpoor
Jeypoor
Burwah
Chicacole
Vizianagram
Vizagapatam
Sholapore
Beder
Hyderabad
Warungul
Kottoor
Coringa
Ellore
Guntoor
Masulipatam
Dhagwar
Cuddapah
Nellore
B A Y
O F
B E N G A L
MADRAS (Fort St George)
Bangalore
Seringapatam
Pondicherry
Salem
Cuddalore
Calicute
Coimbatore
Tranquebar
Tanjore
Trichinopoly
Cranganore
Cochin
Madura
Palks Str.
Quilon
G. of Manaar
Trincomalee
C. Comorin
Colombo
Point de Galle

Digitized by Google

Digitized by Google

PUBLIC DURBAR OF THE RAJAH OF TRAVANCORE.

RECEPTION OF GENERAL CUTRAM & STAFF

Digitized by Google

Examiner thus characterises the Deccan:—"The distinguishing feature of the Deccan consists of the lofty ranges of mountains which skirt it on every side; they are named the Northern, Southern, Eastern, and Western Ghauts. The latter skirt the shores of the Indian Ocean and the Bay of Bengal, at distances varying from one hundred to ten miles, those on the eastern coast being the most remote. Their altitude varies from eight thousand feet downwards. On the southern extremity of the Western Ghauts are the Nilgherry Mountains, stretching eastward, and famed throughout Southern India for their fine climate and fertile tracts of table-land. On this range have been established the sanitary stations of Ootacamund and Dimhutty, where Europeans enjoy the bracing temperature of alpine lands within a few days' journey of Madras. At the northern extremity of the western range, immediately opposite Bombay, are the Mahabalipoora Mountains, rising to a height of five thousand and thirty-six feet, on which the sanitorium of Mahabeleshwar has been established for the benefit of that presidency. The Allygherry Mountains are an offshoot of the Southern Ghauts. In that portion of the Deccan known as Southern India are several independent states. The King of Travancore and the Rajah of Cochin are both allies of the Honourable East India Company, and offer every facility for the prosecution of commercial enterprise in their territories. The Deccan proper comprises all that portion of the peninsula which lies between the valley of the Nerbuddah on the north, and the deep pass known as the Gap of Coimbatore, running from east to west at about 11° north latitude."

A considerable portion of the Deccan proper is under the control of native chiefs or rajahs, protected by the company.

The British possessions in the Deccan, united to all the presidencies, do not comprise at the utmost more than forty-five thousand square miles.

The table-land, which comprises the whole natural division of the Deccan, is fertile. The mountains are generally bare and barren, "except where their spurs form broken valleys, which are covered with extensive forests."

The people who inhabit the whole region bearing the general name of "the Deccan" are chiefly Hindoos, especially those who inhabit the provinces formerly under the Mahratta chiefs. There is a considerable Mohammedan population, especially in the nizam's country; but those of them who are cultivators of the soil have assumed the manners and customs of the Hindoos, so as scarcely to be distinguished from them.

The principal modern sub-divisions of the Deccan proper are the following:—

Gundwana.	Beeder.
Orissa.	Hyderabad.
The Northern Circars.	Aurungabad.
Candeish.	Bejapore.
Berar.	

The province of GUNDWANA extends from the eighteenth to the twenty-fifth degree of north latitude. On the north it is bounded by Allahabad and Bahar; on the south, by Berar, Hyderabad, and Orissa; on the east it has Bahar and Orissa; and to the west, Allahabad, Malwah, Candeish, Berar, and Hyderabad. It is about four hundred miles in length, and less than three hundred in breadth. This is the measurement of Gundwana in its most extensive signification, but Gundwana proper is of much smaller extent. Much of the country is wild, and covered with jungle, ruled by petty chiefs, who render imperfect allegiance either to the superior princes or the East India Company, to whom many of them pay a nominal tribute. The region is ill-watered, none of the few rivers that flow through it being navigable within its limits. Its mountains contain the sources of the Nerbuddah and the Sone. Some portions of these hill regions are wilderness, and the inhabitants sunk in the lowest degrees of degradation. No one seems to have thought of them as objects of commiseration or interest in any way except the missionaries, some of whom, from the Church Missionary Society, have gone amongst them, and called the attention of government to their debased condition. Those portions of the province which are at all fertile, or where any form of civilisation has prevailed, have been the scenes for many ages of the most sanguinary conflicts, their history being made up of intrigues of chief against chief, desperate raids from one principality to another, social oppression, and filthy and abominable idolatry. Hardly a page of human history could be darker than that upon which should be recorded the story of these principalities.

The province of ORISSA extends from the eighteenth to the twenty-third degree of north latitude. To the north it is bounded by Bengal; to the south, by the river Godavery; on the east it has the Bay of Bengal; and on the west, the province of Gundwana. Its extent is about four hundred miles, from north-east to south-west, by seventy, the average breadth. About half the province is now British territory, and attached to Bengal, as shown in a previous chapter; the other portion is possessed by tributary zemindars. The

Digitized by Google

British division lies along the Bay of Bengal; it is fertile and low, but thinly peopled, and celebrated for the temple of Juggernaut, of which an account was given when treating of Bengal. The native division is a territory of hill, rock, forest, and jungle—a wild region, but yields more grain than its scanty population consumes, which is borne down to Bengal.

The NORTHERN CIRCARS extend along the Bay of Bengal from the fifteenth to the twentieth degree of north latitude. They have a coast-line of four hundred and seventy miles, from Mootapilly, their northern extremity, to Malwal, on the borders of the Chilka Lake. They are separated from Hyderabad by low detached hills, which extend to the Godavery; and, north of that stream, from Gundwana, by a range of higher hills. "From hence the chain of hills curves to the eastward, and, with the Chilka Lake, forms a barrier of fifty miles to the north, except a tongue of land between that lake and the sea. Towards the south, the small river Gundegama, which empties itself at Mootapilly, separates the Circars from Oragole and the Carnatic, below the ghauts." The climate of this region is intolerably hot. At the mouth of the Kistna River the glass rises to 110°, remaining for six or eight days at that elevation; and it is related that the heat has been at 112° two hours after sunset. Neither wood nor glass bears this heat—the one warps, and the other flies or cracks. The higher parts of the country are infested by pestilential vapours, and no European can resist them without the imminent risk of "the hill fever," which also carries off great numbers of the natives. The Circars are very productive of grain, and were formerly the granaries of the Carnatic. Bay-salt and tobacco, both of superior quality, are exported largely. The forests produce excellent teak-trees, rivalling those of Pegu. A considerable commerce is carried on with the city of Madras and with the island of Ceylon. The population are chiefly Hindoos, but there is a sprinkling of Mohammedans among them. Vizagapatam is a district of the Circars, and is classed for governmental purposes as one of the non-regulation provinces of the Madras presidency. Masulipatam, one of the regulation provinces of Madras, is included in the Circars; also Guntore.

CANDEISH is a province of the Deccan attached to the Bombay government. It is one of the original Mahratta provinces, a large portion of it having been, with the adjoining province of Malwah, divided between Holkar, Scindiah, and the Peishwa. The whole country is excessively wild, and inhabited by an insubordinate people: it is one of the least prosperous districts of India under regular government.

BERAR is a province of the Deccan between the nineteenth and twenty-first degree of north latitude, bounded on the north by Candeish and Malwah, on the south by Aurungabad and Beeder, on the east by Gundwana, and on the west by Candeish and Aurungabad. The soil is that called the black cotton soil, and is here, as elsewhere, very prolific. Corn, peas, beans, vetches, flax, &c., are grown in abundance. The Nagpore wheat used to be considered the best in India. Under the government of "the nizam," the country was much oppressed and impoverished, and its population remained far beneath what it was calculated to support. The whole region suffered from the most appalling famines, partly from natural causes, but chiefly through misgovernment.

BEEDER is a province of the Deccan, well known as a portion of the nizam's dominions, which shared the general fate of misgovernment.

The province of HYDERABAD is situated between the tenth and the nineteenth degrees of north latitude: it measures two hundred and eighty miles by one hundred and ten. It is a productive country, well watered, and yielding fine wheat. Its rivers are not navigable, and this circumstance checks the production of many commodities suitable for export. The people of influence are chiefly Mohammedans. The capital is devoid of interest, although relatively a place of some importance.

AURUNGABAD is a province lying between the eighteenth and twenty-first degrees of north latitude, bounded on the north by Gujerat, Candeish, and Berar; on the south by Bejapore and Beeder; on the east by Berar and Hyderabad; and on the west by the Indian Ocean. This province is also known by the name of Ahmednuggur, and is one of the regulation provinces of the Bombay presidency, within which the Bombay capital is situated. It will be more particularly noticed under the head of that presidency.

BEJAPORE lies to the south of the province previously named. There is nothing to distinguish it from other provinces of the Deccan that requires a general description in this place. Sattara, now a non-regulation province of the Bombay presidency, lies within this province. The deposition of the Rajah of Sattara made much noise in England, in consequence of the eloquent advocacy of his interests by George Thompson, Esq.

The forenamed territories belong to the Deccan proper. The other portions of the country to which the general name is applied

Digitized by Google

are comprehended in the natural division which many geographers adopt—Southern India, or India south of the Kistna River. The purposes for which a general view of the Deccan was introduced being answered, it is unnecessary to give a description of the provinces lying in this portion of the peninsula, except under their proper presidential arrangement.

The presidency of Madras comprehends a large portion of Southern India. It is under the jurisdiction of the governor and council of Madras. It extends along the east coast to the confines of Bengal, and along the south-west coast to the limits of Bombay.

The following lists will show the military stations occupied by the Madras army, the collectorates into which, for purposes of government and revenue, it is divided, and the zillahs (local divisions):—

MILITARY STATIONS.

Arcot.
Arnee.
Bellary.
Bangalore.
Berhampore.
Cannanore.
Cicacole.
Cuddapah.
Dindigul.
Ellore.
French Rocks, or Yellore.
Hurryhurr.
Jaulnah.
Madras, or Fort St. George.
Moulmeyn (Birmah).
Mangalore.
Masulipatam.
Muddakayray.
Nagpore, or Kamptee.
Nosgaum.
Ootacamund.
Palaverem.
Pallamcottah.
Paulgautcherry.
Poonamalee.
Quilon.
Russell Koonda.
Samulcottah.
St. Thomas's Mount.
Secunderabad.
Trichinopoly.
Vizagapatam.
Vizanagram.
Vellore.
Wallajabad.

COLLECTORATES.*

Arcot, { North, C., S.C. / South, C., S.C.
Bellary, C., S.C.
Cuddapah, C., S.C.
Chingleput, C.
Coimbatore, C., S.C.
Canara, C., 2 S.Cs.
Gangam, C., S.C.
Guntore, C.
Madras, 4 Cs.
Madura, C., S.C.
Malabar, C., S.C.
Masulipatam, C.
Nellore and Ongole, { C., S.C.
Rajahmundry, C.
Salem, C., S.C.
Tanjore, C., S.C.
Tinnivelly, C., S.C.
Trichinopoly, C.
Vizagapatam, C., S.C.

ZILLAHS.

NORTH DIVISION.
Cicacole, J., R.
Nellore, J., R.
Rajahmundry, J., R.

CENTRE DIVISION.
Bellary, J., R.
Chingleput, 2 Js., R.
Chittore, J., R.
Cuddapah, 2 Js., R.

WEST DIVISION.
Calient, 2 Js., R.
Canara.
Mangalore, 3 Js., R.

SOUTH DIVISION.
Combacorum, J., R.
Madura, 2 Js., R.
Salem, 3 Js., R.

* C. denotes collector; D.C. deputy-collector; S.C. sub-collector; J. judge; R. recorder.

The territories of Madras, regarded generally, are a rich and valuable department of the British dominions; but the provinces comprised in this division are not so prolific as those of the Gangetic valley. It is a region which severely tries European constitutions, at some periods of the year especially. A gentleman, well acquainted with all the presidencies, thus describes its climate:—"The Madras seasons and temperature differ from those of the other presidencies. January and February are the coldest months of the year: the thermometer ranges between 75° and 78°. Rain falls in slight showers continually, leaving a deposit of fractions of an inch. From March to June the range is between 76° and 87°. In July the rains commence, and the thermometer then falls to 84°. It retains that position, with very little deviation, through August, and about four inches of rain fall. In September the thermometer falls to 83°, and the rain increases. In October the clouds begin to assume a more dense appearance than heretofore; the thermometer declines to an average of 81°, and the rainy season fairly commences, just as it has terminated at the other presidencies. During November the rains fall very heavily, not less than fourteen inches being deposited. The thermometer falls to 75° in December, and the rains abate. Of course every scheme that human ingenuity can devise to mitigate the discomfort of heat is resorted to. The punkah is continually kept swinging over the head of the European; the window-blinds of the houses are closed to exclude as much light as may be consistent with convenience; matting of fragrant grass is placed at doors and windows, and continually watered; and every possible attention is paid by the prudent to clothing and to diet. From November to March woollen clothes may be worn with advantage: during the rest of the year everybody is clad in white cotton. No one ventures into the sun without parasols of a broad and shady form, or in palankeens roofed with tuskas. Nevertheless, the European constitution is exposed to the attacks of many diseases. Fevers, dysentery, affections of the liver, cholera morbus, and rheumatism, are common; and there are numerous minor disorders, the effect of climate acting upon a slight or an excessively robust system, which few can escape. These latter consist of a troublesome cutaneous eruption, called prickly heat, boils, and ulcers. Boils grow to a large size, are excessively painful and disturbing, and the lancet is often necessary to the relief of the patient. Constipation is also a common complaint, needing exercise and stimulating medicines."

Digitized by Google

A very large region of the Madras territory is called the CARNATIC, containing the districts of Nellore and Ougode, North Arcot, South Arcot, Chingleput, Tanjore, Trichinopoly, Dindigul and Madura, and Tinnivelly. The Carnatic was an ancient Hindoo geographical division, which comprised the high table-land of Southern India situated above the Ghauts. By degrees the name became applied to the lower country extending to the sea-coast, and ultimately became confined to the country below the Ghauts, known now as the Carnatic and Canara. In remote periods of the history of India, the greater part of the south of India was comprehended in a powerful empire bearing the name of the "Kamata." The common Canara, or Kamataca, character and language are used by the people in all that region from Coimbatore north to Balky near Beeder, and between the eastern and western Ghauts across the peninsula. The Zelinga Mahratta and Kamataca (or Camataca) are all used in the neighbourhood of Beeder.

The province of CANARA is a collectorate under the modern arrangements of the Madras government. It extends from the twelfth to the fifteenth degree of north latitude, and is bounded to the north by Goa and the district of Gunduck, in Bejapore, on the south by the Malabar, on the south-east by Mysore and Balaghaut, and on the west by the sea. This region is not known to the natives by the name we give it, nor did it at any past period in Indian history obtain that name. Geographically, it is divided into north and south. The Western Ghauts approach the sea in several places, and in others rocky prominences branch off from the ghauts seaward. This configuration of country sometimes gives an impression of wildness, and sometimes of grandeur. It causes great ruggedness of surface, impeding in many directions the transport of articles of commerce, which circumstance compels the extensive use of manual labour, the peasantry carrying very heavy burdens upon their heads. Where tolerable roads exist, they are inferior to those in Malabar. The government does not appear to be blameworthy in this matter, as the peasantry use the water-courses for purposes of trade; the government would alone be benefited by good military roads. Villages are not numerous in Canara. The people, as in Malabar, live in their own homesteads, on the ground they cultivate; their abodes are humble, often wretched, but generally shaded by trees, in consequence of the intense heat, so that the miserable character of the habitations is concealed in great measure from the eye of the traveller. The people are, however, more comfortable in circumstances than their dwellings would indicate, being generally proprietors of the land they till, and this seems to have been the case from very remote periods. This is a very different condition of things from what generally exists in India, where the land belongs to villages or communities; in Canara, as in England, it is the property of the individual. There are, however, tenants-at-will and lessees, and sometimes suits-at-law and bitter personal feuds arise out of the processes of letting and sub-letting, similar to what so extensively prevail in Ireland. None of the raw materials necessary for manufactures are produced in any considerable quantities throughout this province. Its staple commodity is rice; the ample rains and warm sun cause immense crops; and Canara is a great mart for rice grain to Arabia, Bombay, Goa, and Malabar. North Canara produces sandal-wood, sugar-cane, teak, cinnamon, nutmegs, pepper, and terra japonica. South Canara produces cocoa-nut, the calophyllum mophyllum, from the seed of which the common lamp-oil is pressed out, terra japonica, and teak. In this section of the province oxen and buffaloes are valuable. Generally it is rocky, and covered with low woods. The people of the interior of the province belong to a caste bearing the local designation of Buntar. The sea-coast is studded with villages of Brahmins. "Between Tellecheny and Onore there are five different nations, who, although mixed together from time immemorial, still preserve their distinct languages, character, and national spirit. These are the Nairs, the Coorga, the Tulavas, the Concanies, and the Canarese."* The proportion of the different religions has been thus estimated:—The Jains and Buddhists are few, the latter especially; the native Christians are in considerable numbers—one-fifth of the Mohammedan population, which is about one third of the Brahminical. The Brahmins of Canara are more tolerant to the Mohammedans than the latter are to them, or to any other sect; but both Brahmin and Mohammedan are intensely bigoted and superstitious—all honour, truth, and principle, seem to be expelled from the hearts of the people by their bigotry. The following is a curious exemplification of the way in which they sacrifice truth in matters of fact to their prejudices:—"A Brahmin of Canara, who had written a narrative of the capture of Seringapatam by General Harris, although he knew it happened on a Saturday, yet, because Saturday is an unlucky day, altered the date to Monday in his history."† He was un-

* Dubois. † Buchanan.

Digitized by Google

willing to let it appear that any prosperous event could happen on a day pronounced by Brahminical superstition to be unlucky, and, to save Brahminical credit, falsified the chronology. This circumstance shows how difficult it is to rely on the truth or accuracy of native historians, or, indeed, of native witnesses to anything.

The town of Carwar, about fifty-six miles south-east from Goa, is one of the most considerable in the province. Having early been the seat of an English factory, its trade was stimulated. The Jains were formerly possessors of the land, and under their more sensible judgment of temporal affairs the neighbourhood flourished; but they were extirpated, or nearly so, by the Brahmins, who resorted to assassination, as well as open attack, to rid the country of the hated sectaries.

The isle of Angediva (Andgadwipa) is about two miles from the coast; it is only a mile in circumference.

Marjsow is in the northern section of the province. Some writers have described it as the ancient Mecsiris, "from whence they exported a variety of silk stuffs, rich perfumes, tortoiseshells, different kinds of transparent gems, especially diamonds, and large quantities of pepper."* Pepper is still abundant in that neighbourhood; all the precious articles have disappeared from its productions and its commerce, if ever they pertained to either, which is very questionable. Dr. Robertson's statements of this kind are frequently conjectures, having little basis in probability.

The seaport of Onore is a place of some little traffic; it was once an *entrepôt* of commerce.

Along the sea coast, from Cavai to Urigara, South Canara,† a sept of Mohammedans, called Moplahs, reside, the interior being inhabited by the Nairs. The Nairs belong properly to no caste, although generally spoken of as a distinct class, and are heathens, involved in utter darkness as to all religions. The Moplahs believe it a work of great merit in the eyes of the Prophet to catch a Nair, and circumcise him by violence, if he will not become a proselyte to Mohammed by persuasion. The persecutions of the Moplahs were not confined to the timid and unresisting Nairs; Brahmins, Jains, and native Christians, endured the most brutal injuries at their hands. Their sanguinary propensities were carried out against Europeans also. This fanatical sept seems to exist under different names in different parts of India. At Malabar a sect of Mohammedans sprang up, known in Europe as Wahabees, and such as in Bengal is professed by the Ferazees of Dacca, Baraset, and Furreedpore. These men, forming themselves into a secret society,¶ with branches, went out singly or in bands, murdered rich and peaceable Hindoos and others *on religious grounds;* they then not unfrequently retired into some temple, and resisted the authorities until captured or slain, always selling their lives as dearly as they could, that as many as possible of the infidels might perish with them. The ordinary laws failed to put a stop to the murders thus perpetrated, and the administrators of the law were delicate of passing constitutional bounds, which would be regarded with jealousy at home; but the evil continued, and even increased, until a measure was enacted called "the law of the suspect." By this enactment all Dacoits and Moplahs under reasonable suspicion are arrested; and if they resist the law their property is confiscated, and they are otherwise dealt with, so as to act upon the superstitions of the people, and detect the crime.

In the south section of Canara the number of females born is much greater than that of males. In Southern India generally there is a similar disparity between the sexes, but it seems to obtain more in South Canara than elsewhere.

In this division, also, in spite of the most malignant persecutions on the part of both Brahmins and Mohammedans, the Jains continue to maintain a considerable footing. They are more numerous here than anywhere else in the peninsula. They have two sorts of temples in South Canara; one is covered with a roof, the other open to the heavens. In the open temples images of colossal size, representing a particular saint, are set up. At Carculla there is a very well formed image thirty-eight feet high, and ten feet in thickness, made from a block of granite; it is upwards of four hundred years old.

Mangalore is a seaport of some prosperity; it is beautifully situated. Ten miles up the river is the town of Arcola, of some celebrity, where a colony of Concan Christians settled at the invitation of the Ikeri rajahs.

Hossobetta is another seaport, but not of so much importance as Mangalore. It is remarkable as the residence of a very respectable class of persons, called Concanies—people descended from the natives of Concan. They fled to this neighbourhood from Goa, where they were persecuted by the Portuguese for their reluctance to embrace the teaching of the Jesuits, they professing an ancient type of oriental Christianity.

MALABAR, although not the most extensive collectorate of the Madras presidency, is the

* Dr. Robertson.

† Southern Canara is also called Tulava.

Digitized by Google

most populous. It extends along the western coast from Cape Comorin to the river Chandragiri, about two hundred miles. Under the direction of the East India Company, Lieutenant Selby, of the Indian navy, surveyed the Malabar coast, 1849–51. He represents the navigation of the coast as dangerous, currents and hidden reefs exposing to constant peril, while frequent storms render this danger more formidable. Writing of the Byramgore reef, called Cheriapiri by the natives, and the Laccadive Islands, he says:—

"The Laccadive islanders frequent these reefs to fish, which they catch in great quantities, and, with the cocua-nut, is their staple and almost only article of food.

"Chitlac—the northern island of the Laccadive group, south end in latitude 11° 41′ north, and longitude 72° 42′ 30″ east—is a low sandy island, covered with cocoa-nut trees, a mile and a half long, and nearly half a mile broad, and may be seen from a vessel's deck ten miles. On the eastern side it is very steep too, there being no soundings two hundred yards off shore, but is surrounded on the western side with a barrier reef, off which a bank of soundings extends in places to a distance of nearly half a mile, gradually increasing from the edge of the reef to fifteen and twenty fathoms on edge of bank of soundings. Between the reef and island is a lagoon, into which, through a natural channel in the reef, their boats are taken, and where they are completely sheltered. The bottom, a fine sand, with coral patches. The best anchorage is off the south end of the island, in from seven to nine fathoms—coral rock about four hundred yards off shore. The rise and fall of tide we found to be seven feet high-water, full and change, at about ten hours. Chitlac contains a population of about five hundred inhabitants of the Moplah caste. Like all the inhabitants of this group, they are a very poor but inoffensive people, living entirely upon fish and cocoa-nut, the only produce of these islands, with a little rice, which they procure from the coast. They export to the Malabar coast large quantities of raw coir and coir-yarn. This is received from them by the collectors at Cannanore and Mangalore at a fixed rate. It is of a most excellent quality, and much better than that of Malabar. The rope made by the islanders is, for strength and durability, far superior to that which is produced on the coast. From having had the weight of the gale at north, this island must have been on the western extreme of the hurricane, which passed up the Malabar coast in April, 1847. It has, therefore, suffered comparatively little, when the ravages committed at Undewo, and others of the islands lying more to the eastward, are remembered. It lost only about six hundred trees, but this, on an island which counts about three thousand five hundred altogether, was seriously felt, and the inhabitants gratefully remember the assistance rendered them by government at a time when, from the loss of some of their boats, they were in great distress. Water and supplies may be procured here in small quantities, and at a very cheap rate; and we invariably found the natives most civil and obliging.

"Kiltan Island, south end in latitude 11° 27′ 30″ north, and longitude 72° 59′ 40″ east, bears from Chitlac south-east ½ east twenty miles. It is about two miles long by a quarter to half a mile broad, and, like Chitlac, has a barrier reef all round the western side, with good anchorage off both the northern and southern points of the island. Water may be procured here, and, indeed, at all the Laccadive Islands. As, however, it is merely the sea-water filtrated through the coral, it will not keep very long; it may, however, be used with safety, as we filled up both here and at Ameen, and found no ill effects resulting from its use. A few limes may also be obtained. With this exception, it produces nothing but the cocoa-nut; and it is from this island and Chitlac that the best coir is procured, and it would perhaps be worthy the attention of government that, in a late trial made between the rope manufactured at these islands and that from the coast for the naval service, the one from the islands, both in strength and texture, proved very far superior to the other. This island having been nearer by twenty miles to the centre of the hurricane of April, 1847, than Chitlac, has suffered in a much greater degree, and the northern part of the island, where its violence was most felt, has been entirely denuded of trees and vegetation, and on the eastern side, a belt of about one hundred and fifty yards broad,—by the whole length of the island of uprooted trees, and masses of coral rock, thrown up from the steep side of the island,—attests how great must have been the fury of the gale, and violence of the waves. From a measurement which I took of some of these masses, I estimated their weight to be from one to two and a half tons, and many of them are now lying one hundred and fifty yards from the beach, left there by the receding waters. Two thousand trees are said to have been uprooted, and a channel of twenty yards in width, and ten feet deep, now remains to show where, on the gale decreasing, the sea, with which the island had been partially submerged, returned

Digitized by Google

to its own level. In conclusion, I would only observe that, with respect to the characteristic features of this island, the remarks which I have offered on Chitlac, together with its inhabitants, their mode of life, &c., equally apply here.

"A succession of calms, and much bad weather, during the latter part of the season, prevented our surveying more of these islands than those I have described, but I have no doubt many other dangerous banks not known to us exist."

The Malabar shore is sandy, the plain of sand extending inland about three miles. The low hills which separate the level country from the Western Ghauts are wooded and picturesque, irregularly disposed, and forming, by their groupings, valleys which are fertile and beautiful. The hills themselves are cultivated, the summits being generally level, although the acclivities are steep; but these are productive, and are often cultivated in terraces. The downs near the sea are gracefully sloped, and rich, bearing the cocoa-nut tree in perfection. The rivulets which wind around these hills, as they escape from the ghauts, are innumerable, irrigating the whole country, and in such a way as to refresh the atmosphere and conduce to salubrity. The palm-tree flourishes in the uplands. Black pepper is cultivated in large quantities for export. The land is private property, as in Canara, but held generally on more satisfactory terms by the cultivators. The origin of landed property in this province is lost in the obscurity of a remote antiquity. The moral condition of the heathen portion of the people is of the lowest description; among the Nairs, and even amongst natives of higher position, female virtue is almost unknown, and vice is systematised with public sanction and native law.

There are more native Christians in Malabar than in any other part of India: very many of them belong to a primitive oriental church, and consider themselves to be the disciples of St. Thomas the Apostle. There are several sects who make this claim, but those professing the purest creed are fewest in number; they are supposed in the whole of Malabar to be about forty thousand persons. The Nestorian Christians are more numerous. The primitive sects of Christians in the whole province are supposed to be not less in number than a quarter of a million. The efforts of the Roman Catholic missionaries to win over or to force these native Christians into the communion of the Church of Rome were unceasing during the influence of the Portuguese, and many were detached from the simpler worship of their fathers. The converts of the British Protestant missionaries are considerable in number, and their success, especially in the department of education, is rapidly increasing.

The Malabar villages are picturesque. The Brahmins reside chiefly in these villages: the females of this caste are considered here the most beautiful in India; they are elegant in manner and attire. The animals of this coast, of almost every species, are inferior. The province is well intersected by roads.

COORG is an ancient Hindoo principality situated in the Western Ghauts, and chiefly attached to the province of Malabar. The Cavery has its source in Coorg. In this region the people, although very uncivilised, are much fairer than those of the lower countries: they are as fair as southern Europeans.

On the Malabar coast there are several ports which are important for their commerce, or interesting historically as identified with various European settlements. Cannanore was formerly a Dutch settlement. Tellecherry, about one hundred and twenty-six miles from Seringapatam, was for a long time the chief settlement of the English on that coast, but it declined when the company transferred its settlement to Mahé (*mahi*, a fish).

CALICUT is a sub-division of the Malabar province, and the chief residence of the Nairs. The word *calico*, a name given to cotton cloth, is derived from this place, formerly so celebrated for its manufacture. The moral condition of this district, like that of others where the Nairs predominate, is truly horrible. So perverted is the moral sense of the people, that it is deemed scandalous for a woman to have children by her own husband, with whom she never resides, always taking up her abode with her brother; her children are the offspring of various fathers. The Brahmins generally claim a numerous progeny. In the town of Calicut, which is the capital of the province, the people are chiefly Moplahs. This was a noted Portuguese settlement.

COCHIN (*coch'hi*, a morass) is a native state in charge of a British resident under the Madras government. Description here is unnecessary.

The collectorates of BELLARY and CUDDAPAH are amongst the most populous, but neither possesses features of such distinctive interest as to require separate notice. The diamond mines of Cuddapah have been worked for several hundred years; they are not very valuable, and the diamonds found are very small. They are always obtained in alluvial soil, or in connection with rocks of the most recent formation.

COIMBATORE is a much less populous col-

Digitized by Google

lectorate than either of the preceding. It is situated above the Eastern Ghauts, but is very unequal in its surface, which consists of a series of uplands and lowlands in great irregularity, generally contributing to its picturesqueness, although sometimes it is simply wild and rude. There is much waste land, which is quite valueless either to the government or the inhabitants, except that the latter annually let loose cattle upon its scanty herbage. The culture of the cultivated portions vies with that of other districts of India. Large and luxuriant rice fields, watered from immense reservoirs, may be seen in every direction where the land is not too elevated and rocky. There are several good towns in the province, as Coimbatore, Caroor, &c.

SALEM is a collectorate nearly of the same area and population as Coimbatore; its general character presents few features which entitle it to separate notice.

The town and fortress of Ryacotta (Raya Cotay) is well situated, being the key of the Carnatic. The country around is very well cultivated, and the climate mild, the glass seldom rising beyond 80°. Cherry, and other English fruit trees that will not bear in the hot climate of southern India, flourish in this particular part.

The town of Sautghur is also well situated, the rocky country around it being picturesque; some of the most splendid trees in southern India spring up from the rugged land. The tamarind and banyan-trees are of great age and size, rendering them objects of interest to botanists. The nabob of the Carnatic had, in the early part of the present century, an immense garden here, which, however, he farmed out to those who were willing to speculate in its produce.

Several large collectorates of the Madras presidency are comprehended in what used to be called the CARNATIC. The northern boundary commences at the southern limit of Guntore, and stretches thence to Cape Comorin—a distance of five hundred miles, the average breadth of the territory being about seventy-five miles. The Northern Carnatic extends from the river Pennar to the river Gundagama on the borders of Guntore. This was once a region over which powerful Indian princes reigned. The Central Carnatic extends from the river Pennar to the Colaroone, containing the collectorate of Trichinopoly, and part of the collectorate of Nellore. It also contains the French settlement of Pondicherry, the presidential capital of Madras, and the collectorate of Arcot. The South Carnatic lies south of the river Colaroone. The British collectorate of Madura, and Tanjore, and part of Trichinopoly, are comprised in this territory. The climate of the whole area of country comprehended under the European designation, "the Carnatic," is extremely hot—the hottest in India. It is, however, tempered by the sea breezes, and by the diversity of the country.

The Carnatic is studded with heathen temples, which are of large dimensions, with very little diversity of architecture; they are generally surrounded by high walls, as if it were intended to conceal the greater portion of the superstructures. Sometimes several temples exist in these enclosures. The religion is Brahminical, but Mohammedanism exists. The number of native Christians is increasing, and is probably not less than one hundred thousand. The people are inferior in physical qualities to the natives of Upper India. The industrial pursuits of the province are chiefly carried on by Sudras, and formerly slaves were the cultivators. The Brahmins disdain to hold the plough, or engage in any work requiring toil; they are clerks or messengers, assist in collecting the revenue, or are keepers of (*choultries*) wayside pilgrims' houses, or resting-places for travellers. These choultries are generally very filthy, but not too much so for native taste; for in spite of their frequent ablutions, the population is not cleanly in its habits. The people take snuff, but, excepting some of the lower castes, who smoke cigars, tobacco smoking is deemed irreligious, and cigars would deprive the Brahmins of caste. Hindoo customs are retained with great purity, even in the vicinage of the city of Madras. Fowls, which only Mohammedans would eat in Bengal, are in the Carnatic eaten by all castes and religionists. By the lower castes asses are used; and some affirm that their milk is drank, and their flesh eaten, by one particular class, which is regarded as outcast. The white ant is a favourite article of food with them.

Madras, the seat of government of Southern India, is situated in the Carnatic, on the shore of the Bay of Bengal, in latitude 13° 5′ north, longitude 80° 21′ east. The shore is here low and dangerous. Its Fort St. George, a place of considerable strength, may be easily defended by a small garrison. The population of Madras and its suburbs in 1836—7 was upwards of four hundred thousand. Madras is eight hundred and seventy miles south-west of Calcutta, and six hundred and fifty south-east of Bombay. The population and extent of this city are supposed to be the greatest in India next to Calcutta, but Benares is alleged by many to have a more numerous population, as well as to cover a

Digitized by Google

Digitized by Google

Digitized by Google

greater area. Madras is certainly the next city to Calcutta in political importance, although not in commercial enterprise or extent of commercial transactions. This deficiency arises from the ineligible site upon which the city stands—probably the most disadvantageous which any sea-board city could well occupy. Travellers and writers upon India are generally lavish in their censures upon the situation, and comparisons unfavourable to the English are drawn in reference to the selection of places for their settlements. The French are more especially commended at the expense of the British in this respect; but at the juncture of the English settlement of Madras there were weighty reasons, even of a commercial nature, which decided their choice.

The landing of passengers at Madras is a matter of considerable difficulty, and attended with some danger. This will be presented more vividly to the reader by the actual observation of modern travellers. One writer, well informed on India, thus describes the mode of landing at Madras, and the inconvenience of the site:—"Landing at Madras is a service of danger. A tremendous surf rolls towards the shore, with so much force at certain seasons of the year, that if the greatest care were not taken by boatmen, their craft must inevitably be swamped. The passage between ships and the shore is effected in large barges, called *Massoolah boats*, rowed by three or four pairs of oars. They have awnings for the purpose of enclosing passengers, who sit deep in the boat. As the boat approaches the land, the boatmen watch the roll of the waves, and, pulling as near to the shore as possible, leap out of the craft, and drag it high and dry before the next breaker can assail it. There is a class of vessel called the *catamaran*, which consists merely of a log or two of wood, across which the boatman, if he may so be called, sits, paddling himself to and fro. If he is capsized, an event which seldom can happen to his primitive vessel, he immediately scrambles on to the catamaran again, and resumes his work. These men, wearing conical caps, are very useful in conveying notes and parcels to passengers when communication by larger boats is impossible."

The commercial correspondent of the *New York Herald* gives the following description of the landing, and his general impressions of the place:—"We anchored in Madras Roads, five days from Calcutta, nearly three of which were passed in getting by the Hoogly, seven hundred and seventy miles. Twenty-four hours at Madras is amply sufficient for the most enthusiastic traveller, unless he is desirous of making excursions to the interior or the other coast. At any rate, the time on shore was all that I required to disgust me with the port. The explorer, the surveyor, or nautical man, or whoever selected the harbour, should have his name painted on a shingle. Is it possible that no better anchorage, no better landing-place, no better port, could be found along the coast? and if not, why was this place chosen? A hundred years and more have passed away since then, and still you have the same facilities. An open roadstead, without the least point of land, or rock, or hill to shelter; no breakwater, no wharf, no pier, no floating-frame, not even a landing-stage. Huge native surf-boats, thirty feet long, and eight feet deep, by as many broad, the timbers bound together with rope and string, without a nail, or bolt, or spike, and manned by eleven naked savages, came alongside to take us ashore—no, I must not say naked, for there is an attempt at costume. You may, perhaps, better understand the difference between the Calcutta and the Madras boatman in that respect, when I mention that the former appears with a small white pocket-handkerchief round about him; the latter contents himself with a twine string. The day was perfectly calm, yet the surf washed over our boat once or twice, and ultimately the black, beggarly natives—I hate the sight of them!—took us on their shoulders to dry land. This is the only contrivance yet introduced for landing or embarking passengers. Our sex can manage it very well, but I pity the women, who have to be carted round like so many bags of clothing. To order a supper at the Clarendon, and a carriage at the stable; to read the latest dates from England, and eat an ice-cream, occupied our time for an hour; and then we started off for a cruise, up one street, and down another; through dirty alleys and clean thoroughfares; visiting the jail, the parade-ground, the place of burning the dead, the railway-station, and the Bentinck monument; stopped a moment to witness the exercises of a Hindoo school; hurried on to the depots, the market-place, and the cathedral; drove some four miles into the country, and returned in time to meet the carriages on their way to the fort, for on Friday evenings the band holds forth. The fort was one of the first built in India. In 1622 the ground was bought of a native prince, and Mr. F. Day claims the honour of erecting the fortress, then named and now known as Fort St. George. Here the French and the English crossed swords so often—both nations alternate masters. At twelve o'clock we fired our guns, and turned our backs upon Madras, a place too barren and cheerless for

Digitized by Google

even a penal settlement, not to mention it as the residence of a voluntary exile. I would rather be a clerk in England than the head of a department in Madras. Without their semi-monthly mail, life would be insupportable. During the day of our departure we kept the coast in view, but saw nothing but the highlands and sandy plains at their base." This description, as to general appearance, is more accurate than complimentary; it is, however, instructive to mark what the impressions are which intelligent men of other countries receive when they visit our settlements abroad. Perhaps it is especially so where our American cousins are the critics, as there is in their general tone and style great frankness—no wish to flatter us; and if there be some tokens of a desire to find fault, there is at all events a keen acumen, which enables them to discriminate our strong and weak points, and to seize vigorously the peculiarities actually exhibited by our government, commerce, or social life.

The general situation of the town is commanding, occupying the sea-shore. The houses are of white and yellow stucco, with verandahs and Venetian blinds. The sea-shell mortar of Madras makes an efficient and beautiful fronting, but is too dazzling in the vivid light of such a climate. This, taken in connection with the absence of shade, gives a glare to the appearance of the place most oppressive to the eye. The neighbourhood for a considerable distance is studded with tasteful private residences, which are built low, but of a pleasing and appropriate style of architecture. They are situated in what are called *compounds*, surrounded by pleasant gardens, and altogether picturesque and agreeable. Some of these dwellings are delightful, being overshadowed with luxuriant foliage, and surrounded by gardens producing every luxury of the tropics.

The neighbourhood is well supplied with roads. One of these is very spacious and handsome; it is called the Mount Road, because leading to St. Thomas's Mount.

The most striking building is Fort St. George; although less spacious and imposing, as well as less important, than Fort William at Calcutta, it is more convenient, more easily garrisoned, and, on the whole, more efficient for its purposes.

The government house is large, handsome, and impressive, with a great banqueting house attached, in which superb entertainments are frequently given by the governor. The gardens of the nabob formerly intercepted the view of the sea, and otherwise incommoded the site, but this inconvenience has been meliorated.

The Madras club-house is commonly regarded as the best building in the city. "It is a very extensive building, designed for the accommodation of a great number of persons, under admirable regulations, and at a moderate expense. It has entirely superseded the necessity for hotels; such as are to be found here are small, and miserably furnished and attended. A statue to Sir Thomas Munro, formerly governor of Madras, and two statues in honour of the Marquis Cornwallis, attract the attention of visitors; and those who are destined to remain at Madras soon become interested in the great number of useful and charitable institutions with which the town abounds. Among these are the Madras College, the Medical College (which contains one hundred and twenty pupils), the Orphan Asylum, the Mission, Charity, and Free Schools, the Philanthropic and Temperance Associations, the Masonic Lodges, the Moneygar Choultry (a species of *serai*), the private seminaries, the institutions for the education of native females, &c. The churches are numerous at Madras; several excellent newspapers are published; and there are large establishments or shops, where everything that humanity, in its most civilised state, can require is to be had for the money. The prices at which the productions of Europe are sold are by no means high, considering the expense of carriage to India, warehousing, insurance, establishment, the interest of money, &c. Very large fortunes are made in trade in Madras; and it is remarkable that, while Calcutta has experienced a great many vicissitudes, some of which have scattered ruin and desolation throughout society, the Madras houses of business, by a steadier system, have remained unscathed." *

The representations made in the foregoing extract as to the cheapness of the place are not generally borne out by other travellers. Calcutta is a better market both as to variety of supply and the quality and price of commodities. This may partly arise from the commercial competition which is so fiercely maintained in the great Indian metropolis, but it is partly to be attributed to superior local advantages. Fuel is much more plentiful in the capital of Bengal than in that of Southern India. Except for cooking or for steam, it is but little required in either place—less at Madras than Calcutta.

The Black Town stands to the north of the fort, from which it is separated by a spacious esplanade. It is less wretched than the native portion of Calcutta.

Rather more than five miles on the road leading from Fort St. George to St

* Captain Stocqueler.

Digitized by Google

Thomas's Mount, there is a cenotaph, erected to the memory of the celebrated nobleman, the Marquis Cornwallis. The drive to that place is very agreeable, the road being "smooth as a bowling green," and planted on either side with white tulip-trees and the luxuriant banyan. It is customary for the fashionable portion of Madras society to drive out to the cenotaph and around it in the cool of the evening, and much social intercourse takes place on those occasions. Mid-day is too hot for persons to appear out of doors, except as necessity may dictate, and the forenoon is much occupied in visits from house to house.

The country around Madras, although not devoid of a certain picturesque effect, is sterile and uninviting. Good rice crops are obtained when the season is blessed with abundance of rain. The cattle are of the species common in the Deccan—small, but better than those reared in the southern portions of the Bengal presidency. The buffaloes are smaller than those of the last-named province, but are strong, and draw well in carts, for which purpose they are extensively used.

An observer would be necessarily struck with the apparent encroachment of the sea on the Madras shore, but nature has provided against this by the sand-binding plants which abound, and fix the loose soil along the shore. About two years ago the military board had its attention directed to the encroachments of the tide, and gave orders to have the condition of the south beach examined between the saluting battery and St. Thomé; and the report was interesting, as showing the processes of these plants in retarding the advance of the ever-surging sea. The roots and stems of that class of shore-grown weeds shoot out in quest of nourishment to a great extent, and in doing so become interlaced, so as to form a sort of basket-work, by which the sand is held up as a barrier against the waters. "If it were not for the subterranean stems of these sea-side plants, which can vegetate amidst dry and shifting sand, the banks which man heaps up as a barrier would be blown away by the first hurricane."* This subject has been since more investigated, and it appears that the encroachments of the ocean on some portions of the Madras beach arise from the fact of these sand-binders, especially the *ground rattan*, being burnt by the fishermen, as the weed impedes the spreading of their nets, and the spiny leaves injure their naked feet.† It is proposed to plant other specimens less objectionable to the men who fish on the coasts, and equally capable of resisting the landward wave.

In the domestic life of the people of Madras they are well supplied with servants—the men being generally Hindoos, the women native Portuguese.

The French from Pondicherry frequently visit Madras with fancy-work, displaying the taste of the lapidary, jeweller, and artificial flower-maker. Mohammedan pedlars offer tempting bargains of moco stones, petrified tamarind wood, garnets, coral, mock amber, and trinkets, which are sometimes curious and valuable, and often meretricious.

The collectorate of NELLORE is noticeable for the manufacture of salt. The town of Nellore is only remarkable for the frequent and obstinate defences which it has made. It is related by an old writer,* that in 1787 a peasant, while guiding his plough, was obstructed by a portion of brick, and digging down, discovered the ruins of a temple, and beneath them a pot of gold coins of the Roman emperors. Most of these were sold by him, and melted, but some were reserved, and proved to be of the purest gold; many of them were fresh and beautiful, but others were defaced and perforated, as if they had been worn as ornaments. They were mostly of the reigns of Trajan, Adrian, and Faustimas.

The collectorate of NORTH ARCOT was once famous for its Mohammedan influence, especially its Mussulman capital, bearing the same name, and the fortress of Chandgherry (Chandraghiri), built on the summit of a stupendous rock, with a fortified city beneath.

One of the most remarkable places in Arcot, the Carnatic, or, indeed, the Madras presidency, is Tripetty. The most celebrated Hindoo temple south of the Kistna River is at that place. It is erected in an elevated basin, completely surrounded by hills; and it is alleged that neither Mussulman nor Christian feet have ever profaned the inner circle of these hills. The Brahmins secured this immunity by paying to their Mohammedan, and afterwards to their European rulers, a certain portion of the revenue derived from the idolatrous worship and pilgrimages to the holy place; for although both the Mohammedan conquerors of India and British Christians are decided iconoclasts, yet both found it possible to reconcile conscience to the receipt of such a tax. In 1758 the revenue thus derived by the government amounted to £30,000 sterling. Since then it considerably declined, and in 1811 was not quite £20,000 sterling; it afterwards fluctuated, but never attained the magnitude of its earlier years. Vast

* Hugh Cleghorn, M.D.

† *Journal of the Agricultural and Horticultural Society o India.*

* Orme.

Digitized by Google

numbers of pilgrims visit the place from most parts of India, bringing offerings of every conceivable character — animals of various species, horses, cows, buffaloes, and elephants; fruits, grain, silk, calico; gold, silver, and jewels; exquisitely wrought garments, and ornaments of the precious metals, &c. Even tribute is paid to the idols from regions as far as Gujerat. The deity presiding is supposed to be propitious to commerce when duly honoured. Several thousands of sacred persons are supported in luxury, and a crowd of artificers, labourers, and servants, by the offerings presented. The impostures practised are as shameless as the ceremonies of the religious services are reported to be absurd and vile.

SOUTH ARCOT differs little in character from the collectorate just described. In it the French settlement of Pondicherry is properly comprised, but not being a portion of British India, will not be described here.

CHINGLEPUT is the smallest and least populous collectorate in the Madras presidency; it is also the most ancient possession of the company in the Carnatic. To the north it is bounded by the Nellore district; on the south, by the southern collectorate of Arcot; on the east, by the Bay of Bengal; and on the west, by Northern and Southern Arcot. The soil is generally hard and ungrateful; low prickly bushes cover a large area, and huge crags of granite project in the fields, around which cultivation is carried. The palmyra grows well upon this soil, which is too dry to produce rice or good cereal crops. The wild date flourishes in some places. The whole district was formerly known by the name of the Jaghire.

In this collectorate the city of Conjeveram (*cauchipura*, the golden city) is of some interest. It is not fifty miles from Madras. This town is built in a valley of six or seven miles in extent. The whole valley is populous. The city itself also contains a considerable population. The streets are broad, and well constructed, unlike the native cities of Central, Northern, and North-western India. Planted with cocoa-nut trees and bastard cedars, shade is afforded, which is refreshing in the bright hot climate. An air of beauty and taste is also imparted, especially as the width of the streets gives space for the trees to flourish. The streets cross one another at right angles, so that from the places of intersection the long rows of cocoa-nut trees and cedars present a beautiful aspect, such as few cities can boast. Round the whole town is a bound hedge, formed chiefly of the *Ogave Americana*. The small river Wagawatty winds round the western portion of the town, adding to its beauty, while it conduces to the fertility of the whole vale. Formerly this town was noted for its manufactures: the weavers were reputed for their skill and taste all over Southern India. Cloths adapted to native wear, turbans, and red India handkerchiefs, were here made for many years, but British imports at Madras have nearly extinguished the native manufacturers of Conjeveram. The great pagoda is of some celebrity, resembling that of Tanjore. On the left, upon entering, there is a large edifice, like a "choultry," which is said to contain a thousand pillars. Hindoo deities are wrought upon them with artistic effect; some of the pillars are covered with this description of work. The sides of the steps leading up to it are formed by two large elephants drawing a car. The second court is held in such superior sanctity, that Europeans or native dissidents from Brahminism are not permitted to enter it. From the top of the great gateway the view is exceedingly beautiful—wood and water, hill and vale, the city and landscape, are spread out before the eye, and in the background a range of stupendous mountains bound the scene.

The town of St. Thomé is situated within three miles of Madras, in a fine plain, the sea washing up into a bay, at the head of which the place is built. The plain behind the town is covered with cocoa-nut trees, which retain their verdure throughout the year. The inhabitants are Hindoos and Roman Catholics. There are also Nestorians and Chaldean Christians, who were formerly numerous, but decreased under the persecutions of the Portuguese. The Roman Catholic portion of the population is descended from intermarriages of the natives and Portuguese settlers, and are blacker in complexion than any other class of the inhabitants. The Hindoos call the town Mailapuram, or the city of peacocks. This little town has been rendered remarkable in connection with its frequent change of masters. The English captured it in consequence of the Roman Catholic priests and people having given secret information of their movements to the French at Pondicherry.* This occurred in 1749, since which time it has remained in possession of the English.

Mahabalipuram is a ruined town of great antiquity, thirty-five miles south of Madras, on the coast. The name means the city of the great Bali, who was very famous in Hindoo tales. The town is also called "the seven pagodas;" there are not now that number there, but probably were when it obtained that designation. The Brahmins

* Orme.

Digitized by Google

say that the sea now covers the ancient site of Mahabalipuram, which all native tradition represents to have been a city of vast extent and grandeur. The remains at present there are most curious, affording to the beholder the idea of a petrified town. A large rock-hill is covered with Hindoo inscriptions representing the stories of the *Maha Bharrat*. Near the sea there is an isolated rock of enormous dimensions, out of which a pagoda has been cut; the outside is covered with basso-relievo sculptures. On ascending the hill, there is a temple cut out of the rock, upon the walls of which are idols, also in basso-relievo. On another portion of this vast hill of rock, there is an immense figure, representing Vishnu asleep on a bed, with a large snake* wound round in many coils as a pillow. All the figures are hewn in the rock. A mile and a half to the southward of this hill are two pagodas, cut in the solid rock, each consisting of one single stone. Near to them is the figure of an elephant as large as life, and of a lion larger than the natural size. Mr. Hamilton, quoting Lord Valentia, says that the whole appear to have been rent by some convulsion of nature before the work of the contractors was entirely finished. In the same neighbourhood, nearer to the sea by about one hundred and fifty yards, is "a pagoda, upon which is the lingam, and dedicated to Siva."

TANJORE is a collectorate in which, although the extent is not comparatively great, the population is very numerous. Malabar, Cuddapah, and Bellary, of all the Madras collectorates, only contain a population of such numbers, and these exceed it by very little; it may even be doubted whether they do exceed it in the numbers of their inhabitants. It is extremely well cultivated, and yields in abundance all the productions of Southern India. It is remarkable for the number of its heathen temples, and their rich endowments; notwithstanding which, the British government contributed largely for the support of heathenism in the district! Indeed, wherever heathenism is rich and influential, there the largest endowments have been given by the government! This province was also remarkable for the number of its Suttees.

Tanjore is the capital. It is notable as containing a pagoda, which is regarded as the finest specimen of pyramidical architecture in India. Within this pyramid is the celebrated black bull, carved from a block of marble, and admirably executed. From one of the cavaliers a splendid prospect is afforded; the town, temples, pagodas, forts, rice-fields, woods, and lofty mountains, form a rich landscape.

* The many-headed serpent Amantis, or Eternity.

Combooconum is a town about twenty-three miles from Tanjore; it was the capital of the ancient Chola dynasty, and numerous remains attest its pristine splendour. Temples and pagodas are numerous, and the Brahmins make it one of the centres of their influence. There is a lake which, in Brahmin esteem, is composed of holy water; its virtues are always great, but every twelfth year it is supposed to overflow with healing and sanctifying efficacy, curing diseases, and washing sinners from the stains and defilements of all previous transmigrations. As may be conceived, when the periods of extraordinary efficacy occurs, multitudes of the diseased and conscience-stricken press thither in the hope of relief from its waters; and great numbers go away so free from sin in their own opinions, that they can with the less peril incur a very large amount to their future discredit, until the lake of expiation is again sought for its purification.

The town of Tranquebar is well known to Europeans, as having been a prosperous Danish settlement, until it was wrested from that power by the hand of England. It would appear that it was better governed by the Danes than it has ever since been. It is about one hundred and fifty miles from Madras.

The collectorate of TRICHINOPOLY does not need especial description. The island of Seringham, in the river Cavery, is very remarkable for its sacred buildings.* The Seringham pagoda is composed of seven square enclosures, the walls of which are twenty-five feet high, and four thick. These enclosures are three hundred and sixty feet distant from each other, and each has four large gates, with a high tower, which are placed in the middle of each side of the enclosure, and opposite to the four cardinal points. The outward wall is nearly four miles in circumference; and its gateway to the south is ornamented with pillars, several of which are single stones, thirty-three feet long, and five feet in diameter. Those which form the roof are still larger. In the innermost enclosures are the chapels. There is another pagoda of less importance in the island. The Brahmins are numerous and rich, and live in the greatest voluptuousness.

MADURA collectorate does not require a separate notice. The city of the same name, and capital of the collectorate, is mean, filthy, miserable, and unhealthy, lying low as compared with the surrounding country: it is, however, noted for its temple, called Pahlary, consecrated to the god Velleyadah. To this god the worshippers bring singular

* Orme.

Digitized by Google

offerings, consisting of immense leather shoes, often profusely ornamented in the oriental style of slipper decoration. The explanation is, that the deity is always out hunting, and, as the jungles abounding in the neighbourhood might hurt his feet, his admiring disciples present him with these appropriate gifts. This place is about three hundred miles from Madras.

Opposite the coast between it and the Island of Ceylon is the sacred Isle of Rameseram (*Rameswaram*, the Pillar of Ram). This island is about eleven miles long and six broad.* A very celebrated pagoda, alleged to be of remote antiquity, has its site on the island. The entrance is by a lofty gateway, one hundred feet high, covered with carved work to the summit. The door is forty feet high, consisting of perpendicular stones, with horizontal stones of a similar description, the style resembling what is termed the Cyclopean. The square of the whole is about six hundred feet, and it has been regarded as one of the finest structures of the kind in India.† A large revenue is derived from what the worshippers of the idol call his drink. This consists of the water of the Ganges, which is brought this great distance at considerable expense, and is poured over him every morning; but the cost is sustained, and great profit acquired, by selling this water to devout persons. The sacred isle is guarded by a family named the Pandaram, the males of which are celibates, the succession of guardians being found in the descendants of its female members.

The collectorate of TINNIVELLY may be briefly described. The coast is remarkable only for its salt marshes. The interior is picturesque, and the climate peculiar, formed by the positions of the hills, and the exposure of the land, over a considerable extent, to both monsoons.

The remaining portions of the Madras presidency, with its non-regulation provinces, are so much in character with the collectorates described, as not to require any distinct notice; especially as places thus passed over have sometimes an historic interest connected with the progress of British conquest, which will bring them again upon the pages of this History.

CHAPTER VII.

DISTRICTS AND CITIES—THE BOMBAY PRESIDENCY.

IN the last chapter the portion of India historically known as the Deccan received a general description: a small portion of it belonging to Bengal, a larger portion to Madras, and a still greater extent of its territory included in Bombay, it appeared expedient to define and describe that region before giving a detailed account of the Madras and Bombay presidencies, as in the historical portion of the work frequent mention must be made of the Deccan. On page 27, the collectorates and non-regulation provinces into which Bombay is divided for purposes of government are named. It is the smallest of the three presidencies, nor has it many large towns or cities. The principal seaports are Surat, Baroch, Cambay, Bhawnuggur, Gogo, Poorbunder, and Mandavie, in Cutch. From these the best seamen of India are procured, especially along the west side of the Gulf of Cambay. The small islands of Salsette and Oorum, and the little strip of land attached to Forts Victoria and Vingula, in the Concan, furnish native vessels and native sailors of superior quality. The only naval force in the possession of the East India Company is stationed at Bombay—partly from the facility of obtaining naval supplies there in men and material, and partly from the influence of a navy in the Arabian Sea. It is watered by the Nerbuddah, Tapty, Mahee, Mahindry, and various smaller rivers, which empty themselves into the Gulf of Cambay and the Indian Ocean. The Indus also flows through the non-regulation province of Scinde, where its mouths discharge its voluminous waters into the sea. The commerce of Bombay is very considerable with Arabia, and up the Sea of Oman and the Persian Gulf. The military stations are Ahmedabad, Ahmednuggur, Asserghur, Balmeer, Baroda, Belgaum, Baroch, Bhoog, Bombay, Dapoodie, Darwhar, Deeza, Duruganam, Hyderabad, Hursole, Kadra, Kirkee, Kurrachee, Kulladghee, Malligaum, Lackhann, Bukkur, Poonah, Ranjcote, Sattara, Surat, Seroer, Shikapore.

The capital of the presidency is the city of Bombay: it is situated on a rocky island lying on the west coast of Hindoostan, in latitude 18° 56′ north, and longitude 72° 57′ east. There were originally some hilly islets, but these, by the influence of the high tides, have been joined to each other, and now the island is composed principally of two unequal ranges

* Ward. † Lord Valentia.

Digitized by Google

Digitized by Google

Digitized by Google

of whinstone rocks, extending from five to eight miles in length, and at the distance of about three miles from each other. Bombay is the most unhealthy of the presidencies. The Fort of Bombay is situated at the south-east extremity of the island, on a narrow neck of land. Cotton is the principal article of export. The population is about two hundred and fifty thousand, composed of Christians, Jews, Mohammedans, Hindoos, and Parsees. Bombay is one thousand and forty miles west by south of Calcutta, and six hundred and twenty-five from Madras. The electric telegraph is complete to Madras, Calcutta, and Lahore. As a great centre of telegraphic and railway communication, Bombay is likely to hold an important place in the future of India. In an amusing but useful work, entitled *Young America Abroad*, the following opinions are given on this subject:—"You will be surprised to learn that India, during the last two years, bids fair to keep pace with the United States in the magnetic wire. Dr. O'Shaughnessy is the Professor Morse of India. With the powerful machinery at his command as a servant of the company, he has distinguished himself by his energy and his works. I am glad to find him a fellow-passenger *en route* for home, with a view of running the wire from England to India—an undertaking which, no doubt, will shortly be accomplished, judging from what has been done. The first wire, he tells me, was extended November 1st, 1853. Twenty parties of workmen (soldiers) left Calcutta and Bombay, under English leaders, and in March, 1854, the offices were opened at the half-way station of Agra; and, by the middle of June, the first message went through to Bombay, a distance of sixteen hundred miles; since which lines have been established from Bombay to Madras, eight hundred miles; from Agra to Peshawur, on the borders of Affghanistan, connecting the populous cities of Delhi, Lahore, and Attock, on the Indus, some eight hundred miles; besides a line, two hundred miles, from Rangoon to Prome and Meaday, connecting the seaport with the frontier of Ava; and other smaller lines, making a total of some four thousand miles in two years' time. In less than five years ten thousand miles of electric wire will connect the chief points of the Indian empire, says the doctor. No. 1 galvinised wire, about half a mile to the ton, would give an aggregate of two thousand tons. The original posts were made of cheap wood, but subsequently iron-wood from Birmah, solid granite posts, brick-and-mortar doors, and iron screw posts are those used; the cost is about two hundred and fifty dollars per mile. The wires are about sixteen feet from the ground, sufficiently high to allow a loaded elephant to pass under. About thirty miles of submarine wires, costing one thousand dollars per mile, have been laid down across the rivers. About three hundred manipulators are employed, and two hundred more servants, making a staff of five hundred men. There are seventy offices already erected, in charge of Europeans and half-castes. The great difficulty, however, has been in procuring proper workmen; and Dr. O'Shaughnessy purposes visiting the States before returning to India, in order to procure a staff of American managers. There are no double lines laid down, nor will there be. The annual cost of the establishment is one hundred and fifty thousand dollars. The only paying line will be that between Bombay and Calcutta, where one-third of the despatches are sent by natives. The object of the government in establishing such an agency throughout their wide extent of empire is, of course, to increase their political and military power, for the enterprise as an investment would prove disastrous. An instance of its advantage was noticed at the recent annexation of Oude. A few hours after the despatch arrived from the home government, giving consent, the council met, troops were on the way, orders were given, and Oude was a part of the British empire—all done by the lightning's flash. In times of war it must be of vast importance, until the native enemies learn to cut the wire, as speculators did when the Cunard steamers touched at Halifax. Railways do not progress so rapidly, yet something has been done in that way; and a guarantee of five per cent. interest on the outlay for the enterprise is made by the honourable company; but who is to make up the loss between the annual expenditure and the annual receipts? for profit and loss will be charged for many years with a serious balance. R. M. Stephenson, the railway king of India, is also a fellow-passenger for England. His perseverance, his untiring industry in the accomplishment of so arduous an enterprise, has won for him a public address. In his reply he shows how sanguine he is of the progress of his pet projects, for he expects that in less than ten years England may be reached in twelve days' time, and the magnetic wire communicate with the mother-country in as many hours. I shall not be surprised at the latter result, but the former appears formidable; for Asiatic, African, and European soil does not cultivate activity as does the American. The railway from Calcutta to Raneegunge, or to the Burdwan coal-mines, is one hundred and twenty-one miles—a single rail, costing about fifty thou-

Digitized by Google

sand dollars per mile. A company has been formed to connect Madras with the opposite coast, a distance of three hundred miles, passing through Wellington's and Brand's battle-fields, *vid* Arcot and Seringapatam (branching out to Bangalore), on to Trichinopoly and Coimbatore on the Malabar coast —thus connecting the great cities of Southern India. On the other side, the Bombay, Baroda, and Central Indian Railway, and the Great Indian Peninsula Railway, extend their branches some distance along the shore and inland. Another line is intended to join Bombay with the Madras frontier, *vid* Belgaum, Sattara, Toona, &c.—from Kurrachee to the Indus about one hundred and twenty miles, and a section from Bombay, two hundred miles to Surat. This is the grand trunk line of the north-west, and is to extend to Lahore, a distance from Calcutta of thirteen hundred and fifty miles. Contracts already have been made as far as Agra. Railway enterprise in India commands much praise for its projectors, for many are the impediments to be overcome. As in England and America, those in the front rank will sink their money, making room for those who follow later on, to profit by other's losses. But, nevertheless, the steam-whistle must work a moral change in India." Since this was written, some of the writer's anticipations have been fulfilled.

The buildings in Bombay are not so fine as those in Calcutta and Madras. The private houses are also inferior in general aspect, but formed more in keeping with the climate, both as to style and utility. The European inhabitants are fond of residing at some distance from the business part of the town, as they are at Madras, which, in each case, compels them to repair to the fort for the transaction of business. This, however, is becoming less the case, and the commercial arrangements of Bombay are as rapidly improving as its political position. The harbour scenery is very fine: Mr. Hamilton, thirty years ago, noticed this in his description. Mrs. Postans, in her lively little volume on Western India, many years after, expressed in graceful terms her admiration of it. Many modern writers have followed in their wake, and few have exaggerated the claims of Bombay in this respect, although some have gone so far as to call it "the most lovely in the world," and to describe the island on which the city stands as the fairest of all

> "The isles that gem
> Old Ocean's purple diadem."

It is certainly very lovely, the azure above, reflected in the wave below, the bright Indian sun shedding its glory over sky and sea, constitute a magnificent prospect from the verandahs of the inhabitants whose houses command the view. The harbour is dotted with palm isles, and the contrast of their green feathery foliage with the bright blue water is strikingly picturesque. In the distance the ghauts tower to the heavens, presenting all imaginable forms, and covered with all imaginable hues; in one direction tinged with the crimson sunset, in another as if clothed in a pale purple robe, elsewhere hung with fleecy drapery; and all these ever changing as day dawns or sets, as it pours its burning noon upon the gleaming rock, or as deep shadows sink upon them with the descending night. Heber, with his soft poetic pencil, has impressed the images of these scenes upon his pages, so as no eye that has rested upon them can ever forget. The island of Elephanta and the island of Salsette are covered with beautiful trees, which extend their boughs over the rippling waters, presenting every variety of graceful form, and of tint, such as oriental foliage only can exhibit. Yachting being a favourite amusement, pretty pleasure boats may be seen gliding among "the palm-tasselled islets;" so that amidst the prospects of soft beauty, and in view of the glorious mountain distance, tokens of human life and pleasure are perpetually indicated, adding that peculiar charm which solitary scenery, however fine, cannot impart. From the harbour the appearance of the city is not attractive; it lies too low, the new town being lower than the old, most of the houses having their foundations on the sea level, and many still lower. The walls of the fort flank the water's edge, and first strikes the eye of the beholder; then the esplanade, with its clusters of tents; and, stretching away to the west the island of Colabah, covered with palm-trees, and having the lighthouse at its extreme point. The landing-places are called *bundaks* in Bombay, and their neighbourhood is generally crowded with boats of different styles—some diminutive craft, filled with cocoa nuts for the market; others stronger, used for conveying goods or passengers to and from the shipping; small barges, covered with awnings, the property of native merchants and bankers; and pleasure-boats, tastefully fitted up with cabins and venetians, to carry parties on picnics, or other pleasure expeditions.

On shore, the first thing arresting attention is the palankeens, gaudily painted, and with silk hangings, in which the passenger is conveyed to his destination. Crowds of coolies and runners infest the landing-places; these men are dirty, half naked, with savage expres-

Digitized by Google

sions of countenance; they speak a little English, and offer to perform any service, in discharging which they are dishonest and faithless. This vile crew is generally composed of Mohammedans, and they look upon Christians as fair game to be plundered, if that can be accomplished with any chance of impunity. The moment the traveller lands, he perceives that he is in a great commercial city; the signs of active business immediately surround him; bales of cotton especially attest that Bombay is the great emporium of that commodity.

The road to the city is very fine, and commands a good sea-view, which makes it a pleasant promenade, where refreshing breezes play upon the heated frame, and the soft sea views delight the eye. Every evening this road is thronged with carriages and cavaliers, gay ladies and rich natives, the sober-looking Parsee and the respectable Armenian being always conspicuous figures. Railed off from this road by a slight paling is an extensive lawn-like space, where the Parsees, Jews, and other orientals are fond of meeting to converse. This numbers of them will do while the road is covered with gay carriages, and European costumes, and even when the military bands attract the English around them. The Persians and Parsees seem generally to avoid one another as much as their respective interests will allow; nor do the Arabs, or native Mussulmen, like the Parsees, who are the most respectable orientals, except the Armenian Christians, in Bombay. In the morning and evening the Parsees are fond of assembling on the esplanade and looking to their "fiery god," as he rises from the horizon, or sinks beneath it. They bring their children on these occasions to learn the devout worship of their fathers, but the ladies do not accompany them. There is a fine statue of the Marquis of Wellesley, executed by Chantrey, placed in the centre of a causeway leading from the esplanade to the fort, which is much admired. It is customary in the hot season to erect bungalows by the esplanade, so as to obtain the cool sea breeze; these are light temporary dwellings, but cost from sixty to eighty pounds for the season. They are fitted up with exquisite taste, and are most delightful residences. When the rude monsoons beat upon Bombay, the Europeans seek the shelter of solid buildings; but house rent is expensive, obliging persons of limited means to retire several miles from the port into the country among the cocoa-nut woods—dwelling places more picturesque than healthy, where fever and insects infest the habitation, and render life miserable, or terminate it. The fort is divided from the esplanade by a moat; over this several bridges conduct to the chief gates. Within the fort are some fine houses, and a multitude of shops, in close, narrow, dusty streets. Almost everything is dear, except China and Indian silks, and Indian cotton cloths. The Parsees are amongst the most respectable shopkeepers, but it is remarkable that these devotees of the sun keep their shops peculiarly dark. From the fort the visitor emerges to "the Bombay Green." Several of the principal public buildings are there: the Town Hall, Library, and Council Chamber occupy one pile of considerable architectural pretensions. Mrs. Postans says, "with the exception of the British Museum, and the Bibliothèque du Roi, not inferior to any of the same description." Two statues by Chantrey adorn the interior of this building—one of Sir John Malcolm, and the other of the Hon. Mr. Elphinstone.

Bombay has long been especially well off for literature, and the means of promoting its increase. Several newspapers of superior merit exist. The *Bombay Gazette* is managed by its talented proprietor, J. Conan, Esq., secretary to the Bombay Chamber of Commerce, a distinguished political economist. The *Bombay Times* lately edited by Dr. Buist, who has obtained celebrity as a geologist, and also in other departments of science. "The Asiatic Society has an immense and well-chosen library and a museum; but books may also be obtained at the 'Europe shops,' where everything else is vended. The bazaars are not very handsome, but well supplied; there is a theatre, where amateurs occasionally act; enormous cotton screws, a spacious hotel, commercial houses and offices upon a grand scale, and an infinite variety of places of worship. The Roman Catholic chapels and churches are more numerous here than in any other part of India, as the descendants of the early Portuguese visitors abound. Mosques and Hindoo temples are constantly found contiguous to each other; and the Parsees—the descendants of the Ghebers, or fire-worshippers—have their *augiaree*, or fire-temple, where the sacred fire is constantly kept up by the priests, who receive, from pious Parsees, through the grating which encloses the silver stove, offerings in the form of sandal wood. There are few statues in Bombay, but the churches contain handsome monuments, and there are some busts and pictures in the Town Hall and the rooms of the societies and institutions." *

At Malabar Point is a house which belonged to Sir John Malcolm, and which afterwards became the residence of the governor when the heat became too great at

* J. H. Stocqueler.

Digitized by Google

Parell, the usual abode of the chief magistrate. The rocky headland of Malabar Point is a gorgeous situation. The sea-view is truly magnificent, and the inland prospect is beautiful; an undulated country, covered with the pale bamboo, the deep-tinged palm, and the amber-tinted cocoa groves, meets the gazer's eye. Night is also beautiful around this chosen spot. 'The stars shine out with a lustre unknown to our hazy clime, and the moonlight spreads a chaste glory over the sparkling sea and dark woods. Frequently the Parsee may be seen beneath as the sun sets, paying his homage to the retiring god of his adoration; and when the sun has gone down, the funeral pyres of the Hindoo show their red glare against the dark woods. Sir John Malcolm was a man of taste as well as genius; the selection of this spot proves the one, as his writings and his deeds have long since attested the other.

Five miles from the fort is Parell, the site of government house. It was built by the Portuguese for a monastery. The house is spacious, and the grounds well laid out; and on occasions of public receptions and festivities it appears worthy of being a viceregal seat.

The Horticultural Society's gardens are not far from the governor's chief residence.

The Pilgrim's Pool is one of the most singular places in Bombay. It is an asylum for aged and diseased animals! and well answers its purposes. Here horses, cows, dogs, &c., are fed and cared for as pensioners of the bounty of a tender-hearted native, who thus disposed of his riches.

The Elphinstone College and Native Education Society's schools are also creditable to the city, and to the founders of those institutions.

The character of the population of Bombay depends upon the religion professed. The professors of Brahminism are there what they are elsewhere, mentally and morally; the description given by the Rev. Mr. Milner is precisely expressive of the facts:—"They have considerable skill in the mechanical arts, produce cotton, silk, and woollen fabrics in high perfection, and are almost unrivalled in delicate working in ivory and metals. They have in general no standard of morality beyond convenience; and hence their character is largely a compound of selfishness, deceit, cunning, impurity, and cruelty. . . . . The mass of the population are idolaters. Multiplied forms and ceremonies, fatiguing pilgrimages, rigorous fastings, and acts of uncleanness, are exacted; while observances, amounting even to the wilful sacrifice of life, illustrate the connection proclaimed in the Scriptures between 'the dark places of the earth' and the 'habitations of cruelty.'"

The Jains are a peaceful and laborious sect. Their temples are not imposing; they resemble dwelling-houses, but are distinguishable by excellent external carvings. Only a few Buddhists are to be found upon the island.

The Mohammedans are not so numerous as in the Deccan, Central India, and Madras. They are morally and intellectually degraded. There are, however, some disciples of the Koran of respectability in the western metropolis.

The Parsees, or Ghebers, are very numerous; they have at Bombay, as at Canton, the chief share in the opium trade; they also take a respectable position as cotton merchants, bankers, and dealers in the bazaars. The richest inhabitants of Bombay Island are undoubtedly the worshippers of the sun. No inhabitants of the place—not even the most important European functionaries—can vie with them in luxurious living; at government house alone entertainments are given which exceed theirs in splendour. Within the last thirty years, one of this fraternity rose from the humblest condition in life to be one of the richest merchants and capitalists in the world. His name was Jamsetjee Jejeebhoy, and his reputation as a merchant and a capitalist reached England and the English court, where his benevolence and loyalty received honourable marks of distinction. His first occupation in life was that of a dealer in empty bottles; these he used to purchase, by giving a rupee for so many to the butlers of English families. He accumulated money rapidly, by selling them at a profit, opened a place of business in one of the bazaars, and became the wealthiest man in the presidency, perhaps in India.

Another gentleman of this sect, Hormarjee Boomanjee, occupied some years ago a mansion near that of the governor, which in some respects rivalled it, and which was known by the title of Lowjee Castle. A visitor described it as spacious, built with architectural taste, and furnished richly and most elegantly. The drawing-room, decorated with princely expenditure and the propriety of a correct taste, and every apartment suitably provided with such costly articles as best became it. Luxurious couches and ottomans, covered with damask silk, arranged with gilded *fauteuils* of the most commodious form; good paintings, including full-length portraits of Lord Nelson and Sir Charles Forbes, ornamented the drawing-room; and superb windows of painted glass cast the brilliantly-tinged rays of the departing sun on chandeliers of daz-

Digitized by Google

zling lustre. "When, after a lengthened visit, we rose, intending to take our leave of Lowjee Castle and its amiable inmates, a servitor brought forward a large silver salver, covered with blooming bouquets, most tastefully arranged. In presenting the choicest for my acceptance, Hormarjee gracefully expressed his hope that I would pardon the adoption of an Eastern custom, by which to denote the pleasure our society had afforded him."

Polygamy is seldom practised by the Parsees, and their general morality is greatly superior to that of Brahmins, Buddhists, Jains, or Mohammedans. Their loyalty is unquestionable. Any portion of the native press that is not pervaded by bigotry or atheism, and by a disloyalty attending either phase of native opinion and feeling, is in the hands of the Parsees. They feel deeply grateful to the British for the protection afforded to their persons, religion, property, and commerce, and regard with unaffected disgust and abhorrence the sanguinary intolerance and disloyalty which pervade the natives, especially the educated portion of them, known as "Young India."

The beauty of the Parsees exceeds that of any other of the inhabitants of Bombay. The Parsee ladies are fair, with finely-formed features, and graceful, dignified mien. Many of the English and the Jewish ladies may be seen to vie with the loveliest of "the daughters of the sun," but there is a greater proportion of fine specimens of the fair sex, perhaps of both sexes, among the Parsees, than among any other class, European or Asiatic, at Bombay.

The Parsees of Bombay are said to have come thither from Gujerat, to which place they emigrated from Ormuz, in the Gulf of Persia. Very few of them brought wives, generally single men having ventured on the enterprise. They selected maidens of Gujerat, their taste being for the fairest in complexion; hence the race now inhabiting Bombay is not purely Persian, yet much fairer than the people of Hindoostan.

In the fort there are two large fire temples, which are kept scrupulously closed against foreign inspection. They contain spacious halls, with central arches, beneath which are placed the vase of sacred fire. The priests of the Ghebers resemble the Jewish priests in appearance and attire. They wear their beards long and flowing; and these being sometimes white, by reason of the age of the wearer, the turban colourless, and the vest or robe white and ample, their appearance is very venerable. They are not respected; whether this arise from the scepticism of the worshippers, or the general character of the sacerdotal class, it is difficult to conjecture, as the behaviour of the clergy is respectable, and that of the people devout. Some suppose that the origin of this contempt is difference of race, the people having landed without priests, and having employed a native race in Gujerat to adopt the clerical functions whose opinions were not remote from their own. Others attribute the feeling to the offices which devolve upon the clergy—chiefly that of bearing away the dead, whom they deposit in towers, where the corpse is exposed to birds of prey, which devour it. The thought of this inspires, it is alleged, even loathing in the breast of the Parsee to his spiritual leader. The chief priest, however, is not the object of such feelings, but receives reverence from the whole community.

The Parsees are variously estimated in numbers, some computing them as a fourth of the whole population of the island, and others as lower than one-tenth.

The Jews are comparatively numerous, and many of them very wealthy. The men are always on the alert as traffickers or money-changers; the women live in great seclusion.

The Armenian Christians are much and deservedly respected; their numbers are small, and their church in the fort is of mean dimensions. They are generally settlers from Bushire or Bussorah, who transact business in stuffs and gems. Some of the Armenians are horse-dealers; they are considered good judges of the animal, and fair sellers, but are not at all equestrian in their own habits. They wear the dress of Persia, and disfigure themselves with henna, dying beard, hair, and whiskers with it, any dark colour pertaining to any of these ornaments of the male head being an object of distaste. A European blessed with auburn or sandy hair, whiskers, or moustache, is supposed either to possess the secret of some exquisite dye, or to be endowed by nature with attributes of great beauty. The moral character of the Armenians is excellent; their habits orderly; their business talents eminent; their loyalty undoubted, but not active. The people have a great respect for Protestantism, but the clergy prefer the Greek or Latin churches, and are extremely jealous of their people entering a Protestant place of worship, or perusing Protestant books, especially if written on any theological subject.

The descendants of the Portuguese are ill-looking, venal, bigoted, ignorant, and superstitious—despised by every other class.

There are a few Greeks, who differ in nothing from their compatriots all over the world.

Digitized by Google

In a chapter upon the social condition of the people of India, reference will be again made to the inhabitants of this city.

Since the establishment of communication with Europe by the Red Sea route, Bombay has acquired importance, being the first point of India gained by the outward-bound vessels, and the last left on the homeward voyage. The following are the travelling distances from it to the most considerable cities and towns, according to Major Rennell:—

	Miles.		Miles.
Allahabad	977	Juggernaut	1052
Ahmedabad	321	Indore	456
Ahmednuggur	181	Lahore	1010
Arcot	722	Lucknow	923
Aurungabad	260	Madras	758
Baroch	221	Masulipatam	686
Bassein	27	Mirzapore	952
Bednore	452	Moorshedabad	1259
Bijanaghur	398	Mooltan	920
Calcutta	1301	Mysore	630
Canege	889	Nagpore	552
Cashmere	1233	Oude	1013
Cuttack	1034	Oojein	486
Cochin	780	Patna	1145
Delhi	880	Pondicherry	805
Dowlatabad	258	Poonah	98
Goa	292	Seringapatam	622
Golconda	475	Sumbhulpore	826
Gwalior	768	Surat	177
Hyderabad	480	Tellecherry	615

Should a canal be cut across the Isthmus of Suez, Bombay will become in all probability a more important position than Calcutta; it will at all events rival that city, now so much more wealthy, populous, and powerful. "The distance from the English Channel to Calcutta, by the Cape of Good Hope, following the route taken by the best sailing vessels, may be put down at 13,000 miles. By the Mediterranean, the proposed canal across the Isthmus of Suez, the Red Sea, and Indian Ocean, the distance would be about 8000 miles; as compared with the former, the latter would effect a saving of 5000 miles. By the Cape route to Bombay the distance may be computed at 11,500 miles, by the Red Sea route, 6200; and here the gain would be 5300 miles. By the aid of this maritime canal, troops would arrive at Bombay from Malta in three weeks; in Ceylon or Madras in four; and in Calcutta in five: and they would arrive fresh and vigorous, because unfatigued in body, and without experiencing that lassitude of the mind which a protracted and wearisome sea voyage generally induces. With such facilities, it may fairly be concluded that the maintenance of a smaller number of European troops in garrison would be perfectly compatible with security. Nor can it be doubted that when the natives became aware of this rapid mode of transit for man and munitions of war, the disposition to revolt would be greatly enfeebled. The mercantile marine, both of England and America, would be benefited by the shortening of distance. It would bring New York nearer to Bombay by 7317 miles, and New Orleans by 8178. Constantinople would save 12,900, and St. Petersburg 8550 miles. The countries on the coasts of the Red Sea and Persian Gulf, the eastern coast of Africa, India, the kingdom of Siam, Cochin China, Japan, the vast empire of China, with its teeming millions, the Phillipine Islands, Australia, and New Zealand, with the whole Southern Archipelago, would be brought nearer to the Mediterranean Sea and the north of Europe by almost 9000 miles: the whole world would be in proximity." The British government is opposed to the formation of such a ship canal on grounds of policy. Possessing, as France does, a powerful naval arsenal in the Mediterranean, she might, by means of such a passage, seriously menace our Indian empire. It is with a full knowledge of this that M. Lesseps and other Frenchmen have so perseveringly urged this scheme. Lord Palmerston energetically and clearly placed the views of the British government before that of France on this subject, and the Emperor Napoleon admitted the reasonableness of the sensitiveness of the government of her Britannic majesty in reference to such an enterprise. The scheme has, moreover, been pronounced by the most competent English engineers as impracticable; and by eminent men, who pronounce that it is not absolutely impossible, it has been admitted that the scheme is beyond private enterprise, and could only be executed and sustained by such a harmonious concourse of governments as is scarcely within the range of hope. The project finds, however, very general favour in Europe, perhaps as much from motives inimical to England as any other. Should a ship canal, by any concurrence of circumstance and combination of powers, be formed, it will in all probability tempt the British government into hostile operations from India and from the Mediterranean, involving wide-spread and sanguinary conflict.

The neighbourhood of the city is very beautiful, the whole island being exceedingly picturesque. Excellent roads exist, and the citizens enjoy their drives to the surrounding districts very much. On Sunday these roads are most frequented, the esplanade being comparatively forsaken. "The early riser, desiring to pursue his ride into the lovely scenes which skirt the town, will find these roads clear of all offence. The porters and artizans then lie shrouded in their cundies;

Digitized by Google

the market people have a wide path, as they bring in the fresh fruits of the neighbouring country; the toddy drawers appear, crowned with an earthen vessel, overflowing with the delicious juice of the palm-tree; and Hindoo girls, seated behind baskets of bright blossoms, string fragrant wreaths to adorn the altars of their gods. Thus fresh and tranquil remain the elements of the scene, until the hurry and the toil of life fill it with that suffocating heat and deafening clamour attendant upon the interests of eager traffic."

The roads of the island are, from the undulated character of the surface, much curved, thereby affording great variety of prospect; now turning towards the sunlit bay, and anon presenting prospects of wooded knolls and palm forests. In the evening the dusty roads are trodden by bullock-drivers and the heavier description of vehicles, carrying produce for the early morning market of the city; this circumstance causes the drives through the island to be preferable at early dawn to the soft season of sunset.

In the bay boating affords pleasant recreation, and an ever-changing land and sea scenery. The little island of Colabah is a place of constant resort, and some Europeans prefer it to any other place in its neighbourhood as a residence. It is considered peculiarly healthy, and its situation is delightfully picturesque, affording from its shores views of exquisite beauty. The lighthouse and the lunatic asylum are on this islet; a good road runs through it, and it is connected with the island of Bombay by a causeway, over which formerly the sea rose at high tide, rendering the passage difficult and dangerous.

The diseases are such as are produced by the high temperature of the climate, the low site of the city, and the prevalence of paddy fields on all the low grounds of the island. The guinea-worm is a dangerous nuisance to Europeans and natives; many of the former suffer so severely from it, as to be obliged to return home. Fever and cholera often carry away Europeans who expose themselves too much to the climate, frequent the woods and paddy fields, or are in any other way brought within the influence of the malaria which infests the low grounds. Bombay has improved in health within the last ten years very rapidly, and there is every prospect that it will eventually become one of the healthiest neighbourhoods in India.

The collectorate of SURAT is situated at the south-western extremity of the ancient province of Gujerat. It is a part of that territory adjacent to the Gulf of Cambay, and is so intersected with the dominions of native princes, that it is difficult to define its limits. It is made up of lands taken from independent princes at various times. The neighbourhood was long noted for the plunder, by gulf and river pirates, of trading-vessels; the vigilance of the police, the exertions of the Bombay marine, and the representations made by the British residents at the courts of native princes, have all conduced to put a stop to these piracies. The country is populous, and highly cultivated, producing wheat, rice, jouree, hajeree, and other Indian grains, diversified by crops of cotton, hemp, tobacco, colouring plants, seeds, &c. The cotton of Surat has become an important article of commerce.

The city of Surat is large, mean, and dirty, destitute of good public buildings, and containing few Europeans for so large a city. There was an hospital for animals at Surat, similar to that at Bombay, but remarkable for its "wards," containing rats, mice, bugs, and other noxious creatures! The site of the city is unfavourable for trade, as large ships cannot ascend the river; but the country behind is so fertile, and produces such vast variety of commodities, that the commerce of Surat is very extensive. Its moral condition is deplorable. The Mohammedans are the perpetrators of nearly all the violence committed in the place, except what is performed by imported bravoes and thieves, who are hired by the richer natives for purposes of revenge, and formerly for the object of plundering the houses of their own friends and connexions! The Parsees are so frequently made the objects of violence by the Mohammedans, that they are obliged in self-defence to inflict personal chastisement, for they are a brave and athletic race, physically and mentally superior to the followers of the false prophet. The Hindoos are sly, timid, treacherous, and furtively vindictive; many perish by poison, which they administer upon slight provocation—a mode of murder in which they are singularly expert. This offence is not so common as formerly; twenty years ago its occurrence was awfully frequent. Opium intoxication is very common, and very debasing.

Caste is not so dominant as in most other places, and some "old Indians" attribute the laxity of morals to the "want of respect for their betters" which prevails among the native mob of Surat. Religious intolerance is carried to bitter extremities by Hindoos and Mohammedans, not only against one another, but against the Parsees, who offer no provocation to the insults and outrages of which they are the victims. The Brahmins are not so hostile to the Parsees as to the Mohammedans, nor are they so ready to persecute the Parsees as the Mohammedans are.

Digitized by Google

The worshippers of the sun have grown so influential and wealthy, that they are able to protect themselves; and the British, although generally they lean to high caste men, and "hold up the aristocratic principle for the sake of order," are too generous to allow injustice to be done to the quiet and manly Ghebers.

The distance from Bombay is about one hundred and seventy miles. Before the English obtained possession of Bombay, Surat was the capital of the presidency. The population is still larger than that of the metropolis of Western India. The intervening shores are low, flat, and sandy, destitute of any interesting scenery, except the panorama of the distant hills.

The scenes in the streets of Surat are peculiar, in some respects resembling those of Bombay, as to the quality and character of the native population. Not only are the three prevailing religious septs described above to be met with, but also Jains, Jews, Syrians, Armenians, Greeks, and descendants of the Portuguese. The most remarkable of all are the Arabs; these at certain seasons pitch their tents upon the pleasantest spots on the banks of the Tapty, just as gipsies would in the neighbourhood of an English city. They are the most picturesque-looking of the dwellers in or frequenters of the great city; their many-coloured turbans and showy vests cannot fail to attract attention, and their countenances are often fiercely fine.

There are many traces of the former opulence of this city in the remains of gardens and mansions, which once belonged to the merchant princes of Surat, before Bombay tore the wreath from her brow; and these mansions and pleasure-grounds were easily placed on sites tastefully selected, for in the neighbourhood of the city the banks of the Tapty are very pleasant.

The ghauts, or landing-places, do not, as in so many other cities of India, already noticed, lead to temples, nor are they constructed with the lavish expenditure and richly creative taste of those flights of steps elsewhere. They are more frequently to be seen occupied with dhobies than devotees. The dhobies are washerwomen, who ply their calling very much in the manner which Sir Walter Scott described his fair countrywomen in rural districts performing similar operations.

Within six miles of the city there is a place of religious ablution, called Pulpunah. There sacred groves, altars, and temples abound. The groves are hung with wreaths of choicest flowers. The ghauts are sculptured and festooned, leading to temples, where domes and columns look down in their cold and stern majesty upon the bright and careering river. It is a noted place for funeral pyres; the ashes of the dead are solemnly spread upon the holy current, which seems, as if a thing of life, to bear them willingly away from the sacred scene. It is astonishing what crowds of fakeers, and other religious devotees, assemble among these clustering temples. Nowhere is this vagabond class so ripe in imposture as in this holy vicinity. Their control over the laity is astonishing, and their exercise of it rapacious, violent, and disgusting. Whatever these revered robbers choose to demand the people give them, a denial involving the peril of their soul's ruin. Among the chief curiosities of the place are the herds of sacred bulls, which are kept by the Brahmins, and treated by the people with the greatest reverence.

Pulpunah is not the only interesting suburb of Surat; all its vicinity is as pleasant as the city itself is dirty, dreary, and decadent. Long shaded lanes, reminding the English visitor of the green lanes of England, surround the city, and the cultivated fields and river scenery cannot fail to arrest the attention. The wooded hills are the haunts of game. At Vaux's tomb, in the Gulf of Cambay, near the embouchure of the Tapty, the wild hog, often hunted by the Europeans of Surat, is numerous, and affords ample sport. The French town and gardens are objects of pleasant interest, and within pedestrian distance of the city.

The military cantonments are regarded as pleasant by the military; and Surat has long borne a reputable character among gentlemen of the Bombay army, as a sociable and cheerful place in which to be quartered.

BAROCH is another district of Gujerat, and is bounded on the west by the Gulf of Cambay. Few ports of the west of India are so well cultivated or populous. The capital of the district, also named Baroch, is situated on an eminence on the north bank of the Nerbuddah, twenty-five miles from the entrance to the river. The town is as dirty and dreary as Surat: it is surrounded by a most fertile country, and its market is one of the best in India. The town was once the seat of a considerable trade, especially for cotton cloths, which were beautifully white, the river Nerbuddah having the property of bleaching. The neighbourhood is picturesque, chiefly because of the superior cultivation. Many ruins of mosques and mausolea are scattered in the vicinity. About ten miles from the city there is an island in the river, where aged or sick Hindoo penitents bury themselves alive, or are buried alive by their rela-

Digitized by Google

tives as an act of piety. On this island is a banyan-tree, said to be the most extraordinary in existence; but it was formerly much larger than it is now, for the floods, rising, have washed away portions of the island, and with it the branching roots of the tree where they had extended themselves too far. The tree is still represented to be two thousand feet in circumference, measuring round the different stems; but the hanging branches, the roots of which have not yet reached the ground, measure a much wider area. The chief trunks of the tree number three hundred and fifty, each of these larger than an ordinary English elm; and the smaller stems, forming strong supporters, are more than three thousand. The natives allege that it is three thousand years old, can afford shade for seven thousand persons, and that it originally sprung from the toothpick of a certain Hindoo saint. A writer on the productions of India states that "this is the tree alluded to by Milton in his *Paradise Lost*."

The collectorate of AHMEDABAD is not remarkable for anything except the city and its vicinity. This city was once the capital of Gujerat, but it has long fallen into decay. So splendid was it in the reign of Akbar, that the ruins now cover an area the circumference of which is thirty miles. In fact, the country is covered with remains of palaces, serais, mosques, temples, tanks, aqueducts, and other works of grandeur and great public utility. Wild beasts now infest the neighbourhood. The city is noted for its jugglers and itinerant musicians, classes to which the natives of the villages of Gujerat give extensive encouragement.

The collectorate of KAIRA is a large district in the Gujerat province: it is very wild and unsettled, and has been remarkable for the practices of the Bhatts and Bharotts, a species of fanatics who, if denied a demand, will inflict upon their own persons a gash with a knife, which the natives suppose that the gods will hereafter inflict upon him who, denying the request, occasioned the misfortune. If this does not intimidate, the Bhatts will murder an old woman or some outcast, and leave the crime at the door of the person who denied their request, which alarms the Hindoo more than if he had himself perpetrated the crime, which he would seldom fail to do if moved by what he considered to be an adequate religious motive. If the Bhatts or Bharotts do not obtain their infamous end in that way, they will not hesitate to murder one of themselves, or one of their relations, still more exciting the horror and the alarm of the unfortunate victim upon whom the demand is made. Should, however, the Hindoo have firmness to resist the demand after all these wild manifestations of cruel importunity, the Bhatts will probably murder the man who dares so persistently to refuse compliance with their wishes. Kaira, the capital of the district, is in no way noticeable.

CANDEISH is a province of the Deccan, of which ancient division of India a general description was given in the last chapter. The Mahrattas here held sway in the days of their power. A considerable portion of Candeish belonged to the Holkar family, having been, like the adjacent province of Malwah, divided between the Peishwa, Scindiah, and Holkar. The Tapty, Nerbuddah, and their tributaries water the country, which, however, is not well cultivated. The interior is curiously cut up by ravines, from thirty to forty feet deep, winding along sometimes for miles. The ridges of the Western Ghauts extend along the Tapty. Among the hills, and along the courses of the rivers, many Bheel tribes reside, who became troublesome to the government immediately previous to the military revolution of 1857, and again during the progress of that crisis. Candeish proper comprises what in the reign of the Emperor Akbar comprehended the whole of Candeish. It is the most fertile and populous region of the territories which are known under that general designation. Berhanpore was the ancient capital: it is situated on a fine plain, fairly cultivated. This city was once ten miles in circumference, but it is now shorn of its glory. It is about three hundred and forty miles from Bombay, in latitude 21° 19′ north, and 76° 18′ east longitude.

Husseinabad is a noted city in this province, being regarded as a good position in a military point of view, and the key of this portion of the Deccan. The town is nevertheless neither well built nor populous. The water of the Nerbuddah is here peculiarly sweet and agreeable; the valley through which it flows in the vicinity of the town is, notwithstanding the advantage of its presence, badly cultivated, and covered in most places with jungle. During the month of February the appearance of this jungle is very beautiful, in consequence of a shrub which bears flowers of the brightest scarlet. At the same season another flowering shrub fills the air with the richest perfume; these odoriferous flowers are gathered and dried, when they assume the appearance of berries, and are as sweet as raisins. The natives distil a sort of vinous spirit from them.

POONAH, now a collectorate of Bombay, was once the metropolitan province of the Mahratta empire. The city is situated latitude 15° 30′ north, longitude 74° 2′ east;

Digitized by Google

about thirty miles to the east of the Ghauts, and one hundred miles from Bombay. The rank of this city is superior to its area or population. The streets are all named after mythological personages, and the gods of the Hindoo Pantheon are painted on the fronts of the houses: judging from the nomenclature of the streets, and other signs, it is the most religious city in the world. At this town the Moota River joins the Moola; their union is called the Moota Moola, and is emptied into the Beema, which afterwards forms a junction with the Kistna. By this route, during the rainy season, a river-voyage may be made from within seventy-five miles of the western coast of India to the Bay of Bengal, provided the passage be undertaken in a canoe. The ancient palace of Poonah is surrounded by high thick walls: a modern one was erected more to the taste of the peishwa. The native population probably exceeds one hundred and fifty thousand.

Poonah is an important situation in reference to the large portion of the Deccan subject to the Bombay government. The military cantonments are not large, but are pleasantly situated, and very convenient. The neighbourhood is famous for hog-hunting, in which the officers of the cantonment mingle with great zest, whatever may be the corps there stationed. This is a perilous amusement; it would be so in ground more favourable to horsemanship than the Deccan, which, in these districts, is made up to a great extent of rock, hill, and ravine. The wild hog holds his retreat in rather elevated situations, and can defend himself, to the peril of his pursuers, man and horse, of which both soon become conscious.

Within a mile or two of Poonah the governor has a bungalow, which is beautifully situated; the choicest plants, native and exotic, bloom in the gardens. The collection of geraniums is very fine, the soil of the Deccan being especially favourable to them. The scarlet species abound in the gardens, and are found wild in the neighbourhood.

The Temple of Parbuttee is still an object of interest at Poonah, although shorn of its former glory. The Temple of Pawatti, the Mountain Goddess, is beautifully situated on a lofty hill, surrounded by luxuriant gardens, "rich in the empurpled clusters of the Deccan vine, and the dusky fruit of the sweet-juiced pomegranate." In the neighbourhood of Poonah there is a remarkable grove of mango-trees, planted by the peishwa in expiation of the murder of his brother. The Ketuah Bang, a country seat, also a creation of the peishwa, is very beautiful—the building is supported on handsome Saracenic arches, the grounds are tastefully laid out in the best oriental style—cool kiosks, and numerous jets of sparkling water, causing a freshness the most salutary and agreeable. About two miles from Poonah is the cavalry cantonment of Kirkee, where Sir Arthur Wellesley wooed fortune on the battle-field.

Between the bridge of the Sungum near Poonah, and Kirkee, there is a beautiful cave-temple cut in the limestone rock. In the centre a circle of rude columns, in the simplest style of Hindoo architecture, support a huge block of rock; below this kneel the sacred bull of Siva (Nandi), uncaparisoned and rough hewn. At the other end is a number of square pillars, which support the roof. The whole structure is curious. The banks of the Sungum River in the neighbourhood of Poonah are very pretty, but the beauty is of the ordinary description of Indian rivers.

In connection with Poonah, the district of SATTARA naturally claims attention. The peishwas by whom Poonah was governed virtually ruled Sattara for more than one hundred years. The rajah, however, was treated as supreme, the peishwa pretending allegiance, and offering an ostensible obedience. The rajah was, in fact, a prisoner at his hill fort of Sattara. When the British expelled the peishwa, in 1818, the rajah was reinstated by them as sovereign over a considerable portion of his dominions, bounded to the west by the Western Ghauts, to the south by the Warner and Kistna Rivers, to the north by the Beema and Neera Rivers, and on the east by the frontier of the nizam's dominions, the whole area occupying a surface of eleven thousand square miles. When of late the deposition of the Rajah of Sattara raised such a clamour in England, it was overlooked by his advocates that the rajahs would have continued the actual, although not nominal vassals, of the peishwas, had not British power rescued them from their thraldom. The conditions then imposed were thankfully accepted. Whatever might be the opinion justly drawn as to the rajah's fulfilment of his engagements, these facts ought to be borne in mind in any discussion concerning his deposition.

The hill fort of Sattara was so called (the word meaning *seventeen*) because possessing originally seventeen walls, towers, and gates. The fortress occupies the highest pinnacle of a hill, the access to it being by a circuitous path of great difficulty. The cantonment is situated in a lovely valley, surrounded by magnificent hills, which are crowned in every direction available for defence by a fort. The scenery generally in the dominions once those

Digitized by Google

of the rajah more resembles that of England than probably any part of India. The cottages are thatched—flowers and creepers in front and around them; the cattle browsing in the fields, guarded by hedges, present quite an English home picture. There are, nevertheless, tokens sufficient to convince the visitor that, however English such features of the landscape may be, the scenery is still that of India; for the cottages are in the vicinities of grotesque temples, that tell of idolatry, and bring the long past and the present together, and the fine English-like roads are skirted by avenues of bright tamarind-trees. The following pleasing picture is from the pencil of a lady:—"The dâk traveller, leaving Sattara in the evening, dawn sees him at the foot of the stupendous ghauts, on which has been cut the road leading to the Mahabeleshwar hills. Winding along the steep brows of lesser ghauts, piled, as it were, to oppose the desecrating foot of man, the scene becomes rich in the features of sublime and fertile loveliness, each ghaut being thickly wooded, from its pale purple and sunlit brow, to where the gathering and snow-like wreaths of fleecy clouds conceals its union with the lowlands. On either side of the curving pathway rich and graceful trees, festooned with a variety of blooming creepers, charm the eye, while about the gnarled roots, as if hurled by the thunder-armed power of the great storm, lie massive fragments of time-stained rocks, crushing the verdure on which they fell, until time has again, with tenderest touch, encouraged fragile and flowery weeds to spring from their dark clefts, and sun their sweet heads in the glorious light." Continuing onwards, new heights sink into insignificance before other and towering elevations. These mountains are fantastic in form, bearing a sweet and glowing verdure, until the traveller reaches the summit of the Mahabeleshwar hills, and an atmosphere clear, cold, and invigorating. This spot is four thousand eight hundred feet above the level of the sea, and has been chosen as a sanatorium. In all the Deccan none more appropriate could have been chosen. Pretty bungalows are erected on eminences which command the most splendid combinations of scenery. These bungalows are interspersed with tents, variously formed and grouped, adding much to the picturesque aspect of the place. An obelisk to commemorate Sir Sidney Beckwick, many years commander-in-chief of the Bombay army, is expressive of the lasting fame which the brave and good receive. Plants of fern and arrowroot, exceedingly pleasing to the eye, grow luxuriantly wherever the hills have soil; and from the clefts of the ragged rocks, plants, shrubs, and trees, shoot up in great diversity of beauty. The jungles conceal tigers, bears, wolves, elks, and other animals—some ferocious, and others beautiful and harmless. The points of view most inviting are Sydney and Elphinstone rocks. From these the rich scenery of the Concan lies stretched beneath the beholder's gaze. At a distance of about thirty miles the sea is visible, adding to the magnificence of the scene, and inspiring a sense of the vast and the sublime. From the gorges of the mountains innumerable cataracts flash in the sun's rays, leaping from crag to crag, as if in wild pursuit of each other, to the plains below. In the lower grounds streams wind their way, seeking the ocean, and in their course blessing with irrigation the grateful soil. It is in this range that the Kistna River has its sources, in the village of Mahabeleshwar ("the great and good God"). The sources are two in number, and are covered by arched and many-columned temples. In each the source of this river flows from the mouth of the sacred bull Nandi, and is received in a tank, whence it overflows, winding its way, until, the two streams uniting, and forming confluence with minor streams, the Kistna is formed. Viewed from the temples, the valley of the Kistna River is extremely lovely. A more fair and pastoral landscape could hardly be presented in the beautiful west of England, while the rich oriental woods, now dark, now bright, crown every upland, and bend over the waters of the descending current. The supplies of grain, fruit, game, beef, mutton, and all the necessaries of life, are abundant at the sanatorium, the whole country beneath being one beautiful garden. It has been confidently affirmed by the admirers of Indian scenery, who have also travelled much in Europe, that neither the Alps nor the Pyrenees possess scenery so lovely, and at the same time so grand, as these ghauts present.

The fort of Portabghur, perched upon the peak of a ghaut which overlooks the Mahabeleshwar hills and the splendid scenery of the Southern Concan, affords a very magnificent prospect, and is in other respects interesting. Here there is a temple built to the goddess of destruction, in which human victims were annually offered by the Rajah of Sattara before British authority brought the horrid rites to extinction with the tyranny of the peishwa. Many deeds of terror and oppression were enacted in the blood-stained fort of Portabghur.

The collectorate of TANNAH takes its designation from a town and fortress in the island of Salsette. The length of the island is eighteen miles by thirteen wide—the average

Digitized by Google

breadth. It was formerly separated from Bombay, across to which a causeway has been made. The population is small. The island is picturesque, but badly cultivated, notwithstanding its proximity to Bombay. It is customary for the residents in that island, because of the agreeable voyage, to visit Salsette, although not a healthy place, from the prevalence of marsh and jungle. This island contains a collection of singular caverns, excavated in the rocky hills. In one of these caverns the Portuguese built a church, and in order to make the place appropriate for such a purpose, defaced the heathen inscriptions; two gigantic statues of Buddha, however, remain.

In this collectorate the island of Elephanta is situated. It is in the Bay of Bombay, about seven miles from the castle, and is a place of constant resort from the great western capital. The isle is composed of two long hills, with a narrow valley between them; it is about six miles in circumference. The caves of Elephanta have a world-wide celebrity. Notice was taken of them in the chapter on the religions of India, to which the reader is referred. Opinions are very diverse as to the claims of the caves found in both these islands to superior taste on the part of those by whose labour and ingenuity they were wrought—some travellers extolling them as wondrous efforts of art, and others depreciating them as much. The celebrated historian of India, Mill, thus wrote:—"The cave of Elephanta, not far from Bombay, is a work which, from its magnitude, has given birth to the supposition of high civilisation among the Hindoos. It is a cavity in the side of a mountain, about half-way between its base and summit, of the space of nearly one hundred and twenty feet square. Pieces of the rock, as is usual in mining, have been left at certain distances, supporting the superincumbent matter; and the sight of the whole upon the entrance is grand and striking. It had been applied at an early period to religious purposes, when the pillars were probably fashioned into the sort of regular form they now present, and the figures, with which great part of the inside is covered, were sculptured on the stone." Horace Hayman Wilson, Esq., the distinguished editor of Mill's History, affixes the following note to the above quotation:—"The cave of Elephanta is not the only subterranean temple of the Hindoos exhibiting on a large scale the effects of human labour. In the isle of Salsette, in the same vicinity, is a pagoda of a similar kind, and but little inferior to it in any remarkable circumstance. The pagodas of Ellora, about eighteen miles from Aurungabad, are not of the size of those of Elephanta and Salsette, but they surprise by their number, and by the idea of the labour which they cost. (See a minute description of them by Anquetil Duperron, Zendavesta, Disc. Prélim. p. ccxxxiii.) The seven pagodas, as they are called, at Mavalipuram, near Madras, on the Coromandel coast, is another work of the same description; and several others might be mentioned."

Dr. Tennant expresses views in harmony with those of Dr. Wilson when he says—"Their caves in Elephanta and Salsette are standing monuments of the original gloomy state of their superstition, and the imperfection of their arts, particularly that of architecture." *

Forbes, so generally recognised as an authority, has these opinions:—"However these gigantic statues, and others of similar form, in the caves in Ellora and Salsette, may astonish a common observer, the man of taste looks in vain for proportion of form and expression of countenance." † "I must not omit the striking resemblance between these excavations (Elephanta, &c.) and the sculptured grottoes in Egypt," &c. "I have often been struck with the idea that there may be some affinity between the *written mountains* in Arabia and those caves." ‡

The general character of the collectorate does not merit any distinctive notice.

The collectorates of DHARWAR and RUTNAGHERRY belong to the ancient province of Bejapore, and the characteristics are too much identical with other portions of the Deccan to require a separate description.

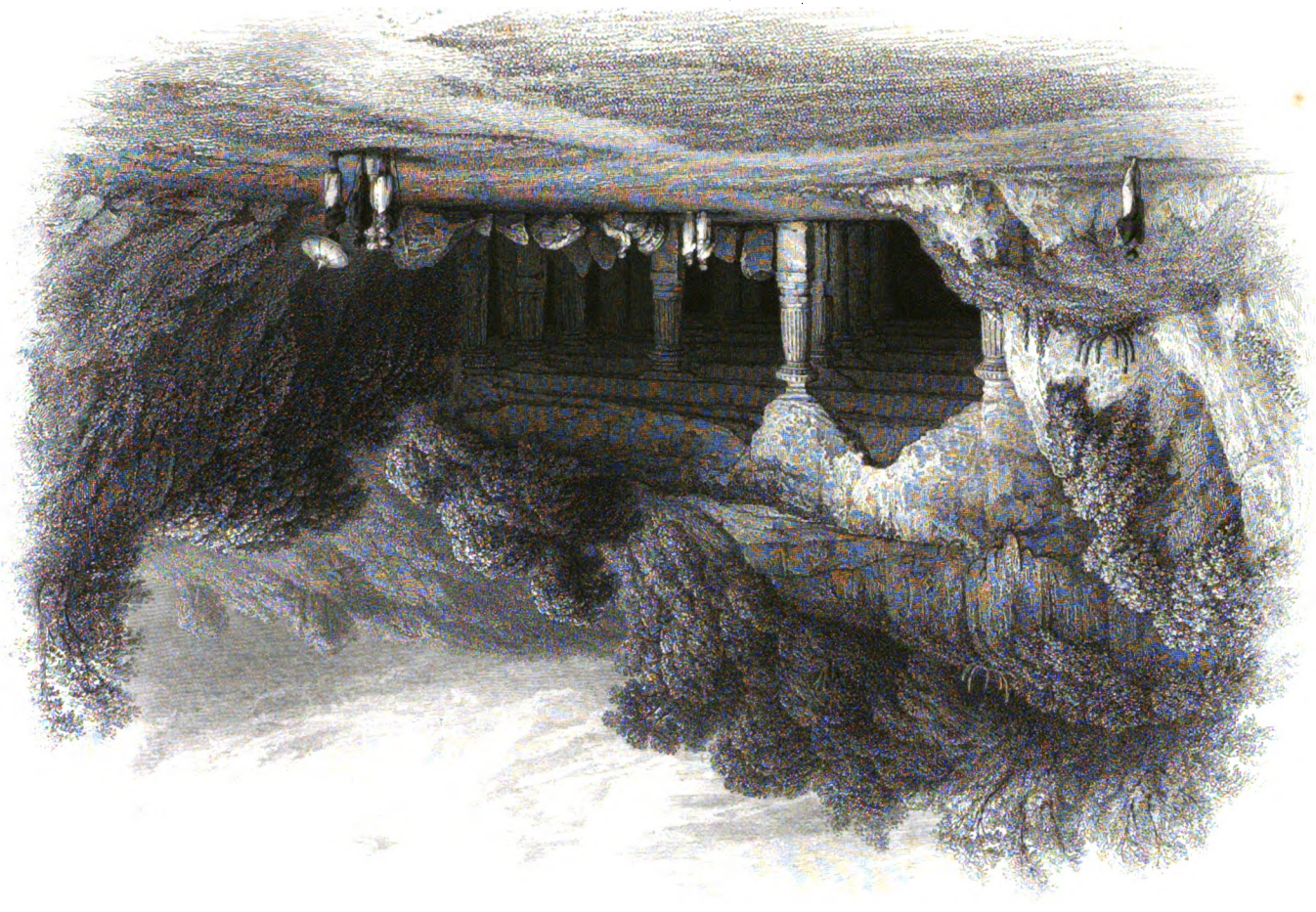
Attached to Bombay as a non-regulation district is that of COLARA. This small territory is a portion of the ancient province of the Mysore, a country in the south of India, nearly surrounded by the Madras presidency. The natives of this district are fond of planting hedges with aloes, of the leaves of which they make cordage. The language of the people is the Canarese.

The capital of the district, called by the same name, is noted as the birthplace of Hyder, father of the notorious Tippoo, whose name is so signal in Indian history. The latter erected there a handsome monument to the former, and near it a mosque, or college of moullahs, improperly called by most writers Mohammedan priests, as the Mohammedan religion has no priesthood. These moullahs, or ministers, exercised considerable influence there—even beyond what they obtained in other parts of India.

SCINDE is a non-regulation province of the Bombay presidency: its conquest, after so

* *Indian Recreations*, vol. i. p. 6.
† Forbes' *Oriental Memoirs*, vol. i. p. 423.
‡ Ibid.

Digitized by Google



Digitized by Google

Digitized by Google

severe a struggle, by Sir Charles Napier, gives an especial interest to it with the present generation. It is also a valuable province, both from its area and population.* Its vicinity to the important province of Gujerat, and to the Punjaub, renders it of consequence: through it properly lies the way from the Punjaub and Affghanistan to the sea. By way of Scinde from the west, direct and profitable commerce with Persia must be opened up from the Bombay presidency. Scinde was in ancient days only a province of Mooltan, before that once great dominion became itself a province of the Lahore government. It occupies both banks of the Indus; Mooltan and Affghanistan bound it on the north; Cutch and the sea bound it upon the south; to the east are Ajmeer, the Sandy Desert, and Cutch; and on the west it is contiguous to Beloochistan and the sea.

Scinde lies along the plain of the Indus from the sea to Sungur. From the sea to Shikapore is called Lower Scinde; from thence to Sungur, Upper Scinde. East of the Indus the province is flat from its most northern limits to the sea, with the trifling exception of a few low hills called the Gunjah. On the western bank of the great river, the country is much diversified—mountain, vale, and undulated surface are comprised within it. The soil is various: in some places productive—in others poor; in most districts capable of high culture, and requiring care and improvement in nearly all. The climate is good, except where marshy land creates miasma. In the months of June and July the thermometer ranges from 90° to 100°; but the air in northern Scinde is refreshed by cooling breezes from the west, so that the heat is seldom complained of by Europeans, even when the temperature ranges very high. About Hyderabad the climate is very agreeable, and in August, when other portions of India suffer much from heat, that region is most balmy and agreeable to those who can endure a high temperature. In no part of India is the air on the whole purer than in Scinde.

The productions of this province, notwithstanding the low state of cultivation, the poverty of the soil in some districts, and the necessity for artificial irrigation over a large area, are extremely various. Rice, ghee, hides, shark fins, potash, saltpetre, asafœtida, bdellium, madder, indigo, oleaginous seeds as fodder for animals, frankincense, musk, alum, and gums, are all exported in greater or smaller quantities to the neighbouring states. In the Bombay market the productions of Scinde are of great value, and constitute an important trade.

* See page 27.

During the reign of the Ameers, the country retrogaded: that vile race plundered it, and discouraged in every way its progress. To the Brahmins these Mohammedan tyrants were tolerant, but the lower castes they loaded with oppression. The mass of the population are Hindoos, Jats, and Beloochees—the first-named of these being the oldest race of the present settlers, or, as some think, the aborigines. The men of Scinde are not very tall, and seldom are of small stature; to the other Indians they are, in this respect, like the Spaniards among Europeans. They are well formed and strong, much superior to the natives of India in the lower provinces of the three presidencies. They are very brown in complexion, with dark hair and brows. The females are both finely formed and featured; they are not secluded like the women of the south, but are in this particular nearly as free as the Sikh ladies.

The general resemblance of Scinde to Egypt must strike every one: a fertile plain bounded on the one side by mountains, and on the other by a desert; a large river dividing it, which forms a delta as it approaches the sea, and periodically inundates the country—constitute a singular resemblance. The districts or sub-districts into which Scinde is divided are Shikapore, Hyderabad, and Kurrachee.

HYDERABAD has been noticed in another page as remarkable for its peculiar situation, and its excellent climate. When treating on the climate of India generally, reasons were assigned for supposing that the locality was more favourable to health than any other in India.

SHIKAPORE is a district to the west of the Indus, lying between that river and Beloochistan; it is the southern province of Scinde. Near to the Indus the soil is fertile; it becomes sterile as it approaches towards Beloochistan. The inhabitants are Jats, with a large sprinkling of Beloochees, especially to the west of the district; there are Hindoos scattered along the river portion. Formerly their reputation was very bad, and they continued the practice of Dacoitee and other delinquencies until the conquest of the British enforced order. The town of Shikapore stands in latitude 27° 36′ north, and longitude 69° 18′ east. The inhabitants are generally termed in Scinde Shikaporees; they are Hindoos. The commerce of this city is considerable; and before the British occupation of the country there were many rich bankers there, and a considerable trade kept up with the Punjaub, Affghanistan, and Rajpootana.

Digitized by Google

From Shikapore to Turkistan the bankers of this city were famous.*

Kurrachee has of late years become exceedingly important—its commerce being rapidly on the increase. The establishment of a fair there was expected to produce great consequences, but they were not realised. The commodities were various and valuable which were brought thither, but vendors rather than buyers made it their resort on these occasions. Notwithstanding the failure in this respect, its position is such as to justify great expectations concerning its future prosperity, and its utility to India and to Britain. "Kurrachee is a position of very great importance, whether regarded in a commercial, a political, or a military point of view. In a commercial point of view, it may be defined the gate of Central Asia, and is likely to become to India what Liverpool is to England. It has been officially reported that accommodation exists for the reception within the harbour, at the same time, of twenty ships of eight hundred tons (and any number of smaller craft). The climate of Kurrachee is cool in proportion to its latitude; and under British auspices, the town must speedily become a most important place."† It is situated in latitude 24° 51′, longitude 67° 2′.

Mr. W. P. Andrews, chairman of the Scinde and Punjaub Railway, thus describes the port: "The port is protected from the sea and bad weather by Munorah, a bluff rocky headland, projecting south-eastward from the mainland, and leaving a space of about two miles between the extreme point and the coast to the east. The harbour is spacious, extending about five miles northward from Munorah Point, and about the same distance from the town, on the eastern shore, to the extreme western point."

The great obstacle to commerce, and also to the use of the harbour for military purposes, is a bar at the mouth. This bar, however, admits at times of a depth of twenty-six feet of water, which allows vessels of considerable burden to come in, and also ships of war. Commodore Young, of the Indian navy, twice in the year 1854, took in the steam-frigate *Queen* in the night, and while the south-west monsoon prevailed. During the expedition to the Persian Gulf, consequent upon the Persian occupation of Herat, Commodore Rennie, of the Indian navy, was constantly in the harbour, conveying troops, and reported that the bar-water was more than was indicated by the port-register.

During the year 1855 the following ships, among others, entered the harbour of Kurrachee:—

	From London.	Tons.	Draught.
Dec. 1.	Marion	684	18 ft. 6 in.
Nov. 23.	Norwood	850	15 ft. 0 in.
Oct. 19.	El Dorado	841	21 ft. 0 in.
Sept. 24.	James Gibb	813	21 ft. 6 in.
Aug. 12.	Marmion	888	16 ft. 3 in.
„ 6.	Kenilworth	582	16 ft. 6 in.
July 30.	Granger	878	19 ft. 6 in.
„ „	Sir James	646	
„ 26.	Alexander Wise	295	15 ft. 0 in.
„ 2.	Saxon	526	15 ft. 2 in.
„ „	Tamar	556	17 ft. 10 in.
June 30.	Semiramis		large steamer.
„ 14.	Agamemnon	756	16 ft. 3 in.

Brigadier-general Jacob, C.B., officiating commissioner for Scinde, reported, under date the 30th of April, 1856, that during the year 1854–5 vessels to the number of 1086, of the burthen of 56,695 tons, entered the port of Scinde, thirty-nine of which, including steamers, were square-rigged, of a burthen of 13,841 tons. The number that cleared outwards was 1103 vessels, burthen 58,194 tons, including square-rigged ships and steamers.

These statements bear upon the commerce of India as well as upon the capabilities of Kurrachee, but are necessary here to show the relative capacity and position of the province to which this section refers.

The court of directors of the East India Company commissioned a skilful engineer to examine how far the harbour was capable of improvement. Lieutenant Grieve, of the Indian navy, was directed by the commissioner thus appointed to furnish detailed surveys. The result was a report favourable to the harbour:—"'It is satisfactory to me to be able to state, at the outset, that I think the objects which the court of directors have in view—namely, the deepening, or even the entire removal of the bar, and the general improvement of the harbour of Kurrachee—are not of doubtful execution; but that, on the contrary, there is good reason to expect through the application of proper means, the accomplishment of both—and this at a moderate expense, when compared with what I understand to be the almost national importance of a safe harbour at Kurrachee, capable of receiving and accommodating sea-going vessels of large tonnage;' and 'that Kurrachee is capable of being made an excellent harbour, and that there are no very great engineering or other physical difficulties to contend with in making it such.' The court of directors have sent out an experienced harbour engineer to assist in carrying out the plans of Mr. Walker. To that able and excellent officer, Captain C. D. Campbell, of the Indian navy, belongs the credit of having been the

* Elphinstone.

† Thornton's *Gazetteer*.

Digitized by Google

first to take in on his own responsibility a large armed steamer into the harbour of Kurrachee." . . . . "Colonel Turner instituted a series of very careful experiments by boring, and showed most conclusively that there was not a particle of rock anywhere on the bar; that the whole was composed, to considerable depth, of soft sand. The establishment of this fact of course removed one principal ground of the fear which mariners before had—of approaching or touching on the bar."

It would appear that the harbour is practicable, and that for commerce and travel the position is one of great consequence:—"The pilgrims from the countries on our north-west border, *en route* to Mecca and other holy cities, would supply traffic to the railway and steam flotilla, and increase the intercourse already established between Kurrachee and the ports of the Persian Gulf." "From the Sutlej to the Oxus, whoever wishes to communicate with any place beyond the sea must pass through Kurrachee. It occupies a position scarcely less favourable to commerce than that of Alexandria." *

The military importance of the port has been asserted in very strong terms by various officers of high standing, and by civilians, whose official connection with government and military affairs qualified them to form an opinion. "Of the harbour of Kurrachee I have always had the highest opinion." † "It can hardly be doubted that Kurrachee is destined to be the great arsenal of the Punjaub and North-western India—perhaps the emporium, and even the real capital, of British India." ‡ Brigadier-general Parr, commanding at Kurrachee, stated that, "by the facilities afforded for rapid communication with Suez and Mooltan, he hoped at no distant date it would positively take less time to move a brigade from Southampton to the Punjaub than it would at present take to move the Kurrachee brigade from this camp to Mooltan; in other words, *you might have Southampton, instead of Kurrachee, the base of your operations for any campaigns in the Punjaub, or any countries beyond it.*"

The question as to how far Kurrachee may afford a suitable port of debarkation for troops destined for the north-west provinces of India, whether under the government of Bombay or Agra, and for the non-regulation provinces (attached to those governments) of Scinde and the Punjaub, or in case of operations against Eastern Beloochistan and Affghanistan, is one of great concern to the British government, and has obtained additional interest from the events of the revolt of 1857. During that period the government availed itself for the first time, on a scale of any magnitude, of this medium. The following is a list of vessels which sailed for Kurrachee with troops from the 14th of July to the 15th of October, 1857:—

Sailed.	Ship.	No. of Troops.
July 14.	Sir George Seymour	227
„ 19.	Ramilies	212
„ 19.	Castle Eden	234
„ 21.	Roman Emperor	193
„ 21.	Seringapatam	218
„ 21.	Bombay	348
„ 21.	Albuera	227
„ 21.	Owen Glendower	263
Sept. 2.	Alipore	208
„ 24.	Ireland, S.S.	301
Oct. 3.	Bahiana, S.S.	433
„ 3.	Austria, S.S.	718
„ 15.	Southampton, S.S.	624

TROOPS DISPATCHED BY THE OVERLAND ROUTE.

Sailed.	Ship.	Men.
Oct. 2.	Sultan, S.S.	117
„ 14.	Dutchman, S.S.	122

In connection with the rapid transmission of intelligence to and from India, the future of Kurrachee seems to promise much. During the rebellion of the Bengal sepoys, the want of a rapid medium of imparting and receiving news and official communications was severely felt. Those who are sanguine of the prospects of Kurrachee dwell much on this point. Mr. Andrews, already quoted, thus argues:—"To be the nearest point to Europe of all our Indian possessions is important in many points of view, but more especially with reference to 'the Euphrates valley route,' and every remark relative to the direct communication of Kurrachee is equally, if not more applicable, to that with Bussorah, as materially reducing the sea voyage from India. The electric wire will soon connect Kurrachee with the Punjaub; and when the proposed telegraph communication is established with Europe, whether it be by the Persian Gulf or the Red Sea, or, as it ought to be, by both routes, the advantage will be great, of being the medium of disseminating the political and commercial intelligence of Europe to the most distant parts of our Indian possessions, and giving in exchange the most recent events in India and Central Asia. Hitherto beyond the pale of the electric chain that spans the empire, Kurrachee is destined, ere long, to become the chief seat of the telegraph in India."

Sir Henry Pottinger, so famous in the civil and military administration of India, regarded Kurrachee as the point between India and

* Vide appendix to the reports of Colonel Jacob and of Mr. Dalzell, collector of customs, regarding the trade of the province during the year 1855-6.

† Sir Henry Pottinger.

‡ Sir Justin Sheil.

Digitized by Google

Europe the best adapted for a port of communication.

The facilities for the navigation of the Indus enter into the discussion in connection with this port. The difficulties in the way of making the Indus navigable are great. Sir Henry Pottinger pronounced it so, after giving much attention to the matter under the most favourable opportunities. The reports which he prepared for the directors of the East India Company were, unfortunately, lost. In conveying at a later period to the court his views of the advantages of Kurrachee as a port, and the facility for railway enterprise afforded in the valley of the Indus, he observed:—"I had a very complete journal of all the events and circumstances attending the first mission to Scinde in 1809, in which the dangers and difficulties of the navigation of the lower delta of the Indus were fully described, and exactly tallied with what have now been brought forward. My journal and all my notes and papers were destroyed on the breaking out of the war in 1818, when the residency at Poonah was burned by the Mahratta army. What I now state may be so far satisfactory, perhaps, to the directors, as showing the views which were early forced on me with regard to the important question now under discussion." *

The advantage of a line of railway in the direction specified would be important in a military point of view, whatever might be its commercial value. Mr. Frere, the government commissioner, has used very conclusive arguments on the subject:—"The practical value of the railway was to increase the available power of every ship, and of every man employed in military and naval operations. In reference to the Punjaub, the capacity of moving troops to a given point was of immense importance. If they looked at the map they would see that they had a mountainous range, between which and our possessions the Indus formed a natural boundary, and the company proposed to make a line along its level plains. In a military point of view the advantage would be this, that if the Khyber Pass should be closed to our forces, they could be moved with rapidity to the Bolan Pass, and in either case the enemy would be taken in flank or in the rear. In the meantime the Euphrates Valley Railway would give them the command of the sea-board of the Persian Gulf, and not only this, but the completion of that railway would practically make Chatham nearer to any point of action in the Persian territory than any military force which could be brought to bear upon it from Central Asia."

* Lieutenant-general the Right Hon. Sir Henry Pottinger, Bart., G.C.B.

Whatever may be the effects, military or commercial, of the Scinde Railway in connection with that of the Punjaub, the improvement of the Kurrachee harbour may be made of vast use to India and to England irrespective of it. A Scinde paper, published at the close of 1857, contained the following:—

"The camel train has commenced its work: eight hundred camels are laid on the line from Kurrachee to Rohree, and it is hoped that within another fortnight the line to Mooltan will be completed. Twenty camels are stationed at each chowkee, and each camel carries a load of four maunds or three hundred and twenty pounds. A rather novel proposition has been made by Moorad Khan, contractor at this station. He engages to convey the regiments expected from England at Kurrachee, to Mooltan in twelve days. He proposes to lay a dawk of one hundred or one hundred and fifty camels, at each of twenty-five chowkies, at intervals on the road. Two soldiers with arms, accoutrements, and ammunition, with water, will form the load for one camel, to proceed to the first halting-place, where fresh camels will carry them on to the next stage, and so on. The first lot of camels will return at night, and next day a fresh batch of soldiers will proceed; thus the whole of the regiments will be in advance together, in batches of three hundred each. The men on each camel will be provided with a cajawah, made quite convenient for them to lie down on. The contractor will only require government to supply biscuits and grog, he guaranteeing a regular and good supply of mutton, eggs, poultry, milk, butter, &c., the whole of the way. This we consider a much better plan than keeping up a large establishment of camels, with the delay of moving up troops by regular marches, the attendant casualties, &c. All this will be obviated by a fair remuneration to the contractor, who stands all risks."

The Indus also, whatever the difficulties of its navigation for commercial purposes, can be made available for military objects, as the following extract, taken, at the close of 1857, from the *Scinde Kossid* will show:—"The steamers *Planet*, *Napier*, and *Assyria*, with the flats *Ethersey* and *Nitocris*, have been ordered down from the Persian Gulf, and are expected here daily. The *Indus*, undergoing repairs at Gizree, will be ready for work again at the end of next week. There will be no delay now in launching the first of the new steamers at Keamaree, as the *Wings of the Wind* has brought up from Bombay all the wood-work required in this operation, and ere long we may hope to see her afloat.

Digitized by Google

With these valuable acquisitions to the existing defective flotilla on the river, the naval authorities will be able to render invaluable service in the conveyance of troops and stores up the country. With this fleet, and the camel train, organised so efficiently by Colonel Hutt, we ought to be in a position to dispatch some thousands of soldiers for the relief of the upper provinces, in a shorter space of time than can possibly be done from the Calcutta side; and we think the public will agree with us in saying, that it is very much to be regretted that the home authorities did not order the greater portion of the reinforcements now on their way out, to disembark at Kurrachee rather than in Bengal. Had this been done, the present rebellion would have been entirely suppressed much earlier than it can possibly be by the arrangements already made in England for our succour."

Finally, in reference to these views of Indian authorities in reference to this new emporium of commerce, and position of political resource, the *Calcutta Englishman*, so well qualified to offer an opinion, may be consulted:—"Kurrachee, situated at the mouth of the Indus, is fast advancing in prosperity, and into notice as a seaport; it will probably soon be known as the first in the empire, being superior to Calcutta, Madras, or even Bombay. In a commodious harbour, and safe anchorage, it will become a depot for the commerce (export and import) of all Northern India and Scinde with Europe."

The modes of opening up communication through Scinde affect also the commerce and military arrangements of the Punjaub; but serious discussions exist as to whether the railway system or the river navigation is the better mode of accomplishing the object. Two different schemes, based upon different views, on this subject at present occupy the attention of practical men, the East India Company, and the government. One party proposes a railway of more than one hundred miles from Kurrachee to Kotree, on the Indus, so as to render unnecessary the circuitous route of the river through the delta. At Kotree the goods and passengers brought by the train are to be embarked on the Indus, and borne by steamers to Mooltan: another railway is to be constructed thence to Lahore. Originally it was supposed that a canal should connect Kurrachee (or rather Gizreebunder, which is very near it) with Kotree. For this plan the East India Company guarantee five per cent. to the investors. Upon this guarantee, however, the following critique has been made in a letter to Lord Palmerston by Mr. S. H. Clarke, who has been for many years a merchant in Scinde and the Punjaub:—"It would be impossible for any government to ensure to the persons embarking in a railway, or any other speculation, the receipt of a specific dividend, without contracting obligations to an indefinite amount. If the scheme does not pay, the loss must be sustained by some party or other, and that party is the government, until the limit of five per cent has been reached. But if the loss is more than five per cent., not only may the whole of the guaranteed interest be swallowed up, but the company may be gradually run into debt, which debt, if contracted, the shareholders must necessarily pay. I believe that the misconceptions which have existed as to the nature of the East India Company's guarantee have had this mischievous effect, that they have taken away that inducement which would otherwise have existed to investigate the intrinsic merits of any of these guaranteed projects before embarking in them—the shareholder resting on the conviction that he was sure of a five per cent. return upon his money, however worthless and disastrous the enterprise might be."

In favour of the united river and railway scheme, comprising the Punjaub as well as Scinde, the following eminent authorities are pledged, irrespective of those already quoted as approving of *some* railway and river communications being speedily opened up through these provinces:—

"The railroad and the steamers may be said, with truth, to be the crying wants of the Punjaub." *

"What a glorious thing it would have been, had the Euphrates Valley Railway and the Scinde and Punjaub Railway been accomplished facts at the time of the present insurrection!" †

"It is sufficient to say that the Punjaub section will, in a military and political point of view, be of more consequence than perhaps any other part of the railway. Following generally the line of the present Grand Trunk Road, it will bind together the series of first-class military stations held by the very flower of the army, European and native. It will connect the whole of these with the most salient point (Peshawur) of the most important of the several frontiers, by which the British Empire in the East is bounded. It will render the whole power of the empire capable of being rapidly concentrated and brought to bear upon a spot of vital consequence to the politics of Central Asia and of the countries bordering upon Europe. Further, in a commercial point of view, the

* Chief Commissioner of the Punjaub.

† *Lahore Chronicle*, August, 1857.

Digitized by Google

Punjaub section will command a portion of the commerce between India and Central Asia." *

The survey of the country from Lahore to Peshawur has been recommended by the government of India, and authorised by the East India Company, and its execution entrusted to the engineering staff of the Scinde Railway Company.

Notwithstanding such high authority, and the guarantee given by the East India Company above referred to, it is maintained by other persons of authority that the scheme can never answer the ends proposed. The railway from Kurrachee to Kotree, or to Hyderabad, must be carried, it is maintained, through a comparatively barren track, which would itself afford no means of support; and when vessels come down from the Punjaub to the point where the rail meets the river, it would be unremunerative to unload and consign the cargo to the more expensive conveyance of the rail. By those who advocate this scheme, a company has been formed to navigate the Indus and its confluents by steamers and barges adapted to the depth and character of the streams. The authorities who maintain this view affirm that it will be long before Northern and Western India will be in a condition to support railways, and if ever it be, it must arise from the increased wealth and commercial power and requirements fostered by the more adequate navigation of the great rivers.

Admiral Sir Charles Malcolm, late Commander of the Indian navy; Captain Woodley, one of the most experienced captains of river steam-vessels in the Indian service; the late chief engineers of Bengal, Madras, and Bombay; Messrs. Boulton and Watt; Mr. Fairbairn of Manchester; Mr. Penn, Mr. Miller, Mr. Summers, Mr. White, shipbuilder, of Cowes; Mr. Steele, shipbuilder, of Greenock; Captain Hall, C.B., late of the *Nemesis*, one of of the most distinguished officers in the English navy; Captain Hoseason, whose talents and scientific attainments are well known in professional circles; Captain Cotton, brother of the celebrated Brigadier Cotton of Peshawur, and of the equally distinguished Colonel Cotton, chief engineer of Madras; Lieutenant Wood, of the Indian navy, who surveyed the Indus, and organised the navigation of that river as it is now conducted under the government;—are authorities in favour of the Indus navigation scheme to the exclusion of the Scinde railways.

There is thus not only a wide field for action, but also for discussion, as to which plan will best suit the wants of Scinde, the Punjaub, and Western India. Both projects can hardly exist long together; and as the railway system is patronised by the East India Company, it is certain to be tried. In a chapter on the commerce of India, the report of the commissioners of the Punjaub will be given, which will probably satisfy the reader as to the commercial value of the respective schemes. In this place it is only appropriate to notice it as it regards the geography and topographical relations of the countries in question, and of the port of Kurrachee in relation to Scinde, the Indus, and the countries above them.

Scinde is not so rich in ancient remains as many other parts of India. One of the most interesting is the ancient city of Brahminabad. Mr. Bellasis has investigated the ruins, and brought to light various objects of value to the antiquarian and historian. The city is situated about fifty miles east of the Indus, near the bank of what then must have been the principal channel when it debouched at Luckput, and which now forms the Eastern Nurra, with its dry channel, and its strings of lakes, or *dhunds*. About the eighth century of our era, if we are to credit the ancient histories of Scinde, Brahminabad was large and flourishing. No histories written since the ninth century refer to it as an existing city, whence it is inferred that about one thousand years ago it was destroyed by an earthquake—no uncommon catastrophe in Indian cities, and Scinde has suffered extensively from such convulsions of nature. No portion of the city was swallowed up, and its ruins can be easily traced. A wall surrounds it, which is provided with gates at certain distances. This circumvallation is about four miles in extent, and probably enclosed a population of one hundred thousand persons, which is far below the amount that the old historians assign to it. The walls and houses are composed of well-made brick, and the building was well executed. Skeletons are found scattered in the ruins, as if the disaster came suddenly, leaving the people no opportunity of escape. Glass and glazed earthenware were in use among the inhabitants, and their vessels of these materials were formed upon Greek models, and are exquisitely elegant. Carvings in cornelian and ivory, and glass enamels, elegantly executed, have been discovered. It has been observed, as a singular circumstance, that the art of dyeing the onyx was known to the dwellers in Brahminabad one thousand years ago, as it is practised in Germany at the present day, by boiling in oil, and then heating. This art was also known in India proper, but has been long lost. Exquisite productions in ivory—toys,

* Report of Punjaub Government on Railways.

Digitized by Google

cups, and inlaid ornamental work—have also been found, similar in style of execution to the inlaying for which Bombay is so famous. Sets of ivory chessmen were among these delicate manufactures, similar in all respects to those now in use—confirming the opinion entertained by some Indian antiquaries,* that the game was known in India from very remote times. There is now proof that chess was a favourite amusement among the nations of India, not only when Europe was buried in the darkness of the early portion of the middle ages, but long before Christianity shed its light upon western lands.

Scinde and portions of Beloochistan are, like Egypt, almost without rain. That this was not formerly a condition of the climate of Scinde Mr. Bellasis thinks proven by the condition of the bricks in Brahminabad, and other ruined cities in the same neighbourhood; for it is remarkable that in rainless countries clay is seldom baked, the dryness of the atmosphere rendering that process unnecessary. In the ruined cities near the Indus the bricks were invariably baked, affording presumptive evidence that the climate eleven hundred years ago was not what it is now; indeed, there must have been some considerable alterations to cause the river to abandon its course, and form for itself another fifty miles distant. Whether or not the meteorological inductions of the learned antiquary be correct, it is at least certain that he has started an interesting inquiry, and supplied data to guide it.

It is supposed that the vestiges of former generations discovered in the ruins of Brahminabad will throw light upon the interval between the Greek and Mohammedan periods of Indian history, aiding in filling up the historical gap which still exists.† One of the practical advantages at the present day of these antiquarian speculations has been the suggestion that by planting trees, and by cultivation, forced by irrigation, the climate of Scinde may be influenced so as to procure frequent rain.‡

It must not be supposed by the reader that Scinde is entirely without rain; it occasionally falls, and sometimes in furious storms, which smite the earth like a deluge. On a former page, when referring to the rainy seasons of India, notice was taken of such rain-falls in Scinde. The last signal instance of the kind occurred in 1851, during the months of July and August; there had been none other such for thirty years previously. The phenomena attending this exceptional season were remarkable. Reports were made to the commissioner of Scinde concerning them, by whom they were communicated to the Bombay Geographical Society. One of the assistant collectors, while visiting the country between Ghorabbarree and Kotree, near Hyderabad, observed that, although a steady wind blew from the south-west, the clouds invariably came from the east and north-east, and passed over the level country with a gyratory motion to the south-east, apparently turning off towards the latter direction by the western hills. When the wind blew only from the north, there was a cessation of rain. The effect on the delta of the Indus was to destroy cultivation by the sudden and overwhelming rise of the river and the subsequent rains. The assistant commissioner had every reason to apprehend that, by the rising of the Oochta and Lewara Rivers, the low-lying town of Ghorabbarree would be entirely swept away.* In Kurrachee such effect was produced on many houses by the torrent of the Laree. The better class of the houses in Scinde have substantial stone foundations; the frames are of the babool, or even better wood; and to support a coating of prepared mud, with which they are covered, the short wood of the country, either tamarisk or mangrove, is made use of as lathes are in houses of English construction. The roofs are flat, and are protected with mud only.† From the 10th of July to the 4th of August 9·99 inches of rain fell at Kotree (where a register was kept), whereas the usual fall of rain for the whole season at Hyderabad is about two inches.‡

In many portions of Scinde good water for drinking is scarce; the village wells often yield an inadequate supply; and where there is no cultivation or jungle, the small quantity of rain that falls is insufficient to yield a supply for any length of time. This is one cause of the limited population of large districts.

Among what may be termed the phenomena of the climate of Scinde is a peculiarity referred to frequently by the people—that rain falls, at all events in Upper Scinde, in cycles of years, so that there are series of dry years and of rainy years of from forty to fifty in each series. The natives declare that thirty years ago rain fell every year during the hot season, and they foretell that a similar series of years, having their rainy months, is about to commence. There is abundant evidence in the remains of old bunds, and the marks of cultivation along the western frontier, that the river streams at one time afforded a much larger

* Sir William Jones.
† General Woodburn.
‡ The *Bombay Times*, March, 1856.

* G. Elander, assistant to collector for land clearances.
† H. B. Ellis, assistant commissioner.
‡ J. Craig, assistant civil surgeon.

Digitized by Google

supply of water than they have done of late. The deputy-collector of Sewan informed Mr. Ellis, the assistant-commissioner of Scinde, at the close of 1851, that it was his impression, from his own observation, and what he had heard from the inhabitants, that such cycles of rainy seasons were characteristics of the climate of Scinde.

Reference has been made on former pages to the frequency of earthquakes in India, and in Scinde in particular. On the frontier of Upper Scinde, in 1852, a disastrous instance of such a natural convulsion occurred. On the 24th of January, Kahun, the chief town of the Murrees, was totally destroyed. The people of Cutchee state that every three or four years shocks are felt in the Murree hills. In a report made to the Right Hon. Lord Viscount Falkland, a list of earthquakes for the year 1851 was officially drawn up:—

January 17.—A slight shock felt at many places in the Punjaub.
February 2.—At Pooljee, near Sewan.
February 4.—At Lahore and Wuzeerabad.
April 19.—Three shocks felt at Gwadir, in Mekran; several houses destroyed.
April 22 and 27.—Earthquakes felt at Oothul and at Syaree, in Sup-Beila.
December 13.—Beloochistan; at Shahpore, in Cutchee; at the foot of the Murree hills.

These statistics were communicated by Major John Jacob, C.B. In his letter an inclosure from Lieutenant Merewether, of the Scinde horse, an officer who greatly distinguished himself in the command of irregular cavalry, afforded more detailed information. That officer affirmed that the earthquake of the 9th of February, 1852, extended to Gundava, Dadur, Lakree, Pooljee, and Chuttur. About four o'clock in the morning, at the appearance of the false dawn, the first heavings of the earth gave indications of the approaching catastrophe. Successive shocks threw the people of the whole neighbouring hill country into consternation, and consigned numbers, besides cattle and houses, to a common burial.

In any speculations which Englishmen indulge as to the cultivation and civilisation of Scinde, Beloochistan, and the Punjaub, account must be taken of the peculiar natural laws to which these regions are subjected.

CHAPTER VIII.

CEYLON:—GEOLOGY—PRODUCTIONS—POPULATION—RELIGION—LITERATURE—CHIEF TOWNS.

ON the second page a general view of Ceylon was given, and it was then intimated that a more detailed description would appear in its appropriate place.

The island is situated between 5° 56′ and 9° 50′ north latitude, and 80° and 82° east longitude. From its shape and position, it has been called "a pearl on the brow of the Indian continent." The superficial area is about two thousand four hundred square miles. It is bounded on the north-east by the Gulf of Manaar, by which it is separated from the mainland; its other limit is the Indian Ocean.

The sea-shore presents more diversity of scenery in proportion than the continent. In many places it is marked by bare and bold rocks, which are for the most part picturesque; generally the shores are wooded, especially with the cocoa-nut tree, and the scenes presented are characterised by rich oriental beauty. The interior is mountainous, the elevations ranging from six to eight thousand feet. The mountains form a sort of natural circular defence, of which the natives frequently availed themselves to resist foreign aggression. Primeval forests clothe the mountains, with few exceptions, to their summits. The cinnamon laurel, the coffee shrub, and other useful and agreeable trees and shrubs, flourish in or near these forests on spots where the situation favours their growth.

The geological character of the island is almost uniform, being, with little exception, constituted of primitive rock. The exceptions consist of new formations, and are to be found in a few places on the shore. The varieties of primitive rock are numerous. Dolomite, quartz, and hornblende, are often met with, but granite greatly predominates. This rock, with gneiss, is found in such varieties as to test severely the skill of the geologist in classification. Grey-coloured granite, fine-grained, is sometimes found. A clergyman well acquainted with the geology of the island says,—"I have seen very beautiful specimens from the sea-shore in the vicinity of Trincomalee, in which the quartz is of a grey or blackish coloured rock-crystal, and the felspar of a vivid fleshy hue." In the Kandian provinces gneiss and sienite are found; the former is considered very beautiful, formed of quartz and white felspar, with black mica, and a multitude of garnets of a

Digitized by Google

pale colour. Hornblende and greenstone abound in the mountains; the first is seldom seen in massive form, nor are the dolomite and quartz. Dolomite is to be met with as frequently as granite in great variety, "generally crystaline, and of a pure white colour; and very frequently it is formed of rhombs, which a blow of a hammer separates with facility." Embedded and in veins it is found in the neighbourhood of Kandy, and in the lower hills in other districts. In the vicinity of Trincomalee there is a remarkable hill, formed of quartz. Sandstone exists all along the coast—sometimes of a dun colour, and more frequently of a dull yellow. In the north the limestone formation prevails; it contains multitudes of shells, generally of a drab or grey colour. When this rock is broken the fracture is conchoidal.

The minerals of Ceylon are chiefly iron and manganese; others are obtained in scanty proportions. Iron exists all over the island in one or other of its forms—bog iron, magnetic, red hematite, pyrites, specular iron, or blue phosphate. No large vein of iron ore has as yet been discovered. "Black oxide of manganese occurs scattered and imbedded in gigantic rocks in small quantities, but at so great a distance inland, that the carriage would be too expensive to admit of a profitable export trade. It is very remarkable that no other metals have as yet been discovered in a country where the nature of the rock would indicate their existence. However, although some authors have asserted that gold and mercury are found native in Ceylon, such we believe to be most incorrect, and we have never heard that either lead, copper, or tin, has as yet been discovered.

"Lanka-diva* abounds in every variety of the quartz family—hyalite, chalcedony, iron flint, and rock-crystal, which latter is found crystalised and massive in great quantities, and of a variety of colours. This is made use of by the Cingalese, who form lenses for spectacles from it, and employ it for statuary and ornamental purposes. Rose quartz, phrase, amethyst, and cat's eye, are also abundant. The Ceylon cat's eye is the most valuable in existence, and is much more prized there than in Europe. Topaz and schorl are also found in Ceylon; the former is commonly of a yellowish or bluish white colour, but perfect crystals of it are very rarely to be met with. Common schorl occurs very plentifully in granitic rocks, and in some places it is mixed with felspar and quartz; tourmalin is occasionally to be met with, but of a very inferior description, and these are either of red, green, or honey colour.

* The native name for Ceylon.

"In the granitic rock garnet, cinnamon stone, and pyrope abound, and the common garnet is found diffused in gneiss through the whole island; the crystals, however, are diminutive and ill-defined. The precious garnet occurs in hornblende rock in the neighbourhood of Trincomalee, but of an inferior description. Cinnamon stone has heretofore been exclusively found in Ceylon, where it is very abundant, although confined to particular districts, and is principally met with in Matura. It is found in very large masses of many pounds in weight, and small pieces of irregular form in the granitic alluvial. The zircon, called by the Cingalese 'Matura diamond,' which is found in the island, is considered to be the best in the world; besides zircon and hyacinth there is another species in Ceylon, which is opaque, uncrystalised, and massive. Zircon is found both of yellow, green, red, and light grey colours, which the native merchants dispose of respectively for topaz, tourmalin, rubies, and diamonds. Ceylon has for a considerable period been renowned for its rubies, of which there are four species—namely, sapphire, spinell, chrysoberyl, and corundum, which are found in granitic rock. The principal varieties of sapphires—such as red, purple, yellow, blue, white, and star stone—are met with, sometimes of large size, and in perfection, at Matura, Saffragam, and other places. The purple, or oriental amethyst, is rare, and the green still more so. Spinell is very rare, and is occasionally met with in the clay-iron ore in the Kandian provinces, where gneiss is abundant. Chrysoberyl is peculiarly rare, and is said generally to come from Saffragam. Corundum is very plentiful at a place called Battagammana, where it is found on the banks of a small river called Agiri Kandura; it is of a brownish colour, and is in the form of large six-sided prisms.

"In the family of felspar Ceylon produces tablespar, Labrador stone, adularia, glassy felspar, compact felspar, and common felspar. The Labrador stone is found at Trincomalee, and adularia is plentiful in Kandy. Common hornblende is abundant, and glassy tremolite and pitch stone occur in the neighbourhood of Trincomalee. Mica, forming a component part of granite and gneiss, is very plentiful, and frequently is found enclosed in these rocks, where it occurs in very extensive flakes, which the Cingalese employ for ornamental purposes. Green earth is rather uncommon, but is found in Lower Ouva of a green and pea-green colour. At Galle and Trincomalee common chlorite is found scattered through quartz. Talc, dolomite, carbonate of magnesia, and native carbonate of magnesia, are occasionally discovered.

Digitized by Google

Sulphur and graphite also occur—the former rarely, but the latter is abundant in Saffragam. Nitrate of lime and nitre are very common, and the nitre caves appear to be formed of carbonate of lime and felspar.

"Salt lakes exist to a large extent in the district called Megampattoo, on the sea-shore, and which in all probability are supplied from the sea, as the saline contents of both prove to be of a similar nature.

"All the soils of the island appear to have originated from decomposed granite rock, gneiss, or clay-iron stone, and in the majority of cases quartz is the largest, and frequently nearly the sole ingredient. It is very remarkable that the natural soils of Lanka-diva do not contain more than between one and three per cent. of vegetable substance, which may be attributed to the rapid decomposition, occasioned by a high degree of temperature, and heavy falls of rain. The most abundant crops are produced in the dark brown loam, which is formed from decomposed granite and gneiss, or in reddish loam, which is formed from Kabook stone, or clay-iron stone. The soils which have been found to produce inferior crops are those in which a large proportion of quartz is contained. The soil derived from clay-iron stone is of a reddish brown colour, and has the property of retaining water for a very long time, to which may be attributed its productive quality. To the practical and scientific agriculturist Lanka-diva affords abundant opportunity for experiment and investigation where the soil is in a state of nature, and unimproved by the admixture of any description of manure."*

Ceylon is very favourably situated as to its water supply, a most important condition to the prosperity of a tropical country. The streams flowing from the higher grounds are numerous and pure, and in most parts of the island excellent springs supply the people. The remains of tanks and reservoirs are frequently traced, and on a vast scale, showing that the whole island at a very remote period was brought under high cultivation. So stupendous were those formations for the purpose of irrigation, that it has been observed of them by a competent authority, "they were hardly surpassed by the kindred wonders of Egypt." The British government has neglected to restore these great works, although it must be obvious that the soil might be made vastly more productive, that many ages past the population was many fold what it is now, and the wealth of the island proportionate. Sir Thomas Maitland, half a century since, proposed the restoration of the tanks. "Giant's Tank," at Cattoe Kare, was especially made the subject of this recommendation, but the estimated cost was £25,000, and the time required to bring it back to something like its former efficiency was three years. These estimates were probably erroneous, but they were sufficient to deter the government from the undertaking. Some idea may be formed of the magnitude of that ancient work from the fact that villages have been formed *within its limits*, whose inhabitants have made several other tanks to irrigate their fields. Sir Emerson Tennant instituted inquiries, and urged the supreme government to undertake the matter, on the ground that it was "certain to repay the revenue the whole, and more than the whole, of the expenditure."

* *Ceylon and the Cingalese.*

The productions of Ceylon may be inferred from its geological character, climate, and amount of irrigation. Its most characteristic production is lemon-grass, which is so called by the English because it exudes a powerful smell of lemon. The natives call it Lanka-diva, and the botanical name is *Andropogon schenanthus*. It is excellent pasture for buffaloes, and yields an essential oil, which would prove an exquisite perfume. This grass grows on all the Kandian hills; its smell and taste are refreshing, unless too frequently used.

The vegetables of Europe do not grow well, except in Newera Ellia, but the indigenous vegetables are luxuriant—such as sweet potatoes, yams, occus, bringals, &c.

The chief cultivation is rice. The paddy fields are the grand reliance of the Cingalese husbandman. The mode of sowing and tilling is much the same as throughout the East generally. The plough is drawn by oxen or buffaloes, which also tread out the corn. The superstition of the people causes in various ways much loss to the agriculturist, especially loss of time. Some of the ceremonies connected with the harvest are eminently absurd. "The treading out of the paddy is performed upon a hard floor, prepared for the purpose by beating the clay; before the natives begin the work, however, a mystic rite and incantation are observed by the owner of the paddy, in the expectation of preserving the produce from the evil spirits. The ceremony is performed by describing three circles, one within the other, on the centre of the floor, with the ashes of wood, which the owner scatters from a large leaf; the circles are equally quartered by a cross, the four points of which are terminated by a character resembling a written letter *M*; within the inner circle the owner lays some paddy-straw, upon which he places a few pieces of quartz and a small piece of the kohomba-tree, the whole of which he covers

Digitized by Google

over with paddy-straw; he then walks round the cabalistic figure three times, and stops at one of the ends, salaams three times with upraised hands, and finally prostrates himself upon the earth, all the time repeating incantations. When this ceremony has been completed, the paddy is piled upon the concentric circles, and the buffaloes are immediately after urged to the task of treading the corn." Wheat and maize are also grown.

Coffee is indigenous to the island (*Coffea Arabica*). The natives have used the decoction of the berry as long as anything definite in Cingalese history can be traced. The coffee now grown in the island is, however, generally supposed to be an importation from Java, where it was obtained from Mocha. The wild coffee of Ceylon is very inferior. The appearance of the cultivation is most pleasing. The bushes in the flowering season are covered with silvery blossoms, which contrast finely with the deep green leaves. When the shrubs are in fruit, the appearance is also striking, the berries, when ripened, being of a deep red colour, harmonise with the foliage. The ordinary appearance of a coffee plantation is that of an extensive garden of evergreens, with occasional forest trees among them, which are preserved to shelter the plantations.

The sugar-cane is cultivated with some success.

Various plants and shrubs, profitable for commerce, are also cultivated. Tobacco, of a quality highly valued in the Madras presidency, has for some years received attention from cultivators.

Cotton has been neglected, but some fine specimens have been grown. The opinion of an experienced American planter was taken a few years ago as to the adaptation of the soil and climate to this article, and he made the following report:—"I am of opinion, from what I saw of the climate, temperature, and soil, that Ceylon will produce cotton *equal in quality*, and when the comparatively *small amount of capital* required is considered, I doubt not it may even produce the article *cheaper than we can in America*, where a large sum must be laid out for labour, and where the expense of food and clothing is much greater than the cost of importing labour into Ceylon, independently of the risk of a mortality among the labourers after they had been purchased."

Under the Dutch rule indigo was cultivated, and considerable quantities exported; since the British acquired the island that cultivation has fallen off. The plant is indigenous, and the soil adapted to yield a superior quality under proper management.

One of the most curious productions of Ceylon is the water-nut (*Ambuprasudana*). The natives rub the nut over the interior of their "water chatties," by which means all impure and earthy matter which the water holds in solution is precipitated, rendering it healthy. Even muddy water, and water which, although apparently clear, is known to be unhealthy, are purified by this nut.

Various fine trees, which render luxurious and wholesome fruit, and some of which, by their foliage, bark, or timber, are valuable for commerce, are natural to the soil of Ceylon.

The cocoa-nut tree holds a prominent place among these, encircling nearly the whole island. The appearance of this tree is very imposing everywhere, but viewed from the sea upon the shores of Ceylon it is especially so. Growing to a height considerably more than a hundred feet, its form, leaf, and fruit all picturesque, it is an attractive object, and groves of these trees present an aspect so tropical to Europeans, and so peculiar, as always to excite their interest, especially when first seen. Europeans, also, generally relish the arrack distilled from the juice of the flower, and the sugar, although deep-coloured and coarse-grained, which is prepared from the same source. The natives eat the pulp of the green fruit, and it yields a refreshing drink, which orientals and occidentals alike prize. With the ripe fruit, and the oil extracted from it, English people are well acquainted. The refuse, or oil cakes, is also known in England to be good food for cattle. Cordage, matting, mattress-stuffing, &c., are used in Europe when beaten from the husks of the cocoa-nut. The young branches are used as brooms; the fibre as cordage; the leaves as thatch; and when burned they produce a useful alkali. To the Cingalese, especially those living near the coast, the cocoa-nut tree is of unspeakable value in sickness as well as health, for the bark oil is an emollient in cutaneous diseases, and the root affords a decoction, the medicinal virtue of which is much relied upon. It is probable that articles of furniture made from the cocoa-nut tree will be ultimately used in England, for the wood takes a fine polish, and has a beautiful vein.

The areka, or betel-nut tree (*Areka catechu*), is also a useful growth of the island. It is a tall palm, with handsome feathery foliage, which is attached to the tree by a tough impervious bark, which is used by the natives for preserving drink or rice on their journeys. The nut is used for various native purposes; and when exported is also turned to account by foreigners.

The bread-fruit tree (*Artrocarpus incisa*)

Digitized by Google

has been too frequently described in popular works to require description here. The natives make a curry of the fruit, and the British boil it or fry it as a vegetable.

The orange-tree is especially beautiful in Ceylon, and noted for the richness of its odour.

The nutmeg, clove, and other sweet spice shrubs, are interesting in appearance, delightful in odour, and valuable as materials of commerce.

The cinnamon (*Laurus cinnamorum*) is well known as a staple of Ceylon commerce. The anti-free-trade system, so long pursued by the government, has, however, oppressed the cultivation, and thrown the trade to a great extent into the hands of the Dutch at Java. By levying and maintaining an export duty for many years, the production has been repressed, to the permanent injury of the colony. The cinnamon laurel is not so beautiful as some others of the useful shrubs and trees noticed, but it is nevertheless pleasing to the eye.

The jack-tree (*Artrocarpus integrifolia*) is one of the enormous species of trees indigenous to Ceylon. This tree is elegant in form, most agreeable to the eye, and it extends a grateful shade by its far-spreading branches. The fruit is of enormous size, varying from six inches to two yards in circumference, the form being oval. Both the trunk and branches of this tree bear fruit. "Their external covering is rough, and of a greenish hue, and their section of a whitish colour, containing a number of kernels, enveloped in a yellowish coating, which is of a most luscious flavour, but peculiarly disagreeable to the olfactory nerves. The kernels are the size of a pigeon's egg, and, when cooked, make good food, and excellent curry. The timber is of a yellow colour, but when polished with beeswax it approaches to a light-coloured mahogany, and all ordinary furniture is manufactured of it."

The mulberry-tree flourishes in various parts of the island, but little use is made of it. The production of silk in Ceylon ought to be considerable.

The tala, or taliput (*Carypha umbraculifera*), is a magnificent palm, which grows to nearly a hundred feet in height. The appearance of this remarkable tree is very graceful, being about nine feet in circumference, measured near the ground, and tapering gradually away to the top. The leaves are often twenty-five feet in length, and more than half that breadth; they droop, and spread out at the top, like a Siamese umbrella. The flower is very large, and of a bright yellow hue. This is enclosed in a pod, or sheath, which, when the flower comes to maturity, bursts with a loud explosion. The expanded blossom displays its rich colour for three months, when it disappears gradually, and a plum-like fruit ripens. The natives aver that the blossoms never arrive at full perfection until the tree is half a century old, when it begins to die, and at the age of about a hundred years withers away. The uses to which this splendid specimen of Ceylon palms is put are very various. The trunk contains a pith, which the natives dry, and make into sweet cakes of a delicious flavour. This pith is formed into a sort of meal, and also flour, which the natives employ for divers culinary purposes. The leaves are used for state fans by persons of dignity; they are also converted into a species of papyrus, and, like the cocoa-nut leaf, form a good thatch for houses.

The mee-tree is another of these huge specimens of the Ceylon forest. It bears minute white blossoms of an unpleasant odour. These are easily shaken down by the slightest breeze, and cover the vicinity like flakes of snow, so profuse are they. When driven into the tanks by a higher than ordinary wind, they float for a short time on the surface, and then decomposing, spread a peculiar pestiferous influence. The fruit is chiefly used to express from it a pungent oil, which the natives apply to a great many purposes.

The ebony (*Dyopsiras ebonum*) is a very notable tree of Ceylon. The jet black colour of the wood, together with its peculiar hardness, and the polish of which it is susceptible, make it valuable as an export. The foliage is nearly as black as the wood, but the bark of the trunk is a bright silver grey, almost white. The branches shoot out about thirty feet from the root, and droop, presenting a mournful appearance. It might appropriately displace the cypress above the graves of the dead.

The calamander (*Dyospyrus hirsuta*) is a variegated ebony, and of great value. This tree has ceased to be so common in the forests as formerly, having been extensively sought after for exportation, and for the manufacture of furniture. The prevailing colour of the wood is black, but it is mottled with a rich brown. It takes as high a polish as the ebony proper, and is as close grained. The appearance of the tree is magnificent.

The red sandal-tree, and the satin-wood tree, are also still to be met with in the forests, but are becoming scarce, the satin-wood being much used in the island for household articles of taste, and the sandal-wood being in great request for exportation.

The kabook-tree attains an immense growth.

Digitized by Google

The timber is hard, and of a reddish dun colour, not pleasing to the eye. It nearly always fastens its roots near springs, and with the condition of a supply of water will flourish in any situation whatever. It is found near the sea, in the interior, upon the level plain, and high up on the steep mountain.

The bo-tree (*Ficus religiosa*) is one of the most noted trees in Ceylon, because sacred to Buddha. It grows to a great elevation, is richly umbrageous, and its branches and leaves are exquisitely formed. The last-mentioned are heart-shaped, and so sacred to the superstitious people, that it is sacrilege to carve their form on any article for common use, or on any building, except on temples and palaces, and their respective furniture. The blossoms are milk-white, except a golden tinge within the centre; they are bell-shaped, and extremely beautiful, both in colour and perfection of form. These trees grow to a great age, and are jealously guarded by the people.

The stately tamarind and the glorious banyan are to be seen in insular as well as peninsular India. The citron, wild jessamine, and a host of flowering shrubs, adorn the wood scenery of this beautiful isle, while the perfumes of these sweet offsprings of the forest constantly load the delicious air.

The floral productions of the island rival those of most parts of the mainland. There are few places, except some spots in the Deccan and Cashmere, to be compared with it for flowering shrubs; and only in the valley just named, and some spots at the foot of the Himalayas, can such floral wonders be seen as charm the eye, and captivate the sense, in Ceylon.

Trees in the Ceylon forests are very generally attended by parasites. The pepper-vine, and many rich flowering creepers, cling to the trunks, and form their delicate tracery around them.

The produce of the island of a European character does not abound, and the markets for such commodities are consequently dear. Mutton generally costs two shillings a pound; fresh butter is dearer; kid, which is much used instead of mutton, bears about the same price as mutton in England. Ham, bacon, tongues, &c., are imported, and are costly. Beef is easily procured at the price usual in England, but it is seldom good. Pork is plentiful, but good bacon is seldom cured. Poultry of all kinds is sold at rates similar to those in London, but it is inferior to that of England, unless kept some time and fattened by Europeans. There is game to requite the hunter or the fowler—deer, the wild hog, and various birds, all more or less suitable for food.

The fisherman, who for sport or profit pursues the piscatory art in the waters of Ceylon, will find his labour requited. The seir fish is the most valued; it resembles in colour and flavour the salmon, but is supposed to excel the fish so much prized in Britain. Some weigh as much as twenty pounds.

The bull's-eye pomfret is a beautiful fish, with head and body of a vermillion tint—the scales being bright yellow, as if tangled with gold. Mackerel is very plentiful, and soles, whiting, and other fish abound.

The mullet is much valued; it is taken by a sort of small harpoon at night, the fishermen waving lighted torches, which bring the creatures to the surface in surprising numbers. The river fish also abound, and are delicious eating.

The species of shell-fish along the coast are numerous, but few of them are fit for food. Only in one particular place are oysters edible, and for these divers descend and strike them with hammers from the rocks.

The fisheries of Ceylon are neglected, and there is an actual importation of dry fish for food, while the rivers and seas are rich with finny treasures. No trouble is taken to dry and preserve such sorts as are suitable for the process.

The animals mostly used by Europeans for food have been already noticed. The island abounds with wild animals, beasts, and reptiles of nearly every species known to continental India, and some that are peculiar.

The elephant of Ceylon is supposed to be a very superior creature of his species. The oldest naturalists and historians, who refer to the natural history of Lanka-diva, express themselves strongly as to the superior quality of the ivory of the elephants' tusks exported thence. Both ancient and modern writers have affirmed that the Phœnicians shipped large numbers of elephants from this island to the Persian Gulf and the Red Sea; and it is alleged that those used in the Punic wars were obtained thence. It is indisputable that the monarchs of continental India highly valued the Ceylon elephants for their superior strength, docility, and courage. Some modern writers affirm that the elephants of South Africa are much superior to those of Asia. The narrative of the great African hunter, Gordon Cumming, and that of the celebrated missionary to the Bechuanas, Moffatt, would certainly lead to such a conclusion. According to Cuvier, the Indian and African elephants manifest much diversity of form; he pronounces in favour of the former. Tauconier says that the African elephant

Digitized by Google

recognises by tokens of extraordinary intelligence the superiority of the former. These creatures are now only to be found in the thickest forests of the interior.

The elk, the finest of the deer tribe, bears a miniature resemblance to the fossil elk of Ireland. Mr. Sirr, in his work on Ceylon, notices the smallest of the species in the following terms:—"It is called by some naturalists the musk-deer, the Linnæan name of which is *Moschus meminna*, the Cingalese walmeenya. These diminutive creatures, perfect in their proportions, are the most exquisitely lovely of all quadrupeds; the beauty of their delicate limbs, lustrous eyes, spotted skins, and graceful forms, baffling all description. We had a full-grown male, whose height did not exceed ten inches, and length fourteen; the throat, neck, and stomach where milk-white; the remainder of the body was grey, regularly striped with black, over which were equi-distant yellow spots. The head gradually tapered to the snout, whilst from either side of the mouth protruded a small but perfectly-shaped tusk; the eyes and ears large and open, the tail short, and the weight under five pounds." The Kandians prize the albinos more than any other of the deer family.

The wild buffalo is a fierce and vindictive animal, who often turns on the hunter with obstinate and ferocious courage.

The leopard is said to be marked by this peculiarity—that he cannot draw back the claws within the paw, as other varieties of the species. They are very powerful, attaining sometimes to the length of seven feet and a half. They are not willing to attack man, except in self defence; but are destructive to cattle and dogs. This is the most formidable animal to the natives, because of the loss of property occasioned by it. The bear is, however, more dangerous to man personally, for although a small animal, his strength is great, and his courage daring: he never fails to attack man if he approach.

The wild hog is powerful and ferocious—not only ready to defend himself against the hunter, but also to attack him, and almost any animal that enters the precincts of its haunts, which are the thickly-wooded districts. The flesh is much prized by epicures.

The jackal infests the jungles, as does also the ichneumon. Monkeys, squirrels, sloths, weazels, porcupines, and flying foxes are numerous in the low woods and in the forests. The porcupine is injurious to the cocoa-nut tree, digging down to the tender roots and destroying the life of the tree.

Rats are almost a plague in the island; they are to be seen in the houses and in the fields, and display the greatest boldness in the presence of man. "The musk-rat will occasionally measure twelve inches from the snout to the tail; the head is slender, the upper jaw projecting considerably beyond the lower, the whiskers bushy, long, and white, the colour of the coat grey, but the feet are totally devoid of hair, and the tail is thick at the root. The effluvia of this creature is most powerful; and, if it runs over any edible, the article becomes so impregnated with the peculiar smell as to be totally unfit for use." *

Reptile nature is prolific in the hot climate of Ceylon. Crocodiles are very large, sometimes measuring twenty feet in length: they differ much in the formation of the head from the crocodiles of the Ganges. Nothing can exceed in ferocity these monsters, who will invariably attack man when opportunity occurs. They swarm in the tanks as well as in the rivers, and after the rains take up their haunts on low inundated ground. In seasons of long-continued drought they become especially dangerous, as they make their way from the dried-up tanks to the rivers.

The cobra-di-capello, or hooded snake, is regarded by the natives as sacred; and although its deadly sting is feared, they will not kill it. It can hardly be said to be worshipped, notwithstanding the reverence paid to it, but formerly it was the object of adoration. There are two species of the cobra—one, of a light colour, is called by the natives high caste, and the other, of a dark colour, they call low caste. The tic-prolonga, although not so large, is more dangerous; the attack is sudden, and the sting almost momentarily fatal. It attacks all creatures that come within range of its venomous power.

The cobra has a formidable enemy, which is also numerous in the island. "The beautiful little creature, the ichneumon, is the declared foe to this snake, and is invariably the assailant: the animal springs upon the back of the snake and seizes the nape of the neck, and never uncloses its teeth until the snake is lifeless. Those who have witnessed the battle, say that the cobra always tries to escape; and that before commencing the fight the ichneumon runs to a particular plant and eats a portion, and this serves as an antidote to the reptile's poison. We are rather incredulous upon this latter point, but are quite certain that the ichneumon will assail the snake in the open air, and as scrupulously avoid the encounter in an enclosed space." †

The monster snake of Ceylon is the

* *Ceylon and the Cingalese.* † Ibid.

Digitized by Google

amaronda (of the genus Python). It measures from seventeen to twenty-five feet, and attacks jackals, deer, and young buffaloes—entwining itself round them like the boa-constrictor, it crushes its prey, and then covers it with saliva before devouring. It seldom attacks man.

The insect world is very numerous, as might be expected in such a climate. The fire-flies are, as in continental India, brilliant and beautiful. Beetles exist in endless variety, and are much admired by Europeans. The white ants are as destructive as on the shores of the peninsula; and many other noxious insects torment the inhabitants and quadrupeds. The tick, which attaches itself to the leaves of trees, will, if shaken down, attack men or horses, drawing blood with painful voracity. These creatures will insinuate themselves into the soft flesh of horses and dogs, especially the latter, driving the animals mad with pain.

The land-leech is one of the most tormenting creatures in the island, every morass and jungle containing it. No clothing is impervious to its attacks: it insinuates itself through garments or between their folds, and, fastening upon the flesh, gorges itself with blood. Many Europeans suffer from inflammation and ulceration following their bite, and loss of life sometimes ensues. Animals are often destroyed by them, especially sheep. They infest the grass and wooded heights.

The birds of Ceylon rival those of the neighbouring continent. The wild peacock is a singularly beautiful creature. The Cingalese starling has a plumage varied and pleasing. The blue-rock pigeon, jungle crow, and rhinoceros-bird, are remarkable specimens of the ornithological characteristics of the island. It is contended by some authors on natural history that "Lanka-diva" is richer than any other country in birds of gay plumage and fine form. "The Paradise flycatcher, or sultana bulbul of the Hindoos (*Muscipita Paradisi*), is met with in jungles, gardens, and shrubberies, from the warmer parts of the Himalayas to the most southern extremity of Ceylon. It is a peculiarly graceful bird, the body and long sweeping tail of the male being white, with the primaries black, edged with white. The body and tail of the female are of a reddish brown, with the breast-feathers clouded grey." *

In the high regions of the island, a bird which is common in the Himalayas is occasionally found—"the monaul, golden fowl, or Impeyan pheasant (*Lophophorus Impeyanus*). The male bird has a remarkably beautiful plumage, its crest, head, and throat being of a rich bronzy green; the middle of the neck is purple, glossed with a coppery hue; back and wing coverts rich purple, each feather tipped with bronzy green; the legs and feet are of a greenish ash, whilst across the lower part of the back is a band of pure white. The female is buffy-brown, mixed with black and white. A more beautiful object can scarcely be imagined than this gorgeously plumaged bird taking his lofty and sweeping flight through the air, full in the light of the noon-day sun, the rays of which are reflected in surpassing brilliancy from his brightly-tipped feathers." *

All the birds of the island are not to be admired. The carrion crow is a common tormenter. These ravenous creatures will tear food from the hands of children, ravish a morsel from the teeth of a dog, and even fly into apartments, making prizes from the table around which Europeans are seated.

"The devil bird" is remarkable for its "discordant and unearthly calls" in the evening. These are believed by the natives to be omens of evil to all who hear them.

The Brahmin kite is an ill-looking creature, the relentless enemy of the tortoise, which he bears on high, and dashes down upon some jutting rock. He is also a fierce and effective foe of the snake and serpent.

Ceylon has often been called "a land of contradictions" as to its animal haunts—beasts, birds, reptiles, and insects, being often found where persons acquainted with other tropical climates would never look for them, or expect to find them. Thus crocodiles often wander, as before shown, into the jungles. The black adder and scorpion are fond of entering human habitations, and coiling themselves up in the bed-clothes, or in garments that may happen to lie in their way. The leopard approaches the village wells to drink, although the river may not be distant, and will walk quietly into the enclosures of houses or bungalows, and carry off dogs or poultry. The wild elephant will break his way into gardens, and, crushing down fences, take up his abode for the night close to a human habitation. The red-leg partridge is sometimes shot where aquatic birds might only be supposed to come within range of the sportsman's gun; and the snipe is bagged in localities such as his species in other countries are supposed to avoid. This may possibly be accounted for by the fact that hill, dale, vale, river, and ravine—cultivated ground, morass, tank, paddy field, and seashore, are all found within a comparatively small compass. Whatever the *rationale* may be, it is unquestionably the fact that animal life of all sorts seems to find means of

* *The Birds of Asia.*

* *The Birds of Asia.*

Digitized by Google

preserving itself within the island in spots not usually adapted to the species which, nevertheless, resort to them. An exemplification of this occurs in the pages of a light and agreeable writer in the following instance:—"We had frequently camped in swamps of most ominous appearance, and had closed our mosquito nets with suspicious care, when, to our surprise, not an enemy appeared; while here, on the banks of a dry stream, with not a drop of water to generate the race, we were attacked in the most cruel manner. Venus Anadyomene, rising from the sea, was the original type of the mosquito: like her, the insect springs ephemeral and beautiful from the water, leaving its shell behind; and once fairly launched into this upper world, never ceases from stinging and tormenting miserable humanity when an occasion offers." *

The tortoise, or land turtle, is found in great numbers in the beds as well as on the banks of rivers.

The large size of most animals natives of Ceylon is remarkable. Generally, island animals are smaller than those of their species inhabiting neighbouring continents, but this is not the case in "Lanka-diva." The elephants, as already shown, grow to a great size; so do leopards and wild hogs. The peacock is only equalled in size and beauty by that of Pegu and Tenesserim, but in Ceylon the bird is strong and fierce, attacking snakes, and even the cobra, with success, so that vast numbers of reptiles perish by them. These birds live in great flocks, and when in flight, their magnificent plumage reflecting the bright clear light in so pure an atmosphere, presents a spectacle of wondrous beauty. The adjutant bird is larger here than elsewhere, measuring generally seven feet in height, and more than fifteen from tip to tip of the spread wings. They appear as if subjected to some stern discipline, as they are ranged motionless along the rivers in long line, watching eagerly until the appearance of a fish, when they promptly seize the prey. They are equally expert in seizing and killing cats, dogs, snakes, and even large serpents; indeed, the adjutant bird, peacock, carrion crow, and Brahmin kite, by their incessant warfare upon reptiles, prevent the latter, in such a climate, and with such a superficial configuration as Ceylon, from becoming overwhelmingly numerous. It is astonishing, considering the vast number of them thus destroyed, that they remain so numerous in the island as they are. An experienced traveller writes of forest life in Ceylon,—"Hundreds of *polychromatic* birds (songsters would suit the sentence better, but unfortunately, the birds in Ceylon don't sing) sport in the higher branches, and clouds of butterflies, 'the Cynthias of the hour,' that, large as larks, and as flaunting as dahlias,

> "'Make the rose's blush of beauty pale,
> And dim the rich geranium's scarlet blaze,'

flit and hover about, and, in their 'frank lustinesse,' as Spenser has it, gambol amongst the gorgeous tropical foliage, and chase each other from mead to flower." The red ants, hornets, centipedes, leeches, land-lice, &c., are of extraordinary size, and the tick, although not bigger than the head of a large pin, when gorged with blood, will swell until it is nearly a quarter of an inch broad.

The trees and foliage, like the animal life, are large in comparison with those of their species on, at all events, the neighbouring coasts of Coromandel and Malabar. Flowers, also, grow to huge size, as well as beautiful perfection. The red lotus, which is extremely pretty, surprises by its magnitude, and the white lotus rivals it in magnificent appearance.

Nature seems as if in a perpetual struggle to produce the beautiful and wonderful, but at the same time constrained to yield creatures most noxious in strange variety, and with all conceivable means of inflicting torture. These latter cause great drawbacks to the enjoyment by Europeans of the lovely scenery of the island. One "who has hunted in Ceylon" has expressed the pleasure and pain of country pastime there in a light at once humorous and instructive:—"What picture can be more delicious and enticing, and who would not give up the stale enjoyments of a smoky city for an hour of such an existence? But before the enterprising and enraptured Londoner *does* give up the comforts and sports of his native land, let him first consider the reverse of the picture, and then decide. In the first place, three, probably, out of the four individuals of our party are suffering from fevers, dysenteries, agues, leeches, or land-lice! The refreshing tea is probably sucked from a beery bottle; the chicken, from too close contact with the heated body of some nigger, has become disagreeably lukewarm; the cheroot, having been sat upon several times during the ride, can be made to answer no other purpose than that of exhausting the temper and lights of the smoker; the tree is still umbrageous, but every shaking twig or leaf causes one to glance furtively upwards, to see that no snake or scorpion is crawling above you, ready to plump on your nose at any moment. You may, indeed, close your eyes—in fact, that you probably would do—to keep out the eye-

* *The Bungalow and the Tent.*

Digitized by Google

flies that swarm around you, but as for sleeping, or ruminating on anything peaceful or agreeable, the red ants, almost as large as wasps, or the soothing hum of Brobdignagian hornets, of bat-like dimensions, entirely put that out of the question. It is my humble opinion that the annoyances, and heat, and dirt of an out-door existence in a tropical country far exceed any pleasure or benefit to be derived from it. I would rather shoot grouse on a hill-side in Scotland, or follow the fox across any *tolerable* country in England, than return a second Gordon Cumming in the matter of wild sports. Then, ambitious Briton, *crede experto*, trust one who has tried, and stay at home. Ceylon is, in truth, the paradise of insectivora. The worms attain the length of three or four feet, the beetles are the size of mice, the ants of wasps; spiders' webs are tough enough to pull one's hat off, and the bite of a hornet or a wasp is sufficient to swell you up like a human toad. All these animals, and many others are most tender and unceasing in their attentions to strangers, and 'pasture on the pleasures of each place,' whether nose, eyes, mouth, or ears, with a zest and pertinacity that is anything but soothing to the owner of the soil."

The climate of Ceylon has been exceedingly extolled, and in certain seasons and localities the praise seems merited; but there is excessive moisture in some portions, while others are dry, and subject to intense heat. On the whole, the climate is less healthy than on the neighbouring continent. The sanatorium of Sattara, in the Deccan, far surpasses in salubrity and rivals in beauty any part of the island. Europeans are much subject to cholera, especially in the evenings, after a full meal, and indulgence in the tempting and delicious fruits which follow that repast. They are also harassed with enlarged and indurated livers, and a very short residence leads to functional derangement of that organ. The peculiar yellow complexion of Europeans long resident in Ceylon strikes all new arrivals. Fever and ague are common in almost every part of the country, and in several of the towns. A residence in the capital and its vicinity is almost sure to entail such complaints upon natives of England. Those who hunt in the jungles and forests are more in danger from the jungle fever than from elephants, bears, leopards, cobras, adders, scorpions, and all the other powerful or dangerous creatures that make their haunts there. Europeans who superintend the great roads are frequently carried away by fever; and merchants and their agents who visit the interior and even such as reside in the healthiest coast towns, pay a severe penalty in exhausted strength or fevered veins for their pursuit of wealth. A competent witness thus describes the climate, which, with the characteristics of the country already described, will account for its general insalubrity:—"I am not aware of any country that presents such opposite peculiarities of climate as Ceylon, or in which an admirer of continual moisture, or unbroken drought, could so easily suit himself. The island is swept alternately by the south-west and north-east monsoons, each of which remain in full force for six months; but the south-west monsoon, saturated with the enormous evaporation from the tropical ocean and the supposed wet land of Abyssinia, brings far more rain than the north-east monsoon; in fact, the rain in some parts of the island during the time it prevails is incessant. After discharging abundant moisture in its south-westerly course, it is at length intercepted at its rain-level by the mountains of the interior, and completely emptied of its moisture, and thence it continues its course indeed over the north-east part of the island, but with the material difference of having totally changed its nature from a cold and saturating to a dry and almost parching wind. In November the north-east monsoon commences to blow, and continues during five or six months, but, in consequence of its having traversed far cooler seas and drier lands than the south-west monsoon, it bears comparatively little moisture; and the rain does not extend beyond the mountains of the interior: so that whilst the south-west half of the island has six months' fine weather, and is saturated for the other six, the north-east portion has ten months' consecutive, unbroken, fine weather, during which not a drop of rain falls, and only two months' moisture. This peculiarity of the monsoon may account for the fact of all the tanks, the gigantic nature of which render Ceylon so interesting as telling of bygone wealth and prosperity, being situated in the north-east portion of the island. Standing on Lady Horton's Walk during the south-west monsoon, and looking towards the north-east, you can distinguish the line in the clouds distinctly marked where the rain ceases abruptly. And whilst the hills and mountains immediately around you are rank and reeking with excessive moisture, the background is filled up with mountains that for ten months scarcely see rain, displaying those hazy roseate tints that constitute so peculiar a beauty in Indian scenery, and that tell plainly of a parched soil cropping out through a stunted and scanty vegetation." *

* Edward Sullivan, Esq.

Digitized by Google

The scenery of Ceylon can be better appreciated by the hunter or fowler than by men engaged in other occupations. The pursuit of the elephant or wild boar will bring the sportsman into many situations of surpassing beauty, which can hardly be witnessed by persons under any other circumstances—unless perhaps soldiers during a campaign, in which hostilities might be directed against insurgent natives. To pass round the island in a steamer or pleasure yacht, entering the bays, creeks, and harbours, from which prospects would be afforded differing from the open sea-views, would also enable the lover of the picturesque to realise much of the beauty for which Ceylon is so celebrated. All, however, who visit it, and travel upon the public roads, will have opportunity sufficient for testing its claims to be the Elysium of the East. The roads are far superior to any in continental India. This arises from the system of forced labour adopted by the rulers of the island from very remote times. The native kings accomplished all their great public works, as long as history can conduct us back, by the labour of men constrained to work without requital. The British continued to enforce labour, but recompensed it: without adopting some compulsory method, labour could not be procured, so little industry is there in the natives. In continental India the governors of the presidencies have no such resources, hence the superiority of the great roads of Ceylon. If the traveller in quest of sublime and beautiful scenery passes along these roads, he will have his desire abundantly gratified, for they generally conduct through some of the finest country in the world.

Point de Galle is usually the first place with which acquaintance is formed on arrival from Europe, and the great line or lines of road lead from that place to Colombo, thence to Kandy, and thence to Trincomalee. From each of these towns good roads branch in various directions.

The road from Point de Galle to Colombo lies along shore, proceeding north on the south-west coast. A thin wood of cocoa-nut trees lies between the road and the sea. The distance is about seventy miles. The line of country is populous, both sides of the road being studded with native huts, the appearance of which an English traveller compared to those which usually adorn the illustrated editions of *Paul and Virginia*. The cocoa-nut groves are so continuous, as to give an unpleasant impression of sameness; but the perpetual views of the sea are delightful and refreshing, sea and sky shining in the purest azure. Near to Colombo the cocoa-nut groves pleasingly alternate with the cinnamon gardens of the government. This shrub, which is so profitable to commerce, grows to the height of between four and five feet, and resembles the dwarf lilac both in the hue and form of the leaf. The vicinity of Colombo is not so picturesque as that of Point de Galle; and although there are many pleasant inland prospects along the road, it is much less agreeable than almost any other on the island, or at all events would be considered so but for its fine sea-views.

From Colombo to Kandy the route lies through magnificent landscapes. The length of the road is over seventy miles. A few miles from the first-named town there is a fine bridge of boats, over which the traveller passes, which pays an enormous toll yearly. For a third part of the journey after leaving the coast the scenery is low, paddy fields and other cultivation affording their peculiar interest. The appearance of the young rice is very agreeable, the plant being then of an exquisitely bright yet delicate green. At the distance of about eighteen miles the country changes in its aspect, the groves of cocoa-nut gradually disappear, and plantations of areka and suriya-trees are observed—the latter tall and stately as an English elm, displaying their beautiful yellow blossoms above rich foliage, like English fields covered with the crowfoot. The road ascends all the way after the first stage to Kandy, and as the lower grounds are left behind, the scenery becomes commanding in the extreme. Travellers are particularly struck by the pleasing contrast presented between the bold prominent masses of black gneiss rock and the delicate, fragile, and gently-tinted flowering creepers that climb around them.

One of the finest scenes on this road is obtained from "the rest," or half-way house. The building is situated in a lovely and extensive vale, begirt with a magnificent amphitheatre of hills, richly wooded; trees of many kinds clothe their sides and crown their summits; the variety of colour presented by blossom and foliage, according to the season, is wonderful and beautiful. The neighbourhood is, unfortunately, unhealthy, or no doubt independent settlers would take up their abode in a spot so surpassingly lovely. The next eighteen miles of the route is remarkable for the fair scenes of cultivation presented by the plantations of coffee, sugar, and indigo. About two miles from Attoomakandy the mountain zone opens up before the traveller with a stupendous grandeur, which, except in the neighbourhood of the Himalayas, continental India does not exceed. The road so winds round the Kadagawana as to vary the prospects perpetually, new wonders and glories of scenery being pre-

Digitized by Google

sented at every turn to the ravished eye. The road itself is a superior specimen of engineering skill. It required a long time to construct it, in consequence of the unwillingness of the natives to work, and the unhealthy character of the neighbourhood. Jungle fever carried off many of the officers and non-commissioned officers who superintended the labourers.

The ascent of the mountain probably opens up finer views than any which the alpine lands of Europe can yield: bold rocks, mountains coroneted with flowering trees, as if a succession of fairy bowers were constructed along their summits—the park-like declivities, interspersed with ravines, torrents, waterfalls, streaming currents, winding through the lowlands, and the undulated country stretching far into the distance, all bathed in a mellow and golden light, constitute scenery which human genius has never pencilled or described in colour or language befitting its claims.

Writing of the road, and the scenery presented from it, one who travelled it when the season most favoured his journey observes:—"As the steep sides of the mountain are climbed, ravines and fissures are wound round, and often a perpendicular mountain rears its lofty crest on one side, and descends in the same manner on the opposite. Sometimes a brawling waterfall appears over the traveller's head, as if threatening instant annihilation, by hurling him into the deep abyss below; then the road will become so narrow, that there appears to be scarcely room sufficient for the vehicle to stand on, and the strongest nerves may be shaken, as the eye glances below at the steep precipice, down which some crumbling earth is rolling, loosened by the coach-wheels. To this circumscribed path, upon turning the next angle, succeeds a wide road and view of the surrounding country, terminated by the Blue Mountains in the distance, whose towering heads blend with the azure heavens, Adam's Peak rearing his lofty crest above his fellows. The combination of sublime and beautiful scenery brought under notice during the ascent of the Kadaganawa Pass is nearly incredible; roaring torrents, dashing down frightful abysses, from whose sides spring enormous trees, and at whose base are lands teeming with grain; terrific chasms, and overhanging masses of rock, where bright coloured flowering shrubs have taken root, rapidly succeed each other: and, when the summit of the mountain is attained, and the boundless extent and beauty of the prospect fully perceptible, many beholders of this magnificent scene cannot find utterance to express their sense of the might, majesty, and glory of the Almighty's works, and the humiliating feeling of their own littleness. The freshness of the atmosphere, and the splendour of the scenery, are admitted by all, and extolled by numberless Europeans who have ascended the Kadaganawa Pass." *

The remaining portion of the road is remarkable for great variety of prospect, but more especially for its rich wood scenery. A description has been already given of the trees which flourish generally throughout the island, but in the neighbourhood of Kandy, which possesses several peculiarities of climate, there is greater diversity, and some magnificent specimens unknown in the lowlands. The country around Kandy is like a vast garden—foliage, fruit, and flowers offering a variety beyond description; for it is as yet imperfectly explored by botanists or florists, although a few devotees of their beautiful sciences have expended labour, time, and fortune in the research. The attention of the stranger is more engaged by the taliput-palm than by any other of the lords of the Kandian forest: it flourishes in various directions close to the city and by the road. One road-side specimen has been much noticed by naturalists. This palm (*Corypha umbraculifera*, as named by some, or *Licula spinosa*, as others designate it) is a beautiful specimen of the high regions of Ceylon. The banyan, which flourishes everywhere in Ceylon, is a glorious exemplification of the forest wonders of the highlands. The myrtle-tree (*Myrtus*), and the bay-tree (*Laurus*), are numerous and beautiful. The tick-seed sunflower is a gorgeous flower of the woods, being covered in the season by golden-tinted blossoms. It is curious that near the yellow rock common in this region there spring up luxuriant balsams, bearing a delicate white and a brilliant red blossom, forming a combination of colour which the most exquisite designer in art could hardly conceive. In the midst of these wooded scenes animal life is curious and picturesque. Monkeys peep and chatter from overhanging branches; parrots, and birds of more delicate form and feather, appear in flocks, or crowd the clustering foliage, appearing as if themselves bright blossoms blooming there. Large carpenter bees, and beetles with wings beautiful as an Iris, hover about the flowers which spring up or the blossoms which bow down their graceful petals by the wayside. The tree-frog may be seen creeping into the distended cup of the rich blossoms, or the spotted or striped lizard glistening on the trunk. At times a huge serpent will reveal his speckled skin as he glides from the shaded jungle into the

* *Ceylon.* By Henry Charles Sirr, A.M., of Lincoln's Inn, Barrister-at-law.

Digitized by Google

warm ray. Sometimes the leopard may be seen stalking away into cover, or the elephant (more frequently tamed) lifting his huge proboscis as he proceeds on his heavy tramp.

Within three miles of Kandy is Pendenia, with its celebrated bridge and botanical gardens. The former is built of satin wood; the waters of the Mehavelleganga, ennobled by flowing through the capital, pass beneath a magnificent arch, whose span is two hundred and seven feet. The botanical gardens owed much to the celebrated botanist Dr. Gardiner; and it is alleged that under his superintendence a specimen of every tree, shrub, and plant known to be indigenous to the island was under culture there. There are some very large tamarind-trees, but the finest of this species in the island is in the Mohammedan burial-ground at Putlam, which is appropriately called the giant's tree. The foreign plants and trees in the botanical gardens of Pendenia are numerous and beautiful.

The route from Kandy to Trincomalee is much praised by European travellers and officers who are acquainted with it. About six miles on the road there is a singular suspension bridge formed of cane, thrown across the Dederoo-oya. This was made by the natives, and is ingeniously constructed; but its frail appearance, and the dashing impetuosity of the stream which bounds beneath, try the nerves of Europeans when they first attempt the passage. The following description of this bridge is given by the writer last quoted: "This structure is composed of cable-rattan, which frequently grows to the length of two hundred yards; and varies but little in thickness from one end to the other; is extremely light, flexible, and tough. The bridge is commenced by entwining canes a few feet apart round the trunks of two large trees, that grow on the opposite banks of the stream, and whose branches bend over the river; when the required number of canes are securely fastened in this manner, portions of the same material are laid across to form the path, which is the same breadth as the circumference of the stems of the trees. Rattans are then placed at a sufficient height to form hand-rails, these being attached to the bridge by thin bamboos, or sticks, which alike support and retain the rails in their proper place. From the overhanging boughs are suspended cane or coir ropes, which are attached to the bridge, thus strengthening the structure, and lessening the vibration. The means of ascent are by a ladder composed of the same materials, which rests against the trunks of the opposite trees; and it is perfectly astonishing to see the fearlessness with which women, children, or men carrying heavy burdens, will cross one of these aerial structures."

About half way is Dambool, the neighbourhood of which is remarkable for ruined tanks, choked up with brushwood and rank vegetation, which at certain seasons send forth the noxious influences usually emitted from decomposing vegetable matter. In this vicinity, also, are the far-famed rock-temples of Buddha, similar in their character to those in continental India. The late deputy queen's advocate for the southern circuit of Ceylon says of these rock-temples, that they are "complete specimens of the ingenuity, skill, and perseverance of man, and may almost be classed among the wonders of the world." The late editor of the *Ceylon Examiner* uses language equally strong of the rock-temples of India, continental and insular:—"The prodigious extent of most of these rock-cut temples astonishes the spectator not less than the elaborate finish of their complicated details delights him. The ingenuity and skill, equally with the labour of the architects, must have been called into active demonstration in the excavation of these extraordinary places." Other writers have laboured to depreciate them. Dr. Bryant insists that they were chiefly formed by nature; and, with extraordinary indifference to the force of evidence, also alleges that the pyramids of Egypt owe their existence chiefly to nature!

Knox says that the Cingalese had a passion for such structures, "as if they had been born solely to hew rocks and great stones, and lay them up in heaps;" and he denounces the folly of inferring from these excavations the civilization of the people. However judged, the cave-temples of Dambool are extremely interesting to the traveller, although they may not afford the evidence of early and superior civilization ascribed by some to the people who formed them; and there can be no doubt that what the great Oxford professor of Sanscrit says of the early Hindoos, is true of the early Cingalese, that they possessed but three arts—architecture, weaving, and jewellery.

From Dambool to Trincomalee the way lies through forests, where the scenery is rich and beautiful, the foliage appearing at the same time in every stage of progress; the fresh green tint of the young leaf, the dark green of the more matured, the mellow tinge such as is given by an English autumn, the bright bronze when the leaf has passed its prime, and the deep rich orange of its decay, are all present together, affording a beauty of sylvan scenery unknown to the occidental world. In these forests the ruins of ancient works are numerous, and on a scale to prove

Digitized by Google

that the buildings they represent were magnificent temples and tanks, mingled with the vestiges of villages once extensive and populous. Captain Aitcheson, who superintended the construction of the road, gives this account of these remains:—"The ruins of *wihares* (temples), remains of deserted villages, tanks, and other remnants of antiquity, prove that the vast wilderness of beautiful and valuable forest trees through which the new line of road passes, heretofore supposed a trackless desert, obnoxious to the existence of man, and destitute of water and inhabitants, once contained a considerable population, by whose labours an extensive tract of irrigated land was regularly cultivated."

Within seven miles of Trincomalee there is a range of wooded hills, from which spring the hot wells of Kanya. There are seven of these, of unequal temperature, ranging from 100° to 112°. Each well has a low embankment, and the whole are encircled by a wall of kabook. The waters are used for laving the person, and are supposed to possess restorative powers in various diseases, such as cutaneous irruptions and rheumatic pains. English medical men have admitted their value in these complaints. It is remarkable, that notwithstanding the fine climate, rheumatic affections are not uncommon either in insular or continental India. Rheumatism is incurred chiefly during the rage of the monsoon. The Ceylonese regard these wells as holy, and under the protection of the Hindoo god of wisdom, Ganeesa. A temple is erected to this deity, containing a colossal stone statue to represent him. Approaching Trincomalee, the scenery assumes a still nobler appearance as the ocean is descried; the varied coast-line, bold shores, blue sea, palmyra groves, and uplands covered with variegated forests, present rare combinations of the beautiful.

The roads described in the foregoing pages are those over which persons travelling on pleasure, business, or duty generally proceed; but there are several others which afford scenes worthy of being sought. One of these is the route to Newera Ellia, the sanitorium: it branches off from the Pendenia Bridge already described, and runs through a mountainous region, celebrated in Cingalese and Hindoo history as the theatre of exploit connected with Rama, Rawana, and the beautiful Seeta. The road winds round deep precipices, to which the English soldiery have given the names of "the Devil's Punchbowls." The character of the scenery is much like that already noticed as belonging to the road approaching Kandy from Colombo and from Trincomalee. About twelve miles *en route* there is a rest-house at a place called Gampala, where invalids and travellers often remain some time to enjoy the extraordinary prospects presented to the beholder at that place. It is also common to tarry there, in order to witness a mountain conflagration which, during the hot season, often occurs. The ambulance which overhangs Gampala is the most frequent theatre of such a display. The mountain is covered with large patches of lemon-grass, which is liable to spontaneous ignition. As the grass is often eight feet high, dry, and inflammable, when it takes fire the flames burst forth with fury, and rapidly pour their burning tide along the mountain slopes, even against the wind, as the breeze causes the long blades to bend towards the flames. Generally the fire rolls on irresistibly until some deep ravine checks its career; and sometimes it leaps the gulf, or sparks borne aloft fall on the prairies beyond, when the roaring cataract of flame rushes down the mountain sides, and rolls in surging, struggling waves upwards to the summit. This process seems to benefit the vegetation, for in a single week after the hill sides are charred and blackened, the young blades sprout up, and the grassy slopes appear reinvigorated.

In 1829 Sir Edward Barnes, then governor of Ceylon, established the sanitorium in these mountains, in what the natives call "the City of the Plain"—probably because it is in the neighbourhood of still greater elevations. When the traveller, in approaching this beautiful retreat, leaves Gampala, his attention is arrested by the cataracts of Rambodde, and the valley of Kattamale. The former rushes with noisy vehemence from a great altitude, pouring a large body of foaming water from rock to rock; the latter is remarkable for a quiet and salutary stream, which flows peacefully through its verdant circle, and which is celebrated for its curative efficacy; it is unfortunately the occasion of many puerile superstitions. From Rambodde a glimpse is caught of Newera Ellia. The remainder of the journey is only remarkable for the rapid alteration in the character of the foliage, and plants, and flowers. The trees and shrubs of the tropics disappear as if by magic, and those of temperate regions, familiar to European eyes, are at first mingled with intermediate species, and then predominate. The rhododendron, the white guelder, white and blush rose, peach, apple, pear, plum, cherry, and other European trees and shrubs abound; the violet, sweet pea, cowslip, primrose, and daisy also cover the slopes. When in the vicinity of Newera Ellia, gardens are formed: all European vegetables are produced in luxuriance. "The plain" is situated six thou-

Digitized by Google

sand three hundred feet above the level of the sea; the atmosphere is bracing, and in the mornings and evenings cold enough for domestic fires. The houses of the settlement have consequently chimneys, reminding the new comer pleasurably of home. At all hours the occupants of the sanitorium may roam about, and fowl or hunt, or enjoy equestrian or pedestrian exercise; so that a marvellous efficacy is exercised by the situation in restoring invalids to health. Ice, half an inch in thickness, is sometimes found in the morning, and the thermometer frequently falls below 28°: it is seldom higher than 65°. The scenery from the immediate site of the settlement is exquisitely lovely, and to the European eye perhaps not less so, because of the familiar objects which cover the face of nature—the wild fields blooming with home flowers, and the hills graced with English foliage. The mountains rise on every side to a vast height; the highest peak in view is two thousand feet above the sanitorium. Cascades are numerous, and add much to the beauty of the bold landscape; while the pure water rushing into the plain occupied by the settlement, affords a wholesome supply for man and beast.

Although reserving descriptions of the towns of the island until its general features are depicted, it is appropriate here to notice the sanitorium, as it can hardly be called a town, and possesses no distinctive native peculiarities. The governor, commander-in-chief of the forces, bishop, colonial secretary, and other government functionaries, have pleasant residences, and gardens containing the choicest English fruits and flowers, with such of the productions of the East as will grow at that elevation. A church and schools have been built near the governor's house. A canteen, hospital, and excellent barracks for troops have been erected, and European soldiers exhausted by the climate of the low-lands, speedily recover their strength, and even complexion. Immigration of English farmers and farm-labourers has been contemplated, and in some degree has already been tried. Certainly no more beautiful and healthful situation could be chosen, and with every prospect of prosperity, so far as site, soil, and climate may conduce to success. As emigration is so important a question in this country, it may afford satisfaction to the reader to have competent opinion as to the desirableness of preferring this region to Australia, the Cape, or America. Mr. Baker, an enterprising traveller, says that the natives produce five crops of potatoes annually from the same land, so prolific is the soil. The following is a summary of his statements as to the prospects of an English farmer settled there:—Cows and buffaloes may be purchased from 25*s.* to 40*s.* per head; sheep from 3*s.* to 7*s.*: pigs from 3*s.* to 7*s.*; fowls from 7*s.* per dozen; ducks from 12*s.* ditto. Mr. Baker proceeds to show that, notwithstanding the very low price of stock, fine meat is unknown in Ceylon, the beasts being unfattened, and slaughtered without discretion. Although in many parts of the island the calf is permitted to take the whole supply from the mother, yet not a cheese has ever been manufactured in Ceylon, and butter sells for 2*s.* 6*d.* per pound. Notwithstanding the abundance and cheapness of pigs, hams and bacon have never been cured; and yet all these articles are consumed in large quantities, and imported from England at an enormous price—cheese, hams, and bacon being generally sold at two shillings per pound. All these articles may be prepared at Newera Ellia, with the same facility, and at one-fourth of the cost, of those produced in England; and would therefore sell at a large profit both for home consumption and for exportation. The island is chiefly supplied by Bombay with potatoes, but those of a superior quality now produced at Newera Ellia sell at twenty-eight shillings per cwt. In three months from the planting of the sets they are fit to dig, and one set has frequently been known to yield fifty potatoes. Wheat has been experimented upon, and the quality produced proved infinitely superior to the seed imported; and yet Ceylon is entirely dependant upon America for the supply of flour. Oats and beans thrive well, but have been neglected; consequently the horses in the island are fed expensively upon paddy and gram, the principal portion of which is imported from India: thus a most extensive market is open to supply the home market, as well as that of the Mauritius. Mr. Baker offers to the enterprising farmer of small capital, a comfortable and most profitable farm, free from those heavy taxes which burden his industry at home, where he may not only amass a considerable fortune, but may live a happy, luxurious life, with the advantages of residing in a comparatively civilised society, with a school for the education of his children, and the house of God within his reach.

The grand difficulty in the way of success with the farmer and planter anywhere in Ceylon is want of labour. The Cingalese will not work if they can procure as much food as will enable them and their families to subsist. This is easily procured, and is an almost insuperable impediment to obtaining continuous labour. Mr. Sullivan, describing

Digitized by Google

the road *en route* from Point de Galle to Colombo along the coast, says that he saw the men lying in the sun chewing betel root, the women performing the little work of which there was any sign, children and dogs pursuing the coach or diligence, alike unheeded by the lazy beings who claimed a property in them. Coolies arrive periodically from the Malabar coast, as Irish reapers attend the harvest fields of England; but as these visitors are satisfied if they can procure as much money as will lay in a stock of rice until the next season, which is easily accomplished, they, on acquiring that amount, or something near what they presume will enable them to maintain themselves and families at home in their own way, will desert their work, violate their engagements without scruple, make their way to the sea-coast with surprising rapidity, and swarm like slaves in the middle passage on board any ship which will convey them to the continent. Many planters have been ruined in this way, and fine estates have gone out of cultivation. At Newera Ellia the same consequences would ensue from the same causes, unless settlers could bring with them a supply of labourers.

A few miles from the sanitorium there are also fine plateaux, which are called "the Horton Plains," constituting the highest tableland in the island. This vicinity is noted for "the pitcher plant" (*Nepenthes distillatoria*). The name is derived from the blossom, which is pitcher-shaped, and nearly a foot in length. This is not the only plant peculiar to the region which is an object of interest. The *nelee*, or honey-plant, emits from its flowers an odour resembling that of honey, in which the natives take great delight: it flowers but once in eight years, and as the blossoms decay, bees swarm in multitudes around it, the odour being at that season strongest, which seems to attract them. This plant is further remarkable as being generally attended by a beautiful although leafless parasite, which bears a bell-shaped flower, exquisite in tint, having an amber heart, the edges scarlet: these flowers, blending with "the pitcher blossoms," afford an appearance of most strange but captivating beauty.

No race are prouder of their lineage than the Cingalese. According to them, thousands of years before our era the island was peopled by a civilised community, endowed with superior intellectual powers, and famous in arms. From these worthy occupants of their fair realm the present Cingalese declare that they are descended. They represent their island as inhabited from the remotest antiquity, Adam's Peak, the top of the highest mountain, having been the primeval abode of the human family—

> "Ere man had fall'n, or sin had drawn
> 'Twixt man and heaven her curtain yet."

They even profess to trace the footprints of the first man on his departure from the paradise of the peak, to the shores of the island from which he was expelled.

Ancient historians do not assign to the aborigines of Ceylon a date as old as the creation, nor a descent direct from the first family. "The Chinese, from a remote period, were the masters of oriental commerce; and some of their vessels were driven upon the coast of Ceylon, near the district which they subsequently termed Chilau. The mariners and passengers saved themselves upon the rocks; and, finding the island fertile, soon established themselves upon it. Shortly afterwards, the Malabars, having discovered it, sent hither their exiles, whom they denominated Galas. The exiles were not long in mixing with the Chinese; and from the two names was formed Chingalees, and afterwards Chingalais." *

Some of the ancient Hindoo historians represent the island as originally the locality of demons and other evil beings, of an extra-human origin. Such a tradition rather tends to establish the antiquity of its population. Others state that one Singha, a prince of the neighbouring coasts of the continent, conquered the island, and his people, mingling with a wild aboriginal race, were designated Cingalese, and are the progenitors of the present population of Ceylon.

The people bear no resemblance to the Chinese in complexion, countenance, or character; but they do exhibit a very strong resemblance to the inhabitants of the neighbouring shores of continental India. There is a race inhabiting the interior called Veddahs; these are literally wild men, living in caves and forest-huts; they are predatory and migratory, subsisting chiefly on game, which they kill with bows and arrows; refusing all intercourse with the other natives, their language is unintelligible to the other people of the island. These are with reason supposed to be the oldest race in Ceylon.

Marco Polo visited the island in 1244, and from his account the tradition of a remote antiquity, and of the island having been the home of our first parents, existed then as it does now. His words are:—"Both men and women go nearly in a state of nudity, only wrapping a cloth round their loins. They have no grain besides rice and sesame, of

* Ribeiro's *Historia de Ilgha de Zeilau.*

Digitized by Google

which latter they make oil. Their food is milk, rice, and flesh, and they drink wine drawn from trees. The island produces more valuable and beautiful rubies than those found in any other part of the world; and likewise sapphires, topazes, amethysts, garnets, and many other precious and costly stones. In this highland there is a very high mountain, so rocky and precipitous, that the ascent to the top is impracticable, as it is said, except by the assistance of iron chains employed for that purpose; by means of these some persons attain the summit, where the tomb of Adam, our first parent, is reported to be found."

Subsequent writers and travellers affirm, that the Malabars and Moormen of the opposite shores made frequent incursions, and fixed settlements, mingling with the inhabitants. The result was that the latter classes influenced in a great degree the character of the population of the Kandian districts of the island, who have a peculiar character. The Cingalese in the lower regions seem to be a mixture of races from China and India. Since the Portuguese and Dutch conquests, the population has become still more mixed, both of these nations having mingled more freely with the people than the English, and left their traces in the population to some extent. The population of the lowlands is more diverse than that of the hills, the Kandians having retained their independence long after the people along the shore were subjugated, and their race influenced by successive conquerors.

The Kandians were thus described by Knox, who spent many years in captivity in the hill capital:—"In understanding, quick and apprehensive; in design, subtle and crafty; in discourse, courteous, but full of flatteries; naturally inclined to temperance, both in meat and drink, but not chastity; near and provident in their families—commending good husbandry; in their dispositions, not passionate—neither hard to be reconciled when angry; in their promises very unfaithful—approving lying in themselves, but disliking it in others; delighting in sloth—deferring labour till urgent necessity compel them; neat in apparel; nice in eating, and not much given to sleep." *

On the whole, the following comparative estimate of the races, and judgment upon their probable origin, as given by the late queen's advocate, bears the impress of accuracy:—"Although it is affirmed by writers that the Kandians and Cingalese are both descended from the same parent stock, we disagree with them materially, as the Kandians have all the distinctive marks of a nobler race and purer blood—being, in our opinion, the offspring of Malabars, who had intermarried with the Veddahs, or aborigines of Ceylon, whose blood has remained pure, owing to non-admixture with foreign conquerors; as Kandy remained a free, warlike, and independent state long after the lowlands had experienced the yoke of numerous conquerors, of various nations: whilst the Cingalese are the descendants of the followers of the Indian king, Wijeya, who conquered Ceylon long anterior to the Christian era. But the latter race has deteriorated, both physically and mentally, by constant admixture with the various tribes and nations who have conquered, colonized, or visited the lowlands and maritime districts."

The average height of the Cingalese is not more than five feet six inches, but they are well formed. The Kandians are rather more muscular, and, although living in an elevated region, their complexion is darker. The women of both races are often attractive in appearance, but their habit of chewing betel gives to the mouth a filthy colour: they chew much more than the men. The *modus operandi* is to select a betel leaf, then to take a small piece of areka-nut, and another of chunam, or prepared lime, and roll them in the leaf, forming a small ball the size of a boy's marble; this is placed in the mouth, and the flavour is much enjoyed. Much saliva is secreted, and tinged by the betel as red as blood, staining the teeth and lips most forbiddingly. This practice, and the exhausting energy of the climate, deprive the ladies of all personal comeliness by the time they are thirty years of age. The Cingalese idea of beauty may be gleaned from the following extract from a native work:—

"A woman's tresses should be abundant, as voluminous as the tail of a peacock, and as long as a palm leaf of ten moon's growth; her eyebrows should be arched like the rainbow; her eyes long as the almond, and the colour dark as midnight when there is no moon. Her nose should be slender as the bill of the hawk; her lips full, and the colour of red coral; her teeth small, even, closely placed together, and the colour of the pearl when it is newly taken from the oyster, and cleansed. Her throat should be thick and round, like the stem of a plantain tree in full growth. Her chest should be wide; her bosom full, and the form of a young cocoa-nut; and her waist small, round, and taper—so slender, that it could be clasped within the two outstretched hands. Her hips should be large and round, her limbs slender, and the soles of her feet without any arch or

* Knox's *History of Ceylon.*

Digitized by Google

hollow; and the surface of her person should be soft, delicate, smooth, and round, neither bones, sinews, or angles being visible. Not a blemish should be found on her skin, the tint of which should be bright and brown."

The half-castes, or, as they are commonly called, burghers, dress like Europeans, more particularly the men. They are generally of European descent, especially from Dutch or Portuguese, by Cingalese women. They are, like the Indo-Portuguese, darker in complexion than any of the native races, and singularly unprepossessing in countenance. They are less intellectual than either Kandians, Cingalese, Moormen, or Malabars, and are utterly grovelling and sensual. Their attire gives the men of this class a less effeminate appearance than the Cingalese proper, but in manner and spirit they are more so. The effeminacy of the Cingalese men is rendered much more striking than it otherwise would be by their extraordinary costume. They are clad in petticoats, carry parasols, and turn up their long black hair as women do in England, fastening it on the crown of the head by a very high comb. The petticoats constrain their gait, and still more conduce to a mistake of their sex. The women are frequently more masculine in features, wear shorter jackets, seldom carry parasols, and do not turn up the hair under tall combs. It is a curious sight to see the men sitting in groups, combing their long hair, and anointing it with oil.

The religious condition of the inhabitants of Ceylon is such as might be expected from the influence of the Buddhist doctrines, which they profess, the genius and character of which have been already shown in a previous chapter devoted to the religions of India. Buddhism, however, has its sects, and in every country where it is professed it assumes diversities, theoretical and practical. In Ceylon the professors of this creed, more particularly than elsewhere, look forward to a further manifestation of their spiritual chief, "the Maitree Buddha." They aver that the surface of the earth had been destroyed by fire at a remote period, and was since revivified by water. This doctrine seems more or less to pervade the philosophical theologies of most oriental nations, and is doubtless a traditional influence of the Deluge. "The beneficial effects of water in the history of this world, and in the history of their gods, seems to be a very general impression in the East, and the 'Spirit of God moving upon the face of the waters' is fully realised in all heathen mythologies. From the earliest days there appears to have been some very general system of worship of aquatic plants. The most ancient coins represent the tamara as sacred. The Japanese believe that Bromna, the eldest son of their chief god, was created on the tamara. The Egyptians represent Iris on the lotus. Krishna, the god of love amongst the Hindoos, is represented as floating down the Ganges on one of the *nymphæa*, occupied in the infantine amusement of sucking his toe!"

The reverence of the Ceylonese for Buddha is carried to a great excess; and nowhere are the disciples of that creed so bigoted as in Ceylon—not even in Birmah—and in no part are they so bigoted as in Kandy. That city is the Mecca of Buddhism. There are the chief temple, the great idol, and the most holy relics. Among the latter is the alleged tooth of Buddha himself, for which the priesthood of Siam offered an enormous sum without success. It is not, however, the real tooth of the great sectary, for Constantine de Berganza destroyed that, or what was then supposed to be such, in the year 1560. Six hundred of the followers of Francis Xavier having been put to death by the Buddhists, Berganza laid waste cities and temples, and took the most especial precautions to secure possession of *the tooth*. This, however, is denied by the Cingalese and Kandians, as the following account of the capture of "the Dalada relic" (as it is called) by the English, during the Kandian rebellion of 1818, will show. Dr. Davy thus writes:—"Through the kindness of the governor, I had an opportunity of seeing this celebrated relic, when it was recovered, towards the conclusion of the rebellion, and brought back to be replaced in the Dalada Malegawa, or temple, from whence it had been clandestinely taken. . . . . Here it may be remarked, that when the relic was taken, the effect of its capture was astonishing, and almost beyond the comprehension of the enlightened, for now, they said, the English are indeed masters of the country, for they who possess the relic have a right to govern four kingdoms; this, for two thousand years, is the first time the relic was ever taken from us. The Portuguese declare that in the sixteenth century they obtained possession of the relic, which the Cingalese deny, saying, that when Cotta was taken, the relic was secretly removed to Saffragam. They also affirm that when Kandy was conquered by us, in 1815, the relic was never surrendered by them to us, and they considered it to be in their possession until we took it from them by force of arms. The first adikar also observed, that whatever the English might think of having taken Pilimi Talawe, and other rebel leaders, in his opinion, and in the opinion of the people in

Digitized by Google

general, the taking of the relic was of infinitely more moment."

From 1818 until 1847 this true or false relic was preserved by the English government, *and exhibited to the priests and followers of Buddha for the purpose of being worshipped!* On the 28th of May, 1828, "the Dalada" was publicly exhibited by the government, who caused the ceremony to be attended with great splendour. On the 27th of March, 1846, some Siamese priests arrived to see the relic, and there was another public display. In 1847 the home government sent orders to restore the tooth to the custody of the priests—a most impolitic act, as all the acts of our government have been, which were time-serving, and quasi-conciliatory to either Buddhist or Brahmin priests. Had the tooth been carried away, and deposited in the British Museum as a curiosity, or had it been destroyed, the superstition of the people would have received a great check: in the one case they would have supposed that the power its possession conferred would have remained with the English; in the other, that Ceylon was no longer under the especial obligation of worshipping Buddha, which it now feels. In either case the invidious nationality by which the Cingalese, especially the Kandian section of them, is characterised would have been depressed, and motives of disloyalty, which were cherished, and led to conspiracy and insurrection, in 1848, would have been removed. In that year, on the 14th of August, the governor, Lord Torrington, sent the following despatch to the home government:—"As the possession of the Buddhist relic, or tooth, has always been regarded by the Kandians as a mark of sovereignty over their country, and it was stolen and carried about in 1818, being used as a signal for rebellion, which only terminated with the recovery of it, it was judged right, by the commandant, to demand the keys of the temple, as well as of the shrine of the relic, which had been delivered by me into the charge of two priests and a chief, about a year ago. He then assured himself that this object of veneration had not been removed from its accustomed position, and converted into a signal of rebellion. But not trusting any longer to the integrity of the priests or chiefs, by whom the insurrection has been organised, the keys have, for the present at all events, been retained in the possession of the commandant."

Great as is the folly of the Cingalese in respect to this holy tooth, the folly of the English government infinitely surpassed it. There was mistaken piety in the one case—an impious indifference to the claims of conscience and religious duty in the other. It is time that the English nation should understand that the class of men from whom colonial governors and great officers are selected care nothing what blasphemy or idolatry they support, if motives of policy or revenue are promoted. They will endow cathedrals, mosques, temples; publicly exhibit holy teeth or hairs for one idolatry to-day, and clothe in costly trappings the idol of some rival idolatry to-morrow: like the present commissioners of the Punjaub, commending mosques and heathen temples as works of public utility, deserving support from the government, in one public document, and wooing the influence of Christian missionaries in another. The question with the majority of governors has been, not what was right in the abstract, nor what was proper in respect to the rights and liberties of the people over whom they ruled, but how far the support of superstitions might facilitate the collection of revenue, or the temporary administration of government. The blame of such things has often been thrown exclusively on the East India Company, but it has rested in a greater measure upon the titled servants of the crown. Our cabinets have generally been composed of men to whom such proceedings have been acceptable. The plea has been frequently set up for them that religious toleration was their motive, the spirit of Englishmen being abhorrent to persecution; but so far from this excuse having foundation in fact, the men who thus shamelessly betrayed the Christian religion in favour of idolatry, were often noted persecutors of their fellow Christians at home and abroad, unless such had power through their representatives in the House of Commons to make their voice heard in the cabinet. All remonstrances and petitions in reference to such matters coming from Christian churches in England, however numerous, were treated with disdain, except action was taken in reference to the parliamentary elections. As soon as the question of the public patronage of idolatry, Suttee, or any other atrocity found convenient by our public officers abroad, was made a matter of comment on the hustings, hurried orders were sent out to feign compliance with those popular demands; and, in proportion as constituencies were seen to be in earnest, cabinets became active, and the consciences of the representatives of British power abroad became enlightened in a manner edifying to behold. The religious feelings and principles of the masses of English citizens are obviously not participated by large sections of the higher classes, who, while punctual church-goers, and ostensible friends of the clergy and our home religious institu-

Digitized by Google

tions (at least, such as are not unfashionable), are notoriously the zealous patrons of all exotic creeds that may happen to have numerous devotees, and the jealous enemies of Christian missionaries, of whatever evangelical church. Happily, there are many bearing high honours in the state who feel it incumbent upon them to recognise the religious liberty of the rudest idolaters, but who will have no participation in their superstitious observances, and would not, even to serve any object, commit the greatest of all known sins—partake of or patronise idolatry.

The Dalada Malegawa, or depository and temple of the sacred tooth, is a building erected in a style of architecture approaching to that of the Chinese. The building is of two stories, the *sanctum sanctorum* being on the second. It has folding doors, with panels of brass; there are no windows, and the sunlight can never enter it by any means. The walls and ceilings are hung with gold brocade and white shawls, with coloured borders. A table, covered with gold brocade, bears two images of Buddha, one of gold and the other of crystal. The richest fruits, and the most sweet-smelling flowers, are presented as offerings to these idols. Four baskets, each twelve inches high, are also placed on the table; these contain sacred relics. In the centre is the *karandua*, or casket, which contains the holy tooth. The casket is five feet high, bell-shaped, and formed of silver, richly gilt. The chasing is simple, but most elegant; a few gems surround it, and on the apex is set a cat's eye. Numerous costly offerings surround this bell-like covering of the relic. One of these is a bird, which is attached to a massive gold chain, elegantly chased. "The body is formed of gold, and the plumage is represented by a profusion of precious gems, which consist of diamonds, emeralds, rubies, sapphires, and cats' eyes. Description is inadequate to convey a correct idea of the extreme and extraordinary effulgence and exquisite beauty of these elaborate decorations, which the limner's art alone could faithfully delineate." The relic is wrapped in an extremely thin sheet of virgin gold, which is deposited in a gold box, just sufficiently capacious to receive the tooth, which Europeans declare to be as large as that of an alligator, and to have been manufactured from the tusk of an elephant. The golden box is studded with precious stones, which are exquisitely arranged. It is placed in a golden vase, decorated with diamonds, emeralds, and rubies, and wrapped in rich brocade. This is laid within a second vase, also of gold, which is enfolded by pure white muslin. This vase is placed in another similar to itself, and that in a fourth, more costly, for it is larger, and profusely, yet tastefully ornamented with chasing and gems. A gentleman long resident in Ceylon, and who, having official opportunities, was enabled to investigate this extraordinary *sanctum*, writes:—

"When we saw the relic it was placed in the centre of an exquisitely beautiful pink lotus, the flowers of the bo-tree being strewed around, and tastefully arranged on the shrine; but it was most pitiable to behold the benighted Buddhists, many of them learned men and good scholars, prostrating themselves before a piece of discoloured bone. There is also a smaller and most exquisitely beautiful casket, or *karandua*, studded with precious stones, in which the relic is placed when it is borne in the religious processions, or when the chief priests, in troublous times of commotion, or war, should think it necessary to insure the safety of the Dalada by removing it from the temple.

"Above the shrine, and attached to the wall, are plates of gold, on which are inscribed sacred emblems and characters: on either side of the principal shrine there are smaller shrines, which are covered with gold and silver cloths, on which are placed gilt lamps, and offerings of flowers and fruit; and the effluvia arising from the cocoa-nut oil, with which the lamps are supplied, combined with the perfume of the votive flowers, renders the atmosphere of this unventilated apartment most oppressive.

"A contiguous staircase leads to a similar apartment, which is decorated in the same manner as the one we have described, where is to be seen the recumbent figure of the god Gotama Buddha, the size of life; the features are well delineated, and the figure is gilt, with the exception of the face and hands. Near him are placed figures of other gods and the goddess Patiné, the shrine being decorated with golden ornaments, many of which are studded with precious stones.

"The god Buddha is represented by the Cingalese in three attitudes—namely, standing erect, with one hand raised, as if preparing to step forward; seated on a cushion, with the legs crossed; and reclining on his side, his hand placed under his head, which rests upon a pillow. We had two figures of Gotama Buddha presented to us: one, in the act of advancing, is of ivory, about five inches in height, the hair, eyes, lips, and palms of the hands being coloured, to represent life, whilst the drapery is relieved by stripes of vermillion; the other figure is of bronze, about three inches and a half in height, and represents the god seated cross-legged. The

Digitized by Google

ornament, or sacred emblem, which is placed on the crown of the head of each of these idols is used solely to designate Buddha, as the emblem of the other gods is of a totally different character.

"In the Malegawa a most valuable seated figure of Buddha was to be seen in 1847 (and we presume it is there now), which had been presented by the Siamese priests; it is nearly eleven inches in height, and was carved out of a cat's eye. Having had the good fortune to have been conducted over the Dalada Malegawa by a Kandian chief, we were shown all that was considered either curious or magnificent."

The sacred relics of Buddha, generally a hair, or some shred of apparel, are deposited in monumental buildings, which are always identical in construction—"a bell-shaped tomb surmounted by a spire." These are called *dagobahs*. Mr. Layard, father of the explorer of Nineveh, opened one of these at Colombo in 1820, of which he gives the following description:—"In the centre of the dagobah a small square compartment was discovered, lined with brick, and paved with coral, containing a cylindrical mass of grey granite, rudely shaped into a vase, or *karandua*, which had a closely-fitting cover or cap of the same. This vase contained an extremely small fragment of bone, pieces of thin gold—in which, in all probability, the bone had originally been wrapped—pieces of the blue sapphire, and ruby, three small pearls, a few gold rings, beads of cornelian and crystal, and pieces of glass, which resembled icicles in shape. In the compartment with the vase were also placed a brazen and an earthen lamp, a small truncated pyramid made of cement, and clay images of the cobra and other sacred objects of Buddhist superstition."

The following exemplification of the superstition of the Ceylonese is recorded by Mr. Sullivan:—"The Cingalese faith in metempsychosis is entire and unhesitating, and their confidence in its truth admits of no doubt whatever. A man, when oppressed by his superiors, or condemned by the judge, expresses his intention of returning in a future state, as a cobra, to bite his children; or as an elephant, to ravage his crops. They even go so far as to form an opinion, from the nature and habits of any particular animal or insect, as to its character in a former state. A Pariah dog, for instance, whose presence is an abomination, and whose portion is misery, is supposed to have been some luxurious Dives, who is now in want and ill-treatment, expiating his indifference of the *lazari* of his human acquaintance; and there is a little insect very common in the jungle, which, from its remarkable habit of surrounding itself with a covering of small sticks, in the centre of which it moves, and from which it is almost impossible to distinguish it, is believed by the natives to represent individuals who, during their earthly career, displayed rather a marked partiality for their neighbours' firewood, and who are thus working out an appropriate atonement."

The Buddhists of Ceylon affect to despise the superstitions of the Hindoos, and even of their own brethren of Siam, where caste is recognised in the priesthood, contrary to the doctrines of Buddha, and the genius of his philosophy; but the observances of caste, and other superstitious practices, are usual among the Cingalese themselves, and are just as puerile as those they contemn in others. These are particularly obvious at their religious festivals. At the feast of the Pirahara, which seems to be the grand Kandian sacred festival, extending over a period of seven days, the most grotesque and absurd ceremonies are practised. A procession of seven elephants, decked out in a manner excessively provocative of mirth, each animal carrying an empty "howdah," followed by crowds of men bearing empty palankeens, and a long retinue of chiefs and headmen, gaily attired; the most horrid din of tom-toms and pipes, filling the air with discord, is the chief feature of "the solemnity." On one of these occasions, an English gentleman saw a fakeer in the procession, with a wire run through both his cheeks, and a lighted candle at each end, about six inches from the face. This man was regarded as performing a work of great merit, and as having attained to a saintly degree. These processions are conducted at night, so that the "voluntary humility" of the fakeer was in that instance not without its convenience to others.

Evil spirits are especially worshipped, simply for the power which they are supposed to possess, and so willing to exercise, for mischievous purposes. When a demon is offended, dancing is supposed to be the most efficacious mode of appeasing his wrath. If a member of a family come by any misfortune, or fall sick, a priest of some particular devil is called in, offerings are presented, and the dance commences. If a village, or district, is visited by pestilence, or any national evil, pulpits are erected by the devil's priest, and decorated with flowers, wreaths, money, incense, &c.; while various matters propitiatory are offered by this sacerdotal official: after "a devil dance," the grand incantation is read, and the ill-disposed demon is entreated to depart.

Digitized by Google

The proceedings of the devil-dancers by no means resemble those who enjoy the pastime of

"The light fantastic toe;"

the whole ceremony is appalling to those who witness it, as it is degrading to those who practise it, and cannot be excelled in folly by any of the Brahminical superstitions of continental India. A spectator of the orgies thus describes them:—"The *kapua*, or devil-dancers, are usually well-grown, active men, and wear on their arms and ankles several hollow brass rings: they keep time to the tom-tom beaters by shaking their head, whilst the clanking of the bracelets and anklets makes a species of accompaniment. The evolutions of the dancer are rapid; his gestures lascivious and indecent; as he becomes excited with the music and the dance, his flesh will quiver, his eyeballs become fixed and staring, as if he could, or would, discern the form of the offended demon; whilst in this state, he will predict the cause of the aroused wrath of the demon, the fate or fortune of individuals. These dances are held at night, by torchlight; and no scene can be imagined more painfully impressive than to witness the frantic gestures of the devil-dancer, with his long, dishevelled hair streaming over his shoulders, the blue flame from the torches flickering and casting an unearthly light on all around, whilst the dusky spectators remain motionless, gazing, with staring eyes, on the dancer; the huge tropical trees waving over the heads of all, as if calmly deriding, although compelled to witness, the unhallowed rites and vicious orgies which invariably wind up a devil-dance."

The moral condition of the people, as in all nations, may be inferred from their religion. The Kandians and Cingalese are without principle: their highest rule of duty is convenience. Knox represented the women as, in his time, the most regardless of their infant female offspring of any in the world, and consequently the crime of infanticide was awfully common: the authority and vigilance of government have not been as yet sufficient to repress it. The object of this crime is to put females out of the way, lest they should grow up a burden. When learned Buddhists at Kandy have been reproached with this national cruelty, they have replied, "But it is not so bad as in England, where a wife or child is poisoned for the sake of a few rupees: our female infants are not murdered, they are deprived of life upon a principle which has received public, social, and religious sanction." The character of the women of Ceylon is horribly impure; according to Knox, a Kandian woman will not often submit herself to a man of a lower caste than her own, but in all other respects their behaviour is utterly and shockingly immoral, and apparently without the least sense of shame. Caste is not ostensibly recognised, but really reverenced. The practice of brother-husbands is extremely debasing. If in a family there are several brothers, and any one of the number marries, the bride becomes equally the wife of the other brothers, who may themselves be only half-brothers—the children of one mother by several fathers. The object of this extraordinary and demoralising community, is to preserve landed property in the same family, so that it should not be divided and subdivided until it of necessity passed away from the lineage of those to whom it originally belonged. Thus an entail is socially enforced without any legal recognition. Sometimes the wife of several brother-husbands will take another husband out of the family, provided he joins his property to theirs. This, if it be considerable, is generally an arrangement desired by the previous husband. It must not be supposed, from this domestic communism, that men are not jealous in Ceylon; they are certainly less so where there are several husbands than where one only exists; they are, however, very jealous, and perpetually receive just cause, if, indeed, in such a depraved social condition, the like would be recognised at all. When this feeling is aroused, they are exceedingly resentful; and as they generally carry a knife or dagger about the person, concealed in a sheath or pocket, on such occasions they will draw it, and inflict death upon the offender. This is done even upon suspicion, and as cause for that is perpetually given, wounds and death frequently occur in brawls about women. Meanness, cowardice, and contemptible treachery, characterise the men of both the upper and lower country, but more especially the latter; and they resort to every conceivable artifice to accomplish petty fraud.

In their feelings towards other religions than their own, they are strangely tolerant and persecuting at the same time. The slightest disrespect towards one of their relics will cause a paroxysm of rage and animosity; and it is astonishing how small a cause will move them to this bigoted resentment. A gentleman connected with the government, on one occasion was favoured with a sight of "the tooth," in the presence of a Kandian chief of note, and of the high priest of the temple. A small image of Buddha attracted his attention, and he took it up by the shoulder with one hand, contrary to the ritual of Buddhism, which ordains that an image of Buddha should be raised by the

Digitized by Google

feet, and with both the hands of the person who touches it. The gentleman's inadvertency threw his guides into a state of despair and furious horror, they regarding him as a monster of iniquity, upon whom the judgment of heaven might be speedily expected to descend. Only after many apologies and assurances of regret that his ignorance should have exposed him to an unintentional act of irreverence, could he succeed in appeasing these men. With all this intense sensitiveness of the respect demanded for their religion, they are not generally unwilling to tolerate the creed which may be preferred by strangers. They will enter a Roman Catholic chapel, and bow to any images or pictures which may be there, and offer the most reverential respect to the officiating priest; and will proceed forthwith to one of their own temples, and pay the same respect to the images of Buddha, the deities, and the devils. They will enter a Protestant assembly, listen to the instructions conveyed, and insist that the ultimate doctrines to which these refer are identical with Buddhism, assuring their interrogators that "it is all the same religion;" only of course regarding their own as the highest and most perfect development. The servants in an English family will readily join in evangelical worship, but if they hear the tom-tom, and the cries of the devil-dancers, will jump up from their knees, and hasten to participate in the ceremonial. They will freely give their assent to the most beautiful and truthful descriptions of a separate state, of the resurrection of the body and life everlasting; and afterwards, if asked to define their own hopes, show that they look forward to a transmigration the most degrading and absurd. A boy at the mission-school at Kandy, who was supposed to be peculiarly well instructed, when asked, out of the routine of his usual catechetical examinations, what he hoped for in the next world, promptly replied that he hoped he would become a snake, which seems to be the grand desideratum of Kandians, for whom a heaven of cobras is a prospect of bliss. Under these circumstances, the labours of missionaries are very discouraging; yet they are not entirely without success. The Roman Catholics have many converts, and missionaries of various evangelical denominations from the British Isles have laboured long and zealously, and with some requital for their pleasing and sacred toil.

As early as 1820, schools were instituted in the province of Kandy by missionaries, and still earlier on the coast. In 1845, Ceylon was constituted, by letters patent under the great seal of England, an episcopal see, under the title of Colombo; previous to that the island was included in the episcopate of Madras. In 1846, Dr. Chapman arrived as the first Bishop of Colombo, and zealously entered upon his charge, showing the utmost concern for the spiritual and moral welfare of Europeans and natives.

The various voluntary missionary societies maintain missionaries, and the Bible and Tract Societies of England have given to Ceylon a large share of attention; copies of the Holy Scriptures, and portions of them, and also religious tracts and books, are supplied to whatever extent there is hope of their proving useful.

However indifferent the Buddhists may be to the presence of other religions, they are hostile to proselytism, and regard the abandonment of their ancient customs as a crime. This is one reason why all Roman Catholic and Protestant converts so strenuously keep up their old Buddha practices, especially at weddings, and the naming of children. In this respect Romanists and Protestants among the natives are scarcely distinguishable from Buddhists, although the Moormen or Mohammedans are somewhat strict in preserving themselves from contact with what they deem to be idolatrous. After the marriage and baptismal ceremonies of Protestants and Roman Catholics, even amongst the highest castes of natives, and who serve the government officially, the persons interested adjourn to their assigned rendezvous, and enact all the ceremonial of a purely Buddhist celebration. The prospect of these rites becoming less popular, through the influence of the increased energy of Protestant missionaries, has inflamed the bigotry of the Buddhist priests, if the ministers of the temples of Buddha can be properly so designated. In the Kandian rebellion of 1848, these functionaries performed the most prominent part, and their animosity to the government had, in a great measure, its source in their jealousy of the influence of their old rites and observances, which they feared would pass away, and with it their own prestige, under the moral influence of a powerful Christian government.

The Cingalese language has the reputation of being euphonious: some oriental scholars aver that it is fundamentally allied to the Siamese; others declare that it is of Sanscrit origin. As in continental India, there is a sacred language, which is the medium of literature—this is called in Ceylon, *Elu*: it is only understood by educated persons.* Some suppose that it was the vernacular language of the island before it was conquered by the

* Clough's *Ceylonese Dictionary.*

Digitized by Google

continental followers of Wijeya. Independent of the language of literature, there is a high and low Cingalese—the former spoken in Kandy, the latter in the lower provinces: the Kandians, however, generally understand both, while the Cingalese of the lower parts of the island cannot speak the high dialect. There are two written characters: the most ancient, the prevailing form of which is square, has become obsolete; it is found in ancient inscriptions, but cannot be entirely deciphered, as the knowledge of it has died away: it is called Nagara. In consequence of this, a great store of the ancient history of Ceylon is lost, and probably interesting facts concerning other peoples are thus buried in the gloom of the past. Mr. Prinsep,* in 1837, published an account of certain inscriptions found on stones and rocks in continental India: some resemblance is recognised between these and the old Cingalese letters. The present Cingalese characters are round in their general form. The higher castes write elegantly with an iron style upon the palmyra leaf: a composition, prepared chiefly of charred gum, being rubbed over the composition, brings out the letters in dark colour.

The books of the natives are in MS., and written upon the leaves of the taliput-tree. These leaves do not perish, and the preparation rubbed over them preserves them from insects; so that the books or MSS., whichever they may be styled, of the Cingalese are preserved from a remote antiquity. It is alleged that the accredited historical records of the island, by such means, go back two thousand three hundred years.† There are many such works in the Pali and Sanscrit, and treatises on grammar, medicine, astrology, music, natural philosophy, jurisprudence, and theology. Their idea of fine writing is, however, puerile, and their poetical compositions fantastical. Graceful thought and pleasant conceits abound; but high conception is seldom or never to be met with. The poets of Cingalese antiquity seem to have been a vain and frivolous order, who studied to be artificial, and to display their learning. Their misfortunes at least equalled their vanity, and are much more remarkable than their genius; for some of the most tragical stories of Cingalese history are connected with either the love or loyalty of her poets.

It will be appropriate in this place to notice the music of the people, as it is so intimately connected with their literature, for they sing or drone their favourite compositions to the accompaniment of their "dulcets" and tom-toms, on which occasions the noise raised is dissonant beyond the endurance of Europeans. A law was enacted, prohibiting these recitations and singings, when accompanied by drums, &c., between the hours of eight in the evening and eight in the morning, as no European could enjoy repose in their vicinity. The horanawa, a shrill and discordant kind of pipe, affords the people inexpressible pleasure. An instrument much more unmusical to European ears is the chanque shell, which may be called the trumpet of the Cingalese. A sort of violin is made of a half a cocoa-nut shell, with a sounding-board of the skin of the guana, a bow of horsehair, and two strings, one of the same material, another of flax; two little bells are attached to it, and this toy is regarded as an instrument almost divine by high-caste natives. The singing or reciting of a native poem, with the din of accompaniments from a concert of these instruments, is as torturing a process to an English tympanum as can well be conceived.

Physicians are regarded as depositaries of human learning, but the chief accomplishment for which they are valued is *astrology*. If by astrological power the *medicus* determines that the disease is inflicted as a punishment by the gods, he leaves the patient to be dealt with by them, but if the disease has come in a natural way, he endeavours "to ripen" and then cure it.

There are various books or manuscripts extant on medical science, in which nearly six hundred diseases are treated of, showing that Ceylon can claim her full proportion of the ills to which flesh is heir. The general administration of medicine prescribed resembles that of the old physicians in England. An amazing number of ingredients are cast in together, in order to balance one another, and in the hope that *all* will not fail to produce some favourable effect. Mr. Sirr, from his own personal knowledge, bears the following testimony to the skill of the native oculists:—"Many of their practitioners are excellent oculists, and are thoroughly conversant with numerous medicinal drugs (unknown to Europeans) which produce a speedy effect in relieving ophthalmia. In Ceylon ophthalmia is alike prevalent amongst human beings and animals; but there is one form of this distressing complaint which is solely confined to quadrupeds. A minute worm is either engendered or received into the watery humours of the eye, which causes the eyeball to enlarge; as soon as the swelling subsides, the colouring matter of the pupil assumes a bluish tint, and total loss of vision speedily ensues. The vegetable remedies used by the

* *Asiatic Journal of Calcutta.* † Sirr.

Digitized by Google

natives appear to cause the animal acute pain, but, when they are judiciously applied by a skilful practitioner, invariably restore the vision, and effect a complete cure."

The same authority may be quoted as to the professional attainments of the native surgeons, who are, he avers, skilled in phlebotomy and cauterising. Amputation of a limb is performed by a redhot knife, and successfully, so far as the preservation of the patient's life is concerned. He quotes the words of an informant, who witnessed the treatment of a dislocation by a native surgeon, and which is recorded in the following terms:—"During our journey one of the coolies fell down, and dislocated his ankle joint. On reaching the next village the surgeon was sent for, who, after a careful examination of the injured limb, ordered the patient to be assisted to a plantation of cocoanut trees, and some coir or rope to be brought to him. He then placed the patient against a tree, to which he securely fastened him by the shoulders, whilst the foot of the injured limb was tightly attached by a noosed rope to another tree. Through the noose the surgeon passed a short, but strong stick, which he repeatedly twisted until the rope was completely tightened, and the limb stretched out to its fullest extent; he then suddenly withdrew the stick, and allowed the cord to untwist itself. The patient, who had bellowed and squealed like a mad wild dog during the operation, was then released, and upon examination the dislocation was reduced."

There is but one disease which the native doctors, and the native medical treatises, do not regard as curable, which seems to be a form of dropsy, and which never attacks Europeans; neither does it extend to the natives of continental India, although dropsy, and other diseases of a dropsical character, are not uncommon there. It has received the nosological designation from some Europeans of *hydrops asthmaticus*. "This terrible disease commences with general debility and oppressed breathing, the extremities become distended with watery effusion, paralysis ensues, whilst other systems of dropsy display themselves, often running their course with great rapidity. There is frequently anxiety, also, with palpitation of the heart, and occasionally vomiting and spasms are present." *

Having given a description at large of the island, its scenery, people, religion, and literature, there remains for this chapter some account of its cities.

The native capital, as before mentioned, is Kandy. The situation of this city among the bold elevations of the Kandian highlands has also been named. The site upon which it stands, and its immediate neighbourhood, are extremely picturesque, the former being at the broad end of a pear-shaped lake, which nearly fills a beautiful valley, formed by hills of varied and striking outline. The native name is *Maha Neura*, or Great City. The *Mchavelleganga*, or River of Sand, flows past three sides of the town. Its reaches are sometimes grand, and it is bright and rapid, but is, nevertheless, a source of insalubrity to Kandy. It is remarkable that tanks are generally healthy, while rivers conduce to disease throughout the island. Old English residents, who will not hesitate to place their residences beside large tanks or lakes, will avoid the river courses. The former are covered with peculiar plants, which purify the water; the latter bear down and distribute on their banks large quantities of vegetable matter, which, quickly decomposing beneath a hot sun, spread sickness and death. In the centre of the lake is a low massive building of considerable extent, used as the magazine. This was formerly the royal harem, and tales of terror, similar to those for which the Bosphorus is notorious, are told of the history of that place. The lake itself is artificial; considering the body of water flowing around so large a portion of the town, it might be supposed that any addition, even for the purpose of heightening the picturesque, was scarcely desirable. A road encircles the lake, and the whole valley is so well sheltered by the great elevation of the surrounding hills, that Europeans can enjoy exercise in the open air almost as freely as in a more temperate zone.

The town consists of two main streets, crossing each other at right angles, the whole line marked by open shops, where business is transacted in a most indolent manner. The dealers are seldom honest; and they often meet their equals in sharp practice among their customers. There is another street (a sort of suburb) stretching in a south-easterly direction from the temple and the palace. The court-house was formerly the hall of audience of the Kandian monarchs; and in that room public worship used to be conducted by the British chaplain, previous to the erection of the present appropriate church. The barracks of the Ceylon Rifles are spacious, and there is also a good artillery barracks. "The Queen's House," built for the occasional residence of the governor, is elegant and commodious, and, from being encrusted with a peculiar preparation resembling chunam, it has the appearance of being built with marble. It commands a view of the

* Dr. C. Rogers.

Digitized by Google

whole town, and of a large extent of the neighbouring country. The house occupies the centre of a large lawn, ornamented with the finest palms and magnolias, the whole being surrounded by a spacious and well-kept park, planted with every variety of tree, native and exotic, and blooming with the flowering shrubs of Ceylon and Madras. It would be scarcely possible for any official residence to be more beautifully situated, the park affording mountain views of great extent, variety, and elevation, and overlooking from its higher grounds neighbouring valleys of the softest beauty. The citadel, if such it may be called, is situated on "One Tree Hill," and between it and Atgallee, seven miles distant on the Trincomalee road, a system of signals has been established.

Around the town are many good houses, occupied by officials and European settlers. The situations of these residences are delightful, combining the advantages of productive gardens, fields, and orchards, with some of the loveliest scenery in the world. Pure water fit for drinking, is scarce. Although the town is fifteen hundred feet above the sea level, rarely, in any situation about Kandy, does the climate agree with Englishmen. This is the more remarkable, for in continental India an equal height is universally healthy; and at Kandy the jungle is cleared, cultivation maintained, and the advantanges of civilisation generally possessed.

The town is approached on every side by mountain passes, which add much to the picturesque character of the neighbourhood. A tunnel was formed by the British through one of the mountains which begirt the district. This tunnel was five hundred and thirty-seven feet in length, and, in a military point of view, was of great value. The following interesting particulars concerning it, from *Ceylon and the Cingalese*, show how civilisation impresses barbaric peoples with the idea of power:—"The tunnel was constructed by order of Sir Edward Barnes, to consolidate, so to speak, the British power after Kandy came into our possession; for a legend has been extant, from time immemorial, *that no foreign power could* retain the Kandian dominions *until a path was bored through the mountain!* And a chief told us, that when his countrymen beheld this task commenced, their hearts failed them; but when they saw it completed, and men walking through the bowels of the earth, they then knew it was their destiny to be ruled by a nation who could pierce rocks and undermine mountains. The tunnel was completed on the 5th of December, 1823, but we regret to say this has now collapsed, and the road is impassable. This tunnel, the principal carriage roads, and bridges, never could have been constructed, had not the system of compulsory labour been adopted by our government, as it had been carried on under the native dynasty. By order of the king in council, in 1832, all compulsory services, and forced labour of every description, was declared illegal, and abolished. Whilst making the excavations for the tunnel some rare and valuable gems were discovered, and the only ruby we have ever seen without flaw or defect in colour was found at that period."

One of the most interesting features of the neighbourhood to the British is the abundance of game, for they retain in Ceylon, as in every other colony or settlement, their inveterate love of hunting and shooting. So various is the country in its aspects, formation, and vegetation, that this propensity can be abundantly gratified. The elephant, the leopard, and the wild hog, may be pursued by the bolder sportsman; the deer and the fox by those less adventurous; and nearly all the species of birds known to the tropics may be bagged by the fowler.

On another page a description was given of the temple of the sacred tooth in this vicinity. The other buildings held in veneration by the people are the palace, and, more especially, the tombs. The palace is fast falling away. It must have been at one period a superb building; its frontage is eight hundred feet. The walls are decorated with stone carvings of much pretension. Elephants, suns, moons, stars, and other emblems of royalty, are the figures upon which the taste of the native workmen was expended. The stone framework of the doors is carved in a higher style of art.

Colombo is the modern, or English capital, the seat of supreme government, as Kandy is the local capital of the upper country, and the ancient metropolis. It is situated in latitude 6° 57′ north, and longitude 79° 50′ east. The harbour is a semicircle, but it has a bar, and a reef, called "the Drunken Sailor;" and these are not the only impediments to the safety of shipping. It is therefore a bad seaport, and has little commerce, considering that it is the capital, although there is a considerable importation of rice, and a large concourse of coolies passing to and from the continent. Goods are frequently sent to Point de Galle by the road; and as Colombo is the seat of government, there is a brisk intercourse between it and the interior. In the coffee export season it has an air of great bustle. The heat is said by some to be greater there than anywhere else in the island, and yet

Digitized by Google

those who so affirm represent it as the healthiest situation Ceylon possesses, except the sanitorium, and the places already noticed as occupying a nearly equal elevation.

According to native books, it was a town of some importance in the sixth century of our era. In 1518 the Portuguese occupied and began to fortify it. After the Dutch expelled them, the fortifications which they formed were strengthened. The English, in their turn, improved the defences. The fort occupies a small promontory, and is large enough to hold a garrison of eight thousand men. It mounts a hundred and thirty-one guns and mortars. Slave Island, outside the fort, contains barracks, where the Gun Lascars and Ceylon Rifles, frequently recruited at the Cape of Good Hope, are quartered.

The principal street in the fort is Queen Street, in which the government house is erected. The building is as little worthy of its purpose as St. James's Palace, Buckingham Palace, Kensington Palace, Dublin Castle, the Viceregal Lodge in that city, Holyrood House, or any other palace of her majesty's in the British Isles except Windsor. It is, as a native chief remarked to an English official, "plenty small." The gardens are, however, very cheering, and large in proportion to the dwelling to which they are attached; they are said, like the botanical gardens near Kandy, to contain a specimen of every tree, shrub, plant, and flower which is indigenous to the island. The lighthouse, which is to the rear of the queen's house, is nearly a hundred feet high, and is very efficient for its object. The military and civil offices are all situated near the government house. The post office is a building of some importance. There are a good normal school, a public library, and several banks, in the same neighbourhood. The Scotch church, and one of the English churches, have sites also in this street.

From the principal thoroughfare other streets branch off, which are again intersected by minor ones. The medical museum and library, a military hospital and an English church, occupy less eligible situations than the other buildings named; and there are large and good shops in some of the smaller and less imposing streets. As in Madras and Bombay, the business of the great commercial houses is carried on within the fort, but the merchants generally reside beyond the town, in the neighbourhood of a large artificial piece of water, rendered wholesome by the presence of aquatic plants, which are in this respect so useful both in continental and insular India.

The Pettah is a long range of street without the fort, entirely occupied by shops, where a great deal of business is done. The dealers are chiefly Moormen, a class supposed to be descended from those who, in the early ages, carried the cinnamon, spices, and precious stones of Ceylon to the Red Sea, the Persian Gulf, and even to the coasts of the Mediterranean. These men are Mohammedans; they seldom accept service with Europeans, deeming it an indignity: they are proud, brave, enterprising, and industrious, and hold the other natives, especially the Cingalese, in utter contempt. This race employ themselves as carriers, sailors, chapmen, pedlars, and agriculturists, and frequently with spirit; they thrive, and several have realised considerable fortunes. They sell goods of equal value to those Europeans vend in the fort, and do not demand near the price. Branching from the Pettah there are many small lane-like streets, chiefly occupied by the burghers, or half-caste men, whose genius for carving ebony and other woods is very remarkable. Their execution is exquisite. It is surprising that a market is not found in England for the delicate carvings of fruit and flowers, executed in the beautiful woods of Ceylon. Near the Pettah there are numerous churches: the Roman Catholic for the half-caste descendants of the Portuguese; Dutch churches for those who claim a half-caste connexion with the original colonists of that nation; and two churches of the English establishment. The modern missionary societies, particularly those of the Baptists and the Wesleyans, have also their places of worship. The Mohammedans have a mosque, and the Brahmins a temple, which is covered with carvings of elephants, lions, and tigers. The religionists least provided for in Colombo are the Buddhists, although more numerous in the town and neighbourhood than all the rest put together. The Church of England has extra provision made for its professors. The European garrison generally attend either the English Episcopal churches in the fort, the Scotch church there, or the Roman Catholic chapel in the Pettah. The Society for Promoting Christian Knowledge, the British and Foreign Bible Society, and the Church Missionary Society, have institutions near the Pettah, in the neighbourhood of the English churches. There are also local charitable establishments in that vicinity—such as the Leper Hospital, Poor-house and Hospital, Dispensary, and Colombo Friend-in-Need Society. The government schools are properly located among the native population. All the law courts, offices, and dwellings connected with them, are situated beyond the fort—such as the Supreme Court-house, Dis-

Digitized by Google

trict Court, Court of Requests, Police Office, Cutcherry, and Fiscal's Office.

There are two classes of persons very much to be pitied at Colombo. One of these, until very lately, has been ill-treated everywhere—the British Soldier. The author of these pages has no disposition to seek occasions for animadversion upon the constitution or command of the British army, but, in his *History of the War against Russia*, it was his duty to bring out many features of neglect and harshness in our military system towards the soldiery, and his doing so met with the approbation of so numerous a body of officers, many of the highest rank, as to prove that a desire for reform pervades those classes. In Colombo, so late as 1854, the English sentinels within the fort, under the intense heat of the climate, and in situations where that heat was made even more oppressive, were clothed precisely as they would be if on duty at the Tower or Kensington Palace—the heavy cap, the close-breasted coat, stock, &c., without any mitigation whatever! The ill-health and suffering of the soldier consequent upon this folly and inhumanity on the part of those in authority may readily be conceived, even by those who have never felt the burning heat and enervating climate of Colombo.

The other ill-used functionaries are the police. Their apparel is just the same as if they were stationed at Hyde Park Corner or St. Paul's Churchyard, except that, as the natives (who constitute the police) wear long hair, coiled up behind, and fastened with high combs, hats are impossibilities. Peaked caps are substituted; but having no place on which to put them, the headgear of a Cingalese defying the adjustment of a cap on his head, he hangs it on the roll of hair and the comb, in a manner quite as useful to him as if he carried it on a pole, like a cap of liberty! Notwithstanding the ludicrous aspect of the police, all this absurdity was persisted in, at all events up to a recent period. The men, encased in the tight clothes, were nearly useless. Having been always accustomed to the easy habiliments of the East, such a uniform is intolerable to them; and they also, like the European soldiery, suffer much pain and discomfort, and frequently incur ill-health.

The Galle Face is favourably situated to catch the cooling sea-breezes, and is therefore the fashionable resort for riding and driving in the evening; it is the Hyde Park of Colombo, and is described by most writers as very beautiful. It is, however, surprising what diversity of statement difference of taste produces on this subject. One traveller thus writes:—"The view from, and of the Galle Face, is absolutely entrancing to the lover of nature, for cast the eyes where you will, the gaze is involuntarily arrested by the extreme beauty of the surrounding scenery. There lies the boundless ocean, with a ship in full sail gliding over its undulating surface, the canoes of the natives lightly floating on, and skimming over its waters, whilst the waves, curvetting and rolling, dash in a shower of white foam on to the shore. Bordering the beach is the carriage-drive, which encompasses greensward, whereon high-bred Arab horses are bounding and prancing, in the full enjoyment of exuberant health and existence. On the opposite side is the racecourse, over whose variegated turf the steeds are caricoling in high glee, whilst the carriage-drive that divides the racecourse from the greensward is thronged with carriages of every description, principally, if not entirely, occupied by Europeans, whilst the fantastically-clad Eastern attendants run at the horse's head or at the side of the vehicle. At the back of the racecourse flows the Lake of Colombo, the banks being studded with drooping palms, whose branches overshadow the clear waters, on which float the pink lotus and white lily, whilst a bungalow, the verandah of which is overgrown with graceful creepers, the grounds belonging to it being filled with gorgeous-coloured flowering shrubs, complete the vista of loveliness on that side. Looking from the bungalow, with nought to impede the view save the stand on the racecourse, you can distinctly see the grey time-mossed ramparts of the Fort of Colombo. In due time sunset arrives; then how gloriously the planet sinks into the bosom of the sea, in majestic tranquillity, as his parting beams illumine the green waters, on which they glitter in thousands of sparkling rays, whilst over the azure vault of heaven float violet, crimson, and golden-tinted clouds, which, as you gaze, fade away in ever varying hues."

Another traveller, as observant, if less careful in his statements, says,—"Colombo is about as hot and unpicturesque a place as it has ever been my luck to visit; to the stranger there is neither object of interest or amusement, and, but for the extreme kindness and easy hospitality of its merchants, it would puzzle the most contented mind to pass a week there without excessive *ennui*. There are, so to speak, three towns, one small and compact, situated within the Dutch fort, composed chiefly of government and merchants' offices, barracks, and shops, and two long straggling suburbs without the walls, stretching and stinking in opposite directions. A large fresh-water lagoon, of a most green, slimy, tropical, appearance, producing in abundance a lotus of almost Victoria Regia

Digitized by Google

magnificence, stretches away to the back of the fort, and around it are situated the bungalows of many of the Colombo merchants. The propinquity of this lake would in any other tropical country (in the West Indies certainly) be considered as ensuring a considerable amount of fever to the neighbourhood; in fact, I doubt whether any advantage would be sufficient to induce a West Indian to locate in such a position. However, Ceylon, in the matter of climate, stands *per se*, and offers a total antithesis as regards the healthiness of certain districts to most other tropical countries."

The testimony of this writer (who obviously states his honest impression), as to the *ennui* of Colombian society, is not without supporters; yet there are excellent witnesses to the contrary, according to whom the open-air enjoyments of the Europeans, while the sun is very low in the horizon, and after sunset, are enlivening and delightful. Carriage airing and equestrian exercise are highly enjoyed, and the cool breezes enable the horseman or pedestrian to exert himself almost at will. The natives are as anxious to shun these cool airs as the Europeans are to enjoy them, and shrink shivering from the breeze by which the English are invigorated for the heat of another day. "The night side" of the Ceylon metropolis has been depicted in the following language, which only an eye-witness could employ:—"As the shades of evening advance, gradually the Galle Face becomes deserted, and, long before nightfall, the neighing of the horses and the rumbling of wheels are no more heard, the only sounds greeting the ear being the soughing of the night-breeze, and the breaking of the waves on the shingly beach. When night has 'thrown her sable mantle o'er the earth,' the aspect of the scene changes, for over the lake hover myriads of fire-flies, clouds of them flitting about in the air, then alighting on the waving leaves of the palms, causing the foliage to appear illuminated. Some few will settle on the floating leaves of the lotus, two or three will creep into the flower, sparkling like brilliants; then more of these luminous insects will alight on other aquatic plants, and the waters will glisten with a million minute specks of light. Then, innumerable numbers will wing their flight upwards, until the air appears replete with a shower of the moon's beams. Many will then settle, possibly on a tall banana; the outline of the gigantic graceful leaves being distinctly defined by the dazzling specks of fire upon them. Nought can be imagined more exquisitely lovely than this varied natural panorama; and although in the mountainous parts of the island, the face of nature may assume a sublimer aspect, never does she wear a more pleasing, characteristic, and truly oriental one, than in the vicinity of the Galle Face of Colombo."

It is in the neighbourhood of this city that the principal cinnamon gardens of the island are. A plantation resembles a copse of laurel, from the way in which the bushes are formed. The shrub, if left to grow, will reach the elevation of a tree, frequently to thirty or forty feet, the trunk being a foot and a half to two feet in circumference. The cinnamon is the inner bark. From the fruit, by boiling, a substance is obtained like wax, of which candles are made, which, in burning, emit a grateful odour.

Trincomalee is a town and harbour on the east coast of the island, the road to which from Kandy has been already described. It is the provincial capital of that part of the island, and is situated in 8° 33′ north latitude, and 81° 13′ east longitude. The harbours are among the most splendid in the world; the inner one being land-locked, and of great depth, ships of all size can obtain shelter within it. In war time, this has been the principal resort of the Indian navy, as there are an excellent arsenal and dockyard. The fort is extensive, covering an area of several miles, and commands the entrance to the inner bay. Three miles to the west of Trincomalee is the citadel—called Fort Osnaburgh, which defends the harbour, and is impregnable until the lower fort is conquered.

The promontory on which the fort is erected is dedicated to Siva, and is held in great veneration by the Brahminical portion of the population of the neighbourhood. "The rock" is especially an object of devout regard, because there it is supposed the first temple erected in the island to that deity stood. Not any vestiges of it now remain. Before sunset a priest clambers up the steepest part of the rock, his brow bound with a string of large beads of many colours, and a yellow girdle about his loins. In a fissure, where it is supposed the deity resides, betel leaves and rice are placed; and as the sun touches the wave, the contents of a censer burst into flame, spreading around a rich perfume, until the disc of the luminary disappears. After various salaams and offerings the priest returns, followed by sacerdotal and lay attendants. This is the most picturesque ceremony of idol-worship performed by the Brahminical priests in Ceylon.

The quartz rocks at Trincomalee, viewed from the sea, produce a very agreeable impression; and the hill or low rocky range skirting the port, by its variety of surface and grotesque forms, constitutes an interesting object. From

Digitized by Google

hill or shore, harbour or open sea, the views of Trincomalee and its neighbourhood are extremely fine.

According to certain antiquaries the town itself dates from the second century of our era. At present, it extends in a north-east direction along the outer bay, and is immediately surrounded by hills, which stretch inland, covered with rich forests. A wide esplanade separates the town from the fort, as is the case at the chief seaboard cities of the continent. The European population is scanty, being confined almost exclusively to the civil and military officers. A detachment of the Ceylon Rifles generally garrisons the fort. There are few public buildings. The Wesleyans, Roman Catholics, and Mohammedans have the best religious edifices. The climate is considered as insalubrious as the scenery is attractive. The natives, consisting chiefly of Malabars and Moormen, are generally traders. Vast tracts of magnificent country lie beyond the town, wretchedly cultivated, or altogether neglected. Cholera, so fatal everywhere in Ceylon except in the higher regions, is more prevalent at Trincomalee than anywhere else, except at Jaffnapatam. The European soldiers on duty in the fort complain bitterly of being obliged to wear the choking stock and breasted coat: many of them die of cholera.

Point de Galle is at the south-western extremity of the island, in 6° north latitude, and 80° 17′ east longitude. The harbour is shaped like a horse-shoe, and is fringed by masses of yellow rock, worn into curious forms by the sea. The aspect of the land is probably richer in vegetation than that of any other spot upon the globe. Travellers describe its richness in this respect as inconceivable, even by those who have had the most extensive acquaintance with the tropics. The forest is prolific in all the productions of Southern India and Ceylon: the papaw-tree (*Carica papaya*) is very conspicuous among them. This tree has a slender tapering stem; at the top the leaves spread out in parachute-like form, enclosing the fruit, which is shaped like a melon, and of a bright yellow hue.

The scenery in the bay is picturesque, especially on the arrival of the mail, as Point de Galle is the place at which the island mails arrive and depart. The natives flock out in canoes to meet the Indian or European ships, and generally startle and disgust Europeans, especially ladies. Except a dirty rag about the loins, the Cingalese wear no clothing; the Moormen wear a Cambay or cotton robe folded around them, and a thickly padded cap, to keep off the sun's rays. The half-castes, or burghers, are better clothed, but, to strangers, all are repulsive in their appearance.

The landing-place or pier juts out from the shore about two hundred feet; the other end of it is occupied by the custom-house, a very mean building. From the moment the traveller enters that place, until he leaves Point de Galle, he must be on the defensive, to avert extortion and overcharge in every shape, and by every description of person.

The fort comprises nearly the whole town —all certainly that is important in it, except such places of worship as are erected beyond its limits. The defences were nearly all erected by the Dutch, and are now somewhat old-fashioned. The garrison consists of the Ceylon Rifles and some European infantry. The governor has a house here; it is only remarkable for its beautiful verandah, shaded by fine exotic trees, brought by the Dutch from Java. The other houses are very inferior. Beyond the fort there is a Portuguese Roman Catholic chapel, and an English Wesleyan Mission chapel. Within the fort the Dutch church not only accommodates the half-castes of that nation, but affords a place of worship for English Episcopalians. A Mohammedan mosque is the only other well-built place of worship that is situated beyond the fort. As at Colombo, there is a bazaar or market street called the Pettah, which is chiefly inhabited by Moormen, who traffic in all kinds of commodities; they are also usurious money-lenders. Provisions are cheaper than at Colombo or Kandy. The neighbourhood is very beautiful, and, but for the heat, which is extreme, would be a delightful residence.

The country, climate, scenery, people, religion, literature, and chief towns of Ceylon have been fully reviewed in the foregoing pages; it will be necessary to refer to it again in chapters under general heads—such as commerce, &c., as well as in the historical portion of the work, when treating of India at large.

Digitized by Google

CHAPTER IX.

INDEPENDENT STATES.

IT would be difficult in the present condition of India to name any state as independent, so completely has the ascendancy of the East India Company been recognised over the whole peninsula. *Different degrees* of independence are recognised; and when the independence of states bordering upon the territory of one more powerful becomes a matter of degree, it is little more than courtesy to recognise it at all. Some of these states pay a tribute; others are "in charge of a resident;" the political agent of the company in one place "takes care of" an independent sovereignty in the neighbourhood. Politically, they are all subject to the British government, or in necessary or constrained alliance with it.

The Deccan is less under British influence than any other part of India. There exists there a network, so to speak, of independent territories, mixing one with another and with British territory in a most intricate and complicated manner—it being a matter of uncertainty whether many states are subject to the English, to native rajahs, or are actually independent. The reader, by consulting the very large maps of Wylde, will see the independent native states more distinctly marked out from one another, and from the English dominions, than in any other maps. They are there classified as subsidiary, protected, and independent. Under these classifications will be found Travancore, the Mysore, the Nizam's dominions, Gwalior, portions of Rajpootana and Gujerat, Cutch, &c. These countries are too closely assimilated to the British dominions around or near them to require separate descriptions within the space which can be afforded to this department of the work. In the historic portion of it most of these countries and their rulers will be noticed, as the storm of war passed over them, or they became *foci* of intrigue. The following list comprises those of any importance among native rajahs, states, or tribes, in all the degrees of independence or rather dependence above specified:—

BRITISH ALLIES AND INDEPENDENT STATES.

The Mysore Rajah.
The Nizam.
The Nagpore Rajah (acquired 1856).
The Guicowar.
Bhopal.
Kotah.
Bondee.
The Sattara Rajah (acquired 1842).
Travancore.
Cochar.
States under the Rajahs of Jedpore, Jeypore, Odeypore, Bicanur, Jessulmair, and other Rajpoot chiefs.
Holkar.
Goands, Bheels, Coolies, and Catties.

The chief cities, which are the capitals of the independent or quasi-independent states, have in some cases historical interest, and are of some importance from their site or the products of the country around them. "Hyderabad, on the table-land of the Deccan, the capital of the nizam's dominions, is a large Moslem city of two hundred thousand inhabitants, reputed to be the Sodom of India, in allusion to its beautiful neighbourhood and the depravity of the people. The kingdom contains Aurungabad, named after the Mogul emperor Aurungzebe, and Assaye, a village, famed for the decisive victory of the British under Wellesley in 1803. Nagpore, capital of the kingdom so called, on a branch of the Godavery, in the north of the Deccan, contains a population of upwards of eighty thousand. Baroda, the residence of the principal native chief of Gujerat, the Guicowar of Baroda, near the head of the Gulf of Cambay, has a population of one hundred thousand, and Ahmedabad, in the same state, is equally populous, but with vast ruins. Jeypore, near the Toony River, in Rajpootana, formerly one of the principal seats of Hindoo learning, is remarkably magnificent and regularly built. Gwalior, capital of Scindiah, near the central point of India, is celebrated for its strong fortress, on an almost inaccessible rock. Katmandoo, the capital of Nepaul, has little importance. Tassisudon, at a great elevation on the Himalayas, is the summer capital of Bhotan, being deserted in winter on account of the cold." *

GURWAL, or, as it is otherwise called, SERINAGHUR, is of little importance as a native state, except for its position as one of the frontier countries to the north of British India. Of late years much of its land has been absorbed as British territory. It is situated chiefly between the thirtieth and thirty-first degrees of north latitude. On the south it has the great plain of the Ganges, and northward it is separated by the Himalayas from Thibet. Its proper limits are defined by a good river boundary to the east and west, the Dauli, Ahacananda, and Ramgunga flowing past it on the one side, and the Jumna on the other. The political boundaries of this country have been changed as often as the expediency of the British government dictated.

This is one of the most peculiarly formed countries on the Indian continent. It is a succession of hills and valleys, and so short

* Rev. Thomas Milner.

Digitized by Google

are the distances between the different ranges of highland, that it has been affirmed by a military officer of experience that there is not room for a brigade of infantry to manœuvre anywhere in the valleys.

The climate is very mild, and at certain seasons cold. The forest trees of Europe are indigenous — oak, fir, and horse-chestnut abound; the holly and other European evergreens are to be met with in every direction, and the fruits familiar to England, especially the strawberry, are those which most luxuriantly thrive. Pheasants, and other English game, are plentiful. Still there are characteristics of oriental scenery and animal life, which prove that the climate is not identical with that of western Europe: the elephant roams in the thickets, and the insects and reptiles are similar to those in the lower latitudes of India. The country is not populous; but if occupied by an enemy, would afford positions of strength against an army from India. The produce of the country is of considerable value, consisting of hemp, wool, gums, lead, copper, and sometimes gems are found. The capital, Serinaghur, is small, but well situated for commerce, between the north and north-east and the lower country of Hindoostan.

When, in 1814, General Gillespie conducted military occupations against the Goorkhas, he met with a determined resistance from that gallant little people, who then held possession of the country. His troops experienced some severe repulses, and he was himself numbered with the slain.

In the Gurwal and Kumaon country are the sources of the Ganges, and at Gangoutri, a celebrated place of Hindoo pilgrimage, the river bursts forth from beneath an immense snow-pile. Here there is a wooden temple, in which are the footsteps of the goddess (the Ganges) visibly imprinted on a black stone; here also pilgrims bathe in the pools of the Ganges. Few trees are seen in this neighbourhood except the birch, and the scenery is wildly picturesque. There is an image of the Ganges in red stone, also of Siva, Parvati, Bhagirathi, Annapurna, Devi, Vishnu, Brahma, and Ganeesa, and a small female figure of silver. The face of the country is composed of the third ridge of mountains from the plain; the fourth or highest range is that which separates Hindoostan from Thibet, or Southern Tartary. The exact spot in which spring the sources of the Ganges is concealed by immense snow-heaps. It is remarkable that, notwithstanding the intensity of the cold, sheep are pastured here; and when the highest range is scaled, or turned by the passes, the opposite side is of easy descent, being like table-land. Rock-crystal is found around the great snow mounds, especially near the sources of the river. Great numbers of Brahminical devotees from Hindoostan incur heavy toil, exposure to cold, which they are badly able to endure, and considerable expense, in ascending these heights, not only to enter the temple of Gunga, worship the images, and bathe in the sacred pools, but also in quest of Vyas, the great legislator of their annals, who, with a host of saints and sages, are buried alive in a cavern! The hope of entering such company, or of inducing them again to enlighten the world by their wisdom, is sufficient to inspire thousands of pilgrims to undertake long and laborious journeys; but if they fail in realising so pleasing a dream, nevertheless their labour is not in vain, for the mere fact of performing the pilgrimage expiates a multitude of sins, removes impending evils, and ensures a happy passage through all the stages of transmigration through which the devotee is destined to pass. The people believe that the specific gravity of the water of the Ganges, taken at its source, exceeds that of all other rivers, and that it is too pure to undergo corruption.

Among these hills is the temple of Kedannath (Kedera Natha), in latitude 60° 53′ north, and longitude 79° 18′ east, and about sixty-one miles from the Gurwal capital. The height of the temple above the level of Calcutta is, according to the report of certain British officers, nearly twelve thousand feet.* The peculiar object of worship in this spot is a large misshapen mass of black rock, in the shape, according to Hindoo fancy, of the hind quarters of a buffalo. The priests here propagate the most absurd fables, and practise the most shameless delusions upon the people. On one occasion a party of British officers found three female devotees, whom the Brahmins instructed to advance from a certain point until they reached a precipice of vast depth, over which they were to leap, securing thereby the expiation of their sins. They could not find the rock from which the pious plunge was to be taken. One died from the cold, another lost one hand and both feet from being frost-bitten, and the third had her extremities mortifying, and every probability appeared of her speedy death.† The Aghora pantees, mendicant devotees of Aghora, one of the names of Siva, are represented as practising cannibalism as a religious rite.‡

The little town of Bhadrinath is built on the west bank of the Alacanada River, latitude 30° 43′ north, and longitude 79° 39′ east, about eighty miles north from Almora, in Kumaon. This place is remarkable alone for its pic-

* Captain Webb. † Ibid. ‡ Raper.

Digitized by Google

turesque position and its idolatrous associations. The temple is built in the form of a cave, surmounted by a cupola, with a square shelving roof of copper, over which is a gilt spire and ball: the height is about fifty feet. An earthquake nearly destroyed it at the beginning of the present century; but the liberality and piety of some Indian princes were laid under requisition for its repairs. There are various stories of the antiquity of this temple, some of them ascribing to it a foundation as remote as one thousand years before Christ. The chief idol is about three feet high, cut out of black marble, and dressed in a suit of gold and silver brocade. This is a very wealthy idol: at one time it possessed seven hundred villages.* The number of pilgrims who annually prostrate themselves before it are computed at fifty thousand. A large retinue of servants attends upon it to dress it, feed it, and pay it proper respect! The severity of the climate may be conceived from the fact that in June the snow has been computed to be seventy feet thick.† There is a cavern here which the Brahmins allege is the abode of multitudes of holy Hindoos, who departed this life some thousands of years ago. The people in the lower provinces, who read about it, suppose that these holy personages reside on the mountain, and are disappointed to learn when they arrive after a painful pilgrimage that it is *in* the mountain they have made their sanctuary, and that all access is barred by impenetrable snows.‡

The province of KUMAON, which is properly a part of the Gurwal territory, has been under the British government since the latter expelled the Goorkhas, who exercised a stern but generous sovereignty. This province is remarkable for its saul forests, and its forests of fir. The former are superior to any known in the low countries; the latter are magnificent. The firs grow in places almost inaccessible; the timber is very superior, and particularly well adapted for spars, masts, and other shipping purposes. They are greatly superior to the fir-trees of Europe, being nearly as hard and much stronger than teak. The Kumaon hills are not only productive in timber, but also in hemp, resin, turpentine, oil, copper, lead, and iron; small quantities of gold are deposited in the sands of the Pavar River in its descent. Much intercourse is carried on with the Chinese inland province of Hung.

The people are supposed to be in the main aboriginal; they tyrannise over woman, compelling her to work in the field, while the men undertake the superintendence of household affairs. Polygamy is practised on an extensive scale, even by the poorest, and with a view to the pecuniary advantage of an additional number of field labourers, acquired by an increase of wives. The Brahmins are extremely numerous, and have subjected the people to their interests: they possess the lands, and have degraded the people almost to the condition of slaves, by practising upon their ignorance and superstitious feelings.

Throughout these mountains the most exaggerated idea of the power of the Chinese empire used to prevail. When Mr. Gott was deputed by Sir Henry Wellesley to investigate the forests of Kumaon, he found the people in a state of alarm lest the Chinese emperor should hear of his arrival, as he had threatened to depose the Rajah of Nepaul if any European strangers were permitted to enter his territories.

In some tracts ceded to the British by the Nepaulese, the products of the mountains are very abundant. Magnificent cedar, horse-chestnut, yew, sycamore, walnut, and other trees, crown even lofty heights. Some of these far surpass the finest trees which on a former page were mentioned as offsprings of the prolific soil and stimulating climate of Ceylon. Cedars, one hundred and eighty feet high, and twenty-seven feet in circumference, measured at the height of a few feet from the ground, are common. The hemp is such as cannot be matched in the world.

The country of NEPAUL, on the north-east frontier of India proper, is worthy of being distinguished from all the independent states, or those partially dependent on the company. During the sepoy revolt of 1857–58, the ruler of Nepaul gave most efficient aid to the British, and, but for the unaccountable refusal of his offers of auxiliary forces on the part of the government of India, it is probable that both Delhi and Oude would have been subjugated much sooner, and with much less cost of human life and destruction of property.

Nepaul was once a powerful empire, its rajah ruling over the vast range of territory bordering Hindoostan on the north and north-east. It has, by its conflicts with the British, been greatly reduced in dimensions and restrained in power, yet it is still a noble state. It is separated from Thibet on the north by the Himalaya Mountains; and bounded on the south by the provinces of British India, known as Delhi, Oude, Bahar, and Bengal. The river Mitchee, on the east, flows between the British and Nepaulese territories; on the west the branch of the Goggra called Cali, separates the British portion of Gurwal—the Kumaon district—from Nepaul. In its greatest extent the country

* Buchanan. † Raper. ‡ Buchanan.

Digitized by Google

ranges between the twenty-seventh and thirty-first degrees of north latitude. In length it is under five hundred miles, and in breadth not much above one hundred. The country exhibits the form of a parallelogram, three sides of which are bounded by the British dominions, and Sikkim, under British protection, and the fourth is contiguous to the Himalayas and the Chinese empire. The mountains are covered with fine timber, pines of a quality similar to those of British Kumaon are to be met with in lofty forests; the *mimosæ*, from which the catechu is made, is also abundant. The birds of these wooded heights are extremely numerous, parrots and paroquets especially. These are purchased by bird-fanciers, who retail them in the lower provinces, from which they are dispersed to other lands. The country from its southern boundaries slopes up to a range of low hills; thence, after a very slight depression, the mountains rise in their lofty grandeur. The appearance of these vast elevated lands, covered in some cases with eternal snow, is sublime. Between the clustering, broken, and unequally abrupt acclivities, are cultivated valleys, but seldom to any great extent; these valleys are situated at elevations above the plains of Bengal varying from three thousand to six thousand feet. From this circumstance Nepaul produces almost all the fruits of the tropics, and also those of the temperate zone. Some of the valleys teem luxuriantly with the pine-apple and the sugar-cane; others bear the cereal crops of England. The rattan and the bamboo are to be seen on the declivities which skirt one warm valley, while the oak or pine encounter the sterner climate of another. Peaches are abundant, but are spoiled by the periodical rains; and the orange grows to great perfection. Ginger and cardamom are produced in large quantities.

Flocks of sheep pasture on all the hills: little attention is given to them; in obedience to their own instincts they seek the warmer valleys in winter, and in summer clamber the steep hills, and browse upon the young grass that covers them. Horses are brought from Thibet, also the shawl-goat, choury or bosgrunniens. From the lowlands buffaloes are brought, fattened in the mountains, and slaughtered for food; hogs also are brought from the low regions, although the country seems well suited for breeding both species of animals. The pig seems to thrive in all climates, but the Nepaulese, although they import it, and therefore must set a value upon it, seldom rear it.

Two splendid species of birds frequent these cold regions—the memal (*Meleagris satyra*), and the damphiya (*Phasianus impeyanus*). There is also a bird to be met with in the loftier ranges, called the fire-eater, or chakoor (*Perdix rufa*), which pecks at sparks of fire.

The mineral resources are considerable, consisting of lead, copper, zinc, and iron; gold to a small extent is found in the channels of the rivers. The copper and iron lie near the surface. Corundum and sulphur are also found in the mountains.

"The valley of Nepaul" is well adapted for cultivation, and is the largest alluvial space within the Nepaul dominions. The hills which begirt it are clothed with common spruce, Weymouth pine, hornbeam, oak, and chestnut; the lower vegetation is luxuriant, hardy shrubs, resembling those of Europe, cover a large area. The flora of these hills, and the valley they surround, comprises the flowers of Hindoostan and of Europe—the former springing up in the rich vale, the latter on the mountain slopes.

The scenery is rendered strikingly picturesque by the mountain courses of the rivers. These, generally rising in Thibet, wind their way through passes, which they thus render impracticable, and, as they dash from rock to rock, from one vast precipice to another, afford scenes of solemn grandeur.

The valleys are inhabited by many tribes of distinct appearance, language, and habits. Those which are supposed to be aboriginal have a strongly marked Tartar physiognomy, or a resemblance to the Chinese. There are Hindoos in these regions, and have been from a remote antiquity, but they are regarded by the other races as intruders. The Hindoos of the mountain are called Parbutties. The Rajpoots are tolerably numerous, and are decided Brahminical devotees.

The Goorkhas are the ascendant race; they are men of very low stature, seldom exceeding five feet. They are brave, no danger or difficulty deterring them; and with their short sword, or hatchet, which it more resembles, they will close upon the most gigantic enemies, and generally vanquish them with great slaughter. In their conflicts with the British they were less successful, but the 50th regiment suffered severely from the hatchet, or heavy knife, cutting through the musket; and the dexterity of the Goorkhas in close quarters, united to their dauntless bravery, enabled them to inflict a heavy penalty upon that gallant and well disciplined corps. Brigaded with the same regiment afterwards in the Sikh campaigns, these men of the mountain fought side by side with our soldiers, dealing defeat and death upon the common enemy. In the

Digitized by Google

rebellion of 1857–8 these same warriors again appeared upon the theatre of battle as our allies, and drove the tall mutineers of the Bengal army before them, as their mountain torrents sweep the loose soil from the rock.

Perhaps there is not a country in the world where religious dispute prevails more than in Nepaul. The Goorkhas generally administer the old Mohammedan argument of the sword, as the best way to cut short a controversy, although these warriors are not followers of the prophet, but generally of Brahma. There are the purest Brahmins in India to be found among the Nepaulese people, while others, in many cases, set Brahminical laws at defiance, and eat beef; Buddhists, who conform to the type of their religionists in Birmah, others to that prevalent in Thibet, and some who differ from both. There are followers and persecutors of the Thibet Lamas; Mohammedans who consider the eating of pork a crime, at least as great as idolatry; Hindoos who regard eating beef as impure as Christianity; and herds of mountaineers who will risk life to steal either swine or kine for the gratification of their appetite for animal food. Some offer constant sacrifices of animals, others consider it sacrilegious to kill one; and a large sept or sect (it is difficult to say which it is) has a taste for carrion and diseased cattle.

The morals of the people are very diverse—ceremonial purity being held by many as the *summum bonum*, philosophy being the chief consideration with others. A large section of the population live in desperate licentiousness, and are utterly enervated at an early age. Some of the humbler classes are polygamists, and polyandrism is not unknown. Generally male and female licentiousness prevail, and murders the most vindictive, the result of a revenge long kindled, are perpetrated even in the capital, by men of rank, on the ground of jealousy. The knife is carried for the chief purpose of avenging wounded honour in this matter. Among all these conflicting passions, degrading superstitions, deeply cherished prejudices, and absurd religions, Christianity has no field. Efforts indeed have been made to penetrate the chaos of crimes and creeds which make up the social and religious life of these benighted races, but as yet the efforts have not been commensurate with the object.

The portions of the country or countries over which the Goorkha sceptre now sways, which attract most interest, are the two celebrated valleys of Nepaul proper, commonly called Great and Little Nepaul. The larger valley, according to General Fitzpatrick, was once a lake, and in its centre were two islands, now hills in the centre of the vale. One of these, of elegant form, is sacred to the Buddhists; the other to the Brahmins, who believe that Siva and his wife resided there, to whom they have built temples. The river Gunduck, which flows nearly around it, is esteemed by them to be so sacred, that they, and all the followers of their doctrines, desire to be buried with their feet laved by its current, and afterwards their bodies burnt on its banks. By this means they hope in the metempsychosis to escape occupying a body inferior to that of man.

Nepaul proper sends down to the lower country elephants, ivory, rice, timber, hides, ginger, terra japonica, turmeric, wax, honey, pure resin of the pine, walnuts, oranges, long pepper, ghee, bark of the root of bastard cinnamon, also the dried leaves, large cardamoms, dammer, lamp oil, and cotton of the simul-tree. The productions of Bengal and the north-west provinces, and English manufactures, are taken in exchange—the balance, being very much in favour of Nepaul, is taken in silver: this is one channel of the drain for silver from Europe to the East.

The towns of Nepaul proper are inconsiderable, and destitute of commercial or architectural pretensions.

West of the territory especially designated Nepaul is the country of the Twenty-four Rajahs. The first in the enumeration is GOORKHA, which is the original country of the Goorkha race, and of the reigning family. The town is situated on the top of a high hill, and it is said contains two thousand houses, and the temple of Gorakhanath, the tutelary deity of the district, and of the reigning family of Nepaul. The Goorkhas themselves were Magars, but derived the name they bear from the territory which they made their home, and which derived its designation from the name of the local god. The reigning family is worthy of the courage and spirit of their race. The rajah is a man of integrity, intelligence, gentle manners, and resolute will. He visited England, studied the laws, institutions, and manners of our country, is fond of everything British, and does all he can to introduce civilization into his rude but picturesque dominions. His palace is furnished with English furniture and works of art; his dress is in the main European; and his manners and conversation those of a thorough gentleman. He is the faithful ally of the Honourable East India Company; and before his proffer of troops was accepted in 1857, he sheltered all the fugitives who could reach his territory, and treated them with the most delicate consideration. "Equally free from assumed dignity, and flattery, his behaviour, especially to the English ladies re-

Digitized by Google

ceived at his court, was that of an accomplished man and perfect English gentleman."*

To the west of the river Rapty there is an extensive region called the Twenty-two Rajahs. There is nothing in their climate, conformation, productions, or people, requiring separate notice.

SIKKIM is a protected territory situated between Nepaul and Bhotan. It has been an independent state from time immemorial, but its limits have undergone many mutations. According to native authorities, its most ancient boundaries northward were a range of highlands, which separated it from the Chinese dominions in Thibet. These hills were called *Khawa Karpola*, or "the mountains white with snow." To the west, the Conki formed the limit until it reached the plain, where the country now "one of the Twenty-two Rajahs," the Morung (or Vijayapore Rajah) was included in ancient Sikkim. Its eastern boundary is Bhotan. Its present limits are compact and well defined, clearly distinguishing it from the dominions of Nepaul and Bhotan, and effectually separating those states from one another. This settlement was effected by the British government after the great Nepaulese war, and the policy was judicious, for the warlike Goorkhas having gained ascendancy, would soon have pushed their conquests through Bhotan and Assam, possibly through Birmah, or, forming a junction with that power, overawed the British frontier. By the settlement of Sikkim under the rajah, he being under British protection, the Goorkhas are shut up within bounds, so far as any progress eastward is concerned. The East India Company would have probably retained the territory, but the people live in a country of difficult access from the adjoining British province, and it would require a long time to tame them down to the observance of law and order, such as is necessary in a British province. The rajah, towards whom they turn with national loyalty, is more likely to preserve order under the stipulations of the protective treaty.

The country resembles that of Nepaul, to which it is contiguous; the climate is also similar, although perhaps hotter, and less healthy. It contains much fine scenery, and many most salubrious situations. About half the population profess the religion of the Thibetian Lamas, a species of Buddhism, the deity being incarnate in the successive Lamas. The Lamas hold the supreme spiritual power in Thibet, and over the Buddhists of neighbouring countries who submit to their rule: the temporal authority in the Thibetian territory is wielded by the Chinese emperor. The moiety of the Sikkimites who acknowledge the grand Lamas are enervated by their debasing superstitions; the others consist of numerous tribes—brave, hardy, rude, aboriginal races. These men eat kine or pork, or anything else which is detested either by Buddhists or Brahmins, and they will drink alcohol eagerly: it is alleged, too, that some of them drink with passionate gusto the blood of animals slain for their sacrifices. Sikkim was long a battle-field for ascendancy by its own people, and those of surrounding countries, the chief aggressors being the restless little Goorkhas, whose perseverance against all odds and obstacles was usually rewarded by victory. The rajah has been constant to his fealty, and the British government to its protection, and both have been benefited. The Chinese regard the increasing influence of the East India Company along the frontier of Thibet with great uneasiness, and they have used every furtive means to which they could resort to detach the Goorkha and Sikkim rajahs from their alliance, but in vain. Menaces also have been tried for this purpose, but without accomplishing it, although not without inspiring with the most abject terror his Sikkim majesty, and causing serious misgiving as to the result among the Goorkhas, notwithstanding all their bravery: such is the prestige of the "brother of the sun," and monarch of "the celestial empire," along the frontier states, which are also the boundary states of our Indian empire.

BHOTAN is an extensive region lying eastward of Sikkim, and separated from it by the eastern branch of the Teesta River. Its eastern limit is the apex of an angle, where the British province of Assam and the Chinese region of Thibet meet with it. The last-named country ranges along its northern line, upon the crests of the Himalayas, and to the south it has Berar and Assam. The Hindoos apply the term Bhote to both sides of the Himalayas, extending from Cashmere to China, a vast area of country, but the name Bhotan is applied by Europeans only to the country above defined. The Bhotans constitute a tribe which is very extended over the whole Himalaya range, and the territory now noticed may be considered as their chief locality. The lower portions, adjoining the Bengal frontier, are choked with vegetation, marshy land, and constantly-decomposing matter, rendering the whole plain pestiferous. The northern portions are mountainous, in some places wild and rocky, but in most the mountains are green to their peaks, and towers and hamlets exist on the slopes in the midst of blooming gardens and orchards. Forests of excellent

* Letter of a lady, a fugitive from the upper provinces of Bengal, during the mutiny.

UNIV. Digitized by Google

timber shelter elephants and other fine animals, as well as birds of various plumage. Like Nepaul, the land has many climates—one might almost say every climate, from the sternest winter to the fervour of the tropics. Apples, pears, peaches, apricots, strawberries, raspberries, and blackbérries, are indigenous. The vegetables of England are excellent: the turnip, it is said, being the finest in the world. Tea is as common in Bhotan as in China, but it is boiled with flour, salt, and other ingredients. The horses are particularly fine and spirited. Monkeys being sacred, as among the Hindoos, they are unmolested by the people, and scream and chatter in every direction; they are much finer, and in greater variety, than in any other part of India, continental or insular.

From the hills of Bhotan caravans descend to Rungpore, conveying tea and cows' tails from Thibet, Chinese silks, tea, paper, and limes, and their own products—such as beeswax, walnuts, oranges, ivory, musk, gold-dust, and silver (in ingots). The Deb Rajah, as the monarch is called, is himself the merchant, and imports to his dominions indigo from the plains, cloves, nutmegs, incense, sandal-wood, red sandal-wood, hides, cloth, coral, and English manufactures of various kinds. The total value of this commerce is not great.

The people are of two very different races, the majority being feeble and emasculated, their whole minds engrossed in superstition; the other a bold athletic race, with Chinese features, but better limbed than that race. They are all much subject to glandular swellings in the neck, and nearly destitute of hair about the face, having scarcely any eyelash or eyebrow, no beard, and seldom any whiskers. Like the Sikkim people, they were long accustomed to fight with the bow and poisoned arrow, nor are these weapons even yet abandoned, although in Nepaul good European arms are alone employed for military purposes. The women are obliged to work in the fields, and are treated harshly. In religion the Bhotans are Buddhists, and reject caste totally.

The policy of the court is encroaching and artful, and the British territory has been much intruded upon. It has always been difficult to induce the native sovereigns to remain faithful to treaties in this respect, even when their fidelity as allies in war has been unquestionable. They prefer an undefined or irregularly-marked boundary, the passion for disputes about land being prevalent all over India, and apparently inseparable from the existence of native landholders and sovereigns. The Deb Rajah is the temporal sovereign of the country, which he but partially rules; there is also a spiritual rajah, and often civil war alone decides their respective privileges, and relative authority. Of the Chinese emperor both the temporal and spiritual rajah stand in great awe.

The towns in this vast region are unimportant, and the capital is not much superior to the others.

There are numerous small states adjacent to Assam, which are more or less subject to, or under the protection of, the British, which only merit a passing notice. The possessions of the Begum Rajah, situated on both sides of the Brahmapootra, are among these. The boundaries are ill defined, the people wild, and the land wretchedly cultivated. Some of these estates are beautiful, and the land naturally fertile, especially in the lower districts, which are subject to inundations. Excellent rice is produced in large quantities. It is also prolific in mustard-seed, sugar-cane, and tobacco. The British have assumed a nominal sovereignty over the greater part of this territory.

The Dophlas, the Garrows, and other independent or quasi-independent tribes, inhabit neighbouring districts; they seem to be aboriginal races, and are fierce and predatory in character.

In the border territories of India, from the northern limits of Beloochistan to the point where Assam touches the confines of Bhotan, Birmah, and Thibet, the climate is superior to the lower provinces; but the opposition to the administration of government and the collecting of revenue is very great, arising from the wild, bold character of the people of these border realms, the insatiable desire of territory which animates their chiefs, and the perpetual encroachments upon the territory of the company made by petty zemindars, individual intruders, or superior chiefs. The general impression in England is, that the company maintains a system of encroachment upon contiguous territory, whereas they perpetually stand on the defensive against the oriental spirit of aggrandisement, which is often adventured even where defeat and penalty are almost sure to follow.

The relations of the Indian government to the native states have, of late years, improved. Generally it was difficult to secure the execution of any treaties, so little were the rulers of these states bound by ideas of international law. Treaties were usually regarded simply as media of escaping preceding difficulties and perils, and no longer to be kept than convenience dictated. Of late the imperative obligation of treaties has been more generally, and at the same time more freely, recognised by the rulers of the various countries within

Digitized by Google

the peninsula, and on its borders, which possess an independent status. The agents of the Honourable East India Company at the courts of these sovereigns have been, for the most part, competent men, selected for their ability and trustworthiness, and they have used their moral influence and intellectual resources to improve the administration of these states. Most of these petty kingdoms, when forming alliance with the government of Calcutta, were in a condition of anarchy, or crushed by the tyranny of their princes, or courtiers administering government in their name. "Those among the Mahratta states which had any considerable military strength made annual expeditions, called *mooluck-gheery* circuits, for the purpose of conquering or devastating the possessions of their weaker neighbours; and hordes of undisciplined adventurers, known by the name of Pindarries, ranged with fire and sword from one end to the other of the part of India which was under native rule, occasionally invading and ravaging even the British possessions. All this is at an end. The native states are as safe from one another, and from invaders and plunderers from without, as the British dominions. The princes and chiefs are bound by treaties to refer to our arbitration all their differences; and experience has given them the fullest reliance on our impartiality and justice. Boundary disputes between villages of different states, and complaints from the subjects of one against another, are adjudicated either by a British officer, or by courts of *vakeels*, composed of representatives of the neighbouring chiefs, presided over by a British functionary." *

In Gujerat (or Guzerat), where a considerable number of petty chiefs hold the reins of power, too weak to control their people, and too ignorant and uncivilised to enter into suitable arrangements with one another, criminal courts have been instituted, consisting of a British diplomatic officer, and assessors selected from the representatives of the different chiefs. By these means turbulence has been repressed, and petty raids for robbery and revenge have been promptly punished. One peculiarity of these tribunals has been, that they have nearly suppressed all the crimes which arose out of a generally disturbed state of society; and in dealing with offences which originated in real or supposed grievances, they make due allowance for provocation, and redress the wrongs even of those whom they are bound to punish for seeking justice by unlawful means.

The barbarous practices which have been to a great degree, or altogether, suppressed in our own territories, such as infanticide, Thuggee, Suttee, Dacoitee, &c., have, through the influence of the British residents at the various courts, been either mitigated, restrained, or altogether abolished.

No European could conceive the barbarous state of financial management in all the native states. The princes grew rich by the impoverishment of the people; their persons, palaces, idols, temples, thrones, sceptres, arms, and other instruments of war or state, glittered with precious stones and the precious metals; while the people were ground down to the dust beneath extortion and oppression. The fiscal systems of these states have been modified or regenerated by the influence and talent of the British residents. At the same time, the personal extravagance of the princes has become, through the same influences, comparatively unfashionable. Formerly, the elephant of a Hindoo rajah was richly caparisoned, the trappings being decorated with gold and jewels: this is not now common, and is rather to be met with among the chiefs of the smaller and less potent states, where love of barbaric display has not been subdued by the chastening effects of civilization.

One of the most fertile sources of revolution and sanguinary anarchy in the native states, as well as of difference between them and the company, was the condition in which succession to the throne was frequently left by the decease of the monarch. It can hardly fail to have struck persons, even only superficially acquainted with Indian affairs, how frequently the rightful sovereign has been left in a minority, and how seldom that has been the case without intrigue having been set on foot to displace the minor by some bold and unprincipled chief or kinsman. This source of disorder has been lessened by the care and precaution of the company. The British residents have generally superintended the education of the minor, and trained him in habits of good government; while their influence has been exercised upon the states to appoint capable ministers, to reform abuses, and restore the country in an improved condition to the young chiefs, who, having been in the meantime for the most part educated in European knowledge, and initiated into public business under the eye of a British officer, are often grateful for the care taken of their interest, and continue, after the accession to power, the improved systems commenced during their minority. The present Scindiah and Holkar, and the Rao of Cutch, as well as many others, may be cited as instances. One native ruler, the late

* Memorandum of Indian Improvements, by the Court of Directors.

Digitized by Google