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ORIENTAL MEMOIRS:

A NARRATIVE OF

SEVENTEEN YEARS RESIDENCE IN INDIA.

By JAMES FORBES, Esq. F.R.S.

SECOND EDITION,

REVISED BY HIS DAUGHTER

THE COUNTESS DE MONTALEMBERT

IN TWO VOLUMES

VOL. I.

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J. B. NICHOLS AND SON, 25, PARLIAMENT STREET.

INTRODUCTION.

THE Correspondence from which these Memoirs are compiled, may perhaps strike the reader as being of a date not very recent: however, we must recollect that the Indian does not change: that his manners, customs, institutions, and religion are the same as in the time of Alexander, is proved from the following passage taken from this work:—

"Megasthenes, who was sent ambassador by Seleucus to Sadracottos, King of Practi, whose dominion now forms the fertile provinces of Bengal, Baher, and Oude, wrote an account of his embassy, which Arrian has preserved in his History of India; and that narrative, written two thousand years ago, when compared with the modern history of the Hindoos, convinces us how little change they had undergone during that long period; nor have the conquests and cruelties of their Mahomedan invaders, nor their commercial intercourse with the Europeans settled among them, been able to alter the long established manners and customs so deeply interwoven in their religious tenets."

It will be observed, that one of the principal objects of the author throughout these Memoirs, is to explain and reconcile from the existing manners and customs of the East, many passages of Scripture which may appear obscure or unintelligible to the European who has never visited those countries, and of which the modern sophist avails himself as an excuse for rejecting the authenticity of the sublime and consolatory truths contained in the Sacred Volumes.

BIOGRAPHICAL SKETCH

OF THE AUTHOR.

JAMES FORBES, Esq., Member of the Royal and Antiquarian Societies, and of the Arcadian at Rome, lineally descended from the Earls of Granard, was born in London on the 19th of May, 1749. Educated at Hadley, by the Rev. David Garrow, of whom he makes grateful and honourable mention in these Memoirs, he became, under his auspices, an excellent classic scholar, well skilled in ancient and modern history, and possessed of much general information.

Before the age of sixteen he obtained the appointment of writer to Bombay. With much talent for drawing, and a great desire to explore foreign climes, he travelled during a period of nearly twenty years through different parts of Asia, Africa, and America, studying the manners and customs of the inhabitants, and delineating the natural productions of those countries, which, with the accompanying manuscripts, fill one hundred and fifty folio volumes, containing fifty-two thousand pages. His residence of four years exclusively among the Brahmins in Hindostan, gave him the opportunity of forming an intimate acquaintance with the opinions of this singular people.

After having filled several important situations in different parts of India, with equal honour, talent, and integrity, Mr. Forbes returned to England in 1784, at the early age of five-and-thirty: before a longer residence in that enervating climate had destroyed a sound constitution, weakened the powers of an ardent imagination and highly cultivated mind, or deadened the enthusiasm and benevolent emotions of strong feeling. He purchased an estate in the neighbourhood of London, and in 1787 married Rosée, daughter of Joseph Gaylard, Esq., by whom he had one daughter, married to the Count de Montalembert, Peer of France.

In the bosom of his family, and a numerous circle of friends by whom he was beloved and respected, Mr. Forbes devoted his leisure hours to literary pursuits. His piety was most ardent, his charity unbounded, his philanthropy universal. The susceptibility of feeling which so particularly characterized him, never produced the slightest alteration in the kindness and gentleness of his disposition, or on the warm sympathies of his nature in his domestic and social relations. On the contrary, although severe to himself in the discharge of every religious and moral duty, he was ever indulgent to the faults of others, and willing to admit of their extenuation. He had more of that Christian charity recommended by St. Peter, which suffereth long and is kind, and thinketh no evil, and of Sterne's milk of human kindness, than is generally the allotted portion of mankind; in proof of which may be adduced the tes-

timony of the proud Brahmin, the superstitious Hindoo, and the outcast Chandala, contained in a letter addressed to him by the inhabitants of Dhuboy on leaving the government of that city.* And not only the Indian during the twenty years he passed in Asia, but the European during his after residence in various parts of England and the Continent, experienced the effects of his unostentatious beneficence, especially those *who cannot dig, and to beg are ashamed.* The fatherless and the widow were the peculiar objects of his tender solicitude: indeed all the unhappy: for his heart was ever open to soothe the sorrows of suffering humanity, as his purse to relieve its wants. I trust I shall be excused for dwelling on the portrait of an honoured, and revered, and beloved parent: its features are rare as they are beautiful.

In 1796 Mr. Forbes quitted England in company with a learned and intimate friend, and travelled through Italy, Switzerland, and Germany: but being at that period unable to enter France, he with his wife and daughter, during the short peace of 1803, embarked for Holland, whence without being aware of the commencement of hostilities between England and France, he proceeded to Paris, and arrived in that capital the day after the unjust and shameful order had been issued, which constituted all English travellers and residents in the French dominions prisoners

* See p. 315, vol. II. of this work.

of war. He shared the fate of his unfortunate countrymen, was sent to Verdun, and remained there until, at the solicitation of M. Carnot, President of the National Institute at Paris, and of Sir Joseph Banks, President of the Royal Society, he obtained his liberty, and returned to England in June 1804.

Mr. Forbes first appeared as an author by the publication of "Letters in France, written in 1803 and 1804, containing a particular description of the English at Verdun," two vols. 8vo. He afterwards published "Reflections on the Character of the Hindoos, and on the Importance of converting them to Christianity," in 8vo. 1810. His most important work is the Oriental Memoirs now offered to the public.

In 1816 he accompanied his family to Paris, where he remained two years. He again quitted England in June 1818, when he was seized with the fatal illness which terminated his exemplary life: a life which had been but a preparation for eternity. He died at Aix la Chapelle, in the arms of his daughter and her children, in August 1819, at the age of seventy

THE

AUTHOR'S PREFACE.

THESE Memoirs are founded on a series of letters, written during a long residence in India. A variety of new and interesting matter, collected from valuable and accurate resources, has induced me to alter their original form, and present them to the world in the shape of a connected narrative I consider this explanation necessary to account for the epistolary style, occasional repetitions, and want of connexion, which will be found to pervade them

Leaving England before I had attained my sixteenth year, and being while in India deprived of a choice of books, I lay no claim to literary merit. I *am conscious of numerous defects in a work commenced* at that early age, and continued for eighteen years in the India Company's service, when duty stationed me at many of their settlements, and curiosity led me to other places in the western provinces of Hindostan

The manuscripts from which these volumes are compiled, and the drawings which illustrate them, have formed the principal recreation of my life. The pursuit beguiled the monotony of our India voyages, cheered a solitary residence at Anjengo and Dhuboy,

and softened the long period of absence from my native country: it has since mitigated the rigor of captivity, and alleviated domestic sorrow. Drawing to me had the same charm as music to the soul of harmony. In my secluded situation in Guzerat I seemed to be blest with another sense. My friends in India were happy to enlarge my collection, the sportsman suspended his career after royal game to procure me a curiosity; the Hindoo often brought a bird or an insect for delineation, knowing it would then regain its liberty; and the Brahmin supplied specimens of fruit and flowers from his sacred enclosures.

Diffident as I am of this performance, I deem myself, in some degree, pledged to publish it, in consequence of this pledge being the immediate cause of procuring the liberation of myself and family from captivity. I also assign as another reason, that some of my letters at full length, and extracts from others, have appeared in several late publications, without being ascribed to their real author.

CONTENTS

OF

THE FIRST VOLUME

CHAPTER I

The Author embarks as Writer for Bombay—Cape de Verd Islands—Sails for the Cape of Good Hope—Coast of Brazil—Arrival at Rio de Janeiro—Humming Birds described—City of St Sebastian—Departure from South America—Tristan de Cunha—Table Land—Storms off the Cape of Good Hope—Dying Dolphin—Ship on Fire—Sea-scurvy—Funeral Ceremony at Sea—Monotony and Distress in long Calms—Malabar Coast—Settlement of Cochin—Calicut—Tellicherry—Mangalore—Goa Harbour and City—Arrival at Bombay . . Page 1

CHAPTER II

Residence at Bombay—Brief State of that Settlement in 1766—Cocoa-nut Tree—Palmyra—Date and Banian Tree—Gymnosophists—Cubbeer—Burr—Anecdote of Monkeys—Areca—Betel, Mango, and other Fruits of Hindostan—Flowers—Vegetables—Rice grounds—Rainy Season—Dreadful Famines in India 11

CHAPTER III

Mus-malabaricus—Musk-rat—Ants—Termites—Lizards—Guana Serpents—Cobra Minelle—Cobra de Capello—Dancing Snakes—Fatal effect of the poison of the Hooded Snake—Dr Russell on the Indian Serpents—Insects of India—Locusts—Wild Honey—

Ghee—Birds of Hindostan—The Myneh—Baya, or bottle-nested Sparrow—Tailor-bird—Bulbul, or Indian Nightingale—Persian Ode—Fish at Bombay . . 26

CHAPTER IV

Inhabitants of Bombay—Origin of the Hindoos—The Brahmins—The Hindoo Religion—Extracts from the Vedas—Menu's Code of Laws—Brama, or the Supreme Deity—Devotion of the Hindoos—Fakeers, or Yogees—Religious Devotee—Life of the Brahmins—Chandalahs, or Pariars—Dress of the Hindoo Tribes—Hindoo Women—Education—Early Marriages—Burning the Dead—Astrology and Augury—Rebekah at the Well—The Palankeen—Dancing-girls—Ablutions—Hummums—Effects of Opium—Halcarras 38

CHAPTER V

Mahomedan Conquests in Hindostan—Establishment of the Empire of Ghizni—Invasion of India by Timur-lung—Mogul Empire formed—Character of Akber—Usurpation of the Nawabs, after the death of Aurungzebe—Religion of Mahomed—Mahomedan Women—Gems, Talismans, and Charms—Loss of a precious Gem—Fire flies—Great Extent of the Mahomedan Religion—Ishmaelites—Solomon's Trade with India—Traffic of the Ancients—Extensive Commerce of the Arabians—General Character of the Mahomedans in Hindostan . 61

CHAPTER VI

Parsees, or Guebres—Everlasting Fire near Baku, in Persia—Religion of Zoroaster and the ancient Magi—Manners and Customs of the Parsees 78

CHAPTER VII

Portuguese and their Descendants in India—Romish Missionaries—Indian Converts—General Remarks on the Moral and Religious

System of the Hindoos—The Deluge confirmed by the Hindoo Scriptures—Comparison between the Egyptians and Hindoos—Further Illustration of the Hindoo Religion, compared with the Mosaical Dispensation—Irán in its ancient state—Quotation from Bishop Watson 81

CHAPTER VIII

Town of Bombay—English Commerce at Bombay—Civil and Military Establishments—Courts of Justice—Domestic Arrangement—Moonlight Evenings 94

CHAPTER IX

English Settlement of Fort Victoria—Brahmin Village of Harrasar—Hot Wells at Dazagon—Voyage thither from Fort Victoria—Hot Winds—Wild Beasts—Danger from Tigers—Chameleon of the Concan—Serpents—Excavations in the Mountains—Hindoo Devotees, Swingers, Jugglers, Combatants, and Vaulters—Marre—Mahratta Government—Commencement of a Journey to Bombay—Candhar—Vanjarrahs—Gaut Mountains—Monsoons—Cultivation, Gardens, and Produce of the Concan—Guru, Hindoo High-priest—Other Religious Castes—Value of Water in India—Ascent of the Lower Gauts—Mahomedan Patriarch at Ram-Rajah—Hindoo Victims—Reception at Allah Baug—Colabie—Visit from a Mahratta Prince—Family of Ragojee Angria—Nymphea Lotos—Lotophagi—Method of supplying Travellers with Provisions in Hindostan—Conclusion of the Journey—Comparison between India and England in their most striking features 103

CHAPTER X

Voyage from Bombay to Surat—Surat Bar—Ancient Trade of India with Europe—Diamond Mines and Jewels of India—City of Surat—Gardens—Mode of Watering—Haram—Mogul Women—Hummums, Champooing—Banian Hospital—Manufactures—Trade of Surat with Europe—Visit of the English Chief to the Nabob—

Nabob's Public Procession to the Mosque—Dress of the Mogul Ladies—Anecdote of a Mogul Widow and an English Gentleman—Country—Cultivation—Game—Birds—Wild Beasts—A Cheeta Hunt fully described—Pulparar—Hindoo Devotees—Burning of Widows—Similar practice among the Ancient Crestonians—Affecting account of the Immolation of a Hindoo Widow—Minute Division of the Hindoo Castes—Ablutions of the Hindoos—Travels of Hindoo Devotees—Death of Calanus—Burning of an Indian Woman in the army of Eumenes . 145

CHAPTER XI

Voyage from Bombay to Anjengo—Geographical Division of the Malabar Coast—Goa—Monkish Convents—Commerce—Portuguese Domination—Carwar—Mirzee and Barcelore, the ancient Musiris and Barace—Fortified Island—Onore—Malabar Frontier—Mangulore—Gigantic Statue at Kurkul—Cannanore—Tellicherry—Cardamom—Dumapatam Island—Coffee Plantations—Ordeal Trials in Malabar—Mucuars at Tellicherry—Mahie—Sacrifice Rock—Edible Birds-nests—Calicut—Vapura—Grand Appearance of the Gaut Mountains—Cochin—Mattancherry—Jews-town—Porca—Calliquilone—Quilone—Eddova—Anjengo—Catamaran—Hippocampus . 185

CHAPTER XII

Travencore—Cultivation of Pepper—Cassia Lignea, and Cinnamon—Oil Plants—Olive Tree—Silk Cotton—Wild Animals—Civet Cat, Crocodile and Alligator—Ichneumon—Seal—Birds—Crescent Snake—Black Amphisbæna—Number of Noxious Reptiles—Termites, or White Ants—Gold Dust in Malabar Rivers—Iron Mines, Forges, and Smelting-houses—Salt-pans—Molungies or Salt-boilers of Bengal . 218

CHAPTER XIII

Brahmins of Malabar—Sacred Rivers of India—Veneration for the Cow—Public Charities—Similarity of the Malabars and Northern

Hindoos—Extraordinary Purification of the King of Travencore passing through a Golden Cow—The same Ceremony by Ragonath Row—Sevajee weighed against Gold—Adventure in Quilone Forest—Civilization of the Malabars—Physical Effects of the Torrid Zone—Conduct of a Marawar Heroine—Dominions of the King of Travencore—Nairs—Manners and Customs—Namburis—Tivees—Tetees—Moplah Women—Cruelty of the Queen of Attinga—Writing on Olas—Malabar Christians—Cheap purchase of Children—Houses of the Malabars—Implements of Agriculture—Tribe of Poolcahs—Parıars—Hindoos and Egyptians—Tribes mentioned by Herodotus, their Manners and Customs illustrated by those of the Malabars—Paramhansa—Hindoo Anthropophagi—Moplahs, Mahomedan Malabars—Massacre of the English at Attinga—Interesting Particulars of the St Thomé, or Syrian Christians 236

CHAPTER XIV

Excavations at Salsette and Elephanta—Journey from Bombay to Salsette—Description of the great Temple there—Depredations of the Tigers—Island of Elephanta—Excavations—Grand Temple—Hymn to Narayena—Caverns and Temples at Ellora—Wars of the Kooroos and Pandoos from the Hindoo Legends—Cemetery in the Desert of Sinai 265

CHAPTER XV

The Author obtains an Appointment among the Civil Servants attached to the British Detachment ordered from Bombay, to assist Ragonath-Row, Peshaw of the Mahrattas, then driven from his Capital, and at the head of an Army in Guzerat—Mahratta Empire—Ragobah leaves Poonah and marches against the Nizam—Commencement of the Civil War—Ragobah applies to the Bombay Government for a Detachment of British Troops, and enters into a Treaty—Embarkation of the English Detachment to join his Army in Guzerat . 286

CHAPTER XVI

Arrival of the English Troops at Surat—Interview with the Nabob of Surat—Ragobah's Zenana—Voyage from Surat to Cambay—Gongwa—Gosaings, their peculiar Character—Tides in the Gulf of Cambay—Public Visit of the Nabob to Ragobah—Ragobah removes from the City to a Summer Palace—Public Visit of the British Commander and his Staff—Ceremony of making presents in the East—English Detachment encamp at Narranseer, near Cambay—City of Cambay—Monkeys—Manufacture—Plants—Fertility of the Country—Wells—Cornelians, Agates, and Cambay Stones—Character of the Nabob, contrasted with that of Ragobah—Narrow Policy and Cruelty of Oriental Courts—Etiquette and Ceremonies—General Effects of Opium—Diversions of the Nabob and Nobles at Cambay—Literature—Pleasant Situation of the English Head-quarters at Narranseer—Wild Beasts and Reptiles—Nabob's Gardens—Heat in the English Camp—Roses and Rose Water—News of Ragobah's Army marching towards Cambay—The English Encampment at Narranseer struck, the Detachment proceed to Darah . . . 308

CHAPTER XVII.

Account of a Mahratta Army—Arms—Titles—Magnificence of the Indian Tents—Military Character of the Indians—Rajepoots—Different Orders of Cavalry—Pindarees—Brahmins—Ragobah's Encampment—Particulars of a Brahmin Feast—Pleasures and Amusements in Camp—Conduct of a Family on a march—Dancing-girls—Number of Cattle—Extraordinary Anecdote of Ragobah's Elephants—Camels—Mahratta Wealth and State—Hermaphrodites—Improvement in Mahratta Tactics—Method of besieging a City—War Rockets 337

CHAPTER XVIII.

March of the Allied Army towards the Enemy—Blessings of Water—First Engagement—Retreat of the Enemy—Field of Battle—

Action at Mahter—Treatment of Spies—Patience of the Hindoos —Kairah—Guzerat Villages—Action at Hyderabad—March to the South Parts of Guzerat—History of the Guickwar Family—Neriad laid under contribution—Bhauts—A dreadful Sacrifice—Conduct of the Brahmins—March to the Plains of Arras—Omens —Superstition of the Brahmins and Astrologers—Battle on the Plains of Arras—Defeat of the Enemy—Encamp at Betassee—The Allied Army cross the Myhi—Pass of Fazal Poor—March to Baroche—Robbers 361

CHAPTER XIX.

Encampment at Baroche—Description of that City—The Nerbudah —Discontent in Ragobah's Army—March from Baroche towards Dhuboy—Pass of Bowa-peer—Sudden setting in of the Monsoon —Rise of the Water—Serpents, Scorpions, and Reptiles in the Village Huts—Winter Quarters in Dhuboy—Description of that City—Adjutant Bird—Encampment of Ragobah's Army at Bellapoor—Journey to Bellapoor—Rise of the Dahder—Females in Ragobah's Zenana—An Intrigue with Esswant Row—Inconveniences of a Camp in the Rainy Season—Duplicity and Chicanery of the Indians—Cruelty of Brahmins—Division of Castes —Mahratta Character—Story of some Palanquin-bearers—Mangos—Mahratta Tents—Illness of the Writer—Conclusion of the War—Subsequent Fate of Ragobah . . 391

CHAPTER XX

Departure from Bombay to England—Cape Bassos and the Coast of Africa—Mermaids at Mosambique and Mombaz—Melinda—Cape St Sebastian—Storms near the Cape of Good Hope—Whales—Bay False—Isthmus between Table Bay and Bay False—Dutch Settlement at Simmons' Harbour—Journey from thence to Cape-town—Table Mountain—Cape-town—Fruits, Flowers, Trees—Menagerie—Inhabitants of Cape-town—Scarcity of Timber—Beauty and variety of the Plants—Character of the Dutch Farmers—Vineyards—Dutch Government of the Colony—Character of the Hottentots—Boshmen—Wild Animals at the Cape—Birds in Southern Africa—African Lions—Villas, Gardens, and

Farms near Cape-town—Tent Wine—Flowers and Vegetables—Myrtle Hedges—Constantia and its Vineyards—Grand Mountain Scenery near the Cape—Voyage from thence to St. Helena—St Helena Pigeons—Fortifications—Town—Beauty of the Interior Vallies—Climate—Inhabitants—Government—Provisions, Fruits and Vegetables—Birds—Trees and Plants, Indigenous and Exotic Fish—Sail for England—Coast of Guinea—Crew—Variety of Fish on the Gold Coast—Cape de Verd Islands—Fogo—Azores—Sudden Tempest—St. Mary's Island—Arrival at Cork—Departure from Ireland—Land at Hastings—Arrival at Home . 419

CHAPTER XXI

The Author's Return to India—Journey from Surat to Baroche——Senassees—Wells—Illustrations of Scripture—General Character of the Indians—Trade of the Ancients with Barygaza, or Baroche—Modern Cotton Trade at Baroche—Revenues of Baroche—Pergunna—Animals—Birds—Fruits—Oriental Wines, Sherbets, Ice—Oils and Perfumes—Tribe of Borahs—Mahomedan Fakeers—Penances of Indian Devotees—Hindoo Colleges—Jattaras—Succulterah—Expiation of Sucla-Tirtha—Mahomedan Festivals—Death of Houssain—English Villa near Baroche—Serpents, Guardians of Indian Gardens—Ordeal Trials by Water and Rice—Singular Anecdote of a Robbery—Provisions at Baroche—Lower Classes of Society—Court of Adowlet at Baroche—Silver Mosque—Mausoleum of Baba-Rahan—Comparison between Modern Hindoos and Mahomedans—Rajpoots—Singular Exile of a Hindoo Family at Bombay—Anecdotes from Lord Teignmouth . 460

CHAPTER XXII.

Excursion of a Shooting Party in Turcaseer—Wild Beasts—Monkeys—Bheels—Serpents—Locusts—Feathered Game of Guzerat—Anecdote of a Sahras—Baubul, or Acacia—Curious Instinct and Sagacity in the Baubul Caterpillar—Further Description of the Baya, or Bottle-nested Sparrow—Instinct of various Animals—Raje-pipley Hills—Tiger Mountain—Number of wild Animals in those unfrequented Regions—Various Habits of Tigers—Of Hyenas and other Beasts of Prey—Rhinoceros—Wild Hogs—Bears—Anecdote of their dreadful Brutality 497

CHAPTER XXIII

Appointment to Dhuboy—Revenue of the Purgunna—General Division of Hindostan—City of Dhuboy—Inhabitants—Sacred Groves—Chandode—Zinore—Ranghur—Bhaderpoor—Monkeys—Curious Anecdote of their Agency—Powaghur—Source of the Nerbudda—Story of Narmada from the *Hindoo Mythology*—Uncharitableness of the Brahmins—Low Estate of the Chandala Caste—Cruelty of the Jaina Brahmins—Singular Anecdotes of Religious Hindoos—Comparison between the Porticos at Dhuboy and Pompeia—Expense of the Dhuboy Fortifications—Gate of Diamonds—Lines on a celebrated Picture by Guercino—Serpents at Dhuboy—Guardians to Nero—Story of the Origin and Magnificence of Dhuboy—Its Destruction by the Mahomedans, and subsequent History—Custom of giving a new name to Oriental Cities—Dhuboy surrounded by the Mahratta Army 512

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ERRATA.

VOL. I.

Page iii line 10, *for* "Baher" *read* "Bahar"
ix — 22, *for* "our voyages" *read* "four voyages."
xiii — 20, *for* "Braug" *read* "Bhaug"
xiv — 4, *for* "Pulparar" *read* "Pulpara."
— — 18, *for* "Mattancherry" *read* "Mottancheree."
xviii — 23, *for* "Adowlet" *read* "Adawlet."
40 — 9, *for* "castles" *read* "castes."
102 — 12, *for* "Braug," *read* "Bhaug"
138 — 12, *for* "principal," *read* "principle."
180 — 27, *for* "thrown by" *read* "thrown in by"
193 — 3, *for* "Narbudda" *read* "Nerbudda."
185 — 9, *for* "Mattancherry" *read* "Mottancheree"
— — 16, *after* "north" *insert* "and 76° 40ᵐ east longitude."
189 — 8, *for* "latitude" *read* "longitude"
206 — 9, *for* "produce" *read* "produces"
216 — 15, *for* "Paramhausa," *read* "Paramahausa."
292 — 10, *for* "Saou-rajah *read* "Sao-rajah."
— — 33. *for* "ensign" *read* "insignia"
340 — 4, *for* "mains" *read* "manes."
343 — 24, *for* "resembles" *read* "resemble"
363 — 17, *for* "Sabermatty" *read* "the Sabermatty"
373 — 26, *for* "Hossalmee" *read* "Hossamlee."
385 — 6, *for* "comrade" *read* "comrades"
417 — 5, *for* "scite" *read* "site"
421 — 3, *for* "mouth" *read* "face"
460 — 12, *for* "Adawle" *read* "Adawlet."
469 — 6, *for* "of India" *read* "in India."
486 — 20, *for* "hegira" *read* "hejira"
513 — 24 and 29, *for* "dootes" *read* "douties."
550 — 2, *for* "Byots" *read* "Ryots"

VOL II

Page iv line 7, *for* "Mawah tree" *read* "Mowah tree"
v — 19, *for* "Shah-Bhaug" *read* "Shah Bhaug"
61 — 3, *for* "Mawah" *read* "Mowah"
65 — 14, *for* "the great loss" *read* "a great loss."
76 — 12, *dele* "of" *after* "capable"
86 — 20 *for* "country" *read* "choultrie."
110 — 14, *for* "I have made much" "I have much"
189 — 5, *for* "but though" *read* "but yet though."
231 — 12, *for* "ever" *read* "every"
245 — 29, *after* "Akber," *insert* "to the wandering"
315 — 27, *for* "Aul Fazel" *read* "Abul Fazel."
422 — 8, *for* "decurère" *read* "decurrère"
401 — 1, *for* "revailed" *read* "prevailed"
450 — 20, *for* "keemcombs" *read* "keemcobs."
464 — 20, *for* "Bedoare" *read* "Bednore"
479 — 15, *for* "literal and prevalent" *read* "liberal and benevolent."
483 — 31, *for* "two hundred and sixty to a hundred" *read* "a hundred to a hundred and sixty."
505 — 23, *for* "Bythinda" *read* "Bythinia"
511 — 1, *for* "Yemen" *read* "Yeman."

ORIENTAL MEMOIRS.

CHAPTER I.

The Author embarks as a Writer for Bombay—Cape de Verd Islands—Sails for the Cape of Good Hope—Coast of Brazil—Arrival at Rio de Janeiro—Humming-birds described—City of St. Sebastian—Departure from South America—Tristan de Cunha—Table Land—Storms off the Cape of Good Hope—Dying Dolphin—Ship on Fire—Sea-scurvy—Funeral Ceremony at Sea—Monotony and Distress in long Calms—Malabar Coast—Settlement at Cochin—Calicut—Tellicherry—Mangalore—Goa Harbour, and City—Arrival at Bombay.

HAVING obtained the appointment of a writer in the East India Company's service at Bombay I embarked with fourteen other passengers for that settlement, in the month of March 1765, before I had attained my sixteenth year; and at that early age I commenced my descriptive letters, and the drawings which accompany them.

After encountering the boisterous seas in the Bay of Biscay, we entered the warmer latitudes; and had a distant view of the islands of Madeira, Palma, and Ferro: we next saw the peak of Teneriffe, rearing its majestic head above the clouds, and presenting a grand and magnificent scene. From thence we steered for St. Jago, the largest of the Cape de Verd islands, for

a supply of water and refreshments; and, passing by the Isles of Bona-vista, Sal, and Mayo, whose barren and rocky shores are seldom visited by strangers, we arrived at Porto Praya the middle of May: this is the principal sea-port of St. Jago; the city where the governor and bishop reside is situated at some distance inland; but there is so little attraction in the manners of the Portugueze, and so great a scarcity of horses, that the passengers do not often go there. The fortress and principal houses at Porto Praya are on a rocky eminence near the watering place; but below it is a beautiful valley, which we daily visited. Our youthful party were charmed with its novelty, and regaled on the plantains, cocoa-nuts, and pine-apples, with which it abounded. The lofty cocoa-tree, and waving plantain, were enlivened by monkeys, and a variety of birds; but the weather being extremely hot, and the hills barren, we seldom strolled beyond the limits of the valley.

We remained about a week at St. Jago, and then sailed for the Cape of Good Hope; but on discovering a dangerous leak in the ship, we were obliged to alter our course, and to proceed immediately to Rio de Janeiro, a Portugueze settlement on the coast of Brazil, where we continued from the end of June until the middle of October; while the vessel underwent the necessary repairs.

If I was pleased with St. Jago, I had much greater reason to be delighted with the Brazils: the grandeur of the mountains, the fertility of the valleys, the mildness of the climate, and the general beauty of animal and vegetable nature, render this part of South America very interesting; while the variety of trees and

plants, the profusion of fruits and flowers, and the brilliancy of the birds and insects, afforded an ample scope for my earliest attempts in natural history. One lovely valley, over which the aqueduct passes which supplies the city of St. Sebastian with water, was my favourite place of resort; there the rose and myrtle mingled their fragrance with the clustering blossoms of the citron and orange trees, bending at the same time under the weight of their golden produce.

> "For here great Spring
> Greens all the year, and fruits and blossoms blush,
> In social sweetness, on the self-same bough"
>
> MILTON

Thousands of nature's choristers, arrayed in all the brilliancy of tropical plumage, enlivened these extensive orange groves; and the humming-bird, the smallest and most lovely of the feathered race, buzzed like the bee, while sipping the nectarious dew from the blossoms and flowers. Nothing can exceed the delicacy of these little beauties; especially of that which from its minuteness is called the fly-bird; its bill and legs are not thicker than a pin; its head, tufted with glossy jet, varies with every motion into shades of green and purple; the breast is of a bright flame colour; every feather, when viewed through a microscope, appears as if fringed with silver, and spotted with gold.

The serpents in this part of South America are large and noxious, but often beautifully coloured; the town and country are infested with lizards, scorpions, centipedes, and troublesome insects of various

kinds. The wild animals generally keep upon the mountains, and leave the valleys to the cows, sheep, and goats, which were introduced into these colonies by the Portugueze.

St. Sebastian, the capital of Rio de Janeiro, is a large city, with numerous churches, convents, and nunneries; but the manners and customs of the inhabitants are neither pleasing nor interesting: pride, poverty, indolence, and superstition, are the prevailing characteristics of these degenerate Portugueze; and seem to have entirely extinguished the noble virtues of their ancestors: their cruelty to the plantation negroes, and slaves of every description, is excessive: humanity shudders at the constant smack of the whip, and the loud cries for mercy, vainly implored by these poor wretches, from their tyrannic masters, who seem to have lost every sense of that divine attribute.

The splendour of the churches, the pompous ceremonies of the Romish worship, the various dresses of the monks and nuns, and the beauty of the gardens at their convents, were all attractive. I could enlarge on these subjects, as also on the variety of the animal and vegetable productions, but I shall merely observe, that the coast abounds with excellent fish of different kinds; a profusion of fruit and vegetables supplies the public markets, and the numerous vessels which are constantly arriving in this noble harbour; beef, mutton, pork, and different kinds of poultry, are also plentiful, and at a moderate price.

The native Brazilians are seldom to be seen at Rio de Janeiro; the few who yet remain live at a distance from the Portugueze settlements; and their

manners and customs are little known. Neither could I obtain much information about the gold and diamond mines, for which Brazil is celebrated; they are in the interior mountains, far from the capital; and the roads are strictly guarded to prevent all communication. The jewellers' shops at St. Sebastian make a grand display of diamonds, topazes, amethysts, and other precious stones, brought from the mines; a great deal of gold dust is found in the beds of brooks and torrents near the mountains, and eagerly sought for, especially after heavy rains; by means of which a few of the poor African slaves have purchased their liberty, and become masters of a little plantation, where they enjoy the sweets of freedom.

We left Rio de Janeiro on the 12th of October, for the Cape of Good Hope; and about the end of the month saw Tristan de Cunha, a desolate island in the Atlantic ocean, inhabited only by seals and sea-fowl. On the 15th of November, we had a distant view of the Table mountain at the Cape; the southern boundary of Africa, and for many ages the barrier of navigators from Europe to India, until Vasco de Gama, at the conclusion of the fifteenth century, surmounted every obstacle; and his approving monarch changed its name from the Cape of Storms, to that of Good Hope.

In those seas we encountered violent tempests; and, for weeks together, passed through such foaming mountains, as baffle all description; indeed, it is difficult for a person unaccustomed to such scenes to form any idea of this immense body of water when agitated by a storm. In those southern latitudes we saw abundance of whales, grampuses, sword-fish, and porpoises;

with flocks of albatrosses, and other aquatic birds, usually met with in stormy seas; in the milder climates, the ocean was enlivened by shoals of albicores, bonitos, dolphins, sharks, and flying-fish; which amused the passing hour, furnished variety at table, and afforded me an opportunity of delineating their different characters: the remora, or sucking fish, which adheres to the body of the shark; the azure pilot-fish, which conducts him to his prey, but is never devoured himself; and the flying-fish, which by means of its long fins, wings its way through another element, and escapes its direful jaws, are all curious and beautiful; but the exquisite colouring of a dying dolphin surpasses every effort of the pencil.

We were not permitted to touch at the Cape, and therefore bore away for India. Soon after leaving the coast of Africa, we were awoke at break of day by the cry of "fire!" No situation can be more distressing; every dreadful idea which present danger suggests, or future misery anticipates, rushes on the mind; and most other trials of human fortitude appear light in the comparison: from conflagration on shore there is some prospect of escaping; and we look forward with hope to the cessation of the severest tempest; but to be in flames on the boundless ocean, is a scene fraught with horror! in momentary expectation of the powder taking fire, and blowing the vessel to atoms; or, of gradually burning to the surface of the water, and then foundering: a dreadful alternative! Providentially, we did not continue in suspense; the captain and officers acted with a calm intrepidity, and in an hour the flames were extinguished.

On our second approach to the equator, we met

with calms and contrary currents, which drove us quite out of our reckoning; fresh provisions and water became scarce, and the men were attacked by the scurvy: a distemper which was then very incidental to mariners in long voyages. It is various in its symptoms and progress; but is generally attended with heaviness, restlessness, swelled limbs, livid spots, and ulcerated gums: the last stage seems to be a total putrefaction; which soon carries off the unhappy sufferer. The scurvy baffles all the art of medicine; but if the patient is taken on shore, to breathe a pure air, and enjoy the refreshment of fruit and vegetables, he generally recovers. Before we experienced this happy change, many of the seamen, and more of the recruits for the army in India, fell a sacrifice to the malady; and we were often called upon to attend the awful ceremony of committing their remains to the deep. There is something peculiarly solemn and melancholy in a funeral of this kind, where the body is consigned to the fathomless abyss: but Faith anticipates that glorious morn, when the ransomed of the REDEEMER shall hear his voice, and the sea shall give up her dead!

Except at the funeral ceremony, which was now so frequently performed, I never had an opportunity of seeing a ship's company assembled at public worship; it is a fine spectacle; every feeling mind must rejoice to behold the deck of a large vessel covered with her crew, in the humble attitude of devotion: surrounded by the boundless ocean, the foundation of their august temple; and the cerulean expanse of heaven, its magnificent canopy! to see them in the midst of this unstable element, when separated from all their friends,

adoring the universal friend and Father of the creation; who maketh the clouds his chariot, and walketh upon the wings of the wind; who raiseth the tempest; and saith to the raging waves, "Peace! be still!" I am sorry to observe, that the solemnity of public worship is a duty too little attended to in these floating habitations, these worlds of wonder! Surely, in such a situation, it must be the highest gratification to offer the tribute of prayer and praise to the great JEHOVAH; for the sea is his, and He made it!

During the calms under the line the sea was smooth as glass; and every floating substance thrown overboard, remaining round the vessel, we were often obliged, in the cool of the evening, to lower the boats, and tow her to some distance. We continued six weeks in these sultry climates, with only now and then a light air to waft us gently on; our water also began to fail: we at last became almost spiritless from the languor occasioned by the enervating heat, and the dull uniformity of this part of our voyage.

At length, after being disappointed by many deceitful appearances of imaginary shores, and when reduced to our last cask of water, the man at the mast-head saw land, and the coast of Malabar was soon discerned through the telescopes on deck; the powers of language fail to express the joy which thrilled in our hearts at this happy prospect; those only who have been in a similar situation can conceive it: favoured by a gentle breeze, we gradually approached the cocoanut groves, which seemed to rise from the ocean, on the low sandy shore, near the Dutch settlement of Cochin, where we anchored in the evening. The ship was soon surrounded by boats, laden with cattle, poultry, fruit,

and vegetables: this was indeed a most grateful visit to us all: but especially to our poor invalids; who were immediately brought upon deck to enjoy the refreshing gales from the land, and partake of our delicious fare. The town of Cochin is pleasantly situated near the road, at the entrance of a broad river, surrounded by the low lands and cocoa-nut trees; beyond them are woody hills, and majestic mountains, forming a noble boundary to the landscape.

We remained only two days at Cochin, and then sailed for Bombay, aided by the land and sea winds, which alternately prevail on the Malabar coast, after the breaking-up of the south-west monsoon: the former blows fresh during great part of the night, and gradually declines a few hours after sun rise; when the western breeze sets in from the ocean, and renders the navigation delightful. As the season advances towards the commencement of the ensuing monsoon, in the months of April and May, the north-west winds blow strong; and the ships sailing to the northward, no longer assisted by the land breezes, are obliged to stand further out to sea, to beat up against their powerful adversaries; and thus the passenger loses the beauties we daily enjoyed in this pleasant part of our voyage.

From Cochin we proceeded along a diversified coast to Calicut; the celebrated emporium where Vasco de Gama landed after his perilous voyage round the Cape of Good Hope, in the first European vessel which ever navigated the Indian seas: it was then a place of great importance, now little more than a Malabar fishing-town, with four European factories. We did not anchor at Calicut, but arrived the next day at Tellicherry, a settlement belonging to the English, in a

pleasant and healthy situation. From thence, sailing by a hilly tract of country, we came to Mangalore, then a principal sea-port of Hyder Ally Khaun; where, after procuring water and refreshments, we renewed our coasting voyage, and passing Onore, Mirjee, and some other places of little importance, we anchored in the beautiful harbour of Goa; a noble basin, surrounded by woody hills and fertile valleys, enriched by plantations of cocoa-nuts, and fields of rice: the prospect was embellished by numerous churches, convents, and villas; whose white aspect was finely contrasted with the dark mango and tamarind groves which embosomed them. This noble harbour is defended by the fortress of Alguarda: the city of Goa, founded like imperial Rome on many hills, and situated a few miles up a navigable river, presents some lovely scenery. It was the most magnificent of all the European settlements in India; and the churches, monasteries, and other public structures, indicate the former splendour of the capital of the Portugueze Asiatic establishments, the seat of the Inquisition, and the residence of the governor-general, the archbishop, judges, and other principal officers.

This was the last place we touched at on the Malabar coast, and after sailing along the mountainous shores of the Concan, we anchored in Bombay harbour, exactly eleven months from the commencement of our voyage.

CHAPTER II.

Residence at Bombay—Brief State of that Settlement in 1766—Cocoa-Nut Tree—Palmyra—Date and Banian Tree—Gymnosophists—Cubbeer—Burr—Anecdote of Monkeys—Areca—Betel, Mango, and other Fruits of Hindostan—Flowers—Vegetables—Rice-grounds—Rainy Season—Dreadful Famines in India.

A RESIDENCE of eighteen years on the island of Bombay, and several of its subordinate settlements, afforded me an opportunity of seeing a great deal of the western part of Hindostan; and I occasionally visited most of the principal places, from Ahmedabad, the capital of the northern province of Guzerat, to Anjengo, the most southern factory on the coast of Malabar.

I have already mentioned my arrival at Bombay in 1766; that establishment was then on a smaller scale than at present; especially in the military and revenue departments: the latter was always inadequate to the expenses; but the docks, fortifications, magazines, and storehouses, render it an object of national importance, both in a political and commercial point of view: the harbour is one of the finest in the world, accessible at all seasons, and affording a safe anchorage during the most tempestuous monsoons: the merchants carry on a trade with all the principal sea-ports and interior cities of the peninsula of India; and extend their commerce to the Persian and Arabian gulphs, the coast of Africa, Malacca, China, and the eastern islands.

Bombay is situated in the latitude of 18° 50′ north;

and 73° of east longitude from London: the island does not exceed twenty miles in circumference: and being entirely surrounded by the sea, the heat is seldom oppressive, the climate in general healthy and pleasant, and the inhabitants are strangers to the hot winds so troublesome on the continent. The surface of the soil is very unequal, consisting of rocks, hills, and plains; except in one part, where a very considerable tract is overflowed by the encroachment of the sea, notwithstanding a strong wall which was erected at a great expense to prevent it.

From being situated only a few miles from the Mahratta shores, and still nearer the fertile island of Salsette, the markets are daily supplied from thence with all the necessaries of life: for so circumscribed, so rocky, and so unequal is the surface of Bombay itself, that it only produces a sufficiency of grain in one year, to supply its population for six weeks. Yet each spot that will admit of cultivation, and is not occupied by houses, is sown with rice, or planted with cocoa-nut trees; which, in extensive woods, lend their friendly shade to thousands of neat cottages, and form delightful rides, impervious to a tropical sun.

Of all the gifts which Providence has bestowed on the oriental world, the cocoa-nut tree most deserves our notice. In this single production of nature, what blessings are conveyed to man! It grows in a stately column, from thirty to fifty feet in height, crowned by a verdant capital of waving branches, covered with long spiral leaves; under this foliage, bunches of blossoms, clusters of green fruit, and others arrived at maturity, appear in mingled beauty. The trunk, though porous, furnishes beams and rafters for our

habitations; and the leaves, when platted together, make an excellent thatch, common umbrellas, coarse mats for the floor, and brooms; while their finest fibres are woven into very beautiful mats for the rich. The covering of the young fruit is extremely curious, resembling a piece of thick cloth, in a conical form, close and firm as if it came from the loom; it expands after the fruit has burst through its inclosure, and then appears of a coarser texture. The nuts contain a delicious milk, and a kernel, sweet as the almond: this, when dried, affords abundance of oil; and when that is expressed, the remains feed cattle and poultry, and make a good manure. The shell of the nut furnishes cups, ladles, and other domestic utensils; while the husk which encloses it is of the utmost importance: it is manufactured into ropes, and cordage of every kind, from the smallest twine to the largest cable, which are far more durable than those of hemp. In the Nicobar islands, the natives build their vessels, make the sails and cordage, supply them with provisions and necessaries, and provide a cargo of arrack, vinegar, oil, jaggree, (a wholesome and nourishing coarse sugar,) cocoa-nuts, coir, cordage, black paint, and several inferior articles for foreign markets, entirely from this tree. Gibbon, the historian, writing of the palm tree, adds, that the Asiatics celebrated, either in verse or prose, the three hundred and sixty uses to which the trunk, the branches, the leaves, the juice, and the fruit, were skilfully applied.

Many of the trees are not permitted to bear fruit; but the embryo bud, from which the blossoms and nuts would spring, is tied up, to prevent its expansion; and a small incision being then made at the end, there

oozes in gentle drops a cool pleasant liquor, called Tarce, or Toddy; the palm-wine of the poets. This, when first drawn, is cooling and salutary; but when fermented and distilled, produces an intoxicating spirit. Thus, a plantation of cocoa-nut trees yields the proprietor a considerable profit, and generally forms part of the government revenue.

The cocoa-nut tree delights in a flat sandy soil, near the sea, and must be frequently watered; while the palmyras, or brab trees, grow on hills and rocky mountains. These also abound on our small island, as well as the date tree; but the fruit of the latter seldom attains perfection. These trees are of the same genus, though differing according to their respective classes; they all produce the palm-wine, and are generally included under the name of palms, or palmetos: their leaves are used instead of paper, by the natives on the Malabar coast, and the inhabitants of the Carnatic.

> "Stretch'd amid these orchards of the sun,
> Where high palmetos lift their grateful shade,
> Give me to drain the cocoa's milky bowl,
> And from the palm to draw its freshening wine,
> More bounteous far than all the frantic juice
> Which Bacchus pours!"

The banian, or burr tree (Ficus Indica, Lin.) is equally deserving our attention: from being one of the most curious and beautiful of nature's productions in that genial climate, where she sports with so much profusion and variety. Each tree is in itself a grove, and some of them are of an amazing size; as they are continually increasing, and, contrary to most other animal and vegetable productions, seem to be exempted from decay: for every branch from

the main body throws out its own roots, at first in small tender fibres, several yards from the ground, which continually grow thicker; until, by a gradual descent they reach its surface; where striking in, they increase to a large trunk, and become a parent tree, throwing out new branches from the top. These in time suspend their roots, and receiving nourishment from the earth, swell into trunks, and shoot forth other branches; thus continuing in a state of progression so long as the first parent of them all supplies her sustenance.

A banian tree, with many trunks, forms the most beautiful walks, vistas, and cool recesses, that can be imagined. The leaves are large, soft, and of a lively green; the fruit is a small fig, when ripe of a bright scarlet; affording sustenance to monkeys, squirrels, peacocks, and birds of various kinds, which dwell among the branches.

The Hindoos are peculiarly fond of this tree; they consider its long duration, its out-stretching arms, and over-shadowing beneficence, as emblems of the Deity, and almost pay it divine honours. The Brahmins, who thus "find a fane in every sacred grove," spend much of their time in religious solitude under the shade of the banian tree; they plant it near the dewals, or Hindoo temples, improperly called Pagodas; and in those villages where there is no structure for public worship, they place an image under one of these trees, and there perform a morning and evening sacrifice.

These are the trees under which a sect of naked philosophers, called Gymnosophists, assembled in Arrian's days; and this historian of ancient Greece gives us a true picture of the modern Hindoos: "In winter

the Gymnosophists enjoy the benefit of the sun's rays in the open air; and in summer, when the heat becomes excessive, they pass their time in cool and moist places, under large trees; which, according to the accounts of Nearchus, cover a circumference of five acres, and extend their branches so far, that ten thousand men may easily find shelter under them."

There are none of this magnitude at Bombay; but on the banks of the Nerbudda, I have spent many delightful days with large parties, on rural excursions, under a tree supposed by some persons to be that described by Nearchus, and certainly not at all inferior to it. High floods have at various times swept away a considerable part of this extraordinary tree; but what still remains is near two thousand feet in circumference, measured round the principal stems; the over-hanging branches, not yet struck down, cover a much larger space; and under it grow a number of custard-apple, and other fruit trees. The large trunks of this single tree amount to three hundred and fifty, and the smaller ones exceed three thousand: each of these is constantly sending forth branches and hanging roots, to form other trunks, and become the parents of a future progeny.

This magnificent pavilion affords a shelter to all travellers, particularly to the religious tribes of Hindoos; and is generally filled with a variety of birds, snakes, and monkeys: the latter have often diverted me with their antic tricks; especially in their parental affection to their young offspring; by teaching them to select their food, to exert themselves, in jumping from bough to bough, and then in taking more extensive leaps from tree to tree; encouraging them by

caresses when timorous, and menacing, and even beating them, when refractory. Knowing by instinct the malignity of the snakes, they are most vigilant in their destruction: they seize them when asleep by the neck, and running to the nearest flat stone, grind down the head by a strong friction on the surface, frequently looking at it, and grinning at their progress. When convinced that the venomous fangs are destroyed, they toss the reptile to their young ones to play with, and seem to rejoice in the destruction of the common enemy.

On a shooting party under this tree, one of my friends killed a female monkey, and carried it to his tent; which was soon surrounded by forty or fifty of the tribe, who, making a great noise, advanced towards it in a menacing posture: on presenting his fowling-piece, they retreated, and appeared irresolute, but one, which from his age and station in the van, seemed the head of the troop, stood his ground, chattering and menacing in a furious manner; nor could any efforts less cruel than firing drive him off: he at length approached the tent door; when finding his threatenings were of no avail, he began a lamentable moaning, and by every token of grief and supplication, seemed to beg the body of the deceased: on this, it was given to him: with tender sorrow he took it up in his arms, embraced it with conjugal affection, and carried it off with a sort of triumph to his expecting comrades. The artless behaviour of this poor animal wrought so powerfully on the sportsmen, that they resolved never more to level a gun at one of the monkey race.

The banian tree I am now describing, is called by the Hindoos cubbeer-burr, in memory of a favourite

saint, and was much resorted to by the English gentlemen from Baroche, which was then a flourishing chiefship, on the banks of the Nerbuddah, about ten miles from this celebrated tree. The chief was extremely fond of field diversions, and used to encamp under it in a magnificent style; having a saloon, dining-room, drawing-room, bed-chambers, bath, kitchen, and every other accommodation, all in separate tents; yet did this noble tree cover the whole; together with his carriages, horses, camels, guards, and attendants. While its spreading branches afforded shady spots for the tents of his friends, with their servants and cattle. And in the march of an army, it has been known to shelter seven thousand men.

Such is the banian tree, the pride of Hindostan, which Milton has thus discriminately and poetically introduced into his Paradise Lost:

"Then both together went
Into the thickest wood, there soon they chose
The fig-tree. Not that tree for fruit renown'd,
But such, and at this day to Indians known
In Malabar or Deccan, spreads her arms,
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillar'd shade
High over-arch'd, and echoing walks between
There oft the Indian herdsman shunning heat,
Shelters in cool, and tends his pasturing herds,
At loop-holes cut through thickest shade."

The areca, or betel-nut tree, (the areca catechu, Linn.) is one of the most beautiful of the palmyra tribe; it grows perfectly straight, with an elegant tuft of plumy branches on its summit, overshadowing the blossoms and fruit which are interspersed among them: there

is a peculiar delicacy in the proportion and foliage of this tree, which makes it generally admired: the Indians compare it to an elegantly formed and beautiful woman; and there is the same allusion in Solomon's Song; "How fair, and how pleasant art thou, O my love, for delights! This thy stature is like to a palm tree." C vii. v. 6, 7.

The betel-nut, better known by the name of sooparee, is in appearance like a large nutmeg, enclosed in a thick membraneous covering; and is highly esteemed by the Indians of all descriptions as a fine stomachic, and a preservative of the teeth and gums: they cut it into small pieces, and eat it with a hot pungent leaf, called betel, spread over with chunam, or delicate shell lime; which the natives carry in boxes, like tobacco, and chew it at all hours. The betel is also introduced at visits of ceremony, when the nut is cut into slices, mixed with cardamoms and chunam, and folded up in a betel-leaf, fastened by a clove: these are presented on a salver to each guest at the conclusion of a visit, and is generally an indication to take leave. The betel-leaf, properly so called (piper betle, Linn.) is a plant entirely distinct and separate from the areca, or betel-nut tree, and grows in neat regular plantations, like hop-grounds, creeping up the small poles prepared for their protection.

The groves and gardens on Bombay and the adjacent continent, supply the inhabitants with guavas, plaintains, bananas, custard apples, jacas, tamarinds, cashew-apples, ananas, jamboos, oranges, limes, citrons, grapes, and pomegranates: but the most useful, plentiful, and best fruit, is the mango (mangifera, Linn.) which grows abundantly all over Hindostan, even in the

forests and hedge-rows, on trees equal in size to a large English oak, but in appearance and foliage more resembling the Spanish-chesnut: this valuable fruit varies in shape, colour, and flavour, as much as apples do in Europe: the superior kinds are extremely delicious; and in the interior resemble the large yellow peach at Venice, heightened by the flavour of the orange and anana: and so plentiful are mangos, in the hot season, throughout most parts of India, that during my residence in Guzerat, they were sold in the public markets for one rupee the culsey; or six hundred pounds in English weight for half a crown: they are a delicacy to the rich, and a nutritious diet for the poor, who in the mango season require but little other sustenance.

The anana, dignified by Thomson as the "pride of vegetable life," needs no description, nor have I ever tasted pine-apples of a superior flavour in the torrid zone, to some produced in the English conservatories. The custard apples, of two kinds, are pleasant fruits. the pompelmose, or shaddock (malus aurantia, Indica,) is much larger and more esteemed than the orange: the jaca (artocarpus integrifolia, Linn.) is of a prodigious size, growing from the trunk and large branches of the tree; the fruit is luscious, and of a powerful smell; with a seed resembling the chesnut. the guava (psidium, Linn.) shaped like a pear, has something of the strawberry flavour. some of the jamboos are palatable, and that species called the jambo rosa, or rose apple, has the scent and taste of the rose. The carambola, bilimbing, cornda, halfaluree, and some of the smaller fruits, are pleasant, particularly in tarts and preserves.

Hindostan is celebrated for a variety of flowers and odoriferous plants, much esteemed by the Asiatic ladies, but generally too powerful for Europeans. The cham pach (michelia champaca, Linn.) which resembles the magnolia glauca, and whose blossoms perfume the air to a great extent, is the most highly prized. The mogree, keurah, oleander hinna, and several others, whose oriental names and characters it would be uninteresting to detail; together with myrtles, jasmins, and a few Chinese flowers, flourish in the Indian gardens; but two of their principal ornaments are the tube rose and mhadavi (ipomœa, Linn) the former, both double and single, are extremely luxuriant, and from their alluring fragrance in the cool of the evening, are called by the Malays, soondul mullam, the intriguer of the night. The mhadavi is a most beautiful creeper, covering our seats and arbours with a small monopetalous flower, divided into five angular segments, like fine crimson velvet, surrounded by a foliage uncommonly delicate; it is introduced in the Hindoo drama of Sacontala, translated by Sir William Jones, with the blooming patalis, the balmy usira, and other flowers highly prized by the Hindoo females. How beautiful is the apostrophe of Sacontala to this her favorite plant, when about to leave the sacred groves, where she had spent her early days in innocence and peace. "O mhadavi! thou lovely creeper, whose red blossoms inflame the grove! O, most radiant of shining plants, receive my embraces, and return them with thy flexible arms! I must, from this day, leave thee! O my beloved father, consider this creeper as myself!"

The double and single Japan-rose (hibiscus rosa

sinensis, Linn.) form excellent garden hedges, and the rich crimson of the flowers, contrasted with the vivid verdure of the leaves, add much to our hortensial beauty: but, from being almost scentless, they are less esteemed than the henna, or mendey (lawsonia spinosa, Linn.) which makes as fine a fence, and perfumes the air with a delicious fragrance; few shrubs are more esteemed throughout India, Persia, and Arabia, than the henna. The hibiscus mutabilis, or changeable-rose, in its three varities, of white, rose-colour, and crimson, all blowing at one time on the same plant, is a pretty object in an oriental garden.

Bombay abounds with excellent vegetables, indigenous to the climate, and is not unfavourable to cabbages, lettuce, potatoes, and several others, introduced from Europe and the Cape of Good Hope. The banda (hibiscus esculentus, Linn) is a nutritious oriental vegetable; so is the bungal, or egg-plant (solanum melongena, Linn.) which grows to a much larger size than in Europe; the yam (dioscorea, Linn.): with the fenugreek (mei trigonella fœnum-græcum, Linn.); the sweet potato, and a variety of calavances, or Indian beans, are much liked at the English tables. The Chili pepper (capsicum), of various sorts, is planted throughout Hindostan, and forms a principal ingredient in curries, and other savory dishes, which the natives are all fond of, whether they eat animal food or not: to the capsicum they generally add the cardamom (amomum repens, Linn.) a pleasant spice from the Malabar coast; which, with salt, pepper, and ginger, season their viands, mingle in small quantities with the rice, which is the chief article of food among all the higher classes of Indians: the poor

live principally upon juarree (holcus sorghum), bajaree (holcus spicatus), and other inferior grains.

The rice, or batty, is sown in June, at the commencement of the periodical rains; which continue, more or less, until October, when the harvest begins. The rice-grounds are enclosed with mounds of earth, and contain a great deal of water; for rice will not grow in a dry soil; and as it always rises with the water, in Pegu, and some other countries, the harvest is reaped in boats; and many low lands which can be artificially watered, produce two crops of rice in a year, with the addition of a little manure.

During the rainy season, and for a few weeks afterwards, the country in Hindostan is delightful; nothing can exceed its verdure, and general beauty; but the fervour of a tropical sun soon clothes the earth with a russet hue, which continues until the annual fall of rain; in that long interval of eight months not a single shower falls; and the nightly dews, though copious, are insufficient to preserve the grass: yet most of the trees, as in other tropical climates, are ever greens.

In the temperate climes of Europe, it is difficult to conceive the force and beauty of the eastern language respecting fertilizing streams and refreshing showers: it is not so with the inhabitants of the torrid zone, who look forward with eager expectation to the setting in of the rainy season; when cultivation commences, the seed is sown, and a joyful harvest anticipated. Should these periodical rains be withheld, when the heavens are "as brass, and the earth as iron," (Deut. xxviii. v. 23.) the consequences would be fatal. Famine and pestilence, with all their dire attendants, stalk through the land, and spread destruc-

tion and despair on every side: as those can testify who beheld the dreadful scenes at Bengal in the year 1770; and others, who have witnessed the sad effects of a failure of the crops in different parts of Hindostan; where thonsands are carried off by famine and, from being deprived of sepulture or cremation, the atmosphere is rendered pestilential.

What renders the privation of rain at the expected season more dreadful on the continent, is the effect of the winds which then generally prevail, especially at a distance from the sea: they are very little known at Bombay: in the northern provinces of Hindostan, and in the Carnatic, they are felt more or less in the best constructed houses; but are most distressing to travellers from milder climates, when passing through a country where no caravansera, tent, or friendly banian-tree, affords a shelter; the greatest alleviation is a house with thick walls, to resist the heat, and every door and window shut to exclude the air; or if open, to have screens of matted grass hanging before them, kept constantly watered. When these winds prevail, furniture of wood, glass, porcelaine, and metal, exposed to their blasts, although perfectly shaded from the sun, are as hot as if they had been placed before a fierce fire: at the same time, water in guglets from Persia, and jars of porous earth, hung up in the current of wind, is refreshingly cold; and wine, beer, and other liquors, in a cotton wrapper, constantly wetted, exposed in the same manner, a short time before they are brought to the table, are like iced wines in Europe.

As a contrast to the violence of the monsoon, and the unpleasant effects of the hot winds, there is some-

times a voluptuousness in the climate of India, a stillness in nature, an indescribable softness, which soothes the mind, and gives it up to the most delightful sensations: independent of the effects of opium, champoing, and other luxuries, so much indulged in by the oriental sensualist!

CHAPTER III.

Mus-malabaricus—Musk-rat—Ants—Termites—Lizards—Guana Serpents—Cobra Minelle—Cobra de Capello—Dancing-snakes—Fatal effect of the poison of the Hooded Snake—Dr. Russell on the Indian Serpents—Insects of India—Locusts—Wild Honey—Ghee—Birds of Hindostan—The Myneh—Baya, or bottle-nested Sparrow—Tailor-bird—Bulbul, or Indian Nightingale—Persian Ode—Fish at Bombay.

THE small island of Bombay does not afford the variety of animated nature found on the adjacent continent: which abounds with tigers, leopards, wild-hogs, antelopes, deer of many kinds, hares, rabbits, and smaller animals; the elephant and the rhinoceros are common in several parts of India. Armadillos, hyenas, porcupines, and others of less note, are to be seen in most places; but jackals, squirrels, and hedgehogs, are the only wild animals on Bombay.

The mus malabaricus, or bandicoote rat, frequently undermine warehouses, and destroy every kind of merchandize; so that they are a dangerous enemy. The musk-rats, though small, are nearly as destructive, and have a most disagreeable smell; if one of these vermin gets into a chest of wine, every bottle it passes over smells so strong of the animal, and acquires such a disagreeable flavour, that it cannot be drank.

Nor are the ants less obnoxious; they vary in shape, size, and colour; the largest are black, near an inch long, and of great strength; their bite is painful, and blood frequently follows the wound. They march in large armies, and exact heavy contributions, particularly on sugar and preserves, though few eatables come amiss, and in a few hours they commit terrible depredations. But the termites, or white ants, make still greater havoc; they gnaw through the thickest planks, demolish beams and rafters, and entirely destroy books, papers, and bales of goods; which they perforate in a thousand places. These, at a certain season, quit their reptile state, and become a winged insect.

Lizards abound in the houses, fields, and gardens; they are a harmless race, differing in size, form, and colour; and some, like the chamelion, assume different hues. The alligator, which in all respects resembles the Egyptian crocodile, is a terrible animal, seldom seen on Bombay; but they are found in most of the rivers on the continent from five to twenty feet in length. The guana, a land animal of the lacerta tribe, is the next in size, though seldom exceeding four feet; its colour is a dirty green, and the skin covered with scales; some of the natives eat the flesh, and consider it a dainty; others use it in medicine as a great restorative. India, like most other countries between the tropics, is infested by serpents, scorpions, centipedes, and noxious reptiles of various kinds.

Among the serpents of India the cobra-minelle is the smallest, and most dangerous; the bite occasions a speedy and painful death. They are of a brown colour, speckled with black and white, though at a distance not easily distinguished from the ground on which they move; and happy would it be if they con-

fined themselves to it; but they enter the houses, and creep upon the beds and chairs; I once found four, and at another time five, in my chamber up stairs.

The cobra de capello, or hooded-snake (coluber naja), called by the Indians the naag, or nagao, is a large and beautiful serpent; but one of the most venomous of all the coluber class; its bite generally proves mortal in less than an hour. It is called the hooded snake, from having a curious hood near the head, which it contracts or enlarges at pleasure; this faculty is occasioned by the length of the long legs proceeding from the vertebræ in that part, and which assisted by proper muscles, enable the snake to extend the skin of the neck to a large flattened surface or hood. The centre of this hood is marked in black and white like a pair of spectacles, from whence it is also named the spectacle-snake.

Of this genus are the dancing-snakes, which are carried in baskets throughout Hindostan, and procure a maintenance for a set of people, who play a few simple notes on the flute, with which the snakes seem much delighted, and keep time by a graceful motion of the head; erecting about half their length from the ground, and following the music with gentle curves, like the undulating lines of a swan's neck. It is a well-attested fact, that when a house is infested with these snakes, and some others of the coluber genus, which destroy poultry and small domestic animals, as also by the larger serpents of the boa tribe, the musicians are sent for; who by playing on a flageiet, find out their hiding-places, and charm them to destruction; for no sooner do the snakes hear the music, than they come softly from their retreat, and

are easily taken. I imagine these musical snakes were known in Palestine, from the Psalmist comparing the ungodly to the deaf adder, which stoppeth her ears, and refuseth to hear the voice of the charmer, charm he never so wisely. Psalm lviii. v. 4, 5.

When the music ceases the snakes appear motionless; but if not immediately covered up in the basket, the spectators are liable to fatal accidents. Among my drawings is that of a cobra de capello, which danced for an hour on the table while I painted it; I frequently handled it, to observe the beauty of the spots, and especially the spectacles on the hood, not doubting but that its venomous fangs had been previously extracted. But the next morning my upper servant, who was a zealous Mussulman, came to me in great haste, and desired I would instantly retire, and praise the Almighty for my good fortune: not understanding his meaning, I told him that I had already performed my devotions, and had not so many stated prayers as the followers of his prophet. Mahomet then informed me, that while purchasing some fruit in the bazaar, he observed the man who had been with me on the preceding evening, entertaining the country people with his dancing snakes; they, according to their usual custom, sat on the ground around him; when, either from the music stopping too suddenly, or from some other cause irritating the vicious reptile which I had so often handled, it darted at the throat of a young woman, and inflicted a wound of which she died in about half an hour. Mahomet repeated his advice for praise and thanksgiving to Alla, and recorded me in his calendar as a lucky man.

Dr. Russell, in his valuable treatise on Indian ser-

pents, has distinguished between the venomous and the harmless species, in the three genera of boa, coluber, and anguis: he has given an accurate description, and coloured engravings of forty-three of the most common serpents in Hindostan; experiments on the effects of their bite, and the several remedies applied; with observations on the apparatus provided by nature, for preparing and instilling their poison: he mentions, that a quantity of warm Madeira wine taken internally, with an outward application of eau-de-luce on the punctures, was generally successful in curing the bite of the most venomous species: and that the medicine called the Tunjore-pill seemed to be equally efficacious. Dr. Russell further observes, that "of forty-three serpents examined and described by him, seven only were found with poisonous organs: and upon comparing the effects of the poison of five oriental serpents on brute animals, with those produced by the poison of the rattle-snake, and the European viper, it may in general be remarked, that they all produce morbid symptoms nearly similar; however much they may differ in the degree of their deleterious power, or in the rapidity of its operation. The bite of a rattle-snake in England, killed a dog in two minutes; the bite of the most pernicious snake in India was never observed to kill a dog in less than twenty-seven minutes."

It would be entering on too extensive a field to describe the character and beauty of the papilios, libellulæ, scarabei, cicadæ, cantharides, and other insects, which animate the Indian groves and gardens throughout the day: and are succeeded by a variety of moths, nocturnal visitors; but especially the lampyris,

or fire-flies, which glitter by thousands in the dark recesses of the banian-tree; and in perpetual motion on the external branches of the spreading tamarind, produce a singular and brilliant effect. The locusts, which are so much dreaded in many parts of Hindostan, are seldom seen on Bombay: but the creeping-leaf, and some others of the mantis class, are extremely curious.

India also abounds with wasps and bees; the latter build their nests in rocky caverns and hollow trees, and produce plenty of wax and honey; but the best is brought from Muscat, and different parts of Arabia. The bees are sometimes very troublesome and dangerous, and often annoyed us in our visits to the caves at Salsette and the Elephanta; where they make their combs in the clefts of the rocks, and in the recesses among the figures, and hang in immense clusters: I have known a whole party put to the rout in the caverns of Salsette, and obliged to return with their curiosity unsatisfied, from having imprudently fired a gun to disperse the bees, who in their rage pursued them to the bottom of the mountains.

I am surprized that commentators on the scriptures have perplexed themselves about the food of John the Baptist in the wilderness; which we are informed consisted of locusts and wild honey; and for which the cassia-fistula, or locust-tree, and many other substitutes, have been mentioned: but it is well known that locusts are an article of food in Persia and Arabia, at the present day; they are fried until their wings and legs fall off, and in that state are sold in the markets, and eaten with rice and dates, sometimes flavoured with salt and spices: and the wild honey

is found in the clefts of the rocks in Judea, as abundantly as in the caves of Hindostan.

We often read in Scripture of the butter of kine, the milk of sheep, and the fat of the kidneys of wheat; with the pure blood of the grape, and honey out of the rock: "He should have fed them also with the finest of the wheat, and with honey out of the stony rock would I have satisfied thee." Psalm lxxxi. v. 16. There can be as little doubt what that honey was, as of the wild honey on which the Baptist fed in the wilderness; some of the greatest delicacies in India are now made from the rolong-flour, which is called the heart, or kidney of the wheat: and most probably the brooks of honey and butter, mentioned by Zophar, in the book of Job, were the liquid honey from the wild bees; and the clarified butter, or ghee, used throughout Hindostan, which pours like oil out of the duppers, or immense leather bottles in which it is transported, as an article of commerce; and is every where preferred by the natives to butter not so prepared.

The continental woods are enlivened with peacocks, partridges, quails, green-pigeons, and other birds of brilliant plumage and excellent flavour; but under my present limitation, I can only describe a small part of Indian ornithology. Vultures, kites, hawks, crows, and a variety of smaller birds, abound in Bombay; and amadavads, and other songsters, are brought thither from Surat, and different countries.

The mynch is a very entertaining bird, hopping about the house, and articulating several words in the manner of the starling; and frequently repeating its own name of mynch; the sharukh, a bird of the same kind, I am not so well acquainted with, but it is said to imitate the human voice in a wonderful manner.

The baya, or bottle-nested sparrow, is remarkable for its pendent nest, brilliant plumage, and uncommon sagacity. These birds are found in most parts of Hindostan; in shape they resemble the sparrow, as also in the brown feathers of the back and wings; the head and breast are of a bright yellow, and in the rays of a tropical sun have a splendid appearance, when flying by thousands in the same grove; they make a chirping noise, but have no song: they associate in large communities; and cover extensive clumps of palmyras, acacias, and date trees, with their nests. These are formed in a very ingenious manner, by long grass woven together in the shape of a bottle, with the neck hanging downwards, and suspended by the other end to the extremity of a flexible branch, the more effectually to secure the eggs and young brood from serpents, monkeys, squirrels, their most deadly enemy, and from birds of prey. These nests contain several apartments, appropriated to different purposes: in one the hen performs the office of incubation, another, consisting of a little thatched roof, and covering a perch, without a bottom, is occupied by the male, who with his chirping note cheers the female during her maternal duties. The Hindoos are very fond of these birds, for their docility and sagacity: when young they teach them to fetch and carry; and at the time the young women resort to the public fountains, their lovers instruct the baya to pluck the tica, or golden ornament, from the forehead of their favourite, and bring it to their expecting master.

Equally curious in the structure of its nest, and far superior in the variety and elegance of its plumage, is the tailor-bird of Hindostan; so called from its in-

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stinctive ingenuity in forming its nest: it first selects a plant with large leaves, and then gathers cotton from the shrub, spins it to a thread by means of its long bill and slender feet, and then, as with a needle, sows the leaves neatly together to conceal its nest. The tailor-bird (motacilla sutoria, Linn.) resembles some of the humming-birds at the Brazils, in shape and colour: the hen is clothed in brown; but the plumage of the cock displays the varied tints of azure, purple, green, and gold, so common in those American beauties. Often have I watched the progress of an industrious pair of tailor-birds in my garden, from their first choice of a plant, until the completion of the nest, and the enlargement of their young.

The bulbul, or Persian nightingale, also called hazardasitaun, or the "bird of a thousand songs," is a great favourite with the orientals: its plumage is variegated by shades of brown and white, with a black tuft upon the head, and some feathers of a bright scarlet near the tail: it has a pleasing wild note, but I never heard one that possessed the charming variety of the English nightingale, or serenaded us with its nocturnal melody: whether the Indian bulbul and that of Iran entirely correspond, I have some doubts: the Persian bulbul is celebrated by Hafiz and Khusroo, not only for the plaintive sweetness of its song, but for its passion for the rose; as they allege, it is so enamoured with that flower, that if it sees any person pluck a rose from the tree, it laments and cries. I drew a bulbul fluttering over a full-blown rose, as a vignette to a Persian ode, translated by Colonel Woodburne, who presented me with the following copy, which has not before appeared in print.

Ah! how happy once, and blest,
Panting near thy spotless breast;
Drinking poison from that eye,
Breathing soft the mutual sigh!

Now complaining, now content,
Free from every false restraint;
Pleas'd we spend each happy hour,
Under love's auspicious power.

Shall ambition, wealth, or pride,
Lead me from thy path aside?
No—sweet sovereign of my breast,
Love alone shall make us blest!

Khusroo, cease thy artless strain,
Nor suppose the numbers vain;
If these pearls at random flung,
Please the nymphs for whom they're strung

The metaphor of stringing the pearls at the conclusion of these stanzas, is a poetical idea, common in the Persian language; and frequently to be met with in the beautiful odes of Hafiz.

Having limited myself so much in the pleasing walk of oriental ornithology, I shall be very brief in its icthyology: the surrounding ocean supplies Bombay with a variety of excellent fish; some of them are similar to those in Europe, others are peculiar to India. The pomfret is not unlike a small turbot, but of a more delicate flavour; and epicures esteem the black pomfret a great dainty: the sable, or salmon-fish, a little resembles the European fish from whence it is named: the robal, the seir-fish, the grey mullet, and some others, are very good; but the bumbalo, a small fish, extremely nutritive, and caught in immense numbers, is the favourite with those natives who are

allowed by their religion to eat fish: they are dried for home consumption, and furnish a principal article of food for the Lascars, or Indian sailors, on board their vessels; they are also a considerable article of commerce in their dried state. Turtle are sometimes caught at Bombay and the adjacent islands; as are sea cray-fish, oysters, limpets, and other shell fish.

CHAPTER IV.

Inhabitants of Bombay—Origin of the Hindoos—The Brahmins—The Hindoo Religion—Extracts from the Vedas—Menu's Code of Laws—Brama, or the Supreme Deity—Devotion of the Hindoos—Fakeers, or Yogees—Religious Devotee—Life of the Brahmins—Candalahs, or Pariars—Dress of the Hindoo Tribes—Hindoo Women—Education—Early Marriages—Burning the Dead—Astrology and Augury—Rebekah at the Well—The Palankeen—Dancing Girls—Ablutions—Hummums—Effects of Opium—Halcarras.

Having briefly mentioned the animal and vegetable productions of Bombay, I shall proceed to describe its inhabitants, commencing with the Hindoos, the aborigines of Hindostan. From the northern mountains of Thibet and Tartary, to the southern promontory of Cape Comorin; and from the western shores of the Indus to the eastern banks of the Ganges, extended the boundaries of the vast empire of the ancient Hindoos a country comprising nearly as much land as half the continent of Europe, and containing about seventy millions of inhabitants.

The Persians gave it the name of Hindustan, from being the country of the Hindus, or Hindoos; but in more early ages it was called by themselves Bharata, and sometimes Punyabhumi, or the land of virtues: a name expressive of the gentle government, and

flourishing condition of a mild and happy people. The Greeks derive the name of India, which has been so generally adopted, from the Persian appellation; and in modern times, India has been used as a general name, not only for the extensive region above-mentioned, but the still more eastern tracts of country, with the island of Ceylon, and those in the oriental archipelago. Sir William Jones traces the foundation of the Indian empire above 3,800 years from the present time; the highest age of the Yajur Veda to 1,580 years before the birth of Christ, or 100 years before the birth of Moses; and the highest age of the Institutes of Menu to 1,280 years before the birth of our Saviour.

The origin of the Hindoos, like that of most other nations, buried in obscurity, and lost in fable, has baffled the researches of the ablest investigators. Megasthenes, who was sent ambassador by Seleucus, to Sandracottos, king of Praetri, whose dominion now forms the fertile provinces of Bengal, Bahar, and Oude, wrote an account of his embassy, which Arrian has preserved in his history of India; and that narrative, written two thousand years ago, when compared with the modern history of the Hindoos, convinces us how little change they have undergone in that long period: nor have the conquests and cruelties of their Mahomedan invaders, nor their commercial intercourse with the Europeans settled among them, been able to alter the long established manners and customs, so deeply interwoven with their religious tenets.

The Hindoos are divided into four principal tribes, proceeding from Brama, the creating power, in the following manner: the Brahmin, issuing from the mouth,

implying wisdom, to pray, to read, and to instruct; the Cshatriya, or Ketterree, proceeding from the arms, implying strength to draw the bow, to fight, and to govern; the Bhyse, coming from the belly or thighs, which implies nourishment; these must provide the necessaries of life by agriculture and commerce; and the Sooder, coming from the feet, which means subjection; these are born to labour and to serve: and these chief tribes, or castles, are distinguished as the followers of Vishnoo, and Seeva; called Vishnoo-bukht, and Seeva-bukht.

The Brahmins study religion, astronomy, arts and sciences: they are the instructors of youth, take care of the dewals, or temples, and perform every kind of charity. The Cshatriya tribe includes kings, nobles, magistrates, officers, and the superior orders of mankind. The Vursya, or Bhyse, are employed in commerce, agriculture, arms, and the occupation of shepherds and herdsmen. The Sudra, or Sooder, consists of manufacturers, mechanics, servants, and all the lower classes of society. Each of these principal tribes is subdivided into a number of classes, or castes, amounting in all to eighty-four; who neither intermarry, nor intimately associate with each other. So that each caste differs in features, dress, and appearance, as much as if they were of different nations; and by laws most strictly observed, they are separated from each other by insurmountable barriers.

The Brahmins are in all respects the first caste among the Hindoos, and by the laws are entitled to very extraordinary privileges; especially in cases of delinquency: no other tribe is admitted to the priesthood; to them are all the mysteries of their religion and sacred knowledge confined: they alone understand the

language of the Shastah, or Shastras, those holy volumes which contain the religion and philosophy of the Hindoos; which are divided into four Bedes, or Vedas, a word signifying science. They contain one hundred thousand stanzas of four lines each; treating of divination, astronomy, natural philosophy, the creation of the world, religious ceremonies, prayers, morality, and piety; including hymns in praise of the Supreme Being, and in honour of subaltern intelligence. These books the Brahmins esteem so sacred, that they permit no other castes to read them; and they are written in the Sanscrita language, which is now understood by very few except the Brahmins, and not by all of them: for although there can be no Hindoo priest that is not a Brahmin, yet it by no means implies that all of the Brahmin tribe are priests: on the contrary, they are employed in the political and revenue departments, and appear in various public characters under the governments in India; the great and powerful Mahratta empire is at this day ruled by a Brahmin sovereign, with the title of Peshwa: others throughout the vast peninsula, pursue a variety of employments in the agricultural and commercial lines, and some even cultivate their own lands.

The Hindoo religion admits of no proselytes; and is therefore a principal means of preserving the castes pure and distinct: neither have the Mahomedan conquests and oppressions, nor the intercourse of Europeans with the Hindoos, been able to subvert a system of theology and jurisprudence, founded on a firm basis, and interdicted from all change by the most rigid laws.

This religious and moral system is no doubt of great antiquity; but those who have deeply investigated the

ancient and pleasing fictions of the Hindoo mythology, which bears a great resemblance to that of the Greeks, and may perhaps be traced to the same origin, are of opinion, that the religious and civil laws of the Hindoos, called the Institutes of Menu, were compiled about eight hundred and eighty years before the birth of our Saviour; that the Vedas, or sacred volumes, were written three hundred years prior to the Institutes; and that preceding this period, every thing being handed down by oral tradition, the account was obscure and fabulous.

But divested of extraneous matter, there appears to be a great degree of purity and sublimity in the genuine principles of the Hindoo religion, though now obscured by superstitious rites and ceremonies, and blended with gross idolatry: in their original simplicity, they teach that there is one Supreme Ruler of the universe; who is styled Bramā, or the Great One: they inculcate also, that this Supreme Intelligence consists of a triad, or triple divinity, expressed by the mystic word Om; and distinguished by the names of Vishnu, Bramā, and Sheva; or the creating, preserving and destructive power of the Almighty. Images of these attributes are placed in their temples; and worship and sacrifices are daily performed before them, and a variety of other statues, representing the different qualities of the Supreme Being: so that it is a complete system of polytheism, and a source of a thousand fables subversive of truth and simplicity.

Yet it ever was, and ever must be difficult, for either Christians or Mahomedans to convert a Hindoo: for with them theology is so blended with the whole moral and civil obligations of life, that it enters into every habit, and sanctions almost every action.

On withdrawing the veil from the sacred volumes of the Hindoos, we see Brama, or the supreme deity, represented as absorbed in the contemplation of his own essence, but from an impulse of divine love, resolving to create other beings to partake of his glory, and to be happy to all eternity. He spake the word, and angels rose into existence! He commanded and the host of heaven were formed! they were created free; and were made partakers of the divine glory, and beatitude, on the easy condition of praising their Creator, and acknowledging him for their supreme Lord. But not content with this happy state in the celestial regions, some of the principal spirits rebelled, and drew a number after them; who were all doomed to languish in that scene of horror, so finely described by our sublime poet:

> "Regions of sorrow, doleful shades, where peace,
> And rest can never dwell hope never comes
> That comes to all, but torture without end,
> Still urges, and a fiery deluge, fed
> With ever burning sulphur, unconsum'd!"

In process of time, at the intercession of the faithful angels, the fatal doom of these fallen spirits was revoked; and they were released on the conditions of repentance and amendment, in a state of probation. For this purpose a new creation of worlds took place; and mortal bodies were prepared for the apostate angels, which they were to animate for a certain space; there to be subject to natural and moral evils; through which they were doomed to transmigrate under eighty-nine different forms! the last into that of man! when their powers and faculties are enlarged, and a merciful Creator rests his chief expectations of their repentance

and restoration to his favour. If they then fail, their punishment is renewed, and they are doomed to begin again their first state of transmigration. In this system we are struck with the intermixture of truth with error, and false traditions, bearing in many particulars a resemblance to the sacred truths of divine revelation.

On this hypothesis, it appears that one principal reason for the Hindoos regarding the cow with such religious veneration, is, that they believe the soul transmigrates into this animal immediately preceding its assumption of the human form. No Hindoo, even of the lowest caste, will kill a cow, or taste its flesh; they will die with perfect resignation, rather than violate this tenet; as has been frequently experienced on board the vessels in the Indian seas, when all the provisions except salt beef have been expended. But I am not certain respecting the first principle of the Hindoo's veneration for the cow, since many conjecture the command to have originated in the preservation of an animal so useful to mankind: and it is well known, that the Egyptians, Phœnicians, and other ancient nations, have equally venerated this valuable animal.

The Hindoos estimate the delinquency of these apostate spirits, by the class of mortal forms which they are doomed to inhabit; thus all voracious and unclean animals, whether inhabitants of earth, air, or water, as well as men whose lives and actions are publicly and atrociously wicked, are supposed to contain a malignant spirit; on the contrary, those animals which subsist on vegetables, and do not prey upon each other, are pronounced favoured of the Almighty.

That every animal form is endued with cogitation,

memory, and reflection, is one of the established tenets of the Brahmins: indeed it must necessarily follow, from the supposed metempsychosis of the apostate spirits through these mortal forms: they also believe that every distinct species of the animal creation have a comprehensive mode of communicating their ideas, peculiar to themselves; and that the metempsychosis of the delinquent spirits extends through every organized body, even to the smallest insect and reptile. They highly venerate the bee, and some species of the ant; and conceive the spirits animating these forms to be favoured by God, and that the intellectual faculties are more enlarged under them than in most others.

With such tenets we cannot be surprised at their unwillingness to take away the life of any creature whatever; as they must suppose them to possess still more acute sensations than our dramatic poet describes:

> "The smallest beetle that we tread upon,
> In corporal suffering feels a pang as great
> As when a giant dies!" SHAKSPEARE.

The devotion of the Hindoos to the Supreme Being, and the inferior deities, consists in regular attendance at the dewals, or temples, especially at the solemn festivals; in performing particular religious ceremonies in their own houses; in prayers, ablutions, fastings, and penances; but especially in oblations, which consist chiefly of spices, incense, rice, fruits, and flowers; and although they have been in former times accused of offering human sacrifices, it is certain they now very rarely shed even the blood of an animal in their religious services.

I shall not dwell particularly on the religious books of the Hindoos, but it would be injustice to omit the following sublime description of the Supreme Being, from the writings of Governor Holwell; who was an early investigator of those subjects, before the field of oriental literature so laudably engaged the attention of the English.

"GOD is ONE! Creator of all that is! God is like a perfect sphere, without beginning, and without end! GOD rules and governs all creation by a general providence, resulting from first determined and fixed principles. Thou shalt not make inquiry into the essence of the ETERNAL ONE, nor by what laws he governs. An inquiry into either is vain and criminal. It is enough, that day by day, and night by night, thou seest in his works, his wisdom, his power, and his mercy:—Benefit thereby!"

As applicable to this subject, I shall transcribe a few passages from the Vedas of the Hindoos, translated by Sir William Jones; to whose invaluable works we are indebted for so many acquisitions in oriental literature.

"By one Supreme Ruler is this universe pervaded; even every world in the whole circle of nature. Enjoy pure delight, O man! by abandoning all thoughts of this perishable world; and covet not the wealth of any creature existing."

"To those regions where evil spirits dwell, and which utter darkness involves, all such men surely go after death, as destroy the purity of their own souls."

"Unveil, O Thou who givest sustenance to the world, that face of the true sun, which is now hidden by a vase of golden light! so that we may see the truth, and know our whole duty!"

"O Thou who givest sustenance to the world, thou sole mover of all, thou who restrainest sinners, who pervadest yon great luminary, who appearest as the son of the Creator! hide thy dazzling beams, and expand thy spiritual brightness, that I may view thy most auspicious, most glorious, real form."

"Let my soul return to the immortal spirit of God! and then, let my body, which ends in ashes, return to dust!"

"O Spirit, who pervadest fire, lead us in a straight path to the riches of beatitude! remove each foul taint from our souls; who approach thee with the highest praise, and the most fervid adoration!

"God, who is perfect wisdom, and perfect happiness, is the final refuge of the man who has liberally bestowed his wealth, who has been firm in virtue, and who knows and adores that Great One!"

"Remember me, O Om, Thou divine Spirit!"

In Sir William Jones's Institutes of the Hindoo laws, after stating some blemishes, and a few absurdities in the system, that excellent orientalist observes, "nevertheless, a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures, pervades the whole work: the style of it has a certain austere majesty, that sounds like the language of legislation, and extorts a respectful awe; the sentiments of independence on all beings but God, and the harsh admonitions, even to kings, are truly noble; and the many panegyrics on the Gàyatri, the mother, as it is called, of the Vedas, prove the author to have adored (not the visible material sun, but) that divine and incomparably greater light, to use the words of the most venerable text in the Indian Scriptures, which illumines all, delights all, from which

all proceed, to which all must return, and which alone can irradiate (not our visual organs merely, but our souls, and) our intellects. Whatever opinion, in short, may be formed of Menu and his laws, in a country happily enlightened by sound philosophy and the only true revelation, it must be remembered, that those laws are actually revered as the word of the Most High, by nations of great importance to the political and commercial interests of Europe, and particularly, by many millions of Hindoo subjects, whose well directed industry adds largely to the wealth of Britain, and who ask no more in return than protection for their persons and places of abode, justice in their temporal concerns, indulgence to the prejudices of their own religion, and the benefit of those laws which they have been taught to believe sacred, and which alone they can possibly comprehend."

The fakeers, or yogees, of the Senassee tribe, are a set of mendicant philosophers, who travel all over Hindostan, and live on the charity of the other casts of Hindoos. They are generally entirely naked, most of them robust handsome men: they admit proselytes from the other tribes, especially youth of bright parts, and take great pains to instruct them in their mysteries. These Gymnosophists often unite in large armed bodies, and perform pilgrimages to the sacred rivers and celebrated temples, but they are more like an army marching through a province, than an assembly of saints in procession to a temple; and often lay the countries through which they pass under contribution.

Many yogees, and similar professors, are devotees of the strictest order, carrying their superstition and enthusiasm far beyond any thing we are acquainted with in Europe: even the austerities of La Trappe are light

in comparison with the voluntary penances of these philosophers; who reside in holes and caves, or remain under the banian trees near the temples. They imagine that the expiation of their own sins, and sometimes those of others, consists in the most rigorous penances and mortifications. Some of them enter into a solemn vow to continue for life in one unvaried position; others undertake to carry a cumbrous load, or drag a heavy chain; some crawl on their hands and knees, for years, around an extensive empire; and others roll their bodies on the earth, from the shores of the Indus to the banks of the Ganges, and in that humiliating posture, collect money to enable them either to build a temple, to dig a well, or to atone for some particular sin. Some swing during their whole life, in this torrid clime, before a slow fire; others suspend themselves, with their heads downwards, for a certain time, over the fiercest flames.

I have seen a man who had made a vow to hold up his arms in a perpendicular manner above his head, and never to suspend them; until he at length totally lost the power of moving them. He was one of the Gymnosophists, who wear no kind of covering, and seemed more like a wild beast than a man: his arms, from having been so long in one posture, were become withered and dried up; while his outstretched fingers, with long nails of twenty years' growth, had the appearance of extraordinary horns: his hair, full of dust, and never combed, hung over him in a savage manner; and, except in his erect position, there appeared nothing human about him. This man was travelling throughout Hindostan, and being unable to help himself with food, women of distinction among the Hin-

doos contended for the honour of feeding this holy person wherever he appeared.

I saw another of these devotees, who was one of the phallic worshippers of Seeva; and who, not content with wearing or adoring the symbol of that deity, had made a vow to fix every year a large iron ring into the most tender part of his body, and thereto to suspend a heavy chain, many yards long, to drag on the ground. I saw this extraordinary saint, in the seventh year of his penance, when he had just put in the seventh ring; and the wound was then so tender and painful, that he was obliged to carry the chain upon his shoulder, until the orifice became more callous.

I could recite many other facts; with a variety of superstitious as well as indecent rites and painful ceremonies, which these mistaken votaries practise, in hopes of appeasing the Deity. Such austerities ought to make us more highly prize the pure and holy tenets of the Christian religion; and should fill our hearts with love and gratitude to HIM who brought life and immortality to light through his Gospel; and offered Himself as an all-sufficient atonement for the sins of a fallen world!

The Brahmins at the Hindoo temples seldom wear a turban, and the upper part of their body is generally naked; but they never appear without the zennar, or sacred string, passing over them from the left shoulder; and a piece of fine cotton is tied round the waist, and falls in graceful folds below the knee. Their simple diet consists of milk, rice, fruit, and vegetables; they abstain from every thing that could enjoy life, and use spices to flavour the rice, which

is their principal food; it is also enriched with ghee, or clarified butter.

We cannot but admire the principle which dictates this humanity and self-denial: although, did they through a microscope observe the animalculæ which cover the mango, and compose the bloom of the fig; or perceive the animated myriads that swarm on every vegetable they eat, they must, on their present system, be at a loss for subsistence. Some of the Brahmins carry their austerities to such a length, as never to eat anything but the grain which has passed through the cow; which being afterwards separated from its accompaniments, is considered by them as the purest of all food; in such veneration is this animal held by the Hindoos.

From the religious order of Brahmins, I descend to the caste of Chandalahs, or Pariars These people are considered so abject, as to be employed in the vilest offices, and held in such detestation, that no other tribe will touch them; and those Hindoos who commit enormous crimes are excommunicated into this caste, which is considered to be a punishment worse than death.

But I will dwell no longer on particular castes; being desirous to draw a portrait of the Hindoos, where they bear a more general resemblance with each other: for although each caste, as I have already mentioned, does not differ in dress, and has a few peculiar customs, and rules for ceremonial and moral conduct, yet they all agree in the fundamental tenets of their religion, and the principal duties of life.

They are commonly of the middle stature, slight and well proportioned, with regular and expressive features, black eyes, and a serene countenance. Among the

virtues of the Hindoos are, piety, obedience to superiors, resignation in misfortune, charity, and hospitality: filial, parental, and conjugal affection, are among their distinguishing characteristics. They are extremely sober, drinking only water, milk, or sherbet; and none but those of the lowest order are ever seen in a state of intoxication. They eat in the morning and evening; their cooking utensils are simple; their plates and dishes are generally formed from the leaf of the plaintain tree, or the nymphea lotos, that beautiful lily which abounds in every lake; these are never used a second time: the furniture of their houses is equally simple; seldom extending beyond what is absolutely necessary for a people whose wants are very few, when compared with those of the inhabitants of northern climates.

The men, in most of the Hindoo tribes, shave the head and beard, but leave the mustachios on the upper lip, and a small lock of hair on the head. The better sort wear turbans of fine muslin, of different colours; and a jama, or long gown of white calico, which is tied round the middle with a fringed or embroidered sash. Their shoes are of red leather, or English broad cloth, sometimes ornamented, and always turned up with a long point at the toe. Their ears are bored, and adorned with large gold rings, passing through two pearls, or rubies; and on the arms they wear bracelets of gold or silver. The princes and nobles are adorned with pearl necklaces and golden chains, sustaining clusters of costly gems; their turbans are enriched with diamonds, rubies, and emeralds; and their bracelets composed of gold and precious stones.

The inferior castes are of a darker complexion than

the superior Hindoos; their dress generally consists of a turban, a short cotton vest and drawers; but some wear only a turban, and a cloth round the waist; although the poorest among them usually contrive to purchase a silver bangle, or bracelet, for the arm.

The Hindoo women, when young, are delicate and beautiful; so far as we can reconcile beauty with the olive complexion. They are finely proportioned; their limbs small, their features soft and regular, and their eyes black and languishing: but the bloom of beauty soon decays, and age makes a rapid progress before they have seen thirty years: this may be accounted for, from the heat of the climate, and the customs of the country; as they often are mothers at twelve years of age, and grandmothers at five and twenty. Montesquieu justly remarks, "that women in hot climates, are marriageable at eight, nine, or ten years of age; therefore in those countries infancy and marriage generally go together. They are old at twenty; their reason therefore never accompanies their beauty: when beauty demands the empire, the want of reason forbids the claim; when reason is obtained, beauty is no more!" And he further observes, that "those women ought to be in a state of dependence; for reason cannot procure in old age, that empire, which even youth and beauty could not give."

What superior advantages do my fair countrywomen derive from a liberal education, and a milder climate? The virtues and graces assemble in their train, and form a delightful union of chastity, beauty, elegance, and intelligence! What influence such women have over our sex, every man of feeling and sensibility must acknowledge.

No women can be more attentive to cleanliness than the Hindoos: they take every method to render their persons delicate, soft, and attractive: their dress is peculiarly becoming; consisting of a long piece of silk, or cotton, tied round the waist, and hanging in a graceful manner to the feet, it is afterwards brought over the body in negligent folds; under this they cover the bosom with a short waistcoat of satin, but wear no linen. Their long black hair is adorned with jewels, and wreaths of flowers: their ears are bored in many places, and loaded with pearls: a variety of gold chains, strings of pearl, and precious stones, fall from the neck over the bosom; and the arms are covered with bracelets from the wrist to the elbow; they have also gold and silver chains round the ancles, and abundance of rings on their fingers and toes; among those on the fingers is frequently a small mirror. I think the richer the dress, the less becoming it appears; and a Hindoo woman of distinction always seems to be overloaded with finery; while the village nymphs, with fewer ornaments, but in the same elegant drapery, are more captivating: although there are very few women, even of the lowest families, who have not some jewels at their marriage.

In these external decorations consist the pride and pleasure of these uninstructed females; for very few, even in the best families, know how to read or write, or are capable of intellectual enjoyment. We learn from Homer, that the women in ancient Greece always kept in a retired part of the house, employed in embroidery and other feminine occupations; and at this day the Indian females are never seen by those who [illegible] master of the family; they know but little of

the world, and are not permitted to eat with their husbands or brothers, nor to associate with other men.

After the girls are betrothed, the ends of the fingers and nails are dyed red, with a preparation from the mendey, or hinna shrub, already mentioned as a principal ornament of the Asiatic gardens. They make a black circle round the eyes with the powder of antimony, which adds much to their brilliancy, and heightens the beauty of the eastern ladies.

The houses of the rich Hindoos and Mahometans, are generally built within an inclosure, surrounded by galleries, or verandas, not only for privacy, but to exclude the sun from the apartments. This court is frequently adorned with shrubs and flowers; and a fountain playing before the principal room, where the master receives his guests; which is open in front to the garden, and furnished with carpets and cushions.

Education in general among the Hindoos, is attended with very little trouble: few boys in the subordinate tribes are taught anything more than to read and write, with the rudiments of the trade or profession they are intended for, but many of the Brahmin youth are instructed in astronomy, astrology, and physic; and acquire some knowledge of the civil and religious laws. Nothing can be more simple than a Hindoo school; which is usually under a thatched shed open on three sides, with a sanded floor, on which the boys learn to write, and go through the first rules of arithmetic, in which science some of them make a great progress.

The ceremonies of the Hindoos open an ample field for observation, on which I can now make only a few cursory remarks. The children are married at the discretion of their parents; the girls at three or four, and the boys

at six or eight years of age: the nuptials are attended with much expense; occasioned by an ostentatious parade, nocturnal processions, feasting for several days, and presents to the numerous guests. The bride afterwards sees her husband as a play fellow, she is taught to place her affection on this object, and never thinks of any other; until, when about eleven years old, she is conducted with some ceremony to his house, and commences the duties of a wife, and the mistress of a family. But should the boy die during that interval, the girl must remain a widow for life, have her head shaved, be divested of every ornament, and perform many menial offices. One delicate attention which most of the Hindoo women voluntarily pay to their husband, is, that when he is absent from home for any length of time, they seldom wear their jewels, or decorate themselves with ornaments; since the object they most wish to please is no longer in their presence. No widow is permitted to marry a second time; but a man may have a succession of wives: polygamy is allowed by the Hindoo law, though not generally practised, except when the first wife proves barren. Every Hindoo must marry into his own caste; but among the lower classes at Bombay, I have known this ordinance evaded. And in several parts of India, especially in Mysore and Malabar, the ryots, or cultivators of the land, take as many wives as they can maintain, as the women there are extremely useful in different branches of husbandry, and are not expensive to their husbands.

Most of the Hindoos burn their dead. The funeral piles of the rich are mingled with sandal-wood, and fed by aromatic oils; while the poor are consumed with humble faggots. Some put the bodies of their

deceased friends into rivers, especially those they deem holy streams; and there are particular castes in Bengal, who, when they think the sick past recovery, expose them on the banks of the Ganges, fill their mouths with sacred mud, and leave them at high-water mark, to be carried away by the tide.

Throughout the greater part of Hindostan, when all hopes of recovery are over, the sick person is taken from the bed, and laid upon the earth, that he may expire on the element from which he was originally formed. After his death, the house is surrounded by widows, hired for the purpose; who make loud lamentations, beat their breasts in a violent manner, and affect every token of grief and despair. The male relations attend the corpse to the funeral pile; which, if possible, is always near the water, and after the body is consumed, the ashes are sprinkled with milk and consecrated water, brought from the Ganges, or some other holy stream; and ceremonies are performed for several days

Although the custom of burning the dead so generally prevails, yet in some districts, on particular occasions, they are interred. The extraordinary custom of the widow burning herself with the body of her deceased husband, is never permitted by the English government, and very seldom by the Mahomedans, but it is constantly practised among the Mahrattas, and different castes of Hindoos, under their own princes on the continent.

On the decease of the husband, if his widow resolves to attend him to the world of spirits, a funeral pile is erected, covered with an arbour of dry boughs, where the dead body is placed: the living victim

follows, dressed in her bridal jewels, surrounded by relations, priests, and musicians. After certain prayers and ceremonies, she takes off her jewels, and presenting them with her last blessing to her nearest relative, she ascends the funeral pile, enters the awful bower, and placing herself near the body of her husband, with her own hand generally sets fire to the pile; which being constantly supplied with aromatic oils, the mortal frames are soon consumed: and the Hindoos entertain no doubt of their souls' re-union in purer realms; where, however false the principle, they are taught to believe that such heroic virtue, and approved constancy, will meet with a proportionate reward. During the cremation, the noise of the trumpets, and other musical instruments, overpowers the cries of the self-devoted victim, should her resolution fail her: but those who have attended this solemn sacrifice, assure us, that they always observed, that even the youngest widows manifested the greatest composure and dignity throughout the awful scene.

The Hindoos are much addicted to astrology, and place such implicit faith in their Brahmins and soothsayers, that they will not make a bargain, enter into a contract, nor suffer a ship to sail, on a day, or an hour, which they pronounce unlucky. They have even lucky minutes, when only important business can be transacted. But we know that Greece and Rome, even in the highest state of civilization and refinement, produced many persons who were equally credulous in omens and auspices, and as much addicted to astrology and augury as any of the modern Hindoos.

Religious disputes and unavailing controversies

seldom disturb the peace of a Hindoo; contentedly he adopts the rites and ceremonies of his forefathers, believes in their tenets, performs his stated ablutions, and keeps the appointed festivals; nor by free inquiries, and freer opinions, does he disturb the peace of others, or permit them to interrupt his own.

It is not then in Hindostan that we are to look for the perfection of art and science, for eminent statesmen, and sage philosophers: but the Hindoos, who reside at a distance from capital cities, still preserve much of that simplicity of manners ascribed by the poets to the golden age: and seem, more than any other people now existing, to realize the innocent and peaceful mode of life, which they ascribe to that happy æra. When I saw the Brahmin women of distinction drawing water at the village wells, and tending their cattle to the lakes and rivers, they recalled the transactions of the patriarchal days. Very often have I witnessed a scene similar to that between Abraham's servant and Rebekah, at the entrance of a Hindoo village in Guzerat "He made his camels to kneel down without the city, by a well of water, at the time of the evening, even the time that women go out to draw water: and behold Rebekah came out with her pitcher on her shoulder; and the damsel was very fair to look upon: and she went down to the well and filled her pitcher, and came up And the servant said, Let me drink, I pray thee, a little water of thy pitcher, and she said, Drink, my Lord. I will draw water for thy camels also: and she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels." Genesis, c. xxiv. v. 11, 15, 16, 17, 18, 19, 20.

The Hindoo damsels of the present day live in as much simplicity as those formerly in Mesopotamia; they still descend to the wells, and continue to pour the water into an adjacent trough for the convenience of the cattle.

The natives of the torrid zone are not fond of exercise; walking is by no means considered a pleasing recreation; they like to ride a good horse, with gentle paces, or to take the air in a hackree, a sort of chariot drawn by white oxen; it is seldom hung on springs, and consists of a conical dome, supported by four pillars, covered with broad cloth, and curtains in front and on each side, made to open at pleasure. Officers of government, and men of rank, are carried in a palankeen, or more properly a palkee, an Asiatic luxury, as yet unknown in Europe. It is composed of a shell, or frame, about six feet long, and half as broad, fixed to a long bamboo, forming a bold curve in the centre, which there rises about four feet from the frame. Over the bamboo is spread a canopy of cloth, or velvet, the length of the shell, adorned with fringes and tassels of gold, silver, or silk; and the frame contains a bed and pillows, covered with silk, and so disposed that you may either sit up or recline, as is most agreeable. The palankeen is carried by four men, who with relays, travel at a great rate; and I think there is not a more cheerful or happy set of people in India, than the generality of the palankeen bearers.

The Asiatics love to retire with their women and children to some cool spot near a river or tank, shaded by the friendly banian tree, or spreading mango; there they enjoy that sort of indolent repose which they are

so fond of; and partake of an innocent repast of herbs and fruits on the verdant carpet.

The wealthy Mahometans, Hindoos, and Parsees, frequently entertain their friends at their garden houses: but in these mixed companies no women are present, except the dancing-girls, or tolerated courtezans, who are accompanied by musicians, playing on instruments resembling the guitar and violin. These singing-men and singing-women, are hired at festivals and grand solemnities, among all sects and professions in India. Many of the dancing-girls are extremely delicate in their persons, soft and regular in their features, with forms of perfect symmetry; and, although dedicated from infancy to this profession, they in general preserve a decency and modesty in their demeanor, which are more likely to allure, than the shameless effrontery of similar characters in other countries. Their dances require great attention, from the dancer's feet being hung with small bells, which sound in concert with the music. Two girls usually perform at the same time; their steps are not so mazy or active as ours, but much more interesting; as the song, the music, and the motions of the dance, combine to express love, hope, jealousy, despair, and the passions so well known to lovers, and very easily to be understood by those who are ignorant of other languages. The Indians are extremely fond of this entertainment, and lavish large sums on their favourites.

Another kind of dancing-girls are dedicated to the principal Hindoo temples; these are supplied by their parents, who are taught, that the presentation of a beautiful daughter to the deity is highly acceptable: they dance and sing at the festivals, but are not con-

sidered in the character of the vestal virgins in ancient Rome, or of those we read of among the Persians; for if we investigate the brahminical mysteries, we shall find that these damsels are not only dedicated to the principal idols, but to the pleasure of the priests. They seldom leave the place of their initiation, looking upon themselves as wedded to the deities: but as they frequently have children, who partake more of a terrestrial than a celestial origin, the boys are taught to play on musical instruments, and the girls are early instructed in the profession of their mothers.

All the large cities in Hindostan contain sets of musicians and dancing-girls, under the care of their respective duennas, who are always ready to attend for hire at weddings, and other festivities; or to finish the evening entertainment of the Europeans and natives; and many of them accompany the Asiatic armies to the field.

The singing-men and singing-women mentioned by the aged Barzillai, and the daughters of music that we read of in the sacred pages, as well as in the ancient poets, resembled these characters in Hindostan The women of Israel came out to meet David and Saul, dancing to instruments of music, and complimenting Saul with having slain his thousands, and David his tens of thousands, 1 Samuel, c. xviii. v. 7. The choristers of Palestine resembled those of India; who now celebrate a prince, or general, in the same manner at a public festival.

It is not only the introduction of dancing-girls and musicians, but a variety of other customs, which remind us of similar scenes among the ancients. The Greeks and other nations kept their religious festivals

among consecrated groves, gloomy forests, and sacred fountains. The Hindoos do the same, and have done so from the remotest antiquity. The Druids had their solemn oaks, their awful shades, and holy retreats; the Brahmins have their venerable trees, favourite tanks, and consecrated rivers; to which, at appointed seasons, they repair with their followers, to perform ablutions, to drink of the hallowed stream, and deck the banks with flowery oblations. There is something awful in a gloomy shade; it naturally inspires religious reflections, and was therefore held in much veneration by the Druids and pagan priests; but nothing in this respect equals the banian-tree, that rural fane, which is so fully described in a former chapter.

The Hindoo religion requires frequent ablution, which is a custom wisely introduced in a warm climate, where cleanliness is very conducive to health: these ablutions are performed in the consecrated tanks near the temples, but in most of the principal cities are hummums, or warm baths; and the people of fortune, especially among the Moguls, have these conveniences in their own houses. Bathing sumptuously was a great luxury among the Greeks and Romans; and the buildings appropriated to this purpose, constitute some of the most magnificent remains of antiquity. The hummum is equally the delight of the Asiatics; as is the subsequent anointing with aromatic oils. The Hindoo women perfume their hair with oil of cloves, cinnamon, sandal, mogrees, and other sweet-scented flowers; and those who can afford it, use the oil, or ottar of roses; this delicate and costly perfume is made in Persia, and the northern provinces of Hindostan: it is the pure essential oil of roses, rising in

small particles on the surface of newly-distilled rose-water. In Persia, whole fields are covered with the Damascus-rose, or the scripture rose of Sharon: but it requires many gallons of rose-water to furnish only a few drops of this delicious essence.

The Hindoos, as well as the Mahometans, are forbidden the use of wine and spirituous liquors; and I believe most of the higher classes attend strictly to the prohibition; the lower classes are less abstemious: but rich and poor, especially officers in the army, and soldiers, are addicted to the use of opium, which they take in large quantities, and enjoy the pleasing delirium it occasions. In battle it inspires a false courage, and sometimes produces a phrenzy, which lasts only for a short time; leaving those who swallow this pernicious drug in a state of languor and imbecility, until a renewal of the dose revives the spirits: but its frequent use enfeebles the constitution, and shortens the lives of its deluded votaries.

Opium is used to a better purpose by the halcarras, who are a set of people employed as messengers, spies, and letter carriers. An halcarra takes a letter, wraps it up in some secret fold of his shabby garment, and with a little opium, some rice, and a small pot to draw water from the wells of the charitable, he undertakes a journey of several hundred miles, and receives his reward on delivering the letter.

CHAPTER V.

Mahomedan Conquests in Hindostan—Establishment of the Empire of Ghizni—Invasion of India by Timur-lung—Mogul Empire formed—Character of Akber—Usurpation of the Nawabs, after the death of Aurungzebe—Religion of Mahomed—Mahomedan Women—Genii, Talismans, and Charms—Loss of a precious Gem—Fire-flies—Great Extent of the Mahomedan religion—Ishmaelites—Solomon's Trade with India—Traffic of the Ancients—Extensive Commerce of the Arabians—General Character of the Mahomedans in Hindostan.

The rich and fertile kingdoms of Hindostan were inhabited entirely by the Hindoos, until the year 976 of the Christian æra, when the Islamites, or Mahomedans, commenced their conquests in the northern provinces, and formed the empire of Ghizni. These invaders were Tartars, from the northern parts of Asia, who brought with them the most bigoted attachment to the Mahomedan faith. Under a pretence of converting the Hindoos to the tenets of the Koran, they destroyed their temples, and plundered them of the wealth which had been accumulating for ages. The treasures of gold and jewels found in some of those sacred repositories, appears almost incredible. History informs us, that the Sultaun Moaz-ul-Dien, who made nine expeditions into Hindostan, left behind him in diamonds alone, of various sizes, five hundred mauns in weight, which is little less than twenty thousand pounds in avoirdupois: and the avarice and cruelty of Mahmood, the first sultaun of Ghizni, in

consequence of an impious vow, are too shocking to relate. The invaders at length reduced all the northern kingdoms; the Mahomedan religion was established, and followed by the most horrid massacres and devastations during the reign of eighteen princes: a period which presents a sanguinary picture of war and famine, desolation and despair, arising from the frequent but ineffectual struggles of the wretched Hindoos, for their civil and religious liberties.

At the end of the fourteenth century, Timur Bec, or Tamerlane, a prince descended from Zingis Khan, chief of the Mogul Tartars, invaded the empire, established by the former Mahomedan conquerors, and with atrocious cruelty plundered not only the Hindoos, but the followers of the prophet. The Mogul empire was not, however, completely founded until the sixteenth century; when Baber, a descendant of Timur, got possession of Delhi, and made it the capital of his dominions. Most of the southern districts were shortly after subdued, and the tenets of the Koran adopted by numbers; the converts entirely relinquished the Hindoo manners and dress, and lost the name.

After these Mogul sovereigns were firmly established on the imperial throne, they permitted their Hindoo subjects the free enjoyment of their religion; and although, from foreign wars, and intestine commotions, the picture of the times too often presented a scene of blood and cruelty, yet the blessings of peace sometimes prevailed: during those happy intervals, poetry, history, and music, raised their dejected heads, and with many useful arts and sciences, assumed a short-lived smile; convincing us they only wanted the

aid of milder governments, and less tumultuous times, to flourish in the realms of Hindostan, as well as in Grecian or Italian climes.

Among the sovereigns of Hindoston, the imperial Akber merits particular notice; and, did my limits permit, gladly should I attempt a theme, on which poets and historians have dwelt with fond delight. Akber succeeded his father Humaioon, the eldest son of Sultaun Baber, in the fourteenth year of his age; and from that early period, during a long reign of fifty years, shone a bright example of wisdom, clemency, and justice. He was supreme monarch over all the provinces of Hindostan, from the Indus to the Ganges; and by his mildness and equanimity diffused happiness throughout his extensive dominions: the Hindoos enjoyed their religious privileges without molestation; no distant governor was suffered to be guilty of the smallest oppression; agriculture and commerce flourished; the elegant arts were cherished, and a princely encouragement was given to literature and science. The Ayen Akbery, or institutes, compiled by Abul Fazel, the secretary and historian of Akber, remain a lasting monument of the justice, prudence, and unwearied assiduity, of this great prince, for the true interest of his subjects He reigned from 1556 to 1605.

The Mogul empire continued to flourish from the reign of Akber until the death of Aurungzebe, in the beginning of the eighteenth century; soon after that event, the nawabs, or governors of the distant provinces, began to shake off their allegiance to the court of Delhi, and established themselves as independent princes; by which means the power of the emperors

gradually declined, and instead of one Mahomedan despot, a number of inferior sovereigns, styled nabobs, or nawabs, arose in different parts of the empire; so that there is now hardly a place of note in Hindostan, where the followers of the Arabian prophet are not found; being tolerated under the Hindoo rajahs, and protected by all the European governments.

It is unnecessary to discuss the tenets of the Koran, which is the standard of the Mussulmaun faith; its rules for religious and moral conduct, are as much attended to in Hinsdostan, as in other countries professing the same religion.

Mahomed, the only son of Abdallah, a prince of Mecca, was born in that city in the year of Christ 571, and died at Medina in 631. At the age of forty, he publicly assumed the character of a prophet sent by God to establish in its purity the religion of the patriarchs. Being desirous of superseding the missions of the Jewish and Christian law-givers, he admitted their divine origin; but these proving ineffectual to accomplish their intended purpose, the artful Arabian announced himself to be the Paraclete promised by Jesus Christ, and asserted that the Almighty had sent him with more ample powers; and had especially commissioned him to compel those by force, who resisted gentler means, to embrace the doctrines of the Koran, which had been revealed to him from heaven by the angel Gabriel. By his uncommon art and address, and by the temporal power which he had acquired in Arabia, Mahomed not only spread his religion in that country, but throughout Egypt, Syria, and Persia: his posterity were looked upon as holy, and reigned over some of the most considerable kingdoms in Asia.

About ten years after the commencement of his religious career, some of his more enlightened countrymen, who had known the prophet from his youth, but neither approved of his life or doctrine, resolved to destroy him, and deliver the world from such an impostor: Mahomed, apprized of their design, fled from Mecca to Medina, where the fame of his sanctity procured him a favourable reception. This event, which happened in the six hundred and twenty-second year of the Christian æra, is called the hegirah, or flight; and from this period the Mahomedans compute their time, dating every thing from the first year of the hegirah.

The complexion of the Mahomedans in India, is much the same as that of the Hindoos; a clear olive brown: their dress is in many respects similar; especially in the turban, the long white gown, sash, and shoes; but in addition, the Mussulmauns wear full long drawers, generally of a satin called kincob, with gold and silver flowers; and a catarra, or short dagger, in their girdle. The warriors have a broad sword, with spears, lances, and fire-arms; and some of the bravest troops in Hindostan are Mahomedans, from Arabia, Candahar, Scindy, and the provinces bordering on Persia. Their religion permits the use of all animal food, except pork; which, with the secret indulgence of wine and spirits, renders them more robust and hardy than the disciples of Brahma: avarice, indolence, and effeminacy, mark the character of the Hindoo; and if, to the two former, we unite ambition, valour, and jealousy, we shall have a tolerably correct outline of the Mogul.

The Mahomedan women in India enjoy less liberty

than the Hindoos; but in complexion, manners, and behaviour, are not unlike them. They adorn themselves with a variety of jewels, worn over a close gown of muslin, with long sleeves and a short waist; silk or satin drawers reach to the ancles, and a transparent veil covers the head. The education of these women, like that of the Hindoos, is very confined; the men do not seem to wish them to be rational companions, and purposely keep them in a state of ignorance. I believe music is prohibited by the Koran; but the Mahomedans have dancing girls among them; and hire vocal and instrumental music at weddings, and other entertainments where a mixed company is invited.

The Moguls, Persians, Arabians, and the generality of the Asiatics, believe in genii, angels, and supernatural agents of various denominations and degrees of existence; their histories, tales, and romances abound with such imagery. Some are the friends and guardians of the human race: others, called the evil genii, are in a constant state of war with the benevolent spirits. On this account, talismans, amulets, and charms, esteemed for their latent virtues and mysterious powers, are worn by the inhabitants of India; who believe that such cabalistical preparations are effectual against witchcraft, fascination, and all the operations of the malevolent genii: they serve also as guards and protectors of hidden treasures, which are frequently buried under the earth, to conceal them from the avarice of Asiatic despots.

The Greeks and Romans were not exempt from these prejudices, nor is it long since they have subsided in England. Acts of parliament on this subject,

were passed so late as the reign of James the First. In the age of chivalry, enchantment and divination prevailed throughout Europe; and in the oath administered by the constable to the combatants in a duel, are these expressions; "Ye shall swear that ye shall have no stone of virtue, nor hearbe of virtue; nor charm, nor experiment, nor none other enchauntment by you; and that ye trust in none other thinge properly, but in God, and your body, and your brave quarrel."

I constantly wear one of these talismanic stones, it having been left to me by an invaluable friend: it consists of a convex oval emerald, as taken from the mine; uncut and unpolished: it is set in plain gold, and shines in native beauty without any extraneous ornament. I pretend not to investigate the antiquity and legendary tales of this ring during the time of its oriental proprietors, which gave it an imaginary value far exceeding its real worth: but the English gentleman who possessed it fifty years ago, fully appreciated those virtues. He had from his early youth been much with the Hindoos; and although a Christian in principle, he believed also in lucky and unlucky days, omens, and spells, so universally accredited by the Hindoos.

This gentleman had often been at Poonah, the capital of the Mahratta empire, and had resided much among the Brahmins. When a member of the council at Bombay, about forty years ago, he was appointed ambassador to the Mahratta government, on an affair of great importance to the East India Company and the English nation: the business was so urgent, that he left Bombay in the middle of the rainy season to ascend

the Gaut mountains, and reach the Mahratta capital on a day which the Hindoo astrologers had marked as peculiarly auspicious. Being in a public character, he travelled with a considerable retinue; as there were no choultries, or caravansaries, on that road, they generally pitched their tents where they found the convenience of shade and water; for in the rainy season, on the western side of the Indian peninsula, a series of fair weather often holds for several weeks together, when those accommodations are as desirable to travellers as during the fine months.

On the second evening of the journey, the encampment was formed under a friendly banian tree, on the margin of a lake: on retiring to his sleeping-tent, the ambassador missed his ring; the strictest search was immediately made for it without success: it was not merely the loss of the ring which now troubled the owner; he annexed certain ideas to the event, which I shall not attempt to explain; and, notwithstanding the urgency of the embassy, and the implied necessity of being at the Mahratta durbar on the auspicious hour already mentioned, he remained the next day at the encampment, in search of this precious gem, and offered a large reward for its discovery; but in vain: and the following morning he proceeded on his journey, under very unpleasant sensations. The embassy continued about thirteen months; at which period, during the ensuing rainy season, the gentleman and his suite returned to Bombay.

The advantage of shade and water induced them to occupy the ground of their former little encampments, and the tents were again pitched upon the same spot where the ambassador had lost his ring: it had rained

hard in the day, but the evening was remarkably fine, and the moon at the full: while sitting at his tent-door after supper, reviewing his late negociations at Poonah, and by an association of ideas, reverting to the loss of his ring in that very place, he perceived the dark side of the grove illuminated by thousands of fire-flies, flitting among the branches, with a brilliancy, of which the faint light of the European glow-worm gives but little idea. Those who have travelled in Italy during the summer months, and have there seen the lampyris, or lucciola, although not so numerous as in the Asiatic woods, can easily conceive the nocturnal splendour of these insects in the torrid zone. I have seen them produce a fine effect in the dark recesses of the majestic Coliseum, and illumine the garden of the Villa Medici at Rome; on the banks of the Arno, they add much to the beauty of the Tuscan evening; and the Italian and the English poets are fond of celebrating the "*emerald light*" of the lucciola and the glow-worm.

While the ambassador was amusing himself with the splendid appearance of these insects in the surrounding shades, he observed one of them settled among the grass, which was always stationary and motionless, although shining with equal lustre. Having remarked it for a considerable time, curiosity led him to approach it: the moon shone on the spot; he stooped to seize the insect; and took up his ring. We must first enter into his peculiar feelings respecting omens, talismans, and charms, and then conceive his surprize and joy at this auspicious event. It had most probably been shook from the table cloth thirteen months before, and remained on that spot the whole time, unobserved by other travellers: during the fair season it was perhaps

covered with dust; but now a heavy shower combined with Cynthia's beam to produce the brilliant effect on the convex face of the emerald, and to restore the lucky ring to its owner; who having so highly prized it before the adventure, it is needless to say how much it was now advanced in his estimation.

The three divisions of Arabia were conquered and commanded by Mahomed himself: Abubekir, his immediate successor, assumed the title of caliph, or vicar to the prophet, which continued in that line for several generations. In Europe, and among the Asiatic Christians, his disciples were generally called Saracens; and, under that appellation, in less than a century from the decease of the successful impostor, they spread his religion from the Atlantic ocean to India and Tartary; and his successors reigned in Syria, Persia, Egypt, Africa, and Spain.

The establishment of the religion of Abraham and Ishmael, the great progenitors of the Arabians, was no doubt the principal design of Mahomed, as I have already mentioned; he wished, at the same time, to extend the commerce and increase the wealth of his native country. The Ishmaelites had always been famous merchants, as well as warriors: in a very early state of their tribe, they travelled with their camels to Egypt, laden with spicery, balm, and myrrh; neither had they any objection to deal in slaves, as the history of Joseph exemplifies.

It would be foreign to my purpose to enter into a detail of oriental commerce from that transaction, until the time that "King Solomon made a navy of ships at Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom: and Hiram sent in the

navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon; and they came to Ophir, and fetched from thence gold, four hundred and twenty talents; great plenty of Algum-trees, and precious stones: for the King had at sea a navy of Tharshish, with the navy of Hiram; once in three years came the navy of Tharshish, bringing gold and silver, ivory, and apes, and peacocks." 1 Kings, ix. 26, 27, 28; x. 11, 22.

It is not yet decided whether the island of Ceylon was the Ophir of Solomon, as well as the Serendib of the Persians and Arabians, or whether the vessels of Hiram traded to other parts of India: but from that period the commerce of the East has been a most interesting and productive source of wealth. When refinement and luxury had made a rapid progress in their extensive empire, the Romans were supplied with the most costly productions from all parts of the known world; and received by different channels, a variety of articles from India and China. But there was little maritime intercourse on these seas, until after the promulgation of the Koran; when the Arabians, with a boldness unknown to former navigators, and never exceeded by any, until the discovery of the magnet, were urged by their enthusiastic zeal to spread their new religion on the shores of the Indian continent, and its remotest islands: they were for some time established in the city of Canton, subject to their own laws, and enjoying many privileges: they indeed only resided there as merchants, the cautious policy of the Chinese not permitting them to colonize. In most other places they not only planted their religion, but increased their trade; and returned to their own

country, with a variety of valuable articles. Thus was the oriental commerce enlarged; and numerous converts, from the Red Sea to the remotest of the eastern islands, were added to the Mahomedan faith.

I shall conclude this account of the Mahomedans in Hindostan, with a summary of their general character, from the writings of an intelligent officer, who travelled through the Nizam's country in 1791, and communicated his observations in the first volume of the Oriental Collections:

"What is most surprising to an European, is the decorum, gravity, and elegance of the Moorish children. They are, for the most part, handsomer at this age than when fully grown; and with all that is infantine and engaging, they can upon cases of ceremony assume the unaffected steadiness of an old courtier. By paying attention to what was said to these children by their tutors, and by observing the most admired and popular characters among the men, I endeavoured to acquire some insight into what style of manners was held in greatest repute among the Moors; and I found the leading principles of external behaviour to be a majestic and martial deportment, a serene and steady countenance, which should remain calm and unaltered amidst the greatest events; neither manifesting signs of depression nor exaltation, but capable of that pliability which softens the countenance to the reception of friends, and accompanies good offices with a benignant smile. This frequently borders upon dissimulation, since condemned persons of rank have often been dismissed from the presence to execution, without threats or menaces, but with every mark of politeness. Having discoursed upon this subject with the Moors,

reminding them of similar circumstances in history, they have replied, those instances were marks of collected firmness in the prince; since whatever the cause might be, he should never derogate from his own dignity, nor forget the attentions due to a man of rank, whatever his situation or conduct might be. They are extremely careful not to interrupt one another in discourse; and generally possess a natural eloquence, which they utter with fluency, in a soft, but audible tone; and are peculiarly graceful in their action, which is so expressive, as often to forestall what they are about to deliver."

The same observant traveller makes a remark on the seclusion of the Mahomedan women from the society of the men, which I believe to have great weight in the general opinion of the Orientals. "On combining together the inclinations of Mahomed with his policy, we shall find the seclusion of women from the society of men, gives to the latter all those hours, which, in Europe, are generally employed by men to please the object of their wishes: leaving them at full leisure to pursue, without distractions of jealousy, the business of the day. It also prevents those bitter feuds and lasting animosities, which poison the minds of contending rivals, otherwise formed for mutual esteem and friendship. It preserves the marriage-bed not only from pollution, but also from the dread of it; and it secures women from those delusions and temptations, which irritate the mind with fleeting joys, leaving behind the permanent sting of bitter remorse! while never having tasted the universal triumph and dominion which beauty gives in the circles of Europe, the loss of power is not added to the painful sensation of fading charms."

CHAPTER VI.

Parsees, or Guebres—Everlasting Fire near Baku, in Persia—Religion of Zoroaster and the ancient Magi—Manners and Customs of the Parsees.

The Parsees, or Guebres, are a people whom the Mahomedan persecutions drove from Persia, their native country, in the eighth century of the Christian æra. They are descended from the ancient Persians, followers of Zoroaster; to whose religious tenets and moral laws, they still profess to adhere.

While the Mahomedan religion was established in Persia under the system of terror, these people emigrated to the isle of Ormuz, and continued there fifteen years; they then embarked in small vessels for India; bringing with them the autus-byram, or sacred fire, which they preserved with the greatest care. After a dreadful voyage, they landed at Diu, on the south-west point of the Cambay Gulph, a settlement now belonging to the Portugueze. They continued at this place for some time, and then crossing the Gulph, landed at Suzan, near Nunsarree, which is a little to the southward of Surat. Here these unhappy Persians implored the protection of the Hindoo rajah; and pathetically related their religious persecutions, their flight from their native land, and all their subsequent misfortunes. Astonished at the appearance of so many armed strangers, the rajah was doubtful how he should receive them: at length humanity prevailed;

he granted them permission to settle in his dominions, and to build a temple for their sacred fire, on their compliance with certain conditions; particularly, that they should never put an ox or a cow to death, nor on any consideration taste the flesh; a covenant, which both themselves and their descendants have kept inviolable to this day.

As their families increased, the Parsees dispersed, and settled at Bombay, Surat, Baroche, and other northern towns on the western coast of India. Active and industrious, they applied themselves to domestic and foreign commerce; and many of the principal merchants and owners of ships at Bombay and Surat, are Parsees: others learned the mechanic arts, and engaged in the varied manufactures of the loom: the best carpenters and shipwrights in India are of this tribe.

Their number at Bombay is considerable, and at Surat they amount to twenty thousand families: hitherto they have not attempted to establish a government of their own; and an unfortunate schism in their religious tenets has divided them into two separate factions.

The Parsees are all worshippers of fire; and in every temple is a sacred flame, lighted at first from that originally brought from Persia, which is still preserved with great reverence at Oodwara, near Nunsarree. These fires are attended day and night by the andaroos, or priests, and are never permitted to expire. This was also positively enjoined to the Levites, and was adopted by the Greeks and Romans under all their governments. Quintus Curtius tells us that the eternal fire was carried before the army of Darius, on silver altars, followed by the Magi singing hymns, and by

three hundred and sixty-five youths clothed in scarlet, amounting to the number of days in the year. These fires are preserved in a large chafing-dish, carefully supplied with fuel, perfumed by a small quantity of sandal-wood, or other aromatics. The vulgar and illiterate worship this sacred flame, as also the sun, moon, and stars, without regard to the invisible Creator; but the learned and judicious adore only the Almighty Fountain of Light, the author and disposer of all things, under the symbol of fire. Zoroaster, and the ancient magi, whose memories they revere, and whose works they are said to preserve, never taught them to consider the sun as any thing more than a creature of the Great Creator of the universe: they were to revere it as his best and fairest image, and for the numberless blessings it diffuses on the earth; the sacred flame was intended only as a perpetual monitor to preserve their purity; of which this element is so expressive a symbol. But superstition and fable have, through a lapse of ages, corrupted the stream of their religious system, which in its source was pure and sublime. Herodotus says, that the ancient Persians venerated fire as a divinity, and the magi, who detested the adoration of images, worshipped the Almighty only by this element. At the same time they admitted two principles, one the cause of all good, the other that of all evil, the former was called Orasmades, the latter Ahriman; the one represented by light, the other by darkness. This was the system of Zoroaster and the Magi; and under various modifications, inculcated in their moral system, is supposed to form the contents of the Zend Avesta, or sacred books of the modern Parsees.

Butler, in his Horæ Biblicæ, written in 1769, says:—"The morality of the Zend Avesta is entitled to praise: purity of word, action and thought, is repeatedly inculcated." An attention to truth is likewise particularly enforced. To multiply the human species, increase its happiness, and prevent evil, are the general duties inculcated by Zoroaster to his disciples; agriculture, and the multiplication of useful animals, are particularly recommended to them. "He," says Zoroaster, "who sows the ground with diligence, acquires a greater stock of religious merit, than he could gain by ten thousand prayers." The disciple of Zoroaster is enjoined to pardon injuries: to honour his parents and the king, whose rights are derived from Ormuzd; to respect old age; to observe general gentleness of manners, and to practise universal benevolence. Fasting and celibacy are forbidden to the men; and as far as it may depend on themselves, the latter is discouraged in women: if a man's wife be not barren, only one wife is allowed him: a marriage with his cousin-german is recommended to him as an act particularly pleasing to Heaven.

Some of the Parsee tribe still reside in Persia, near the city of Baku, on the shores of the Caspian sea, about ten miles from the everlasting fire which they hold in such veneration. This fire issues from the cleft of a rock, five or six feet in length, and three in breadth, appearing like the clear flame over burning spirits; sometimes it rises to the height of several yards, at others only a few inches above the aperture. It has continued thus for ages without intermission, and the rock is said not to be in the least affected,

either by the fire consuming its substance, or changing its colour. Travellers mention, that if a hollow tube is put a few inches into the ground, for some hundred yards around this rocky opening, a similar flame issues through the orifice: the poorer people, who live in the neighbourhood, frequently cook their victuals over the flame. What the cause may be I know not, but the effects of subterraneous fire, which I observed at Solfaterra, near Naples, greatly resemble those on the border of the Caspian.

I am almost led to suppose that the worship of fire originated at the mountain of Baku. An ancient historian* mentions that the Persians relate a story concerning Zoroaster, whose love of wisdom and virtue, leading him to a solitary life upon a mountain, he found it one day all in a flame, shining with celestial fire; from the midst of which he came without any harm, and instituted certain sacrifices to God, who, he declared, had appeared to him. In their nuptial ceremonies, and many other particulars, the modern Parsees have adopted the customs of the Hindoos; but their mode of treating the dead, seems to be peculiar to themselves. At Bombay, soon after the decease, the body is conveyed to Malabar Hill, an eminence about three miles from the town; where are two large cemeteries, fifty or sixty feet in diameter, surrounded by circular walls, twenty feet high. Within this enclosure is a smooth pavement, sloping gradually from the side of the wall to the centre, where it terminates in a deep pit; the bodies are laid on this pavement, which is divided into three distinct parts, for men, women, and children; they are exposed naked,

* Dion Chrysostom

to be devoured by vultures and birds of prey, which generally hover over them: a person is appointed to watch which of the eyes they first pluck out; as they annex some superstitious idea, respecting the happiness or misery of the departed spirit from this circumstance: and the bones are afterwards deposited in a pit, to make room for others in this extraordinary mausoleum. When they are carrying the corpse to the tomb, which is a duty belonging to a particular set of people, they must neither speak, nor touch wood; for which reason the body is laid upon an iron bier, and the drawbridges at the town-gates, when they pass over them, are covered, either with sheets of copper or with fresh earth. It is well authenticated that for a long time the ancient magi retained the exclusive privilege of having their bodies left as a prey to carnivorous animals, and that afterwards the Persians exposed all the dead bodies of their friends indiscriminately, to be devoured by birds and beasts of prey; a custom which is still in some measure adhered to by their descendants in India, and by the Guebres in Persia, although so very repugnant to the feelings of almost every other civilized nation

The Parsees are generally a tall comely race, athletic and well formed, and much fairer than the natives of Hindostan; the women are celebrated more for chastity than cleanliness; the girls are delicate and pleasing, but the bloom of youth soon decays; before twenty they grow coarse and masculine, in a far greater degree than either the Hindoos or Mahomedans The Parsees are certainly an industrious and increasing people, and a valuable class of subjects in the Company's settlements.

CHAPTER VII.

Portugueze, and their Descendants in India—Romish Missionaries—Indian Converts—General Remarks on the Moral and Religious System of the Hindoos—The Deluge confirmed by the Hindoo Scriptures—Comparison between the Egyptians and Hindoos—Further Illustration of the Hindoo Religion; compared with the Mosaical Dispensation—Irán in its ancient state—Quotation from Bishop Watson

Such as I have endeavoured to describe it in the preceding chapters, was the state of Hindostan, and such the character of its inhabitants, at the close of the fifteenth century, when the passage to India, round the Cape of Good Hope, was discovered by Vasco de Gama. That nation soon extended her commerce to its remotest shores, and established settlements in different regions, especially on the Malabar coast, and island of Ceylon: the excellent harbour at Bombay caused it to become one of the principal ports it continued under their government until it was ceded to the English, on the marriage of the Infanta Catherine to Charles the Second. The Portugueze have left numerous descendants there, who live under the protection of the English laws, and enjoy the free exercise of their religion: they are generally styled Portugueze, retain their European names and dress, and speak their original language, although greatly corrupted; but from their intermar-

riages with the natives of inferior tribes, their complexion is darker than the high castes of Hindoos, and their education is very contracted.

The proselytes made by the Romish missionaries in the East, are generally among the lowest tribes of the Hindoos: or such whose misconduct having caused them to lose their caste, are glad to embrace Christianity as a religion which is open to all. But whenever the Hindoos or Mahomedans are baptized into the Christian faith, the women lay aside their becoming eastern drapery, and put on a jacket and petticoat; and the men wear as much of the European apparel as their circumstances will admit of: a coat and stockings seldom form part of their dress, except on a religious festival, or some particular occasion.

Many respectable Armenian merchants, with their families, as well as a few Persians, Turks, Arabians, and Jews, occasionally reside at Bombay; but the Hindoos, Mahomedans, and Parsees, form the great mass of the inhabitants Fearful of prolixity, I have, in the foregoing pages, omitted many things inserted in my original letters; but I have endeavoured to give a faithful portrait of these interesting people; every thing I have asserted was dictated by as impartial a judgment as I was enabled to form, during a long residence among them. I viewed them with an unprejudiced mind, and wherever I went, I sought for knowledge at the best sources of information among the natives themselves: but in that respect I find my own opinion confirmed by an intelligent observer, that "to whatever country of Europe the traveller directs his steps, he meets with people ready to give him information, and proud to display their knowledge; in

Asia the reverse occurs; the natives are difficult of access, averse to strangers, and reserved in their manners: slaves to their own customs, they hold those of other nations in contempt. Ever desirous to preserve their own dignity, they are too apt to consider the unstudied manners and familiarity of the English, as marks of disrespect; and will never conceive we dare to conduct ourselves in like manner to our own superiors."

Since my return to Europe, the researches into Asiatic history, the investigation of oriental manners and customs, and especially an inquiry into the moral and religious system of the Hindoos, have engaged general attention: much valuable information has been given to the public within these few years, by those who made their observations in Hindostan, or by literati who derived their knowledge from philosophical studies at home; who have compared the transactions of remote ages with the occurrences of the present day, and from the stores of sacred and profane history, have produced such documents and proofs in favour of the former, as must satisfy every candid and unprejudiced mind.

Among the most interesting of the recent publications on this important subject, are the Bamptonian lectures at Oxford, by Mr. Carwithen, on a view of the Brahminical religion, its confirmation of the truth of the Sacred History, and its influence on the moral character. I trust a few extracts from so valuable a source of information, will not be deemed irrelevant to the general tendency of these volumes.

The facts stated in the second lecture tend to establish the following important conclusions: that the

strongest presumption arises, both from the testimonies of ancient authors, as far as they can be collected, as well as from internal evidence, that the chronological system of the Brahmins has suffered a material change, and that their present scheme is of comparatively modern invention; that, in earlier times, this system had some obvious and striking similarity to that of the Mosaical history; that even if the reality of the æra from which their present age commences, and which is now generally supposed to be founded on retrogade calculation, were established, this admission could not, in any degree, affect the truth of the Sacred Writings; and that the only probable origin, which can be assigned to the invention of the primeval zodiac, expressly contradicts the unwarrantable assumption of an Egyptian sphere, formed at the immense distance of sixteen thousand years before the present time.

The author then naturally asks, "To what cause it can be assigned, that in all the historical documents which have hitherto been brought to light, they should ascend to nearly the same point of time, and then become enveloped in obscurity, and degenerate into fable? Whence happens it, that these fables, in nations the most distant and dissimilar, however they may be disguised by difference of language, however incumbered by the adhesion of foreign circumstances, which the diversity of national character may have engrafted on them, should still retain such an evident similarity as to be clearly traced to the same source? What cause can be assigned, that the whole fabric of pagan mythology, whether surrounded by the gaudy, but misshapen ornaments of eastern magnificence, or rising in

the graceful elegance and exact symmetry of Grecian taste, or frowning terrors in the ponderous and massive grandeur of northern architecture, should be raised on the same foundation, however the superstructure may be modelled or varied by the influence of national manners? If this globe had been inhabited by nations of a separate and independent origin, could this uniformity in their traditions possibly have existed? If mankind had reached that perfection, both in science and refinement, which is pretended, would there not have occurred some distinct and diversified events which would have clearly characterized these periods, and would have found their way to future generations?

"From every investigation it clearly appears, that no computations have been able to invalidate the only historical narrative, which, independently of the stamp of divine authority, presents a rational account of the formation of the universe, of the creation of man, and of the infant state of the world; which in accuracy of description, not less than in sublimity of language, stands unrivalled. In vain have they been applied to invalidate that everlasting covenant, which was established before the foundations of the world were laid; which, as it had a retrospect to the period before creation existed, shall receive its full and glorious accomplishment when creation shall be no more.

"The variety of fables to which the awful event of the deluge has been accommodated, the diversities in the narrative, adapted to local prejudices or to theological opinions, prove that they are taken from uncommunicated fragments of some original tradition. The incident is recorded, not by construction of philosophical theories, but by simple narrators of facts. It

is also observable, that the accounts of a deluge still to be found among the more eastern nations, are as strongly marked by truth, and are equally conformable to the history of Moses, as those which are preserved in Egypt.

"But although the concurrent voice of antiquity thus loudly responds to the testimony of the Hebrew historian; though the memorials of an event, so interesting to the early world, must have been treasured up with care, recollected with sentiments of awe and gratitude, and shadowed out in hieroglyphic sculpture in monuments on the earth; though the combined powers of fancy and erudition have been successfully employed, in referring to this source many of the pagan symbols and devotional ceremonies; yet vague and unsatisfactory would all these evidences appear, if they had not been illustrated and confirmed by that narrative, of which all other records are but faint adumbrations. If all the solitary fragments scattered throughout the voluminous mass of oriental mythology, joined with those which the nations of the west have retained, were collected and concentrated, their united testimony would be insufficient to establish the reality of this calamitous prodigy. It is not on the exact coincidence of sacred and profane history, that we attempt to prove the truth, and assume the superiority of the former: but that the one is perspicuous and full, where the other is obscure and defective: the one is concise where amplification would be unnecessary, or would tend to no other purpose than the gratification of a vain curiosity; the other, by those additions which the artifice or conceit of man has interwoven, has sometimes suppressed the truth by concealment, and sometimes weakened it by expansion.

"In common with other nations, the Hindoos attribute the creation of all visible things in six distinct periods, the successive formation of all terrestrial animals, and finally of man, to one Supreme God. In common with all other nations, they have also preserved some indistinct remembrance of the antediluvian generations, and the antediluvian personages mentioned in the Jewish Scriptures. But the first great and important event, which they attest, clearly and unequivocally, is the awful catastrophe of the general destruction of the world by a flood; and therefore it is from that point, that the monuments of profane antiquity are properly called in, to confirm the truth of the Sacred History."

The civil history of mankind, contained in the remaining fragments of the earliest annalist, agrees with the narrative of Moses. They concur in placing the theatre of the first memorable events that befel the human race, within the limits of Irán, understood in its true and extended signification, between the Oxus and the Euphrates, the Armenian mountains and the borders of India.

The literature of India, lately explored, records the establishment of the Brahminical religion in Irán, previously to its adoption in Hindostan. We are informed that a mode of faith and worship, essentially different from that of Zoroaster, was anciently professed in Persia, and continued to be secretly entertained by many eminent men, long after the general predominance of the latter.

"That Irán, understood in its true and enlarged signification, was the country from which the three original and distinct races of men first separated, is rendered still more probable from its central situation.

It was from this part of the globe, that the adventurous progeny of Japhet could best transport themselves to those countries, which, on account of their being separated from Judea by the sea, were emphatically styled, in the writings of Moses, 'the isles of the Gentiles;' in contradiction to Asia, which to Palestine was strictly continental. It was nearest to this quarter that the peaceful descendants of Shem settled themselves in Arabia, where so many of their names may now be discovered; and it was from this quarter, that the Ammonian race, so famed for daring exploits, subdued the vast and fertile countries of India, Ethiopia, and the countries situated on the Nile; where they have left so many vestiges of their scientific excellence, and of their martial prowess.

"From an accurate survey of the Brahminical religion, as we find it established in India, it is impossible not to perceive its essential identity with that of the Egyptians, and therefore that both must have emanated from a common origin. Both nations were distinguished by a division into various orders, of which the philosophers were the most honourable. Each tribe adhered to the profession of its family, and never invaded the department of another. The fundamental principles of their astronomical systems, would also incline us to suppose, that their sciences were derived from the same source.

"From a comparison of different facts, the following will appear to be the result: at the time of the general dispersion of mankind, some tribes migrated towards the East to India; while others diverged towards the West to Egypt; and some still remained in their original settlements in Chaldea. Egypt, therefore, we might expect to find the source of knowledge for the

western, and India for the eastern parts of the globe. The few general traditions which they had received from their ancestors, it is reasonable to imagine, would find a place in the religious systems of all. These traditions would remain unaltered, chiefly in countries like India, insulated from the rest of the world by continued and almost impregnable barriers.

"We find that the most common method of accounting for the origin of evil is the degeneracy of man from a state of purity to a state of corruption: a doctrine which has retained a place in the popular creed of every nation. Of Brahminism, it may be almost said to form the basis. It is this idea which has regulated its elaborate scheme of chronology; it is this idea which causes its followers to submit to the most excruciating penances, in order to purge the soul from the stains which she has contracted during her abode in this polluted body. They have indeed corrupted and obscured this doctrine; they have engrafted on it additions which do not properly belong to it; they have carried it so far, as to inspire them with a hatred of life, and a dereliction of every worldly enjoyment; they have continually placed before their eyes the accomplishment of that melancholy period, when a total decay of bodily strength, as well as an entire degeneracy of morals, shall increase the sum of present misery; but these deviations from the truth could never have happened, unless they had truth itself for a foundation. These are phantoms of the imagination, which would never have existed, if they had not been derived from some correspondent reality.

"From the fall of man, we are naturally led to the consideration of a positive ordinance immediately connected with it, and springing out of it; THE CUSTOM

OF SACRIFICIAL OBLATIONS, AS AN EXPIATION FOR SIN.

In whatever point of view this custom may be regarded, whether as eucharistical or propitiatory, whether originating in the idea that it was a proper mode of expressing sentiments of gratitude to the Deity, for the enjoyment of the bounties of nature, or as a proper atonement for guilt; still a rite so peculiar, and so universal, must have received its sanction from some positive command, and could never have been the dictate of natural reason.

"The Vedas themselves, on some occasions, enjoin the oblations of men, as well as animals; and that the sacrifices of the latter were anciently practised, we have the authority of Strabo and Arrian. It is also well known, that one of the incarnations of Vishnu, that of Budha himself, is described by the Brahmins, as having taken place for the purpose of abolishing the sacrifices enjoined in the Vedas; and whatever difference of opinion may be entertained concerning the time, or the genuineness of this descent, it is a decided proof, that the custom of sacrificial offering must have been universally prevalent."

Bishop Watson, when archdeacon of Ely, in his charge to the clergy of that diocese, says:—"learned men have abundantly proved that a tradition concerning a deluge has prevailed in every quarter of the globe, not only amongst the Romans, Grecians, Egyptians, Babylonians, Persians, and Scythians, but amongst the Iroquoix, Mexicans, Brazilians, Peruvians, and other nations of America: and that the inhabitants of Otaheite being asked concerning their origin, simply answered, that their Supreme God a long time ago, being angry, dragged the earth through the sea, and their island being broken off, was preserved."

CHAPTER VIII.

Town of Bombay—English commerce of Bombay—Civil and Military Establishments—Courts of Justice—Domestic Arrangement—Moonlight Evenings

I SHALL conclude my letters on Bombay with a short account of the European inhabitants, and their mode of living at that settlement. The principal town takes it name from that of the island, and is situated near the harbour, at the southern extremity; on the north side is a smaller town, called Mahim, and several villages in different parts of the country.

The town of Bombay is about two miles in circumference, surrounded by modern fortifications; with a fosse, drawbridges, three principal gates, and several sally-ports; but the works having been constructed under different engineers, without any regular plan, cannot boast of the strength or uniformity which might otherwise have characterized them.

The harbour is large, and secure from the storms and hurricanes which are very frequent and destructive at Surat bar, and on the Malabar coast: near it were three excellent docks, which I believe are since increased in number; and a spacious marine-yard, amply supplied with naval stores of every description: here they build vessels of all sizes, from a ship of the line,

to the smallest grabs and gallivats, employed in the Company's service: the timber used is chiefly teak (Tectona grandis), the most valuable of the oriental forest woods, and more durable than the oak: the master builders and shipwrights of the Parsee tribe, are very skilful, and exact imitators of the best models from Europe.

When I left Bombay, the generality of the public buildings were more useful than elegant: the government-house, custom-house, marine-house, barracks, mint, treasury, theatre, and prison, include the chief of these structures. There were also three large hospitals; one within the gates for Europeans; another on the esplanade for the sepoys, or native troops in the Company's service; and a third, on an adjacent island, for convalescents.

The only Protestant church on the island stood near the centre of the town; it was a large and commodious building, with a neat tower. There was also a charity school for boys, and a fund for the poor, belonging to the Church of England. There were seldom more than two chaplains belonging to the Bombay establishment when I was in India; the one resided at the Presidency; the other, alternately at Surat and Baroche, where were considerable European garrisons. The Roman Catholics, who enjoy every indulgence from the English government, had several churches and chapels in different parts of the island.

The English houses at Bombay, though neither so large nor elegant as those at Calcutta and Madras, were comfortable and well furnished, they were built in the European style of architecture, as much as the climate would admit of; but lost something of that

appearance by the addition of verandas, or covered piazzas, to shade the apartments most exposed to the sun; when illuminated, and filled with social parties in the evening, these verandas gave the town a very cheerful appearance: but since I left India, the town-houses have been almost deserted by the English, who reside entirely at their country villas; the gentlemen only go to the fort in the morning, to transact their business; devoting the evening to domestic pleasure, and convivial meetings at their garden-house.

The large bazar, or the street in the black town, within the fortress, contained many good Asiatic houses, and shops filled with merchandize from all parts of the world, for the Europeans and natives. These shops were generally kept by the Indians, especially the Parsees; who, after paying the established import customs, were exempted from other duties.

Bombay was then one of the first marts in India, and employed a great number of vessels in its extensive commerce. Bussorah, Muscat, Ormuz, and other ports in the Persian Gulph, furnished its merchants with pearls, raw-silk, Carmenia wool, dates, dried fruits, rose water, ottar of roses, and several other productions. Arabia supplied them with coffee, gold, drugs, and honey. A number of ships annually freighted with cotton and bullion to China, returned laden with tea, sugar, porcelain, wrought silks, nankeens, and a variety of useful and ornamental articles. From Java, Malacca, Sumatra, and the eastern islands, they brought spices, ambergris, perfumes, arrack, and sugar: the cargoes from Madagascar, the Comorro isles, Mosam-

bique, and other ports on the eastern coast of Africa, consisted chiefly of ivory, slaves, and drugs: while the different parts of India produce cotton, silk, muslin, pearls, diamonds, and every precious gem; together with ivory, sandal-wood, pepper, cassia, cinnamon, and other luxuries. This valuable commerce was carried on by vessels belonging to the European and native merchants settled at Bombay; totally independent of, and unconnected with, the trade of the East India Company. The exports consisted of English woollen-cloths of every description; with copper, iron, lead, and other European staples, purchased at the Company's sales by the native merchants, both at Bombay, and from the continent. A great deal of cotton, imported in boats from Surat, Baroche, Ahmood, and Jamboseer, was shipped in large vessels at Bombay for Madras, Bengal, and China. The Portuguese from Goa, Damaun, and Europe, carried on a trifling trade with Bombay; but the French, Dutch, and Danish ships seldom touched there; the American intercourse with India was then in its infancy.

The government of Bombay, in its civil and military departments, courts of justice, and other arrangements, was established by the East India Company under the royal charter; but the system has of late years been so often changed, that I decline entering upon the subject. During my residence there, a simple and regular system in the different establishments seemed to answer all the necessary purposes of government, and every thing was conducted with order, economy, and propriety. A writer's salary was indeed small, and very inadequate to even the moderate necessaries of life required in that climate, not exceeding sixty-five pounds a-year.

Our clerks and writers were mostly Hindoos, who from being liable to so many religious and ceremonial pollutions, were seldom domestic servants; these writers at Bombay are generally called Purvoes; a faithful diligent class, much attached to their employer, careful of his interest, accurate in their accounts, and very often such exact imitators of his handwriting, that it is impossible in a long letter to discriminate the facsimile from the autograph: such an amanuensis is peculiarly useful in a country where the conveyance of letters was then so precarious, that both in public and private dispatches, it was necessary to send duplicate and triplicate copies.

When I resided at Bombay, comfort, hospitality, and urbanity characterized the settlement, and early hours prevailed throughout the presidency and its subordinate settlements: these are now altered to the more fashionable routine of England. The morning was then dedicated to business; every body dined at one o'clock; on breaking up, the company went to their respective houses to enjoy a siesta, and return after a walk or ride in the country, to pass the remainder of the evening, and sup where they had dined. Our rural excursions in that climate are early in the morning, or after the sun declines: the twilight, so near the equator, is short; but the mildness and serenity of the moonlight nights render them peculiarly delightful: there indeed we behold the nocturnal luminary "walking in her brightness," without a vapour to dim the "sweet influences of the Pleiades, or veil the bands of Orion." Such a spectacle naturally disposes the mind to solemn musings; and, while enjoy-

ing the western breeze on the flat roofs of the oriental houses, and beholding the celestial canopy so gloriously adorned, it is impossible not to meditate with pious awe on the Great Parent of the universe,

" Who gives its lustre to the insect's wing,
And fills with glory the celestial world!"

CHAPTER IX.

English Settlement of Fort Victoria—Brahmin Village of Harrasar—Hot Wells at Dazagon—Voyage thither from Fort Victoria—Hot winds—Wild beasts—Danger from Tigers—Chamelion of the Concan—Serpents—Excavations in the Mountains—Hindoo Devotees, Swingers, Jugglers, Combatants, and Vaulters—Marre—Mahratta Government—Commencement of a journey to Bombay—Candhar—Vanjarrahs—Gaut Mountains—Monsoons—Cultivation, Gardens, and produce of the Concan—Guru, Hindoo High-priest—Other religious Castes—Value of water in India—Ascent of the Lower Gauts—Mahomedan Patriarch at Ram-Rajah—Hindoo Victims—Reception at Allah Braug—Colabie—Visit from a Mahratta prince—Family of Ragojee Angria—Nymphea Lotos—Lotophagi—Method of supplying travellers with provisions in Hindostan—Conclusion of the Journey—Comparison between India and England in their most striking features.

After residing five years at Bombay, a slight indisposition occasioned me to go for a few weeks to the hot-wells at Dazagon, a village belonging to the Mahrattas in the Concan, or Cokun, not far from the English settlement of Fort Victoria; a small fortress sixty miles from Bombay, garrisoned by a company of sepoys, for the protection of a few villages, and a small district in its vicinity: it was then the residence of two gentlemen in the Company's civil service, who collected a trifling revenue, and procured cattle and other articles for Bombay. This settlement was ceded by the Mahrat-

tas in 1756, for Ghereah, a place of far more importance, then lately conquered by Admiral Watson and Lord Clive: during the subsequent wars between the English and Mahrattas, it has never been molested.

Fort Victoria is situated on a lofty hill, near the entrance of Bancoote river, where there is also a lower battery: this river was formerly navigable for large ships; but the sand bank at the mouth constantly increasing during the south-west monsoon, it now only admits a passage for small vessels. Its source is among the eastern mountains; at a considerable distance from whence, winding through woody hills and fertile valleys, it receives some tributary streams, affords many delightful prospects, and abounds with a variety of fish and wild fowl.

The western hills near Fort Victoria, from being exposed to the sea wind, are bleak and barren: in the interior the lofty mountains are covered with trees and underwood, which soften their craggy precipices, and exhibit numerous springs, not common in the torrid zone: these not only add considerable beauty to the landscape, but cause an agreeable freshness in the atmosphere, and add to the luxuriance of the cultivated vales, abounding with rice, natchnee, and other Indian grain.

The villages in the Company's districts, generally inhabited by Hindoos, are surrounded by cocoa-nut, tamarind, and mango trees: the houses are small, seldom more than a thatched cottage; but some of the dewals, or temples, situated in deep glens, overshadowed by the burr-tree, have a solemn appearance. These secluded spots are occupied by Brahmins, whose religious ceremonies are strangely contrasted by the

antic tricks of the monkeys, which, with green pigeons, bulbuls, and other birds, enliven the surrounding groves.

We sometimes extended our rides for several miles into the Mahratta country, and frequently visited the village of Harrasar, celebrated for the sanctity of its temple, the beauty of the women, and for having been the residence of the ancestors of the Brahmin family who at present govern the Mahratta empire. It is inhabited by a high caste of Brahmins; the women are certainly extremely beautiful, characterized by an elegant form, antelope eyes, and a fairer complexion than the lower classes of Hindoos: their jetty locks are richly adorned with jewels; their garment consists of a long piece of silk, or muslin, put on in graceful folds, falling like the drapery of the Grecian statues.

The simplicity of the patiarchal age was realized in the rural occupations of the women at Harrasar: the pastoral lives of the Mesopotamian damsels, and many customs described by Homer, still exist in the Brahmin villages of the Concan: there women of the first distinction, like Rebeka and Rachael, draw water at the public wells, tend the cattle to pasture, wash their clothes in the tanks, and gather the flowers of the nymphea, for their innocent sacrifice at the dewal, and its foliage for plates and dishes.

The wells are situated thirty miles from Fort Victoria, and two from Dazagon: there are several hot springs, and three baths of different dimensions, varying in heat from 104 to 108 degrees; the cases in which the external and internal use of these waters has been most successful, are visceral obstructions: being chalybeate and purgative, their ge-

neral effect in drinking and bathing, is to carry off superfluous bile, create an appetite, and promote perspiration: by relaxing the fibres, without exhausting the strength, they seem peculiarly adapted to invigorate the system, and counteract the languor incident to Europeans in the torrid zone. The Dazagon wells are in essential respects similar to those at Visraboy, in another part of the Concan, nearer to Bombay; and much resorted to from thence.

The voyage from Fort Victoria to Dazagon affords an inland navigation of great variety: the river, seldom wider than four or five hundred yards, winds through a chain of hills, stored with timber, or covered with jungle; and the banks are fringed with salt wood, an evergreen resembling the laurel: an opening valley sometimes presents a view of arable land, villages, and cattle; succeeded by woody mountains, waterfalls, and precipices: in the narrow parts the branches unite over the stream, which is enlivened by monkies, squirrels, and various kinds of birds; all familiar, from being seldom molested: among the halcyon tribes, displaying all the vivid tints of azure, green, and orange, common in other countries, is a black and white kingfisher, with an elegant tuft of the same plumage, not seen at Bombay.

Few prospects exceed that from Dazagon hill, where the English resident of Fort Victoria had a small villa, in which we spent a few days: it commands a view of the river meandering through an extensive valley, and forming a number of islands, clothed with wood, and abounding in villages, cattle, fisheries, and agriculture: this beautiful landscape is bounded by verdant hills and lofty mountains. It was at sunrise I first beheld this lovely scene. I seated myself under a mango-tree with

my sketch-book, wondering how any one could remain in a house, where nature was so lavish of her charms: but short are all rural pleasures between the tropics. Situated under the immediate influence of the sun, in less than an hour the sky appeared as in a glow of fire. At that time I had never felt the effects of what are emphatically called the *hot-winds*, nor had I experienced anything to equal the heat at Dazagon: on the sea-coast the atmosphere is tempered by its breezes; but their refreshing influence does not extend to the interior districts of the Concan, or Guzerat, where the hot-winds generally prevail from the middle of March until the commencement of the rainy season; while Bombay, from its insular situation, is happily excluded from their effects. These scorching blasts begin about ten o'clock in the morning, and continue till sun-set: by noon, the black wood furniture becomes like heated metal, the water more than tepid, and the atmosphere so parching, that few Europeans could long support it, if the delicious coolness of the nights did not in a great degree alleviate the heat of the day. In the house at Dazagon, Farhenheit's thermometer, at sunrise, seldom exceeded eighty degrees; at noon on the same day, it often rose to one hundred and twelve. The European convalescents sent from the hospitals at Bombay for the benefit of the hot-wells, complain much of lassitude, diminished appetite, and impaired digestion during the prevalence of the hot-winds; which seem to counteract the efficacy of the waters: those symptoms in a greater or lesser degree, affected all our party, after leaving the coast, refreshed by the salubrious breezes from the ocean.

My stay at Dazagon and the hot-wells, afforded me an opportunity of seeing more of Indian farming and agriculture, than in the contracted limits of Bom-

bay. The cultivation in the Concan, and adjoining districts of the Deccan, is similar to what is generally practised in the western parts of Hindostan. The soil varies considerably in the same tracts; in some places sandy, others marly, and often a rich black earth: sometimes manured with wood-ashes, mixed with horse and cow-dung, which is placed in small parcels over the field, and afterwards worked in by a harrow, consisting of only three or four teeth, like an ordinary rake, drawn by two oxen; the plough, rather an awkward and simple instrument, composed of three or four pieces of wood, is drawn by three or four yoke of oxen, agreeably to the nature of the soil. In other parts of the Concan, they manure with leaves and small branches of trees, spread over the land, and burnt to ashes, mingled, when procurable, with the dung of cattle; but so much of that is made into cakes, dried, and used for fuel by the Hindoos, especially the Brahmins, that but little comes to the farmer's share.

The soil, generally shallow, badly ploughed, and slightly harrowed, produces juarree, bajeree, natchnee, and some inferior grains: with various kinds of pulse, melons, cucumbers, gourds, seeds for oil, and indigenous vegetables: but I believe neither cotton nor wheat grow in the southern districts of the Concan.

Fort Victoria is chiefly useful to the Company for furnishing Bombay with oxen; by which the markets are supplied with tolerable beef for the European and Mahomedan inhabitants, and especially the English garrison: a number of buffaloes and horned cattle are bred in this part of India; the latter, though small, are very serviceable in agriculture, and thousands are employed in the mercantile caravans. The sheep of the

Concan, as in most of the other provinces, are long, lank, unsightly animals; instead of the snowy wool and silky fleece of the English flocks, they are covered with a coarse brown or grey hair, possessing very few qualities of the wool: in some places they make cameleens, a winter covering and blanket for the poor, from this hair, by twisting it into a thread, and weaving it in a sort of loom: but a considerable manufacture in the Concan, or more properly the Deccan, is the spinning and dying cotton thread, which is sold to the people of Meritch, and wove by them into pieces of cloth called leugra, which forms the principal part of the Hindoo female dress.

In most of the towns and considerable villages is a weekly market, to which the inhabitants of the neighbouring country bring their commodities, either for sale or barter: there is also a collol, or distiller, who pays a duty to government for the privilege of distilling spirits from rice, jagree, mowah, and various other articles: in the Concan there seems to be no prohibition to drinking spirits, except to the Brahmins: it is more generally interdicted in the Deccan, and the decree rigidly enforced. A peculiar species of the brab-tree is thinly scattered on the Concan hills; a quantity of nerah is extracted from it, similar to that from the common palmyra, from which this tree materially differs; the leaves and branches bearing a much greater resemblance to the suparee, or betel-nut tree.

As these hills approach the Deccan mountains, the scenery assumes a sublime aspect: the landscape is varied by stupendous heights, narrow glens, dark woods, and impenetrable jungles; the haunt of beasts of prey, monkeys, and birds: among the latter is the

jungle-fowl, or cock of the woods, probably the domestic fowl in a wild state; being of their size and shape, with the head and some plumage of the partridge, which it also resembles in flavour.

The lower part of these mountains is shaded by a variety of trees, and softened by many flowering shrubs; their summits present a curious kind of stones, which are found in much greater abundance on the Deccan mountains, near Poonah, and profusely scattered in other parts of the country; they are stalactical, grow in large masses, and are of a flinty nature: from the upper and lower surface of these stones proceed crystallizations, which denticulate with each other in a very singular manner: in many, from a single base, or bed of pure flint, shoot forth angular chequers of great lustre and beauty; while others consist of a common sort of stone, not very hard, encrusted by a sparry substance: from a close examination, flint appears to be the matrix of the majority, and as the crystallization advances, the flint diminishes.

Most of the jungles, or wild forests of underwood, abound with tigers, hyænas, hogs, deer, and porcupines: the former are as large and ferocious as in other parts of India, and render a solitary excursion dangerous: they approached close to our habitations at the hot wells, and frequently caused an alarm; the thatched cottages were so close and uncomfortable, that we generally placed our beds under a contiguous mango-grove, until one night a royal tiger, attracted by the smell of a goat which had been recently killed and hung upon a tree, rushed close to my bed, in the road to his prey: the noise awakened us in time to secure a retreat to the cottage before the return of the

monster: the moon shone bright, and in a few minutes we saw him pass us with the carcase of the goat: which had he not found, one of our party would most probably have been his prey.

Many natives of the Concan are keen sportsmen, and form hunting parties, with dogs; nothing in appearance like our sporting ones, but resembling the common pariar dog, except that a few had long hair on the tail and ears. Each man is armed with a stick of hard wood, called *burbur*, which grows in the jungles: the tree bends inwards towards the root, and instead of cutting they break it off, so as to bring away part of the root, to form a head; with this weapon they are admirably dexterous; killing quails, partridges, and pigeons flying; hares running; and breaking the legs of the fleetest deer. A set of these men killed, in this manner, three hares and several quails, in less than an hour. Observing one of the party in a small glen by himself, very intent upon some object, we imagined he saw a hare; on approaching the spot, he warned us by a sign to come on softly, pointing to the root of a milk bush; he then quickened his pace, took up a large stone, and, and suddenly dropping it on a partridge, instantly killed it, with no small degree of exultation.

Bancoote river abounds with a variety of fish; and is the nursery of alligators, and other amphibious animals: on the banks are serpents, guanas, chamelions, and the large sroor, or lacerta, commonly called the bloodsucker: many of them, though hideous in shape, are most beautifully coloured: in some, the shoulders and [illegible] every intervening shade between the palest yellow and brightest scarlet; in others, the dew-

lap is of the brightest azure, contrasted by yellow, scarlet, and orange, in the several parts of the body.

The greatest curiosity is the chamelion (lacerta chamæleon, Lin.) found in every thicket. I kept one for several weeks, of which, as it differed in many respects from those described in Arabia, and other places, I shall mention a few particulars. The chamelion of the Concan, including the tail, is about nine inches long; the body only half that length, varying in circumference, as it is more or less inflated: the head, like that of a fish, is immoveably fixed to the shoulders; but every inconvenience is removed by the structure of the eyes; which, like spheres rolling on an invisible axis, are placed in deep cavities, projecting from the head: through a small perforation in the exterior convexity appears a bright pupil, surrounded by a yellow iris; which, by the singular formation and motion of the eye, enables the animal to see what passes before, behind, or on either side; and it can give one eye all these motions, while the other remains perfectly still: a [illegible] rising protects these delicate organs; another extends from the forehead to the nostrils: the mouth is large, and furnished with teeth; with a tongue half the length of the body, and hollow like an elephant's trunk, it darts nimbly at flies and other insects, which it seems to prefer to the aerial food at one time generally supposed to be its sustenance. The legs are longer than usual in the lacerta genus; on the forefeet are three toes nearest the body, and two without; the hinder exactly the reverse; with these claws it clings fast to the branches, to which it sometimes entwines itself by the tail, and remains suspended: the skin is granulated like shagreen, except a range of hard excres-

cences, or denticulations, on the ridge of the back, which are always of the same colour as the body; whereas a row of similar projections beneath continue perfectly white, notwithstanding any metamorphosis of the animal.

The general colour of the chamelion so long in my possession was a pleasant green, spotted with pale blue: from this it changed to a bright yellow, dark olive, and a dull green; but never appeared to such advantage as when irritated, or a dog approached it; the body was then considerably inflated, and the skin clouded like tortoise-shell, in shades of yellow, orange, green, and black. A black object always caused an almost instantaneous transformation: the room appropriated for its accommodation was skirted by a board painted black: this the chamelion carefully avoided; but if he accidentally drew near it, or we placed a black hat in his way, he was reduced to a hideous skeleton, and from the most lively tints became black as jet: on removing the cause, the effect as suddenly ceased; the sable hue was succeeded by a brilliant colouring, and the body was again inflated.

The Concan abounds with serpents, similar to those already described: one of the most dangerous is a long snake of a beautiful green; in form resembling the lash of a coach-whip, from whence it is called the whip-snake. This insidious animal conceals itself among the branches of trees, from whence it darts rapidly on the cattle grazing below, generally at the eye. One of them, near the hot-wells, flew at a bull; and wounding him in the eye, threw him into a violent agony; he tore up the ground in a furious manner, and foaming at the mouth, died in about half an hour.

Marre was the nearest Mahratta town of consequence to the hot-wells; by crossing the river, it was within a pleasant walk, and we made frequent excursions to an excavated mountain in its vicinity. Marre is fortified, large, and populous; the governor resided at Poonah, inattentive to the misery of the people, whom his duan, or deputy, oppressed in a cruel manner: indeed, the system of the Mahratta government is so uniformly oppressive, that it appears extraordinary to hear of a mild or equitable administration; venality and corruption guide the helm of state, and pervade the departments: if the sovereign requires money, the men in office, and governors of provinces, must supply it; the arbitrary monarch seldom inquires by what means it is procured: this affords them an opportunity of exacting a larger sum from their duans; who fleece the manufacturers and farmers to a still greater amount than they had furnished: thus the country is subjected to a general system of tyranny. From the great chieftains and nobles of the realm, to the humblest peasant in a village, neither the property nor the life of a subject can be called his own; all bow to the iron sceptre; having no law to protect them from oppression, no clement sovereign to redress their grievances. When Providence has blessed the land with the former and the latter rain, and the seed sown produces an hundred fold, the Indian ryot, conscious that the harvest may be reaped by other hands, cannot, like an English farmer, behold his ripening crops with joyful eyes; his cattle are in the same predicament: liable to be seized, without a compensation, for warlike service, or any other despotic mandate: money he must not be known to possess; if, by superior talent, or persevering in-

dustry, he should have accumulated a little more than his neighbours, he makes no improvements, lives no better than before, and through fear and distrust buries it in the earth, without informing his children of the concealment: this occasions the frequent discoveries of hidden treasure in Hindostan.

The excavated mountain is about a mile from the town of Marre, of great height, and difficult ascent; like the excavations at Salsette and the Elephanta, there are temples and habitations hewn out of the solid rock, whose origin is lost in fable, and the purposes of such laborious and expensive works are left to vague conjecture. The principal temple is sixty feet long, thirty broad, and ten in height: the roof and sides are not ornamented, but at the termination is a large image, seated on a throne, with a smaller figure on each side, and two mutilated animals under his feet; the light is admitted through a range of pillars, forming a grand entrance.

In one of these caverns, I met with an aged Senassee, under very strict vows of abstinence and austerity, which he had observed for many years among those subterraneous regions; with no other companion than a lark and a parroquet: fruit and water were, I believe, the only aliment of the family; nor was the head of it incumbered with furniture, apparel, or any of what are usually deemed the comforts of life: the people of Marre revered him for his sanctity, and religious Hindoos resorted to his cave from a great distance; his most constant visitors were the monkeys, who seemed in possession of all the surrounding territory.

Not far from these sacred caverns, was a spot set apart for swingers, a set of very extraordinary Hindoo

fanatics, to be met with in different parts of the country: particular villages are appropriated for this ceremony, where the swingers assemble at stated seasons. In the centre of an area, surrounded by numerous spectators, is erected a pole, from twenty to thirty feet in height, on which is placed a long horizontal beam, with a rope run over a pulley at the extremity: to this rope they fix an iron hook, which being drawn through the integuments of the devoted swinger, he is suspended aloft in the air, amidst the acclamations of the multitude: the longer he is capable of this painful exertion, and the more violently he swings himself round, the greater the merit: from the flesh giving way, the performer sometimes falls from his towering height, and breaks a limb; if he escape that accident, from the usual temperance of the Hindoos the wound soon heals: this penance is generally voluntary, in performance of a religious vow; or inflicted for the expiation of sins committed, either by himself, or some of his family.

In these excursions I saw a variety of tumblers and vaulters of a different description; being in general young Hindoo women, educated for the purpose, who travel in companies throughout Hindostan, and perform surprising feats of agility on the tight rope; turn themselves round with a girdle of drawn swords, on the top of a tall upright bamboo, and exhibit many other spectacles; while the elders of both sexes who accompany them, fill up the interludes by sleight of hand, uncommonly dexterous and entertaining. Sometimes a set of people, more resembling the combatants in an ancient gymnasium, exhibit athletic exercises to the assembled crowds: they generally perform in the

large court of a durbar, or some open place selected for the purpose.

At one of these exhibitions in the Concan, where a prodigious number of spectators surrounded the square, four *pelwans*, or combatants, suddenly entered from the left side, with a brisk bounding step, and a shrill yell, or shriek, peculiar to themselves, something like that uttered by the Bheels and wild mountaineers, when they make their sudden attacks: they were dressed alike in white turbans and short drawers, with a strong cotton sash, bound tight several times round the loins, and passing between the thighs: their turbans were ornamented with chaplets of mogrees and champahs, and their wrists with bracelets of other fragrant flowers: they were all large full-bodied men, not remarkably tall; after a few manœuvres they made a respectful salam to the company, and retired. Presently after four other men, who, we were informed, were to be their antagonists, came in from the opposite side of the area: these were tall, lank, and bony, with much darker complexions, and a graver deportment than the former. One of each set appeared to be a youth of nineteen, the three others from thirty to forty years of age. These also having made their obeisance, withdrew; and were succeeded by an old man, who it seems was a celebrated teacher of the gymnastic art, and received a pension from the Mahratta government for that purpose: he was received with great respect by the populace, and by a profound reverence from the eight combatants on re-entering the area from their respective portals. The contest, which lasted a long time, consisted of wrestling, boxing, and similar feats: in boxing, one hand was guarded by a case of horn or

wood, with a convex protuberance over every knuckle: they commenced the attack by raising the hand unarmed in the attitude of beckoning; with the other they strike desperate blows, particularly at the fingers of their antagonists, when attempting to catch hold of them.

After a few weeks' residence at Fort Victoria and the hot-wells, I joined two other gentlemen on a journey from thence to Bombay: I rode on horseback; being invalids, they travelled in palankeens: our retinue consisted of more than fourscore persons, besides horses and pack-bullocks. This number of attendants for only three Europeans, may appear extraordinary to those who have never been in India; but they were all indispensably necessary in a country where no caravansary, or house of refreshment, is to be met with; a traveller must therefore carry every thing with him, even a bed and kitchen utensils, which renders an Indian journey troublesome and expensive.

The distance from the hot-wells to Mandava, where we embarked for Bombay, was one hundred and thirty miles; yet from necessity it could not be accomplished in less than four days. We commenced our journey at sun-rise, the latter end of May, and after three hours halted at a Mahratta village; unable to procure a house for our accommodation, or to find one shady tree, we sheltered ourselves under a corn rick, which, until the hot-winds blew, was more eligible than a low cottage; as the stacks of corn in the Concan are generally fixed upon a platform of bamboos, supported by strong poles, seven or eight feet from the ground; this being open on all sides underneath, sheltered us from the scorching rays of the sun, and afforded a free

circulation of air; which we enjoyed until noon, when the hot-winds set in, and blew violently for many hours: clouds of dust, burning like the ashes of a furnace, continually overwhelmed us; and we were often surrounded by the little whirlwinds called bugulas, or devils; a name not ill applied to their peculiar characteristics of heat, activity, and mischief.

We left that uncomfortable situation early in the afternoon, and travelling through a parched country, reached the village of Candhar, soon after sun set: here a friendly banian-tree afforded us all ample accommodation; we supped and slept under its verdant canopy, with more comfort than in the best house in the village. Near Candhar the country was well cultivated, and watered by a serpentine river: the stream so late in the season, was narrow and frequently fordable: during the rainy months it fills an ample bed, which was now adorned with a plant called *jewassee*, from which they make the tattas, or screens, fixed in bamboo frames, and placed round the verandas and apartments exposed to the sun: these screens constantly supplied with water trickling in small streams, admit a cool refreshing air, when the exterior atmosphere is in a glow of heat. The beds of many Indian rivers abound with the jewassee, as also with a beautiful shrub named kuseernee, very much resembling a small cypress tree.

Candhar, eighteen miles from the wells, is pleasantly situated on the banks of the river; and a place of considerable trade; being a great thoroughfare from the sea coast to the Gaut mountains. We met there a number of vanjarrahs, or merchants, with large droves of oxen, laden with valuable articles from the interior

country to commute for salt on the sea-coast: immense caravans of oxen are employed in the salt trade, in this part of India; where there are no roads for wheel carriages, and all merchandize is transported by these useful animals: especially up the steep ascents and difficult passes of the Gaut mountains, which bound the Concan to the eastward; from whence commences the Deccan, an extent of fertile plains on their summit, containing popular cities, towns, and villages, situated in a fine climate, surrounded by nature's choicest bounties. In some parts this tract is called the Balla-Gaut, or high mountains; to distinguish them from the lower Gaut nearer the sea, and connecting with the Concan.

These Gauts, or Appenines of the East, extend from Cape Comorin to Surat, through thirteen degrees of latitude; in some parts only forty or fifty miles from the sea, in others seventy: their rise is frequently gradual, but all their summits are lofty, and generally visible many leagues at sea. This stupendous barrier occasions the phenomenon of summer and winter, or the wet and dry seasons, to be directly opposite in places exactly in the same latitude, separated only by these mountains, sometimes within a few miles of each other. The diversity of seasons is caused by the monsoons which blow alternately on the coast of Malabar and Coromandel, collecting the clouds, and carrying them towards these alpine regions; where being arrested in their progress, they become condensed, and refresh the plains with abundant showers, to forward cultivation, and insure a harvest. On the western side of the peninsula, the south-west monsoon continues this blessing, in a greater or less degree

from June to October: the north-east moonsoon then commences on the coast of Coromandel, and produces those fructifying rains over the whole country to the east of the Gauts. In Bengal and the northern provinces of Hindostan, where the mountainous regions no longer exist, the south-west monsoon extends its influence, and wafts health and plenty to the "paradise of nations."

Early the next morning we proceeded on our journey by torch-light, and travelled for some hours, through a barren rocky country; after sun-rise we entered a cultivated plain, encircled by verdant hills, forming a pastoral landscape; enlivened by villages, and a busy peasantry. Before ten o'clock the intense heat compelled us to halt at Cotar, a village on the banks of Choule river; where we found a number of travellers, and droves of oxen, refreshing themselves under a mango grove: we joined their party, and after a slight repast enjoyed a comfortable repose, until the declining sun permitted us to continue our route along the delightful banks of Choule river, winding through a populous and cultivated country, protected by two Mahratta fortresses on the hills.

Several of these small towns and villages were adorned with Mahomedan tombs and mosques, in a good style of architecture; like the Hindoo temples, they were covered with a coat of fine chunam, in whiteness and brilliancy equalling the purest marble, or porcelaine, which it most resembles: these polished domes form a striking contrast to the mango and banian-trees, by which they are sourrounded.

The Mahomedan mausoleums generally stand in a garden of pomegranates and custard apple-trees, which

take off from the gloom of a cemetery: the Hindoo temples in the Concan are also frequently surrounded by a garden, sometimes of singular beauty. The brahmins evince as much taste and judgment in the situation of their seminaries and temples, as the monks in the disposition of abbeys and priories in England; where some of the most lovely spots are still graced by their ruins. In this respect the monkish and brahminical taste exactly corresponds: to the latter, shade and water are indispensably necessary; although, contrary to the general restrictions of the monastic life, the Concan shades are enlivened by the songs and dances of the female choristers appropriated to the temples, the number of Brahmins engaged in their religious rites, and the concourse of people assembled to morning worship. Nor are these gardens deficient in flowers, fruit, and vegetables; the latter indeed compose the principal part of the brahmin's food; their best orchards contain guavas, plantains, jambos, and every variety of Indian fruit; with grapes, figs, and mulberries: superior grapes, oranges, peaches, and apples, are supplied from Poonah and Aurungabad, in the Deccan. The whole country produces mangos and tamarinds: the mango season in the Concan commences in April, and ends soon after the heavy rains fall in June: the best grape season in the Deecan is from March till June.

The most productive gardens in the Concan are on the banks of rivers, and in the beds of nullahs, or rivulets, which run from the mountains. In these situations, at the beginning of February, they sow the seeds of musk and water-melons, cucumbers, gourds, and pumpkins in great variety: these continue to sup-

ply their tables until the flurries, which generally precede the rainy season; then, on the first swelling of the rivers, the villagers take a licence to rob and plunder the plantations, to the great detriment of the owner. They have two excellent sorts of pumpkin, the red and white; and a profusion of beans and vegetables, indigenous to this part of India.

Many of the rivers in the rainy season abound with good fish: the bheinslah, in general appearance and flavour, resembles the carp, having a large mouth, without teeth, and strong scales; they weigh from fifteen to twenty pounds: the poatlah is of a similar kind, but smaller. The sewrah is an excellent fish, without scales; it has a large mouth, several rows of teeth, and weighs ten or twelve pounds. There are five or six other sorts of fish in those waters, whose Hindoo names are of no consequence, and I am not icthyologist sufficient to know where to class them: they also abound with cat-fish, and very good eels.

I did not observe any wheat or cotton fields in the Concan; in the upper country both are cultivated: our journey was not indeed in the season to see many crops on the ground: as the rice, juarree, and most other grains, are sown at the beginning of the rainy season, in ground already prepared for the purpose: and during the fair intervals of the wet months they plow for wheat, gram, pease, and other articles, which are sown in October and reaped in February: the wheat thrives best in ground wherein nothing has been produced the preceding year: for gram and pease, which are sown broad cast, low rice-grounds, and other wet places are prefered: for all the rest the drill is used. The juarree generally springs out of the earth

on the fifth or sixth day; about a fortnight afterwards it is weeded by a machine called coalpah, and the operation repeated in ten or fifteen days.

At the earliest dawn of morning in all the Hindoo towns and villages, the hand-mills are at work; when the menials and widows grind meal sufficient for the daily consumption of the family. There is a windmill at Bombay for grinding corn, but I do not recollect seeing another in India; where the usual method of grinding is with mill-stones, and always performed by women, who resume their task every morning: especially the forlorn Hindoo widows, divested of every ornament, and with their heads shaved, degraded to almost a state of servitude. Very similar must have been the custom in Judea, from the pathetical lamentation of the prophet, alluding to this very circumstance: "Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground, O daughter of the Chaldeans, for thou shalt no more be called tender and delicate: take the mill-stones and grind meal; sit thou silent, and get thee into darkness, O daughter of the Chaldeans, for thou shalt no more be called the lady of kingdoms."—Isaiah xlvii., v. 1, 2, 5. Thus when the Hindoo female, who had perhaps been the pride and ornament of the family, is humbled on the death of her husband, it is not surprising to see her prefer his funeral pile to such a state of degradation; and we must cast the mantle of charity over the young virgin-widow, who infringes the celibacy imposed on her by such cruel and impolitic laws.

Soon after the day closed, we forded the Choule river, and arrived at Ustom, a considerable village at some distance from its banks; which we found a great inconvenience; all the wells and tanks being ex-

hausted, except one belonging to a mosque still further: thither we repaired to pass the night, and the fakeer who had the care of it, allotted one of the largest tombs for our accommodation. These are often elegant structures of marble, or polished chunam; consisting either of a dome supported by columns, or a sepulchral chamber with only one entrance to the tomb, generally placed in the centre under the dome: it was one of the latter to which we were conducted; but the stagnated air, and disagreeable smell of the bats, soon compelled us to retreat to a clump of custard-apple trees, where we lighted fires, dressed a curry, and enjoyed a sound repose amid the graves of departed Mussulmans.

We at break of day continued our journey through a pleasant cultivated part of the Concan, a great thoroughfare from the low country to Poonah, which was the residence of the Brahmin peshwa, and the resort of all castes of Brahmins; especially the Gurus, a very select body of priests, of the highest dignity and authority in the brahminical hierarchy; in some respects similar to the bishops and archbishops in the Christian church; as they travel through their respective dioceses, at stated seasons, to visit the inferior priests, and administer particular rites at the Hindoo temples. Those of the greatest sanctity make more extensive pilgrimages, to perform the upaseyda, and other solemn ceremonies in their seminaries and sacred groves. The Guru is reputed a being of so holy a nature, that he is not only venerated, but worshipped when he appears in public: on some occasions their splendid processions unite the insignia of oriental grandeur, with the fascinating charms of the Hindoo religion, bearing a great resemblance to the former magnificence of th

sovereign pontiff on the great festivals of the church of Rome. These sacred shrines are frequently visited by female senassees, brahmacharrees, and other devotees, who have entered into religious vows, and are highly respected: many of these devout women, as also of the Gurus and exalted Brahmins, are supposed to have arrived at such perfection and purity, as to be actually an incarnation of the deity, and consequently an object of worship.

So much sanctity is annexed to the Gurus, that all of inferior caste to the Brahmins are expected to retire from the road when he passes by in public procession, that the air may retain its purity, unpolluted by plebeian breath. We met one of these Brahmins of consequence, and whatever might be his sacerdotal or civil station, humility of spirit was not his prevailing characteristic, if we may judge from the pompous titles, and high-sounding praises ascribed to him by the chopdais and heralds: for, like other great men, he had these precursors, and a number of pioneers to clear the road, and "make his paths straight;" by removing obstacles, and filling up the ravines and the hollow-ways in his route. All eastern potentates affect these distinctions, nor do they ever travel without their heralds and pioneers: from the poorest Hindoo rajah and Mahomedan nabob of a province, to the emperor himself; who in the days of Mogul splendour, vied with Semiramis in her progress through Media and Persia: in which, according to Diodorus, when rocks or precipices impeded the royal traveller, they were ordered to be removed: hills and mountains were levelled, and valleys filled up, for the accommodation of this mighty potentate: finely illustrating the figura-

tive language on the approach of the PRINCE OF PEACE, when "every valley was to be exalted, and every mountain and hill be made low, to make straight in the desert a high way for the LORD!"—Isaiah, ch. xl. v. 3, 4.

There are many celebrated temples in the Concan, but still more above the Gauts, where in some the revenues and establishment of the priesthood are enormous: one temple in the Deccan formerly maintained forty thousand officiating Brahmins; who with the dancing-girls dedicated to the deities, and the other expensive ceremonies of the Hindoo religion, must have consumed an immense income. The Hindoo deities are literally innumerable: in a note to Dr. Tennant's valuable publication, they are said to be thirty crore; which, in round numbers, exceeds three hundred millions: the Brahmins instruct the other castes to worship them, although they themselves do not believe in polytheism, and only worship the Supreme Being, as the great mysterious OM; and the creating, preserving, and destroying attributes, in Brahma, Vishnoo, and Seeva. Allowing the Brahmins, and a comparative few of the higher orders, to be enlightened by a purer system of religion, the lower classes of society are condemned to a state of ignorance in religion, art, and science.

The Gurus have great power: but the ordinary Brahmins have taken care to reserve a sufficient portion for themselves, sanctioned and enforced by the code of Menu. At Poonah, the secular Brahmins occupy all the important stations; especially the lucrative office called Jeiram Bopput; a sort of censor, whose province it is to collect fines, which under the authority of the minister, he imposes arbitrarily

on deviations from brahminical purity; drinking, domestic and family quarrels amongst the high and rich classes of society: this he manages with the greatest extortion and injustice. This officer is frequently summoned at the pleasure of the minister, and fined; which has eventually the effect of multiplying his abuses, by way of reparation for the mulct he has been obliged to bear; these are again connived at by his superiors, that he may enrich himself sufficiently to answer the call of the minister, as occasion may require.

As the hot-winds commenced their fury, we reached the village of Chouna; a spot endeared to travellers by a spreading banian-tree, and a well of excellent water; no less attractive in India, than the Maison-rouge at Frankfort, or the vineyards of Monte Fiascone, to the European tourist. Running streams had hitherto refreshed us when we happily stopped on their banks; but a good well had not yet fallen to our lot: on the contrary, at Ustam, and most other villages, the water was so muddy as to be scarcely drinkable: and even this unpleasant beverage was so scanty, that we often saw the women wait several hours at a small hole in the earth, to collect sufficient to fill a jar: It is only in the months of April and May, just before the first fall of rain, that this scarcity prevails; during that sultry season, of most brooks and rivers it may be said, "dumb are their fountains, and their channels dry."

The commendation of an ancient patriarch who dug a well, must not be thought too trivial a circumstance for the sacred records: he could not have bestowed a greater charity in a parched and thirsty soil: the fre-

quent allusions to living streams, flowing rivers, verdant banks, and shady fountains, were delightful to the natives of Palestine: no prospect more enchanting, no promise more alluring, than to "feed in a green pasture, and repose beside the still waters:" Psalm xxiii. 2. A good well and umbrageous banian-tree, are the most desirable objects to a traveller in Hindostan; since, on account of the peculiarities of caste, and the variety of religious professions, although an European carry his own provisions, very few of the natives will allow him to enter their house to eat them. This indeed is not to be expected among a superstitious people; who, like the Pharisees of old, make clean the outside of the cup and the platter, while they neglect the weightier matters of the law; who regard, with scrupulous exactness, eating or drinking with an inferior caste, the performance of stated ablutions, and bodily purifications: when, if by any accident, a Hindoo tastes food forbidden to his caste, or touches what is deemed impure, he is subjected to the severest penance, or perhaps degraded from his rank in society; while the same man may be guilty of falsehood, perjury, and the most immoral actions, with impunity.

Having refreshed our bearers and cattle, we pursued our journey across an arid plain towards the Lower Gauts; a chain of mountains separating the broad valley through which we were travelling, from the Concan plains reaching to the sea. This part of India during the rainy months, is doubtless a perfect garden; but at the end of the dry season its general aspect is very different: although in mentioning a parched country or barren plains in Hindostan, I by no means liken them to the burning deserts of Persia and Arabia.

The general aspect of Hindostan, excepting the sandy plains on the borders of Cashemire, and the deserted country near the Indus, presents a scene of lofty mountains and woody hills, skirting a champaign, irrigated by rivers, or artificial streams, which with the tanks and wells, were the noblest works of former princes: the Emperor Firose, in the fourteenth century, made a canal of a hundred miles in length; and cut channels from the Jumna and other rivers, to supply distant towns with water, and facilitate the inland commerce of his dominions.

With great difficulty and fatigue we ascended the Lower Gauts; only called so in comparison with the stupendous barrier of the Deccan, on the eastern side of the Concan plains: our guides mistook the proper route, and bewildered us in a wild and savage scene: no sooner had we attained the summit of what we imagined the highest mountain, than one still higher reared its majestic head, and thus continued in long succession: fortunately, during the extreme heat of noon, the woods and rocks afforded a friendly shade. We at length accomplished the arduous task, and hailed the western sea with delight. Descending by a narrow pass, we entered the lower part of the Concan, through rocks, woods, and glens; the haunts of tigers, hyenas, and serpents.

On entering Ram-Rajah, the first town in the low country, we were welcomed by a venerable Mahomedan, who, like Abraham, was sitting at his gate to receive strangers: his snowy beard reached to his girdle; his countenance inspired reverence and love: an urbanity and courtesy marked a distinguished character; and his whole behaviour evinced a superior knowledge of

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the world. He conducted us to the portico of his house, where we saw him surrounded by many branches of his children and grandchildren, dwelling under the same roof: the females did not appear; but, in all respects, as far as oriental manners and religious tenets permitted, he entertained us with the greatest hospitality, and exhibited a striking picture of the patriarchal age. We dined in a garden refreshed by fountains, surrounded with flowers, and shaded by caringe trees; whose purple blossoms, in rich festoons, diffused a sweet perfume: the fruit affords a delicate lamp oil. The cassia-fistula, a tree of nearly equal beauty, abounds in this country; exclusive of the medicinal value of the fruit, the blossoms are fragrant and clustering; it is esteemed among the sacred trees of the Hindoos, who erect altars, and offer flowery sacrifices under its shade to Mariatalee and the sylvan deities.

Our venerable friend at Ram Rajah was one of the most respectable Mahomedans I ever knew; although greatly advanced in age, he retained all his faculties, and had not lost the cheerfulness of youth. As longevity among the Indians is not common, neither is it, perhaps, very desirable; when declining years render the superior classes of Asiatics incapable of enjoying the ambitious, avaricious, and sensual pleasures, which in their estimation comprise the *summum bonum* of life, with minds untaught by learning and experience, unstored by science and literature, and uncheered by a warm and benevolent religion, they have no relish for those calm delights which soften the declining path of the pious Christian, and gild the rays of his setting sun; the Christian possessing a

has been taken to the side of the Ganges, or other substituted water, under the supposition that he is dying, he is, in the eye of the Hindoo law, dead: his property passes to his heir, or according to his bequest; and in the event of recovery, the poor fellow becomes an outcast: not a soul, not even his own children, will eat with him, or afford him the least accommodation: if by chance they come in contact, ablution must instantly follow. The wretched survivor from that time is holden in abhorrence, and has no other resort, but to associate himself in a village inhabited solely by persons under similar circumstances. There are but few such receptacles; the largest, and most conspicuous, is on the banks of the Mullah, which passes near Sooksongah, about forty miles north of Calcutta."

Cruel indeed are these mandates of ignorance and superstition! and yet, so contradictory and unaccountable is human nature, even in men of the very same nation and caste, that, notwithstanding this treatment of their aged and infirm parents by the natives of Bengal, I can with pleasure and with truth record, that the generality of Indians, of whatever religious profession, whether Hindoos, Mahomedans, or Parsees, pay a great respect and deference to age: the hoary head is by them considered "a crown of glory." in the public courts of justice, as in scenes of domestic life, I have witnessed with delight the pious Brahmin and the experienced Mullah, informing the members of the adawlet, or instructing their youthful pupils; who looked up with veneration to "days that should speak, and multitude of years that should teach wisdom; they waited for their words, and gave ear to their reasons." Job, ch. xxxii. v. 7, 11.

The hospitality of our venerable host at Ram Rajah, detained us longer than we intended; the day was closing when we left his friendly shade, and proceeded towards Alla-Bhaug, a Mahratta town at a considerable distance; as the country was marshy, and the roads bad, we had no prospect of reaching it before midnight, and therefore dispatched a horseman to purchase provisions, and provide accommodations, before the inhabitants should retire to rest.

On approaching the town at that unseasonable hour, we were met by an officer and a troop of Mahratta cavalry, preceded by *mussulchees*, or torch-bearers, who announced the approach of the *duan*, or minister of Ragoojee Angria, the Mahratta chieftain, to whom that territory belonged: he soon made his appearance, with a splendid retinue, and attended us to the durbar; where we were treated with the most polite and kind attentions, seated on embroidered cushions, strewed with flowers, and refreshed by servants fanning us with punkas of *coos* grass, cooled with rose-water. Our beds and equipage not being arrived, we were abundantly supplied by our host: while kids, poultry, rice, butter, milk, and vegetables were consigned to the kitchen for our supper; pine-apples, mangos, custard-apples, and pomegranates, were spread before us in the durbar, with wreaths of mogrees, and nosegays of roses and jessamine. When supper was served, the duan and his attendants retired, that we might eat it without restraint, and enjoy the repose we so much wanted. This hospitality extended to our servants and cattle; all were amply provided for according to their respective castes and professions.

On expressing our grateful acknowledgments for

dustry, he should have accumulated a little more than his neighbours, he makes no improvements, lives no better than before, and through fear and distrust buries it in the earth, without informing his children of the concealment: this occasions the frequent discoveries of hidden treasure in Hindostan.

The excavated mountain is about a mile from the town of Marre, of great height, and difficult ascent; like the excavations at Salsette and the Elephanta, there are temples and habitations hewn out of the solid rock, whose origin is lost in fable, and the purposes of such laborious and expensive works are left to vague conjecture. The principal temple is sixty feet long, thirty broad, and ten in height: the roof and sides are not ornamented, but at the termination is a large image, seated on a throne, with a smaller figure on each side, and two mutilated animals under his feet; the light is admitted through a range of pillars, forming a grand entrance.

In one of these caverns, I met with an aged Senassee, under very strict vows of abstinence and austerity, which he had observed for many years among those subterraneous regions; with no other companion than a lark and a parroquet: fruit and water were, I believe, the only aliment of the family; nor was the head of it incumbered with furniture, apparel, or any of what are usually deemed the comforts of life: the people of Marre revered him for his sanctity, and religious Hindoos resorted to his cave from a great distance; his most constant visitors were the monkeys, who seemed in possession of all the surrounding territory.

Not far from these sacred caverns, was a spot set apart for swingers, a set of very extraordinary Hindoo

fanatics, to be met with in different parts of the country: particular villages are appropriated for this ceremony, where the swingers assemble at stated seasons. In the centre of an area, surrounded by numerous spectators, is erected a pole, from twenty to thirty feet in height, on which is placed a long horizontal beam, with a rope run over a pulley at the extremity: to this rope they fix an iron hook, which being drawn through the integuments of the devoted swinger, he is suspended aloft in the air, amidst the acclamations of the multitude: the longer he is capable of this painful exertion, and the more violently he swings himself round, the greater the merit: from the flesh giving way, the performer sometimes falls from his towering height, and breaks a limb; if he escape that accident, from the usual temperance of the Hindoos the wound soon heals: this penance is generally voluntary, in performance of a religious vow; or inflicted for the expiation of sins committed, either by himself, or some of his family.

In these excursions I saw a variety of tumblers and vaulters of a different description; being in general young Hindoo women, educated for the purpose, who travel in companies throughout Hindostan, and perform surprising feats of agility on the tight rope; turn themselves round with a girdle of drawn swords, on the top of a tall upright bamboo, and exhibit many other spectacles; while the elders of both sexes who accompany them, fill up the interludes by sleight of hand, uncommonly dexterous and entertaining. Sometimes a set of people, more resembling the combatants in an ancient gymnasium, exhibit athletic exercises to the assembled crowds: they generally perform in the

large court of a durbar, or some open place selected for the purpose.

At one of these exhibitions in the Concan, where a prodigious number of spectators surrounded the square, four *pelwans*, or combatants, suddenly entered from the left side, with a brisk bounding step, and a shrill yell, or shriek, peculiar to themselves, something like that uttered by the Bheels and wild mountaineers, when they make their sudden attacks: they were dressed alike in white turbans and short drawers, with a strong cotton sash, bound tight several times round the loins, and passing between the thighs: their turbans were ornamented with chaplets of mogrees and champahs, and their wrists with bracelets of other fragrant flowers: they were all large full-bodied men, not remarkably tall; after a few manœuvres they made a respectful salam to the company, and retired. Presently after four other men, who, we were informed, were to be their antagonists, came in from the opposite side of the area: these were tall, lank, and bony, with much darker complexions, and a graver deportment than the former. One of each set appeared to be a youth of nineteen, the three others from thirty to forty years of age. These also having made their obeisance, withdrew; and were succeeded by an old man, who it seems was a celebrated teacher of the gymnastic art, and received a pension from the Mahratta government for that purpose: he was received with great respect by the populace, and by a profound reverence from the eight combatants on re-entering the area from their respective portals. The contest, which lasted a long time, consisted of wrestling, boxing, and similar feats: in boxing, one hand was guarded by a case of horn or

wood, with a convex protuberance over every knuckle: they commenced the attack by raising the hand unarmed in the attitude of beckoning; with the other they strike desperate blows, particularly at the fingers of their antagonists, when attempting to catch hold of them.

After a few weeks' residence at Fort Victoria and the hot-wells, I joined two other gentlemen on a journey from thence to Bombay: I rode on horseback; being invalids, they travelled in palankeens: our retinue consisted of more than fourscore persons, besides horses and pack-bullocks. This number of attendants for only three Europeans, may appear extraordinary to those who have never been in India; but they were all indispensably necessary in a country where no caravansary, or house of refreshment, is to be met with; a traveller must therefore carry every thing with him, even a bed and kitchen utensils, which renders an Indian journey troublesome and expensive.

The distance from the hot-wells to Mandava, where we embarked for Bombay, was one hundred and thirty miles; yet from necessity it could not be accomplished in less than four days. We commenced our journey at sun-rise, the latter end of May, and after three hours halted at a Mahratta village; unable to procure a house for our accommodation, or to find one shady tree, we sheltered ourselves under a corn rick, which, until the hot-winds blew, was more eligible than a low cottage; as the stacks of corn in the Concan are generally fixed upon a platform of bamboos, supported by strong poles, seven or eight feet from the ground; this being open on all sides underneath, sheltered us from the scorching rays of the sun, and afforded a free

circulation of air; which we enjoyed until noon, when the hot-winds set in, and blew violently for many hours: clouds of dust, burning like the ashes of a furnace, continually overwhelmed us; and we were often surrounded by the little whirlwinds called bugulas, or devils; a name not ill applied to their peculiar characteristics of heat, activity, and mischief.

We left that uncomfortable situation early in the afternoon, and travelling through a parched country, reached the village of Candhar, soon after sun-set: here a friendly banian-tree afforded us all ample accommodation; we supped and slept under its verdant canopy, with more comfort than in the best house in the village. Near Candhar the country was well cultivated, and watered by a serpentine river: the stream so late in the season, was narrow and frequently fordable: during the rainy months it fills an ample bed, which was now adorned with a plant called *jewassee*, from which they make the tattas, or screens, fixed in bamboo frames, and placed round the verandas and apartments exposed to the sun: these screens constantly supplied with water trickling in small streams, admit a cool refreshing air, when the exterior atmosphere is in a glow of heat. The beds of many Indian rivers abound with the jewassee, as also with a beautiful shrub named kuseernee, very much resembling a small cypress tree.

Candhar, eighteen miles from the wells, is pleasantly situated on the banks of the river; and a place of considerable trade; being a great thoroughfare from the sea coast to the Gaut mountains. We met there a number of vanjarrahs, or merchants, with large droves of oxen, laden with valuable articles from the interior

country to commute for salt on the sea-coast: immense caravans of oxen are employed in the salt trade, in this part of India; where there are no roads for wheel carriages, and all merchandize is transported by these useful animals: especially up the steep ascents and difficult passes of the Gaut mountains, which bound the Concan to the eastward; from whence commences the Deccan, an extent of fertile plains on their summit, containing popular cities, towns, and villages, situated in a fine climate, surrounded by nature's choicest bounties. In some parts this tract is called the Balla-Gaut, or high mountains; to distinguish them from the lower Gaut nearer the sea, and connecting with the Concan.

These Gauts, or Appenines of the East, extend from Cape Comorin to Surat, through thirteen degrees of latitude; in some parts only forty or fifty miles from the sea, in others seventy: their rise is frequently gradual, but all their summits are lofty, and generally visible many leagues at sea.* This stupendous barrier occasions the phenomenon of summer and winter, or the wet and dry seasons, to be directly opposite in places exactly in the same latitude, separated only by these mountains, sometimes within a few miles of each other. The diversity of seasons is caused by the monsoons which blow alternately on the coast of Malabar and Coromandel, collecting the clouds, and carrying them towards these alpine regions; where being arrested in their progress, they become condensed, and refresh the plains with abundant showers, to forward cultivation, and insure a harvest. On the western side of the peninsula, the south-west monsoon continues this blessing, in a greater or less degree

from June to October: the north-east moonsoon then commences on the coast of Coromandel, and produces those fructifying rains over the whole country to the east of the Gauts. In Bengal and the northern provinces of Hindostan, where the mountainous regions no longer exist, the south-west monsoon extends its influence, and wafts health and plenty to the "paradise of nations."

Early the next morning we proceeded on our journey by torch-light, and travelled for some hours, through a barren rocky country; after sun-rise we entered a cultivated plain, encircled by verdant hills, forming a pastoral landscape; enlivened by villages, and a busy peasantry. Before ten o'clock the intense heat compelled us to halt at Cotar, a village on the banks of Choule river; where we found a number of travellers, and droves of oxen, refreshing themselves under a mango grove: we joined their party, and after a slight repast enjoyed a comfortable repose, until the declining sun permitted us to continue our route along the delightful banks of Choule river, winding through a populous and cultivated country, protected by two Mahratta fortresses on the hills.

Several of these small towns and villages were adorned with Mahomedan tombs and mosques, in a good style of architecture; like the Hindoo temples, they were covered with a coat of fine chunam, in whiteness and brilliancy equalling the purest marble, or porcelaine, which it most resembles: these polished domes form a striking contrast to the mango and banian-trees, by which they are sourrounded.

The Mahomedan mausoleums generally stand in a garden of pomegranates and custard apple-trees, which

take off from the gloom of a cemetery: the Hindoo temples in the Concan are also frequently surrounded by a garden, sometimes of singular beauty. The brahmins evince as much taste and judgment in the situation of their seminaries and temples, as the monks in the disposition of abbeys and priories in England; where some of the most lovely spots are still graced by their ruins. In this respect the monkish and brahminical taste exactly corresponds: to the latter, shade and water are indispensably necessary; although, contrary to the general restrictions of the monastic life, the Concan shades are enlivened by the songs and dances of the female choristers appropriated to the temples, the number of Brahmins engaged in their religious rites, and the concourse of people assembled to morning worship. Nor are these gardens deficient in flowers, fruit, and vegetables; the latter indeed compose the principal part of the brahmin's food; their best orchards contain guavas, plantains, jambos, and every variety of Indian fruit; with grapes, figs, and mulberries: superior grapes, oranges, peaches, and apples, are supplied from Poonah and Aurungabad, in the Deccan. The whole country produces mangos and tamarinds: the mango season in the Concan commences in April, and ends soon after the heavy rains fall in June: the best grape season in the Deecan is from March till June.

The most productive gardens in the Concan are on the banks of rivers, and in the beds of nullahs, or rivulets, which run from the mountains. In these situations, at the beginning of February, they sow the seeds of musk and water-melons, cucumbers, gourds, and pumpkins in great variety: these continue to sup-

ply their tables until the flurries, which generally precede the rainy season; then, on the first swelling of the rivers, the villagers take a licence to rob and plunder the plantations, to the great detriment of the owner. They have two excellent sorts of pumpkin, the red and white; and a profusion of beans and vegetables, indigenous to this part of India.

Many of the rivers in the rainy season abound with good fish: the bheinslah, in general appearance and flavour, resembles the carp, having a large mouth, without teeth, and strong scales; they weigh from fifteen to twenty pounds: the poatlah is of a similar kind, but smaller. The sewrah is an excellent fish, without scales; it has a large mouth, several rows of teeth, and weighs ten or twelve pounds. There are five or six other sorts of fish in those waters, whose Hindoo names are of no consequence, and I am not icthyologist sufficient to know where to class them: they also abound with cat-fish, and very good eels.

I did not observe any wheat or cotton fields in the Concan; in the upper country both are cultivated: our journey was not indeed in the season to see many crops on the ground: as the rice, juarree, and most other grains, are sown at the beginning of the rainy season, in ground already prepared for the purpose: and during the fair intervals of the wet months they plow for wheat, gram, pease, and other articles, which are sown in October and reaped in February: the wheat thrives best in ground wherein nothing has been produced the preceding year: for gram and pease, which are sown broad cast, low rice-grounds, and other wet places are prefered: for all the rest the drill is used. The juarree generally springs out of the earth

on the fifth or sixth day; about a fortnight afterwards it is weeded by a machine called coalpah, and the operation repeated in ten or fifteen days.

At the earliest dawn of morning in all the Hindoo towns and villages, the hand-mills are at work; when the menials and widows grind meal sufficient for the daily consumption of the family. There is a windmill at Bombay for grinding corn, but I do not recollect seeing another in India; where the usual method of grinding is with mill-stones, and always performed by women, who resume their task every morning: especially the forlorn Hindoo widows, divested of every ornament, and with their heads shaved, degraded to almost a state of servitude. Very similar must have been the custom in Judea, from the pathetical lamentation of the prophet, alluding to this very circumstance: "Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground, O daughter of the Chaldeans, for thou shalt no more be called tender and delicate: take the mill-stones and grind meal; sit thou silent, and get thee into darkness, O daughter of the Chaldeans, for thou shalt no more be called the lady of kingdoms."—Isaiah xlvii., v. 1, 2, 5. Thus when the Hindoo female, who had perhaps been the pride and ornament of the family, is humbled on the death of her husband, it is not surprising to see her prefer his funeral pile to such a state of degradation; and we must cast the mantle of charity over the young virgin-widow, who infringes the celibacy imposed on her by such cruel and impolitic laws.

Soon after the day closed, we forded the Choule river, and arrived at Ustom, a considerable village at some distance from its banks; which we found a great inconvenience; all the wells and tanks being ex-

hausted, except one belonging to a mosque still further: thither we repaired to pass the night, and the fakeer who had the care of it, allotted one of the largest tombs for our accommodation. These are often elegant structures of marble, or polished chunam; consisting either of a dome supported by columns, or a sepulchral chamber with only one entrance to the tomb, generally placed in the centre under the dome: it was one of the latter to which we were conducted; but the stagnated air, and disagreeable smell of the bats, soon compelled us to retreat to a clump of custard-apple trees, where we lighted fires, dressed a curry, and enjoyed a sound repose amid the graves of departed Mussulmans.

We at break of day continued our journey through a pleasant cultivated part of the Concan, a great thoroughfare from the low country to Poonah, which was the residence of the Brahmin peshwa, and the resort of all castes of Brahmins; especially the Gurus, a very select body of priests, of the highest dignity and authority in the brahminical hierarchy; in some respects similar to the bishops and archbishops in the Christian church; as they travel through their respective dioceses, at stated seasons, to visit the inferior priests, and administer particular rites at the Hindoo temples. Those of the greatest sanctity make more extensive pilgrimages, to perform the upaseyda, and other solemn ceremonies in their seminaries and sacred groves. The Guru is reputed a being of so holy a nature, that he is not only venerated, but worshipped when he appears in public; on some occasions their splendid processions unite the insignia of oriental grandeur, with the fascinating charms of the Hindoo religion, bearing a great resemblance to the former magnificence of th

sovereign pontiff on the great festivals of the church of Rome. These sacred shrines are frequently visited by female senassees, brahmacharrees, and other devotees, who have entered into religious vows, and are highly respected: many of these devout women, as *also of the Gurus and exalted Brahmins, are supposed* to have arrived at such perfection and purity, as to be actually an incarnation of the deity, and consequently an object of worship.

So much sanctity is annexed to the Gurus, that all of inferior caste to the Brahmins are expected to retire from the road when he passes by in public procession, that the air may retain its purity, unpolluted by plebeian breath. We met one of these Brahmins of consequence, and whatever might be his sacerdotal or civil station, humility of spirit was not his prevailing characteristic, if we may judge from the pompous titles, and high-sounding praises ascribed to him by the chopdais and heralds: for, like other great men, he had these precursors, and a number of pioneers to clear the road, and "make his paths straight;" by removing obstacles, and filling up the ravines and the hollow-ways *in his route. All eastern potentates affect these* distinctions, nor do they ever travel without their heralds and pioneers: from the poorest Hindoo rajah and Mahomedan nabob of a province, to the emperor himself; who in the days of Mogul splendour, vied with Semiramis in her progress through Media and Persia: in which, according to Diodorus, when rocks or precipices impeded the royal traveller, they were ordered to be removed: hills and mountains were levelled, and valleys filled up, for the accommodation of this mighty potentate: finely illustrating the figura-

tive language on the approach of the PRINCE OF PEACE, when "every valley was to be exalted, and every mountain and hill be made low, to make straight in the desert a high way for the LORD!"—Isaiah, ch. xl. v. 3, 4.

There are many celebrated temples in the Concan, but still more above the Gauts, where in some the revenues and establishment of the priesthood are enormous: one temple in the Deccan formerly maintained forty thousand officiating Brahmins; who with the dancing-girls dedicated to the deities, and the other expensive ceremonies of the Hindoo religion, must have consumed an immense income. The Hindoo deities are literally innumerable: in a note to Dr. Tennant's valuable publication, they are said to be thirty crore; which, in round numbers, exceeds three hundred millions: the Brahmins instruct the other castes to worship them, although they themselves do not believe in polytheism, and only worship the Supreme Being, as the great mysterious OM; and the creating, preserving, and destroying attributes, in Brahma, Vishnoo, and Seeva. Allowing the Brahmins, and a comparative few of the higher orders, to be enlightened by a purer system of religion, the lower classes of society are condemned to a state of ignorance in religion, art, and science.

The Gurus have great power: but the ordinary Brahmins have taken care to reserve a sufficient portion for themselves, sanctioned and enforced by the code of Menu. At Poonah, the secular Brahmins occupy all the important stations; especially the lucrative office called Jeiram Bopput; a sort of censor, whose province it is to collect fines, which under the authority of the minister, he imposes arbitrarily

on deviations from brahminical purity; drinking, domestic and family quarrels amongst the high and rich classes of society: this he manages with the greatest extortion and injustice. This officer is frequently summoned at the pleasure of the minister, and fined; which has eventually the effect of multiplying his abuses, by way of reparation for the mulct he has been obliged to bear; these are again connived at by his superiors, that he may enrich himself sufficiently to answer the call of the minister, as occasion may require.

As the hot-winds commenced their fury, we reached the village of Chouna; a spot endeared to travellers by a spreading banian-tree, and a well of excellent water; no less attractive in India, than the Maison-rouge at Frankfort, or the vineyards of Monte Fiascone, to the European tourist. Running streams had hitherto refreshed us when we happily stopped on their banks; but a good well had not yet fallen to our lot: on the contrary, at Ustam, and most other villages, the water was so muddy as to be scarcely drinkable: and even this unpleasant beverage was so scanty, that we often saw the women wait several hours at a small hole in the earth, to collect sufficient to fill a jar: It is only in the months of April and May, just before the first fall of rain, that this scarcity prevails; during that sultry season, of most brooks and rivers it may be said, "dumb are their fountains, and their channels dry."

The commendation of an ancient patriarch who dug a well, must not be thought too trivial a circumstance for the sacred records: he could not have bestowed a greater charity in a parched and thirsty soil: the fre-

quent allusions to living streams, flowing rivers, verdant banks, and shady fountains, were delightful to the natives of Palestine: no prospect more enchanting, no promise more alluring, than to "feed in a green pasture, and repose beside the still waters:" Psalm xxiii. 2. A good well and umbrageous banian-tree, are the most desirable objects to a traveller in Hindostan; since, on account of the peculiarities of caste, and the variety of religious professions, although an European carry his own provisions, very few of the natives will allow him to enter their house to eat them. This indeed is not to be expected among a superstitious people; who, like the Pharisees of old, make clean the outside of the cup and the platter, while they neglect the weightier matters of the law; who regard, with scrupulous exactness, eating or drinking with an inferior caste, the performance of stated ablutions, and bodily purifications: when, if by any accident, a Hindoo tastes food forbidden to his caste, or touches what is deemed impure, he is subjected to the severest penance, or perhaps degraded from his rank in society; while the same man may be guilty of falsehood, perjury, and the most immoral actions, with impunity.

Having refreshed our bearers and cattle, we pursued our journey across an arid plain towards the Lower Gauts; a chain of mountains separating the broad valley through which we were travelling, from the Concan plains reaching to the sea. This part of India during the rainy months, is doubtless a perfect garden; but at the end of the dry season its general aspect is very different: although in mentioning a parched country or barren plains in Hindostan, I by no means liken them to the burning deserts of Persia and Arabia.

The general aspect of Hindostan, excepting the sandy plains on the borders of Cashemire, and the deserted country near the Indus, presents a scene of lofty mountains and woody hills, skirting a champaign, irrigated by rivers, or artificial streams, which with the tanks and wells, were the noblest works of former princes: the Emperor Firose, in the fourteenth century, made a canal of a hundred miles in length; and cut channels from the Jumna and other rivers, to supply distant towns with water, and facilitate the inland commerce of his dominions.

With great difficulty and fatigue we ascended the Lower Gauts; only called so in comparison with the stupendous barrier of the Deccan, on the eastern side of the Concan plains: our guides mistook the proper route, and bewildered us in a wild and savage scene: no sooner had we attained the summit of what we imagined the highest mountain, than one still higher reared its majestic head, and thus continued in long succession: fortunately, during the extreme heat of noon, the woods and rocks afforded a friendly shade. We at length accomplished the arduous task, and hailed the western sea with delight. Descending by a narrow pass, we entered the lower part of the Concan, through rocks, woods, and glens; the haunts of tigers, hyenas, and serpents.

On entering Ram-Rajah, the first town in the low country, we were welcomed by a venerable Mahomedan, who, like Abraham, was sitting at his gate to receive strangers: his snowy beard reached to his girdle; his countenance inspired reverence and love: an urbanity and courtesy marked a distinguished character; and his whole behaviour evinced a superior knowledge of

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Our venerable friend at Ram Rajah was one of the most respectable Mahomedans I ever knew; although greatly advanced in age, he retained all his faculties, and had not lost the cheerfulness of youth. As longevity among the Indians is not common, neither is it, perhaps, very desirable; when declining years render the superior classes of Asiatics incapable of enjoying the ambitious, avaricious, and sensual pleasures, which in their estimation comprise the *summum bonum* of life, with minds untaught by learning and experience, unstored by science and literature, and uncheered by a warm and benevolent religion, they have no relish for those calm delights which soften the declining path of the pious Christian, and gild the rays of his setting sun; the Christian possessing a

mind at peace with God, the world, and himself; encircled by a loving and beloved offspring, to "rock the cradle of declining age."

The Mahomedans, in power, are generally intolerant and cruel; bigoted to the theism of their own system, they treat all other religions with a sort of contemptuous abhorrence, and we may safely pronounce them cold and uncharitable in their religious opinions: the Hindoo character, though very different, is in many essential points extremely defective, and leads by deep-rooted prejudice and barbarous custom, to the commission of crimes, which ought not to be sanctioned by any moral or religious code. Unlike our patriarchal friend at Ram Rajah, or the venerable Christian, how often is the aged Hindoo parent deemed an encumbrance and unnecessary expense by his family; and carried a living victim, devoted to die, on the margin of the Ganges, or some holy stream; there his own children fill his mouth and nostrils with mud; and thus cutting off every prospect of recovery, they leave the author of their being to be carried away by the stream, as food for alligators and vultures. Although sanctioned by the Brahmins, and perhaps sometimes voluntary on the part of the aged victim, no religion should tolerate such a sacrifice: that it is not always voluntary, we have many undeniable proofs: but the fatal consequence of not submitting to this extraordinary viaticum, or of eluding its effect by returning to his family, in case of a rescue or recovery, is so provided for by the Brahminical laws, that death is far more desirable than the continuance of life on such terms: many instances might be produced to confirm this assertion.

Captain Williamson remarks, that "when a person

has been taken to the side of the Ganges, or other substituted water, under the supposition that he is dying, he is, in the eye of the Hindoo law, dead: his property passes to his heir, or according to his bequest; and in the event of recovery, the poor fellow becomes an outcast: not a soul, not even his own children, will eat with him, or afford him the least accommodation: if by chance they come in contact, ablution must instantly follow. The wretched survivor from that time is holden in abhorrence, and has no other resort, but to associate himself in a village inhabited solely by persons under similar circumstances. There are but few such receptacles; the largest, and most conspicuous, is on the banks of the Mullah, which passes near Sooksongah, about forty miles north of Calcutta."

Cruel indeed are these mandates of ignorance and superstition! and yet, so contradictory and unaccountable is human nature, even in men of the very same nation and caste, that, notwithstanding this treatment of their aged and infirm parents by the natives of Bengal, I can with pleasure and with truth record, that the generality of Indians, of whatever religious profession, whether Hindoos, Mahomedans, or Parsees, pay a great respect and deference to age: the hoary head is by them considered "a crown of glory." in the public courts of justice, as in scenes of domestic life, I have witnessed with delight the pious Brahmin and the experienced Mullah, informing the members of the adawlet, or instructing their youthful pupils; who looked up with veneration to "days that should speak, and multitude of years that should teach wisdom; they waited for their words, and gave ear to their reasons." Job, ch. xxxii. v. 7, 11.

The hospitality of our venerable host at Ram Rajah, detained us longer than we intended; the day was closing when we left his friendly shade, and proceeded towards Alla-Bhaug, a Mahratta town at a considerable distance; as the country was marshy, and the roads bad, we had no prospect of reaching it before midnight, and therefore dispatched a horseman to purchase provisions, and provide accommodations, before the inhabitants should retire to rest.

On approaching the town at that unseasonable hour, we were met by an officer and a troop of Mahratta cavalry, preceded by *mussulchees*, or torch-bearers, who announced the approach of the *duan*, or minister of Ragoojee Angria, the Mahratta chieftain, to whom that territory belonged: he soon made his appearance, with a splendid retinue, and attended us to the durbar; where we were treated with the most polite and kind attentions, seated on embroidered cushions, strewed with flowers, and refreshed by servants fanning us with punkas of *coos* grass, cooled with rose-water. Our beds and equipage not being arrived, we were abundantly supplied by our host: while kids, poultry, rice, butter, milk, and vegetables were consigned to the kitchen for our supper; pine-apples, mangos, custard-apples, and pomegranates, were spread before us in the durbar, with wreaths of mogrees, and nosegays of roses and jessamine. When supper was served, the duan and his attendants retired, that we might eat it without restraint, and enjoy the repose we so much wanted. This hospitality extended to our servants and cattle; all were amply provided for according to their respective castes and professions.

On expressing our grateful acknowledgments for

these friendly attentions, the minister inforned us, that his chieftain, Ragojee Angria, was in the secret friendship of the English, and had the greatest respect for our nation: having heard we were passing through his country, he ordered every thing necessary to be prepared against our arrival at Alla-Bhaug, and intended to pay us a visit on the following morning, if we could postpone our journey. It may not be unnecessary to remark, that one of our party was a colonel in the army; myself and the other gentleman held respectable posts in the civil service; which made us travellers of some consequence among people who pay great deference to rank and station.

Ragojee Angria resided at *Colabie*, a fortified island half a mile from Alla Bhaug; in which were the palace, treasury, and other public buildings; but the stables, gardens, and larger edifices, were at Alla-Bhaug; the former contained a noble stud of Persian and Arabian horses, elephants, and camels, and every thing about the durbar was in a princely style.

At nine o'clock Ragojee came from Colabie, mounted on a large elephant, richly caparisoned: the duan followed on horseback; and the procession consisted of several state elephants, led horses, camels carrying the large drums, trumpeters, and other musicians, a select detachment of cavalry, and a body guard of infantry. On dismounting from the elephant, Ragojee's chopdars, or heralds, proclaimed his titles, and conducted him with great state to the durbar, where the duan presented us in form; he embraced each with a smiling countenance, and sat down on a cushion prepared for his reception: he then sprinkled rose-water, decked us with wreaths of mogrees, and concluded his visit by a

present of muslin and keemcab; pieces of satin, with gold and silver flowers: these ceremonies, and some general political conversation, occupied about an hour, when the prince re-ascended his moving castle, and returned in the same state to Colabie.

Ragojee was splendidly dressed in a muslin vest, and drawers of crimson and gold keemcab; his turban and sash were of purple muslin, the former adorned with sprigs of diamonds and rubies, and a very valuable emerald; from his neck depended two rows of beautiful pearls, sustaining a cluster of diamonds: his ear-rings, according to the Hindoo costume, were four large pearls, and as many transparent perforated rubies, on gold rings two or three inches in diameter: he wore a rich bracelet on his right arm; the handle of his catarra, or short dagger, was studded with jewels; the hilt of his broad sword plain gold. He appeared about forty years of age; of a comely person, pleasing countenance, and princely manners.

This Mahratta chieftain was of the same family with Conajee Angria, the celebrated pirate, so long the terror of the European and Indian vessels trading on the Malabar coast, until the conquest of Ghereah by Admiral Watson and Lord Clive. Ragojee, as one of the tributary Rajahs, paid the Mahratta government two lacs of rupees annually; he held his lands on a military tenure, and furnished a supply of troops similar to the feudal system which formerly prevailed in Europe. Some Europeans, who had deserted into his service, informed us he was generally beloved by his people, and less oppressive than the other Mahratta princes: these men were married and settled in the

country, and made themselves useful in the artillery department.

The duan's name was Govindsett, a pundit of the banian caste, a man of good character, and considerable abilities: to him Ragojee entrusted the whole management of his revenue and disbursements: they were of the same age, and having been brought up together, a confidential friendship, uncommon in India, had subsisted between them from the earliest period: in the course of their education, Ragojee observing their different pursuits, promised when he attained the government, and followed the profession of arms, Govindsett should be his duan, or prime minister: the latter shrewdly replied, that, according to the usual custom of princes, Govindsett would be forgotten when Ragojee became surrounded by the insignia of royalty; but no sooner were the days of mourning for his father accomplished, than the young sovereign promoted his favourite to the highest honours and gave him the management of his treasury.

After an early dinner, we pursued our journey towards that part of the coast from whence we were to embark for Bombay. In the course of conversation during Ragojee's visit, he politely observed, that as our servants and cattle might be fatigued by the distance and heat of the weather, he hoped we would accept of his own palanquins, horses, and camels, to the water-side; and an armed vessel to convey us to Bombay: we declined all except the latter; and accompanied only by Govindsett and his suite, we proceeded, at his particular desire, to a dewal, or temple

which he had lately erected, in a better style of architecture than any I had then seen in India. It consisted of two separate temples: the outer one a square, well proportioned, covered by a large dome, and adorned at each corner by an elegant turret: the roof of the further temple was embellished by a lofty spire, composed of cupolas, gradually diminishing to the summit, with appropriate ornaments to produce a general effect. The outer temple was dedicated to public worship, the inner exclusively to the Brahmins, who washed and dressed the idols, richly adorned with jewels, and ornamented with flowers; amongst them the nymphea lotos was most conspicuous. In front of these temples a spacious area contained a tank lined with hewn stone for the ablutions of the worshippers, with a handsome obelisk at each corner, illuminated on the great festivals: for such illuminations are as common amongst the Hindoos, as with the ancient Egyptians, or modern Chinese: the surrounding groves were enlivened by dancing-girls and musicians; and, far from any appearance of austerity or mortification, the brahmins at Govindsett's temple seemed to partake of every terrestrial enjoyment: the dancing-girls and Hindoo women at the tank and fountains were of the most delicate order, although their own personal appearance indicated no self denial in the article of food: on the contrary, they were all as fat and sleek as rice and ghee could make them; and reminded me of a curious remark in Orme's Oriental Fragments, that "the Brahmins have made their gods require, besides the necessity of endowing their temples, the practice of all other kinds of charities, by which the necessities

of human nature may be relieved. A third part of the wealth of every Hindoo is expended on such occasions. The brahmins themselves profess great hospitality, and by this address preserve that extreme veneration, which otherwise would be lost through the effects of envy, in a detestation of their impositions. A very strange custom prevails in some parts of India: a brahmin devotes himself to death, by eating until he expires with the surfeit; it is no wonder that superstition is convinced of the necessity of cramming the priest, when he professes to eat like a cormorant through a principal of religion."

The dewal was encircled by groves and fountains, among flowers, fruits, and a variety of aromatic shrubs so much esteemed in India: the extensive lake was covered with the nymphea, waving its lovely blossoms of azure, white, and rose-colour, to every motion of the breeze. This oriental beauty is often mentioned by the ancients: it was as much a favourite with the Egyptians as with the Hindoos; the former considered it an object of religious veneration, the latter offer it in sacrifice, and as a decoration in their temples. Herodotus mentions a people called Lotophagi, who lived entirely upon the fruit of the lotos; of what species I cannot determine, as the fruit was the size of the mastic, and sweet like the date, from which they also made wine. He says the Egyptians eat the root of the plant, which was of a pleasant flavour; and from the flour of the seed they made bread. These properties of the nymphea, and the rhamnus lotus of Linnæus, are confirmed by Pliny, and may possibly be known in some countries at this day. Athenæus, in

his Deiprosphist, quotes a description of the Lybean lotos, from Polybius, which was used as food by the natives.

The temple, lake, and gardens, at Alla-Bhaug, presented an excellent specimen of modern oriental magnificence, and evinced the taste and liberality of the munificent founder: on alluding to the immense expense of such an undertaking, Govindsitt made a reply which sensibly affected us: "By the blessing of Providence, and the generosity of my sovereign, I have been promoted to honour, and accumulated wealth, sufficient for present enjoyment, and the future provision of my family. In dedicating this temple and sacred groves for public worship, with the gardens, tanks and fountains, which I have made for general ablution and refreshment in a sultry climate, I trust I have not only offered an acceptable sacrifice to the benevolent deity, and bestowed a useful charity on my fellow-creatures; but, from the changes incidental to mortality, the sun of prosperity may decline, and the clouds of adversity gather over my posterity; and then my children's children may derive a benefit from what now so highly gratifies their father's heart."

In this scene of mutability such changes are no where uncommon; but the rapid revolutions of wealth and power in Asia, gave double energy to the speech of this benevolent Hindoo: distinction of caste and profession vanished; and we cordially united with a heart of sensibility, replete with piety to God, and love to man!

Our ride from Govindsett's temple, to the place of embarkation for Bombay, offered nothing interesting: he took leave at his garden-gate, ordering a party of horse to escort us to the sea-port, and an officer to ac-

company us in the vessel, to inform him of our arrival at Bombay. They conducted us several miles over the salt-marshes, and passing through the Mahratta town of Tull we arrived late in the evening at Mandava, a small place in sight of the island of Bombay, from whence we were to embark on the following morning.

Notwithstanding we were under the protection of Ragojee's escort, the Hindoos of Mandava, fearful of contamination, would afford us no better accommodation than a cow house; where we dressed our supper, and passed the night. To this humble roof, by order of the officers, the villagers brought poultry, butter, fruit, and vegetables; with fuel and earthen pots in abundance, which we were not permitted to pay for: this diminished our enjoyment of a repast obtained by oppression and consequently repugnant to the feelings of an Englishman. No murmur reached our ears, but we knew from our servants, that it was not accompanied by the blessing of those from whom menace and compulsion obtained it.

Lady Wortley Montague remarks, that when the Turkish bashas travel, themselves, and their numerous retinue, not content with eating all that is to be eaten belonging to the peasants, exact what they call teeth-money; a contribution for the use of their teeth, worn with doing them the honour of devouring their meat. This humane writer, in her entertaining Letters from Turkey, was compelled to be an innocent partaker of similar oppressions: and the story related by Baron de Tott, with a degree of humour which in some measure diminishes the cruelty of Ali Aga, his mikmindar, or conductor, I have seen frequently realized, from the whip to the cinnamon, during my own travels in India.

The Baron travelling in Moldavia, on an embassy to the Cham of the Tartars, at the expense of the Turkish government, would willingly have paid the Greek peasants for his supply of provisions, but that was not permitted: and so liable were they to such pillage, that they generally denied having the articles. At one place where the usual supply was demanded, the head of the village pretending he did not understand the Turkish language, the mikmindar knocked him down, and kicked him until he began to complain in good Turkish of being thus beaten. When it was well known the villagers were poor people, often in want of necessaries, and whose princes scarcely left them the air they breathed: "Pshaw! thou art joking friend," replied Ali Aga, "thou art in want of nothing, except of being well basted a little oftener; but all in good time: proceed we now to business. I must instantly have two sheep, a dozen of fowls, a dozen of pigeons, fifty pounds of bread, twelve pounds of butter, with salt, pepper, nutmegs, cinnamon, lemons, wine, salad, and good oil of olive; all in great plenty." The Moldavian replied with tears, "I have already told you that we are poor creatures, without so much as bread to eat; where then must we get cinnamon?" On this the conductor took his whip, and flogged the poor Moldavian until he could bear it no longer: when finding Ali Aga inexorable, and that the provisions must be produced, he ran off; and in less than a quarter of an hour, the primate of the village, assisted by three of his countrymen, brought all the provisions required, not forgetting even the cinnamon.

The transaction at Mandava, which gave rise to these observations, concluded our adventures: the

next morning we embarked for Bombay, and arrived there in a few hours: on taking leave, we offered our conductors a present, which they respectfully refused; saying their prince's favour was beyond any other consideration, and they should forfeit it by accepting our bounty.

This was my first journey on the continent of India; I found it replete with novelty and entertainment: as a country, which, perhaps, precedes Egypt as the nurse of science; and by its arts, manufactures, and valuable productions, has contributed from time immemorial to the comfort and luxury of other civilized nations.

Aromatic gales and spicy groves; trees adorned by Flora and Pomona; pellucid lakes and murmuring fountains; charm in poetical descriptions: we wish to dwell in such delightful scenes. A residence in the torrid zone convinces us of their fallacy: hot-winds, and arid plains, unrefreshed by a cooling breeze or living spring, annoy the Asiatic traveller: and admitting the existence of such pleasures in the temperate climate and fertile provinces of Hindostan, we know from experience, that a constant possession of the loveliest objects, often renders them insipid: the revolving seasons and variety of Europe, seem more congenial to an Englishmen than the luxurious monotony of India, even in its most pleasing form.

In the court of an Asiatic sovereign we look in vain for true magnanimity: the nobles approach him with distrust and fear, conscious that his frown deprives them of life; nor can they, on so frail a tenure, enjoy wealth or honours: those in the middle walk of life, instead of being subject to one tyrant, are oppressed by numerous petty despots, who, dead to every feeling

of humanity, rule them with a rod of iron. The lower classes of ryots, or husbandmen, are not in a more enviable situation; the despotic system pervades all ranks, and whole villages emigrate in the vain hope of finding a more equitable government: they have not indeed much to leave; their cottages being generally built of mud, and their furniture only a few mats and earthen pots.

In travelling, it is easy to distinguish the ancient inhabitants from those whom conquest or commerce have dispersed throughout Hindostan; not so much in complexion and outward appearance, as in the peculiarities of character: the Mahomedan is comparatively bold, enterprizing, and resolute; the Hindoo tender, humane, and timid: this distinction may in part be attributed to the mildness of the climate and difference of food, but still more to the doctrine of transmigration; since a religion, which teaches them that the dearest connexions they once enjoyed on earth, may, on the system of the metempsychosis, now animate the mortal form of a bird, beast, or insect, not only inspires them with horror at the idea of shedding blood, but, in a great measure, prevents every kind of cruelty.

In this part of my letters, youthful imagination, and enthusiastic patriotism, heightened by distance from the beloved object, led me to draw a long comparison between the inhabitants of Britain and India. Warmed by the amor patriæ, I pursued the delightful theme from Windsor's royal towers, to the palaces of the nobles, villas of the opulent, commercial sea-ports, manufacturing towns, cheerful villages, farms, and hamlets: I traced the munificent endowments for art

and science: from her splendid universities to the parochial schools. It was a picture, which in a distant clime and secluded situation, delighted the heart, and animated my endeavours to secure a competence, that I might the sooner enjoy those unspeakable blessings.

CHAPTER X.

Voyage from Bombay to Surat—Surat Bar—Ancient Trade of India with Europe—Diamond Mines and Jewels of India—City of Surat—Gardens—Mode of Watering—Haram—Mogul Women—Hummums, Champooing—Banian Hospital—Manufactures—Trade of Surat with Europe—Visit of the English Chief to the Nabob—Nabob's Public Procession to the Mosque—Dress of the Mogul Ladies—Anecdote of a Mogul Widow and an English Gentleman—Country—Cultivation—Game—Birds—Wild Beasts—A Cheeta-Hunt fully described—Pulparar—Hindoo Devotees—Burning of Widows—Similar practice among the Ancient Crestonians—Affecting account of the Immolation of a Hindoo Widow—Minute Division of the Hindoo Castes—Ablutions of the Hindoos—Travels of Hindoo Devotees—Death of Calanus—Burning of an Indian Woman in the army of Eumenes.

Soon after my return from the hot-wells at Dazagon, I visited Surat, one of the principal cities in India; where the manners and customs of the natives are more oriental than in those places immediately under the English government.

Surat is about a hundred and twenty miles to the northward of Bombay; the voyage thither affords an opportunity of viewing Bassein, Damaun, and some other sea-ports: the hilly coast terminates half-way at the lofty promontory of St. John's; from thence to the entrance of Surat river, the shore is flat and unin-

teresting: the southern mountains are woody, and abound with teak trees, often called the oak of Hindostan, from their great value in ship-building. Teak-timber is more durable than oak, from its oleaginous quality preserving the wood and the iron necessarily used in naval architecture, for a considerable time longer than the British oak, which contains a corrosive quality, tending to consume the iron-work. I saw a ship at Surat which had been built near eighty years; and which, from veneration to its age and long services, was only employed in an annual voyage to the Red Sea, to convey the Mahomedan pilgrims to Judah, on their way to Mecca; and then, returning with them to Surat, after the hodge, or religious ceremonies were finished, the vessel was oiled, and covered up on shore until the following season.

During the fair months, the sea between Surat and Bombay is covered with ships of different nations; large fleets of merchant boats, richly laden, sail every fortnight under convoy of the English cruizers, to protect them against the Coolies, a horde of pirates near the gulph of Cambay, whose swift-sailing vessels constantly infest that navigation.

On anchoring at Surat bar I left the ship which brought me from Bombay, and sailed up the Tappee in her pinnace: this river takes its rise at Maltay, a small town to the northward of Nagpore, the capital of Moodajee Bounselah, in the latitude of 21° 8′ north, and 79° 44′ east longitude; and after an increase by many tributary streams, flows into the sea at Surat bar, a distance of nearly five hundred miles.

We followed the serpentine course of the Tappee, or Tapty, through a flat uninteresting country, until

we suddenly opened on the city of Surat, pleasantly situated on the southern bank of the river: the old Indian castle had a venerable aspect: the English, Dutch, French, and Portuguese colours, waved on their respective factories and garden-houses near the river; and from that distance, Surat had a better appearance than on a nearer approach; when we found the walls and towers out of repair, the public buildings in a ruinous state, and the streets dirty, narrow, and irregular.

The bar, or sand-bank, where the ships anchor, and discharge their cargoes, is generally crowded with merchant-vessels from the commercial nations in Europe and Asia. The city exhibits a busy multitude of Hindoos, Mahomedans, Parsees, Jews, Turks, Armenians, Persians, Arabians, Greeks, and other Asiatic strangers, besides the Europeans, whose factories have been already mentioned; it is also frequented by merchants from Malacca, China, Abyssinia, Mosambique, Madagascar, and the Comorro isles, and by numerous traders from the sea-ports, and inland provinces of Hindostan.

In a former chapter I have particularized the trade of Bombay; that of Surat is very similar. Although now one of the greatest emporiums in India, I do not find it mentioned in the oriental commerce of the ancients by Strabo, Arrian, or other writers on that subject, who describe the Arabian and Egyptian trade with Pattala, the modern Tattah, on the Indus; Barygaza, or Baroche, on the Nerbudda; and Musiris, now Murjee, on the Malabar coast. These Arabian vessels imported, from Egypt and other places, woollen-cloth,

brass, iron, lead, tin, glass-ware, coral, wrought-silver, gold and silver bullion, and several kinds of wine: and they exported spices, diamonds, sapphires, pearls, and other gems; with cottons, silks, pepper, and perfumes. Dr. Robertson observes, that "the justness of Arrian's account of the articles imported from India, is confirmed by a Roman law, in which the Indian commodities subject to the payment of duties are enumerated. By comparing these two accounts, we may form an idea, tolerably exact, of the nature and extent of the trade with India in ancient times."

The diamonds, sapphires, and rubies of India, have always been held in the highest estimation; the topazes, amethysts, and some other gems, have perhaps been equalled by those of America: the most celebrated diamond mines are at Golconda, in the territory of the Nizam; and at Raolcondah, near Visiapoor, in the Mahratta empire: Ceylon produces the ruby, sapphire, topaz, and other precious stones; especially one of superior beauty, called the cat's-eye: the pearl fishery of this island is very lucrative, and the pearls vie in size and lustre with those of Ormuz: gold mines are unknown in India; but that valuable metal is found in the torrents which flow from the mountains of Thibet into the Indus and Ganges: there is no silver in Hindostan: several places in the southern peninsula and Ceylon, produce iron, but the natives are very deficient in their method of smelting and manufacturing it.

The first English ship which arrived at Surat was the Hector, commanded by Captain William Hawkins, in August 1608: the Captain brought a letter from

the East India Company, and another from King James the First, to the emperor Jehangire, requesting the intercourse of trade. At this time the Portuguese marine predominated on the Indian seas, in so much that they made prize of all vessels which had not taken their pass; and the fear of their resentment on the ships which traded from Surat to the gulphs of Arabia and Persia, deterred the Mogul's officers from giving the encouragement they might wish, to the English strangers.

The Portuguese dreading the future power of the English, and actuated by the most inveterate jealousy, did every thing in their power to prevent the establishment of an English factory at Surat: they often attacked our vessels at sea with a great superiority, but acquired neither riches nor glory: yet by bribery and intrigues with the Surat government, they had for several years sufficient influence to frustrate our trade, and prevent a settlement. At length, in October, 1612, a treaty was concluded by Captain Best with the Mogul government, that an ambassador from the King of England should reside at the imperial court; that, on the arrival of the Company's ships at Swally, the anchoring ground near Surat bar, proclamation should be made, three several days successively, in the city of Surat, that the people of the country might freely come and trade with the English at the water-side; and settled the duties on their commodities at three and a half per cent.

Such was the commencement of our trade with Surat, which is situated in 21° 11′ north latitude, and 72° 50′ east longitude: the outer walls of the city are

seven miles in circumference, with twelve gates: between each gate are irregular towers, mounted with cannon, and the walls are perforated for musquetry: the inner town is surrounded by a similar wall, and an equal number of gates: the streets are narrow, the houses generally lofty, and crowded with inhabitants.

The bazars, filled with costly merchandize; picturesque and interesting groups of natives on elephants, camels, horses, and mules; strangers from all parts of the globe, in their respective costumes; vessels building on the stocks, others navigating the river; together with Turks, Persians, and Armenians, on Arabian chargers; the European ladies in splendid carriages, the Asiatic females in hackeries, drawn by oxen; and the motley appearance of the English and nabob's troops on the fortifications, remind us of the following description of Tyre, by the prophet Ezekiel:

"O thou that art situate at the entry of the sea, which art a merchant of the people for many isles! O Tyrus! thy builders have perfected thy beauty. All the ships of the sea were in thee to occupy thy merchandize. Tarshish was thy merchant, by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded in thy fairs. Javan and Tubal, they were thy merchants; they traded in the persons of men, and vessels of brass. They of the house of Togarmah traded in thy fairs, with horses, horsemen, and mules. Syria was thy merchant for emeralds, purple, and broidered-work, and fine linen, and coral, and agate; and many isles brought thee horns of ivory, and ebony. Judah and the land of Israel traded in thy markets with wheat of Minnith

and Pannag, and honey, and oil, and balm. Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches, in the wine of Helbon, and white wool. 'Dan also, and Javan, occupied thy fairs with iron, cassia, and calamus; and Dedan was thy merchant in precious cloths for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats; and the merchants of Shebnah and Raamah occupied in thy fairs with the chief of all spices, with precious stones and gold. Haran and Canneh were thy merchants for blue cloths, and broidered work, in chests of rich apparel, bound with cords, and made of cedar."—Ezekiel, ch. xxvii. v. 3, 4, 9, 24.

This is a true picture of oriental commerce in ancient times; and a very exact description of the port, and bazars of Surat, at the present day.

The public buildings at Surat are few and mean: the durbar, or nabob's palace, though extensive and convenient, makes but a shabby appearance. The mosques and minarets are small, without taste or elegance. The Hindoo temples are not more conspicuous; and the serais, or caravansaries, much out of repair.

A sort of double government, divided between the nabob and the East India Company, existed in the city. The Dutch, French, and Portuguese nations had no share in the government or police of Surat; but they lived in an elegant style at their town and country houses, with handsome equipages, and suitable attendants. The Dutch factory is the most regular and the best-built mansion in Surat; the Dutch Company import sugar, arrack, and spices, from their set-

tlements, in the eastern islands; and export a considerable quantity of cotton piece-goods manufactured here. The French trade is greatly diminished; and the Portuguese, who once commanded the Indian seas, are every where on the decline: but the commerce of the English Company and private merchants at Surat, is very extensive.

In the English and Dutch burying-grounds, situated without the walls, are some handsome tombs, with domes and pillars in the style of the Mahomedan mausoleums; which, interspersed among shady trees, give these cemeteries a grand and solemn appearance.

The serai, or principal caravansary, at Surat, was much neglected: most of the eastern cities contain one at least, for the reception of strangers; smaller places, called choultries, are erected by charitable persons, or munificent princes, in forests, plains, and deserts, for the accommodation of travellers. Near them is generally a well, and a cistern for the cattle; a Brahmin or Fakeer often resides there to furnish the pilgrim with food, and the few necessaries he may stand in need of.

There are many gardens between the outer and inner walls of Surat, surrounding the villas of the nabob and principal inhabitants; the finest of them is called Mahmud-a-Bhaug, where the nabob had extensive pleasure grounds; with small reservoirs of water, and fountains playing near the open saloons, which produced a refreshing coolness, and had a pleasing effect; the gardens, according to the season, were filled with balsams, poppies, and various flowers, of an equal height, closely planted, and so disposed as to resemble a rich Turkey carpet: this formality seems to be the

acme of Mogul taste. The walks are shaded by cypresses, champacas, and cocoa-nut trees; adorned with oleanders, myrtles, pomegranates, roses, jessamine, and odoriferous plants peculiar to India.

The method of watering these extensive gardens, and of drawing water for the purposes of agriculture, in this part of India, is simple, and more efficacious than the soft showers from a watering-pot, which would by no means satisfy the parched and thirsty soil. The wells at Surat are large, and deep, enclosed with strong masonry; a walk of an easy descent is formed from the surface, ten or twelve feet wide, its length corresponding with the depth of the well: on the surface, opposite to each other, are stone pillars, supporting an horizontal beam, from which is suspended a large leathern bucket, running by a strong rope over a pulley; to the other end of the rope is fastened a yoke of oxen which, as they descend the sloping walk, elevate the bucket containing the water; this is emptied into a reservoir, and from thence conducted by the gardeners in small streams, to every tree and shrub in the garden. Many of the wells and walks are sufficiently large to admit of two or three pair of oxen drawing water at a time; and some of them are erected for the public use by charitable individuals, at the expense of many thousand pounds.

The haram, or women's apartment, at Mahmud-a-Bhaug, is a distinct building, separated from the palace by a large garden: this, from the jealousy of the Moguls, is forbidden ground when the nabob resides there; but being uninhabited, I had an opportunity of seeing it: all the windows look into enclosed gardens, and have no prospect of any thing beyond

them. It seems calculated to furnish every pleasure that can be expected by the unfortunate females immured under the Argus-eyes of duennas and eunuchs. Baths, fountains, fruits and flowers, the European fair ones would think a poor compensation for liberty; the Asiatic ladies, accustomed to this confinement, are not discontented with their lot.

An intelligent oriental traveller, describing a scene in the Nizam's country similar to Mahmud-a-Bhaug, justly observes that, "although these gardens cannot be compared to those of Europe in taste and variety, they are peculiarly adapted to the retired pleasures of a Mahomedan life: the principal requisites of which are coolness, space, and secrecy; besides that, they hold it both grateful and healthy to live much among the fragrance of plants and flowers; and that pride, jealousy, and modesty, unite in demanding perfect security from all intrusion. Hence the high walls, so inelegant in the eyes of a European, are the necessary guardians of a Mahomedan's honour, and the safeguard of his pleasures. Within this protection, secluded from the world, the voluptuous Mussulman, laying aside the grandeurs of the day, with the irritation of mind which accompanies ambition, abandons himself to soft repose; and, in the stillness of a starry night, acquires that serenity of mind which lulls the soul into pleasing complacency; forming a delightful contrast to the stormy passions of an agitated day. Negligently stretched upon his couch, he listens to the melodious song, and contemplates the graceful forms of the surrounding dancers, amid the odoriferous smoke of incense."

These oriental gardens bear a great resemblance to

those of the Phæacian monarch, both in situation and general effect.

"Close to the gates a spacious garden lies,
From storms defended, and inclement skies;
Tall thriving trees confess'd the fruitful mould,
The swelling mango ripens here to gold;
Here the blue fig with luscious juice o'erflows;
With deeper red the full pomegranate glows;
The branch here bends beneath the weighty pear,
The verdant olives flourish round the year;
The balmy spirit of the western gale
Eternal breathes on fruits untaught to fail
The same mild season gives the blooms to blow,
The buds to harden, and the fruits to grow:
A plenteous fountain the whole prospect crown'd;
Which through the garden leads its stream around,
Visits each plant, and waters all the ground."

Homer's Odyssey.

The palace and gardens of Mahmud-a-Bhaug were out of repair; as the Moguls of rank are seldom at any trouble or expense, on a place which was not built by themselves; they had rather be the reputed founder of an insignificant villa, than preserve the grandest palace erected by their ancestors. These gardens were made by a former nabob, and called after his name; they cost an immense sum, and required many years to complete them; yet his successor never resided there, nor prevented their decay: while, with the iron rod of despotism, he was converting a populous part of the city into a large garden, adorned with extensive walks, groves, and fountains, to surround a summer pavilion: the reigning nabob dignified this favourite retreat with the appellation of "The Gift of God;" the suffering manufacturers,

driven from their quiet habitations, and shady verdant looms, called it " The Garden of Oppression."

The baths at Mahmud-a-Bhaug had been on a grand scale: in most of the principal houses at Surat are private hummums, or bagnios; which consist of one or two small rooms, paved with marble, illuminated by a sky-light of coloured glass, and furnished with cisterns of hot and cold water. There are many public hummums on a larger scale, but on the same construction: where oils, perfumes, and pastes, are provided for anointing the visiters. You first enter a vestibule, paved and lined with marble, surrounded by benches for the convenience of undressing: from thence you are conducted by two men into the marble bathing room; which contains two cisterns of hot and cold water; these are mingled in copper vessels, until of the required temperature, and then poured upon the visitor by the attendants. The operation of these men is at first disagreeable to Europeans, especially in the champooing; which is a method of working or kneading the flesh, and cracking the joints, after being rubbed over with perfumed pastes. Champooing affords delightful sensations to the Asiatics; and many Europeans, after being accustomed to this singular treatment, consider it a luxury.

The Banian hospital at Surat is a most remarkable institution; it consists of a large plot of ground enclosed with high walls; divided into several courts, or wards, for the accommodation of animals: in sickness they are watched with the tenderest care, and find a peaceful asylum for the infirmities of age. When an animal breaks a limb, or is otherwise disabled from serving his master, he carries him to the hospital; and,

indifferent to what nation or caste the owner may belong, the patient is never refused admittance. If he recovers, he cannot be reclaimed, but must remain in the hospital for life, subject to the duty of drawing water for those pensioners debilitated by age or disease from procuring it for themselves. At my visit, the hospital contained horses, mules, oxen, sheep, goats, monkeys, poultry, pigeons, and a variety of birds; with an aged tortoise, who was known to have been there for seventy-five years. The most extraordinary ward was that appropriated to rats, mice, bugs, and other noxious vermin: the overseers of the hospital frequently hire beggars from the streets for a stipulated sum, to pass a night among the fleas, lice, and bugs, on the express condition of suffering them to enjoy their feast without molestation.

The Banian hospital in Surat has several dependent endowments without the walls, for such invalids and convalescents to whom pasturage and country air may be recommended; and especially for the maintenance of the goats purchased from slaughter on the anniversary of the Mahomedan festival, when so many of those animals are devoted to destruction.

The doctrine of the metempsychosis is commonly supposed to be the cause of founding this singular hospital; I, however, conversed with several Brahmins on the subject, who rather ascribed it to a motive of benevolence for the animal creation: nor can we do otherwise than approve of that part of the institution appropriated for the comfort of those valuable creatures who have exhausted their strength in the service of man.

The inhabitants of Surat are generally merchants or

manufacturers: after the Mahrattas conquered Guzerat, the weavers of keemcabs, and other rich stuffs, the embroiderers, jewellers, painters, and inlayers of ivory, ebony, and sandal-wood, meeting with no encouragement from the Mahratta government, emigrated from Ahmedabad to Surat, and other flourishing cities in the western districts of Hindostan, where they have resumed their employments with great success.

Surat is also a considerable market for shawls, one of the most delicate fabrics yet brought from the loom: they are not indeed manufactured at Surat, nor in any of the southern provinces, being chiefly the produce of Cachemire, that "paradise of nations," where Acber, and many of the imperial princes, retired from the cares of government: encircled by their favourite courtiers, and in the bosom of their family, they enjoyed in that mild climate the picturesque scenery of the surrounding mountains, and the rural beauties of the delicious valley, watered by the celebrated Hydaspes, and refreshed by many other streams from its lofty boundaries. The shawls manufactured in Cachemire, from the delicate silky wool of a goat peculiar to Thibet, are an elegant article of luxury, too well known in Europe to need a particular description: this manufacture is not confined to Cachemire, but all others are deemed of an inferior quality: their prime cost is from twenty to five hundred rupees a shawl, according to the size, texture, and pattern: some, perhaps, may be more valuable.

The staples of Europe are disposed of by agents at the respective factories in Surat; but the commodities exported to Europe from India and China far exceed

glasses of perfumed sherbet: the nabob then presented the chief with an Arabian horse, a diamond ring, and several pieces of gold and silver keemcab: his attendants brought to each of the gentlemen a present of shawls, keemcab, or muslin, suited to their rank; the ceremony concluded by presenting pawn, or betel-nut, folded up in a leaf of betel, with chunam, and spices, fastened by a clove: this is the usual indication of the visit being terminated. The nabob attended his guests to the bottom of the steps leading from the durbar to the area, and at parting took each by the hand; his eldest son and brother accompanied us to the outward gate, and took leave in the same manner.

The termination of the monthly fast of Ramadān, one of the strictest ordinances in the Mahomedan religion, afforded me an opportunity of seeing the nabob go in state to the jumai musjod, or principal mosque: a ceremony he always performs on the appearance of the new moon after the Ramadan; in which month the Mussulmans believe the Koran was sent from heaven, and observe the fast with great austerity.

The procession left the durbar at nine o'clock in the morning, led by the cajee, a venerable Mahomedan priest, followed by a train of artillery, with two flags on each gun-carriage: an officer bearing the sacred standard of green silk, embroidered with gold, and mounted on an elephant, surrounded by young men with small banners, formed the first division. Then came a detachment of Mogul infantry, with a band of martial music, preceding the scidees, or Mahomedan caffrees, favourite slaves and chief officers of the nabob, mounted on excellent horses, richly caparisoned: the scidees are generally natives of Abyssinia, adopted into

the family of the rich Moguls, and often married to their daughters. After them came a company of English troops, followed by an elephant, and camels carrying kettle-drums and musicians, with others on horseback: these were succeeded by an English gentleman of the council at Surat, in a state palankeen, representing the East India Company, as governor of the castle, and admiral of the Mogul's fleet: the nabob's empty palankeen and carriages went before his two sons, mounted on Arabian chargers, immediately preceding the elephant on which his highness was enthroned in a splendid houdah, with his principal attendant in a separate apartment behind; the nabob was richly dressed, and his turban adorned with jewels: the covering of the houdah and caparison of the elephant, were scarlet and gold. The buxey, or general of the army, at the head of a select body, closed the procession.

This magnificent cavalcade only occurring once a year, was very gratifying to a stranger; but I was still more delighted with the company I accidentally met on the occasion. A friend procured me a projecting window in one of the principal streets to view the spectacle; where I was soon accosted by an old duenna, to desire I would either turn my back, or walk down stairs, while some Mogul ladies passed through the room in their way to an adjoining latticed chamber: knowing the necessity of obedience, I preferred looking out of the window, and kept my station: but at the sound of footsteps I was tempted to peep behind me; when I only beheld the careful matron holding up a thick veil, to screen her charge: a similar curiosity to see an English stranger brought them to the lattice; fortunately, one of the party had known

me before, which induced her to break through an established custom, and pay me a visit, accompanied by one of the greatest beauties I ever beheld: her age did not exceed fifteen; her form was perfect, her features regular, and her large antelope eyes of brilliant lustre: although fairer than the generality of Indian females, neither the rose nor the lily adorned her complexion, yet the brunette tint rather enriched than impaired the softness and delicacy of her skin; "grace was in all her steps," and her whole deportment elegant and courteous.

This young beauty excelled in personal charms, but was not so superbly attired as her friend, whom I hastily sketched, as a specimen of a well-dressed Mogul. Her drawers, of green satin flowered with gold, were seen under a chemise of transparent gauze, reaching to her slippers, richly embroidered: a vest of pale blue satin, edged with gold, sat close to her shape, which an upper robe of striped silver muslin, full and flowing, displayed to great advantage: a netted veil of crimson silk, flowered with silver, fell carelessly over her long braided hair, combed smooth, and divided from the forehead, where a cluster of jewels was fastened by strings of seed-pearl: her ear-rings were large and handsome, that in her nose, according to our idea of ornament, less becoming: the Asiatic ladies are extremely fond of the nose-jewel, and it is mentioned among the Jewish trinkets in the old testament, a necklace in intermingled rows of pearls and gold covered her bosom, and several strings of large pearls were suspended from an embroidered girdle set with diamonds: bracelets of gold and coral reached from her wrist to the elbow, golden chains encircled

her ancles, and all her toes and fingers were adorned with valuable rings. Like most of the oriental females, of all religions, her eyes were tinged by a black circle, formed with the powder of antimony; which produces a refreshing coolness, gives the eye additional lustre, and is thought to be a general improvement to Asiatic beauty.

The slippers, girdle, and other parts of the Mogul dress, of both sexes, are embroidered with gold, silver, and coloured silks, upon velvet, satin, or scarlet cloth: the jama is often richly embroidered; this is the name of the muslin robe, worn by Hindoos and Mahomedans, which falls in full folds from the waist to the feet; the upper part is made to fit the body, and crossing over the bosom, is tied on the left side by the Hindoos, and by the Mahomedans on the right. The veil is an elegant part of the female dress, and has been so esteemed, from the time of Rebekah to the present day. Homer frequently mentions it as an ornament of Grecian and Trojan beauty.

> "A veil translucent, o'er her brows display'd,
> Her beauty seems, and only seems, to shade"

We were acquainted with a young Persian, a temporary resident at Baroche, who one day brought his wife to our garden-house on a visit to my sister, which seemed productive of much novelty and pleasure to both parties: on taking leave they mutually exchanged presents; the Persian lady presented my sister with a veil of purple silk-net, embroidered with silver, such as the Moguls wear either to cover the face, or to throw back as an ornament.

The art of embroidery is of great antiquity, as we

learn from sacred and profane history: the dress of the princes and nobles in Homer's time resembled the jama, girdle, and kincob drawers flowered with gold and silver, now worn by the Moguls.

Such is the analogy between ancient and modern usages in the oriental world; where things are much less liable to change than in Europe, especially among the females, whose manners and customs keep them in a secluded state: yet the higher classes enjoy various pleasures in the haram; and many of them confirm Lady Wortley Montague's account of the ladies in Turkey, "where no woman, of what rank soever, is permitted to go into the streets without two *murlins*, one that covers her face, all but her eyes; and another, that hides the whole dress of her head, and hangs half way down her back: their shapes are also wholly concealed by a thing called a *feugee*, which so effectually disguises them, that there is no distinguishing the lady from her slave: it is impossible for the most jealous husband to know his wife when he meets her; and no man dare touch or follow a woman in the street. The great ladies seldom let their gallants know who they are, and it is so difficult to find out, that they can very seldom guess at *her* name, whom they have corresponded with for half a year together."

Nor must we suppose, because neither the Hindoo nor Mahomedan women are allowed to eat with the men, either at public festivals or family meals, that they are abstemious in the haram; on the contrary they have very expensive entertainments in their own apartments: thus it was among the Greeks and Persians; when Ahasuerus king of Persia made a royal banquet for his nobles, Vashti the queen gave a feast

to the women in the royal house. Maillet, the French consul at Cairo, was invited to a magnificent entertainment given by the Basha on the circumcision of his son, at which all the great men in that part of Egypt were present; at the same time the expense in the ladies' apartments amounted to nearly as much as the public festival; "there being the same liberalities, the same pleasures, the same abundance, that appeared out of the haram."

The despotism and avarice of the Indian sovereigns generally prevent their subjects from making that display of fortune, which wealth and situation authorize in other countries; consequently, within decayed palaces, ruinous courts, and closed gates, in modern oriental cities, it is not uncommon to find a house and garden fitted up in good style: this contrast was frequent among the Nabob's subjects in Surat; those who had claimed the English protection better enjoyed the gifts of fortune.

During my visit at that city, a young gentleman conversant in the Persian language, had an opportunity of rendering an essential service to a Mogul widow of distinction; who, in consequence of some deeds falsely translated, and misrepresented by the Mahomedan lawyers, was involved in a long series of trouble and expense: from the humane impulse of rescuing a respectable family from such chicanery, he interested himself in the cause, revealed the truth, and reinstated the lady in her fortune. Not having seen her generous benefactor during the whole transaction, and desirous of acknowledging the obligation, she requested an interview.

The young Englishman was conducted to a ruined

edifice in a solitary part of the outer city, which appeared to have been an appendage to some magnificent mansion: passing through the portal and dark narrow passages common in eastern houses, he entered a spacious court, adorned with fountains, shaded by tamarind trees, and double tuberoses, the pride of Surat gardens; this led to an open pavilion surrounded by a veranda, and overlooking a further garden in a similar taste, terminated by a hall elegantly furnished with mirrors, carpets, and Persian paintings; above were the family apartments. Here my friend was served with sherbet, fruit, flowers, and a hooka. The attendants withdrew on the approach of their lady, richly dressed and closely veiled; she entered with a graceful dignity; from the overflowing of a grateful heart commenced an interesting conversation, and presenting him with ottah of roses, and a valuable jewel, seemed hurt at his refusal. Young and thoughtless, he made a transition from the brilliant gem, to her antelope eyes, sparkling through the veil; and, from a momentary impulse, requested he might behold a countenance irradiated by her superior mind: unwilling to deny the only favour he seemed inclined to accept, she withdrew her veil, and displayed a face still decked with youthful bloom, delicate features, and fine expression. In this singular situation the enamoured Englishman began a subject not easy to mistake, in the warm strains of the Persian and Arabian poets; to which she at first vouchsafed a smile: but assuming a dignified air, and impressive language, she assured him that the deep sense of her obligation had alone induced her to deviate from established custom, in requesting this interview; but a sense of her

own honour, veneration to her husband's memory, and maternal example to her children, would ever regulate her conduct; that he might not, however, think her ungrateful, she appointed another meeting the next evening.

Encouraged by so flattering an invitation, the amorous youth repaired to the pavilion, found every thing in the same style of elegance and hospitality, and in the further saloon was received by a lady, whom he accosted as the mistress of the house; until, throwing off her veil, he discovered a beautiful Mogul, young, witty, and elegant, who entertained him at the pavilion, while the widow and her children were visiting at a distant villa. He never afterwards discovered his lovely incognita, nor could he, consistent with propriety, continue his visits in a Mogul family.

We must not too hastily condemn this grateful Mahomedan, nor judge her conduct by the decorum of female manners in England, or the purity of the Christian religion: her education had been different, and the oriental standard of propriety is more relaxed than our own; on the present occasion gratitude predominated over every other consideration.

In the vicinity of so populous and opulent a city as Surat, the country is highly cultivated, and a fertile soil amply repays the farmer, the fields, generally enclosed, and the hedges planted with mango and tamarind trees, produce wheat, rice, juaree, bahjeree, and other Indian grains; luxuriantly diversified by crops of cotton, hemp, tobacco, plants for dying, and a variety of seeds for expressing lamp oil; particularly the erindah, or palma-christi, which is also much esteemed for medicinal virtues. The wheat-fields afforded me

great delight; they were the first I had seen since my departure from England, and the harvest had begun: the corn is trodden out by oxen, walking over the ears, as described by Homer,

> "Where round and round, with never-varied pain,
> The trampling steers beat out th' unnumber'd grain."

The gardens produce cabbages, cauliflowers, peasc, french-beans, artichokes, asparagus, potatoes, carrots, turnips, lettuce, and salads, in abundance and perfection; besides a variety of indigenous roots and vegetables. Among other useful productions is a vegetable soap, called omlah, the nuts grow in clusters on a wild tree, and the kernels, when made into a paste, are preferred to common soap for washing shawls, silk, and embroidery, it lathers in salt water, and on that account is valuable at sea, where common soap is of little use; retah, another vegetable soap, in the vicinity of Surat, has the same property.

The wood-apple, a fruit unknown at Bombay, grows on a large tree, in perpetual verdure; and, like many in the torrid zone, is covered at the same time with blossoms and ripe fruit; the apple is circular, heavy, and the size of an orange, hanging perpendicularly at the extremity of long slender branches, bending with their weight; which gives the tree a beautiful appearance: the fruit smells like a mellow apple, but on breaking the wooden shell, we find an acid pulp, full of seeds, eaten only by the poorer natives. Under the shades of these trees, and of the banian and tamarind groves, the weavers every morning fix their looms, and remove them in the evening: they are constructed with the greatest simplicity; it is astonishing how

few materials are required to fabricate the most delicate muslins.

The lanes near Surat afford delightful rides; the eye wanders over extensive scenes of cultivation, villages, farms, and lakes, embellished by the nymphea in every pleasing variety: the lakes abound with water-fowl; the fields are enlivened by partridges, quails, and green pigeons; and the mango groves filled with monkeys, squirrels, and peacocks. Parrots, larks, doves, amadavads, toohties, and bulbuls, enliven the walks; but gay plumage generally supersedes melody in the Asiatic birds; the amadavads are very small, beautifully arrayed in scarlet, yellow, brown, and white; I have seen a hundred together in a cage, but never two of them marked alike, and one only sings at a time, in a low simple note. The toohtee, a pretty bird, is so called from a monotonous repetition of its own name, like the cuckoo in England.

The surrounding plains abound with deer, antelopes, hares, and feathered game: the eastern hills, wild and woody, are infested by tigers, leopards, hyenas, wolves, and other ferocious animals, whom hunger impels to commit depredations in cultivated tracts near the city. The principal Moguls at Surat keep them in menageries; particularly the leopard cheeta, and syah gush, which afford them much diversion in hunting antelopes.

The tiger, leopard, and hyena are well known in Europe, and therefore need no minute description; the largest hyena I ever saw was in the nabob's menagerie; his head resembled that of a wolf, but more fierce and ugly: the body partook of the wolf and hog, covered by long bristly hair, of a dusky gray

colour, confusedly striped with black. The hyena is said to be the most savage and ferocious of quadrupeds; when enraged its aspect is hideous. Jackalls abound in the country round Surat, and hunt in large packs. The panther, leopard, and cheeta, are of the same genus as the royal tiger, but smaller; and differ in having the skin spotted instead of striped: these spots vary in each species; in the panther and leopard several small black spots encircle a mark of bright orange colour, on a field of paler hue; the cheeta, felis jubata, is distinguished by black spots only, on a yellowish brown.

In my original letter from Surat, in the year 1772, I had written an account of the cheeta-hunt; but the friend to whom I am indebted for many interesting occurrences in this publication, favoured me with the following extract from his journal at Cambay, which, from a keen sportsman, is more accurate and entertaining than any thing I can offer.

"The diversion of hunting with the cheeta is much admired and pursued by the princes and chieftains of Hindostan, both Mahomedans and Hindoos, excepting Brahmins. The cheeta, though of the leopard species, differs from it materially, although confounded with that animal by Buffon, and other naturalists. In height the cheeta considerably exceeds the leopard, and greatly excels it in form and beauty. Its head is smaller in proportion; its eyes are brown or hazel, without an appearance of vice; its spots are black and solid, not in circles, its body is long, loins slender, chest deep, legs straight and taper, and its paws not larger than those of a common-sized dog; its tail is long and gracefully turned. The cheeta is as much

superior to the leopard in the docility and generosity of its nature, as in the elegance of its shape.

"The cheeta is a native of many parts of Hindostan, but those of Guzerat are most esteemed; two of them were caught for and sent to me as a present, by a chief of that province. They were brought to me soon after they were caught, which was effected by digging deep pits, and covering them over with boughs, near the places they frequented, which are easily discovered by certain trees, against which they are very fond of rubbing themselves. If they are caught young, and brought up by hand, they prove good for nothing, and lose that degree of activity and fierceness, which characterize those procured after having provided prey for themselves in a wild state.

"One of those cheetas was broke in after he came to me, and was in the space of twelve months as familiar as a dog, and would follow his keeper loose through the streets of Cambay; though, from the apprehension of his killing goats and other tame animals, he was generally led by a chain: his common allowance of food is five seir, or something more than four pounds of solid mutton every day, except that preceding the day on which he hunts, when he is kept from food.

"I shall now describe the method of hunting with this animal: a reynkla, or Indian carriage, called by the English a hackery, as introduced into the drawing, is attached to the cheeta, on this cart, which is drawn by oxen, he leaps from custom without hesitation: he is then hooded, and his keeper, sitting by him, secures him by a string through his collar on the neck;

in this manner he is conveyed to the scene of action, having a belt round his loins, the use of which will be hereafter explained.

"Antelopes are very common in the northern parts of Guezerat, and there is seldom any doubt of sport: when the game is descried, the sportsmen generally leave their horses and attendants, and get on hackeries, or country carts, like that of the cheeta, as being less likely to alarm the antelopes; all the followers on foot likewise keep close behind the hackeries; for, exclusive of the circumstance of frightening the game, the cheeta himself is apt to be alarmed, when carried out to a hunt, by a crowd, which he might disregard in the town; and so strongly has instinct implanted in him the fear of man, and the consciousness of his being obnoxious to him, that should a person appear at a distance in a line with the game, he will scarce ever run; but it should be remarked, that the introduction of the horses and attendants is only a favour allowable after the game is killed.

"Every sportsman being thus mounted on his vehicle, they proceed in pursuit of the antelopes, and the subsequent manœuvres depend upon the nature of the country; if it is woody, the cheeta may be unhooded at any distance; for the astonishing sagacity of the animal curbing his impulse to run, on first getting sight, he leaps carefully off the cart, and creeps on with the greatest cunning from bush to bush, narrowly observing the game, and most artfully avoiding discovery. If by these means he can get within the distance of about seventy yards, he rushes forth at full speed, and seldom misses. This method is by far the most enter-

taining, as it discovers the animal in every point of view, and shows the extent and turn of his force and genius.

"If the cheeta finds that he cannot proceed undiscovered, or if he perceives the game to be alarmed, he crouches, and lies close to the ground; thus posted the hackeries take a circuit, leaving the cheeta, and getting on the other side of the antelopes; and then, edging down, urge them towards the ambuscade, which if they pass within the distance of seventy or eighty yards, there is every reason to expect success.

"A third method is in a bare and open country, where we are frequently obliged to follow the game sometime before we can get within distance; in which case the huntsman studiously avoids getting to windward; and endeavours by traversing to force the antelopes to run across him, at which time the cheeta is most likely to follow them; for, although he may be previously within distance, he generally hesitates, even when unhooded, to quit his cart, if the game is standing still, or looking towards him when he has no cover to conceal himself. But sometimes, with every advantage of distance, the cheeta will not run, and in this respect, so trying to an eager sportsman, he is very inferior to the dog, who never fails to do his utmost. When the cheeta resolves to exert himself, his velocity is astonishing; for although the antelope is esteemed the swiftest species of the deer, and the course generally begins at the distance of seventy or eighty yards, yet the game is usually caught, or else makes his escape, within the space of three or four hundred yards, the cheeta seldom running a greater distance, and in that I have measured repeated strokes of seven

paces. On coming up with the game, especially if a doe or a fawn, it is difficult to describe the celerity with which it overthrows its prey. But the attack of an old buck is a more arduous task; his great strength sometimes enables him to make a hard struggle, though seldom with success; for, although I have known a buck to get loose two or three times, yet I never saw one escape after having been fairly seized.

"The cheeta, on overtaking the deer, by a most powerful and dextrous use of its paw, overthrows it, and in the same instant seizes it by the throat; when, if it is young, or a doe, as already observed, it does not quit its hold until he finds the respiration cease; but if it is a buck, whose neck is very thick and powerful, he is obliged to be more cautious, and to avoid in the struggle not only a blow from the horns, which from the mere convulsive motion of terror and agony, might be very dangerous; but from the hoofs, whose sharpness renders them equally so: the artful care with which he avoids these weapons is truly astonishing: the deer thus seized by the throat, loses all capacity of struggling, and in the interim the cheeta-keeper comes up, and instantly cuts the throat of the antelope, it being an abomination among the Mahomedans, as with the Jews, to eat an animal killed in any way but with the knife. The cheeta finding the animal dead, would commence the work of laceration, which he generally begins between the hinder legs, but is prevented by his keeper, who either catches the blood from his throat in a ladle kept for that purpose, and presents it to him to lap, or nimbly cuts off the last joint of the leg, and putting it into his mouth, he leaves him employed with it, and quickly carries off

the game, to secure it behind the hackery. The cheeta having amused himself with his ladle or bone, his keeper leads him to the cart, which he ascends without taking any further notice of the game, though tied close under his nose.

"This is the mode generally practised when we intend to pursue our sport; and I have killed four antelopes in one morning: but when it is the intention to proceed no further, the cheeta has a handsome share of the deer last killed. It sometimes happens that the cheeta is thrown out, and misses his prey; he then lies down, and the keeper drives the hackery to him: disappointment sometimes sours his temper, and he shews signs of anger, but I never saw them attended with any danger. The keeper, after soothing him a little, takes him by the collars round his neck and waist, and conducts him to the cart, on which he readily leaps. I have heard of accidents happening on these occasions, but I never saw one, or a likelihood of one, though I always made a point of being near the animal, both after seizing and missing.

"One of my cheetas having frequently disappointed me by refusing to run, I resolved to keep him without food until he killed for himself; but although I had him out every day in sight of game, he forced me to keep my resolution until the eighth day; when he ran with surprizing velocity, and killed a black buck; though he had not ate any thing during the whole time."

The Moguls train another beast for antelope-hunting, called the syah-gush, or black-ears; which appears to be the same as the caracal, or Persian lynx, felis caracal. The syah-gush resembles the lynx, but

is smaller, and less fierce; with a more pointed head, and remarkably long ears, tufted with black, its general colour is a reddish brown; in the chace it affords much amusement, and is employed in the pursuit of herons, cullums, cranes, and large birds.

Porcupines are met with in most parts of Hindostan; they are generally about two feet long, and one in height, in appearance resembling the hedgehog; except that the prickles of the latter are on the porcupine hard pointed quills, which cover the whole body in different lengths, from one to fifteen inches; the porcupines are very destructive in gardens; they select the nicest fruit within their reach, and will pass over beds of common vegetables, to devour the lettuce, cucumber, French-beans, and other delicacies: when roasted, their flesh has the appearance and flavour of pork: I have frequently dined on this animal, as also on the small land-tortoise: both very common in Guzerat.

My walks from Surat were often directed to the village of Pulparra, pleasantly situated on the banks of the Tappee, and famous for its seminaries of Brahmins: the drooping branches of the banian trees, planted on the steep banks, overshadow the steps leading to the sacred stream, for the convenience of ablutions, and spread a solemn gloom around the Hindoo temples and altars, which abound in this spot. Pulparra is esteemed peculiarly holy; it is the general resort of recluse Brahmins, and gymnosophists of various descriptions: there also, at stated seasons, the other tribes of Hindoos repair to bathe, and offer their flowery sacrifices: the sacred edifices and groves are strewed with the champa, mogree, and nymphea; and

the cottages and arbours of the Yogees and Senasses are crowded with visitors to behold the austerities of these devotees; who, forgetting they were created, for active and useful life, endued with a capacity to improve their talents, and enjoy rational pleasures, consume their days in stupid indolence: or inflict on themselves severe penance and cruel torture, in hopes of rendering themselves acceptable to their deities, in a state of ignorance or forgetfulness of that Being whose tender mercies are over all his works.

The bodies of the deceased Hindoos are burnt at Pulparra, and their ashes scattered over this sacred part of the river: here also their widows frequently immolate themselves on the funeral pile of their husbands. Herodotus mentions a similar practice among the Crestonians: where "each person had several wives; and on the decease of the husband, a great contest ensued to determine which of them had been best beloved. she, to whom that honour was ascribed, was gaudily dressed, and then sacrificed, by her nearest relation, on the tomb of her husband, with whom she was afterwards buried: not to be elected was deemed an affliction by the surviving wives, and was imputed to them as a disgrace." This idea certainly prevails among the Hindoos, the memory of the wife who burns herself is venerated, the widow who survives her husband is condemned to a sort of domestic slavery. No immolation of a Hindoo widow took place during my residence at Surat, nor was I ever an eye-witness of this extraordinary sacrifice. I have heard many relations, and read several authentic manuscripts of the interesting scene, but none more satisfactory than the following letter from one of

my medical friends, who saw a young Brahmin go through the dreadful ordeal, and thus feelingly describes it:

"I was hastily summoned by a Brahmin friend yesterday, about five in the evening, to be a spectator of this dreadful ceremony. Soon after my conductor and myself had quitted the house, we were informed that the *suttee* (the name given to these female victims), had passed by; and we soon traced her route by the *gulol*, or rose-coloured powder, she had thrown around her, and the betel-leaf, which, as is usual on these occasions, she had scattered.

"She had reached that part of the river set apart for religious ablutions, before we arrived, and, having performed her last ceremony of this kind, was sitting on the margin of the stream: over her was held an aftabgheer, or state umbrella; an attendant fanned her with a waving veil, and she was surrounded by her relations, friends, and select Brahmins, the populace being kept aloof by a guard from the government. In this situation she distributed two thousand rupees among the Brahmins, and the jewels with which she was decorated to her friends, reserving only the nose-ring, called bulawk, and the bracelets on her wrists.

"My position prevented my seeing more of her than her hands, the palms of which being joined, they were uplifted in an attitude of invocation: quitting therefore this place, I removed to an eminence, which gave me an opportunity of observing the construction of the funeral pile, and commanding the path-way by which I understood she would approach it: the spot chosen for its erection was about forty

yards from the river, directly in front of her as she sat: when I came up, the frame alone was raised; it consisted of four uprights, each about ten feet high. Its length was about nine, and the breadth of it under six; from near the top of the uprights was suspended, by ropes, a roof of slender rafters laid lengthwise, parallel with each other; on this were soon placed as many billets as it seemed capable of bearing, while beneath, a pile was raised of more substantial timbers to the height of four feet; this again was covered over with bundles of the straw called curwee, and bushes of dry tulsee, one of the sacred plants of the Hindoos; the sides and one end being then closed up with the same materials, the other end was left open, and formed an entrance.

"The dismal tenement being thus completed, soon after the widow rose and came forward, walking amidst her friends without support: she approached the door, and there having paid some further devotions for the occasion, retired a few paces, and sat encircled as before.

"The dead body was now brought from the waterside, where it had hitherto lain, and deposited within the hollow of the pile; several sweet-meats were put in after it, and a large paper bag, containing either flower or the dust of sandal-wood. The widow rising, walked three times slowly round the pile; when, seating herself on a small square stone, placed opposite the entrance, she accepted and returned the endearments of her friends with great serenity: this done, she again stood up, and having stroked her right hand in an affectionate manner over the heads of her dearest relations and intimate friends, with a gentle

inclination of her person towards them, she let her arm fall round their necks in a faint embrace, and turned from them. Now, with her hands indeed raised to heaven, but her eyes cast, in a glare of abstraction, deep into that cave of anguish which waited her, she stood awhile a piteous statue!—good God, have mercy on her! At length, without altering a feature, or the least agitation of her frame, she ascended the threshold unassisted, and entering the cave, lay down on the right side of her husband's corpse; yielding her tender body, in the full meridian of its youth and beauty, a victim to a barbarous and cruelly consecrated error of deluded faith!

"As soon as the victim entered, she was shut from our view by several bundles of straw, with which the aperture was closed; and all the actors in this tragic scene seemed to vie with each other who should be most forward in hurrying it to a conclusion. In the same instant the air was darkened by a cloud of *gulol*; the cords being cut which sustained the roof, it immediately fell to crush the limbs of the yet living sacrifice; the dreadful flame was communicated to the pile in a variety of parts; and the loud clamour of the trumpets assailed the ear from every quarter! when the conflagration became general, and not till then, the pyre was fed for a time with a large quantity of *ghee*, or clarified butter, thrown by the nearest of kin; but no combustible whatever was used in preparing the wood, of which the pile was composed.

"It is said to be a custom, that as the victim ascends the pile, she is furnished with a lighted taper: I heard some Brahmins assert that it was the case in this instance; but I traced the whole progress of the cere-

monial with so close and eager an attention, that I think I may safely contradict them. Before I left the place, a guard was posted over the pyre, to remain until the fire went out, that no accident might befal the bones of the sacrifice, some of which are always collected by the relations, and sent to Benares; where they are either preserved as sacred relics, or made an offering to the holy stream of *Ganga*.

"The subject of this shocking, though by no means uncommon immolation, was Toolsebhai, the wife of Ragobah Tantea, a young man of thirty years of age, nephew to Junabhy Daddah, a person of distinction, and Amul of Poonah. Toolsebhai was about twenty years of age; her stature above the middle standard, her form elegant, her features interesting and expressive, and her eyes particularly large, full, and commanding: at the solemn moment in which I saw her, these beauties were eminently conspicuous; notwithstanding her skin was then discoloured with turmeric, her hair dishevelled, and wildly ornamented with flowers, and her looks like those of one whose senses wandered; or, to come nearer the impression, whose soul was already fleeting, and in a state of half-separation from the body.

"A beautiful little girl, not more than four years old, the fruit of their union, survives her parents, thus early removed into another state of existence."

Such is the simple account of this ceremony by a man of feeling; many relations are published, more highly coloured. The most extraordinary and affecting spectacle of this kind is related by Bernier, a celebrated French traveller in the seventeenth century, who resided many years, as physician, at the court of

Aurungzebe. During a journey from Ahmedabad to Aga, he witnessed a shocking tragedy which roused all the feelings of his benevolent heart, nor has he suppressed a manly indignation in the recital. A young Hindoo widow, attended by five females, surrounded by Brahmins, was advancing towards the funeral pile of her husband: when the usual ceremonies were over, he beheld the young and beautiful victim kindle the combustible altar on which she had placed herself near her husband's corpse: the flames were increased by the oil of sandal, poured in by the ministering priests: and when the pyre burnt furiously, the five infatuated attendants rushed into the midst of the fire, and shared the fate of their mistress. The amiable Bernier, indignant at this horrid spectacle, passionately exclaims against a religion which could permit such a sacrifice, and still more so against "*les demons de Brahmens*," who not only encouraged these deluded females, but were the most active persons throughout the infernal tragedy.

Religious prejudices are very powerful, but how they can thus destroy the feelings of humanity, is rather paradoxical: the cruelties of the inquisition and other mis-named Christian tribunals proceed from a different cause: they were originally actuated by the spirit of Christianity; although bigotry may have strangely perverted its benevolent influence. In the sacrifice of a Hindoo widow, (and some thousands are annually sacrificed,) Religion herself inculcates the horrid deed; the laws of Menu approve it; and the priests of Brahma, who affect to shudder at the death of an insect, assist at the destruction of this most lovely part of the creation.

Although mingled with other sensations, it is pleasing to see the inhabitants of Pulparra, and most other towns and villages on the banks of the Tappee, Narbudda, and principal rivers of Hindostan, repair to the water to perform their devotions; no morning dawns, no evening closes without this pious ceremony. That the Hindoos worship the Ganges there is, I believe, no doubt, because a peculiar sanctity is annexed to its stream: in an inferior degree they seem to venerate other rivers; and generally enter them twice a-day, not only to perform their devotions, but to purify their bodies, and wash their garments: both sexes assemble for the same purpose, and shift their clothes in the water, without the least idea of infringing the laws of decency.

After performing their religious ablutions, the Hindoos receive on their forehead the mark either of Visnoo or Siva; this mark, affixed by a Brahmin, varies in form and colour, according to the sect they profess; the one being horizontal, the other perpendicular: it is made from a composition of sandal-wood, turmeric, and cow-dung; the latter is deemed peculiarly sacred. The mark on the forehead is frequently alluded to in the Sacred Scriptures, as characteristic of the righteous and the wicked: we read of those who had the mark of the beast; and of those blessed and happy beings, who were admitted to the pure river of the water of life, proceeding out of the throne of God and of the lamb, whose name was written on their foreheads; and who had not received the mark of the beast upon their foreheads, nor on their hands. This is a holy ceremony which has been adopted in all ages by the eastern nations, however differing in religious

professions. Among the Hindoos of both sexes, and all descriptions, among the castes permitted to attend the temple worship, it is daily practised. To the Jews it was well known, as also to the Mahomedans.

The sacred groves of Pulparra, are the general resort for all the Yogees, Senassees, and Hindoo pilgrims who visit Surat, from the most remote regions of Hindostan; the whole district is holy, and the Tappee in that part has a more than common sanctity: all ablutions in a river are thought to be more efficacious than an immersion in stagnant water; the Levitical law enjoined the leper to bathe in the running stream; the Hindoos annex to it a greater degree of purity than in any tank at their temples. These devotees are great travellers; they wander, either collectively or individually, from the confines of Russia to Cape Comorin; and from the borders of China to Malabar-hill on the island of Bombay, where there is a fane of much celebrity. Plutarch mentions one of them, named Calanus, who followed Alexander from India: being seized with a dysentery at Pasagardus, he prepared his own funeral pile; and, after performing some religious ceremonies, laid himself on it with great composure, until burnt to death. Diodorus describes the immolation of an Indian widow two thousand years ago, in the army of Eumenes, who burnt herself on the funeral pile of her husband, in the manner I have just related.

CHAPTER XI.

Voyage from Bombay to Anjengo—Geographical Division of the Malabar Coast—Goa—Monkish Convents—Commerce—Portuguese Domination—Carwar—Mirzee and Barcelore, the ancient Musiris and Barace—Fortified Island—Onore—Malabar Frontier—Mangulore—Gigantic Statue at Kirkul—Cannanore—Tellicherry—Cardamom—Dumapatam Island—Coffee Plantations—Ordeal Trials in Malabar—Mucuars at Tellicherry—Mahie—Sacrifice Rock—Edible Bird-Nests—Calicut—Vapura—Grand Appearance of the Gaut Mountains—Cochin—Mattancherry—Jews-town—Porca, Carllquilone—Quilone—Eddova—Anjengo—Catamaran—Hippocampus

Soon after leaving Surat, I was appointed a member of the Council at Anjengo, the most southern of the English settlements on the Malabar coast, about six hundred miles from Bombay, in the latitude of 8° 39′ north. We sailed from that island the beginning of February, 1772, and in a fortnight arrived at Anjengo, after a delightful voyage, during which we stopped at most of the principal places on the coast.

A favourable breeze soon carried us past Fort Victoria; the next day, sailing along the mountainous shores of the Concan, we had a distinct view of Rutnah-Gheriah, and several other Mahratta fortresses; we then looked into the harbour of Gheriah, the chief sea-port on the Malabar coast, defended by a

strong fortification, and surrounded by a rich territory. Gheriah is in the latitude of 16° 37′ north, twenty-three leagues from Goa; in which distance are the forts of Raree and Augustus, conquered by the English, from the Malwans, in 1765, then lately ransomed: still nearer to Goa is Vingorla, a small town in a hilly country, where the India Company had at that time a factory, and collected a small revenue.

The mountainous shore of the Concan is improperly called a part of the Malabar coast; but as the western side of the Indian peninsula, almost from Surat to Cape Comorin, is generally included under that denomination, I will briefly describe the existing boundaries of the kingdoms and provinces in that part of the globe called by geographers the Hither-India.

The most northern district was the Deccan; bounded on the north by Guzerat, east by Golconda and Berar, south by Visiapoor, and west by the Indian ocean: Aurungabad, Satarra, and Poonah, were the principal inland cities: Poonah, from an obscure village, became, after the Brahmin usurpation, the capital of the Mahratta empire. The sea-ports were Tull, Dundee, Dabul, and Choule, once belonging to the Portuguese, but then to the Mahrattas, who possessed the whole coast: Bombay, Salsette, and all the contiguous islands were included in this division.

The next was the kingdom of Visiapoor, extending north and south, from Gheriah to the spot called the Malabar frontier, near Mangulore: this division was bounded on the east by the Ghaut mountains, on the west by the Indian ocean; Visiapoor was the chief inland city; Gheriah, Goa, Carwar, Barcelore, and Onore, the principal sea-ports: the Mahratta, and a

few dependent Hindoo princes, possessed the northern districts, except Goa; the conquests of Hyder Ally added the country of Visiapoor to his dominions.

The third and last division was that of Malabar; which extended from the Malabar frontier north, to Cape Comorin, south: the Gauts were its eastern boundary, the ocean its western. That part of the coast was divided among many independent sovereigns: the principal towns were Mangulore, Cananore, Tellicherry, Mahie, Calicut, Panana, Cranganore, Cochin, Porca, Quilone, Anjengo, and Coletchee: in this division, properly termed the Malabar coast, the persons, language, religion, and manners of the natives, differ very much from those in the northern districts.

We anchored in the spacious and beautiful harbour of Goa, which I have before described in my voyage from England to Bombay. On landing I beheld magnificent structures mouldering into ruin, the streets were faintly traced by the remains of their forsaken mansions, and squares and markets, once populous, were now the haunt of serpents and noxious reptiles: the few inhabitants were priests, monks, half-starved soldiers, and low mechanics. Notwithstanding the general decline of Goa, the churches and convents retained their grandeur, and were in good repair: the Augustin monastery was very handsome, and the church of San Caitan exhibited a beautiful specimen of Italian architecture.

The Jesuits' College, one of the largest and most conspicuous edifices in Goa, contained apartments for several hundred of that society; after their expulsion, it was inhabited by monks of a different order: the church, dedicated to St. Francis Xavier, is a fine struc-

ture, the high altar richly ornamented, and the chapel containing the monument of St. Xavier, uncommonly splendid; the tomb, enclosed by glass to prevent damage, is only opened on particular occasions: we were admitted within the sacred enclosure, to examine the bassi-relievi, which in different compartments contain the life and miracles of the saint: the whole is composed of the choicest marble, sculptured by European artists: the superb shrine and silver ornaments were presented by a queen of Portugal.

I shall not detail the extraordinary legends which the priests gave us of their favourite saint, nor describe the more substantial entertainment they produced in the refectory. On leaving their convivial circle we visited several monkish convents, and the only nunnery then existing in the city; where, as usual, we saw many objects to pity, few to envy: on this subject I shall not enlarge, nor on that of the Inquisition, the next public structure that we viewed: the cruelties inflicted on the native converts at Goa, especially among the wealthy Hindoos, made me shudder on entering the exterior courts of this iniquitous tribunal, which were all we were permitted to see: its history in Spain and Portugal is well known: the inquisitors at Goa have not been more merciful: how has misguided zeal tarnished a religion founded in loving-kindness and tender mercy! how have the judges of the Inquisition departed from the benevolent spirit of its Founder! what must the surrounding Hindoos think of the fires, the racks, and instruments of torture used in that merciless prison? Its cruel tyrants, clothed in the vestments of sanctity, but destitute of pity, have spared neither age, nor sex, nor condition, in human sacri-

fices to the God of mercy, and the compassionate Redeemer of man! Mistaken zealots! truly do ye fulfil the awful words, that he came not to send peace upon earth, but a sword! a sword too often wielded by those who are strangers to the merciful spirit of his Gospel.

Goa, situated in 15° 28′ north latitude, and 72° 45′ east latitude, was one of the finest European settlements in India; where the Portuguese generally kept a strong force of Europeans, and Topasses, who are the offspring of the Europeans and natives; their pay was small, but procured a sufficiency of rice and fish. The oil expressed from the cocoa-nut is exported from Goa, and forms a considerable article of commerce; it was also famous for the arrack, to which it gave its name; but that made at Batavia is now generally preferred: this spirit is distilled either from rice, sugar-cane, or the juice of the cocoa-nut tree: the fruit and flowers of several other trees in Hindostan produce by distillation, a spirit, to which the Europeans give the general name of arrack. Goa is famous for the Alphonso mango, a delicious fruit, which is sent in presents to other parts of India; mangos are abundant in the adjoining districts, but the Alphonso is as superior to the others, as the nonpareil to the crab-apple.

The commerce of Goa, and the northern parts of Diu and Damaun, is now unimportant; the rice, arrack, and oil, are exported to different parts of India; one or two ships annually arrive from Europe with military stores and other articles; and return thither with printed cottons from Surat, and a few eastern necessaries for Portugal and her American

colonies: this, with two or three vessels trading in Chinese articles from Macao to the Malabar coast, now comprise the whole of the Portuguese commerce in India.

Yet this is the nation, that in the fifteenth and sixteenth centuries called the Asiatic seas her own, and astonished the eastern world by her martial exploits: the discoveries of Gama, and the conquests of Albuquerque, were truly glorious: the latter subdued Goa in 1510, and secured many valuable possessions to the crown of Portugal. The emancipation of the Netherlands from the tyranny of Philip, was the principal cause of the decline of the Portuguese in India: they were then subject to Spain; and the Hollanders, no longer groaning under the yoke of Alva, sent a large armament from Europe, who conquered Cochin, Ceylon, the Spice Islands, and many other Portuguese settlements; their ruin in Asia was also accelerated by the vices of their governors and principal officers; the sudden influx of wealth wrought a dreadful change in their moral character: the noble conduct and patriotic virtues of the first conquerors were annihilated by the venality and corruption of their successors De Gama, Albuquerque, and de Castro, appear a different race from D'Acughna, Coree, and the other monsters, whose atrocities have fixed an indelible stain on the annals of Portugal: their rapacity and cruelty, united to superstitious tyranny, occasioned a rapid downfall, from which they never recovered.

Many countries in the vicinity of Goa have at different times been almost depopulated by the mistaken policy, bigotry, and oppressions of the Portuguese government; especially the district of Kankana; from

whence, Dr. Buchanan says, the inhabitants fled to Tulava, near Mangulore, to avoid a persecution in their native country, and are still called *Kankanies*. An order arrived from the King of Portugal to convert all the natives: the viceroy being a lenient man, on the receipt of the order, permitted those who choose to retire to carry away their effects, and allowed them fifteen days to arrange their affairs: accordingly, all the rich Brahmins and Sudras retired to Tulava, with such of their property as they could at that time realize; they now chiefly subsist by trade, and many are in flourishing circumstances. The poor Kankanies who remained in the Portuguese dominions, were all converted to Christianity, if the religion professed and practised by the Malabar converts can deserve that appellation.

In the second geographical division of the Malabar coast, I mentioned Goa among the cities in Visiapoor: this part of India, including the Concan and Deccan (which latter word means the south country, relatively to the northern provinces of Hindostan), has been from time immemorial inhabited by the nations of Canara and Malabar; people from Merhat and Telinga, mingled among them in the northern districts: until the middle of the sixteenth century, it formed a considerable part of the vast empire of Bezenegur, now generally written Vijeyanuggur, or more properly, Vijayanagara; in ancient days it was one of the most splendid cities in the east: and the capital of an empire, which nominally comprised under its jurisdiction the greater part of the southern Peninsula: the dominions of Travancore, and some of the countries near

Cape Comorin, are the only districts which preserved their independence, and by their distance were protected by the powerful sovereigns of Vijayanagara. In the sixteenth century, five of the Mahomedan princes who had usurped the dominion of their respective governments, north of the Kistnah, ambitious of new conquests, and of making converts to the Mussulman religion, confederated in a war against Ram Raje, the Hindoo monarch of Bezenegur, who was killed in battle, A. D. 1565. In consequence of his death, and a disputed succession, many of the naiks, or governors of provinces, become independent: and formed the modern Hindoo government of Mysore, Trichinopoly, Madura, Tanjore, and some others: at the same time the zamorine of Calicut, the king of Travancore, and different Malabar princes, shook off all dependence upon the Hindoo empire, whose seat of government was removed from Bezenegur to Penekonda.

About this period, the Mahomedan prince of Bejapour, or Visiapoor, under his general Mustapha Khan, assisted by Sahoo Bhosla, reduced the Carnatic Balagaut, afterwards called Bejapoury; and descending into the Payen-gaut, conquered the new principalities of Tanjore, Trichinopoly, and Ginjee. Meer Jumlah, another Mahomedan chief, was at the same time performing similar exploits in other quarters: they enjoyed their conquests only a very short time; for in 1687, the emperor Aurungzebe subverted their dominions, and reduced them to saubahs, or provinces, of the Mogul empire, placing them under the command of viceroys, or nabobs; who for some time paid a tribute, and did homage to the imperial government at

Delhi; but at length, on the imbecility and decline of the empire, they also threw off their allegiance, and became independent sovereigns.

We sailed from Goa with the land-wind, and the next morning were off Carwar, a town of importance during the flourishing state of the Portuguese: the English had formerly a factory for the purchase of pepper, which has been for many years deserted: there are still a number of Portuguese inhabitants, with a bishop and inferior clergy; the Roman Catholic churches at Bombay are in the diocese of Carwar.

In the neighbouring country, the peasants manufacture catechu, or terra-Japonica, from the Keiri tree (mimosa catechu) which grows wild on the hills of Kankana, but in no other part of the Indian peninsula.

Not far from Onore we passed Mirzee, and afterwards Barcelore, two places famous for pepper, which grow spontaneously in those districts; as also the laurus cassia, and wild nutmeg.

These towns are supposed to be the Musiris and Barace of the ancients; whither Hippalus made the first voyage from the Arabian gulf: a voyage from Arabia to the coast of Malabar was then deemed of so much importance, that the monsoon wind, which wafted him over a tract of ocean hitherto unattempted, was called Hippalus, after this celebrated navigator. Previously to this bold undertaking, the merchant vessels belonging to the Egyptians and Arabians had sailed from Berenice in the Red-Sea, along the Arabian shore to the promontory of Syagrus, now Cape Rasalgate; and held their course along the coast of Persia, to the different ports in India where they traded.

The sight of Mirzee recalled to mind its former importance in the oriental commerce: nothing can be more clear or satisfactory, than Pliny's account of the trade to Musiris; and Arrian, describing the imports from the Arabian gulf, at that port, says they were much the same as those I have already mentioned at Surat; but as it lay nearer to the eastern parts of India, and seems to have had much communication with them, the commodities exported from it were more numerous and more valuable. He specifies particularly, pearls in great abundance, and of extraordinary beauty; a variety of silk stuffs, rich perfumes, tortoiseshell, different kinds of transparent gems, especially diamonds; and pepper in large quantities, and of the best quality.

After leaving Mirzee there was nothing worthy of observation, until we passed Fortified Island, a little to the northward of Onore; it is about a mile in circumference, rocky, barren, and so strong both by nature and art, as to be deemed impregnable: it then belonged to the nabob Hyder Ally Caun, as did Onore, and all the adjoining territory.

Passing Fortified Island, we anchored off Onore, or *Honawera*, as it is called by the natives: the fort was situated on a rising ground, near a small town of indifferent houses; the best was the English factory, where two of the Company's servants resided, to purchase pepper and sandal wood, for the English and Chinese markets: a considerable private trade was carried on with Bombay and the northern ports, in betel nuts, and other articles.

Onore river, or rather a salt lake, is navigable at spring-tides for small vessels; it is indeed connected

with a small river which flows from the inland mountains, through a hilly country whose romantic rocks are softened by a wild assemblage of trees: among them the silk-cotton (bombax ceiba, Lin.), and the decannee-bean (butea superba), are very conspicuous; the former covered with buds and flowers of crimson, and the scarlet papilionaceous blossoms of the latter, contrasted by their black stalks, give a brilliant effect to the western woods, and appear at sun-set like immense forests in a glow of fire. These sylvan regions are the haunt of tigers, and other wild beasts already described.

The low lands contiguous to Onore are well cultivated, and planted with cocoa-nut trees, areca, pepper, rice, and inferior grains; but the most valuable production in this part of India is the sandal, or saunders tree (santalum album, Linn)

The sandal tree is indigenous on the rocky hills in the Onore districts, and if permitted would grow to a tolerable size; but the wood is so valuable, that the tree is cut down at an early stage, and we seldom meet with any more than a foot broad; the wood is either red, yellow, or a whitish brown; and from its colour and size, is called the first, second, and third sort of sandal wood, each varying in price; the best from one hundred and fifty to two hundred rupees the coudy, of five hundred and sixty pounds weight. The wood of the brightest colour and strongest scent is most esteemed, having a fine grain and an aromatic smell, which it communicates to every thing near it; it is, therefore, much used in small cabinets, escritoires, and similar articles, as no insect can exist, nor iron rust, within its influence: from the

dust and shavings is extracted an aromatic oil; the oil and wood are used by the Hindoos and Parsees in their religious ceremonies; but the greatest part of the latter is reserved for the China markets, where it sells to great advantage.

The sandal is a beautiful tree; the branches regular and tapering; the leaf like the narrow willow, shorter, and delicately soft; the blossoms hang in bunches of small flowers, either red or white, according to the colour of the wood; the fruit is small, and valuable only for its seed: the tree thrives in a hilly rocky situation, and there produces wood of the finest grain and strongest scent: on low land, and a richer soil, it degenerates, and is in all respects less esteemed.

It is often extremely difficult, as well as dangerous, to transport merchandize over Onore bar, on account of a tremendous surf. I never thought myself in such imminent danger as in attempting a passage through these surges: a little before my arrival, a young gentleman in the Company's civil service was overset in a ship's boat, and all perished! We took the advantage of the land wind at midnight to return to the vessel, when the surf was moderate.

A pleasant land-breeze wafted us from Onore, in passing by Barcelore to the fortress called the Malabar Frontier, where we properly entered on the Malabar coast: we anchored the same evening at Mangulore, in 12° 50′ north latitude, and 74° 44′ east longitude. It was then the principal sea-port of Hyder Ally, nabob of the Mysore, well situated for commerce, and frequented by foreign merchants for pepper, sandal-wood, rice, and betel-nuts.

The entrance into the river, or rather a salt-water

lake, near which the town was built, is difficult and dangerous, occasioned by a rapid current running into the sea through a narrow channel in the sandy beach, which extends along the coast: this entrance was defended by batteries; the principal fortress stood on the opposite side of the river, near a populous town; the houses were generally mean, and there were no public buildings of importance. During the succeeding wars with Hyder Ally, and his son Tippoo Sultaun, Mangulore, Onore, and the other sea-ports in their dominions, underwent a total change.

At Kurkul, near Mangulore, is a celebrated Hindoo temple of great antiquity, and a gigantic image of *Gómatéswar;* inferior in size, but of a similar kind, to the famous idol, named *Gómatéswar Swami,* at Belligola, or *Sravana-Belligola,* the principal residence of the *Guroos,* or high priests belonging to the sect of *Jains,* a singular and separate tribe among the Hindoos, particularly described in the Asiatic Researches. The image at Belligola is said to be eighteen times the height of a man, but this I imagine to be exaggerated upon examining the engravings accompanying the account, where a man of the usual height stands upon the terrace near the gigantic figure, to shew the comparative height of art and nature: when these drawings were taken in 1801, the foot of the statue was measured, and found to be nine feet in length; hence the height of the statue is estimated at fifty-four feet. The records of the *Jains* also mention a golden image, of five hundred times the height of a man; which was inundated by the sea: but they believe it can still be sometimes seen at low water.

We staid a very short time at Mangulore, most of

which was sacrificed to a formal visit at the governor's durbar; a Mahomedan oppressor, in great favour with his sovereign Hyder Ally; I should otherwise have gone to Kurkul, and some interesting places in its vicinity.

The etiquette of the Mangulore durbar detained us until a late hour; when we returned on board, and sailed with the land-breeze for Tellicherry, along a hilly coast, particularly near mount Dilla, a high woody cape, twenty miles from Tellicherry. We next passed Cannanore, a large sea-port town belonging to a Mahomedan prince called Ally Rajah, who was also sovereign of the Maldivæ islands. Cannanore carried on a considerable trade in pepper and cocoa-nuts, and was situated in a beautiful country, the sea-coast being enriched by extensive groves of cocoa-nuts, with cultivated plains between them and the Gatte mountains.

Tellicherry was at that time a principal settlement of the English, in the latitude of 11° 48′ north, and 75° 23′ east longitude: the town, enclosed by a slight wall, contained several good houses, belonging to the English, and native Portuguese: situated on a rising ground near the sea, it was constantly refreshed by the western breeze; and, from the salubrity of the air, was called the Montpelier of India. The fort was large and well garrisoned; it contained an excellent house for the chief, with barracks and other public buildings: about a mile to the southward was another English fort, called Moylan, and batteries on the adjacent hills; but after the wars with the Mysore sultauns, the whole system on the Malabar coast was altered, and the present civil and military appointments in that quarter are foreign to the subject. Provisions were cheap and

plentiful, especially fish, in great variety; it was famous for fine sardinias and excellent oysters. The trade consisted in pepper, sandal-wood, cocoa-nuts, cardamoms, and ureca, the produce of the country; with shark's-fins, dried fish, and similar articles.

The cocoa-nut groves on the sea coast in this part of Malabar, are very extensive: I have fully described this valuable tree at Bombay: in Malabar, from the time the nut is planted, until the tree begins to bear fruit, is about twelve years; it continues in perfection for fifty or sixty years: and then, although in a decaying state, bears fruit twenty years longer.

The low lands produce abundance of rice. The plantations of pepper in this part of Malabar are extensive and valuable; the jacs, mangos, and other high trees, on which the vines are trained, add much to the general beauty of the country.

The cardamom (amomum repens, Lin.), which grows in this part of Malabar, is a spice much esteemed by the Asiatics; they chew it separately, or with betel: it is a principal ingredient in their cookery, and used medicinally as a stomachic. The plant in appearance resembles the ginger; it attains the height of two or three feet, and sometimes more, before it bears fruit; the blossoms are small, white, and variegated with purple; some have a brownish appearance; they are succeeded by small green pods, containing the seeds, which become of a light brown when the seed ripens, grows black, and acquires the aromatic flavour for which it is so estimable.

This valuable spice is indigenous to many parts of Malabar, but flourishes most on the acclivity of moist

cool hills, among low trees, bushes, and little springs of water. Although the cardamom delights in such a situation, it will grow in other places; and is sometimes planted in gardens and orchards of plantain trees; the roots are taken up and divided. The cardamom hills are generally private property; when the plants are discovered, they are preserved with great care, by cutting down the bushes, and attending to the shoots for three years, at which time they begin to bear; they have attained their full growth, and produce the best crops in the fourth year, after which they generally decay. The plants spring up in the rainy season; those under cultivation are not permitted to grow too close to each other; when it so happens, the roots are divided, and planted at a greater distance: the seed begins to ripen about the middle of September, and continues more or less for the space of two months. The capsules, or seed-pods, sometimes grow on a high stalk, often in short clusters near the root: such as are ripe are daily gathered, and carefully dried for sale; otherwise the birds and squirrels would carry off a large share. It is supposed these animals scatter the seed in the unfrequented spots, where the cardamom is often unexpectedly found: diligent search is always made for the springing plants at the commencement of the rainy season. I was informed that in some places they burn the bushes, which are always cut down at that time; as the ashes produce an excellent manure without injuring the growing plant.

There were some thriving coffee plantations on the island of Durmapatam near Tellicherry; the seed was

originally brought from Mocha, but the Malabar coffee is inferior in flavour and refreshment to the Arabian berry: it is a beautiful plant in its foliage, blossoms, and fruit, but too well known to need a description.

The ordeal trials, mentioned in other parts of these volumes, were frequently practised at Tellicherry, even under the sanction of the British government: this custom, so contrary to the general opinion in Europe, is universally admitted by the sovereigns of Malabar. When a man, accused of a capital crime, chooses to undergo the ordeal trial, he is closely confined for several days, his right hand and arm are covered with thick wax-cloth, tied up and sealed, in the presence of proper officers, to prevent deceit: in the English districts the covering was always sealed with the Company's arms, and the prisoner placed under an European guard. At the time fixed for the ordeal, a cauldron of oil is placed over a fire; when it boils, a piece of money is dropped into the vessel; the prisoner's arm is unsealed, and washed in the presence of his judges and accusers: during this part of the ceremony, the attendant Brahmins supplicate the deity. On receiving their benediction the accused plunges his hand into the boiling fluid, and takes out the coin: this I believe is sometimes repeated. The arm is afterwards again sealed up, until the time appointed for a re-examination: the seal is then broken; if no blemish appears the prisoner is declared innocent; if the contrary, he suffers the punishment due to his crime.

Nine kinds of ordeal are enumerated; but I shall here confine myself to what is said on that by oil.—"The ordeal by the vessel of oil, according to the

comment on the Dherma Sastra, is thus performed: the ground appropriated for the trial is cleared, and rubbed with cow-dung; and the next day, at sun-rise, the pundit worships Ganesa, presents his oblations, and pays adoration to other deities, conformable to the Sastra: then, having read the incantation prescribed, he places a round pan of gold, silver, copper, iron or clay, with a diameter of sixteen fingers, and four fingers deep; and throws into it one seer, or eighty sicca weight of clarified butter, or oil of sesamum. After this a ring of gold, or silver, or iron, is cleaned and washed with water, and cast into the oil, which they proceed to heat; when it is very hot they put into it a fresh leaf of pippala, or bilwa; when the leaf is burned, the oil is known to be sufficiently hot. Then, having pronounced a mentra over the oil, they order the party accused to take the ring out of the pan; and if he take it out without being burned, or without a blister on his hand, his innocence is considered as proved: if not, his guilt."

"On the trial by fire, the accused thus addresses the element: 'Thou, O Fire! pervadest all beings: O cause of purity! who givest evidence of virtue and of sin, declare the truth in this my hand.' In the ordeal by poison, the accused pronounces, 'Thou, O Poison! art the child of Brahma, stedfast in justice and in truth! clear me from this heavy charge; and, if I have spoken truly, become nectar to me!"

The Muckwas, or Mucuars, at Tellicherry, are an industrious useful set of people; some are Mahomedans, some Hindoos: they are considered a very low tribe among the Malabars, but are more valuable in society than many of higher pretensions: they make

excellent palankeen-bearers, boatmen, fishermen, and porters of goods from the landing place to the store-houses. Some of the young women are pleasing in their countenance and person, which is generally very much exposed; their clothing consisting only of a white cotton cloth round the middle. The Hindoo Mucuars are kept in a most degraded state by the Brahmins, who allow them to eat all animal food, except beef: they may also drink strong liquors; and are not very nice in their matrimonial connexions. Dr. F. Buchanan says, "the deity of this caste is the goddess *Bhadra-Kali*, who is represented by a log of wood, placed in a hut that is called a temple: they assemble four times a-year to sacrifice a cock, and make offerings of fruit to the log: one of the caste acts as priest, but his office is not hereditary. The Mucuars are not admitted to enter within the precincts of any of the temples dedicated to the great gods of the Brahmins, but they sometimes stand at a distance, and send their offerings by more pure hands: they seem to know nothing of a state of future existence; but believe in evil spirits, who inflict diseases, and occasion other misfortunes."

During our stay at Tellicherry, I spent an agreeable day at Mahie, a French settlement, a few miles to the southward, pleasantly situated on the banks of a river; trading chiefly in pepper, cocoa-nuts, and cardamums.

Sailing southward, we passed near Sacrifice-rock, a small island, so called from the crew of an English ship having been massacred there by pirates, the beginning of the seventeenth century. It is famous for the edible birds-nests, found in the clefts of the rocks,

which are esteemed so luxurious a dainty in China, as to have become a considerable article of commerce: the greatest quantity are produced on the coasts of Malacca. These nests are three or four inches in circumference, and one in depth: formed by a bird of the swallow tribe (hirundo, nidis edulibus), either with the spawn of fish, or a glutinous frothy scum, which the sea leaves on the rock. Shark's fins are also eaten, they are dried in large quantities at the fishing towns on the Malabar coast, and constitute a valuable article of trade to China. The drying of these fins, sardinias, and other fish, all along this coast, renders the atmosphere extremely offensive, if not unwholesome; their putrid effluviæ generally overpower the aromatic odours, which would otherwise be wafted by the morning breeze from groves of cassia, sandal, and champach. The sharks' fins are sold at a reasonable price; but the newest and most transparent nests of the hirundo, are purchased by the Chinese at five or six dollars the pound. Those of an older fabric, dry, and less pellucid, are not so valuable.

A favourable wind carried us quickly from Sacrifice-rock to Calicut, in the latitude of 11° 18′ north: it is memorable, as being the place where Vasco de Gama, and his hardy followers, first landed from Europe in 1498; and where the English established a factory in 1616, which at present offers very little to interest a traveller, being chiefly composed of low huts, shaded by cocoa-nut trees, on a sandy shore. In this unpleasant situation, the English, French, Danes, and Portuguese, had their respective factories, where they hoisted their national flags; and purchased pepper, cocoa-nuts, coir-cables, and ropes, betel-nuts, timber,

oil, and other articles. Beyond this sandy tract is a fertile plain, extending to the Gaut mountains; which in that part of the peninsula are of a stupendous height, and visible at sea seventy miles distance.

Calicut road, where the ships anchor, is deemed unsafe for those not well acquainted with the navigation; several vessels have been wrecked upon the ruins of the old city, now under water; as the mean town just described, formed no part of that emporium where de Gama landed. Calicut is said to have been then a large city, where the Zamorine, the sovereign of the country, held a splendid court, and merchants resorted from Persia, Arabia, Africa, and different parts of India, to purchase pearls, diamonds, spices, ivory, and other costly articles. From thence the persevering Vasco freighted the first ship to Europe, and introduced those oriental luxuries in much greater abundance, and at a cheaper rate, than they had been imported formerly by the Greeks of Constantinople, or the Venetians, who succeeded them in that valuable commerce.

The water-snakes, black monkeys, and black-boned fowls, with which this coast abounds, like the native inhabitants of Malabar, remain unchanged; but the European settlements on the coast have been all metamorphosed since the French revolution, and the wars with the sovereigns of Mysore. The poultry, with a black skin and black bones, though disagreeable at first to strangers, are found to be more delicate in flavour, and superior in whiteness to the other kind: the hogs, fowls, and ducks in the southern parts of the coast, feed so much upon fish, that their flesh is frequently unpleasant, and offensive.

A few miles from Calicut is a small sea-port, called Vapura, pleasantly situated on the banks of a river; from whence a great quantity of teak-wood is exported, and where vessels are built of that timber. These valuable trees are felled on the Gaut mountains, and transported from thence to the river-side by elephants: where they remain to be floated down to Vapura, when the stream fills in the rainy season.

This part of Malabar also produce the chapingum, or sapanwood (gullandina sapan): the trees are planted in gardens and orchards, for the sake of the wood, which produces a valuable dye.

From Calicut, we proceeded to Cochin, and arrived there on the 14th, after sailing along a bold coast of cocoa-nut trees and rice-fields, extending over a sandy plain to the Gaut mountains, whose majestic summits in the morning are generally enveloped in clouds; but towards sun-set, their western acclivities display an assemblage of rocks and woods, in broad masses of light and shadow, which rival the Alps and Appenines of Europe; although deficient in those pinnacles and glaciers, whose sublimity and beauty, seen through the clear atmosphere of an Italian winter, baffle the artist's skill, and defy the power of language.

Cochin, in the latitude of 9° 58′ north, and 76° east longitude, was among the early conquests of the Portuguese; from them it fell into the hands of the Dutch, and is now in possession of the English. The town is pleasantly situated at the entrance of a broad navigable river, or more properly a lake, which extends southerly for near twenty leagues to Quilone, another Dutch factory, affording an inland navigation through that part of the king of Cochin's dominions. It was

surrounded by a fortification, built by the Portuguese; of no great strength except towards the sea; the garrison consisted of five hundred Europeans, and a few Malay troops.

I have occasionally resided there several weeks, when transacting business for the India Company: it was a place of great trade, and presented a striking contrast to Goa; a harbour filled with ships, streets crowded with merchants, and warehouses stored with goods from every part of Asia and Europe, marked the industry, the commerce, and the wealth of the inhabitants.

The phlegmatic and formal character of the native Hollander generally accompanies him to other climates; but at Cochin, a constant intercourse with strangers had effected a pleasing change. I always received the kindest attention from the governor and principal inhabitants; their tables were furnished with hospitality, and graced with politeness; their houses and gardens displayed the national cleanliness and neatness. Provisions of all kinds abounded; in the rainy season, when no ships frequent the port, a turkey cost only half a rupee; fowls and ducks in proportion: the beef, though small, was well-flavoured, and very cheap; as were fruit, vegetables, and other refreshments for the numerous vessels which touch there in the fair season. Europeans and natives find the water unwholesome; drinking it frequently causes that disagreeable disorder called the *Cochin-leg*, or elephantiasis, which is deemed incurable: it is the same as the lepra arabum, and considered as a species of leprosy. I have seen many with a leg thicker than their body; on the naked limbs of the natives it

has a disgusting appearance; to the leg of a European, with a silk-stocking, shoe and buckle, something ludicrous is annexed; the Asiatic garb would be more comely. The swelling generally commences at the knee, and continues of the same wonderful circumference to the foot; few persons are affected in both legs; and I believe they are insensible of any other inconvenience than that of dragging such a cumbrous load.

During my residence at Anjengo, I was deputed to transact some money concerns between the English Company and the Jews of Cochin; they do not reside in the city, but at Jews-town, or Mottancherec, situated on the banks of the river, about a mile distant; where they have two large synagogues, and many excellent houses and gardens, are allowed the free exercise of their religion, and carry on the principal trade of the settlement. Jews from Poland, Spain, and other parts of Europe, were intermingled with those established in Malabar, many ages before the discovery of India by the Cape of Good Hope.

They are a people distinct and separate from the surrounding Malabars, in dress, manners, and religion, as well as in their complexion and general appearance. This Hebrew colony is said to have emigrated from Judea soon after the destruction of the second Temple by Titus Vespasian; when a number of these devoted people, escaping from the dreadful massacres and sale of captives at Jerusalem, emigrated from Palestine to India: a country probably not unknown to the Jews in more prosperous days, at least to those tribes situated near Tyre and Sidon. The Medes, Persians, and Abyssinians, had a com-

munication with distant parts of India for articles of luxury; and that they carried on a considerable trade to its remote provinces before Alexander's conquest, is evident from Strabo, Pliny, and other writers; exclusive of the maritime commerce already mentioned, from the Periplus and Grecian historians. It is therefore not improbable that some Jewish families, on their dispersion at the First Captivity, or at some subsequent period, may have wandered to the Malabar coast; which my venerable informer assured me was believed by his people to have been the case with part of the tribe of Manasseh.

The fate of the expatriated Jews who wandered to India after the destruction of the second Temple, until their arrival in Malabar, at the conclusion of the fifth century of the Christian æra, is, I believe, no where authenticated. At that period the colony reached their place of destination; the sovereign of the country, a Brahmin, treated them with kindness, and allowed them to settle at Cranganore with considerable privileges. There they were established many centuries, increasing in wealth and consequence, until, from dissensions among themselves, they called in the aid of surrounding princes, and after much cruelty and bloodshed, were driven from Cranganore, with the loss of their possessions and property.

These unhappy fugitives were thus separated and dispersed among the Malabar districts, until a remnant again collected, and were permitted by the king of Cochin to settle at Mottancheree, on the banks of Cochin river, where their descendants have continued ever since.

In their possession is a royal grant of Cranganore,

and the district allotted to their ancestors, on their first establishment in Malabar, engraved on metal, and signed by the Brahmin sovereign of the country. This is since confirmed by Dr. Claudius Buchanan, who procured a fac-simile, engraven on copper, from the original brass tablet which he saw in the possession of the Cochin Jews in 1807; he has also published a translation from that made by the Jews into the Hebrew language; the original grant, as dated in the Malabar annals, corresponds with the year 490 of the Christian æra.

The history of the Jews is the most wonderful of any in the annals of time. They are indeed a standing miracle! and however modern philosophy may raise doubts of revelation in some particulars, a people scattered over the face of the earth, yet preserved distinct and separate from every nation among whom they dwell, affords incontrovertible evidence of its truth. We trace them from the call of Abraham in Chaldea, and rest with delight at the tents and wells of the patriarchal shepherds: from those pastoral scenes we accompany them to Egypt, sympathizing in their captivity and oppressions under an ungrateful monarch, and rejoice in their deliverance from cruel bondage: we share in their adventures in the wilderness, and participate in their wars and conquests in Canaan. Established there, and dissatisfied with the theocracy, we view them under the regal government, in a progressive increase of wealth and population, until, at the conclusion of David's reign, the men of Israel who drew the sword were a thousand thousand, and a hundred thousand, and Judah was four hundred threescore and ten thousand men; all descended in a direct

line from Abraham, the pastoral patriarch. In the reign of Solomon the temporal prophecies were completed; the wealth, power, and greatness of that extraordinary monarch, surpassed all the kings of the earth: but, alas! Solomon forgot the guide of his youth; and in his old age built altars, and sacrificed unto the gods of his strange wives. His example was followed by many of his successors, until their idolatry became so abominable in the sight of JEHOVAH, who had peculiarly styled himself the GOD of Israel, that, after a succession of heavy judgments, blended with signal mercies, he finally withdrew his protection from the ungrateful tribes of Israel and Judah; and Nebuchadnezzar king of Babylon came with a large army and besieged Jerusalem, carrying away all who had escaped the sword captives to Babylon, where they became servants and slaves for seventy years. There we behold them in a deplorable state of captivity, hanging their harps upon the willows of Euphrates, and suffering a cruel bondage until released by the decree of Cyrus: then, with their millions reduced to forty-two thousand, they were numbered by hundreds, and by twenties, in their small encampment near the river Ahava: there Ezra, their pious leader, proclaimed a fast, and prostrated himself before the GOD of Israel, who had delivered their fathers, their kings, and their priests, to the sword, to captivity, and to spoil; but had now extended his mercy to them in the sight of the kings of Persia, and had left a remnant to escape, and to set up the house of GOD, and to repair the desolations of Jerusalem! Their history is still interesting, from the building of the second Temple until the final destruction of Jerusalem by Titus; predicted by the

SON of GOD, for their rejecting him as the Messiah. From that dreadful period, to the present day, what a spectacle do they exhibit! how fully accomplished are all the prophecies respecting them! they daily present a miracle which no sophistry can controvert, no scepticism elude. Scattered over the face of the earth, how awfully do their expatriated tribes fulfil the denunciation of their great law-giver! "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. The Lord shall scatter thee among all people, from the one end of the earth even unto the other; and thou shalt become an astonishment, a proverb, and a by-word, among all the nations whither the Lord shall lead thee; if thou wilt not observe to do all the words of this law; that thou mayest fear this glorious and fearful name, THE LORD THY GOD!" Deut. ch. viii. v. 19. ch. xxviii. v. 37, 58, 61.

We sailed for Anjengo on the 17th, passing near a sandy coast, covered with cocoa-nut trees: we had a transient view of the Dutch factories at Porca and Calliquilone, where they procure pepper and cassia, abundant in that part of Malabar: the next morning we arrived at Quilone, or Coulan, another Dutch settlement; it was formerly a large town, belonging to the Portuguese, with extensive fortifications; these are now destroyed; the churches are converted into warehouses, and the European inhabitants reduced to a factor, surgeon, and a small garrison: the natives are chiefly Roman Catholic Christians.

Quilone is six leagues from Anjengo. About half way we passed Eddava, formerly a Danish factory; but

at that time a country villa belonging to the English chief of Anjengo. From thence to Anjengo the coast is hilly and romantic; especially about the red cliffs at Boccoli; where the women of Anjengo daily repair for water, from a very fine spring; which they sell at Anjengo, the water there being generally brackish and unwholesome.

Although the weather was moderate, we found a violent surf rolling on the shore at Anjengo; no English boat ever attempts to pass through it: on approaching these rolling surges, we quitted the pinnace, and got into a canoe, in which we were thrown on shore by their fury.

Thus terminated our voyage down the Malabar coast; which during the fair season is delightful: its shelving shores afford a safe navigation, present many beautiful scenes, and a number of opulent towns: the alternate land and sea breezes are equally favourable for vessels bound either north or southward. While the captains are engaged in commercial concerns, the passengers have the advantage of stopping daily at some new settlement, where they meet with hospitality and variety.

Anjengo, the place of my destination, was at that time the last English factory on the Malabar coast, something more than six hundred miles from Bombay, in the latitude of 8° 39′ north, and 76° 40′ east longitude. On a narrow bank of sand, its western side bounded by the sea, and the eastern by a river, were two rows of houses, forming a street about five hundred yards in length; the north end terminated by the Portuguese church, and the English burying ground; the south by the fort and lower batteries: this fortress, which reached nearly from the sea to the river, con-

tained storehouses, accommodations for the garrison, and apartments for the chief, who was a member of council at Bombay. The civil servants and military officers resided in tolerable houses; the natives generally in thatched huts. The Portuguese church, white tombs, a respectable fortress, and other accompaniments, surrounded by cocoa-nut woods, gave Anjengo a pleasing appearance.

Without crossing the river, I had but little inducement to leave my house, which indeed was a cottage thatched with palmyra leaves, so small, that a sofa I carried from Bombay could not enter the door, and I remained in a veranda the whole time of my banishment. Without a road, carriages and horses would have been useless; our only recreation was sailing on the river, landing on its verdant banks, and strolling among the wilds, where I allow the scenery was delightful.

Most of the inhabitants of Anjengo are Christians of the Romish church; either descended from the Portuguese, or converted from the lower tribes of Malabars, a poor ignorant people with whom we could not associate: many were fishermen: others made cordage and cables, from the coir or husk of the cocoa-nut, a principal article of trade at Anjengo; where they also manufactured some common cotton cloth; but in the kingdom of Travencore were various and extensive manufactures of that article, which in every respect rivalled the long-cloth of the Carnatic. The English Gentlemen traded in cassia, but the Company had the exclusive purchase and exportation of pepper. Among the Anjengo manufactures may be reckoned the trunks, travelling-cases, and camp-baskets, composed of cane-work, covered by a composition of quick-lime and butter-milk, mingled with a black powder,

prepared from the burnt shells of cocoa-nuts: this is afterwards repeatedly varnished with the juice of a tree, common in Travencore, until it acquires a polished solidity capable of resisting the weather: two or three families excelled in gold and silver fillagree work, which they executed with the simplest implements; and imitated silver utensils of the best English fashion, with great facility and neatness.

I do not immediately recollect the Abbé Raynal's rhapsody at Anjengo; it implies, that however insignificant the settlement may be in itself, it will be for ever celebrated as the birth-place of his and Sterne's Eliza, a lady with whom I had the pleasure of being acquainted at Bombay, whose refined taste and elegant accomplishments require no encomiums from my pen. But it is, perhaps, not so generally known, that Anjengo likewise gave birth to Robert Orme; a writer who has frequently been denominated the British Thucydides, and the Father of Oriental History. This amiable man was born at Anjengo in 1728, and died in England in 1801.

The south-west monsoon generally sets in very early at Anjengo; it commences with great severity, and presents an awful spectacle: the inclement weather continues, with more or less violence, from May to October; during that period, the tempestuous ocean rolls from a black horizon, literally of "darkness visible," a series of floating mountains heaving under hoary summits, until they approach the shore, when their stupendous accumulations flow in successive surges, and break upon the beach: every ninth wave is observed to be generally more tremendous than the rest, and threatens to overwhelm the settlement. The noise of these billows equals that of the loudest can-

non, and with the thunder and lightning, so frequent in the rainy season, is truly awful. During the tedious monsoon I passed at Anjengo, I often stood upon the trembling sand-bank, to contemplate the solemn scene, and derive a comfort from that sublime and omnipotent decree, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed!" Job xxxviii. v. 11.

My cottage and garden were so near the beach, that during the monsoon the gauze curtains of the bed, although in a retired chamber, were constantly wet with a salt moisture, the glasses and pictures ran down with a briny fluid, and the vegetables in the garden were incrusted with salt. In that gloomy season, no vessel approaches the inhospitable shore; in the fair months, their boats cannot attempt passing through the surf, but wait at a distance, for the coming off of the light canoes, called toneys, to bring on shore the goods and passengers; who are never landed without trouble, and are sometimes exposed to danger: even then the sea is often so rough, that neither a canoe, nor even a catamaran, can put off; although the latter is only a small raft, on which the fishermen venture in severe weather to vessels in the offing: they are frequently overset, and the men washed off; yet they are such dextrous swimmers, as soon to regain their situation, and paddle away until their purpose is accomplished.

I shall not enter on the icthyology of the Malabar coast, except to mention the hippocampus, or sea-horse, which, in its dried state, forms a part of most European collections: it is not among the edible fish, though caught in great numbers with them: the hippocampus is generally from four to six inches in length, and two in circumference in the thickest part: the

head and curvature of the neck resemble a horse; from whence a short swelling body gradually tapers to the extremity of the tail: some parts of its form are quadrangular, others hexangular, and the body has seven or eight divisions; the whole separated by ridges, and furnished with fins, to shape its course in its own element.

A principal amusement, during the rainy season, was to assemble at the bar of Anjengo river, to behold a curious contest, not only between the deities of the sea and the river, but also between the finny race in their respective dominions. In those months when the south-west monsoon blows with the greatest violence, the floods pour down from the mountains, swell the rivers, inundate the plains, and with astonishing rapidity, carry trees, houses, men, and beasts, to the ocean: the finny tribes, disturbed in their calm retreats, are impelled to the embouchure of the river: where, led by instinct, or accidentally driven by the monsoon winds, they meet the monsters of the deep ready to devour them. The floods from the mountains impetuously rush to this outlet, and there meet a sandy bar, accumulated by the western surges, which presents a formidable barrier between the contending waters. Neptune's terrific billows dash furiously against the river streams, precipitating over the bar, and present a scene easier to conceive than describe. The floods contain immense shoals of fish, which, unused to such violent convulsions, attempt to escape the noise and fury by leaping over the bar, into the distended jaws of the tyrants waiting to devour their timid prey. An alligator is sometimes involuntarily impelled to act a part in this extraordinary gymnasium; and of course perishes in the ocean.

CHAPTER XII.

Travencore—Cultivation of Pepper—Cassia Lignea, and Cinnamon—Oil Plants—Olive Tree—Silk—Cotton—Wild Animals—Civet Cat; Crocodile and Alligator—Ichneumon—Seal—Birds—Crescent Snake—Black Amphisbœna—Number of Noxious Reptiles—Termites, or White Ants—Gold Dust in Malabar Rivers—Iron Mines, Forges, and Smelting-houses—Saltpans—Molungies or Salt-boilers of Bengal.

During my residence at Anjengo, I endeavoured to acquire a topographical knowledge of that part of Malabar; and the manners and customs of the natives of Travencore: its natural history opens a very ample field for investigation, and the inhabitants differ in many respects from the northern Hindoos.

Although not partial to Anjengo as a residence, I never made a distant excursion without being charmed with the variety of its rivers: sometimes we glide through narrow devious channels, between steep craggy rocks, with woody summits, where the branches, uniting over the stream, form a verdant canopy, impervious to the tropical sun: from these dark recesses we suddenly emerge into an extensive lake

"pure as the expanse of heaven,"

again we enter a romantic scene of rocks and woods, or pursue the serpentine course of a broad gentle river fringed by odoriferous plants, and encircling many verdant islands, some inhabited, others woody and

wild: these scenes are aninated by beautiful birds; and the waters abound with excellent fish. Cultivation extends to some distance eastward of the rivers; from thence to the foot of the Gaut mountains the country is an entire forest, never frequented by travellers, and little known even by those who live in its vicinity: there, amid the solemn stillness of uncultivated nature, I have ranged for miles, rapt in solitary musings.

These excursions were my chief enjoyment at Anjengo: the fertile plains, the hills clothed by mango, cashew, and cassia trees, bounded by the stupendous Gauts towering in rude magnificence, formed a landscape not often exceeded. Its grandeur was augmented when seen from the heights of Eddova and Quilone; where I have often beheld the sun majestically rising above the summit of the eastern mountains, and throwing a broad expanse of light over the western sea. In such situations we experience the truth of Addison's remark, that, "our imagination loves to be filled with an object, or to grasp at any thing that is too big for our capacity: we are flung into a pleasing astonishment at such unbounded views, and feel a delightful stillness and amazement in the soul, at the apprehension of them."

Among the various productions of the southern districts in Malabar, are the pepper-vine and cassia (piper nigrum, and laurus cassia, Lin.) The former is a staple commodity at Anjengo, and grows on a beautiful vine, which, incapable of supporting itself, entwines round poles prepared for it; or, as is more common in the Travencore plantations, the pepper-vines are planted near mango and other trees of straight high stems, which being stripped of the lower branches, the vine

embraces the trunk, covering it with elegant festoons, and rich bunches of fruit, in the picturesque style of the vineyards in Campagna Felice. The mango and jac trees are generally used for this purpose; few pepper gardens contain more than eight or ten trees: the vines are planted near the trunk, and led to it while young; the stem is tough, knotty, and strong: some begin to bear in the fourth year, others not till the sixth; they are in perfection about the ninth or tenth year, and continue bearing as many years longer, if in a congenial soil; from that period the vine gradually decays; a new soil is then prepared for a considerable depth round the tree, for the reception of fresh shoots from flourishing vines.

The leaf of the pepper plant is large, and of a bright green; the blossoms appear in June, soon after the commencement of the rains; they are small, of a greenish white: succeeded by bunches of green berries, which turn brown and hard as they ripen: the pepper is gathered in February, and has the same appearance as in Europe. The flavour of pepper is more or less communicated to the fruit of the tree which supports it; a circumstance not at all relished by the proprietor, as many mangoes taste strong of turpentine, and are not improved by the additional pungency of pepper.

Assiduity and cleanliness are essentially necessary in a pepper garden; not a weed is permitted to grow; the produce, however, amply compensates for the trouble; for although the Anjengo pepper is not so much esteemed as that produced at Onore and Carwar, it is sold, on an average, at eighty rupees a candy; five hundred and sixty English pounds weight. It is

treason to destroy a pepper-vine in Travencore, where the king monopolizes that branch of commerce; but permits the merchants of Anjengo to have a free trade with his subjects in cassia, coir, cables and cordage, made from the outer husk of the cocoa-nut.

The cassia resembles the bay-tree, of which it is a species: it is called cassia lignea, to distinguish it from the laurus-cinnamomum, or true cinnamon, to which it is very inferior: the finest cassia sometimes possesses the peculiar properties of that valuable spice, but is in general of a coarser texture and less delicate flavour. The real cinnamon seems indigenous to Ceylon; there are some trees in the Company's garden at Anjengo, as a curiosity. The leaves of the cassia are smaller than the laurel, and more pointed; those of cinnamon still more delicate: the blossoms of both, like the flowers of the arbutus, hang in bunches, white and fragrant; the fruit resembles a small acorn. The young leaves and tender shoots are of a bright red, changing to green as they approach maturity; they taste of cinnamon, but the only valuable part of the tree is the inner bark; which, being separated from the exterior is cut into pieces, and exposed to the sun, when it dries and curls up, and is packed in cases for foreign markets. The tree decaying on being deprived of its bark, is cut down, and new shoots spring from the root; it is also raised from seed.

The Travencore country abounds with indigenous trees, whose blossoms and foliage have a pleasing and diversified appearance: most of the fruit and seeds produce oil; one by way of distinction is called the olive-tree, and bears a fruit in shape, size, and taste like the olive; and the oil is rather pleasant; but the leaf and

character of the tree is altogether different, and far more beautiful in landscape than the grey tint of the Italian olive.

The silk-cotton tree (bombax ceiba, Lin.) grows luxuriantly in those districts: it produces beautiful cotton, but of too delicate a texture for manufacture. This tree is extremely curious in its growth; the branches regularly project in horizontal stages, gradually diminishing as they approach the top, forming in the Malabar woods a crimson pyramid, of singular appearance; the flower resembles a single peony, or round tulip, of bright red, succeeded by a pod, in size and shape like a plantain, green at first, but ripening to a dark brown, when it bursts open, and covers the adjoining groves with snowy flakes, light as the floating gossamer.

The animals in the southern provinces and mountainous regions of Malabar, are tigers, elephants, buffaloes, hogs, civet-cats, and a variety of monkeys and squirrels; some of the monkeys are large, and covered with black glossy hair, except a very full white beard and mustachios; which give them a venerable, and almost human appearance.

The wild buffaloe is common in many parts of Travencore: I had never before been in a country where these animals were indigenous. The Malabars, and especially the Nairs, form large hunting parties to destroy them, as also the wild elephant, tiger, and leopard. They assemble by hundreds armed with strong spears, and large bows and arrows: forming a circle round the thickets frequented by the wild beasts, they make a loud noise to rouse them from cover, and drive them towards the centre: then gradually con-

tracting the circle, they unite in an armed phalanx, and fall upon their prey, of which very few escape: but they sometimes wound each other in their furious onset, and often sustain dreadful attacks from their enraged foe.

The buffaloe is one of the strongest and most formidable of the savage race; with short horns, powerful neck, and large tuft of hair on the head. It is justly remarked in the oriental field-sports, that his aspect is extremely fierce; he seems to look with disdain on every living object, and rely on the great strength he possesses to overthrow whatever may be opposed to his rage. The smallest provocation irritates him incredibly! and such is his courage, that he will sometimes attack even a group of elephants going for fodder. There cannot be a more menacing object than a single wild buffaloe, disturbed from wallowing in the mud; and the knowledge of his brutal disposition by no means allays the apprehensions to which his countenance and gestures give birth: the whole race, whether wild or tame, have an eye full of mischief, and are never, on any occasion, to be trusted.

It is commonly understood that Providence has allotted to every animal a climate suited to its nature; and a general review, throughout the universe, will add no small weight to this opinion. But to this general rule we have to plead one exception: namely, that the buffaloe of India is by no means suited to the climate of the country: that animal not only delights in the water, but will not thrive unless it have a swamp to wallow in: there rolling themselves, they speedily work deep hollows, wherein they lie immersed. No place seems to delight the buffaloe more than the deep ver-

dure on the confines of pools and marshes, especially if surrounded by tall grass, so as to afford concealment and shade, while the body is covered by the water: in such situations they seem to enjoy a perfect ecstacy: having in general nothing above the surface, but their eyes and nostrils, the horns being low down, and consequently entirely hidden from view.

The civet-cat (viverra civetta, Lin.) so called, though not of the feline, but weasel genus, is a very ferocious animal, and unless taken young, extremely difficult to tame: it is larger than a common cat, the body and feet shaded with dark stripes over a brindled brown; the head, eyes, and ears resemble a large rat; their food consists of birds, mice, and reptiles, for which they insidiously watch, and seize with wonderful eagerness: I kept one for some time in a wooden cage, but the smell at length became so insufferable, that I gave him liberty; for, however the perfume may be esteemed, the odour of the animal is always disagreeable. The civet, or musk, is formed in a glandular receptacle under the tail, from whence it is squeezed out by little at a time, twice or thrice a week; it is then an offensive unguent like thick greasy milk, but afterwards changes to a hard brown substance. A full-grown cat always yields more of this perfume when first caught, than after it has been any time confined.

The eastern districts of Travencore, intersected by lakes and rivers, abound with amphibious animals, especially alligators and seals. There seems to be no essential difference between the alligator of India, and the Egyptian crocodile; lacerta alligator, and lacertus crocodilus. Naturalists seem to confine the alligator to South America, the crocodile to Asia and Africa; but

In India the lacerta crocodilus, generally called the alligator, is from five to twenty feet long, shaped like the genus to which it belongs: the back is covered with impenetrable scales; the legs short, with five spreading toes on the fore-feet, and four in a straight line on the hinder, armed with claws: the alligator moves slowly, its whole formation being calculated for strength, the back-bone firmly jointed, and the tail a most formidable weapon: in the river he eagerly springs on the wretch unfortunately bathing within his reach, and either knocks him down with his tail, or opens a wide mouth for his destruction, armed with numerous sharp teeth of various length; by which, like the shark, he sometimes severs the human body at a single bite: the annals of the Nile and Ganges, although wonderful, are not fabulous. The upper jaw only of the alligator was thought to be moveable; that is now completely disproved: the eyes are of a dull green, with a brilliant pupil, covered by a transparent pellicle, moveable as in birds: from the heads of those of large size, musk is frequently extracted.

The alligator sometimes basks in the sun-beams on the banks of the river, but oftener floats on its surface; there, concealing his head and feet, he appears like the rough trunk of a tree, both in shape and colour: by this deception, dogs and other animals fearlessly approach, and are suddenly plunged to the bottom by their insidious foe: even the royal tiger becomes his prey, quitting the cover to drink at the river; the wily alligator, concealed under water, steals along the bank, and suddenly emerging, furiously attacks the tiger, who never declines the combat: the alligator generally loses his eyes, and receives dreadful wounds

on the head, but at length plunges his adversary into an unnatural element, and there devours him.

The astonishing size and strength of the alligator and crocodile render them very terrible: the small ones live chiefly on fish; and far from attacking the human species, dive instantly on their approach: the female sometimes lays three or four hundred eggs, which she covers with sand to be vivified by the sun; in about a month the brood break the shell and instinctively take to the water. I kept a small one several months in a garden pool, but growing large and destructive to my poultry, I set him at liberty.

The following account of the Egyptian crocodile in the book of Job, is very descriptive of the Indian alligator. "Canst thou draw out leviathan with a hook, or his tongue with a cord? Canst thou fill his skin with barbed irons, or his head with fish-spears? Lay thine hand upon him, remember the battle, do no more! None is so fierce that dare stir him up. Shall not one be cast down even at the sight of him? Who can open the doors of his face? his teeth are terrible round about. His scales are his pride, shut up together, as with a close seal. One is so near to another, that no air can come between them. They are joined one to another; they stick together, that they cannot be sundered. By his neesings a light doth shine; and his eyes are like the eye-lids of the morning. Out of his mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot, or caldron. In his neck remaineth strength. His heart is as firm as a stone. The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. Darts are

counted as stubble, he laugheth at the shaking of a spear. Upon earth there is not his like, who is made without fear!" Job, ch. xli. v. 1, 710, 14—20, 22, 24, 26, 27, 29, 33.

The ichneumon, or mongouse (viverra ichnemon, Lin.) which is said to destroy the eggs of the crocodile on the banks of the Nile, are equally destructive to those of the alligator, deposited near the rivers of Travencore; where these useful animals abound. They also devour the young ones on shore, as their food consists of vermin and reptiles of every description; they are enemies to serpents, with whom they wage perpetual war: and when wounded by their poisonous fangs, instinctively go to an herbaceous antidote, with which they are well acquainted. This animal was adored by the ancient Egyptians for his national services; and is domesticated by their descendants, to destroy rats, mice, and other vermin. The ichneumon is formed, like the weasel, with a slender head, long nose, bright eyes, very sharp teeth, and a long coat of hair beautifully brindled, often shining like silver. It sometimes springs suddenly on its prey with wonderful agility; at others, it steals insidiously among the high grass and bushes, and seizes it unawares: it is very courageous, and frequently attacks animals much larger than itself.

The salt waters of Travencore abound with a seal of that species which is called phoca pusilla, an animal seemingly between the beaver and the otter, in some respects partaking of both, and differing from the phoca vitulina, and others of the genus, found on the rocky islands of the ocean. The Travencore seal has a round head, short ears, thick neck, tapering body, and flat tail, like a fish; it is web-footed, and the skin covered

with a soft oily hair: this amphibious creature, uniting in so many respects the quadruped with the aquatic animals, seems to link the two species in the great chain of creation. Seals vary in size and appearance in different countries; at Anjengo they seldom exceed four feet in length: they are gregarious and sociable; form parties on the banks of the rivers, but always plunge in at the approach of a stranger.

The birds in the southern parts of Malabar, as in most tropical climates, are gaily clothed; but less melodious than the northern songsters. The parroquets are remarkably handsome; the head, shaded with red, purple, and blue, finishes in a black circle round the neck, from whence to its long tapering tail the plumage is a lively green; the parrots are not so beautiful, but their number is astonishing: they are as much dreaded at the time of harvest as a Mahratta army, or a host of locusts; they darken the air by their numbers, and alighting on a rice-field, in a few hours carry off every ear of ripe corn to their hiding-places in the mountains.

The bird of Attinga, or pied bird of Paradise (picus orientalis, Lin.) is common in the queen of Attinga's dominions; its elegant form, purple crest, snowy plumage, and long tail, constitute it one of the most beautiful in the Indian ornithology.

The houses at Anjengo, being mostly thatched with the matted leaves of the cocoa-nut tree, afford shelter to snakes, scorpions, centipedes, lizards, and insects of all descriptions. The most curious is a small black snake, called by the natives the crescent snake, though I should rather class it with the polypus: it is two or three inches long, with a head shaped like a crescent; from the outer line of the semicircle are small teeth,

easily discerned through a microscope; I could not discover any eyes: on cutting off this head, the other end immediately supplied the loss; it moves in a retrograde manner, and lives after the amputation: it is entirely covered with a glossy slime, which, like a snail, it leaves wherever it goes: this is said to be poisonous, and the bite mortal; a characteristic often ascribed to the Indian serpents without foundation.

There was also at Anjengo a small black species of the amphisbœna, or double-headed snake. The tail is shaped and marked so like the head, as not to be easily distinguished from it. The idea of the amphisbœna having two heads, with perfect organs, is erroneous; but as it proceeds, at pleasure, with either head or tail foremost, this opinion has been adopted.

The bite of this snake is also reputed mortal by the natives; but being, like the former, destitute of fangs, the usual conveyance of a serpent's poison, I am doubtful of its malignity.

I mentioned the Termites, or White Ants of Bombay; these extraordinary insects are far more numerous and destructive at Anjengo, where it is difficult to guard against their depredations; in a few hours they will demolish a large chest of books, papers, silk, or clothes, perforating them with a thousand holes: we dare not leave a box on the floor without placing it on glass bottles, which, if kept free from dust, they cannot ascend; this is trifling, when compared with the serious mischief they sometimes occasion, by penetrating the beams of a house, or destroying the timbers in a ship.

These destructive animals advance by myriads to their work, under an arched incrustation of fine sand, tempered with a moisture from their body, which ren-

ders the covert-way as hard as burnt clay, and effectually conceals them at their insidious employment.

I could mention many curious instances of depredation by the termites; one happened to myself; I left Anjengo in the rainy season, to pass a few weeks with the chief at his country house at Eddova, in a rural and sheltered situation. On my departure, I locked up a room, containing books, drawings, and a few valuables; as I took the key with me, the servant could not enter to clean the furniture: the walls of the room were white-washed, adorned with prints and drawings, in English frames and glasses: returning home in the evening, and taking a cursory view of my cottage by candle-light, I found every thing apparently in the same order as I left it; but on a nearer inspection the next morning, I observed a number of advanced works, in various directions, towards my pictures: the glasses appeared to be very dull, and the frames covered with dust: on attempting to wipe it off, I was astonished to find the glasses fixed to the wall, not suspended in frames as I left them, but completely surrounded by an incrustation cemented by the white ants; who had actually eaten up the deal frames and backboards, and the greater part of the paper, and left the glasses upheld by the incrustation, or covered-way, which they had formed during their depredation. From the flat Dutch bottles, on which the drawers and boxes were placed, not having been wiped during my absence, the ants had ascended the bottles by means of the dust, eat through the bottom of a chest, and made some progress in perforating the books and linen. The chief's lady, with whom I had been staying at Eddova, on returning to her apartments in the fort, found, from the same

cause, a large chest in which she had deposited shawls, muslins, and other articles, collected preparatory to her leaving India, entirely destroyed by these voracious insects.

The story of the termites demolishing a chest of dollars at Bencoolen, is commonly told, if not commonly credited throughout India. Captain Williamson in a great degree clears up that singular anecdote, by introducing another of a gentleman who having charge of a chest of money, unfortunately placed it on the floor in a damp situation: the chest was speedily attacked by the white ants, who had their burrow just under the place where the treasure stood. They soon annihilated the bottom, and were not more ceremonious in respect to the bags containing the specie; which being thus let loose, fell gradually into the hollows in the ants' burrow. When the cash was called for, all were amazed at the wonderful powers, both of the teeth and stomachs, of the little marauders, which were supposed to have consumed the silver as well as the wood. After some years the house requiring repair, the whole sum was found several feet deep in the earth: and the termites were rescued from that odloquy which the supposed power of feasting on precious metals had cast on their whole race. The captain adds, "that, when from finding such articles as they might else attack, insulated by means of frames, of which the feet are placed in vessels full of water, they have been known to ascend to the upper flooring, and thence to work downwards in filaments, like the ramifications of the roots of a tree; and thus descend to their object. In fact, it is scarcely possible to prevent them from injuring whatever they take a fancy to."

When a bear finds a nest of any kind of ants, but especially white ants, he demolishes the whole burrow: licking up all the clusters he can get at; and lying with his tongue out, to entice the prey into his mouth; by this means he often obtains an ample meal; for a bushel of them may frequently be found in the same nest. The white ant is about the size of a small grain of rice; has a white body, appearing like a maggot, and a very strong red head, armed with powerful forceps: it has four short legs. They are an article of food among some of the low castes in Mysore, and the Carnatic.

In the king of Travencore's dominions are some useful public works, but nothing comparable to those in the northern parts of Hindostan: among other beneficial undertakings of former sovereigns, are rows of chashew-apple trees on each side of the principal public roads, extending for many miles: these trees are shady, and beautiful in foliage, blossoms, and fruit. Formerly the road from Lahore to Agra, a distance of near five hundred miles, was in the same manner shaded by large trees: and where there was a deficiency of wells, persons were placed in small arbours at convenient distances, to supply water gratis, to the traveller.

Gold dust is said to be sometimes found in the Nelambur river and other mountainous torrents of Malabar; iron is certainly produced in many places, where they have erected forges for smelting it; these are capable of much improvement.

Salt pans, or rather salt-fields, are formed in Travencore, as in most other parts of the Malabar coast: they are large reservoirs enclosed by mounds of earth, into which the sea flows at high tides; from whence

by a simple process, the water is conveyed into a range of small inclosures, where in the course of the day the fluid is evaporated and the salt gathered in the evening. These reservoirs are most productive in the hot months preceding the rainy season; and from every part of the coast, salt forms the chief article of inland commerce

These salt-pans being generally near populous towns and villages, the men employed there are not more exposed to tigers and beasts of prey, than those occupied in the usual pursuits of husbandry: not so the Molungies, or salt-boilers, in the Sunderbunds, or wild regions of Bengal; who, of all the castes and tribes throughout the whole extent of Hindostan, seem to have the hardest fate. I would rather be a Pariah or Chandala, subject to their most ignominious treatment and cruel oppression, than one of these unfortunate Molungies, living in constant terror from the fiercest tigers, without any means of safety or redress. Their situation had often been represented to me by gentlemen from Bengal, and as often excited my commiseration; but I had no idea of their complete misery until I read the account of the Sunderbunds by Captain Williamson; where he says, "the royal tigers are often seen swimming across the various rivers which form the innumerable islands inhabited only by wild beasts, and presenting an immense barrier all along the sea-coast, from Saugar island to the great mouth of the Megna. Of this propensity in tigers the Molungies are so thoroughly aware, that, while performing their duties on the long spits of sand which project into the sea from the impenetrable jungles that skirt the soil, a look-out is always kept

for tigers on the opposite banks of the rivers; and as soon as any appear, the whole take to flight, and conceal themselves in caves excavated for the purpose; from which, it however sometimes happens, the hungry animal removes every obstacle with his claws, and drags out one or more of the inhabitants, already half dead with terror.

"The reader will naturally inquire, why some means are not adopted for opposing devastations of this nature, and securing the Molungies from such a dreadful misfortune? The fact is, that no one is a Molungie from choice; but, according to the principle prevailing throughout Hindostan, the occupation of the father and his ancestors is continued invariably by his posterity. The Molungies would, however, readily deviate from this principle if they had the power to do so; but, being kept to their posts by various guards of revenue peons, or officers, they are unable to quit their miserable situations. These revenue officers are, in addition to some provincial militia, posted at all the places whereby it is possible to escape in boats: as to making off by land, it would be utterly impossible; the surrounding country being an immense wilderness, full of tigers, abounding in snakes, and intersected by a labyrinth of rapid waters, replete with alligators and other reptiles. This unfortunate race of human beings sometimes obtain an addition to their number when trespassers attempt to escape from the pursuit of justice, and to wind through the mazes of the inland navigation. These are handed over to the salt-pans, whence not one in a million ever returns. To arm persons of such a description, would be to afford them an immediate emancipation; and would subvert that establishment which supplies Ben-

gal with salt, and affords to the government a revenue not much under a million of money annually! No doubt but time will furnish the means of substituting some less objectionable means of providing so indispensable an article of consumption, and do away what must, till then, be classed among the many necessary evils with which humanity is burthened'"

The climate of Anjengo not agreeing with my constitution, and the situation I held affording no emolument equivalent to the sacrifice of my friends and a delightful society at Bombay, at the expiration of the year I obtained permission to return thither, and wait for some other appointment.

CHAPTER XIII.

Brahmins of Malabar—Sacred Rivers of India—Veneration for the Cow—Public Charities—Similarity of the Malabars and Northern Hindoos—Extraordinary Purification of the King of Travencore passing through a Golden Cow—The same Ceremony by Ragonath Row—Sevajee weighed against Gold—Adventure in Quilone Forest—Civilization of the Malabars—Physical Effects of the Torrid Zone—Conduct of a Marawar Heroine—Dominions of the King of Travencore—Nairs—Manners and Customs—Namburis—Tivees—Tetees—Moplah Women—Cruelty of the Queen of Attinga—Writing on Olas—Malabar Christians—Cheap purchase of Children—Houses of the Malabars—Implements of Agriculture—Tribe of Pooleahs—Pariars—Hindoos and Egyptians—Tribes mentioned by Herodotus; their Manners and Customs illustrated by those of the Malabars — Paramhansa — Hindoo Anthropophagi — Moplahs, Mahomedan Malabars—Massacre of the English at Attinga—Interesting Particulars of the St. Thome, or Syrian Christians.

In describing the Hindoos, the aborigines of Hindostan, I divided them into four principal tribes, the Brahmin, Chuttree, Byse, and Sooder; subdivided into a number of smaller castes: the Malabars in this distinguishing characteristic, and many other essentials, resemble the northern Hindoos: as a nation, their four grand divisions are the Brahmins, Nairs, Tivees, and Pooleahs.

The Malabar Brahmins, like those in other parts of India, form two distinct classes, engaged in different

pursuits; both are held sacred by the other castes; one has the absolute and entire management of every thing relating to religion. Occupied by no secular concerns, they spend their days under the sacred groves of their temples in superstitious ceremonies, and listless indolence, or study the sacred volumes, treatises on astrology, medicine, and fabulous legends; they inculcate benevolence to man, and kindness to the animal creation, and are reverenced by the inferior tribes, who swear by their heads, and treat them with filial affection.

The Brahmins who live in large towns, and hold situations under their respective princes, as officers of government, collectors of the revenue, and other political departments, do not merit this amiable character: they may, on the contrary, be classed with the despots so often mentioned, who unfeelingly exercise the rod of oppression over the lives and property of their fellow-creatures: although, by a strange inconsistency, these very people are taught to shudder at the death of an insect, and tremble at the idea of inhaling an animalcule. Superstition leads her votaries to the most extraordinary actions; during my residence among the Malabars, where the ignominious distinction of castes is carried to the utmost extent, I was fully convinced that it puts a stop to the noblest exertions of *real* charity, blunts the finest feelings of humanity, and estranges man from man.

The Malabar Brahmins, like the rest of that priesthood, have such faith in the purifying water of the Ganges, as to believe their sins are absolved by a pilgrimage thither, or even by its virtue when transported to a distant country. The Ganges, Kistna,

and Indus, enjoy this pre-eminence among the numerous rivers of Hindostan; they fertilize the finest tracts in its extensive plains: the Nerbudda, and other northern streams, claim a share of veneration; but I did not hear of any peculiar sanctity annexed to the rivers of Malabar. In the fertile imagination of the Indian all nature is animated by an endless number and infinite variety of inferior deities and benevolent spirits, who occupy every grove, preside over every fountain, and fill the heavens and the earth with forms invisible to mortal eyes.

The Malabars regard the cow with as much superstitious veneration as the northern Hindoos; and, if possible, are more severe in their punishment of those who ill-treat them, or cause their death: a subject of Travencore who is detected in selling a bullock to an European is impaled alive. Religious prejudice operates powerfully in the preservation of this animal; but it is politic in a country where milk forms a great part of the food, and oxen are very useful in commerce and agriculture.

Irrigation being absolutely necessary in a climate where rain only falls during four months in the year, the preservation of water is a most important object; the Brahmins, therefore, judiciously persuade their disciples to build reservoirs, and construct wells, as the most acceptable charity they can confer: in the Travencore dominions are many expensive works of this kind; some made by the generosity of individuals, others at the public expense. The high roads are planted on each side with cajew-apple, tamarind, and mango-trees; which adorn the country, and shade the traveller: caravansaries, or choultries, are erected at

convenient distances for his accommodation. Charity of this kind is every where inculcated; and it is equally the ambition of a southern Malabar as of a northern Hindoo, to have a tank, a well, or a choultrie, called after his name. Under despotic princes, where property is never secure, and where to be reputed rich is to be really unfortunate, such munificent acts are far from being uncommon: the fame of these benevolent works, and the tranquillity of domestic life, form the chief happiness of a people unaccustomed to public spectacles, or the refinements of polished society.

The Nairs of Malabar are equally brave, and more energetic than most of the warlike Hindoos; the national characteristics of both people are otherwise very similar. A mild climate, and the peculiar tenets of their religion, inspire meekness, temperance, and listlessness: they abstain from intoxicating liquors, are seldom guilty of debaucheries, and not subject to many of those passions which enslave the civilized Europeans.

Strangers to patriotism, and the blessings of liberty, the Malabars, as well as the northern Hindoos, are governed by fear; loyalty and affection form no part of their political system: amongst such a people ambition has no scope: every man is confined to his own caste, follows the profession of his ancestors, is married in childhood to his equal, and never rises higher than the limited sphere in which he was born: there may be exceptions, but they are very uncommon. One indeed of an extraordinary nature occurred during my residence in Travencore: the reigning sovereign, who was of an inferior caste of Brahmins, advanced himself into a higher, by purifications, gifts, and ceremonies;

part of which consisted in his majesty passing through the body of a cow, of the size of life, and made of pure gold: this was the last stage of purification; and when performed, the cow was divided among the Brahmins.* It is said that Ragonath Row, the Mahratta paishwa, when expelled from his capital, and defeated by his enemies, passed through a golden cow, in hopes of better fortune: and two Brahmins, whom he sent as ambassadors to England, were, on their return to Hindostan, compelled to pass through the sacred yoni, or female lingam, made of the finest gold. After performing this ordeal, and making valuable presents to the Brahmins, they were restored to the privileges of their caste, which they had lost, by the impurities contracted in travelling through so many polluted countries. The celebrated Sevajee, in the seventeenth century, on the day when he assumed the Mahratta sovereignty, was publicly weighed against gold; his weight was equal to that of sixteen thousand pagodas; which, with a hundred thousand more, were distributed among the Brahmins.

* Orme ascribes a different cause for the king of Travencore's regeneration to that given to me by his subjects, who, perhaps, were withheld by fear from assigning the true reason. "The king of Travencore has conquered, or carried war into all the countries which lay round his dominions, and lives in the continual exercise of his arms. To atone for the blood which he has spilt, the Brahmins persuaded him that it was necessary he should be born anew; this ceremony consisted in putting the prince into the body of a golden cow of immense value; where, after he had laid the time prescribed, he came out regenerated, and freed from all the crimes of his former life. The cow was afterwards cut up, and divided amongst the Seers who had invented this extraordinary method for the remission of his sins."

Herodotus mentions, that Mycerinus king of Egypt, having lost his daughter, an only child, it caused him the greatest affliction; and wishing to honour her funeral with more than ordinary splendour, he enclosed her body in an heifer made of wood, and richly ornamented with gold.

The Malabar Brahmins, more ignorant and less tolerant than their northern brethren, assume greater consequence than I ever met with in other parts of India: when travelling, they have not only their precursors to clear the road; who make a loud noise, and compel all of inferior degree to retire; but even when their provision is carried along the highway, the same cry is made, and the vulgar are under the necessity of hiding themselves, or falling down with their faces to the earth, that the atmosphere may not be polluted by plebeian breath, while the food of a Brahmin passes by. Even the king himself is obliged to alight from his elephant, horse, or palanquin, when he approaches a temple; no person being allowed to ride near those structures.

These ignorant and bigoted priests seem to hold strangers in abhorrence, and detest every intrusion into their holy retreats; I nearly lost my life by indulging an innocent curiosity near Quilone, a Dutch settlement, twenty miles to the northward of Anjengo. Strolling one evening through a wild scenery of woods and forests, I accidentally saw a Hindoo temple, almost concealed by banian trees. Pleased with the spot, I ascended a rising ground within the grove, to take a sketch; and in an adjoining tank saw a Nair girl performing her ablutions: she instantly snatched up her garment, and ran to an inner court;

aware of her high caste, I did not attempt to speak to her; but seating myself on the bank, finished my drawing. In the grove was a Nair at his devotions, who, on the female speaking to him with earnestness, looked stedfastly at me, and departed with her to the temple. Thinking no more of either, I returned leisurely towards Quilone; when hearing a noise, I looked round, and perceived the same man, joined by several others, armed with sticks and stones, hastily following, and alarming the forest with their cries. I had neither time for deliberation, nor any weapon to defend myself; but, with a little distance in my favour, ran to the nearest village, and claimed the protection of some Moplahs, having received a few stones in my flight.

Upon inquiring of these Mahomedans the nature of an offence so undesignedly committed, they told me I had, in the first instance, ventured on sacred ground, untrod by Europeans; and had seen a woman of high cast in a consecrated tank; crimes of great atrocity among that superstitious people; and had they overtaken me, my life might have been the forfeit of my temerity. The next day the Brahmins sent orders to the English party at Quilone to keep at a distance from their districts, lest the atmosphere should be tainted by our breath; and some of the milder sort sent a basket of live poultry to an English lady of our party, that during our abode there we might abstain from eating beef.

Civilization, as far as the Malabars are susceptible of it, has long attained its height: Egypt, Assyria, Persia, Greece, and Rome, from the pinnacle of grandeur, perfection in the fine arts, and the luxury of opulence, have dwindled to a name: the Malabars seem

to have been for some thousand years in the same state of mediocrity; on such a system, no new designs in building, no alteration in manners or dress, no improvements in art or science, are to be expected.

This may be alleged of a great part of the world besides; but I do not compare the Negroes and Hottentots of Africa, nor the savages of America, with the natives of India, or the generality of Asiatics: these are certainly placed on a higher scale: as already mentioned in the northern cities of Hindostan, especially among the Moguls, we find eloquence, poetry, painting, and architecture, in a considerable degree of perfection: the Chinese shine with still brighter lustre in the scale of civilized society: as a nation they have never been conquered, although the Tartars usurped the sovereignty, and introduced some changes in their customs: during numerous revolving centuries they have cultivated the arts of peace, have been governed by wise laws, and have enjoyed many enviable blessings; considering their limited intercourse with the rest of the world, and how little they are beholden to strangers for improvement, we must regard them as an enlightened, polished, and independent people.

That the heat of the torrid zone debilitates the body, and enervates the mind, is very obvious: to this cause may be attributed the want of curiosity, enterprize, and vigour, among the Malabars: their inclinations are chiefly passive; indolence constitutes their happiness, and you cannot impose a severer task than mental employment: with the exception of the warlike Nairs, they pass days, months, and years, in swinging in their verandas, or under the shade of a tree, in chewing betel, and singing dismal ditties, without a reflection

on the past, or a plan for the future: from this habitual indolence they become incapable of exertion; and thus the laws, manners, and customs, are the same at this day as they were some thousand years ago.

There are, however, occasionally exceptions to this state of listless indolence among the Malabars: during my residence at Anjengo a circumstance occurred which would not have disgraced a Roman matron. The English were at war with the Marawars, a people inhabiting a mountainous country in the southern part of the peninsula: a considerable force from Madras was sent against them, who with great difficulty obtained a conquest: the obstacles chiefly arose from the wildness of the country, and the almost inaccessible fortresses to which the Marawars retreated, in the midst of thick forests and morasses; the rajah was killed in defending his last castle, whither he had retired with his family and treasure: he expired in the arms of his wife; who immediately ordered one of the guards, as he valued his master's honour, to stab her to the heart before the fortress surrendered: the soldier obeyed; and the English found the unfortunate pair clasped in a last embrace: the commanding officer caused them to be burnt on the same funeral pile, agreeable to the custom of their caste.

The king of Travencore, in whose dominions Anjengo is situated, governed a country extending from Cape Comorin south, to the kingdom of Cochin north: a district which has always remained free from Mahomedan invaders, and most probably was never subject to any of the great Hindoo rajahs. Travencore is mountainous and hilly, difficult of access, and defended at the passes: the most formidable, though

badly fortified, was the pass of Tinevelli, leading into that country. The king usually resided in a town called Trevanduram, about eighteen miles from Anjengo, mean in appearance, and without defence, the palace excepted, which was surrounded by an indifferent fortification near three quarters of a mile in extent. His force consisted of four thousand sepoys, disciplined in the English style, many of them deserters from the Madras army; and about twelve thousand irregulars armed with English muskets: his cavalry never exceeded one thousand. On an emergency he could assemble a formidable militia, composed of a hundred thousand men, armed with spears, and bows of a large construction. The Malabars are very expert with these weapons, especially the Nairs, who always assemble under their respective leaders. on the festival of the full moon in September, at the breaking up of the monsoon; and being drawn up in two divisions, commence a serious engagement with bows and arrows, spears and lances: this is sometimes protracted for a considerable time, and many fall on both sides, who confer a great honour on their family by this sacrifice to glory. The principal Brahmin and Nair ladies are always present on these occasions, covered with ornaments, if not with drapery.

The throne of Travencore does not descend from father to son, but invariably devolves to the eldest son of the eldest sister, that the blood-royal may be clearly and indisputably preserved. The king on particular occasions is splendidly apparelled, and adorned with royal jewels; but in general dresses, like the other Brahmins, in a muslin turban, with a piece of white cotton cloth round the waist, reaching to the

knees: this is the usual dress of the Malabars, The hereditary prince has no outward distinction from the other nobles; and the king's sons, whether by his wives or concubines, have no privileges annexed to their royal descent; neither are they by birth entitled to any importance in the government.

I always found more suspicion and jealousy in conversing with the Malabars, than among any other people in India: they were very cautious of giving information. and deemed the most common questions intrusive: it was therefore impossible from such a people to obtain much knowledge either of a religious or political nature. Whether the Malabars, like the northern Hindoos, adore the triad-deity, with the subordinate divinities in their endless mythology; or whether their idolatrous system comprises a different set of gods and goddesses, especially of the dii lares, I could not determine; neither could I ascertain the jurisprudence of Travencore, or other Malabar rajahships: in those dominions, it is perhaps altogether a nominal science: for in Travencore, as in most despotic states, the subjects are seldom governed by written laws, but implicitly obey the will of an arbitrary despot. The king is considered as heir to all his subjects when he chooses to exert his full prerogative; consequently they require no laws respecting landed property, or titles of inheritance: as he monopolizes all the pepper, and such other articles as he thinks proper in his dominions, commercial laws are also needless: the women, except among the Nairs, being entirely dependent, and almost in a state of slavery, have no occasion for statutes to regulate dowers or marriage settlements: for as the sovereign is

absolute in his kingdom, so is every master of a family in his own house: moral actions and relative duties are regulated solely by the will of a father and a husband. Thus, occasions of wrangling and law suits are removed: despotic power is all-sufficient; and the people, excluded from general information, contentedly submit to the oppressive system.

The Nairs, or nobles, form the second tribe in the kingdom of Travencore: they are a well-made handsome race, of a fairer complexion than the inferior castes, from whom they entirely separate themselves; and neither eat or intermarry with any other. Their marriages are very extraordinary, and directly contrary to the usual system of polygamy adopted in Asia. Among the Nairs, one wife is common to many husbands, who cohabit with her by turns; during this temporary attachment, the arms of the inmate are placed over the door of the house, to prevent the intrusion of another husband. These marriages are attended with fewer disputes, and disagreeable consequences, than might be imagined: the wife nominates the father of the child; and he is obliged to provide for it.

In consequence of these marriages, it is an established custom, not only in the royal house of Travencore, but in the whole tribe of Nairs, that the son does not inherit his father's estate; which, if permitted by a despotic prince, devolves at his death to his sister's children; where there can be no doubt of the consanguinity. The same law exists among the Hurons in America; on the demise of a chief in that tribe, he is not succeeded by his own child, but by the son of his sister; and in default of such an heir, by

the nearest relation in the female line. A similar custom prevailed among the princes of Ethiopia. Montesquieu assigns the following reason for the polyandrian system of the Nair ladies: "In this tribe the men can have only one wife; while a woman, on the contrary, is allowed many husbands: the origin of this custom is not difficult to discover. The Nairs are the tribe of nobles, who are the soldiers of the nation: in Europe soldiers are not encouraged to marry: in Malabar, where the climate requires greater indulgence, they are satisfied with rendering marriage as little burthensome as possible: they give one wife amongst many men; which consequently diminishes the attachment to a family, and the cares of housekeeping; and leaves them in the free possession of a military spirit."

The Namburis are the Brahmins of Malabar, who consider themselves of so high a caste, that they will neither eat nor drink with those of the northern provinces. These shameless priests, not content with the dancing-girls attached to the different temples, who are all prostitutes to the Brahmins, have connexions with the youngest and most beautiful women among the high tribes of Malabars, who deem it an honour to admit a Namburi to their bed.

The Tivees, although in general only farmers and husbandmen, are far from being a low caste: in the vicinity of Anjengo, they are called Chagos; and as this tribe includes the bulk of the people, what may be said of them is applicable to the Malabars in general. They are well shaped, of a middle stature, and dark complexion: their dress is a cotton cloth, tied loosely round the waist, reaching below the knee, some wear

a turban, others tie the hair on the back of the head, and throw a loose piece of muslin over it: but the Brahmins are always distinguished by the sacred cord on the left shoulder. The dress of the Malabar women is similar to that of the other sex: their black glossy hair, tied in a knot on the middle of the head, is copiously anointed with cocoa-nut oil, and perfumed with the essence of sandal, mogrees, and champahs; their ears, loaded with rings and heavy jewels, reach almost to their shoulders; this is esteemed a beauty; instead of a small gold wire in the orifice, as is practised in other countries, a filament from the cocoa-nut leaf, rolled around, is placed in the incision; the circles are increased, until the orifice sometimes exceeds two inches in diameter, the ear is then healed, and being stretched to the perfection of beauty, is filled with rings and massy ornaments. Round the waist they wear a loose piece of muslin, while the bosom is entirely exposed: this is the only drapery of the Malabar women; but they are adorned with a profusion of gold and silver chains fornecklaces, mixed with strings of Venetian and other gold coins; they have also heavy bangles, or bracelets: a silver box, suspended by a chain on one side, forms a principal ornament, and contains the areca, or betel-nut, with its appendages of chunam, spice, and betel-leaf. Their skin is softened by aromatic oils, especially among the Nairs and Tetees, who are peculiarly attentive to cleanliness in their persons. The Tetees are of the tribe of cultivators, and the Muckwas of the fishers; both are well-made women, sometimes tall, and always graceful

The Moplahs, or wives of the Mahomedans, who

have been for many centuries settled among the Malabars, are in all respects a contrast to the natives; far from exposing any of their personal charms, they muffle themselves up in a covering of thick cotton cloth, and always retire on the approach of a stranger: they are extremely dirty, and pride themselves on their chastity; the young Tetees, on the contrary, never consider it among the cardinal virtues: but after marriage, they make good wives and affectionate mothers.

I inquired into the truth of Mr. Grose's anecdote of a Malabar woman, who living with an English lady at Anjengo, to please her mistress, dressed in the European manner; but appearing afterwards in the queen of Attinga's presence with her breasts covered, the cruel despot ordered them to be cut off for such a mark of disrespect: it was confirmed at Attinga. It is not only the vulgar who are thus sparingly clothed; for the first princesses wear only a finer muslin, with costly jewels.

Most of the Malabar men have a knife stuck in their girdle; and the steel pen with which they write their letters, accounts, and records, on the leaf of the Palmyra tree, there called olas: they write in a straight line, in a neat manner, and with great expedition: their books consist of several leaves, fastened together by a thong. The northern Hindoos write with the calamus, or reed, on a smooth glossy paper, made of hemp, rice, and different ingredients.

The Malabar Christians dress like their pagan neighbours, except that the women cover the bosom. The Christians I usually met with were of the lowest class: the Roman catholic missionaries made but few

converts of superior rank, although many of them were settled in the Travencore dominions, and permitted to build churches for public worship.

The poorer Malabars live on rice, salt-fish, and jagree; those who cannot afford rice, content themselves with natchnee, a grain of inferior quality. The despotism of the government frequently occasions an artificial famine, and the inhabitants fly the country; a real famine is sometimes attended with dreadful consequences. Rice is sown at the commencement of the rains; which do not always fall as expected, and in some instances they have been entirely withheld for a whole season. Should the ground be only partially inundated, the ear droops, and yields but half a crop. On such occasions the poor wretches are driven by hunger to Anjengo, and other sea-ports, where you see a youth selling himself for sustenance, a mother offering her infant son for a bag of rice, and a desponding father parting with his wife and children for forty or fifty rupees.

Malabar children are generally a cheap commodity at Anjengo; at the end of the rainy season, when there was no particular scarcity in the interior country, I purchased a boy and girl about eight or nine years of age, as a present to a lady at Bombay, for less money than a couple of pigs in England. I bought the young couple, laid in two months provisions of rice and salt-fish for their voyage, and gave each of them four changes of cotton garments, all for the sum of twenty rupees, or fifty shillings. English humanity must not pass a censure on this transaction: it was a happy purchase for the children: they were relieved from hunger and nakedness, and sent to an amiable mistress, who

brought them up tenderly, and, on leaving India, provided for their future comfort; whereas, had I refused to buy them, they would assuredly have been sold to another, and probably have experienced a miserable bondage with some native Portuguese Christian, whom we do not reckon among the most merciful task-masters.

A circumstance of this kind happened to myself: sitting one morning in my veranda, a young fish-woman brought a basket of mullets for sale: while the servant was disposing of them, she asked me to purchase a fine boy, two years of age, then in her arms: on my upbraiding her for want of maternal affection, she replied with a smile, that she expected another in a few weeks, and as she could not manage two, she made me the first offer of her boy, whom she would part with for a rupee. She came a few days afterwards, with a basket of fish, but had just sold her child to Signor Magnoel Rodriguez, the Portuguese linguist; who, though a man of property and a Christian, had thought it necessary to lower the price to half a rupee. Thus did this young woman, without remorse, dispose of an only child for fifteen pence!

The houses of the Nairs, and better sort of Malabars, are neat and clean; generally situated in a garden, with a few cocoa-nut and jac trees, betel plants, indigenous roots and vegetables: a small grove of areca, or a shady tamarind, and a well within the inclosure, furnish a Malabar habitation: the furniture seldom consists of more than a few mats, earthen pots, grind-stones, and utensils for cleaning the rice, with the swing already mentioned.

The method of inflicting punishment on criminals and debtors in Travencore, is in some respects singular: for capital crimes the culprits generally suffer death; although, as in most oriental governments, money and interest may purchase a pardon; except for the dreadful sin of killing a cow, or selling one for slaughter: this subjects them to a most cruel death. For debts, and non-payment of fines, inflicted as a punishment, they are confined by the caricar, or chief of the district; who draws a circle round the prisoner, from which he dare not move; then, gently laying a sharp stone on the crown of his head, demands payment of the sum required: on a refusal, he places a flat stone over the other, and ties it firmly on; additional weights are gradually accumulated, with a repetition of the demand, until the sharp stone penetrating the head, either insures payment, or causes a painful death.

Having described the higher castes, I now descend to the degraded Pooleahs; an abject and unfortunate race, who, by cruel laws and tyrannical customs, are reduced to a wretched state; while the monkeys are adored as sylvan deities, and in some parts of Malabar have temples and daily sacrifices. I have often lamented the treatment of the poor Pooleahs, and the cruel difference made by human laws between them and the pampered Brahmins: banished from society, they have neither houses nor lands, but retire to solitary places, hide themselves in ditches, and climb into umbrageous trees for shelter: they are not permitted to breathe the same air with the other castes, nor to travel on a public road; if by accident they should be there, and perceive a Brahmin or Nair at a distance,

they must instantly make a loud howling, to warn him from approaching until they have retired, or climbed up the nearest tree. If a Nair accidentally meets a Pooleah on the highway, he cuts him down with as little ceremony as we should destroy a noxious animal: even the lowest of other castes will have no communication with a Pooleah. Hunger sometimes compels them to approach the villages, to exchange baskets, fruit, or such commodities as they may have, for a little grain: having called aloud to the peasants, they tell their wants, leave their barter on the ground, and retiring to a distance, trust to the honesty of the villagers to place a measure of corn equal in value to the barter, which the Pooleahs afterwards take away. Constant poverty and accumulated misery have entirely debased the human form, and given a squalid and savage appearance to these unhappy beings.

Yet, debased and oppressed as the Pooleahs are, there exists throughout India a caste called Pariars, still more abject and wretched. If a Pooleah, by any accident, touches a Pariar, he must perform a variety of ceremonies, and go through many ablutions, before he can be cleansed from the impurity. With such ideas of defilement, no marriages are contracted between the Pooleahs and Pariars; nor do they eat together; although the only difference in their epicurean banquet is, that the Pooleahs eat of all animal food, except beef, and sometimes of that which dies of itself: the Pariars not only feast upon dead carcases, but eat beef and carrion of every kind. The Brahmins of Malabar have thought proper to place Christians in the same rank with the Pariars.

I know not whether these humiliated castes are per-

mitted to worship any of the higher order of the Hindoo deities: Mariatalee, peculiarly styled the goddess of the poor, is said to be composed of two distinct properties, the virtues of a goddess and the vices of a criminal, from a monstrous union of impurity and virtue having accidentally happened by mistake, as particularly recorded in the Hindoo legends. Sonnerat says Mariatalee is the great goddess of the Pariars; to honour her they have a custom of dancing with several pots of water on their heads, placed one above another: these pots are adorned with the leaves of the margories, a tree consecrated to her. Southey, in the Curse of Kehama, has happily availed himself of this circumstance in saving the interesting Kailyal.

Rejection of caste must to a Hindoo appear much worse than death: hurled from the high privileges of a Brahmin or a Nair, the delinquent of either sex is obliged to enter the tribe of Pariars, the outcasts of all ranks of society; in which both they and their offspring are compelled to remain for ever! No virtue, no talent, no merit of a child can ever atone for the venial sin of the parent, whose whole posterity must feel the full effect of the dreadful sentence: none are to pray, to sacrifice, to read, or to speak to the hapless culprit; none are to be allied by friendship or by marriage, none to eat or drink with him: he is to become abject, and excluded from all social duties: to wander over the earth, deserted by all, trusted by none; never to be received with affection, nor treated with kindness; but to be branded with infamy and shame; the curse of heaven, and the hatred of all good men!

The Brahmins of Travencore, as in most other parts of India, have taken care to be exempted as much as possible from punishment; at least their sentence is far more lenient than that passed on the other castes for the same crimes; and their power and influence in Malabar are more unbounded than in the north of India.

Consulting Herodotus on the purifications and ceremonies of the priests in ancient Egypt, we find a striking resemblance between them and the Brahmins in India, whose time ought to be divided between study and devotion. The Egyptian priests possessed many and great advantages, the Brahmins enjoy still greater privileges, by the laws of Menu, and the invariable respect and affection of their followers. It is not impossible to throw light upon many passages in his history, which appear to have no more foundation in truth, than the fables in the Odyssey, or the voyages of Sindbad the Sailor.

Herodotus says, that Darius, king of Persia, on a certain occasion sent for some of the Greeks who were subject to his power, and asked them what recompence would induce them to eat the bodies of their deceased parents; they replied that no sum could prevail on them to commit such a deed. In the presence of the same Greeks, who by an interpreter were informed of what passed, he sent for the Callatiæ, a people of India known to eat the bodies of their parents; he asked them for what sum they would consent to burn the bodies of their parents; the Indians were disgusted at the question, and entreated him to forbear such language. This has staggered the belief of those who have only taken a general view of Hindoo

manners and customs, and have always observed them burn the bodies of their dead: but this strange assertion is wonderfully illustrated by the following passage in Moore's Hindu Pantheon: "Not only do the Hindoos, even the Brahmins, eat flesh; but they eat, one sect at least, human flesh. They do not, I conclude, kill human subjects to eat; but they eat such as they find in or about the Ganges, and perhaps other rivers. The name of the sect is *Paramahansa*; and I have received authentic information of individuals of this sect being not very unusually seen about Benares, floating down the river on, and *feeding on a corpse.* Nor is this a low despicable tribe; but, on the contrary, esteemed, by themselves at least, as a very high one; and my information stated that the human brain is judged by these epicurian cannibals as the most delicious morsel of their unsocial banquet. It may be difficult for the English reader to believe this hitherto unrecorded story of the flesh-abhorring Hindoos; as well, perhaps, as the now fully-authenticated facts of their prodigality of human life. Anecdotes to a considerable extent might easily be collected of the sanguinary propensity of these people; such as would startle those who have imbibed certain opinions from the relations of travellers, on the character and habits of the abstinent and flesh-abhorring Hindoos, and Brahmins with souls as unspotted as the robes they wear."

In many Indian customs mentioned by the Greek historian, we find the same traits of character as among the modern Hindoos; others appear so extremely dissimilar that little credit is given them: such for instance are the Padæi, whom he describes as leading a

pastoral life, and living on raw flesh; when any man was diseased, he was put to death by his nearest connections; if a woman was ill her female relations treated her in the same manner: the more aged among them were regularly killed and eaten; few indeed attained to old age, because in case of sickness they put every one to death.

It is well known that in some of the districts near Bengal, there are a tribe of people called *Sheep-eaters*, who seize the animal alive, and actually devour wool, skin, flesh, and entrails, until nothing remains but the skeleton. Lady Anstruther, who made a valuable collection of drawings during her residence in India, has a set of paintings in water-colours, done by a native, which contain the whole process of these extraordinary gluttons, from the first seizure of the unfortunate animal, until it is completely devoured.

Herodotus further says, that in India is a set of people, who, entirely different from the Padæi, put no animal to death, sow no grain, have no fixed habitation, and live solely upon vegetables. These were no doubt Yogees, Senassees, and wandering Gymnosophists, who live entirely in the same manner at the present day. The Massagetæ and Nasamenes of Africa who were allowed promiscuous marriage, and during cohabitation with an individual, fixed a staff before the door, resemble in that respect the Nairs of Malabar.

About a fourth part of the inhabitants of Malabar are Moplahs, or Mahomedans, descended from the Moors and Arabians, who have settled there at different times, and married Malabar women: they are the principal merchants in the country, both for foreign and home trade; many are the proprietors of trading vessels,

navigated by Mahomedan commanders and seamen, in which they make an annual voyage to the Persian and Arabian gulfs; and after disposing of pepper, cassia, cardamoms, cotton-cloth, coir-ropes, and other productions of Malabar, they return with coffee, drugs, dates, and dried fruits. Those on the sea-coast use a corrupt language between the Arabic and Malabar: the Koran, and the few books they possess, are written in Arabic. The Moplahs engaged in commerce, and enjoying an intercourse with other people, are tolerably courteous and orderly; those in the interior, who are too proud to work or engage in agricultural pursuits, are generally an idle worthless race; parading about the country with a broadsword, or murdering time in the swing. These are of a most turbulent revengeful spirit, prone to mischief, especially against the Nairs, whom they consider as infidels, proud and haughty as themselves. When intoxicated with bhang, or opium, they frequently run amuck, and in a dreadful state of phrenzy, kill every person they meet, until they are overpowered and destroyed.

The Nairs are at constant variance with the Moplahs; and the king of Travencore, jealous of their ambitious revengeful temper, keeps them in great subjection, and levies frequent contributions on their property; to which they reluctantly submit, from knowing they would experience the same treatment from other governments. At one period the Moplahs created great commotions in Travencore, and towards the end of the seventeenth century massacred the chief of Anjengo, and all the English gentlemen belonging to the settlement, when on a public visit to the queen of Attinga:

the sanguinary deed was committed near her palace; some were even murdered in her presence, whom she in vain attempted to rescue from their fury, although at that time sovereign of the country.

There was still a nominal queen of Attinga when I resided at Anjengo; who, like the rajah sovereign of the Mahrattas, was little more than a state prisoner, while the king of Travencore, the usurper of her dominions, imitating the peshwa of Poonah, styled himself duan, or minister to the queen of Attinga.

The Syriac churches, or Christians of St. Thomé, settled in Travencore, are objects of great interest and curiosity. They were not unknown to Vasco de Gama, and the first navigators to India: to whom the unexpected discovery of Christians on the Malabar coast, was a matter of the greatest surprise and satisfaction; for they were not more enthusiastic in extending their military glory and conquests, than in propagating their religion among the infidels in the remotest quarters of the world. Their exultation, however, was temporary; for, upon nearer investigation, they found that these Christians followed the doctrine of Nestorius, and acknowledged, instead of the Pope, the patriarch of that sect residing in Syria, for their ecclesiastical supreme chief.

"They are indiscriminately called St. Thomé Christians, (from Mar Thomé, who was, according to their tradition, their first bishop, and founder of their religion in these countries,) Nestorians, Syrians, and sometimes the Malabar Christians of the mountains, by the Portugueze writers of that time, and by the subsequent missionaries from Rome. The most com-

mon name given to them by the Hindoos of the country, is that of Nazarance, Mapila, and more frequently Surians, or Surianee Mapila.

"They made at first some proselytes among the Brahmins and Nairs, and were on that account much respected by the native princes; and many preserve the manners and mode of life of the Brahmins as to cleanliness, and abstaining from animal food.

"They possessed upwards of one hundred villages, situated mostly in the mountainous part of the southern division of Malabar. Their habitations were distinguished from those of the Hindoos by being solid buildings, and collected in villages. They paid a very moderate tribute to the different rajahs in whose territory they lived, but were subject to their archbishop in all ecclesiastical and civil matters. They all wore swords and targets, and some of them had firelocks; they were great marksmen, and from their eighth year frequented the firing schools: husbandry and trade were their principal occupations, and, next to the Brahmins, the St. Thomé Christians furnished the greatest quantity of pepper to the Portugueze.

"They admitted no images of saints in their churches, where the Holy Cross alone was to be seen. They had only three sacraments, baptism, eucharist, and the orders; and would not admit of transubstantiation in the manner the Roman Catholics do. They knew nothing of purgatory; and the saints they said were not admitted to the presence of GOD, but were kept in a third place till the day of judgment. Their priests were permitted to marry at least once in their life. Their rite was the Chaldæan, or Syrian."

Dr. Claudius Buchanan, who visited the Syrian

churches in 1806, under the sanction of the Marquis Wellesley, confirms the preceding account, and has given an interesting and affecting detail of his reception by Mar Dionysius the bishop and the pastor of the Christian churches in Malabar: he describes the venerable metropolitan, at the age of seventy-eight, in his episcopal mitre and crozier, as a man of highly respectable character, eminent for piety, and devoted attention to his pastoral functions: in a conversation with the English divine, the Bishop said, "You have come to visit a declining church, and I am now an old man: but the hopes of its seeing better days cheer my old age, though I may not live to see them." On Dr. Buchanan's submitting to the venerable prelate his wishes in regard to the translation and printing of the Holy Scriptures, he replied, "I have already fully considered the subject; I have determined to superintend the work myself, and to call the most learned of the clergy to my aid: it is a work which will illuminate these dark regions, and God will give it his blessing."

Dr. Buchanan collected an ancient Syrian Bible, and several valuable manuscripts among these churches; and the king of Travencore acceded to his request for sending a catalogue of all the Hindoo manuscripts in the temples of Travencore to the English college at Calcutta; a measure to which the Brahmins were very averse. Those manuscripts are supposed to contain most of the Hindoo literature of the south of India.

The Christians in Travencore, who exceeded two hundred thousand in number, were much in want of printed versions of the Holy Scriptures, having only a very few manuscript copies belonging to all the churches. This Syriac version was carried to India, according to

the popular belief at the beginning of the fourth century, before the year 325 of the Christian æra; at which time Johannes, Bishop of India, signed his name at the council of Nice. Dr. Buchanan, in company with Colonel Macaulay, the British resident in Travencore, visited Udiamper, where Beliarte, King of the Christians, kept his court: for the Syrian Christians had formerly regal power in Malabar, and when Vasco de Gama arrived at Cochin in 1503, he saw the sceptre once swayed by their monarchs. At Udiamper is the Syrian church, at which Archbishop Menezes, from Goa, convened the synod of the Syrian clergy in 1599, when he burned the Syriac and Chaldaic books.

The extensive tract of country, now denominated the Malabar Province, having since the fall of Tippoo Sultan, formed part of the British empire in India, and been placed under the management of the Company's servants, a more accurate and comprehensive detail of the subjects slightly touched upon during my voyage on the Malabar coast, and residence in Travencore, will most probably be communicated to the public. The pride and insolence of the Nambouri Brahmins and Nairs will be checked under the English government, and by that means many new channels of information, which could not have been accessible forty years ago, will be attainable.

The King of Calicut was, in the Malabar language, called *Samory*, or *Zamorine*, that is to say, God on the earth.

Many of the singular customs of the high caste of the Tamuri Rajah, or Zamorine, are amusingly described by Dr. Francis Buchanan. The present Za-

morin, instead of possessing the power, wealth, and dignity of his ancestors, is reduced to a cypher, and subsists on a pension from the English East India Company. Notwithstanding his degradation and poverty, all the males of his family are called Tamburans, and all the ladies Tamburetti, appellations of high distinction: as the Tamuri pretend to be of a higher rank than the Brahmins, and to be inferior only to the invisible gods, a pretension that was acknowledged by his subjects, but which is held as abominable by the Brahmins.

CHAPTER XIV.

Excavations at Salsette and Elephanta—Journey from Bombay to Salsette—Description of the great Temple there—Depredations of the Tigers—Island of Elephanta—Excavations—Grand Temple—Hymn to Narayena—Caverns and Temples at Ellora—Wars of the Kooroos and Pandoos from the Hindoo Legends—Cemetery in the Desert of Sinai

DURING my residence at Bombay I frequently visited the excavations of Canara and Elephanta: the former are hewn in the central mountains on the island of Salsette, contiguous to Bombay; the latter in a similar situation on the isle of Elephanta, seven miles from thence, and nearer to the continent. Soon after my return to England, an engraving was published from my painting of the large temple at the Elephanta; and the views of those stupendous works on both islands, since delineated by Mr. Daniell with the accuracy and effect which characterize all his productions, give a correct idea of their general appearance.

The nations of Asia, as well as of Europe, continued long ignorant of the origin and purport of these extraordinary caverns: later researches have thrown a light on their obscurity: the author of the "Indian Antiquities" has taken great pains to illustrate them; his minute investigations have the glow of oriental poetry, and are enriched by interesting anecdotes. If his com-

parisons between the tenets of the Hindoo religion and the rites of the Eleusinian mysteries, together with his other hypothesis, do not entirely satisfy, they at least afford pleasure to the inquiring mind.

My first visit to Salsette was in the beginning of 1774; that island then belonging to the Mahrattas, we obtained a passport from the Pundit for our journey; and crossing a narrow arm of the sea which divides Bombay from Salsette, proceeded in palanquins towards the caves. Our party consisted of six English gentlemen, a small escort, and numerous attendants; which were as necessary on this excursion as in the former journey in the Concan, from being obliged to carry beds, provisions, and every thing wanted, on the heads of the villagers.

The first part of the road was through salt marshes and rice-fields, with few trees, or interesting objects: at sun-set we ascended a pleasant hill, and took up our quarters in a Portugueze church, near an extensive lake, bordered by mango-trees: the priest did every thing for our accommodation, partook of our supper, and at midnight left us to repose in his spacious dormitory.

At day-break next morning we renewed our journey to another church, five miles from the principal excavation: the country improved in beauty and fertility, its produce chiefly consisting of rice-fields, mango groves, and palmyra trees. After breakfast we proceeded towards mountains of difficult ascent, through narrow rocky paths rendered almost impervious by thickets and jungle grass, through which our palanquin-bearers could not penetrate, and we finished the journey on foot,

At noon we reached the great temple, excavated at some distance from the summit of a steep mountain, in a commanding situation. This stupendous work is upwards of ninety feet long, thirty-eight wide, and of a proportionable height, hewn out of the solid rock, and forming an oblong square, with a fluted concave roof: the area is divided into three aisles by regular colonnades, similar to the ancient basilic, a pile of building twice as long as it was wide, with one of the extremities terminating in a hemicycle; two rows of columns formed a spacious area in the centre, leaving a narrow walk between the columns and the wall. The largest excavation at Salsette appears intended for a place of worship; towards the termination of the temple, fronting the entrance, is a circular pile of solid rock, nineteen feet high, and forty-eight in circumference, most probably a representation of the lingam, the symbol of Seva There are no images in this temple, nor any kind of sculpture except on the capitals of the pillars, which are generally finished in a masterly style, and are little impaired by time; many have been left in an unfinished state; on the summit of others is something like a bell, between elephants, horses, lions, and animals of different kinds.

The lofty pillars and concave roof of the principal temple at Salsette present a much grander appearance than the largest excavation at the Elephanta, although that is much richer in statues and bassi-relievi than any of those on Salsette. The portico at Salsette, of the same height and breadth as the temple, is richly decorated; on each side a large niche contains a colossal statue well executed; facing the entrance are small single figures, and groups in various attitudes;

the whole in good preservation. The outer front of the portico, and the area before it, corresponding in grandeur with the interior, are now injured by time, and the mouldering sculpture intermingled with clematis and a variety of rock-plants. We copied several lines from the long inscriptions on the square pillars at the entrance; the characters were obsolete, and had not been deciphered when I left India.

The following are the exact dimensions of the large temple, or principal excavation at Salsette:

Length of the interior, ninety-one feet, six inches.

Breath, thirty-eight feet.

Depth of the portico, twelve feet.

Portico-wall, or support of rock, five feet.

Front-wall, or support of rock, three feet.

Area, twenty-eight feet.

Outer wall, or support of rock, two feet eight inches.

The length of the whole temple, portico, and area leading to it, is one hundred and forty-two feet two inches.

After remaining some hours in the large temple we proceeded further up the mountain by a flight of steps hewn in the rock, and continued to the summit. By various intricate paths they lead to smaller excavations; most of which consist of two rooms, a portico and benches, cut in the rock: to each is annexed a cistern of water of about three cubic feet, also hewn in the rock, for the preservation of rain water; which we found very cool and grateful after a sultry walk.

Some of these excavations are larger and better finished than others; a few in their general effect resemble the principal temple, though inferior in size and decoration. The whole appearance of this excavated

mountain indicates it to have had a city hewn in its rocky sides, capable of containing many thousand inhabitants: the largest temple was doubtless their principal place of worship; the smaller, on the same plan, inferior dewals; the rest were appropriated as dwellings for the inhabitants, differing in size and accommodation according to their respective ranks in society; or, as is still more probable, these habitations were the abode of religious Brahmins and their pupils, when India was the nurse of art and science, and the nations of Europe were involved in ignorance and barbarism.

The summit of this wonderful mountain commands an extensive view; the island of Salsette appears like a map around the spectator, presenting a fine campaign of rice-fields, cocoa-groves, villages, and cattle; woody hills and fertile vales: the surrounding mountains form a foreground of grey rocks, covered with trees, or hollowed into gloomy caverns, the haunt of tigers, serpents, bats, and bees, in immense swarms; the horizon is bounded on the south by the island of Bombay with the harbour and shipping, east by the continent, north by Bassein and the adjacent mountains, and west by the ocean. In various parts of Salsette are romantic views, embellished by the ruins of Portugueze churches, convents, and villas; once large and splendid, but suffered to decay since the Mahrattas conquered the island.

The enjoyment of the picturesque and fertile scenery of Salsette is interrupted by the tigers which infest the mountains and descend to the plains: they not only prey upon the sheep and oxen near the villages, but sometimes carry off the human species. During our

short stay, a poor woman gathering fuel on the skirts of a wood, laid her infant on the grass, when a tiger sprung from the cover and carried it to his den, in the sight of the wretched mother!

Another of these ferocious animals prowling in a garden near Tannah, the capital of the island, suddenly put his head and fore-feet through the small window of a summer house where a friend of mine was sitting. Alarmed at his danger, he kept his eye stedfastly fixed on the enemy, rightly judging that the aperture was too small for the admission of his body; the gentleman then ran speedily to the house, and returning immediately with two or three armed servants, shot the monster through the heart, he having never moved from the spot.

The island of Elephanta, about two leagues from Bombay, does not exceed three miles in circumference; consisting of two rocky mountains, covered with trees and brushwood, and a small valley of rice-fields, cultivated by a few Hindoo farmers, whose cottages and cattle enliven the scene. Near the landing-place is the figure of an elephant the size of life, shaped out of a rock, which probably gave its name to the island; that by which the natives distinguish it being very different.

Ascending the mountain by a narrow path, winding among rocks, trees, and underwood, we arrive at the excavation, which has long excited the attention of the curious, and afforded ample scope for the discussion of antiquaries. The principal temple, and adjoining apartments, are two hundred and twenty-feet long, and one hundred and fifty broad: in these dimensions

exceeding the largest work at Salsette: but being very inferior in height, notwithstanding the numerous and richer decorations at the Elephanta, the spectator is constantly reminded of being in a cave; at Salsette, the lofty concave roof and noble columns have a majestic appearance. Yet the observer feels more surprize and admiration at the Elephanta than at Salsette: he beholds four rows of massive columns cut out of the solid rock, uniform in their order, and placed at regular distances, so as to form three magnificent avenues from the principal entrance to the grand idol which terminates the middle vista; the general effect being heightened by the blueness of the light, or rather gloom, peculiar to the situation. The central image is composed of three colossal heads, reaching nearly from the floor to the roof, a height of fifteen feet; it represents the triad deity in the Hindoo mythology, Brahma, Vishno, and Seeva, in the characters of the creator, preserver, and destroyer: the middle face displays regular features and a mild and serene character; the towering head-dress is much ornamented, as are those on each side, which appear in profile, lofty and richly adorned with jewels: the countenance of Vishnoo has the same mild aspect as Brahma: the visage of Seeva is very different; severity and revenge, characteristic of his destroying attribute, are strongly depicted; one of the hands embraces a large cobra de capello; while the others contain fruit, flowers, and blessings for mankind; the lotos and pomegranate are easily distinguished. The lotos, so often introduced into the Hindoo mythology, forms a principal object in the sculpture and paintings in their temples, is the ornament of their sacred lakes,

and the most conspicuous beauty in their flowery sacrifices. Whether the *Bali-putras*, or *Palibothra* kings, mentioned in Alexander's invasion of India, were the same with the more ancient dynasty of *Bali-putra*, or *Patali-putra*, is perhaps not yet determined; but the Bhagavata mentions one of the titles of Maha-Bali, the founder of that dynasty, to have been *Maha-padma, Pati-Nanda*, the "*Great Lord of the Lotos.*"

The lotos is often seen in the Egyptian and Grecian sculpture; and that a triad deity was an object of worship in the mythology of those ancient nations, is an hypothesis well supported in Maurice's Indian Antiquities.

On either side of the Elephanta triad is a gigantic figure leaning on a dwarf, an object frequently introduced in these excavations. The giants guard the triple deity, and separate it from a large recess filled with a variety of figures, male and female, in different attitudes; they are in tolerable proportion, but express no particular character of countenance: one conspicuous female, like the Amazons, is single breasted; the rest, whether intended for goddesses or mortals, are generally adorned, like the modern Hindoo women, with bracelets, and rings for the ancles; the men have bracelets only. The intervening space between these large figures is occupied by small aerial beings, hovering about them in infinite variety. I know not whether I am correct in saying the larger images in these groups are in alto-relievo, and most of the smaller in basso-relievo, brought sufficiently forward from the rock to produce a good effect.

The sides of the temple are adorned with similar compositions, placed at regular distances, and termi-

nating the avenues formed by the colonnades, so that only one group is seen at a time, except on a near approach; the regularity and proportion of the whole are remarkably striking. The figures are generally in graceful attitudes; but those of herculean stature indicate no muscular strength.

Among many thousand figures, few of the countenances express any particular passion, or mark a decided character: they have generally a sleepy aspect, and bear a greater resemblance to the tame sculpture of Egypt than the animated works of the Grecian chisel.

The columns at the Elephanta are of a singular shape, and in all respects differ from the beautiful orders of ancient Greece: the shafts are massive in proportion to their height; the large capitals, swelling over the ornaments, give the appearance of pressure by the superincumbent mountain; a form appropriate to their function in this wonderful work.

From the right and left avenues of the principal temple are passages to smaller excavations on each side: that on the right is much decayed, and very little of the sculpture remains entire; a pool of water penetrates from it into a dark cavern far under the rock; whether natural or artificial is not determined. A small corresponding temple on the left side, contains two baths, one of them elegantly finished: the front is open, and the roof supported by pillars of a different order from those in the large temple; the sides are adorned with sculpture, and the roof and cornice painted in mosaic patterns; some of the colours are still bright. The opposite bath of the same proportions, is less ornamented; between them a room

detached from a rock contains a colossal representation of the lingam. Several small caves branch out from the grand excavations.

I remained on one occasion four days at the Isle of Elephanta, and paid more than one visit to the sculptured mountains of Canara, sketching the most striking features of these wonderful works. I once accompanied an eminent English artist on his first visit to the Elephanta; he had seen the most striking objects of art in Italy and Greece, but never any thing which filled his mind with such extraordinary sensations as to the general effect. After staying until a late hour he reluctantly accompanied me to the hospitable mansion of an English officer at Butcher's island; whither we repaired every evening, and returned on the following morning to revisit the Elephanta, as the nocturnal damps render it dangerous to sleep in the caverns, and the cottages of the natives cannot accommodate Europeans.

However these gigantic statues, and others of similar form, in the caves of Elora and Salsette, may astonish a common observer, the man of taste looks in vain for proportion of form and expression of countenance.

The Elephanta caves especially cause admiration when we contemplate the immensity of the undertaking, the number of artificers employed, and the extraordinary genius of its first projector, in a country until lately accounted rude and barbarous, by the now enlightened nations of Europe. It is a work which would be admired by the curious, had it been raised from a foundation, like other structures; but when we consider it is hewn inch by inch in the hard and solid rock, we cannot but be astonished at the conception and completion of the undertaking.

I am far from advocating the cause of Hinduism; but I confess, that a view of these excavations has often caused pious meditation and filled my mind with awe, though I was surrounded by idols. My opinion of modern Brahminism is apparent throughout these pages; but many circumstances authorize a conclusion, that there was a time when the more enlightened Brahmins worshipped GOD in his unity; and perhaps in these very temples sang the praises of Jehovah, without the medium of subordinate divinities; which are said to have been introduced only for vulgar minds.

The hymn to Narayena is one of the most sublime and beautiful compositions in any language, translated by our great orientalist, Sir William Jones.

The first stanza represents the sublimest attributes of the Supreme Being, and the three forms in which they most clearly appear to us, power, wisdom, and goodness; or, in the language of Orpheus and his disciples, love. I shall only copy the first stanza of this divine poem, and the concluding lines; although every part of it would delight a refined and pious mind, and enlighten the most obscure recesses appropriated to such an object of worship.

The Spirit of God, called Narayena, or *moving on the water*, has a multitude of other epithets in the Sanscrit, the principal of which are introduced in different parts of the hymn.

HYMN TO NARAYENA.

SPIRIT of spirits, who, through every part
Of space expanded and of endless time,
Beyond the stretch of labouring thought sublime,
Bad'st uproar into beauteous order start,
Before heaven was, thou art.

Ere spheres beneath us roll'd or spheres above,
Ere earth in firmamental ether hung,
Thou sat'st alone, 'till through thy mystic love,
Things unexisting to existence sprung,
And grateful descant sung.
What first impell'd thee to exert thy might?
Goodness unlimited. What glorious light
Thy power directed? Wisdom without bound.
What prov'd it first? Oh! guide my fancy right;
Oh! raise from cumb'rous ground
My soul in rapture drown'd,
That fearless it may soar on wings of fire;
For thou, who only know'st, thou only canst inspire!

* * * *

My soul absorb'd ONE only being knows,
Of all perceptions ONE abundant source,
Whence every object every moment flows:
Suns hence derive their force,
Hence planets learn their course;
But suns and fading worlds I view no more
GOD only I perceive, GOD only I adore!

Various are the conjectures of d'Anquitel, Niebuhr, and other travellers, respecting these caverns, but none satisfactory; the Author of the Indian Anquities, and several writers who have recently published their investigations, are more explanatory.

Dr. Fryer's account of the excavated mountains at Salsette, and the temples at the Elephanta, though very entertaining, throw no light on their origin: and it appears almost ridiculous to mention the opinion of those travellers who conjecture the excavations to have been made in the reign of Solomon, by artists who sailed in his fleet from Ezion-geber to Ophir, for the commodities of India. Many attribute them to Alexander, as remarked by Dr. Fryer; but after crossing the Indus, and entering the Punjab, that

country watered by five rivers, the Macedonian hero made little progress into the southern provinces of Hindostan: for, on the banks of the river Chelum, or Betah, the ancient Hydaspes, he was opposed by Porus, the Indian sovereign, as appears from Arrian's history, taken from the journals of Aristobulus, Nearchus, and the other generals who accompanied Alexander: the hardships his veteran Greeks had undergone in their marches during the rainy season, made them refuse to advance further; although he doubtless meant to have extended his conquests to the banks of the Ganges. The river Hyphasis, now called the Beyah, was the boundary of his march from Persia; from thence he commenced his return to that kingdom, and there he erected several monuments in memory of his achievements. Nearchus fitted out a fleet of near two thousand vessels, of various size and construction, on the Hydaspes, a branch of the Indus, with which he entered that noble river, and following its stream to the ocean, proceeded by the Persian gulph to the Euphrates; while Alexander himself returned, with the remainder of his army, through Persia. The other parts of Hindostan had then remained unpenetrated by the conqueror; this would abundantly disprove all connexion between these works and Alexander's expedition, did not the total absence of any thing Grecian, in the style of architecture, or the character of the mythological figures, preclude any such idea.

Sir Charles Malet's judicious remarks on the excavations at Ellora, which are similar, and most probably contemporary with those at Salsette and the Elephanta, throw considerable light on these wonderful productions; although in his letter to Lord Teignmouth he

does not allow his inquiries to have been entirely satisfactory.

He says, that "Doubtless they are the works of people whose religion and mythology were purely the Hindoo, and that most of the excavations carry strong marks of dedication to MAHDEW, as the presiding deity, that leaves no room to doubt their owing their existence to religious zeal, the most powerful and most universal agitator of the human mind."

Sir Charles Malet's account of the temple at Ellora was preceded in the Asiatic Researches by a description of the excavations at the island of Elephanta, by Mr. Goldingham, whose investigations corroborate Sir Charles's so far as to prove that neither Egyptians, Jews, nor Greeks, had any share in the undertaking.

Mr. Goldingham's descriptions of the several compartments of figures and of the detached baths and temples, are very accurate, and discriminated with judgment. He supposes the figure with one breast to be a representation of the consort of Siva exhibiting the active power of her lord, not only as Bawani, or courage, but as Isani, or the goddess of nature, considered as male and female, and presiding over generation, and also as Durga. Here we find the bull of Iswara (one of Siva's names), and the figure bearing his trisule or trident. The beautiful figure on the elephant is Cama, or the Hindoo god of love; the figure with four heads supported by birds is a representation of Brahma, and that with four arms mounted on the shoulders of another, is Vishnu. The two principal figures in the niche to the left, represent, perhaps, Siva and his goddess as Parvati, with Brahma and Vishnu in the background.

The terrific figure with eight arms has been supposed by some to represent Solomon threatening to divide the harlot's child; others believe it to be the tyrant Cansa attempting the life of the infant god Crishna when fostered by the herdsman Ananda. But in this, the third attribute, or the destroyer in action, is too well represented to be mistaken: the distant scene, where the smaller figures appear in distress and pain, is perhaps the infernal regions. The figures, male and female, sitting, with a bull couching at the feet of the former, are Siva and his goddess; and thus they are represented in the temples at the present day. The figure with the human body and the elephant's head cannot be mistaken for any other than Ganésa, the Hindoo god of wisdom, and the first-born of Siva; and the lingam is a sufficient testimony of Siva's having presided in this ancient Hindoo temple.

Mr. Goldingham does not attempt to deduce the æra of the fabrication of this wonderful structure; but a considerable light is thrown on the subject by Mr. Wilford, whose erudition has been conspicuously displayed in the Transactions of the Asiatic Society. He has discovered some of the inscriptions in the caves at Salsette to be the pure Sanscrit dialect, and that the characters, though uncouth and barbarous, are of the same language; others again are engraved in an ancient vernacular dialect, and in characters derived from the original, or primeval Sanscrit, since they are established on the same elements, although very different in form from those at present in use. The subject of these inscriptions would perhaps have been of little importance, had they not led to a very valuable discovery of ancient alphabets; which may hereafter facili-

tate the deciphering of other inscriptions of greater consequence.

In the literature of India there is no legend more celebrated than the wars of the Kooroos and Pandoos, the sons of Detrarashtra and Pandoo, for the dominion of Hindostan—a subject which has given birth to the Mahabarat, a poem that, among the Hindoos, has the credit of divine inspiration, and which Mr. Hastings has compared with the Iliad of Homer.

Detrarashtra and Pandoo were the sons of Veectree-traveerga, who was succeeded in the empire by Pandoo in consequence of his elder brother being incapacitated by blindness. Detrarashtra is said to have had a hundred sons, of whom Doorgadun was the eldest, and in fact the representative of that branch of the family distinguished under the name of Kooroos: the sons of Pandoo were five; Yoodishter, Bheem, Arjoon, Nekool, and Sahader.

Upon the death of Pandoo, Doorgadun, his nephew, succeeded to the throne; hence divisions were excited, and conspiracies were alternately formed, on the one hand, to usurp the government, and on the other, to extirpate the race of Pandoo. At length, to terminate the feuds, it was agreed between Doorgadun and Yoodishter to divide the kingdom; when Doorgadun conceived an artifice by which he might remove his rival, without occasioning those contentions to which the empire had before been a prey. To effect this purpose he challenged Yoodishter to a game of chance; which being accepted, Doorgadun, by means of false dice, won all his adversary's wealth and kingdom; and having thus succeeded, he agreed to give him one chance more of redeeming his loss, if, in case of

failure, he would retire with his brothers for twelve years into such a strict banishmeut, that they should not within that time be seen by any man. These terms were consented to, Doorgadun prevailed, and the Pandoos entered upon their exile into forests the most unfrequented. The term of their seclusion from society being expired, they addressed Doorgadun, by Vedum and Vyasa, to be restored; when, their overtures being rejected with contempt, they assembled a large army, and effected by force what they failed in by entreaty; for in a pitched battle fought between the two armies near the city of Tanassar, the Kooroos were vanquished, and Yoodishter succeeded to the throne.

It is to these exiles in the forest that the inscriptions are found to relate; they consist of short obscure sentences, supposed to have been engraven on rocks and stones by Vedum and Vyasa, the friends of the Pandoos, communicating to them, by their means, such intelligence as was necessary to their safety; consoling them in their misfortunes, and warning them against the arts of Doorgadun.

These transactions are supposed to have happened in the commencement of Kalee Youg, a period between four thousand eight hundred, and five thousand years ago: and some of the most respectable Hindoos of the present day, entertain a firm conviction that these inscriptions are the authentic works of Vedum and Vyasa. It may be interesting to the lovers of Hindoo literature to be informed that this Vyasa is the reputed author of the Puranas.

Such is the recent account of those inscriptions, and certainly there are many corroborating circumstances in the sculpture, especially in the caves at the Ele-

phanta, to strengthen this opinion; and particularly so at Mont-pesser, or Mundip Ishwur, on Salsette: at a little distance from whence there still remain six obelisks, in tolerable preservation. On some of them is a representation, in basso-relievo, of sea and land battles; the vessels engaged in a furious combat are extremely well represented: on others are carved the emblems of peace, and similar subjects, which may perhaps relate to the æra just mentioned.

Before I conclude my account of these excavations, I must not omit the striking resemblance which has been observed between them and the sculptured grottos in Egypt; a circumstance which seems to imply that either the Egyptians copied from the Hindoos, or the Hindoos from them; the former is now generally allowed. Not far from the city of Assuan, the ancient Syen described by Strabo, on the confines of Ethiopia, the rocks on the western bank of the Nile are hewn into grottos, with places of worship, columns, pilasters, and hieroglyphics, as particularly mentioned by modern travellers. Strabo also describes the adjacent island of Elephantina, with its surrounding rocks in the Nile; from whence were hewn those enormous masses used in the magnificent structures of Egypt, and especially that amazing cube, each side measuring sixty feet, in which the sanctuary of Butis was cut. The island of Elephantina in the time of Strabo contained a small town, with the temple of Cneph, and a celebrated Nilometer.

I have often been struck with the idea that there may be some affinity between the *written mountains* in Arabia, and the *excavated mountains* in Hindostan; I mean only as far as relates to such records or memo-

rials in time of remote antiquity. The book of Job is allowed to be of a very ancient date; coeval, if not antecedent, to the writings of Moses. In his sublime and pathetic apostrophe the afflicted Patriarch exclaims, " O that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! for I know that my REDEEMER liveth, and that he shall stand at the latter day upon the earth: and though worms destroy this body, yet in my flesh shall I see GOD, whom I shall see for myself; and mine eyes shall behold, and not another!" Job, ch. xix, v. 23—27.

In this memorable speech to his misjudging and uncharitable friends, uttered by the venerable sufferer, in strong faith and fervent hope, he not only makes this animated appeal, but ardently wishes to have it recorded for the consolation of the latest posterity. Printing, so improperly introduced by the English translators, was then unknown; manuscripts were perishing, but the rock was permanent. On an adamantine rock, therefore, did the pious prince wish that his words might be engraved, the characters filled up with lead, and remain indelible for ever! All this must certainly allude to a custom then known: most probably the written mountains in Arabia, the very country in which they lived, were extant at the time, and familiar to his hearers.

Engraving on stones was generally practised in Egypt: their hieroglyphics were cut in the hardest granite; the obelisks were sculptured in intaglio, filled with cement of various colours; which is probably what our translators have meant by lead. These memorials brought into Europe by the Roman Em-

perors, the remains of excavated hills and sculptured rocks still extant in Egypt, united with the accounts of the Greek historians, undoubtedly prove the antiquity of works similar to those in India. The characters engraved on the portals of the excavated mountains in Hindostan, and the adjacent rocks, have very lately been deciphered: I copied several lines from the entrance of the caves of Canara, which were then pronounced obsolete, and past finding out: Mr. Wilford has proved the contrary. Possibly, in this enlightened age, the characters on the Arabian mountains may yet be explained.

Niebuhr mentions a large cemetery in the desert of Sinai, where a great many stones are set up in an erect position, on a high and steep mountain, covered with as beautiful hieroglyphics as those of the Egyptian mountains. The Arabs carried them to this burial place, which is more remarkable than the written mountains, seen and described by other travellers in this desert; for so many well-cut stones could never be the monuments of wandering Arabs, but must necessarily owe their origin to the inhabitants of some great city near this place, which is, however, now a desert.

Towards the end of the year 1774, commotions in the Mahratta State afforded the Government of Bombay an opportunity of obtaining the islands of Salsette, Caranjah, and Elephanta; the former was an acquisition of great importance to Bombay.

I paid an early visit to these new conquests: it is a pleasant passage of a few hours from Bombay to Tannah, the principal fortress in Salsette, which so soon after the siege made a desolate appearance. It

was built by the Portuguese when masters of the island and altered by the Mahrattas, who conquered Salsette and Bassein during the Peshwaship of Bajerow. Half a mile from the fort is a Portuguese church, pleasantly situated on the side of a large tank, surrounded by mango and tamarind groves; the spires and domes of mosques and Hindoo temples rising amid their dark foliage, produce a good effect.

I sailed from Salsette to Caranjah, and landed about two miles from the principal town, situated between two lofty mountains, on the west side: it was nothing more than a large Mahratta village, with low straggling houses, near a tank covered with wild ducks and water-fowl, hitherto unmolested by Europeans. On its banks a small fort, a Portuguese church, and a Hindoo temple, embellished the view. The principal fort stands on the summit of a lofty mountain, romantically diversified by woods and rock: the ascent is steep and difficult. This castle, small, badly constructed, and mounting only fourteen guns, was incapable of defence, but its situation rendered it almost inaccessible. It commands a western view of the town and harbour of Bombay, Salsette, and all the adjacent islands, and to the east the mountains of the continent, and nearer plains of Caranjah, abounding with rice-fields, cocoa-nut, palmyra, mango, and tamarind trees, filled with monkeys, parrots, owls, and singing-birds of various kinds.

CHAPTER XV.

The Author obtains an Appointment among the Civil Servants attached to the British Detachment ordered from Bombay, to assist Ragonath-Row, Peshaw of the Mahrattas, then driven from his Capital, and at the head of an Army in Guzerat—Mahratta Empire—Ragobah leaves Poonah, and marches against the Nizam—Commencement of the Civil War—Ragobah applies to the Bombay Government for a Detachment of British Troops, and enters into a Treaty—Embarkation of the English Detachment to join his Army in Guzerat.

Soon after the conquest at Salsette I obtained one of the appointments generally given to the civil servants, with the detachment of British forces sent from Bombay to the assistance of Ragonath-Row, at that time the reigning Sovereign of the Mahrattas, though he had then been driven from his capital by the confederate ministers; and when the Bombay Government resolved to reinstate him on the musnud at Poonah, he was encamped with his army in the province of Guzerat, waiting for the junction of the English troops.

That a war, which, in its consequences, has engaged the East India Company in various treaties and alliances with the Mahrattas, may be better understood, I shall give some account of that extraordinary nation; who, by their caste, are accounted among the lower tribes of the Hindoos; but by courage, policy, and perseverance, are become the most powerful and formidable people in Hindostan.

The Mahrattas are said to derive their name and origin from Mah'rat, signifying the great province, or country; and designating a large, although an undefined portion of that part of Hindostan called Deccan, or Deckshan, meaning the south country, as situated south of the river Nerbudda. From a state of rustic obscurity, and rigorous vassalage, the Mahrattas, within the last century, have become a mighty power; and, in that period, precipitated and completed the ruin of the Mogul empire, which had commenced in its own vices.

The founder of the Mahratta pre-eminence was Sahjee, or Shajee, of the Bhosla tribe, for among the Mahrattas are many distinct tribes; but the first who assumed the title of rajah, or king, was his son Sevajee: after an indefinite variety of fortune, and being led captive by Aurungzebe, he escaped from the hands of that powerful emperor, and by the wonderful exertions of his own genius, seconded by his hardy countrymen, established the foundation of his power, amidst the inaccessible mountains and fortresses of the Deccan, and extended his predatory excursions to the rich provinces of Guzerat and Carnatic. In the fortieth year of his age he assumed the title and honours of rajah, and ascended the regal throne in the fort of Rairee, A.D. 1673. From that time Sevajee waged such an incessant war against the Moguls, that Aurungzebe, although, next to Acber, the most warlike and vigorous of their emperors, was baffled and distracted by the innumerable and indefatigable invaders, who, like the barbarians on the Roman empire, poured down from their mountains, and devastated his fairest provinces.

Sevajee's career closed with his life in 1680, leaving two sons, Sambajee and Raja-Ram; the former succeeded his father on the throne, and therewith to hostilities with the Moguls. To his brother he gave the fort and principality of Pannella; and his successors retain it to this day. His own destiny was less fortunate; for, having been made a prisoner by Aurungzebe, through the treachery of Cablis Caun, whom he esteemed as his most confidental friend, he was brought into the imperial presence, and on refusing to apostatize, the bigotted despot condemned him to a cruel death; so cruel, and so strikingly descriptive of Aurungzebe's character, that I shall transcribe the tragic scene from Orme's Historical Fragments.

"Sambajee appeared before Aurungzebe with undaunted brow; who reproached Cablis Caun, not with his treachery, but the encouragement which his prostituted ministry had given to vices which at length had led his sovereign to ruin, and ordered him to instant death. To Sambajee he proffered life and rank in his service, if he would turn Mahomedan; who answered by an invective against the prophet, and the laud of his own gods. On which he was dressed in the fantastic ornaments of those wandering Indian devotees, who beg in villages with a rattle and a cap with bells. In this garb he was tied, looking backwards, upon a camel, and led through the camp, calling upon all the Rajepoots he saw to kill him; but none dared. After the procession, his tongue was cut out, as the penalty of blaspheming Mahomet. In this forlorn condition, Aurungzebe, by a message, again offered to preserve his life, if he would be converted; when he

wrote, "Not if you would give me your daughter in marriage:" on which his execution was ordered, and performed, by cutting out his heart; after which his limbs and body were separated, and altogether were thrown to dogs prepared to devour them.

For having thus emerged from obscurity, and the rustic habits of pastoral and agricultural society, to the dominion of vast and opulent regions, the Mahrattas are indebted to the two preceding heroes: from them the nation assumed a military character, priding themselves more on their proficiency in arms than in letters; leaving the revenue department and management of the exchequer to the Brahmins, who have since become so powerful in the empire. Although descended from a rural race, a spirit of enterprize, plunder, and usurpation, is now the prevailing characteristic of this restless nation, ever ready to engage in a desultory kind of warfare, which they conduct with great ease and profit to themselves, to the dreadful annoyance of their neighbours. This enterprising spirit keeps them in almost perpetual actions, either with foreign enemies, domestic rivals, or in military expeditions to collect their choute in different and distinct parts of Hindostan.

The Mahratta army made a rapid increase under the unfortunate Sambajee: the number of their cavalry and infantry, either at that period or the present day, cannot be exactly ascertained: in the middle of the eighteenth century their united forces amounted to at least two hundred thousand horse, and fifty thousand foot, which they can at any time increase considerably without the least coercion: that indeed forms no part of their system: voluntary levies supply ample re-

cruits to an army where no rigour of discipline or subordination obstructs the general taste for war and predatory excursions.

Rajée Ram succeeded to the government on the death of his brother Sambajee, and the captivity of his nephew Suojee, who had been made a prisoner with his father. He maintained his situation through a variety of fortune, against the power of Aurungzebe, until the year 1707, when death carried off the Mogul and Mahratta sovereigns within a very short period of each other. On this event *Tarrabhye*, the widow of Rajeé Ram, assumed the reins of the Mahratta government, although she had a son by her husband then living, called Sevajee Raja; and Rajee Ram left another son, named Sambajee Raja, by *Rajusbhye*, to whom also he was married.

On the death of Aurungzebe, dreadful was the contest for succession to the Mogul empire between his two sons, Sultan Aazim and Sultan Moazim, called also Azem Shah and Mahommed Mauzim: the victor, treading in the footsteps of his cruel father, wore a crown of thorns, and deluged the musnud with fraternal blood: his three short-lived successors were dethroned and murdered by the Seyds, Abdalla and Hossan, who at length in 1729 established Mahommed Shah on the vacant throne, which he occupied until the irruption of Nadir Shah in 1738, when Delhi was plundered of all its money and jewels, the accumulated wealth of ages. The savage cruelties of Mahmood, Timur, and the northern conquerors were renewed, and again a hundred thousand of the wretched inhabitants were tortured and massacred to discover their hoarded treasures: the plunder amounted to seventy millions sterling, includ-

ing the peacock-throne, which cost Aurungzebe's father eleven millions. After these devastations, Mahommed Shah was reinstated by his conqueror on a throne less splendid, and to the government of an empire then shook to its foundation. From that period, to the conclusion of a century which Aurungzebe commenced in the meridian of power, wealth, and dignity seldom equalled, this immense fabric fell to ruin, until in 1788 Gholaum Kaudir, a Rohilla chief, for the last time plundered Delhi, with a cruelty surpassing even the atrocities of Timur and Nadir Shah. After robbing the palace of every valuable left by the latter fifty years before, Gholaum Kaudir concluded the tragedy by plucking out the eyes of the aged emperor, and consigning him to poverty and wretchedness. This monster of barbarity surpassed the tyrant whose portrait, drawn by himself, has been thus transmitted by Orme. A dervise had the boldness to present a writing to the Persian conqueror, conceived in these words: "If thou art a god, act as a god; if thou art a prophet, conduct us in the way of salvation; if thou art a king, render the people happy, and do not destroy them!" To this the Barbarian replied, "I am no god, to act as a god; nor a prophet, to shew the way of salvation; nor a king, to render the people happy: but I am he whom GOD sends to the nations which he has determined to visit with his wrath!"

During the rivalship between Aurungzebe's sons, which eventually ruined the Mogul empire, sultan Aazim liberated Saojee, the captive son of the Mahratta sovereign Sambojee, murdered by his father, and sent him into the Deccan to recover his patrimony.

On his arrival, Tarrabhye, pretending he was an impostor, disallowed his claims and rejected his admission; in this emergency, Saojee, being joined by several powerful Mahratta chieftains, and especially by Pursojee Bhosla, from whom are descended the Nagpore rajahs, overcame all opposition, and triumphantly ascended the throne in Sattara. Tarrabhye, with her son and adherents, retired into the stronghold of Pannella.

Saojee, who was from this period called the Saou-rajah, proceeded with energy to re-establish the deranged system of the Mahratta government. The first and most important measure he adopted was the constituting the great council of the empire. In the course of these official arrangements, Ballajee Wissarath became a prominent character: he was a Brahmin of the Concan, and had previously served Dunnajee Jaddoo, the Seyna-Puttee, or generalissimo; but attracting the rajah's notice, he was first employed as seyna-kurtee, or deputy of his old master, from which he was advanced to the dignity of *peshwa*, or acting general of the forces, and subsequently exalted to a place among the eight grand counsellors, with the title of *pundit purdhan*, or *purdhan pud*. This is the foundation of that vicarial power which, under the well-known title of *peshwa*, or leader, has superseded the actual power and splendour of the Mahratta rajahs, who indeed continue to exist, with a certain degree of regal state, in the fortress of Sattara, but under such restraint as the reigning peshwa may think proper to impose, the title and forms of supremacy being still ascribed to the existing rajah, from whom the peshwa professes to derive his insign of authority;

which consists of a khellat, or investiture, a dagger and a seal, with an inscription describing the peshwa as paramount to the sovereign.

Under this dispensation (ably administered by Ballajee Wissanath and his two immediate successors, amidst the confusion that followed the death of Aurungzebe, and from which the Mogal empire was never more entirely extricated) the Mahrattas utterly subverted and levelled with the dust the vast and mighty fabric of Mogul power, and are themselves beginning to experience the ascendancy of the British dominion over those internal weaknesses and vices which have been produced by civil discord out of their national prosperity. May Heaven long avert the same evils from the British!

On the death of Ballajee Wissanath, in 1723, after a series of important services to the state, his eldest son Badjerow was appointed by Sao Rajah to succeed him as peshwa; and his youngest son, Chimnajee Appa, was made duan, or principal minister. During the administration of Badjerow, the important island and fortress of Bassein, with several other subordinate stations, were conquered by the Mahrattas from the Portugueze, about the same time that the Mogul armies were defeated, and Delhi taken by Nadir Shah. The consequent weakness of these disasters greatly assisted the Mahrattas in their expeditions towards the northern provinces; in which, under the auspices of Badjerow, the tribes of Sindia and Holkar became conspicuous, and Malhar Row Holkar and Rancojee Sindia were entrusted by him with large commands.

The overwhelming power of the Mahrattas, whose tributary exactions were now, under various denomi-

nations, almost universally established, would probably have soon annihilated the neighbouring Mogul power in the Deccan, had not the resistance to it been directed by the great talents of the nabob Nizam al Doula, father of the present Nizam al Mulk: the death of Badjerow is attributed to his dejection after a defeat which he sustained from Nassir Jung, the nabob's son, in the neighbourhood of Aurungabad.

On Badjerow's death, in 1743, his eldest son, Ballajee Row, more generally known by the appellation of the Nanna, or Nanna Saib, succeeded him as peshwa; his second son was called indiscriminately Ragonath Row, Ragobah, and Dadda Saib, names which I shall hereafter explain. Ballajee Row was invested by Saò rajah at Satarra, with the dignities of peshwa and purdun pud: he made his constant abode at Poonah, an open town in the latitude of 18° 30′ north, and 73° 55′ east longitude, situated at the conflux of the rivers *Moota* and *Moolah*, which, for the convenience of assembling and subsisting the large armies of the Mahratta cavalry, had become the favourite residence of the peshwas, and has since grown into the capital of the Mahratta empire.

Under the administration of Ballajee Row, the Mahrattas established a tribute on the eastern provinces of Bengal: great confusion took place in the Deccan on the death of Nizam al Doula; the subsequent assassination of his eldest son, Ghazd al Deen, and his second son, Massir Jung, previous to the settlement of the Mogul viceroyalty of the Deccan in the person of the third son, Sullabat Jung, who afterwards made way for his brother, the present Nizam ul Mulk. Under this peshwa the Mahrattas became

well acquainted with the operations of European regular troops, the French having been introduced by the competitors for the succession of Nizam al Doula, and the Mahrattas having entertained some corps under native and European partizans, to facilitate their operations against fortified places; in his time, also, the great members of the Mahratta aristocracy, the Bhosla family in Nagpore, under Ragojee, and the Gugkwar in Guzerat, under Damojee, having assumed too much independence, were reduced to subjection; and, although he had lost the able assistance of his uncle, Chimnajee Appa, the success of his arms and councils was great and uninterrupted. He enjoyed the unrivalled favour and confidence of his sovereign, Saò Rajah; who, with little personal exertion or interposition in the government, devoted himself to the pleasures of the field and domestic conviviality; and having been happily conducted, by the fidelity and abilities of wise and active ministers, through a long and prosperous reign, closed it by a natural and tranquil death, in his palace at Satarra, about the year 1749.

Saò Rajah leaving no issue, Rajah Ram, his grand-nephew, and grandson of the preceding prince of the same name, was placed by the peshwa Ballajee Row on the vacant throne, the latter assuming to himself the absolute government of the state, with the assistance of his brother Ragobah, and Sudobah, the son of his deceased uncle, Chimnajee Appa, to whom were occasionally associated his sons, Wiswas Row and Mhada Row; by whose exertions the Mahrattas made great progress against the Moguls in the north of Hindostan, and in the Deccan. The splendid administration of

this peshwa was at length clouded by the most decisive and bloody defeat of the Mahratta army by the Afghans under Ahmed Shah Abdallee, in the neighbourhood of Panniput. The Mahrattas were commanded by Sudobah, Wiswas Row, Shumsheen Bhadur, a natural son of the peshwa, and many of the great feudatory chieftains. To those three principal leaders, who were lost in this tremendous battle, are to be added several others of the highest rank and fame in the empire; in fact, two only are said to have escaped, Malhar Row, chief of the Holkar, and Damojee, of the Guykwar families. No estimate has ever been ventured of the general slaughter, nor of the whole plunder of this signal overthrow; it is certain that twenty-five thousand prisoners, fifty thousand horses, four hundred elephants, two hundred thousand baggage-oxen, several thousand camels, all the ordnance, and the whole camp, stored with the vast riches attendant on an assemblage of such great chieftains, fell into the hands of the victors.

It is worthy of notice, that the Mahrattas had a large body of regular infantry, and a numerous train of artillery, at the battle of Panniput, under the command of Ibrahim Khan, who had been educated by Monsieur Bussy; he was made prisoner, and put to death by Ahmed Shah's order.

Ballajee Row, accompanied by Jannojee Bhosla, was on his march from the Deccan to succour Sudobah and his sons, when he received intelligence of this disaster, which so deeply affected him, that, giving orders for a retreat, he sickened and died in about a month, in 1760, leaving two surviving sons, Mhada Row and Narrainrow. The former, accompanied by his uncle Ragobah, waited on the Saò rajah at Sattara, who with every mark of favour conferred on Mhada Row the dignity of

peshwa, purdhan pud, with the other honours and distinctions of his family.

The administration of Mhada Row was chequered by domestic and foreign vicissitudes; the former arising from jealousies which led to hostilities between him and his uncle Ragobah, who was finally subdued and imprisoned; and by the secession of Jannojee Bhosla and Gopal Row, who leagued with Nizam Ally Khan after deposing his brother Sallabut Jung, and assuming the government of the Mogul part of the Deccan. This unnatural coalition caused a temporary ascendency of the Nizam's arms, which was followed by the capture and pillage of Poonah; but the speedy return of the seceding chieftains re-established the predominance of the Mahrattas, and enabled Mhada Row to direct it with effect against Hyder Ally, who had become formidable in the southern countries of upper Carnatic and Mysore, as also to threaten Mahomed Ally Khan in the lower Carnatic. The northern expeditions of this peshwa were chiefly conducted by Vissajee Krishun, in command of the peshwa's troops, and by the northern feudatories, Tookajee Holkar and Mhadajee Sindia, at the head of their respective quotas, which gave them a decided influence over the Mogul affairs in that quarter.

Mhada Row having administered the government, and supported it vigorously against domestic feuds and foreign foes, during a period of twelve years, died in 1772, much lamented by his country, without issue, at the age of twenty-six, and with him expired the prosperity of the Mahrattas.

Aware of his approaching dissolution, Mhada Row sent for his brother Narrain Row, and knowing the

weakness of his understanding, and general incapacity for government, advised him, when invested with the dignity of peshwa by the Saò Rajah, to follow a different plan from that which he had adopted, particularly respecting their uncle Ragobah: cautioning him rather to imitate the example of their father, by placing confidence in him, and making him of consequence in the administration. He further counselled him to cultivate the friendship of the old ministers, and attached adherents to their family, from whom alone he could derive assistance, should Ragobah's ambition create any future disturbance.

Mhada Row was endowed with uncommon talents, and possessed a mind unfettered by the restraints and superstitious tenets of the Hindoos: after parting with Narrain Row, he had a last interview with his wife, a woman of beauty and virtue; her personal charms and engaging manners had beguiled the cares of government, and cheered his retired hours in the haram: his actions now testified the sincerity of his affection. To preserve her dignity, and to free her from that degraded state to which the Hindoo widows of every rank are subjected, he settled on her a large jaghire, or annual income, with the supreme control over a rich and populous country; to this he added a considerable sum of money, and a profusion of jewels. Deprived of such a husband, to her this munificence was of no importance; nothing afforded her consolation but the resolution she immediately adopted, to immolate herself on his funeral pile.

One of the causes usually assigned for this extraordinary sacrifice, could have had no influence on Mhada Row's widow, that of being reduced to a state of

dependance and comparative insignificance in her husband's family: this young princess was left her own mistress, and enabled to vie in wealth and dignity with the first nobles in the realm; but, exalted above all sublunary honours, she resolved to add her name to those illustrious females who had accompanied their husbands to the upper world. After bequeathing her property, and dividing her jewels among her friends, she followed Mhada Row's corpse to the spot prepared for its cremation, and having performed the prescribed ceremonies, ascended the awful eminence with admirable dignity and fortitude, and with her own hand set fire to the sandal-pile, which the Brahmins fed with clarified butter and aromatic oils.

When Narrain Row succeeded his brother as peshwa in November, 1772, he was only twenty years of age; a weak indolent prince, destitute of all talent and resolution; placing no confidence in his ministers, and breaking the most solemn promises: the enfeebling pleasures of the haram had early seduced him from the path of glory: a stranger to every noble virtue, and a slave to sensuality, he lavished immense sums on dancing girls, fire works, and similar pursuits, seeming to be placed in a sphere of life he was unworthy to possess, and incapable of sustaining.

In consequence of Narrain Row's last interview with his brother, Ragobah obtained his liberty immediately after his decease: but, far from treating his uncle with the confidence desired, or endeavouring to gain the affection of the Mahratta chieftains, Narrain Row carried himself so haughtily in the durbar, that he entirely lost the esteem of the old friends of his family; and dismissing them from his council, he raised a set

of low dissipated characters to the highest and most splendid situations. He behaved with more duplicity to Ragobah than the courtiers he disbanded: to deceive both him and the Saó Rajah, he persuaded his uncle to accompany him to Satarra, on his first public visit, when he was to be invested with the insignia of peshwa, promising he should have the title and honours of naib, or vizier, conferred on him by the imprisoned sovereign, which was accordingly performed by the Saó Rajah, with all the usual ceremonies. On their return to Poonah, Narrain Row, far from confirming Ragobah in his new appointment, deprived him of the little power he was before intrusted with; and, although not immediately remanded to prison, he was surrounded by spies, and ordered not to move from the capital.

Narrain Row's duplicity and ill treatment at length occasioned Ragobah to concert measures with Hyder Ally's ambassador to effect his escape, which being known by the young peshwa, he confined him in his palace, suffering no friend to visit him, nor any of his own servants to attend him. Being all Brahmins, Narrain Row could proceed no further, there being then no instance of one of that sacred order taking away the life of another.

Having thus once more imprisoned his uncle, Narrain Row gave himself up to every evil propensity; sensual pleasures, useless pomp, and an ostentatious display of wealth, constituted his chief delight: in a few months he thus squandered the immense treasures amassed by his predecessors for the emergencies of the state. This weakness of character, and insolent behaviour to his ministers, became every day more

disgusting, and the hearts of the people were entirely alienated. At length, conscious of defects which he was too weak and irresolute to amend, and dreading a revolution in favour of Ragobah, he confined him with yet more rigorous severity.

Whether from weariness of life, or to intimidate his nephew, Ragobah now entered into a solemn vow to starve himself, when, his death being attributed to Narrain Row's cruelty, the nation would stigmatize him as the murderer: thus resolved, he put his vow into execution, and, for the space of eighteen days, took no other sustenance than two ounces of deer's milk each day, until, when he was nearly exhausted, Narrain Row relented, and promised, if he would procure brahminical absolution from his vow, he should have the government of a district with five castles, and a jaghire of twelve lacs of rupees per annum, provided some of the great chieftains would become surety for his future conduct; to which they readily assented: but, unmindful of his solemn protestations, the prince, actuated by suspicion and jealousy, again treated his uncle with unrelenting rigour.

Such was the state of affairs in the month of August 1773, when, to the astonishment of all the powers in India, Narrain Row was assassinated in his palace. The accounts of this catastrophe are variously related. The peshwa family and a large part of the nation accused Ragobah of the murder; some of the Mahratta chiefs, and numerous partizans, asserted his innocence. When we consider his ambitious character and his peculiar situation at the time, it is difficult to exculpate him. When the murder was committed, Ragobah was confined in a small room near Narrain Row's private

apartment. Sobal Sing, who commanded the peshwa's body-guard, had also the immediate charge of Ragobah's person, which afforded them frequent opportunities for private conversation. He is supposed, by large promises, to have been prevailed upon, with another officer, named Esoof Khan, to perpetrate the horrid deed.

Seizing the opportunity when Narrain Row had retired from the public durbar, Sobal Sing entered officially, as if to receive orders, but instead of the respect due to his prince, Narrain Row was surprized by his abusive and insolent behaviour: when beginning to expostulate, on a signal from Sobal Sing, Esoof Khan, and several armed men, entered the room. The unhappy prince dreading his approaching fate, fled through a private door to his uncle's prison, where, throwing himself at his feet, he claimed his forgiveness and protection. Ragobah, whether ignorant, or pretending ignorance of the plot, opened his arms and embraced his nephew; the assassins, in a well-feigned rage ordered Ragobah to withdraw, or share his fate; he instantly obeyed, and Narrain Row was stabbed to the heart, after a short reign of eight months.

These commotions in the palace alarmed the city; but, as the gates were shut, they remained for some time ignorant of the murder, and only surmised that some mischief was transacting, the majority naturally concluding that Ragobah's sufferings were terminated. The ministers now assembled, sent two letters to the durbar, one addressed to the peshwa, the other to Ragobah, in which they mentioned the general alarm, and the suspicion of some dark transaction; assuring

the injured prince he should meet with every redress in their power, and requesting the gates might be opened. On reading the letter, Ragobah immediately ordered the ministers to be admitted, and standing near the body, solemnly declared his innocence, imprecating divine vengeance on the perpetrators of the horrid deed. Few believed his protestations, and all retired with horror from his presence, the Hindoo annals having never before recorded the murder of a Brahmin; and the dagger directed by a near relation of the same sacred caste, dreadfully increased its atrocity.

On the accession of a sovereign to the throne, it has often been the cruel policy of Asiatic despots to destroy every male relation capable of creating an insurrection, especially in the Mogul, Turkish, and Persian courts. The history of the house of Timur is filled with tales of woe: there seemed no alternative between the musnud and a grave; it was only to be ascended through a deluge of blood: no predilection for private pursuits, nor choice of religious retirement, could screen the royal princes from suspicion. The fate of Aurungzebe's brothers and their descendants, is almost too tragical for recital: but the murder of Narrain Row had been committed on a Hindoo prince of the sacred caste of Brahmins, every where most highly venerated.

It appears extraordinary, as Ragobah was so generally considered to be the author of his nephew's assassination, that he should have been quietly permitted to succeed him: it is difficult to determine whether it was occasioned by the general disaffection to the deceased peshwa, or that the leading men then thought the revo-

lution necessary: it is certain, Ragobah assumed the government in course, and for some months ruled the empire with all the power of his predecessors, and remained undisturbed at Poonah. Still there were many obstacles to surmount: had he preserved the bravery, activity, and generosity, which had formerly distinguished him, he might have triumphed over all; but his conduct was unaccountably the reverse: he became timid, indolent, and suspicious: his understanding seemed clouded by superstition, and his mind weakened, either by the severities he had lately suffered, or the distractions of a wounded conscience.

The first act of his government was to reward Sobal Sing and Esoof Khan, who were universally detested, thereby attaching to himself the foul stigma of this murder. The general discontent and sullen silence that pervaded the capital, soon spread through the empire: there seemed only wanting an enterprising spirit to stand forth and effect a revolution. This calm had not been of long duration, when two formidable enemies appeared in the highest female characters of the empire; the mother and the widow of Narrain Row, the deceased peshwa.

The name of the former was Gopicabhye, the widow of Ballajee Row, and mother of Mhada Row and Narrain Row; a woman who, during her husband's life, had great influence in the Mahratta court: at that time her character was not very correct, and afterwards she became extremely dissolute. Instead of immolating herself on the funeral pyre of her husband, she preferred a longer abode among the sons of men, to indulge in the most licentious conduct: false, malicious, and tyrannical, her state intrigues were marked by cruelty

and oppression, and, instead of a decent retirement and chaste deportment, her widowhood was devoted to shameless levity. This woman was emphatically styled the scourge of her country: to an undue influence over her husband and her sons, the three succeeding peshwas, were imputed all the troubles which had for so many years disturbed the court of Poonah, especially in the distrust and imprisonment of Ragobah. Being now deprived of her only surviving son by means of the man she so much detested, she gave loose to the whole fury of her revenge.

Actuated by sentiments equally inimical to the new peshwa, Gungabhye, the youthful widow of Narrain Row, came forth to public view: being declared pregnant, she was exempt by the *Suttee*-law, had she been so inclined, of becoming, like the wife of Mahda Row, a devoted victim to the manes of her murdered husband. The promulgation of this interesting circumstance fixed the attention of the whole nation in the most anxious state of expectancy, and attracted around the young widow all those, who, from attachment to her husband, or enmity to her murderer, were eager to excite, or ready to execute her revenge. Under these circumstances, and sanctioned by the two widowed princesses, a conspiracy was formed; in due time the posthumous prince appeared, and religious ceremonies, thanksgivings, and rejoicings, generally prevailed throughout the empire.

During that period Ragobah went twice to Satarrah, to be invested with the khelaut, as peshwa; but the rajah, at the instigation of the ministers, procrastinated the ceremony; at first alleging that decency required him to wait until the expiration of the mourn-

ing for his nephew. It was afterwards deferred until the birth of the expected child.

On the second disappointment Ragobah marched with a large army against the nizam, at the time a secret rebellion was pervading his own capital. Previous to his departure, he removed most of the old ministers from their stations, and replaced them by others of more obscure character. These discarded officers, who were men of the first families and influence in the state, justly incensed at such conduct, no longer concealed their design; but immediately on Ragobah's departure, twelve of the principal chieftains formed themselves into a legislative body, levied a considerable army, and commenced hostilities against him.

Thus this infatuated peshwa left the Mahratta capital, no more to return. Among many extraordinary instances of weakness and folly, on marching against the nizam, he carried with him only fifteen lacs of rupees from the public treasury at Poonah, leaving a much larger sum of ready money to be seized by the confederates, which gave them a decided advantage. Mhadajee Sindia and Tokajee Holcar, two of the great chieftains of the empire, collected the principal jaghiredars, and instantly summoned the *husserat*, or household troops. A full treasury enabled the confederate chieftains to add to this valuable corps a large body of common Mahratta horse, and as many Patan, Scindian, and Arabian infantry as they deemed necessary.

Thus commenced the civil wars in the Mahratta empire. Ragobah, on hearing of the proceedings at Poonah, too late relinquished foreign conquest to suppress rebellion at home. Both armies took the field; but, nothing decisive being effected, Ragobah sent an

ambassador to Bombay, to request the assistance of the English Government in furnishing him with troops and a field train of artillery, to be paid by him, and for which he assigned a considerable territory on the continent, and the valuable acquisition of Salsette, with some smaller islands contiguous to Bombay. A treaty to this effect was concluded between Ragobah and the Bombay Government, on behalf of the English East India Company; and a considerable detachment of European infantry and sepoys, and a large train of artillery, were embarked from thence in March 1775, and sailed to Surat, in hopes of effecting a junction with Ragobah's forces in Guzerat; which, according to the latest intelligence, were then encamped on the banks of the river Myhi, not far from Cambay: the army of the confederate chieftains was reported to be on the opposite side of the river.

CHAPTER XVI.

Arrival of the English troops at Surat—Interview with the Nabob of Surat—Ragobah's Zenana—Voyage from Surat to Cambay—Gongwa—Gosaings, their peculiar Character—Tides in the Gulf of Cambay—Public Visit of the Nabob to Ragobah—Ragobah removes from the City to a Summer Palace—Public Visit of the British Commander and his Staff—Ceremony of making presents in the East—English Detachment encamped at Narranseer, near Cambay—City of Cambay—Monkeys—Manufacture—Plants—Fertility of the Country—Wells—Cornelians, Agates, and Cambay Stones—Character of the Nabob, contrasted with that of Ragobah—Narrow Policy and Cruelty of Oriental Courts—Etiquette and Ceremonies—General Effects of Opium—Diversions of the Nabob and Nobles at Cambay—Literature—Pleasant Situation of the English Head-quarters at Narranseer—Wild Beasts and Reptiles—Nabob's Gardens—Heat in the English Camp—Roses and Rose Water—News of Ragobah's Army marching towards Cambay—The English Encampment at Narranseer struck; the Detachment proceed to Darah.

When the English detachment sailed from Bombay, we were in expectation of forming a speedy junction with Ragobah's army in Guzerat; but on our arrival at Surat, we found he had experienced a sad reverse of fortune; the confederate generals had engaged him a few weeks before on the plains of Arras, near the banks of the Myhi, and gained a decisive victory. Ragobah's army was entirely dispersed, great part of his artillery, elephants, and camp-equipage

taken; while he himself with some of his women, Emrut Row, an adopted son, and a few confidential friends, entrusted with some of his jewels, fled precipitately from the plains of Arras, on elephants and camels, escorted by a troop of cavalry.

Ragobah first halted at the gates of Cambay, in the hope that by means of Sir Charles Malet, the Company's resident at that durbar, he might be enabled to embark for Surat; but the Nabob, dreading the vengeance of the victorious army, refused to receive the fugitive prince. The Resident immediately procured guides to conduct him to Bownagur, and sent vessels thither which conveyed him in safety to Surat. At parting, Ragobah left with Sir Charles Malet all his remaining treasure and jewels; among the latter were some valuable strings of pearl, with diamonds and precious stones belonging to the peshwa family, amounting to six lacs of rupees: the whole value in money, bonds, and government securities, was said to exceed forty-three lacs, upwards of half a million sterling. This deposit shows the confidence placed by the unfortunate prince in an English individual, in preference to an independent oriental sovereign, surrounded by his army and fortifications.

The arrival of the English forces at Surat gave Ragobah consequence; he cherished hope, and soon after our landing had his first interview with the Nabob, who visited him at the house allotted for his residence, and from thence accompanied him in state to one of his summer-palaces, with the usual magnificence: to show Ragobah the greater honour, his body-guard consisted of a battalion of English sepoys. In the hall of audience he was placed on an elevated

throne covered with cloth of gold, while the Nabob and his sons sat on the carpet. The Nabob on this occasion presented Ragobah with gold and silver coin as a mark of respect; and afterwards with an elephant, an Arabian horse, and a profusion of shawls and keemcobs, in token of friendship.

We passed some time in suspense at Surat: at length Ragobah receiving intelligence that his generals in Guzerat had collected his scattered forces at Copperwanje, resolved to proceed to Cambay with the English detachment, and from thence endeavour to effect a junction with his army. We embarked at Surat, and proceeded in boats down the Taptee; but Ragobah deeming it necessary to perform some religious ceremonies at a Hindoo temple near Domus, a village not far from the entrance of the river, he landed there with his family. Several of us followed his example, from a wish to explore the country. No tents were pitched, nor any accommodation provided for the ladies of his zenana, who were obliged to pass some time under the humble roof of the English serjeant posted at Domus. There I first saw these females, seven in number, besides their attendants: one of them was handsome, all richly drest, and covered with jewels; they appeared distressed at their situation, and were much struck by the novelty of Europeans. While we gratified their curiosity, we enjoyed no common opportunity of indulging our own; but a jealous eunuch soon deprived us of this mutual satisfaction, and hurried them to the temple, whither Ragobah had retired.

The next morning some splendid tents were pitched for the reception of the chief and council at Surat, who

came to pay a visit of ceremony to Ragobah at Domus: on taking leave the chief presented him, in the name of the English company, with three Arabian horses, some bales of the finest scarlet broad-cloth, and a valuable assortment of shawls, keemcobs, and muslin. The English gentlemen accompanied Ragobah from the tent of audience to the water-side; where, previous to his entering the boat, he stood for some time, without his turban, gazing stedfastly at the sun; he then prostrated himself on the ground, and continued a few minutes in silent prayer.

On reaching Surat bar the weather was boisterous, and we encountered so rough a sea that it was impossible to reach our respective vessels. While attempting to gain the yacht appropriated to the colonel and his staff, we were obliged to take refuge in the vessel destined for Ragobah and his family, where we had another opportunity of seeing his concubines and female attendants, in a state of terror and distress to which the Hindoo women are seldom accustomed. We lamented the pride, vanity, and want of feeling in the Asiatics thus exposing the tender sex to the fatigues and dangers of war.

Many religious Brahmins and strict professors among the high castes of Hindoos, censured Ragobah for undertaking a voyage by sea, in which they alleged he not only deviated from the established laws and customs of his tribe, but thought he acted contrary to the divine injunction. He might have pleaded that "necessity has no law," for he certainly had no other alternative. The religious Hindoos, like the ancient Magi, and many of their followers among the modern Parsees, consider the sea as a sacred element.

The Greeks and Romans seem also to have a natural dread, if not an aversion to the sea, and a horror of dying or of being shipwrecked on that element, and by that means deprived of the funeral rites and ceremonies which they deemed essential. Ovid, miserable as he was on his banishment, seemed to prefer even death itself to the danger of a voyage by sea, most probably from a fear of being consigned to the deep without the rites of burial.

"Demite naufragium, mors mihi munus erit."

"Death would my soul from anxious troubles ease,
But that I fear to perish by the seas"

The voyage from Surat to Cambay was uninteresting. We anchored that evening with the ebb tide near Gongwa, a village embosomed in mango and tamarind trees, surrounded by corn fields, pasturage, flocks of sheep, herds of cattle, and large ricks of wheat.

This village belongs exclusively to the Gosaings, or Senassees, a caste of religious Hindoo mendicants, described in another place, who march in large bodies through the provinces of Hindostan, and levy heavy contributions: they are sometimes hired as auxiliaries, being an athletic race, brave and hardy, seldom encumbered with drapery, and often entirely naked: these gymnosophists at Gongwa acknowledge a superior of their own tribe, and seem contented with their fertile district, which they enjoy unmolested by paying an annual tribute to the Mahrattas. Some of us landed, and were hospitably entertained with milk, butter, and a variety of fruit. Unlike the generality of Hindoos,

these Gosaings do not burn their dead, but bury them, and, what is more extraordinary, often inhume them before they expire. On this occasion, when a patient is deemed past recovery, his friends dig a grave, and, placing him in a perpendicular posture, put an earthen pot over his head, fill the grave with mould, and immediately erect a tomb of masonry over the devoted victim. A living wife is sometimes thus interred with her dead husband.

When the tide had ebbed a few hours, we were left aground; and before the flood made, the gulf was perfectly dry for many leagues around us. The tides flow there with amazing rapidity, and occasion fatal accidents; when the south-west monsoon blows strong, they are said to rush faster than the swiftest horse can gallop, and sometimes rise to the height of forty feet. The flood carried us on with wonderful velocity; but with fair wind, fine weather, and skilful pilots, we were not apprehensive of danger. The quicksands in the Cambay gulf are frequently alarming; constantly shifting by the conflux of the tides, they render the navigation difficult, and form large banks entirely across, which prevent ships and vessels of heavy burden sailing higher than the Nerbudda; the small craft, convoyed by light gallivats, proceed to Cambay.

Our anchorage, when the flood rushed up the gulf, like the bore of the Ganges, resembled Alexander's fleet at the mouth of the Indus; which probably consisted of the same kind of vessels, employed for a similar purpose, the embarkation of troops and warlike stores, on an expedition to the peaceful provinces of Hindostan. Arian mentions several Grecian vessels that were left dry on the sands by the ebb-tide, being

overset by the velocity of the flood. Our fleet would have shared the same fate had not each vessel been supported by strong poles. When the water retires, the mud and sands of the Cambay gulf swarm with millions of a small fish called a nutee, in taste resembling an eel, but not in form; it seldom exceeds four or five inches in length; and when washed from the slimy mud, in which it delights, the body appears beautifully spotted, and the fins variegated with shades of blue.

We anchored on the 17th in Cambay road, about a mile and a half from the city. Ragobah and his family immediately landed, and proceeded to the tents pitched near the water-side for their accommodation. The next morning I accompanied the commanding officer and his staff on shore, to be present at the Nabob's first visit to Ragobah, who was now before his gates in a different character from that of a fugitive. When the etiquette and ceremonials of this interview were arranged, the nabob left his durbar, and came in state to Ragobah's tents, accompanied by Sir Charles Malet and many Persian noblemen. After the usual formalities, the nabob offered him gold and silver coin, the acknowledgement from an inferior to his superior: he then presented him with an elephant richly caparisoned, two Arabian horses, with a variety of keemcobs, shawls, and muslin. Emrut Row and the English gentlemen received presents according to their respective rank. The conversation, as customary on such visits, was ceremonious and polite; and on the part of the nabob particularly respectful, as if desirous of obliterating the unfavorable impression of his conduct when Ragobah, flying from a conquering

army, was denied protection in his capital, and the means of embarkation from it. Ragobah's behaviour to the nabob sufficiently indicated that he had not forgotten his treatment; especially when addressing Sir Charles, he said aloud in full durbar, "You are indeed my friend! you did far more for me than my father Badjerow: he gave me life; you saved that life, and with it, preserved my honour!" Having made this speech, Ragobah presented each guest with a leaf of spices and betel nut, and sprinkling us with rose-water, concluded the visit.

At this interview Ragobah was dressed in a short muslin vest, rich drawers, and a profusion of jewels; the nabob wore a plain muslin robe, and small white turban, adorned only with a fresh-gathered rose. State elephants, led horses, and all kind of Asiatic pomp had been prepared for Ragobah's procession from the tents to a house provided for him in the city, whither the nabob, the commander-in-chief, and the principal English gentlemen, then attended him. The heat and dust during the cavalcade were almost insupportable, and the crowd of spectators immense. On leaving Ragobah, the commander and his staff repaired to the factory, and remained for several days with Sir Charles Malet, until a camp was formed on the plains of Narranseer, a little distance from the city. The nabob, in the style of Eastern hospitality, sent us a superb dinner of fifty covers, cooked in the Mogul taste; consisting of pilaus, keb-abs, curries, and other savoury dishes, with a profusion of rice variously dressed in the most delicate manner. This was repeated for several days.

Ragobah afterwards removed to a summer-palace

belonging to the nabob, without the city walls; where he established a sort of court, as peshwa of the Mahratta empire, in which character the field and staff officers, and a few other gentlemen of the British army, were introduced to him by the commanding officer. The ceremonies at the Mahratta durbar were similar to the Mogul visits already described, and the presents of the same nature; shawls, muslins, and rich stuffs, differing in quality and quantity according to the station of the visitors.

As I have before mentioned, this custom of making presents prevails throughout Asia, and has done so from the remotest antiquity; no public visits are made without this ceremony: in many parts, among the inferior classes, a flower, fruit, or a cardamom, is offered out of respect at familiar visits: an Indian never requests a favour from his superior with an empty hand. When the aged patriarch sent his sons before the ruler of Egypt, he said, "Take of the best fruits in the land, and carry the man a present; a little balm, a little honey; spices and myrrh, nuts, and almonds." Gen. ch. xliii. v. 11. Solomon remarks that "a man's gift maketh room for him, and bringeth him before great men;" and there is an Arabian proverb to this effect, "tokens accompany love; presents are the vehicles of friendship."

It is not so much the custom in India to present dresses ready made to the visitors, as to offer the materials, especially to Europeans: in Turkey, Persia, and Arabia, it is generally the reverse. We find in Chardin that the kings of Persia had great wardrobes, where there were always many hundred habits, sorted, ready for presents: and that the intendant of the wardrobe sent them to those persons for whom they were de-

signed by the sovereign: more than forty tailors were always employed in this service. In Turkey they do not attend so much to the richness, as to the number of the dresses, giving more or fewer, according to the dignity of the persons to whom they are presented, or the marks of favour the prince would confer on his guests: thus in primeval times Joseph gave to each of his brethren changes of raiment, but to his favourite Benjamin he gave three hundred pieces of silver, and five changes of raiment. Among the honourable distinctions conferred by a Persian monarch on Mordecai, he ordered him to be clothed with his own royal apparel: the same honour was granted by the king of Babylon to Daniel, who for his excellent wisdom was commanded to be clothed in scarlet, and to have a chain of gold about his neck. In modern times, when Charles the Twelfth was made a prisoner by the Turks setting fire to his house at Bender, the dresses, tents, horse-caparisons richly ornamented with gold and jewels, and other valuable articles which had been given him in presents, amounted to fifty thousand pounds.

On our first public visit to Ragobah, it was intimated to me, that, acting in the double capacity of chaplain to the British troops, and secretary to the commander-in-chief, the peshwa being a Brahmin, and associating an idea of priesthood or brahminism to the former appointment, the presents allotted to me were on that account superior in quality and quantity to those of the other staff-officers.

One part of Ragobah's behaviour on these public visits, was extremely offensive to the gravity and politeness of the Nabob, and the high-born Moguls and Persians who attended him. On our first introduction

to the Brahmin sovereign, the English gentlemen were equally astonished and disgusted: a repetition of such uncourtly manners in some degree reconciled us to a succession of windy explosions from the royal musnud, or elevated cushions on which he was seated; we wondered in silence at such an extraordinary dereliction from every idea of delicacy and decorum: the nabobs of Surat and Cambay publicly expressed their abhorence of such unprincely conduct.

In a Mogul durbar outward manners and etiquette are carried to the greatest extent of ceremonious refinement. Orme says, "that persons of distinction have been known, through a sense of shame, to make away with themselves after having committed an involuntary indecorum in the presence of their superiors."

We found very few of Ragobah's troops at Cambay, but were informed his army was in the Bisnagar province, about eighty miles from thence, and that the confederate forces were encamped twenty miles nearer, in hopes of preventing a junction with the English. The enemy amounted to forty thousand cavalry, and twelve thousand infantry; bazaar-men, foragers, women, and various camp followers, swelled the number to a hundred thousand.

Thus circumstanced, the English detachment landed the next day and marched to the plains of Narranseer, on the north side of Cambay, or Cambaut, an ancient city terminating the gulf of that name in 22° 16′ north latitude and 72° 32′ east longitude: it is now only three miles in circumference, surrounded by a brick wall perforated for musquetry, flanked with fifty-two irregular towers, without fosse or esplanade: the works are out of repair, and the cannon of the towers of little conse-

quence. It is built on uneven ground, which on the whole may be termed an eminence; the houses, mosques, and tombs reach to the walls, and were formerly a part of the city founded near twelve hundred years ago, on the site of Camanes, mentioned by Ptolemy.

Cambay, or Cambaut, once famous in oriental history, is now entirely changed, and its grandeur mingled with poverty and desolation; uninhabited streets, falling mosques, and mouldering palaces, indicate its ancient magnificence and the instability of human structures: formerly every street was fortified, and defended by gates; a few in the principal streets still remain, but the greater part have shared the common fate of the city.

The durbar, or nabob's palace, is almost the only large edifice in good repair; its exterior appearance is far from elegant; within it abounds with small rooms and porticos, surrounding open squares, embellished with gardens and fountains, in the Mogul taste.

Adjoining the durbar is a handsome mosque, called the Jumma Mosseid; it was anciently a Hindoo Pagoda, converted into a mosque when the Moguls conquered Guzerat; the idols which then adorned it are buried beneath the pavement. It forms a square of two hundred and ten feet; a succession of domes of different dimensions, supported by pillars, compose a grand colonnade round the interior area. This temple was once paved with white marble; the greater part is now removed, and replaced with stone: over the south entrance was a handsome minaret; its companion, having been destroyed by lightning, was never replaced.

Cambay is also celebrated for a curious Hindoo temple, which I frequently visited. I was first conducted into an open court, its walls adorned with a variety of small sculpture, and images in separate niches; on the east side is an inner temple, the whole length of the outer square, but only six feet wide, in which are placed a number of statues, nearly of the human size, many of white marble, some of black basalt, and a few of yellow antique; inferior deities in the Hindoo mythology, cast in silver, brass, and other metals, were ranged below them. After a present to the Brahmins, we lighted candles, and descended thirty feet into a large subterraneous temple, covered by a dome, and entirely dark: on three sides of this temple are a number of empty niches, a little above the floor; and on the east is an opening into another narrow temple, the length of the large one, which contains five images of white marble sitting in the eastern manner, two on each side of a throne placed under a magnificent canopy in the centre, which contains the celebrated statue of Parisnaut, one of the principal Hindoo deities. I cannot praise the artist's skill, although superior to most I have seen in India; the countenances express no character, the limbs have neither strength nor elegance, and are destitute of the graces which characterize the sculpture of ancient Greece.

In the suburbs of Cambay are some large mausoleums and Mahometan tombs, in the form of octagon and circular temples, many in a beautiful style of architecture, and the marble sculpture of some exquisitely fine. I was informed the dust that wor[illegible] out in finishing the flowers and ornaments was [illegible]ighed

against gold, as a compensation to the artist. The grandest was erected to the memory of an eminent Mogul, who died of hunger during a grievous famine, which almost depopulated this part of Guzerat; it appears from the inscription, that during this dreadful scarcity the deceased offered a measure of pearls for an equal quantity of grain, which not being able to procure, he perished by hunger.

From the quantity of wrought stones, and scattered relics of marble at Cambay, we may judge of its former wealth and magnificence; the charge of transporting them thither must have been immense, the mountains from whence they are hewn being very distant.

The trees which shade the houses are filled with monkeys, squirrels, doves, and parrots: the monkeys are the only mischievous part of these curious citizens; they occupy the roofs of the houses, and swarm all over the town, unmolested by the inhabitants.

Cambay was formerly celebrated for manufactures of chintz, silk and gold stuffs; the weavers are now few and poor, nor is there a merchant of eminence to be met with, except the brokers under the English protection. The population and opulence of this city must have been considerable, when the duties on tamarinds alone amounted annually to twenty thousand rupees: two principal causes for its decline are the oppressive government of the nabob, and the retreat of the sea, which once washed the city walls, but now flows no nearer than a mile and a half from the south gate.

Queen Elizabeth, the first English monarch who encouraged the Indian trade, sent out three persons in 1583, with letters to the sovereigns of China and Cambay. This implies that the latter was at that time

a place of great commercial notoriety. In the year 1600 this wise monarch granted the first charter to the East India Company, by which they became the exclusive traders to the East Indies, with a capital of seventy-two thousand pounds. A very few years after Queen Elizabeth's embassy, Cæsar Fredericke, a merchant of Venice, visited this country; and in his Travels, which were printed in London in 1598, describes the trade of Cambay.

Indigo was always a staple commodity at Cambay, where a large quantity is still manufactured; its cultivation employs many hands in the adjacent districts. When the plant has attained maturity, the leaves are stripped from the stalks, and infused in a certain quantity of water, with a small proportion of sweet oil, for thirty or forty hours; the water, which has by that time acquired a blue tint, being poured off, is left in large flat troughs, until by exhalation there remains only a thick sediment: which is made into small cakes, and dried in the sun for use. This is the pure indigo; it is frequently adulterated with red earth, which adds to its weight, but renders it coarse and dull.

The country in the vicinity of Cambay is fertile and pleasant, abounding with wheat and different grain, peculiar to Hindostan; many acres are sown with carrots and other vegetables, and extensive fields of cotton, erinda, and various shrubs for extracting lamp oil, which is much used. Guzerat is naturally one of the most fruitful provinces in India; but in the Cambay districts, from the indolence of the inhabitants, and the oppressions of the government, they plant only from hand to mouth, and cultivate neither grain nor fruits that require trouble: mangos and tamarinds,

which grow spontaneously, are almost the only fruit-trees; in some of the nabob's gardens are a few pomegranates, grapes, and limes.

Cambay is amply supplied with provisions at a reasonable rate; for a rupee you purchase twenty pounds of excellent beef; mutton, veal, and kid, in the same proportion; poultry not so plentiful, and fish is a rarity: pork in Mahometan towns is never to be met with. In this city and its surrounding domain are fifty thousand wells, and some very fine tanks; but the nabob, to prevent the Mahratta armies from encamping near his capital, drained most of the lakes, and cut off their resources.

Cornelians, agates, and the beautifully variegated stones improperly called mocha-stones, form a valuable part of the trade at Cambay. The best agates and cornelians are found in peculiar strata, thirty feet under the surface of the earth, in a small tract among the Rajepiplee hills, on the banks of the Nerbudda: they are not to be met with in any other part of Guzerat, and are generally cut and polished in Cambay. On being taken from their native bed they are exposed to the head of the sun for two years; the longer they remain in that situation the brighter and deeper will be the colour of the stone; fire is sometimes substituted for the solar ray, but with less effect, as the stones frequently crack, and seldom acquire a brilliant lustre. After having undergone this process, they are boiled for two days, and sent to the manufacturers at Cambay. The agates are of different hues; those generally called cornelians are black, white, and red, in shades from the palest yellow to the deepest scarlet.

The variegated stones with landscapes, trees, and water, beautifully delineated, are found at Copperwange, or more properly Cubbeer-punge, the five tombs, a place sixty miles distance.

While the English troops were detained at Cambay, I resided at head-quarters; but spent much of my time with my kind friend the English resident in the city, which, with the surrounding district, was then under the dominion of a Mogul prince named Mohman Caun, styled nabob of Cambay; his father was nabob of Ahmedabad, the capital of Guzerat, when it was conquered by the Mahrattas; on that catastrophe he fled to Cambay, then only a sea-port to Ahmedabad; there he established his government, and at his death was succeeded by his son, whose tyranny had lessened the number of his subjects, and reduced the remainder to poverty and degradation. His territory was small, and badly cultivated; after paying the Mahratta choute, or tribute, his annual revenue did not exceed two lacs of rupees: which enabled him to keep only a small establishment, and to maintain two thousand Scindian and Arabian infantry, and five hundred cavalry.

The nabob was of the middle stature, well made, and with good features; but his countenance was a true index to a heart cruel, revengeful, and suspicious; to this malevolent disposition, it was said, his only son had, a few months before, fallen a sacrifice. The nabob was then about fifty years of age, a good soldier, and reckoned a consummate politician on the narrow system of oriental manœuvring. These are the distinguishing characteristics in an eastern sovereign, who is generally a stranger to magnanimity, generosity,

and all the nobler virtues which constitute a good prince. Far from aspiring after the happy title of the "father of his people," an Asiatic despot studies every mode of oppression which avarice can suggest, or intrigue and craftiness carry into execution.

The nabob of Cambay seemed at length to have ingratiated himself into Ragobah's good opinion, and made him an offer of taking the field and joining the allied army. Few characters could be more contrasted than these sovereigns: had the heart of the nabob been equal to his abilities, he might have swayed the imperial sceptre, while Ragobah daily exhibited more superstition and fanaticism than Aurungzebe ever pretended to, and equalled the sanctity of the visionaries and mystics in the professional castes of Hindoo devotees. During the detention of the British forces at Cambay, when anxiously expecting a junction with Ragobah's army, an express arrived from his principal general, containing intelligence of importance: the British commander, after waiting a proper time, sent an aide-du-camp to the Mahratta durbar, for the necessary information; who was told Ragobah was at his devotions, and the lucky moment for opening the dispatches not arrived. On sending again the next morning, the colonel received for answer that the Mahratta sovereign had not finished his religious ceremonies. One day in the month of March occurred, during our detention at Cambay, which was marked in Ragobah's horoscope as peculiarly unlucky: as his destiny would be affected by an inauspicious planet unless averted by a variety of rites and ceremonies. The most pious priests and eminent astro-

logers were convened to assist the Brahmin sovereign. On this eventful day, Ragobah came forth at early dawn bareheaded and naked, except a cloth round his loins, watching the rising of the sun, and remained until noon with his eyes stedfastly fixed on the glorious orb, which shone with uncommon fervency; he then retired to the tent set apart for worship, where the ceremonies continued until midnight: the malignant star had then lost its influence, and the next morning opened brighter prospects.

Cunning generally usurps the place of wisdom and prudence in an oriental durbar; superstition assisted in Ragobah's councils, and weakened a mind conscious of possessing unlimited power. Although the limits of most Asiatic princes are now comparatively small, yet is each licentious nabob too commonly the Nero or Tiberius of his own domain, and his contracted court presents a scene of ambition, sensuality, and cruelty.

The oriental annals afford some amiable exceptions; Acber stands high on the roll of fame, and vies in every princely virtue with a Titus, and an Alfred; his memory is revered throughout Hindostan.

The Asiatics know how to estimate such a character. The names of Hastings, Cornwallis, and other eminent Englishmen, are dear to their hearts; and, however gradual the progress, the good effect of British legislation, blended with a due regard to ancient manners and customs, will in time be fully appreciated in our extensive empire. The exertions of government for the happiness of millions, are already felt and acknowledged throughout the fertile provinces of Bengal, notwithstanding the most deeply-rooted pre-

judices and attachment to caste; if peace continues to extend her olive over British India, we shall see commerce, agriculture, art, and science, once more adorn and enrich those realms, from whence they emigrated to the western world, through the channels of Egypt, Phœnicia, and Greece.

At present, in the courts of the nabobs, petty rajahs, and other independent despots of India, there is so little sense of moral obligation, that no stigma attaches to the man who plots the most base and villanous means for attaining the ends of venality and corruption; the odium is incurred when not properly executed. Perhaps this censure should be limited to the verge of the durbars, courts of justice, and revenue departments of these princes; we will hope that the moral sense operates in general amongst the natives of India, as in those of other countries, although often vitiated by the relaxed state of government and society.

Under these despotic princes, a suspected person is seldom arraigned in a court of justice, confronted with his accusers, or permitted the shadow of a trial; so that judgment and condemnation are synonymous; and execution prompt, though silent. This is certainly a less degree of misery than some European despots have inflicted on their subjects, by confinement in the dungeons of a Bastile, Inquisition, or a Venetian prison; where the unfortunate sufferer drags on a wretched life in solitude and suspense; a prey to that weight of misery emphatically styled the sickness of the heart, arising from hope deferred.

Capital punishments are seldom inflicted under these administrations: fines are more frequent, and more

acceptable to all parties: pardons can generally be purchased for the most atrocious crimes between man and man, where the prince or his rulers are not affected. It was formerly customary for the nabob to dedicate some time every morning to administer justice; that power now devolved on a deputy, called the cutwall, who inflicted punishments, and superintended the inferior officers of police.

When the English troops landed at Cambay, although fallen from its former importance, it was the residence of many Shah Zadas, descendants of the Persian kings, and other nobles who left that unfortunate country the beginning of the eighteenth century, when Shah Hussein was murdered by Mir Mahmud, and the Afghans usurped the sovereign authority; these were followed by many more, who abandoned Persia when Nadir Shah seized the throne, and destroyed the royal line of Saffies. Ahmedabad, then under the Mogul government, and Cambay, were the favourite asylum of those unfortunate emigrants, and of many Persians who accompanied Nadir Shah in his memorable expedition to India, and remained there with their plunder: Cambay has also been the retreat of others who quitted Persia during subsequent distractions.

The Persian language was spoken in great purity at Cambay, and there was as much etiquette and ceremony at the durbar, as in the most refined courts of Europe. As in other oriental palaces, officers in waiting receive a visitor of distinction at their respective stations. He is met at the outer gate by one of inferior rank, who attends him to the inner court, where he is received by one of higher authority, and so in

gradation, until he is presented to the prince on the musnud, or throne. The reception by the sovereign varies also according to the rank of the visitors; to those of exalted birth or station, he advances a few paces, and embraces; to others he simply rises, and exchanges the salam, or salutation; while the general throng of civil and military officers, and other visitors of the durbar, are received with a return of the salam from the prince, sitting; when they are conducted by the chopdars, gold-sticks, and silver-sticks in waiting, to the place where they are to stand or sit during the levee. In a Mogul durbar, while the servants are attending with coffee, which is always served, the conversation is general; they afterwards proceed to business: if presents are intended, they are next produced; ottar of roses, betel-nut, or rose-water, offered to each visitor, concludes the ceremony.

At visits of the Rajpoots, Gracias, and many other Hindoo tribes, opium is presented in liquid and solid preparations with the same familiarity as the snuff-box in Europe: the Asiatics are so accustomed to this intoxicating drug, that half the quantity which they take for recreation, would compose an European into the sleep of death. On the Indian it seems to produce the most delightful reveries, transports him in idea to elysium, and fascinates him with the joys of paradise; makes him gay, lively, and good humoured, and his imagination wantons in voluptuous pleasures. These dreams of rapture quickly terminate, but the fatal consequences of the enervating drug are permanent; it soon undermines the constitution, debilitates the system, and brings on premature old age. Taken before a battle it inspires temporary courage, or rather a dread-

ful phrenzy; among apparent friends its effects are often fatal, by causing those who think themselves injured by their superiors, to speak and act under its influence with an unguarded freedom, which is afterwards recollected and punished: there are many instances of officers, thus intoxicated, upbraiding an oppressive despot when surrounded by his courtiers in full durbar.

The principal diversions of the nabob and his courtiers were hawking and hunting, for which the Cambay districts afford fine sport; the game of chess was also very fashionable, but smoking the hooka, chewing betel, regaling with opium, and attending to the songs and dances of the courtezans, engrossed most of the time not dedicated to business or the retirement of the haram; there they pass many hours, and there, under the most oppressive government, remain unmolested: the severest despot respects the female apartment, where none but a husband enters, where a brother does not even visit his married sister.

The Asiatics in general prefer a sedentary life, and are surprised to see a European walk for exercise or pleasure; much more so to behold the English ladies and gentlemen take the trouble of dancing themselves, when they can have a variety of dancers and singers for money: the men like to be well mounted, and give a high price for a good horse and sumptuous furniture; they attend very little to the fine arts, useful improvements, or literary fame; their libraries in general contain only a few tracts of oriental history, Persian poetry, and Arabian tales, with voluminous commentaries on the Koran, but they have little knowledge of general history and the belles-lettres. When the caliph Omar

was solicited to spare the Alexandrian library, he replied that its contents either did, or did not, agree with what was written in the holy pages of the Koran: if the former, he alleged the Koran to be sufficient; if the latter, other books were pernicious, and ought to be destroyed. Omar was an ignorant and furious bigot, but many of the succeeding caliphs encouraged letters, and even caused the Greek and Latin classics to be translated, when Europe was enveloped in barbarism and monkish ignorance.

My situation in the camp at head-quarters was at a beautiful summer palace belonging to the nabob, on the border of the spacious lake at Narranseer, which was always appropriated to the use of the commanding officer and his family. We passed our time as pleasantly as the extreme heat of the weather and anxiety respecting the junction with Ragobah's forces would admit. The tank was surrounded by groves of mango and tamarind trees, surmounted by the minarets and domes of Cambay; the adjacent plains, cultivated and enclosed, produced fine crops of cotton, indigo, wheat, and other grain; the wilder tracts abounded with deer, antelopes, hares, jackals, wolves, and hyenas; the lakes and rivers with flamingos, pelicans, ducks, and waterfowl in great variety: peacocks, partridges, quails, doves, and green-pigeons supplied our table, and with the addition of two stately birds, called the sahras and cullum, added much to the animated beauty of the country; while monkeys and squirrels, posted in numbers on the trees, approached us with the greatest familiarity. The former are very large, and when sitting in groups at a little distance, might have been mistaken for the ryuts, or common peasants, who, ex-

cept a turban and cloth round the middle, are as naked as themselves. When all these enliveners of the day retired to rest, the camp was surrounded by hyenas, wolves, and jackals; the latter hunted in large herds, making a dismal and incessant howl. Tigers, wild-hogs, and porcupines sometimes sallied forth from the forest, and the camp was much infested by serpents, centipedes, and scorpions.

Ragobah and his family resided in another of the nabob's villas, situated on the banks of Narranseer lake, in the midst of luxuriant gardens, which abounded on the borders of that extensive water; after sun-set, the atmosphere was filled with fragrance from the orange-trees, tuberoses, champahs, and oriental jessamines, wafted by gentle breezes over the lake: these scenes were truly delightful, especially when illumined by the lunar ray, or the emerald-light of the fire-fly, (Lampyris noctiluca) twinkling in immense numbers among the flowering shrubs.

These delightful evenings hardly compensated for our suffering during the heat of the day, when the hot winds blew from ten in the morning until sun-set, and were so dry and parching that our thirst was never quenched: in the soldiers' tents, composed only of single canvas, Farenheit's thermometer often rose to 116 degrees; it sometimes exceeded 114 in the officer's marquees, with a fly, or separate awning, rising some feet above the tent. This surpassed every thing I had before experienced, and had it continued long, no European constitution could have supported it: the transition between health and fever, life and death, was so sudden that medicine had not time to operate, and our men died rapidly; to all, respiration became

difficult, and an oppressive languor and weariness were the general complaint.

The greatest luxury I enjoyed during this sultry season was a visit to the English factory, where the resident had one room, dark and cool, set apart entirely for the porous earthen vessels containing the water for drinking; which were disposed with as much care and regularity as the milk-pans in an English dairy. On the surface of each water-jar were scattered a few leaves of the Damascus rose; not enough to communicate the flavour of the flower, but to convey an idea of fragrant coolness when entering this delightful receptacle: to me a draught of this water was far more grateful than the choicest wines of Schiraz, and the delicious sensations from the sudden transition of heat, altogether indescribable.

Chardin mentions that the Persians use rose-water for cleansing the leather bottles which contain the water for drinking; they cause them to imbibe the rose-water, to take off the taste of the skin: roses are the delight of the orientals upon all occasions. When Doubdan was leaving the holy sepulchre at Jerusalem, the people presented his party with nosegays of flowers, and fresh-gathered roses, others sprinkled them from bottles of rose-water. The nosegays of roses, mogrees, and jessamine, gathered in the cool of the morning, and brought in with a basket of fruit and vegetables to the English breakfast table in India, are very pleasing and refreshing: so are the Japan roses, oleanders, and other richly-coloured flowers, which ornament the gindey and ewer presented to each guest for ablution after dinner.

We continued in an inactive state at Narranseer until the 15th of April, when an express arrived with the interesting intelligence that Ragobah's generals had collected his scattered forces, and were then on their march to Cambay; but as the enemy were near them, in great force, they requested that Ragobah and the English detachment would proceed as soon as possible, as a speedy junction would be of infinite advantage.

On a confirmation of this news, we struck our tents on the sultry plains of Narranseer, and by short marches arrived at Darah, where the junction so ardently desired was effected on the 19th of April. Ragobah's army was said to consist of thirty thousand cavalry and infantry, with about twice as many camp-followers, women and children; but in reality, from this motley mass, there were not more than twelve thousand fighting men, commanded by four of Ragobah's principal generals; they narrowly escaped the ministerial army on the banks of the river Sabermatty, who reached the pass too late to prevent their crossing, not expecting that so large a force could have proceeded with such rapidity; for, eluding the vigilance of the enemy, they marched sixty coss, or ninety English miles without halting, followed by their elephants, camels, bazar, and baggage.

Govind Row Guykwar, an independent chieftain of Guzerat, and one of Ragobah's principal allies, arrived soon afterwards with a body of eight thousand cavalry, but very few infantry in proportion: this being all the reinforcement expected, it was resolved to march without delay and attack the enemy, then encamped on the banks of the Sabermatty.

On completing this junction with the Mahratta army, the allied forces might altogether amount to twenty-five thousand men in arms. The English detachment, under the command of Colonel Keating, consisted of eighty European artillery, and one hundred and sixty artillery lascars, natives employed in that line; five hundred European infantry, and fourteen hundred sepoys, with a proportionate number of officers. Our field train of artillery contained two eighteen pounders, four twelve, and four six pounders; two eight-inch mortars, and howitzers of smaller caliber, with stores and ammunition in great abundance.

The encampment at Darah, on an arid plain, bare of trees, and exposed to the blasts of the hot winds, was intolerable: we looked back with regret to the lovely lake and shady groves of Narranseer. There was indeed a large tank at Darah, which accommodated us tolerably well before the arrival of Ragobah's forces: from that period the concourse of elephants, camels, horses, and bullocks, with thousands of men, women, and children, rushing into the water, soon destroyed its fluidity, by mingling it with the mud, from which with difficulty we strained off a most unpleasant beverage.

When our allies had sufficiently recovered from the fatigue of their forced march, we joyfully left our unpleasant encampment at Darah, and marched towards the enemy's ground on the banks of the Sabermatty, where we promised ourselves the unspeakable refreshment of a running stream. We now found by experience the beneficent character of the banian-tree, the ficus indica, so frequently mentioned for its pic-

turesque beauty; we sometimes met with one of these umbrageous pavilions, sufficiently extensive to shelter a thousand men from the sultry rays of a meridian sun, and found no house so pleasant or cool as this magnificent bower. The shade of the tamarind tree, still cooler, is not so salutary, but when in blossom the fragrance is delicious: the atmosphere of the mango tree is impregnated with the heat and the smell of turpentine, which often communicates a disagreeable flavour to the fruit: this valuable production was every where attaining maturity when we commenced our march in Guzerat.

The deprivation of shade and water at Darah, and our early encampments, was a serious evil to the English soldiers, who suffered very materially from the intense heat. In the mild climates of Europe we calmly read of the march of an army over the arid plains of Asia, or a pilgrimage amidst the stillness and desolation of the Arabian deserts, but we must have experienced some of their difficulties before we *can participate in the joy of the Israelites, when, after tasting the bitter waters at Marah, they came to Elim, and encamped near twelve wells of fine water, and* threescore and ten palm-trees. The rich colouring in the pastoral psalms and prophetical writings, of rivers, groves, and pastures, was intended to depict the greatest blessings both in a literal and a figurative sense. Mahomet, a native of Arabia, promises his disciples, among the chief pleasures of his voluptuous paradise, beautiful groves and gardens, fountains of incorruptible water, rivers of milk, and brooks of honey; he knew well how such allurements would work upon the imagination of his Arabian converts.

CHAPTER XVII.

Account of a Mahratta Army—Arms—Titles—Magnificence of the Indian Tents—Military Character of the Indians—Rajepoots——Different Orders of Cavalry—Pindarees—Brahmins—Ragobah's Encampment—Particulars of a Brahmin Feast—Pleasures and Amusements in Camp—Conduct of a Family on a march—Dancing-girls—Number of Cattle—Extraordinary Anecdote of Ragobah's Elephants—Camels—Mahratta Wealth and State—Hermaphrodites—Improvement in Mahratta Tactics—Method of besieging a City—War Rockets.

THE Mahratta armies are generally composed of various nations and religions, who consequently form a very motley collection: they wear no regular uniform, are under very little discipline, and few in the same line either of horse or foot, have similar weapons; some are armed with swords and targets, others with matchlocks or muskets; some carry bows and arrows, others spears, lances, or war rockets; many are expert with the battle-axe, but the sabre is indispensable with all. The men in armour make a strange appearance; a helmet, covering the head, han[illegible]er the ears, and falls on the shoulders; the body is [illegible]d with iron network, on a thick quilted vest; their swords are of the finest temper, and the horsemen are very expert at this weapon; they are not so fond of curved blades as the Turks and Persians, but prefer a straight two-

edged sword, and will give a great price for those which they call Alleman, or German, though formerly brought from Damascus.

In the Mahratta army are no regular commanders by seniority or merit; the principal officers are called jemidars: some command five thousand horse, others, though equally dignified in title, only five hundred. The Mahratta government, in many instances, resembles the feudal system in Europe: the great chieftains, like the ancient barons, hold their lands by military tenure; they enjoy their estates, on condition of furnishing a stipulated number of knights, squires, and armed-men, in proportion to their territory; and thus in the Mahratta empire, the principal jaghiredars, or nobles, possessed of landed property, when summoned by the peshwa, appear in the field with the number of men expressed in their firmauns, or grants of land; and there they exercise every act of authority, without appeal, more fully than was claimed by the powerful barons in the Germanic bodies, when issuing from their northern forests, and emerging from Gothic barbarism, they marched against the degenerate Romans, and conquering their provinces, established that military system, which, under different modulations, so long prevailed in Europe.

This variety of independent commanders destroys that authority and subordination which prevails in European armies, and may in some measure account for the want of discipline in so large a body; where every man beats a drum, blows a trumpet, or fires his matchlock when he pleases, and frequently when loaded with ball. It was with difficulty the British commanding officer suppressed this dangerous practice

in Ragobah's army, where it was so prevalent, that it could only be prevented by cutting off the fingers of a delinquent.

The Indian camps display a variety of standards and ensigns; red seems the prevailing colour, but they are seldom decorated with any thing like armorial bearings. The banner which was always carried before Ragobah was small, and swallow-tailed, of crimson and gold tissue, with gold fringes and tassels, called by the Mahrattas zerree puttah: some of the flags are on very high poles, and larger than a ship's ensign: in the European armies, the knights banneret erected their own standard among their followers; the knights bachelors, or simple knights, did not: similar distinctions are observed among the Mahrattas; the most considerable chieftains display their own colours, have separate encampments, and their own bazar, or market; in which they collect duties, and make such regulations as they think proper, without control from the sovereign.

The Mahratta cavaliers of distinction frequently ornament their saddles with the bushy tails of the Thibet cows, as also the horse's head. On one side an attendant carries a rich umbrella, called an aftaphgere, generally of velvet, embroidered with gold; on the other, is a man with a large fan, or chouree, formed by the tail of the wild cow from Thibet, covered with long flowing hair, delicately white, and soft as silk: the handle is gold or silver, sometimes studded with jewels. The chouree is useful in keeping off the flies and other insects that swarm in hot climates, and also forms a part of oriental state. The cruppers, martingales, and bridles of the horses, are covered, ac-

cording to the rank and wealth of the owner, with gold or silver plates, knobs, coins, and a variety of decorations: the tails of the grey horses are frequently dyed of a red and orange colour, and the mains plaited with silk and ribbands, interspersed with silver roses: the camp abounds with farriers, and every thing necessary for their profession.

The generals are likewise distinguished by some title, exclusive of their family name; sometimes given at their birth, but oftener conferred by the prince for gallant behaviour, and a reward of military merit; as the valiant swordsman, the illustrious conqueror, the victorious hero, the ornament of the age, or some other honourable appellation. The women also have names expressive of their personal charms, or their lord's affection; choice of my heart, delight of my eyes, morning star, fragrant rose, coral lips, and a thousand similar fancies, distinguish the favourite ladies in the harem.

In the durbar tent, and at other courts in India, I frequently observed the officers to whom we were introduced, addressed, not by their family name, but by the appellation given them after some signal exploit, or analogous to some perfection in their character. A little history seemed to be attached to each warrior, similar to those we read of in the ancient poets. The sequel of the campaign will evince how well they deserved the encomium, and answered the proclamation of their hyperbolical heralds. I shall only observe at present, that they could not, like Scipio Africanus, Germanicus, and other Roman generals, claim an honorary title from the countries they conquered, or the martial exploits they performed.

The magnificence of the Indian tents, pavilions, and summinianas, or canopy, far exceeds any thing of the kind in Europe, especially among the Moguls: these accommodations are the more necessary where their women and children accompany them to the field. The Mahrattas seem to prefer their tents to houses, and enjoy more pleasure in a camp than in a city. The martial tribes of Hindoos, and Mahomedans of distinction, in other professions, generally wish to shine in a military capacity. During the commonwealth of Rome, consuls, senators, and priests, headed her legions: the Brahmin sovereigns of Poonah have engrafted the military spirit on the sacerdotal character; Brahmins not only serve in the Hindoo armies, but there are many of that tribe among the sepoys, or native troops, belonging to the English. In general, whether a man is occupied in the political cabinet, or engages in the civil departments of Hindostan, he is not in such estimation as when he annexes to it the character of a soldier.

A military profession seldom interferes with other occupations: in the durbar tent, where Rogabah presided as peshwa of the Mahratta empire, business was conducted with the same facility as in the court at Poonah: every evening the principal officers and cabinet ministers attended his levee, and there, as secretary, I often accompanied the English commander: politics, war, and public business, were then discussed, and orders issued for the ensuing day; complaints were heard, grievances redressed, and the usual justice of oriental governments administered.

The native princes of India considered the English tactics as superior to their own, although, from na-

tional pride, and bigotry to ancient usages, they seldom allowed us a preeminence in other respects: they were then convinced, by experience, how often a small body of Europeans had decided the fate of kingdoms, where immense armies of Asiatics had long been fruitlessly contending for superiority; and trifling as the numbers of our detachment may appear to those unacquainted with the vulnerable irregularity of oriental troops, Ragobah ceded very valuable acquisitions, and stipulated to pay a large sum for such assistance. The different tribes and clans of warriors in the Indian armies have various degrees of merit, and differ as much in courage and discipline as they do in customs and dress. The common Hindoo and Mahratta infantry are inferior to those from the northern parts of India: Mahomedans from the southern provinces enlist in these armies; many of whom are descended from the Arabians; who coming from the countries bordering on the Red Sea and the Persian Gulf, settled on the coasts of India, and from thence extended themselves by conquest and proselytism into the interior regions. The Affghans from Candahar, and the mountains between Persia and Hindostan, are commonly called Pathans: the Tartars from Samarcand and the adjacent provinces, Moguls. All these Mahomedan tribes have intermarried with each other, and the natives of India, and are now blended into a race of similar manners, features, and complexion, generally styled Mussulmans, or Moors.

A number of those adventurers are still pouring into India from Arabia and Tartary, who for a time preserve the hardy character and manly virtues of their country; but, from the enervating climate, and tender

pampered education of the southern Moguls, their native character gradually subsides, and they blend into the common mass: these adventurers frequently bring with them a horse and arms, and enter into the service of the Indian princes, who prefer them according to their merit. There are some corps, styled *nujeeb*, or men of good family; originally formed by Sujah Dowlah, and subsequently introduced into the Mahratta armies: these are foot soldiers, invariably armed with a sabre and matchlock, and having adopted some semblance of European discipline, are much respected: as are also the rajepoots, poorbeahs, or eastern-men, and many other soldiers of fortune, who enlist under their banners, and are highly esteemed for fidelity and regularity.

The rajepoots are all of a high caste, or clan; proud of being nobly born, and bred to arms, they display a magnanimity, courage, and virtue, uncommon in the Indian character: renowned for fidelity and attachment to the prince whose salt they eat, they are esteemed among the best soldiers of the east. These warlike tribes chiefly inhabit Ajmere, Chetere, and the provinces north of the Nerbudda, which in many respects resembles the habitable mountainous tracts of Switzerland, and, like that free and happy country, may be considered, more than any other oriental region, the nurse of liberty and independence. The rajepoot governments have never been entirely subdued by Mahomedan invaders; in the dreadful scenes which marked their conquests, the fastnesses and strongholds, or mountains accessible only by difficult passes and narrow defiles, afforded an asylum to the rajepoots, who there preserved the Hindoo wor-

ship, manners, and customs in genuine purity. This country, chiefly situated in a delightful climate, between 24 and 28 degrees of north latitude, affords some of the grandest and most picturesque scenery in Asia.

The Mahratta cavalry are divided into several classes: the husserat, or household troops, called the *kussey-pagah*, are reckoned very superior to the ordinary horse, and belong entirely to the peshwa's government. Those of the second order are contracted for with government, either by their own commanders, or persons employed for the purpose: the third class are the Moguls, poorbeahs, and other soldiers of fortune, just mentioned, who with their own horse and arms enlist in the service of the oriental sovereigns on the best terms they can. Swarms of beyds, looties, and pindarees, all different classes of plunderers, follow the armies, and are far more destructive than the soldiers in the countries through which they pass. These marauders receive no pay, but give a moiety of the spoil to the commander of the corps to which they respectively attach themselves, and prefer a life of rapine to any other profession: armed with spears and sabres, and provided with hatchets, iron crows, and implements of destruction, they enter villages already laid waste by the army, and deserted by the inhabitants: there, as if a general pillage of grain, furniture, and other moveables, had not been sufficiently distressing, the pindarees deprive the houses of locks, hinges, and every kind of iron work, with such timber as they think proper; then digging up the floors in search of gain, and demolishing the walls in hopes of finding concealed treasure, they conclude by setting fire to what they cannot carry off: although

there is scarcely any thing that does not turn to account in the camp bazar, where a rusty nail is taken in exchange for some article of provision.

These pindarees, and various descriptions of un armed followers of the camp, swell the Indian armies to an amazing number. When Ragobah's forces marched towards the ministerial troops, after the junction, they consisted of an hundred thousand, including camp-followers of all sorts; the cattle exceed two hundred thousand: the confederates were still more numerous.

Ragobah's encampment covered a space of many square miles; the bazar, or market-place, belonging to his own division, and to the principal generals, contained many thousand tents, where every trade and profession was carried on with as much regularity as in a city. Goldsmiths, jewellers, bankers, drapers, druggists, confectioners, carpenters, tailors, tent-makers, corn-grinders, and farriers, found full employment; as did whole rows of silver, iron, and copper-smiths; but those in the greatest and most constant requisition, seem to be cooks, confectioners, and farriers. However erroneous their tenets, I should be unpardonable to omit mentioning the veneration paid to public worship in the Mahratta camp: in the different divisions was a temporary dewal, or tent, consecrated to religious duties, where Brahmins regularly officiated, and prayer and sacrifices were offered to the deities with the same ceremonies as in the Hindoo temples.

In the Mahratta camp, as in all the Hindoo governments, except that of the Brahminical peshwas at Poonah, there exists a class of people in many respects superior to the sovereign on the throne, this is the

tribe of Brahmins so often mentioned. Princes and governors, as also most persons employed in the political and military departments of state, belong generally to the second order of the four principal castes into which the Hindoos, as a people, are divided: those Brahmins who are not engaged in public functions, or the administration of religious rites, from the superiority of caste alone, are treated with respect and deference by their respective sovereigns. So tenacious are they of their privileges, and so conscious of the pre-eminence to which the code of Menu entitles them, that among the officers in the Mahratta army, a Brahmin in an inferior station would send part of his dinner ready dressed, as a mark of distinction to an officer of higher rank, and a much greater command, but of a lower caste; who accepted it respectfully, and ate it with pleasure: no such return could on his part be offered to the Brahmin; who, in whatever outward condition, would be degraded and polluted by tasting, or even by touching the food from one of an inferior class.

As it is not common for Europeans to eat with a Brahmin, or even to see them at their meals, I shall give a description of a Brahmin dinner.

When the dinner is prepared, the Brahmin first washes his body in warm water; during which operation he wears his *dotee*, or that cloth which, fastening round his loins, hangs down to his ancles: when washed, he hangs up the dotee to dry, and binds in its place a piece of silk, it not being allowable for a Brahmin to wear any thing else when eating. If a person of another caste, or even a Brahmin who is not washed, touches his dotee while drying, he can-

not wear it without washing it again. After going through several forms of prayer and other ceremonies, he sits down to his food, which is spread on a table-cloth, or rather a table-cover, formed of fresh-gathered leaves, fastened together to the size wanted for the company. The dishes and plates are invariably composed of leaves; a Brahmin may not eat out of any thing else: tin vessels, or copper tinned, may be used for cooking, but a Brahmin cannot eat out of them.

The food, after being prepared in the kitchen, is placed in distinct portions, on dishes of different size, form, and depth, on the large verdant covering in a regular manner. The feast of a Brahmin generally consists of seasoned bread, rice, curry, vegetables, pickles, and sometimes a dessert.

Their bread, in its simple state, is prepared from the flour of wheat, juarree, or bahjeree: besides which, they are very fond of a thin cake, or wafer, called *popper*, made from the flour of oord, or mash (phaseolus max.) highly seasoned with assafœtida; a salt called popper-khor; and a very hot massaula, composed of turmeric, black pepper, ginger, garlic, several kinds of warm seeds, and a quantity of the hottest Chili pepper. These ingredients are all kneaded with the oord flour and water into a tenacious paste, to form the popper, which is rolled into cakes not thicker than a wafer; these are first dried a little in the sun, and then baked by fire until crisp.

The curry of a Brahmin is seldom more than heated butter-milk, with a little gram-flour, slightly seasoned; this they highly esteem. Something similar is wurrun, a dish composed of tuor, or doll, a sort

of split-pea, boiled with salt and turmeric (curcuma); this they eat with ghee, or clarified butter, which they say destroys its flatulency.

In the centre of the cover is always a large pile of plain boiled rice, and at a feast there are generally two other heaps of white and yellow rice, seasoned with spices and salt; and two of sweet rice, to be eaten with *chatna*, pickles, and stewed vegetables: the latter are chiefly berenjals, bendee, turoy, and different kinds of beans, all savourily dressed, and heated with chilies of every description. The *chatna* is usually made from a vegetable called cotemear, to the eye very much resembling parsley, but to those unused to it, of a disagreeable taste and smell: this is so strongly heated with chilies as to render the other ingredients less distinguishable. The chatna is sometimes made with cocoa-nut, lime juice, garlic, and chilies, and, with the pickles, is placed in deep leaves round the large cover, to the number of thirty or forty, the Hindoos being very fond of this stimulus to their rice. These pickles are not prepared with vinegar, but preserved in oil and salt, seasoned with chilie and the acid of tamarinds, which in a salted state are much used in Hindostan. Brahmins, and many other Hindoos, reject the onion from their bill of fare. Ghee, which, in deep boats formed of leaves, seems to constitute the essence of the dinner, is plentifully dispensed. The dessert consists of mangos preserved with sugar, ginger, limes, and other sweetmeats; syrup of different fruits, and sometimes a little ripe fruit, but the dessert is not common. Such is the entertainment of a rich Brahmin, who eats of no animal food.

In the extraordinary artificial distinction of castes

amongst the Hindoos, the Mahrattas rank but little above the lowest; and therefore being universally educated in the labour and simplicity of rural and agricultural society, they are admirably prepared for the endurance, privations, and bodily exertions of a military life: this has been the origin of many other warlike nations. The prohibition of animal food to the Brahmins and higher orders, lessens as it reaches the lower classes; amongst whom the Mahratta is placed in such a degree of assigned degradation, that the flesh of animals, except of the sacred ox and cow, is no pollution, affording a latitude more consistent with the exigencies and necessities of a soldier's life. It has been remarked, that there is an honesty, simplicity, and courtesy in the true Mahratta character, not common among the political Brahmins at the peshwa's court, or in other public situations: their chicanery, duplicity, and cunning, are obvious to all who have been concerned with them in the diplomatic and revenue departments.

Fond of a wandering life, the Mahrattas seem most at home in the camp; the bazars being supplied with necessaries for the soldiers, and such luxuries as those in a higher station require, they know no wants, and are subject to few restraints: surrounded by their wives and children, they enjoy the pleasures of domestic life; and many of the principal officers keep greyhounds, cheetas, and hawks, trained to hunting, for their amusement on a march, or when encamped in a sporting country.

Not only the officers and soldiers, but in general the followers of the camp, have their wives and families with them during the march: the women fre-

quently ride astride with one or two children on a bullock, an ass, or a little tattoo horse, while the men walk by the side. On reaching the encampment, the fatigued husband lies down on his mat, and the wife commences her duties: she first champoes her husband, and fans him to repose; she then champoes the horse, rubs him down, and gives him provender; takes some care of the ox which has carried her stores, and drives off the poor ass to provide for himself: she next lights a fire, dresses rice and curry, or kneads dough for cakes, which are prepared and baked in a simple manner. When the husband awakes, his repast is ready; and having also provided a meal for herself and children, the careful matron occupies the mat, and sleeps till daybreak, when all are in motion and ready for another march.

Of the Mahratta cavalry, those soldiers who have neither female companions nor servants to attend them, on finishing the march immediately champoe their own horses, by rubbing the limbs, and bending the joints; which not only refreshes the animals, but enables them to bear fatigue with a smaller quantity of food than would be otherwise necessary. It is generally difficult to provide provender for horses on these campaigns: hay is not common in India; the villagers fodder their horned-cattle, and the few horses they possess, with straw and a little grain. In the fair season, when there is no pasture, the horsemen and their attendant grass-cutters sally out of the camp to dig up the roots of grass, which are washed and given to their horses as more nutritive than the stems of dried reedy grass and other vegetables, which from their rapid growth in the rainy season, have even then very little nutricious

juice: but, whatever may constitute the other food of the horses, they must have a daily quantity of grain, or some composition of heartening aliment, whether on war service, or kept for recreation at home.

Besides the married women, a number of dancing girls and tolerated courtezans attend the camp; some of the former officiate as choristers in the sacred tents dedicated to the Hindoo gods; many belong to the officers, and others form a common Cyprian corps. Children of both sexes accompany the army in the severest marches; they know no home but the camp, and from habit prefer this wandering life.

The number and variety of cattle necessarily attendant on an Asiatic army is astonishing; the expense of feeding these animals, as also the difficulty of procuring provender, is very great; and their distress for water in a parched country and sultry climate, often fatal. Exclusive of the Mahratta cavalry trained to war, were many thousand horses belonging to the camp-followers; the bazar alone required twenty thousand bullocks to convey the commodities of the shop-keepers, besides a number of small horses and asses. Some thousand camels were employed to carry the tents and baggage; but the elephants, proud of their distinguished elevation, were appropriated to some honourable service, or, covered with caparisons of embroidered velvets and scarlet cloth, decorated with gold and silver fringe, were destined to carry the houdahs of Ragobah and his chief officers: the houdah sometimes contains two or three small apartments under a dome supported by gilded pillars, for the chieftain and his attendants. The elephant is extremely useful in other respects, and, notwithstanding

his enormous bulk and surprising strength, is very docile and tractable.

The largest elephants are from ten to eleven feet in height, some are said to exceed it: the average is eight or nine feet. They are fifty or sixty years before they arrive at their full growth; the female goes with young eighteen months, and seldom produces more than one at a birth, which she suckles until it is five years old: its natural life is about an hundred and twenty years. The Indians are remarkably fond of these animals, especially when they have been long in their service. I have seen an elephant valued at twenty thousand rupees; the common price of a docile well-trained elephant is five or six thousand; and in the countries where they are indigenous, the Company contract for them at five hundred rupees each, when they must be seven feet high at the shoulders. The mode of catching and training the wild elephants is now well known: their price increases with their merit during a course of education. Some for their extraordinary qualities become in a manner invaluable; and no compensation induces a wealthy owner to part with them.

The skin of the elephant is generally a dark grey, sometimes almost black; the face frequently painted with a variety of colours; and the abundance and splendour of his trappings add much to his consequence. The Mogul princes allowed five men and a boy to take care of each elephant; the chief of them, called the mahawut, rode upon his neck to guide him; another sat upon the rump, and assisted in battle; the rest supplied him with food and water, and performed the necessary services. Elephants bred to war, and

well disciplined, will stand firm against a volley of musquetry, and never give way unless severely wounded. I have seen one of these animals, with upwards of thirty bullets in the fleshy parts of his body, perfectly recovered from his wounds All are not equally docile, and when an enraged elephant retreats from battle, nothing can withstand his fury: the driver having no longer a command, friends and foes are involved in undistinguished ruin.

The elephants in the army of Antiochus were provoked to fight by showing them the blood of grapes and mulberries The history of the Maccabees inform us, that "to every elephant they appointed a thousand men, armed with coats of mail, and five hundred horsemen of the best; these were ready at every occasion: wherever the beast was, and withersoever he went, they went also; and upon the elephants were strong towers of wood, filled with armed men, besides the Indian that ruled them."—1 Maccabees, ch. vi., v. 34—37.

Elephants in peace and war know their duty, and are more obedient to the word of command than many rational beings. It is said they can travel, on an emergency, two hundred miles in forty-eight hours; but will hold out for a month, at the rate of forty or fifty miles a-day, with cheerfulness and alacrity. I performed many long journeys upon an elephant given by Ragobah to Colonel Keating; nothing could exceed the sagacity, docility, and affection of this noble quadruped: if I stopped to enjoy a prospect, he remained immoveable until my sketch was finished; if I wished for ripe mangos growing out of the common reach, he selected the most fruitful branch, and breaking it

off with his trunk, offered it to the driver for the company in the houdah, accepting of any part given to himself with a respectful salam, by raising his trunk three times above his head, in the manner of the oriental obeisance, and as often did he express his thanks by a murmuring noise.

When a bough obstructed the houdah, he twisted his trunk around it, and though of considerable magnitude, broke it off with ease, and often gathered a leafy branch, either to keep off the flies, or as a fan to agitate the air around him, by waving it with his trunk; he generally paid a visit at the tent-door during breakfast, to procure sugar-candy or fruit, and be cheered by the encomiums and caresses he deservedly met with: no spaniel could be more innocently playful, nor fonder of those who noticed him, than this docile animal, who on particular occasions appeared conscious of his exaltation above the brute creation.

The Ayeen-Akbery mentions elephants that were taught to shoot an arrow out of a bow, to learn the modes which can only be understood by those skilled in music and to move their limbs in time: we are there informed that upon a signal given by his keeper, the elephant hides eatables in the corner of his mouth, and when they are alone together, takes them out again, and gives them to the man: that with his trunk he draws water out of his stomach, which he has reserved there to sprinkle himself in hot weather; from thence also he takes grass on the second day, without its having undergone any change, doubtless to appease his hunger in case of an emergency, which does not often happen to the tame elephants. The Mogul emperors allowed their favourites one maund and twenty seer of food

a-day, equal to fifty English pound: they had besides five seers of sugar, four seers of ghee, and half a maund of rice, with pepper and spices mixed with twenty quarts of milk; and in the season of sugar canes, each elephant had a daily allowance of two or three hundred canes, according to his size, for the space of three months.

I could mention many anecdotes of the elephant's sagacity and tractability, but will confine myself to one occurrence with Ragobah's elephants in camp; which, like those belonging to the Mogul emperors above-mentioned, besides their daily provender of grass, fresh gathered leaves, and vegetables, were fed with balls, called *mossaulla*, composed of flour, spices, sugar, and butter; ingredients generally expensive, especially in a camp where every thing was extravagantly dear. A vegetable diet, and about thirty pounds of grain, is the usual daily allowance for an elephant; the mossaulla is an indulgence on service, and was accordingly allowed to the peshwa's elephants and Arabian horses, in a country frequently laid waste, and affording little provender for cattle. In our Guzerat encampments, man and beast suffered many deprivations, and were often at a loss of food; notwithstanding this general deficiency, an ample supply of mossaulla was allotted to Ragobah's favourite elephants: yet they became gradually emaciated, and pined away without an apparent cause: the keepers were suspected of withholding their mossaulla, as those delicate balls were composed of the most expensive and savory parts of the pilaus, curries, and other dishes, too costly for persons in their situation; the fraud being proved, the keepers were punished; and the master of the elephants (who like the

master of the horse in European courts, is generally a man of high rank), appointed inspectors to see them fed, which for a time had the desired effect; the elephants regained their strength, and appeared in good condition. Some months afterwards they fell off again; the inspectors were astonished, as they daily saw them fed, examined the mossaulla, found its ingredients excellent, and the quantity not diminished. The cause, once more discovered, confirms Abul Fazel's account, and evinces the influence the keepers had attained over these extraordinary animals: they taught them to receive the balls with their trunk, and convey them to their mouth in the inspector's presence, but to abstain from eating them; these docile creatures actually practised this self-denial; they received the food they were so fond of from their hands, put it into their mouths with their trunks, but never chewed it; the balls remained untouched until the inspectors withdrew, when they took them out, and presented them to the keepers with their trunks, accepting only of such a share as they thought proper to allow them.

Elephants are a common present of honour among the Indian princes and generals; and choice camels, used for expresses, sometimes accompany other gifts at the durbar. The camel is a patient serviceable animal, but deficient in the rational qualities ascribed to the elephant: his diet requires no dainties; the leaves of almost every tree he meets with afford a meal; and from a peculiarity in his internal structure, he carries a reservoir of water, from which he draws a small supply for several days, without replenishing. The camel will carry a heavy load, and patiently submit to the utmost his strength will bear, kneeling down for the con-

venience of his keeper; if he adds more than the accustomed burden, he will not rise, but, making a loud moaning, continues on his knees until the additional weight is removed; nor can any threatening or blows of the driver effect the contrary. The number of camels in the Mahratta camp occasioned a disagreeable smell; they were seldom free from sores, and their breath was generally offensive.

Few countries or climates agree so well with the camel as the Persian and Arabian deserts, where they are bred in great numbers; as also on the sandy shores of the Indus, in the domain of the prince of Scindy: many are brought from Malwa, Ajmeer, and Nagore. This animal is fit for service at the age of three years; they seldom live more than twenty-five years in India, and do not often breed in the southern provinces. Moisture, either in soil or atmosphere, is not congenial with their constitution, which is formed for the arid tracts they traverse, laden with rich merchandize, content with the coarsest food, and a small portion of water. Were it not for this valuable animal, those immense plains of undulating sand would be an insurmountable barrier between the kingdoms on their borders; but the camel conveys both the merchant and his goods from one country to another, with astonishing facility, over deserts trackless as the ocean, which has occasioned the Arabians to name it emphatically, "the ship of the desert."

A camel's travelling load should not exceed five hundred pounds; some can carry from six to seven hundred; under a weight proportioned to his strength, he will perform the longest journey under great privations; when loaded his pace never exceeds three miles

an hour, nor will severity make him quicken his pace any more than increase his load. The Mahratta chiefs keep a few light camels and dromedaries, called sadnies, to carry dispatches, which travel with great expedition. In the southern part of Hindostan the camel is of more show than service, and is seldom seen but with the army, or in state processions: but in the north-west provinces, intersected by few navigable rivers, and abounding with extensive deserts, trade is chiefly conducted by means of this valuable animal.

A Mahratta's state generally consists in elephants, horses, and camels: his wealth in jewels, particularly rows of pearls, valued at forty or fifty thousand rupees a necklace: their diamonds are seldom well cut, and usually table-diamonds; the rubies and emeralds are sometimes cut and polished, but oftener set as they come from the mines, in bracelets, rings, and an ornament for the turban, called serpech. A Mahratta is not ambitious to make a figure in his house, furniture, or apparel: his elephants, horses, and jewels, are what he most esteems; if possessed of the finest Persian and Arabian horses, he seldom rides them; preferring for service the fleet mares from his own country, of the Bhimra Tutte breed.

When a Mahratta expects a battle where there is a chance of being defeated, he mounts a Bhimra mare, and girds himself with a broad belt round his loins, the better to enable him to bear the fatigue of a forced march: this girdle is generally made of strong leather, covered with velvet, and divided into small compartments, containing his most valuable papers and precious jewels: the selected companions of his flight, and a sure resource in adversity.

Among the followers of an oriental camp, at least of the Mahratta camp to which we were attached, I must not omit the hermaphrodites; there were a great number of them in the different bazars, and I believe all in the capacity of cooks. In mentioning these singular people, I am aware I tread on tender ground; I cannot solve doubts and difficulties, nor shall I enter into particulars respecting them. I shall merely observe that there were a considerable number of human beings called hermaphrodites in the camp, who were compelled, by way of distinguishing them from other castes, to wear the habit of a female and the turban of a man. I was called into a private tent, to a meeting between the surgeon-major and several medical gentlemen of the army, to examine some of these people: my visit was short, and the objects disgusting.

There are doubtless many alterations and improvements of late years in the Mahratta tactics, which are foreign to this campaign: at that time, when they intended to besiege a town, they generally encamped round the walls; and having by that measure deprived the garrison of all external means of assistance, the besieging army waited with patience until the garrison was starved into capitulation: I have been informed, that when the Mahrattas took Ahmedabad, the capital of Guzerat, they had surrounded it in their desultory manner for several years, before the garrison surrendered. A few shots were sometimes exchanged, but seldom with effect: when I was with the Mahratta army they did not understand the use of mortars.

The war-rocket used by the Mahrattas, which very often annoyed us, is composed of an iron tube, eight or ten inches long, and near two inches in diameter;

this destructive weapon is sometimes fixed to a rod of iron, sometimes to a straight two-edged sword, but most commonly to a strong bamboo cane, four or five feet long, with an iron spike projecting beyond the tube: to this rod, or staff, the tube filled with combustible materials is fastened, and on the lighted match setting fire to the fuze, is projected with great velocity; if well directed, which is an uncertain operation, it causes much confusion and dismay among the enemy, from the difficulty of avoiding its terrifying and destructive effects.

CHAPTER XVIII.

March of the Allied Army towards the Enemy — Blessings of Water—First Engagement—Retreat of the Enemy—Field of Battle—Action at Mahter—Treatment of Spies—Patience of the Hindoos—Kanah—Guzerat Villages — Action at Hyderabad—March to the South Parts of Guzerat—History of the Guickwar Family—Neriad laid under contribution—Bhauts—A Dreadful Sacrifice—Conduct of the Brahmins—March to the Plains of Arras—Omens—Superstition of the Brahmins and Astrologers—Battle on the Plains of Arras—Defeat of the Enemy—Encamp at Bettassee—The Allied Army cross the Myhi—Pass of Fazal-Poor—March to Baroche—Robbers

Small parties of Ragobah's army that had been dispersed in different districts, or had not been able to keep up with the main body on their forced march to effect the junction, occasionally dropped in at Ginnich and Darah: some we had reason to suppose fell into the enemy's hands, and many were lost in fording the Sabermatty. So completely intimidated were his principal generals after their defeat on the plains of Arras, that they refused to make any movement towards joining our army, unless the commander in chief sent an envoy personally to announce his arrival, and future intentions, and to assure them of the English friendship and protection. He accordingly dispatched a German gentleman, then a volunteer in our camp, with an intelligent native officer in the sepoy corps, of inte-

grity and attachment to the defeated generals, at the Copperwangè hills. Knowing we were surrounded by spies, and fearful of treachery, the envoys with only one attendant were secretly sent off at midnight, with a promise of promotion if they succeeded in the hazardous enterprize of passing the enemy's posts. After many extraordinary adventures and singular escapes, they succeeded in their mission, but the faithful German fell a sacrifice to the fatigue and hardship of the undertaking; he died a few hours after reaching his tent; the attendant was cut across the body with a sabre in passing an out-post, and the native officer was promoted.

Having at length collected all the scattered remnants we had reason to expect, we left our unpleasant encampment at Darah, and marched towards the enemy's post on the banks of the Sabermatty: the country was delightful, the land highly cultivated, and the villages populous, generally surrounded by mango and tamarind trees, overshadowing the wells and tanks which abound in Guzerat; but it being now the end of the dry season, we found all these reservoirs insufficient for our army, and we seldom remained a night without exhausting them all. The commencement of a morning march was pleasant, but by the time the Mahrattas were in motion, and the sun had gained an ascendancy, the heat and fatigue became excessive; a fierce glow impregnated the atmosphere; clouds of burning sand driven by hot winds continually overwhelmed us; and to complete the unpleasant combination, the *coup-de-soleil* frequently struck the European soldiers with instant death.

Heat and dust pervaded the camp, while fetid smells

and swarms of flies rendered it inconceivably offensive: I can easily suppose the plague of flies was not one of the smallest judgments inflicted on Egypt; few things, not venomous, could be more troublesome than these insects; they entirely covered our food, filled the drinking vessels, and made it difficult to distinguish the colour of a coat.

As we marched northward we found the villages burnt and abandoned: passing over extensive fields of wheat and other grain, long ready for the sickle, our allies took away as much as they wanted, and, according to the general Mahratta system, destroyed all the remainder. We intended to halt one or two days at Versara, our next encampment, but in a single night all the wells and tanks in the neighbourhood were exhausted; we therefore proceeded the next morning towards Sabermatty, finding that nothing less than a river could supply the necessity of such a multitude.

On our approaching the Sabermatty, a detachment of the ministerial army, posted on the southern bank, immediately crossed the river, and joined the main body, who soon commenced a disorderly retreat: the English troops forded where the water was rather shallow, and ascending the northern banks, pitched their tents without molestation. The bed of the Sabermatty was there two hundred yards broad, the stream much narrower, and seldom more than three feet deep, gliding gently over a silver sand, and abounding with carp and smaller fish: like most other rivers in India, it often overflows its banks during the rainy season, and floods the country.

The blessings of a well in the torrid zone, I have endeavoured to appreciate; those of a river are inestima-

ble: the Sabermatty was the first we saw in Guzerat; it afforded the harassed troops and cattle abundance to drink, and a delightful bath after a sultry march. The joy of our allies on encamping near the Sabermatty was extravagant: the pleasure of drinking it had long been anticipated, nor were we disappointed in the delicious beverage: the Indians say it is both meat and drink, so nourishing and salutary that their cattle require less grain than when drinking other water. Their encomium and general delight reminded me of the water of the Nile, which Maillet, formerly French consul at Cairo, says is so delicious, that the Egyptians do not wish the heat diminished, lest the sensation of thirst should subside, they eat salted things purposely to excite it anew, and when absent dwell upon the pleasure they shall enjoy in drinking it again: all foreigners who taste it declare they never met with such water any where else, having something inexpressibly agreeable to the taste, though mingled with much sweetness. Herodotus says, the Memphians filled large jars with the Nile water, and transported it to the Syrian deserts: Aristides adds, that the Egyptians preserved it in earthen jars three or four years, it never became impure; on the contrary, its value was enhanced by age, as is that of wine in other countries

Finding the enemy were encamped within a few miles of us, we struck our tents early on the following morning, and, hoping to bring them to action, marched along the banks of the Sabermatty, to the village of Hossamlee; from whence we perceived the whole confederate army on the opposite side of the river, advancing in order of battle. The English line imme-

diately formed, and a cannonade across the river commenced on both sides, which continued two hours; at length we silenced their guns, and compelled their left wing and centre to retire: the right kept their ground, and a strong body of cavalry crossing the river, repeatedly charged a detachment under the command of Captain Stewart, with two field-pieces directed by Lieutenant Torriano, who repulsed them so gallantly as to be publicly thanked by the commander in chief: Ragobah presented the former with a diamond ring, the latter was promoted to the rank of captain of pioneers.

At noon the enemy retreated; they amounted to sixty thousand, chiefly cavalry: their artillery, consisting of fourteen field-pieces of different caliber, kept up a brisk fire for some time, but from being too much elevated, did little execution: they were served by Europeans, mostly French. The confederates lost two sirdars, or principal officers, several of inferior rank, and about four hundred men, besides three elephants, and a number of horses and camels; in the English line three Europeans and five sepoys were wounded, none killed; Ragobah's army seemed to be mere spectators.

The river dividing the armies, our fatigued troops were incapable of pursuing flying cavalry; we therefore marched a mile further, and encamped near Hossamlee, on ground lately occupied by the enemy; who in that expectation had cut down the trees, destroyed the village, and burnt all the corn and provender they could not carry off; the surrounding plain, deprived of its verdant ornaments, was covered with putrid carcases and burning ashes: the hot wind wafting from these, fetid odours, and dispersing the ashes among the

tents, rendered our encampment extremely disagreeable. During the night, hyænas, jackals, and wild beasts of various kinds, allured by the scent, prowled over the field with a horrid noise; and the next morning a multitude of vultures, kites, and birds of prey, were seen asserting their claim to a share of the dead. It was to me a scene replete with horrid novelty, realizing the prophet's denunciation: "I will appoint over them four kinds, saith the Lord; the sword to slay, and the dogs to tear, and the fowls of the heaven and the beasts of the earth to devour and destroy." Jeremiah, ch. xv. v. 3.

We remained two days in this disgusting situation, and crossing the Sabermatty on the third morning, marched six miles, through a delightful country, to the village of Chonwar, where we encamped in a large mango grove on the banks of the Wartruc, or Bakruc; a small river which joins the Sabermatty at a little distance. The enemy appearing on the opposite side, our artillery commenced a brisk fire, and compelled them to retreat towards Kairah, a fortified town belonging to Futty Sihng, one of the confederate chieftains, a few miles to the northward.

We followed them early the next morning, and fording the Wartruc near the village of Mahter, four miles from our last ground, halted on the opposite banks, while the artillery and baggage crossed the river: this being effected, we marched towards Kairah, when a large body of the enemy suddenly appeared on our right flank, advancing at full charge. Captains Stewart and Torriano, now appointed brigade major, advancing with a small reconnoitering party, were

nearly taken prisoners, having only time to unlimber an eight-inch howitzer, which stopped the enemy's career until the line was formed to receive them. A discharge of artillery soon checked their ardour, and turned their attention to the rear of our allies, where Ragobah was stationed on his state elephant: but finding an English detachment, with two field pieces, posted there for his protection, they made a precipitate retreat.

In this action the confederates were reported to have lost twelve hundred men, killed and wounded. Ragobah's halcarras and spies, no doubt, thought to please him by a little exaggeration; half that amount was probably nearer the truth: their artillery was not so well served as formerly, but their cavalry made some desperate charges on the allies, who received them with intrepidity, and in general behaved well; several were killed and many wounded: among the latter was Saccaram-Hurra, paymaster-general of Ragobah's forces and one of his prime ministers; the English detachment did not lose a man. One of the peshwa's elephant-drivers being wounded, the elephant escaped, and was taken by the enemy. I mention the loss of this animal because the Asiatics consider them a valuable and honourable spoil; as much so as Europeans estimate cannon and standards.

Before the engagement a spy was detected in the camp of the allies, and carried into Ragobah's presence, who ordered his tongue to be cut out previous to his being returned to the enemy. As the poor wretch could neither write nor read, this might be intended as a figurative oriental language, and the measure, however cruel to the individual, was perhaps

necessary. The miseries of war are manifold; but from a wish to condense the events of the campaign, I suppress reflections which naturally occur to every feeling mind. It was sometimes deemed necessary to hang a person suspected as a spy, and to finish the execution; at others, when neither threats nor half-hanging could extort a confession, it was thought proper to lower the struggling wretch, slacken the cord, and restore suspended animation to a harmless villager who had unfortunately strayed too near the line.

Necessity alone compels Britons to adopt these stern decrees: a different spirit rules the Asiatics: the Mogul history is replete with blood, nor is the Hindoo character free from cruelty and revenge. It has been remarked that the sway of a despotic government has taught the Hindoos patience, and the coolness of their imagination enables them to practise it better than any people in the world; they conceive a contemptible opinion of a man's capacity, who betrays any impetuosity in his temper: they are the acutest buyers and sellers in the world, and preserve through all their bargains a degree of calmness which baffles all the arts that can be opposed against it. This will be allowed by those most conversant with their general character, but they also know that the patient Hindoo who shudders at the death of an insect, and preserves the tranquillity of temper just mentioned, can as calmly meditate on the most cruel tortures prepared for an enemy, or one he deems to be so: the love of money is in general his ruling passion; throughout Hindostan cruelty and oppression are the servants of avarice.

We encamped, after the action, on the field of battle, a hot sandy plain, without a tree, or any kind

of shade; yet being on the banks of the Wartruc, it was preferable to a cooler situation without that advantage. After remaining there three days, we marched towards Kairah. Before the vanguard had proceeded half a mile, the enemy suddenly appeared, advancing rapidly towards us; the British line immediately formed, and on firing a few shot, they retreated to Kairah; this detained us some time, and the day becoming intensely hot, we encamped on the spot; early the next morning we marched under the walls of Kairah without molestation, and found the confederate army had retired to some distance.

Kairah, a large town, situated at the confluence of the Serry and Wartruc rivers, is fortified in the Indian manner with a brick wall flanked by irregular towers, mounting forty-seven guns; the buildings were almost concealed by trees. Leaving Kairah unmolested, we marched to Coomlah, and pitched our tents in a delightful spot near the village, on the banks of the Serry, a small deep river abounding with fish; the surrounding country was covered with wild fruit trees, and berries of a beautiful hue and pleasant flavour, which we found refreshing during a sultry march; these indigenous fruits and some tasteless figs were all that remained, the enemy having robbed the country of all the ripening mangos, tamarinds, and other valuable productions.

Happy would it have been for the delightful province of Guzerat, had their depredations been confined to such devastation; but alas! all was laid waste and destroyed. The peaceable Hindoos, by whom Guzerat is mostly inhabited, are greatly to be pitied, from its being so often the seat of war; for notwithstanding

the frequent changes of their oppressors, from a Mogul nabob to a Mahratta chief, the lower classes take very little concern in such revolutions. They seldom quit the village where their fathers were born and died; there they plough the fields, reap the harvest, and tend the cattle to the groves and lakes which surround their humble dwellings, built of mud and straw, where their wives and daughters spin cotton, grind corn, and prepare their simple repast of pulse, milk, and vegetables. It must be allowed that too large a share of the produce is collected for the government, and its subordinate despots; yet in general a sufficiency is left for the peasantry, whose wants are few, to encourage them to remain at home, and renew the annual cultivation.

Thus peaceably they pass their lives, with the monkies, squirrels, and peacocks attached to every village, which, although in a manner wild, and perfectly independent, seem fondly to associate with man, and are universally fostered and protected. The peacocks find sustenance in the cullies, or threshing floors; there the playful squirrels claim a little share, while the cunning monkeys, concealed in the overhanging branches, watch a favourable opportunity to jump down, and carry off a considerable portion. The trees are also enlivened by a variety of small birds, never molested, who repay their benefactors in a wild melody. I made many additions to my oriental ornithology in Guzerat, especially among the muscicapæ, or fly-catchers.

The villagers, who seldom visit cities, preserve an innocent simplicity of manners; the women are modest and delicate; their drapery, however coarse, is rendered becoming by an elegant carelessness of the folds, and

their attidudes are peculiarly graceful. The young women daily draw water from the public wells, and sometimes carry two or three earthen jars, placed over each other, upon the head; which requiring perfect steadiness, gives them an erect and stately air. An English lady in India, whose great delight was to illustrate the Sacred Volume by a comparison with the modern manners and customs of the Hindoos, reading the interesting interview between Abraham's servant and Rebecca at the gate of Nahor to an intelligent native, when she came to that passage where the virgin went down to the well with her pitcher upon her shoulder, her attentive friend exclaimed, "Madam, that woman was of high caste:" this he implied from the circumstance of carrying the pitcher upon her shoulder, and not on her head. Some of the highest classes among the Brahmins do the same.

The Guzerat villagers are not without their amusements, being often visited by travelling comedians, who exhibit puppet shows and act historical plays by these miniature performers with laughable effect. Musicians, dancing girls, singing men and women, occasionally beguile an idle hour; jugglers and wrestlers perform extraordinary feats of agility and sleight of hand; dancing bears, trickish goats and monkeys, are also carried about for amusement.

Such was the peaceful state of Guzerat. During the war this pleasing picture was sadly reversed; the villages were deserted and destroyed, the harvests reaped by lawless marauders, and not a passenger to be seen on the public roads: the cattle that had escaped the armies, were driven for protection under the walls of cities, where the peasants were promiscuously huddled

together in famine and wretchedness of every description. The melancholy situation of the Guzerat peasants is pathetically pictured in the attack of the Midianites and the Amalekites against the Israelites. "They came up with their cattle, and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number, and they entered into the land to destroy it. The highways were unoccupied, and the travellers walked through byways; the inhabitants of the villages ceased. And because of the Midianites, the children of Israel made them the dens which are in the mountains, and caves, and strongholds. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; and they encamped against them, and destroyed the increase of the earth, and left no sustenance for Israel, neither sheep, nor ox, nor ass."—Judges ch. v. ver. 6, 7; ch. vi. ver. 2—5.

We marched next to Hyderabad, where we were once more suddenly interrupted by the confederate army, who had taken the advantage of a commanding situation to renew the attack; in about two hours we again repulsed them with great loss, few in the English line were killed or wounded, but our allies suffered considerably, the enemy directing their principal fire to that quarter where Ragobah, on a state elephant, displayed the imperial standard. At the commencement of the action I happened to be within a few yards of the peshwa, and finding myself in the immediate line of fire, took shelter under a large mango-tree, with a great number of his troops who ought to have been better employed. The shot falling thick

among us, I endeavoured to save my head by standing under a large arm of the tree, my body being perfectly secured by the pressure of the crowd. I had not long enjoyed its protection when a cannon ball struck the branch, and shivered it over us. Nothing could exceed the panic of the motley group by which I was surrounded; Ragobah at the same instant alighting from his elephant increased their consternation, and caused them to bear away like a flood, by which I was carried a considerable distance, without touching the ground, among wounded horses, elephants, camels, and oxen, all running off in an indescribable confusion of dreadful yells, furious hot blasts, and clouds of burning sand. The enemy now advanced so near the British line that our grape-shot and musquetry did great execution, and some shells bursting among their cavalry compelled them to make a hasty and confused retreat; a deep narrow river dividing the armies saved their guns.

Exclusive of those who fell in action, the battle of Hyderabad was attended by many catastrophes on the part of our allies. While I was under the mango-tree a cannon-ball tore off the horns of an ox, and another, in passing a young woman suckling her infant within a few yards of me, carried it from her breast. During the engagement at Hossalmee, sitting with the surgeon-major under a banian-tree, at the portico of a Hindoo temple, anxious to know the proceedings on the field of battle, we desired one of the palanquin-bearers to mount on a high branch, and give us information: he did so, and while making his report a cannon-ball took off his head; the body falling at our feet occasioned a precipitate retreat within the walls of the temple.

Finding the enemy retreated after every engagement, and yet continued near enough to molest us and cut off our supplies; knowing also that harassed European infantry were incapable of pursuing flying cavalry, and that our Mahratta allies would never advance half a mile from the British line; Ragobah assembled his principal generals and the English commander to a council of war in the durbar tent, when it was determined no longer to follow the enemy in the northern parts of Guzerat, but to penetrate into the Deccan without delay, and endeavour by quick marches to reach Poonah, the Mahratta capital, before the setting in of the rains.

Many of us regretted the intended march to the southern districts without seeing the imperial city of Ahmedabad, celebrated in oriental history as the occasional residence of the Mogul emperors, and still indicating many splendid remains of ancient grandeur. Deprived of this gratification, we commenced our march southwards, towards Neriad: detached parties of the enemy's cavalry hovered near us, and endeavoured to retard our progress, but were always repulsed with little loss on our side. They had not yet encamped in the country through which our route now lay. We therefore found its natural beauties undiminished; and although deficient in picturesque inequality of hill and dale, it was covered with enclosures highly cultivated, rich groves, and extensive lakes, abounding with game; hares and partridges being often caught close to the tents. On finding us taking a southern direction the enemy sent detachments to burn the villages and provender, and to drain the wells and lakes; so that all the cottages around us were in flames, and the smoke

of distant towns and hamlets indicated their further ravages.

To see this beautiful and fertile country destroyed, and its miserable inhabitants compelled to fly to foreign states for protection, added a poignancy to other distresses. The calamities of war fall heavily on the Indian peasantry: the collectors in those despotic governments make no abatements of rent nor attend to any remonstrance: nothing remains for the wretched farmer but the cruel alternative of flight or punishment.

We marched to Neriad through a continuation of the lovely country just mentioned. This city was the capital of Conda Row, uncle to Govind Row, one of Ragobah's principal partizans, then with his army at the head of eight thousand cavalry; Conda Row had also promised to join his standard with a considerable force; but uniting with his other nephew, Futty Sihng, one of the most powerful chieftains in Guzerat, they went over to the opposite party, and fought for them during the whole campaign.

These princes were all styled Guickwar, in addition to their family name, as Futty Sihng Row Guickwar, Govind Row Guickwar, and Conda Row Guickwar; the word literally means a cow-keeper, which, although a low employment in general, has, in this noble family among the Hindoos, who venerate that animal, become a title of great importance.

Neriad being the principal town belonging to Conda Row, who had joined in all Futty Sihng's machinations against Ragobah, he determined to give it up to pillage, or levy a contribution from the inhabitants. This city is one of the prettiest in Guzerat, nearly three miles in circumference, fortified in the eastern

manner with a slight wall flanked by round towers at irregular distances; it has nine strong gates, and a dry ditch round the walls: in the seventeenth century it was a place of great trade, frequented by the English and Dutch merchants, and now contained about twelve thousand families, chiefly employed in fabricating the finest baftas, and other cotton manufactures: they also cut and polish the sprig stones from Copperwange. in a beautiful manner.

On approaching Neriad, Conda Row's subahdar sent the keys of the garrison to Ragobah, accompanied by every token of respect and submission, in hopes of preventing the intended hostilities: he offered terms, and British troops took possession of the gates until they were settled. The confederate army only left Neriad the day before our arrival, and were then encamped within ten miles, waiting our movements. We pitched our tents near the walls among rich groves of mangos and tamarinds, and copses of an inferior kind of sandal-wood, with a profusion of good wells and an extensive lake.

Ragobah, considering Conda Row's delinquency, was thought to have been very moderate in levying a contribution of only sixty thousand rupees on the inhabitants of Neriad; which, as usual, they refused to pay until the threats of immediate pillage effected a compliance. Each caste was assessed according to its wealth and number; but some sects of Brahmins, and a very peculiar tribe of people called Bhauts, claimed an established privilege of being exempted from every kind of tax and imposition.

The Bhauts reside chiefly in the province of Guzerat, but are not unknown in other parts of India; like the

Troubadours and minstrels in Europe in the days of chivalry, they seem chiefly occupied in repeating verses of their own composition, or selections from the mythological legends of the Hindoos; they chant their verses in a style peculiar to themselves, not unpleasing to a stranger, as the modulation of the voice, and an energetic graceful action, give effect to the poetry; which, like the old ballads in Europe, is either to praise some renowned warrior, commemorate a victory, record a tragical event, or panegyrise a present object. The Hindoo rajahs and Mahratta chieftains have generally a Bhaut in their family, who attends them on public occasions, and visits of ceremony; during these processions he loudly sounds their praise, and proclaims their titles in hyperbolical and figurative language.

Although this is the usual occupation of the Bhauts, many of them have another mode of living; they offer themselves as security to the different governments for payment of their revenue, and the good behaviour of the zemindars, patels, and public farmers: they also become guarantees for treaties between rival princes, and the performance of bonds by individuals. *No security is esteemed so binding or* sacred as that of a Bhaut, because, on failure of the obligation, he proceeds to the house of the offending party, and in his presence destroys either himself or one of his family, imprecating the most dreadful vengeance of the gods on the head of him who had compelled them to shed their blood. This is deemed a dire catastrophe; as the Hindoos are taught to believe that the Bhaut's life, to which a superstitious veneration is attached, over and above their common

horror of bloodshed, will be demanded from the aggressor by an offended deity; it is therefore very uncommon for an obligation to be broken where a Bhaut stands security.

For this responsibility the Bhauts receive an annual stipend from the districts, village, or individual they guarantee: they sign their name and place of abode to the agreement, but instead of affixing their seal, as customary among the other tribes, they draw the figure of the catarra, or dagger, their usual instrument of death.

Although the Bhauts possess landed property, and cultivate it by the tribes employed in agriculture, as a privileged order they are exempted from taxes, and every attempt to levy an assessment is succeeded by the *Tarakaw*, a most horrid mode of murdering themselves and each other: this, from invariable custom, it is absolutely incumbent upon them to do; for were they voluntarily to submit to any imposition, those of their own tribe in other places would refuse to eat with them, or to intermarry with their family; they therefore prefer a voluntary death to this state of ignominy and excommunication.

Many families of this tribe resided in Neriad, from whence they travelled when wanted officially, and were always considered as a most respectable part of the community. As this city had been twice assessed and plundered in the three preceding months, Ragobah's imposition reduced the inhabitants to the greatest distress. The most melancholy scenes occurred in every quarter, of families delivering up their last mite, and houses robbed of every moveable to answer their proportion of the tax: if insufficient, the

wretched owners, stripped of clothes and necessaries, were left in nakedness and poverty; or, under pretence of secreting valuables they never possessed, tortures were inflicted with merciless rigour. So common are these executions among the Mahrattas, that our allies thought nothing of the cruelties in Neriad. Britons were not so unconcerned, their generous bosoms glowed with indignation against such wanton oppression: but all remonstrances were vain.

When these cruelties and the refusal of the Bhauts to pay the tax were reported in the English camp, the commanding officer sent the brigade-major privately into the town, to convene the principal Bhauts, and assure them if they discharged their quota quietly, they might rely upon protection, sincerely lamenting the necessity of the measure. The heads of the tribe informed the officer they were able to pay more than was demanded in any other mode, but if Ragobah persisted in compulsory assessment, they should prefer death to submission.

These humane remonstrances and persuasions proving ineffectual, and Ragobah continuing inexorable, the whole tribe of Bhauts, men, women, and children, repaired to an open space in the city, armed with daggers, and with a loud voice proclaimed a dreadful sacrifice. They once more prayed for an exemption, which being refused, they rushed furiously upon each other, and a considerable number perished before our astonished troops could disarm them. One man, more cool and deliberate than the rest, brought his family to the area before the durbar: it consisted of two younger brothers, and a beautiful sister, all under

eighteen years of age; he first stabbed the unresisting damsel to the heart, instantly plunged the dagger into the breast of one brother, and desperately wounded the other before he could be prevented; indeed the whole horrid deed was in a manner instantaneous. I afterwards heard this man boast of having sacrificed his father a few months before, in the glorious cause for which he had now become a fratricide.

A particular set of Brahmins claimed the same privilege of exemption: on being refused, they likewise vowed revenge; but acting more wisely than the Bhauts, they purchased two aged matrons of the same caste, who having performed the duties of life, were now past the enjoyment of its pleasures, and quietly submitted to the sacrifice. These ancient ladies were sold by their daughters for forty rupees each, to enable them to defray the expense incurred by the funeral ceremonies, on which the Indians all lay a great stress. The victims were then conducted to the market-place, where the Brahmins, calling aloud for vengeance, dispatched them to another state of transmigration. After these sacrifices neither Brahmins nor Bhauts thought it any disgrace to pay their share of the imposition. What an anomaly is sometimes found in the human character, and what a deviation from the general system does the conduct of these people exhibit!

The Neriad assessment being at length collected, on the 14th of May we left that ill-fated city, and marched towards the river Myhi. During our progress the enemy's advanced cavalry burnt every village on the road, destroyed the forage, and as far

as possible exhausted the tanks and wells; their whole army came twice unexpectedly upon us, but were repulsed with loss. It was sometimes reported that they poisoned the wells and tanks, as well as burnt the villages and corn-ricks: the latter we daily witnessed, but I do not recollect an instance of the former more than once, and then it appeared doubtful. To our numerous army and camp-followers that step would have been of little consequence, unless they could have produced deleterious effects on an extensive lake: since, as already observed, nothing less could satisfy us for more than one night; brooks at this late season were dried up, and we never allowed them time to alter the course of a river, as is sometimes practised. Hezekiah, on the approach of the Assyrian army to Jerusalem, took counsel with his princes and mighty men to stop the waters of the fountains which were without the city, and the brook that ran through the midst of the land. Babylon was taken by turning the course of the Euphrates: and many modern oriental cities would easily fall by the same means.

On the 18th we reached the plains of Arras, the spot which had been so fatal to Ragobah in his last battle with the ministerial army, before the English junction: there, in conformity to the Hindoo superstition of omens, astrological calculations, and Brahminical predictions, the enemy resolved once more to try their fortune in a general action. Most of the Indians firmly believe in omens, whether from cows, birds, or accidental circumstances; ignorant and superstitious, the Brahmins and Mullahs encourage such a disposition, and make their advantage of it.

The practice of astrology has prevailed in a greater or less degree among most nations unenlightened by Christianity. Suetonius mentions the army of Vitellius to have been directed by the flight of an eagle in the way they were to march. "Præmisso agmini lætum evenit auspicium; siquidem a parte dextra repente aquila advolavit: lustratisque signis, ingressos viam sensim antecessit." Homer abounds in omens; the Jews were continually requiring signs and tokens, and positively ordered to place no confidence in diviners, nor to hearken to dreamers.

Ragobah and the Brahmins who surrounded him, were aware of the prevailing opinion in the enemy's camp; they doubtless performed many prayers and ceremonies to avert the fatal consequences, but we had reason to suppose they placed greater confidence in British valour, superior tactics, and formidable artillery: still it was unpleasant as well as inconvenient to act under such a superstitious prince. A few days before our arrival at Neriad, the enemy on a particular occasion sent a herald under a flag of truce to Ragobah, and at the same time the officer who accompanied him informed the colonel, that if we (the English) would quit their guns, they would be more upon a par with each other, and it would shew a more generous courage; or, if we selected a champion from our forces, they would appoint another from theirs to meet him, and decide the event of the war by single combat; but that the effects of our grape-shot and shells were unfair and cruel.

On entering the plains of Arras we perceived the enemy advancing in two divisions, who soon commenced a cannonade on the rear, where Ragobah was

seated on his state elephant: his body guard, at his particular request, had been this day strongly reinforced from the English detachment. Our line immediately formed, and a further reinforcement of infantry was ordered to Ragobah's assistance, but no artillery; the field pieces remained with the line, and kept up a heavy fire till the enemy's cannon were silenced, and their cavalry dispersed with considerable loss. The colonel having frequently told Ragobah that he would attack the enemy's guns whenever they brought them on a plain without the separation of a river, now gave orders for a strong party to advance and take them. The detachment was immediately formed, and advanced with Captains Myers and Serle at the head of their companies of European infantry, and a strong party of sepoys. The enemy on observing our intention returned at full speed with their artillery, and threw in a large body of cavalry between our advanced party and their guns, who twice charged the British detachment with great impetuosity: they were repulsed and fled. At this time another large body of cavalry, with several war elephants, penetrated between our advanced party and the British line, who declaring themselves Ragobah's partizans, were permitted to approach unmolested; especially as their assertions were confirmed by Hurra Punt, an officer of rank in his army. Here we were fatally deceived, and Hurra Punt proved a traitor! Several among our allies overheard this infamous man calling on the enemy to seize the opportunity of striking a decisive blow, by cutting off the advanced division; in consequence, they commenced a vigorous attack, and nearly surrounded them by their elephants and cavalry. Our brave fel-

lows repulsed them gallantly in front and rear; many were cut to pieces, among them Captains Myers and Serle: when, by some unaccountable mistake of the officer who then took the command, the grenadiers facing to the right about, to change their ground, commenced a retreat; the other Europeans and sepoys followed their example. Unfortunately, at this time a tumbril of shells belonging to the howitzer, pierced by a rocket, blew up, and added to the general confusion. Although our men retired with precipitation, they preserved some order until they reached an impenetrable hedge of the thorny milk-bush; here they entirely broke their ranks, and leaving a field-piece in the hands of the enemy, endeavoured to push through the formidable barrier, though repeatedly ordered by the surviving officers to form. Another body now advanced against this devoted detachment; their officers in vain endeavoured to rally them, and fell a sacrifice. The enemy pursued the fugitives to the advancing British line, which now recommenced a brisk fire; our grape-shot and shells at length drove off the whole confederate army, and we remained masters of the field. The brigade major with a company of grenadiers had previously retaken the field-piece; the tumbril of ammunition was lost in the explosion.

The engagement lasted near four hours. Situated as we were with respect to Europeans, the victory was dearly purchased: out of fifteen British officers in the advanced division, seven were killed and four wounded, besides a great many native officers and two hundred sepoys; we also had to lament eighty Europeans killed and missing, mostly grenadiers. The officers

at that unfortunate crisis separated from the line, and, deserted by their soldiers, bravely fell in the bed of honour. I had been conversing with most of them during the morning march, and in the evening was called to bury them in a large pit with their unfortunate comrade. A field of battle is indeed a scene of horror!

> "For then does DEATH line his dead chaps with steel,
> The swords of soldiers are his teeth, his fangs
> And now he feasts, mouthing the flesh of men,
> In undetermin'd differences of kings!"
>
> SHAKESPEARE

In the battle of Arras the confederates lost several principal officers, and upwards of a thousand men, with a number of horses and elephants; many of the Mahrattas fell in attempting to carry off the killed and wounded, an act of humanity to which they pay the greatest attention. They seldom leave a body on the field, and venture almost to the cannon's mouth, rather than suffer the remains of a friend to be exposed: out of the number killed in this action only seven bodies were found after their retreat.

The dreadful scenes on the field of battle before the sepulture of our dead, and the removal of the wounded, together with the groans of elephants, camels, horses, and oxen, expiring by hundreds, united to the noise of vultures, and screams of other ravenous birds hovering over them, realized the sublime invitation in Sacred Writ for the birds of prey to come to the feast of death. "Come, and gather yourselves together, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh

of horses, and of them that sit on them, both small and great."—Revelation, ch. xix. ver. 18.

The traitor Hurra Punt, who betrayed our unfortunate detachment into the enemy's hands, was punished as his infamous conduct deserved; a grenadier sepoy of the British line pulled him from his horse, and Ragobah's Arabs, who had suffered severely by his treachery, cut him to pieces.

We continued several hours on the field of battle, assisting the wounded, and burying the dead: the heat was intense, and the plains of Arras not affording a drop of water, we proceeded towards the banks of the Myhi; but, unable to reach that noble river, we encamped at Bettassee, a good village, where providentially meeting with some large wells, and a tank not quite exhausted, we remained the next day to perform the necessary amputations, and administer such comfort as we could to the sick and wounded; our flying hospital now consisting of more than four hundred patients, most of them in violent fevers in consequence of the extreme heat, and the wounds received in the battle of Arras.

About this time Ragobah, or rather Ragonath Row, as peshwa of the Mahratta empire, signed a phirmaun, or grant, by which he engaged himself to pay the English detachment under colonel Keating employed in his service, the sum of thirty lacs of rupees on his arrival at Poonah, and re-establishment in the government of the Mahratta empire; specifying that this donation is intended in lieu of plunder, prize-money, and all demands of that kind. This is a usual method of recompensing European troops for their services to the Indian princes.

The following morning we crossed the Myhi at the pass of Fazal-poor: on approaching the banks, we found the ground full of hollow ways, and ravines two or three hundred feet deep; the steep banks were bare of trees, but covered with prickly bushes. The celebrated pass at Fazal-poor is a deep narrow defile, where only one of our baggage carts, exceeding four hundred in number, could proceed at a time, on a very indifferent road; here the enemy might have annoyed us, but we were suffered to pass unmolested. The bed of the river is there about four hundred yards broad, but the pellucid stream, running over a silver sand and shells, does not exceed fifty at that advanced season.

At sun-set the English detachment, artillery and stores, had all safely crossed the Myhi; we encamped on the southern banks, and early the next morning marched towards Baroche, where it was intended to halt a few days, to obtain a supply of money, ammunition, and stores, and to send the sick and wounded to the hospital. On leaving Fazal poor, we proceeded through a continuation of deep defiles, and almost subterraneous passes, for two miles; from whence we entered a cultivated plain, in the Brodera Purgunna, which having hitherto escaped the ravages of war, presented a perfect garden.

Near a village called Sevasee Contra, I left the line of march, to sketch a remarkable building, which formed an oblong square of two hundred feet by fifty; the walls were low, and a small dome at each corner gave it the appearance of a Mahomedan mausoleum. On a nearer approach, I discovered it to be a well of very superior workmanship; of that kind which the natives call *Bhouree*, or *Bhoulee*: the portal was cle-

gant, the roof supported by pillars, each a single stone, twelve feet high; this led to a flight of a hundred and twenty steps, of hewn stone, terminating at a reservoir of fine water; the space from the fountain to the portal, the perpendicular height of these noble stairs, was ornamented with six tiers of pillars, of an elegant order, each tier supporting large stones across the breadth; these columns were likewise composed of a single stone twelve feet high, the base, shaft, and capital well proportioned. These two rows of pillars, and two of pilasters, corresponding on the side walls, formed three magnificent avenues to the fountain at the bottom, and produced a good effect from the different resting-places, which were adorned with niches, and a profusion of carved-work; the cross stone on the uppermost tier was richly sculptured, and contained an inscription, which I did not stay to copy, as several detached parties from the fortress of Fazal-poor hovered near us, in the rear

A Mahratta general assured me this reservoir cost fifteen lacs of rupees, or one hundred and eighty thousand pounds sterling; which is not improbable, when it is known that in the Guzerat province, in the space of several hundred square miles together, not a stone is to be met with; we must also recollect the former wealth of Guzerat, and the execution of the work, when the price of labour was comparatively trifling. I have already mentioned the encomiums lavished on such public benefactors by sacred and profane writers: to construct a Bhouree of this kind establishes the founder's fame throughout Hindostan.

About two o'clock we encamped near Padrah, a large town in the Brodera Purgunna, defended by a

brick wall and irregular towers; the houses are well built, the town populous, and the surrounding country highly cultivated. The Brodera district is one of the richest in Guzerat; the land divided into extensive enclosures, the hedges adorned with mango and tamarind trees: the latter, then in fresh verdure and full bloom, diffused a fragrant odour, and afforded a refreshing shade. The banian trees near Padrah, from their amazing size, appeared coeval with the Deluge, and formed a canopy for our troops impervious to the meridian sun: they were filled with monkeys, squirrels, and peacocks, all favoured and protected by the Hindoos. The country abounded with antelopes, deer, hares, porcupines, partridges, and quails; the lakes and rivers were covered with water-fowl, few encampments could be more delicious.

The following morning we marched ten miles to the banks of the Dahder. Crossing the river at the pass of Maun-poor, we pitched our tents in a shady spot on the south side of the river, and found the plains adorned by a beautiful species of the mimosa, covered with fragrant blossoms of rose-colour and yellow; also a thorn, bearing a red flower, succeeded by a small plum varying in tints of green, pink, blooming lilac, and dark purple.

On the 25th we marched towards Baroche, through the Ahmood districts, generally a rich black earth, favourable to cotton, juarree, and many valuable productions; the Brodera Purgunna was mostly a light reddish soil, very productive. The next day we entered the Baroche Purgunna, belonging to the English: it is extensive and productive: the soil in

different parts partaking of the Ahmood and Brodera districts, resembles them in crops.

No enemy having been there, we found the country in the highest style of cultivation, the inhabitants peaceable and happy; the villages, seldom more than two miles from each other, contained from fifty to a hundred cottages, with a tank, and one or two public wells. The white dome of a Hindoo temple, or a Mahomedan minaret rising among the mango and tamarind trees, added to the general beauty. They are usually planted when the village is built, and in a few years form a useful and ornamental grove; where the women spin, and the weavers fabricate cotton cloth of every texture, from coarse canvas to delicate muslin. Many other occupations are carried on under this verdant canopy.

We encamped for the night at Sourban, one of the best villages in the Baroche Purgunna. In our march thither we passed through the country described by Thevenot in the seventeenth century, as a wild tract, once inhabited by anthropophagi. That I suppose admits of a doubt; not so that many parts are still infested by tribes of wild men, and most audacious robbers, under the names of Gracias, Bheels, Coolies, Cotties, and other plunderers; who, either in gangs or individually, way-lay the traveller. During our sojourning on the banks of the Myhi, Sabermatty, and other Guzerat rivers, not a night passed in which our camp was not robbed and plundered by these banditti.

CHAPTER XIX.

Encampment at Baroche—Description of that City—The Nerbudda—Discontent in Ragobah's Army—March from Baroche towards Dhuboy—Pass of Bowa-peer—Sudden setting in of the Monsoon—Rise of the Water—Serpents, Scorpions, and Reptiles in the Village Huts—Winter Quarters in Dhuboy—Description of that City—Adjutant Bird—Encampment of Ragobah's Army at Bellapoor—Journey to Bellapoor—Rise of the Dahder—Females in Ragobah's Zenana—An Intrigue with Esswant Row—Inconveniences of a Camp in the Rainy Season—Duplicity and chicanery of the Indians—Cruelty of Brahmins—Division of Castes—Mahratta Character—Story of some Palanquin-bearers—Mangos—Mahratta Tents—Illness of the Writer—Conclusion of the War—Subsequent Fate of Ragobah.

On the 27th of May, the English Detachment encamped near the walls of Baroche, and continued there until the 8th of June: this city then belonged to the English, and having many friends there in the Company's service, I resided among them during our stay, and doubly enjoyed the comforts of domestic life, after a fatiguing campaign in the hottest season of the year; when, except to change them, I had seldom taken off my clothes, or slept out of a palanquin.

Baroche is situated on an eminence, on the north banks of the Nerbudda, in the twenty-second degree of

north latitude; about forty miles from Surat, sixty from Cambay, and twenty-six from the entrance of the river; it is two miles and a half in circumference, fortified in the oriental manner with high walls, perforated for musketry, and flanked by towers, mounted with cannon; there are two principal gates, and several smaller outlets: the suburbs are extensive and populous, and the surrounding country fertile and pleasant. Baroche, from its natural situation and strength of the works, may, for an Asiatic city, be deemed a formidable fortress, and cost the English some loss and much trouble to take it from the nabob in 1772; from which time until 1783 it remained in the Company's possession.

The ancient history of Baroche is of little consequence, nor can I trace its origin; it is with great reason supposed to have been the Barygaza of Ptolemy. It formerly belonged to the Hindoos, but when the Mahomedans conquered Guzerat, and subdued Ahmedabad, Cambay, and Surat, Baroche shared a similar fate. From that period, until taken by the English, it was governed by a nabob; first as a delegate from the Great Mogul, and then by usurped authority as an independent prince: although the Mahratta chieftains of Brodera compelled the nabobs at different times to assign over six tenths of the Baroche revenue; which were then paid by the Company to Futty Sihng, the chief of Brodera: the whole revenue amounted to six lacs of rupees, upwards of seventy-five thousand pounds.

The houses in Baroche are built like those at Surat and Cambay; the streets are generally narrow and dirty: the durbar, or palace of the late nabob, occupies a large range of buildings, commanding a view of the

river, and a rich country beyond the southern banks. There were formerly several musjids at Baroche, especially one, called by way of eminence the silver mosque, situated in the centre of a large area, containing several marble tombs, under a handsome cupola; on the west side is the musjid, or house of prayer; on the south, a small temple enclosed with a lattice, covered with thin plates of silver, has obtained this dignified appellation. There, under velvet canopies, are deposited the remains of the former nabobs of Baroche; the last, after the loss of his capital, fled to a distant country, and fell a sacrifice to his misfortunes. General Wedderburne, commander-in-chief of the Bombay forces, was killed during the siege; a tomb is erected to his memory near the flag-staff tower. In the vicinity of Baroche are several other dilapidated mosques and mausoleums, particularly one called Bawhran, on an extensive scale. The nabob's gardens without the walls, nearly a mile in circumference, are laid out with some taste; they contain several summer pavilions, fountains, and canals, with abundance of oriental fruits and flowers.

Situated in a fertile province, this city is well supplied with provisions: fine beef, mutton, kid, and poultry, at very reasonable rates; with venison, game, wild-fowl, and plenty of fruits and vegetables; the river Nerbudda, which washes the southern walls, abounds with carp and other fish.

Baroche has always been a place of considerable trade; very extensive cotton manufactures are carried on there, and large consignments of raw cotton from the adjoining districts are exported in boats to Surat and Bombay, to be shipped for China and different

parts of India; as, from the dangerous navigation in the gulf of Cambay, few large vessels venture up higher than Surat.

The Nerbudda rises in the mountains far to the north-east: it is esteemed one of the sacred streams of the Hindoos, and throughout the whole day the women of Baroche are bathing in the river, without being at all abashed by spectators, though no females are more modest than the Hindoos; they shift their garments, consisting of a single drapery, elegantly folded, in the most expeditious manner, without the least offence to decency. Custom reconciles every thing; and not a spark of jealousy enters the breast of a Brahmin or Banian husband, when he sees his wife bathing in the same stream with a hundred of the opposite sex. Besides the flowery sacrifices daily offered to the gods of the Nerbudda, there are solemn rites at stated periods; about once in forty years, as regulated by astrological calculations in the Brahminical calendar, a grand jatterah, or festival, is celebrated on its banks, to which pilgrims resort from all parts of Hindostan; every Hindoo who can accomplish the journey, is desirous once in his life to assist at this solemnity, and anticipates it with as much enthusiasm as the zealous Mussulman does his pilgrimage to the sacred shrines in Mecca and Medina.

During our stay at Baroche, great discontent prevailed in Ragobah's army, which at length produced murmurs and remonstrances, occasioned by long arrears of pay, and other disappointments. Govind Row Guykwar, one of the Peshwa's principal adherents, declared he would not accompany him to Poonah, unless he was put into the possesion of Brodera, his

paternal inheritance. The Arab and Scindian infantry insisted on receiving their arrears before they crossed the Nerbudda; a thousand of the former, under arms, marched out of the camp with music playing and colours flying, and never returned. These seditions caused a change of measures in Ragobah's council: it was now finally resolved to remain in Guzerat during the rainy months, and proceed to Poonah at the commencement of the fair season. Dhuboy, a fortified city about fifty miles from Baroche, was the place destined for our winter quarters; accordingly, on the eighth of June we marched from Baroche, along the banks of the Nerbudda, towards that place, which was then in possession of the enemy.

In our route thither we passed near the celebrated banian-tree, called Cubbeer-burr, eighteen hundred feet in circumference, as fully described in another place. Proceeding from thence by Coral, Ranghur, and Zinore, all situated on the lofty banks of the Nerbudda, the army encamped two nights in a delightful spot not far from the water-side, whence the country in every direction presented a charming picture: to the north and west an extensive cultivated plain, abounding with mango groves and villages, on the east and south the river meandered boldly through a fertile and populous champaign, bounded by the woody hills and lofty mountains of Rajpipley. This hilly tract belongs to an independent Rajah, whose wild domain is situated in the midst of the Mahratta empire. By paying an annual tribute, he remained unmolested.

Our march on the tenth was very fatiguing; in hopes of surprising the enemy, we had not pursued

the direct road to Dhuboy, but followed them towards the pass of Bowa-Peer, where we were informed they had encamped. The heat this day was dreadful; a European serjeant was killed instantaneously by a coup-de-soleil, and several in the ranks were recovered with difficulty. The country was still beautiful, but the hot winds and burning dust which continually overwhelmed us, were an alloy to every pleasure; the immense clouds of the latter, occasioned by the motion of three hundred thousand men and animals, in a light soil, which for eight months had not been moistened by a single shower, is inconceivable, nor have I language to describe the rage of the hot winds.

This sultry and fatiguing march brought us in the evening to Serulah, a village in the Zinore Purgunna, the residence of several respectable families in the tribe of Bhauts. After halting until midnight we renewed our march to beat up the enemy's quarters at the pass of Bowa Peer; where, notwithstanding their usual vigilance, we understood from our Halcarras and spies, they were lulled into security, from a supposition of our having crossed the Nerbudda at one of the western fords. We marched in tolerable order by moonlight for two hours, when becoming extremely dark, Ragobah's cavalry continually broke through our line, and obliged us to halt until day-break; we then proceeded to the heights of Ranghur, from whence at sunrise we discerned the enemy's camp, with their tents and colours all standing, at three miles distance. The sight of our advanced guard threw them into the greatest confusion; they struck their tents with precipitation, and filled the bed of the river with elephants, camels, and fugitives of every description: their bazar,

escorted by seven thousand cavalry, had already crossed; the rest of the army now followed in all directions. The British troops, disregarding heat and fatigue, marched with alacrity, but were retarded by the deep fissures and defiles on the banks of the Nerbudda. Instead of forming, as usual, and marching towards us when we approached their camp, the enemy fled in the utmost disorder, and our round and grape had but little effect.

The halt after midnight prevented our completely surprising their camp at day-break, otherwise we should have made many prisoners, and found considerable plunder; but this delay afforded an opportunity to carry off their valuables, and leave us little more than some grain and provender. It was impossible for harassed European infantry and sepoys to pursue flying cavalry, nor could we stimulate Ragobah's horse to follow them, or indeed to advance beyond our guns: a few independent parties took an advantage of still smaller troops of the enemy, to bring off an elephant, twenty camels, two hundred horses, and a great number of pack oxen: a detachment under their own leader crossed the river without orders, and plundered the rear of the enemy's bazar; but none attempted to go after the main body. The only article of booty obtained by the British troops fell to the lot of the brigade major, who, observing a sepoy with a bundle under his arm, pursued by a native officer, who seemed resolved to share the spoil, he rode up just as they opened the parcel, which to their surprize and disappointment contained a new-born infant, which some unfortunate mother had most probably dropped in her flight. Both parties most willingly consigned their

treasure to the humanity of my friend, who immediately procured a wet nurse for the little foundling, the only want in a climate where infants wear no drapery.

At eleven o'clock we encamped on the enemy's ground, on the banks of the Nerbudda, near the pass of Bowa-peer, which takes its name from a celebrated Mahomedan saint, buried there eight hundred years before; his tomb, covered with silk and embroidery, is daily strewed with flowers, and nightly illuminated by small lamps; his character is so highly estimated, that Hindoos and Mahomedans approach his shrine with equal reverence. The fakeer who resides in a sacred grove near the tomb, and performs the stated religious ceremonies, informed us that when the enemy first discerned our approach, they threw several of their cannon, and a great deal of ammunition into the river; some of them were taken up by our pioneers.

Early on the 12th of June we marched from Bowa-peer towards Dhuboy, twenty miles distant; the day was cloudy: a few showers had cooled the air, and rendered the country delightful. On leaving the river, we passed several large villages, embosomed in groves, and abounding with wells, but found the tanks exhausted until we reached Thain-telow; which takes its name from a large reservoir of water, enclosed with a wall of hewn stone, and surrounded by a noble flight of steps, the labour and expense of former ages. This village being only six miles from Dhuboy, we pitched our tents for the night, with the intention of marching into Dhuboy the following morning, to take possession of winter quarters.

The shades of evening approached as we reached the ground, and just as the encampment was

completed, the atmosphere grew suddenly dark, the heat became oppressive, and an unusual stillness presaged the immediate setting-in of the monsoon. The whole appearance of nature resembled those solemn preludes to earthquakes and hurricanes in the West Indies, from which the East in general is providentially free. We were allowed very little time for conjecture; in a few minutes the heavy clouds burst over us

"With the big stores of steaming oceans charg'd."

I witnessed seventeen monsoons in India, but this exceeded them all, in its awful appearance and dreadful effects. Encamped in a low situation, on the borders of a lake formed to collect the surrounding water, we found ourselves in a few hours in a liquid plain. The tent-pins giving way, in a loose soil, the tents fell down and left the whole army exposed to the contending elements. It requires a lively imagination to conceive the situation of a hundred thousand human beings of every description, with more than two hundred thousand elephants, camels, horses, and oxen, suddenly overwhelmed by this dreadful storm, in a strange country, without any knowledge of high or low ground; the whole being covered by an immense lake, and surrounded by thick darkness, which prevented our distinguishing a single object, except such as the vivid glare of lightning displayed in horrible forms. No language can describe the wreck of a large encampment thus instantaneously destroyed, and covered with water; amid the cries of old men and helpless women, terrified by the piercing shrieks of

their expiring children, unable to afford them relief. During this dreadful night more than two hundred persons and three thousand cattle perished, and the morning dawn exhibited a shocking spectacle.

Such was the general situation of the army, such the conclusion of the campaign. As secretary to the commanding officer, I was always one of his family, and generally slept in his tent. At this time he was ill with a violent fever, and on the commencement of the storm had been removed in his palanquin to the village: I endeavoured to follow him; but up to my knees in water, and often plunging into holes much deeper, I was compelled to return to the tent; there being left alone, and perceiving the water gradually rising, I stood upon a chair, to keep me above its surface: by midnight it had risen more than three feet. The shrieks of the surrounding women and children, and the moaning of cattle, especially of dying camels, were horrible. To increase my distress, the pins gave way, and the tent fell upon me, when no calls for assistance could be heard. Providentially it was a small Indian tent, with a centre pole, round which it clung; had it been the Colonel's usual marquee, of English canvas, I must have been smothered. At last, finding myself nearly exhausted, I determined to make one effort more for my deliverance, in which I happily succeeded. Guided through the lake by tremendous flashes of lightning, after many difficulties, I reached the hut whither they had conveyed the Colonel, and there found the Surgeon-general, and several other gentlemen, drying their clothes round a large fire in the centre: with them I passed the remainder of this miserable night, among serpents, scorpions, and centi-

pedes, which the fire within and the heavy rain without had driven from their hiding-places. Several of our men were stung by the scorpions, and bitten by snakes and centipedes; none fatally. The scorpion, though less dangerous than the malignant serpents, inflicts a wound which, like that of the centipede, is attended with inflammation and fever; his sting at the end of the tail he darts with great force at the object of his fury; the centipede bites by means of strong forceps at the mouth: this reptile is more common than the scorpion, and more easily concealed. If the scorpion is surrounded by flaming spirits or burning embers, and can find no egress, he stings himself to death.

Such was our night: the next morning the camp exhibited a scene of woe; the train of artillery was sunk several feet into the earth, and covered by the water. To convey them and the heavy stores to Dhuboy required the utmost exertion, and, with the assistance of elephants, could not be accomplished in less than seven days, although only a distance of six miles.

On the 15th we made our first attempt, and proceeded one mile from Thain-Thelow to Vurrage, the next village. The plain, covered with carcases of horses, camels, and oxen, some at their last gasp, suffocated in the mud, others in a state of putrefaction, presented a shocking spectacle. The groans of a dying camel are dreadful; but the mind of feeling was more distressed by the sight of infirm men and expiring women; of parents, unable to support their helpless offspring, or in agonizing grief carrying them dead in their arms for sepulture or cremation.

Had I attempted to walk over this Golgotha, I might have shared their fate: my bearers could not carry me in a palanquin. With some difficulty I effected it on horseback, for no road could be traced through the waters, and the ravines were dangerous. We remained at Vurrage until the artillery and ammunition were transported from Thain-Thelow, which, although only the distance of one mile, was a work of five days. This being accomplished, we employed two more in finishing our journey of five miles to Dhuboy, occasioned by the Herculean labour of dragging the artillery. I made this second attempt on an elephant, and from such an eminence had an extensive view of the country, which presented a boundless sheet of water, encompassing the rising grounds, covered with trees and villages, like so many islands.

The officers and privates in the English detachment were soon provided with comfortable quarters in the ancient city of Dhuboy. The remains of its fortifications, gates, and temples, indicate great magnificence. The temple near the est gate, called the Gate of Diamonds, a work of immense labour and expense, must have employed a number of artificers many years. The city is nearly quadrangular, exceeding two miles in circumference: such parts of the fortifications as remain entire are of large hewn stones, and the interior colonnade is a beautiful and useful work: within the walls is a large tank, surrounded by strong masonry, with a grand flight of steps, the whole extent descending to the water, from the Hindoo temples, choultries, and solemn groves, which border this beautiful reservoir.

Dhuboy, with the other Hindoo cities in Guzerat, became an early part of the Mahomedan conquests, and remained in their possession until the Mahrattas took it on the decline of the Mogul power, in the eighteenth century; it is now chiefly inhabited by Hindoos; a few Mahomedan families are permitted to reside there, on condition of not eating beef. The pundit, or governor, appointed by the Ministers at Poonah, submitted to Ragobah, and on our approach acknowledged him as peshwa of the Mahratta empire; he immediately levied a contribution of three lacs of rupees from the inhabitants, which they were unwilling and almost unable to pay; for, although some cotton manufactures are carried on there, Dhuboy and its dependencies are poor.

The durbar and a few of the principal houses were well built, and the streets generally broad and airy: many acres within the walls were cultivated, and produced abundant crops of corn and vegetables: the city contained about forty thousand inhabitants, and nearly as many monkeys, which occupied the roofs of the houses, or enjoyed the shade of the mango and tamarind trees with the peacocks, squirrels, and green pigeons, that lived there as unmolested by the Hindoos as if in the midst of a forest. Pelicans, wild-ducks, adjutant-birds, and a variety of water-fowl, animate the beautiful lake, adorned by the nymphea and many aquatic plants.

The adjutant-bird, or argali, a large bird of the crane species, is sometimes near six feet high, and from twelve to fifteen from the extremity of each wing. The adjutant, one of the ugliest in the Indian ornithology, is as useful as the stork in Holland, or the

ibis in Egypt, and equally venerated by the Hindoos: it not only destroys serpents and noxious reptiles, but eats up the carrion and offal in towns and villages, which in that climate are extremely offensive. I know not why this bird is called the adjutant; the name of sentinel would perhaps be more appropriate; for, when not in quest of food, they stand motionless, in a pensive attitude, like so many statues. Their pendent red craw, and coarse breast, bare of feathers, but protruding some long dark hairs, have a forbidding appearance.

Soon after the English troops were settled at Dhuboy, Ragobah encamped with his army at Bellapoor, a pass on the river Dahder, at ten miles distance. The commander-in-chief residing there more than in Dhuboy, my time was divided between the Mahratta camp and the city; especially during a negociation between Ragobah and Futty Sihng, the Guykwar chieftain of Brodera, when all correspondence with Bombay was in cypher. My journeys to Bellapoor were frequent, and in favourable weather not unpleasant. After the first heavy falls of rain, the face of nature was soon adorned with beauty: the hedges enriched with a variety of climbing plants perfumed the air, from blossoms of mingled hues and fragrance, springing cotton, crops of various grain, plants for oil, with large fields of cucumbers, gourds, and melons, gave the country the appearance of a well-cultivated garden, but the sudden transition in the rainy season from a bright serenity to an overwhelming tempest, was an alloy to these delights, especially to one so much exposed to their inclemency.

My journey from Dhuboy to Bellapoor, although a

distance of only ten miles, frequently occupied as many hours, notwithstanding I was mounted on a strong elephant, whose sagacity generally guided me in safety through a continued sheet of water which entirely covered the roads. Once, when important business required my attendance at Bellapoor, I arrived at the pass of the Dahder, and found the stream, seldom more than three feet deep, suddenly risen to forty, and running with astonishing velocity. The mountain torrents had joined the overflowing lakes and rivulets; whose united streams rushing furiously to the river, swept away corn-ricks, cottages, trees, and cattle, and then hurried them to the ocean; together with some feeble inhabitants of the plains, and several of Ragobah's camp-followers, who lost their lives in attempting to get the trees and rafters for fire-wood; for, although the Indians are generally expert swimmers, the current was too rapid for their exertions.

In view of a comfortable encampment on the opposite side, at only a few yards distance, but separated by this impassable flood, I found the evening approach, when I found neither food, fire, nor hovel to afford me shelter.

At sun-set, a darkness resembling that at the setting in of the monsoon covered the horizon, and a deluge of rain fell the whole night. The houdah, or covered throne, which at first served for my habitation, being soon broken by the tempest, and filled with water, I sheltered myself to the leeward of the elephant, and remained until day-break, with the faithful animal and his driver; the wet sod our bed, the watery clouds our only canopy. When the morning dawned I beheld the river rising still higher, and, being unable

to hold any communication with the camp, I returned to Dhuboy through a continued flood, impassable by any other conveyance than a boat or an elephant.

Another time I crossed this river with some danger, on a raft placed over earthen pots; a contrivance well known in modern Egypt, where they make a float of earthen pots tied together, covered with a platform of palm leaves, which will bear a considerable weight, and is conducted without difficulty. This satisfactorily explains the earthenware boats of Juvenal:

> "Hac sævit rabie imbelle et inutile vulgus
> Parvula fictilibus solitum dare vela phaselis,
> Et brevibus picta remis incumbere testæ."
>
> Sat xv. ver 126.

During my next visit at Ragobah's camp, a circumstance occurred which affords a remarkable trait of Asiatic manners and despotic power, under the influence of jealousy and revenge. I have mentioned the ladies of Ragobah's zenana, on our departure from Surat: they accompanied him throughout the campaign, and generally rode on horseback. As the Hindoos do not wear veils, they were frequently more exposed on the line of march than is usual for the eastern ladies. But in camp their tents were always surrounded by high canvas walls; where, concealed from view, they passed their lives in solitude, apathy, and disgust. Anandabhye, the only wife of Ragobah, was not with him on this campaign. Of his seven concubines, one only attracted attention; a pretty lively girl, who rode gracefully, and seemed pleased with observation: many of our officers admired her, but her charms made a deeper impression on the heart

of Esswant Row, a young soldier of fortune and distinction in the Mahratta army.

It is unnecessary to detail the particulars of this amour: however modified by education, the passions in the eastern and western hemispheres are much the same; love, perhaps, burns with a fiercer flame in the torrid zone, and an intrigue is carried on with more difficulty in an oriental zenana than in the fashionable circles of Europe. These lovers cherished a mutual attachment, and by means of a confidant baffled for a time the Argus-eyes of Asiatic jealousy. The eunuchs and duennas at length suspecting the intrigue, gave information to Ragobah. On the rumour of a discovery, Esswant Row absconded, leaving his tent, armour, and horses in camp; and had not his attachment to an Arabian horse got the better of his prudence, he would have effectually escaped; but in hopes of carrying off this favourite animal, he returned the following night to his tent: on approaching the tree where the horse was picketed, he was made a prisoner. Ragobah ordered him to be instantly beheaded, by torch-light, at the extremity of the camp, and his remains exposed as a public spectacle throughout the next day. While the ministers of death dispatched the unfortunate lover, his ill-fated mistress was sowed up in a sack, and thrown alive into the river; the confidant was condemned to have her nose cut off, and thus remain an example to the other slaves in the haram.

Midnight is generally the time for oriental executions; sometimes the criminal is put to death with the utmost privacy, at others an alarm-gun from the

imperial tent, at that silent hour proclaims the exit of the devoted victim.

About this time, from being so much exposed to the violence of the weather, and sleeping in a wet camp, I was seized with a fever; which, resisting all the power of medicine, constantly returned every spring-tide, and left me in a weak and languid condition; but having much to do, in my official capacity, with Futty Sihng, the Brodera chieftain, which occasioned several inclement journeys to his capital, I resisted its effects as long as possible, and continued with the colonel at Bellapoor. An encampment in the rainy season is very unpleasant; the soft and muddy quality of the soil, the humidity of the atmosphere, and the rank grass which springs round the tents, united with the fetid odours in every quarter, render it a disagreeable residence: it is with difficulty that the pins and ropes keep the tents upright in the soft earth, and it is still more difficult to preserve them dry during the long and heavy falls of rain.

These are perhaps the only inconveniences attending the rich soil of Guzerat, but they are compensated by its fertility and beauty. In happier times this province was styled the paradise of nations, and it deserved the appellation: for when conversing with oriental travellers, and comparing it with other countries, I have heard them in the very words of Moses, call it "a land flowing with milk and honey:" and when the Hindoos and Moguls at this day are describing a pleasant and well-cultivated district, they distinguish it as, in Scripture language, "a land of brooks of water, of fountains and depths; a land of wheat

and barley, and vines, fig-trees and pomegranates, a land of oil, olive, and honey."—Deut. viii. 7, 8.

Our own army, both Europeans and sepoys, had comfortable winter-quarters at Dhuboy; the public buildings and largest houses were appropriated for their accommodation: and the principal caravansary, situated on the border of the tank, was converted into an hospital. These reservoirs were seldom thought complete without a caravansary for the convenience of travellers, and a temple for the worship of the deity. Some of them are very extensive.

However unhealthy may be a winter encampment in Guzerat, I think it far preferable to the extreme heat which I have so often mentioned; we had not indeed the simoom of Arabia, nor the sirocco of Italy, but we experienced the mingled effects of the scorching heat of the former, and the languor occasioned by the latter. A scarcity of water in such situations was a dreadful evil, which we frequently encountered; I remember almost dying of thirst, when I had emptied my own cantine for some wounded soldiers, and entreated a friend to give me a few drops without effect; his was almost exhausted, and when there is but little water in a leather cantine, the hot wind soon dries it up. Often, during a short slumber in my palanquin, have I realized the affecting description of "the thirsty man dreameth; and behold, he drinketh! but he awaketh; and behold he is faint, and his soul hath appetite!"—Isaiah, ch. xxix. ver. 8.

The Mahrattas do not seem to mind heat or cold, wet or dry encampments, nor any other inconvenience; fond of a rambling life, predatory excursions are their great delight. The followers of the camp, so often

alluded to, are generally a singular set of people. I do not mean the regular shop-keepers, or persons who hold situations in the army, but those who attach themselves to it with their wives and children, to pick up what they can find; who have no other place of abode, nor mode of obtaining a living: each man possesses a poor half-starved ox, or an ass, which is laden with the wealth of the family, perfectly corresponding with an ancient picture of the wily Gibeonites in their pretended embassy to Joshua, who "worked wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old and rent, and bound up; and old shoes, and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy."—Joshua, ch. ix. ver. 4, 5.

Asses are common in many parts of Hindostan, and are used as beasts of burden. This humble animal seems to be ill-treated in all parts of the world, and seldom meets with a due reward for his patience and resignation. But the Hindoos carry their aversion to a greater length than is customary elsewhere. Dr. Buchanan mentions a dispute among the Hindoos, near Scringapatam, which was not likely to be terminated without killing a jack-ass in the street of the town where they lived, and which he says would be attended by the immediate desolation of the place.

The camp-followers are a very independent set of people; and only remain with the army to which they attach themselves as long as it suits their convenience; nor are they subject to that oppression which is so generally prevalent in Hindostan.

From long observation among the Mahratta chief-

tains, and principal officers in the camp, they appeared to me more or less influenced by a jealousy of each other, and trying which should gain the ascendancy by duplicity, chicanery, and intrigue. Dissimulation seems to be the predominant trait in the Asiatic character; very few Europeans are a match for them. In my visits to Brodera during the negociation with Futty Sihng, I witnessed such dissimulation, treachery, and meanness in the prince and his ministers, as would with difficulty be believed by a generous Englishman unused to these people. On one occasion his naib, or vizier, thought proper to deprive me of my sword, and detain me a prisoner for some hours in a close room in the palace: a circumstance, to a person then in a public character, which his master could not be ignorant of, though he afterwards chose to assert it was done without his knowledge. Nothing could exceed the insolence of the men in office when they obeyed the vizier's commands; nor the mean apologies of himself and all concerned, when they repented of their error, and honourably dismissed me to Ragobah's camp.

That the Brahmins themselves, with all their professions of mildness, benevolence, and sanctity, can be guilty of deliberate revenge and murder, is evident not only from Ragobah's conduct on the massacre of his nephew Narrain Row, as mentioned in the Mahratta history, but still more so from the following account of the Telinga Brahmins at Poonah, communicated to me by Sir Charles Malet, as a most extraordinary event, which happened during his embassy at the Mahratta court, in 1791.

On the 29th of August, thirty-four men of the caste of Telinga Brahmins having been confined in a chokey, or close room, by the officers of the cutwal, the head magistrate of the police at Poonah, twenty-one were taken out dead the next morning, and the remaining thirteen were with difficulty restored to life. In the evening the popular clamour became violent against the cutwal, who was a gour Brahmin, named Gaunseram, a native of Aurungabad, and whose office, in a city where the most rigorous police is established, necessarily rendered him an obnoxious character. The peshwa improperly yielding to the furious mob, delivered up the cutwal, who was tied backward on an elephant, and in that manner conveyed to a prison without the town, amidst the scoffs and insults of the populace, while guards were sent to seize his family, dependants, and property. The day following the clamour grew more violent. The unhappy man was tied backward on a camel, and in that disgraceful manner reconducted into the city, amidst the reproaches of the people: here he was made to alight, and his head having been publicly shaved, he was again placed in the same manner on the camel; and having been carried through the principal streets of Poonah, escorted by a strong guard, he was for the last time led to a spot about a mile from the city, and there ordered to dismount: one of his hands was then strongly fastened to the end of a turban between twenty and thirty feet long, and the other end committed to some Hallalcores, the lowest outcasts of the Hindoo tribes, who contaminate all other castes by their touch. It was then made known to the Telinga

Brahmins that the cutwal was delivered up entirely to their disposal, either as a sacrifice to their vengeance, or an object for their mercy; on which twelve Brahmins of that tribe, in the most savage manner, immediately attacked the fallen magistrate with large stones. The Hallalcores who held the turban, by straitening it, kept him at full length running in a circle, pursued by his relentless murderers; who at length, by repeated blows on the head and breast, brought him to the ground; and there, with an eagerness disgraceful to humanity, though merciful to the prostrate object of their cruelty, these Brahminical murderers dispatched him by a succession of large stones thrown violently on his head and breast.

Instances of cruelty are not confined to the Brahmins of Telinga, they appear among the Jaina, Smartal Brahmins, and other sects among that elevated caste.

The Mahrattas, though all Hindoos, are by no means rigid in their penances, ablutions, or food. The lower classes, especially, eat of almost every thing that comes in their way; as mutton, goat, wild-hog, game, and fish. Major Moor mentions two places by name where the Mahrattas eat beef, and permit cattle to be killed, and publicly exposed to sale. I should rather have supposed it was intended for the food of Mahomedans, had not this discriminating writer been so very particular.

The lower tribes of Hindoos are not so scrupulous as the higher about what they eat, or what they touch; especially if they are not observed by others. When at a distance from their families, and out of

sight of their priests, many divest themselves of these nice ideas of purity. Those domesticated with Europeans generally affect to be very scrupulous: an English table, covered with a variety of food, is necessarily surrounded by a number of servants of different castes to attend the guests. At Baroche, Surat, and Bombay, a Hindoo will not remove a dish that has been defiled with beef, a Mahomedan cannot touch a plate polluted by pork, nor will a Parsee take one away on which is hare or rabbit. I never knew more than one Parsee servant who would snuff a candle, from a fear of extinguishing the symbol of the deity he worships; nor would this man ever do it in presence of another Parsee.

The palanquin-bearers, although in general a pleasant set of people, are sometimes on a journey extremely tenacious of their privileges of caste, and carry their prejudices to a ridiculous length. I was acquainted with a gentleman, who having formed a party for a little excursion into the country, provided a round of beef, as a principal dish in the cold collation: as he was going on horseback, he desired the beef might be covered with a cloth, and put into his palanquin to keep it cool; the bearers refused to carry a vehicle which contained such a pollution. The gentleman, on finding that neither remonstrances, entreaties, or threatenings, were of any avail, cut off a slice of the meat, and eating it in their presence, desired them to carry him to the place of rendezvous. This produced the desired effect; the bearers were the first to laugh at their folly, and exclaimed "Master come wise-man, with two eyes; while poor black-man come

very foolish, with only one;" and taking up the palanquin with the beef, set off towards the tents in great good humour.

Such scruples are not confined to any particular caste; they more or less pervade every tribe in India, and are cherished by the active soldier as well as the pious Brahmin. In the Ayeen Akbery we read of Narrain Doss, a principal chief in the Rahtore tribe, in command of five hundred cavalry and two thousand infantry, who lived with such austerity, that his only food was grain which had passed through oxen, and been separated from their dung, which, as I have before mentioned, is an aliment considered by the Brahmins as the purest of all food.

The Indians are also very scrupulous about the water they drink, and the vessels which contain it. The rich generally have the water of the Ganges carried with them on a journey. Most of the Mogul emperors travelled with it for their own beverage; and Akber, who never drank any other, called it, when cooled with saltpetre, "the water of life."

In cities, in the armies, and with Europeans on country excursions, the water for drinking is usually carried in large leather bags, called pacaulies, formed by the entire skin of an ox, sewed up, except at one corner left open for filling them: these are hung on each side of a bullock, or tame buffalo, and poured into guglets of a porous earth; in these the water soon becomes cool, and, as a great luxury, is sometimes iced with saltpetre. Often during this campaign, when suffering from thirst, and panting under the extreme heat, have I envied the village buffaloes, who in such weather seem the happiest beings in the country: they

either get under water, or conceal themselves in the thin slimy mud on the margin of the lakes and rivers; there they remain during the sultry hours without any part of them appearing above the surface.

Good water and ripe mangos were the greatest luxuries I aspired after in this campaign: the latter are extremely fine in most parts of Guzerat, though inferior in size to the mangos of Agra, which sometimes weigh two pounds each. A basket of high-flavoured mangos, accompanied by a wreath of mogrees or champachs, were a frequent present from the Mahratta officers to the English gentlemen, and from the peshwa to the commander-in-chief.

The mango topes, tamarind groves, and springing crops in the extensive plains round the Mahratta camp, were very delightful during the fair intervals of the rainy season. I repeat few countries equal the Brodera Purgunna in fertility and beauty; but the heat, added to the moisture and fetid smells of the camp, were intolerable, and attended with pernicious effects. Fortunately there were seldom any Europeans there besides the colonel and myself; he was often ill with an intermittent fever; and I soon experienced the bad effects of sleeping in a damp tent, on my palanquin, raised only a few inches from the ground, covered only by a cotton carpet; for, notwithstanding all the trenches, the heavy rains pervaded every thing. Few European constitutions can resist the combinations of heat and moisture; mine was gradually undermined, and I suffered a severe relapse of fever at the return of every new and full moon.

The Mahratta generals had excellent tents for the rainy season, formed of many folds of quilted cotton,

purposely to resist the elements. When Ragobah resolved to form his winter encampment at Bellapoor, all his tents were pitched, and those separately appropriated to worship, eating, sleeping, the zenana, and attendants, occupied a very large scite, at some distance from the rest of the army, and guarded by a select body of troops. The durbar-tent, where the peshwa gave audience and administered justice, was placed near the dhall-flag, or royal standard, distinguished from all others, like the prætorium of the Roman generals, so called from the ancient Latins, who styled their commanders prætors. Scipio Africanus first formed the prætorian cohort, stationed near his tent, and ready to attend him on all emergencies: such are the husserat, or household troops of the Mahratta peshwa, and the life guards of the British sovereign.

My fever increasing, attended by many symptoms of the liver complaint, I was obliged not only to leave the army in Guzerat, but to return to Bombay, and embark in the first vessel for England, in hopes of re-establishing my health.

I shall therefore only add, that in consequence of orders from the newly-appointed governor-general in council at Bengal, an embassy was sent from thence to the ministers at Poonah, by which means a peace was concluded between the Mahrattas and the English, the Bombay detachment withdrawn, and Ragobah compelled to resign the peshwa sovereignty to the posthumous child of Narrain Row. As a compensation for this sacrifice, he was to be allowed a jaghire from the Mahratta government, and some other privileges: but becoming discontented with a private

station, he again asserted his claim to the sovereignty; was once more assisted by the Bombay government in an expedition sent from thence in 1779, which proved unsuccessful: and Ragobah's death happening soon afterwards, terminated the civil wars in the Mahratta empire.*

* Latterly, war has been again rekindled between the Mahrattas and the Company. After three very brilliant and successful campaigns in 1817, 1818, and 1819, the Mahrattas, as well as their allies, were completely conquered by the Marquis of Hastings, then Governor-General of India. Their empire now forms part of the British possessions, under the name of Central India. (Note of the Editor.)

CHAPTER XX.

Departure from Bombay to England—Cape Bassos and the coast of Africa—Mermaids at Mosambique and Mombaz—Melinda—Cape St. Sebastian—Storms near the Cape of Good Hope—Whales—Bay False—Isthmus between Table Bay and Bay False—Dutch Settlement at Simmons' Harbour—Journey from thence to Cape-town—Table Mountain—Cape-town—Fruits, Flowers, Trees—Menagerie—Inhabitants of Cape-town—Scarcity of timber—Beauty and variety of the Plants—Character of the Dutch Farmers—Vineyards—Dutch Government of the Colony—Character of the Hottentots—Boshmen—Wild Animals at the Cape—Birds in Southern Africa—African Lions—Villas, Gardens, and Farms near Cape-town—Tent Wine—Flowers and Vegetables—Myrtle Hedges—Constantia and its Vineyards—Grand Mountain Scenery near the Cape—Voyage from thence to St Helena—St Helena Pigeons—Fortifications—Town—Beauty of the Interior Valleys—Climate—Inhabitants—Government—Provisions, Fruits and Vegetables—Birds—Trees and Plants, Indigenous and Exotic—Fish—Sail for England—Coast of Guinea—Crew—Variety of Fish on the Gold Coast—Cape de Verd Islands—Fogo—Azores—Sudden Tempest—St Mary's Island—Arrival at Cork—Departure from Ireland—Land at Hastings—Arrival at Home

PURSUANT to the resolution mentioned in the last chapter, I sailed from Bombay to Europe, on the 1st of December 1775. With regret I left a spot, where I had spent several happy years, in a delightful society; heightened by the charms of friendship, and animated by the hope of acquiring that independence which

first led me to its distant shores. Although illness frustrated the enjoyment of these pursuits, I endeavoured to encourage the pleasing anticipation of seeing parents, friends, and my native country, and returning to India with renewed health and an advantageous appointment.

The ships of that season had been all dispatched to Europe previous to my determination of leaving India; I was therefore under the necessity of embarking for the Cape of Good Hope in the Betsy schooner, a vessel built on an Indiaman's long-boat, and perhaps the smallest ever sent on such a voyage, having only four European sailors besides the captain and two officers; the rest of the crew were Lascars, or Indian mariners.

Soon after leaving Bombay we fell in with the north-east trade-wind, which in thirteen days carried us off Cape Bassos on the coast of Africa, which we saw at a few leagues distance. The next day we crossed the equator, and passed a range of sandy hills and lofty mountains. A steady wind befriended us to the sixth degree of southern latitude, when it was succeeded by variable breezes, calms, thunder, lightning, and heavy rain. The sea was enlivened by a variety of birds, uniting with dolphins, albacores, and bonitos, in hostility against the unfortunate flying-fish.

Near the coast we saw many other sorts of fish, but did not meet with any of the mermaids so often mentioned in these seas; and especially by Mr. Matcham, a gentleman of great respectability, and at that time superintendant of the Company's marine at Bombay. I have heard him declare, that when in command of a trading vessel at Mozambique, Mombaz, and Melinda,

three of the principal sea-ports on the east coast of Africa, he frequently saw these extraordinary animals from six to twelve feet long; the head and mouth resembling the human, except about the nose and mouth, which were rather more like a hog's snout; the skin fair and smooth; the head covered with dark glossy hair of considerable length; the neck, breasts, and body of the female, as low as the hips, appeared like a well-formed woman; from thence to the extremity of the tail they were perfect fish. The shoulders and arms were in good proportion, but from the elbow tapered to a fin, like the turtle or penguin. These animals were daily cut up, and sold by weight in the fish markets of Mombaz; nor was the flesh easily distinguished from the fishy pork with which those who have resided at Calicut or Anjengo are so well acquainted.

Although the existence of mermen and mermaids is doubted by many, the History of England, Holland, Portugal, and other countries, proves the reality of these creatures. In the fifteenth century, after a dreadful tempest on the coast of Holland, one of them was found struggling in the mud, near Edam in West Friesland; from whence it was carried to Haarlem, where it lived some years; was clothed in female apparel, and it is said was taught to spin. In 1531 another, caught in the Baltic, was sent as a present to Sigismund, king of Poland; it lived some days, and was seen by all his court. In 1560, the fishermen of Ceylon caught seven of both sexes, which were seen by several Portuguese gentlemen then at Menar, and among the rest, by Dimas Bosquez, physician to the Viceroy of Goa, who

minutely examined them, made dissections, and asserted that the principal parts, internal and external, were conformable to those of the human species.

Our small vessel approached much nearer the African coast than is customary for India ships homeward bound. We were not far from Melinda, that hospitable port which received Vasco de Gama and his brave comrades after encountering the storms of the Cape, and escaping the treachery of the Moors at Mombaz and Quiloa. Here they met with a friendly monarch to supply their wants, and found a number of merchants from various parts of India, who opened a scene of glory and profit to Gama's aspiring mind, and furnished him with pilots to navigate the first ships from Europe across the Indian ocean to Calicut, then the grand emporium of commerce in the oriental world.

From Melinda our voyage was protracted by light winds and calms, and sometimes by strong southerly gales. A favourable current generally carried us twenty or thirty miles a-day; and more than once, when we had no advantage of wind, on taking an observation we found the current had advanced us upwards of fifty miles on our course. In these latitudes a wind prevails from south-east to south-west: which, blowing strong, with squalls and rain, meets the north-east winds, and occasions terrible storms and tempests

Continuing our course along the eastern shores of Africa, on the 2d of January we came in view of Cape St. Sebastian. The currents which had hitherto ran to the south, now changed their direction, and carried us westward of our reckoning. On leaving

St. Sebastian we encountered rough seas, and having run down the thirty-third degree of latitude, considered our voyage as nearly terminated. While anticipating the pleasure of shortly landing and enjoying the summer refreshments at the Cape, a storm suddenly burst upon us from the south-east, and continued with unabated fury for six and thirty hours. The sea was dreadful; and the situation of our little bark, elevated on its foaming mountains, or plunged into a dark abyss, filled every soul with horror.

We saw a number of whales and grampuses in those southern latitudes, which we sometimes wished at a greater distance, from an apprehension of mischief from their enormous bulk. The sports of these immense animals often cause a concussion in the waters which prove fatal to small vessels.

On the 13th of January, sounding on the great sand-bank at the extremity of Africa, we found ground at ninety fathoms, and soon afterwards saw the land. Unfavourable gales again prevented our entering Bay False until the 20th, when a fair wind carried us up that noble bay, and we anchored at noon in a small cove, called Simmons's Harbour, where fifteen ships may lie secure in the most stormy weather; situated on the western side of False Bay, it is at all times more commodious than Table Bay, the summer harbour near Cape-town. The two bays are separated by an isthmus, covered with sand and small shells, most probably once under water. The Cape mountains, rocky hills, sandy plains and cultivated tracts on the peninsula, contiguous to Cape-town, form a territory upwards of thirty miles long, and eight broad.

The Dutch settlement at False Bay then consisted of only a few houses, gardens, and store-houses, scattered at the bottom of the mountains which form Simmons's cove; with a pier and crane for the landing of goods, great convenience for watering the ships, abundant supplies of fresh provisions, fruit, and vegetables, and tolerable accommodation for passengers at the boarding-houses. Having no inducement to remain there, I proceeded to Cape-town, about twenty miles distant, in a light waggon drawn by eight horses. The coachmen, or waggoners, who are generally slaves, drive these eight in hand with wonderful dexterity, making the hills resound with the smack of their long whip, and continual vociferation to the horses. The vehicle contains six or eight persons sitting on benches before each other, which is the usual mode of travelling in this part of the world.

The road for the first six miles, to a place called Muisenburg, was over a sandy beach, or the acclivities of the mountains, sometimes on dangerous precipices, under rocks loosened from the mountains, and apparently threatening destruction The pass at Muisenburg, defended by a fortress, is deemed impregnable From thence we entered a sandy plain, little cultivated; but presenting a succession of natural beauties in the variety of heaths and other plants indigenous to its sterile surface, the ornament of European conservatories. The country was not otherwise interesting until within a few miles of the capital, when it became suddenly enriched with farms, villas, plantations, vineyards, and gardens; embellished by groves and avenues of oaks, elms, and protea-argentea, a most

elegant tree: it does not attain a large size, from growing extremely close, and is thickly covered with leaves, soft and glossy as satin, glittering like a forest of silver undulated by the breeze. The golden protea, more gaudy than its modest rival, arrayed in foliage of yellow-green edged with scarlet, appears in the sunbeams like waves of fire; they form a lovely contrast. These novelties beguiled a rough heavy road, until our arrival at Cape-town, situated at the foot of the Table-mountain; near a large bay full of ships, opening to the ocean and several rocky islands.

The Cape of Good Hope forms the western part of Bay False, and terminates the south point of the African continent. It was formerly called Cabo dos Tormentos, the Cape of Storms, a name expressive of its situation amidst contending elements. John, king of Portugal, changed it to Boa Esperanza, when De Gama, after conquering all difficulties, doubled this formidable barrier, and opened the passage to India. It is situated in the latitude of 34° 24′ south, and 18° 30′ east longitude. The variation of the compass was then 19° west; mariners pay great attention to this variation, it being the surest guide for the longitude in the voyage from India. The north-west winds generally prevail from May until the beginning of September; the south-east during the other months. The latter are cold, dry, and unpleasant, but the atmosphere clear and healthy. The climate may be called temperate, the heats seldom last long, and it rarely freezes in winter, although the summits of the interior mountains are frequently covered with snow. The barometer varies from 27 to 28 inches chiefly in

the winter; in which season the thermometer at sunrise is from 40 to 50 degrees, and at noon from 65 to 70; in summer it rises from 70 to 90 degrees, and sometimes approaches 100.

The view of this stupendous promontory from the sea presents a scene of massy rocks and barren mountains: that, from its flat surface, called the Table-land, is most conspicuous, and seen from a great distance. The fatigue and difficulty of its ascent are amply repaid by the extensive prospects from the summit; where the eye, as on a map, stretches over an immense space of sea and land; comprising the boundless ocean, rocky isles, majestic mountains, softer hills, a large town, crowded harbour, and scenes of cultivation. The Table-mountain is said to be covered with its table-cloth when mantled with white clouds, falling in a striking manner on its sides. Half concealed by these immense volumes rolling over its surface, it makes a very grand appearance, but in height is inferior to many others of less note, being only three thousand six hundred feet above the level of the sea. On the summit is a lake of fresh water, which supplies the town and shipping; the stream in its descent falling over grotesque rocks, forms beautiful cascades. At each end of the Table-land, is a lofty mountain connected with it; one called the Lion's Rump, the other the Devil's Mountain. They are all composed of rocky strata, but are said not to be volcanic. Their inhabitants are chiefly hyenas, wolves, monkeys, vultures, and sometimes runaway slaves.

Cape-town is large, and regularly built; the principal streets, leading to the great square, intersect each

other at right angles: it contained at that time six or seven hundred houses, and about eight thousand inhabitants, including slaves. The houses, built in the European style from one to three stories high, have uniformly that neat appearance which characterizes the best towns in Holland. The square, and most of the wide streets, are planted with avenues of oaks and poplars, on each side of a narrow canal, before the houses. There were then only two churches, one Calvinist, the other Lutheran. The principal public buildings were the stadt-house, library, hospital, and prison. The fort at the south end of the town was not deemed a place of strength; there were several other batteries in different situations.

The public gardens, adjoining the town, were much frequented by the inhabitants, and formed a delightful resort for strangers. They contained five walks, half a mile long, shaded by oaks, and perfumed by hedges of myrtle on each side; which separated them from square orchards and gardens, divided by formal narrow walks and hedges; but richly stored with standard peaches, apricots, figs, apples, pears, and other European and Indian fruits, planted amidst a profusion of roots and vegetables for the use of the hospital, and ships belonging to the Dutch East India Company. Two enclosures before the governor's house, are appropriated to flowers and curious plants. The garden was terminated by a large menagerie, containing the most remarkable beasts and birds indigenous to Africa, or brought from other parts of the world.

The inhabitants of Cape-town have generally a good complexion, and some of the young women are pretty;

but they soon incline to corpulency, and lose the elegant symmetry so attractive in the female form. The men are perhaps less phlegmatic than the Hollanders in Europe. Descended from an heterogenous mixture of Dutch, Germans, French, and other emigrants, they have in some measure lost the peculiar traits of national character, and by a constant intercourse with foreigners, have acquired more affability and courtesy than we usually meet with. The colonists had mostly large families; matrimony was encouraged, luxury and dissipation discountenanced; there were then no theatres, casinos, nor public exhibitions of any kind. The morning was dedicated to business, the evening to family meetings; frequently enlivened by music and dancing. On the arrival of any distinguished strangers, the governor gave a public ball to the principal inhabitants and passengers from the ships.

Such is the pleasing side of the picture; for it must be confessed, that, when compared with the refinements of Europe, or the political, military, and commercial pursuits in India, the inhabitants of the Cape appear to pass a dull, monotonous, indolent life. With little employment in commerce or agriculture, no taste for intellectual pleasures or mental improvement, the gratifications of animal appetite usurp a primary consideration, and the important concerns of eating, drinking, and smoking, engross a large portion of time which might be dedicated to nobler objects. The women merit a more amiable character; the girls were educated for domestic life, the mother instructed them in needle-work, and the various branches of household economy. The father, assisted by such masters as

procurable, taught them the French and English languages, writing and arithmetic: nor were the elegant accomplishments of music, drawing, dancing, and works of ingenuity, neglected in the higher classes of society.

I was informed there were, at least, eight women to one man among the white inhabitants of Cape-town. Naturalists have observed that a larger proportion of females are born there than elsewhere: but another cause may be ascribed for this deficiency; all the girls remain at the colony, while the boys are generally sent to Europe and the East Indies, to enter a more ample field for fame and fortune.

When I first visited the Cape there was no respectable tavern or hotel; but many of the best families accommodated strangers for a Spanish dollar a-day. For this sum I was provided with a neat bed-chamber, the use of the parlours and drawing-room, and four meals a-day, besides tea and coffee. At dinner we always sat down with a well regulated family to a table plentifully covered with fish, meat, poultry, and game; a dessert of choice fruit, and every sort of Cape-wine, except Constantia.

Some articles, notwithstanding, were very expensive, especially fuel and washing; strangers often found the latter peculiarly so; for however honest the washer-women might appear in returning clean linen corresponding in tale with the articles delivered, they generally deferred bringing in the last assortment until the passengers were just going on board their ship, who seeing the number correct, suspected no other fraud; but I have known more than one lady much mortified, when, far from any reparation on the distant

main, she has found a muslin gown deprived of a breadth, and her cambric handkerchiefs reduced a few inches in size; nor were the gentlemen less annoyed on beholding their shirts and cravats equally curtailed.

Coach-hire was thought extravagant; they charged eight dollars a-day for a country excursion, and four for an evening drive. Bread was always at a fixed price; that made of the best wheat flour one penny per pound, which the bakers were allowed to charge after the most plentiful harvests, but not permitted to advance in a season of scarcity. The medium price of wheat was about two shillings and four pence the bushel. The common Cape wines then sold for ten, twelve, and fifteen dollars the pipe; so that the lower classes amply enjoyed the two great blessings of bread and wine; many vineyards in advantageous situations produce a hundred pipes of wine at a vintage. The vines were originally brought from France and Germany; but, except from the two vineyards at Constantia, the Cape wines are not much esteemed. The principal inhabitants drink those imported from Madeira and Bordeaux, and prefer rich ale and English porter to the best malt liquor brewed at the Cape. As the duties were not exorbitant, the Teneriffe and Maderia wines were drank at a moderate expense: nor was there any want of brandy, rum, or Batavia arrack. The earth supplied abundance of fruit and vegetables, and the extensive sand bank, at the end of their promontory, a variety of fish: so that on every account the Cape of Good Hope is one of the finest places in the world for ships to refresh at. Advantageously situated midway between Europe and Asia,

they here meet with most of the fruits and vegetables of the torrid and temperate zones, with plenty of excellent mutton, beef, and lamb, all of which, when I was there, sold for a halfpenny per pound; I believe the foreign ships paid something more.

Some of the interior districts are said to contain inexhaustible forests of timber, but from a want of means to convey it to the Cape, the Dutch Company preferred sending timber and plank from Holland and Batavia. It could probably be transported by sea from Mussul-bay and other places at less expense. From this cause timber and plank were at an immoderate price; firewood was procured with difficulty: to gather it in small quantities was the sole occupation of numerous slaves; and a small cartload of roots and brushwood could not be purchased for less than three or four dollars; consequently, all manufactures requiring the operation of fire were extravagantly dear.

Although there is so great a deficiency of timber, and useful trees near the Cape, no country can boast of more curious and beautiful plants than this part of Africa. The variety of erica, geranium, ixia, and other elegant tribes, lately brought to Europe, is astonishing, and the number is continually increasing. Were I master of the subject, it would be too copious to enter on a Linnæan description of the lovely plants which "waste their sweetness on the desert air" of Africa, but become the pride and delight of the English collections. In the season of spring, between the months of September and December, the infinite variety and beauty of these plants springing up on the sandy plains, covering the sides of the mountains, and

adorning their rugged summits, is astonishing; their colours are brilliant, and many are extremely odoriferous.

Exclusive of the plantations and villas in the Cape territory, many gentlemen had estates at a great distance in the interior districts, particularly round Mussul-bay, four hundred miles on the eastern shore, where their planters cultivate corn, wine, fruit, aloes, and other drugs; but I believe there were no manufactories at the capital, or throughout the colony. Some of the principal farmers, we were told, employed two hundred slaves and Hottentots in agriculture and breeding cattle: the former were either born in slavery at the Cape, or brought from India, Madagascar, and the Comorro Isles; the latter, whether they in reality enjoy their liberty or not, are considered to be a free people.

I heard of many farms situated a month's journey from Cape-town, among the friendly Hottentots. Those farmers are mostly descended from the Dutch, French, and German Protestants, who, on various occasions, rather choose to encounter the dangers of a foreign country than endure the cruelty they experienced in their own. They generally speak the Dutch language, and retain the European complexion. Scattered throughout those extensive wilds, they have little communication with each other, but many of them accompany their wives and children once a-year to Cape-town, in large waggons, loaded with wine, grain, butter, dried fruits, hides, and other articles. With the produce they purchased wearing-apparel, furniture, utensils, and necessaries for a family. Some of those planters are men of amiable manners; honest,

industrious, and hospitable, but ignorant of every thing beyond the extent of their farm: the want of books and social intercourse renders them credulous and inquisitive, characteristics usual among people thus situated.

Such were the better sort of farmers in the Dutch colony when I made my inquiries; I am sorry to add that another, and I fear a much larger class, bore a different character; and perhaps a more unprincipled, unlettered, and cruel race of people nowhere existed. I do not make this assertion from my own experience; I travelled but little into the interior, and only occasionally saw the farmers who brought their commodities to town; but from reports of its inhabitants, confirmed by the accounts of Barrow, Percival, and other intelligent travellers, who made long journeys among them, we know these colonists are, in many respects, no better than savages, and in clemency, urbanity, and other social virtues, far inferior to the Hottentots among whom they dwell. The latter are a mild, amiable, gentle race, compared with the Dutch boors and yeomanry of the Cape, composed of the lowest classes of Dutch, French, and German emigrants, and their descendants. Their cruelty to their slaves, cattle, and Hottentots, has become proverbial, and has been fully detailed. Many of these colonists have served in the ranks of the Dutch and German regiments, from whence they became servants and overseers in the farms, and marrying the farmers' daughters, have in time purchased landed property for themselves; and without retaining the virtues of a soldier, have introduced the vices of the army into a different order of society.

Thus, far distant from the civilized manners and refinements of the capital, deprived of the blessings of public worship, and the social delights of a returning Sabbath, the generality of these people had descended, or rather degenerated, into an almost savage state, and were given up to ignorance, cruelty, and animal gratification. The moral and political laws of Holland, and even the bye-laws of the colony, had little influence in regions so remote from the seat of government; every head of a family found himself at liberty to act without control; and his conduct generally evinced, that unrestrained power, whether exercised in the durbar of an Asiatic sovereign, or usurped by a Dutch boor in the wilds of Africa, has always a fatal tendency.

In the colonial farms it is not uncommon to have a hundred oxen for the plough, thirty or forty milch-cows, eighty horses, and a thousand sheep: I was told of some that fed ten or twelve thousand sheep, with horses, oxen, slaves, and Hottentots in proportion, the oxen are particularly serviceable in drawing large waggons over the indifferent roads in those extensive regions.

The governor was then appointed by the Dutch East India Company, and had the rank of an *edele heer*, equal to one of the council of regency at Batavia Under him was a council, consisting of eight members, including the fiscal, and the major who commanded the garrison; these gentlemen held the principal posts in the settlement, and were assisted by junior servants. The colonists had nothing to do with the police or government, but *seemed to enjoy much* comfort and tranquillity under their administration.

The Dutch had been in possession of this colony ever since the middle of the seventeenth century; the Hottentots, who were easily captivated by presents of tobacco, brandy, and cutlery, permitted them to extend their territory, establish farms, and, for these trifling considerations, to become masters of their flocks and herds, far distant from the southern rocks where they first settled. In a short time, when under the pernicious effects of brandy and tobacco, they in a manner pawned themselves and children to the Dutch. Although it may not amount to direct slavery, they have ever since performed all the hard services of agriculture for the colonists.

Those Hottentots who preferred the blessings of liberty and a pastoral life to such debasing gratifications, drove their cattle into the interior parts of the country, among extensive forests and high mountains, far from the European settlements: there they still continue in separate hordes, and fix their kraals at pleasure, where pasture, water, and shade most invite. They appear to be an innocent people, in what may be called a savage state; for they certainly have made no progress towards refinement, though the Christian missionaries have been rather successful in converting them.

In stature they are seldom above the middle size, their complexion is dark brown, with short black curling hair, like the negroes, whom they also resemble in features; the young women are not unpleasing in their form, and soft and feminine in their manners. The *different tribes vary something in their dress*, which generally consists of the skins of wild beasts; and both sexes wear a skin cloak, called a kross, which

ties over the soulders: the women have also a little apron, sometimes covered with beads, and an ornament on their head, composed of the same materials. Both sexes are fond of painting themselves, and rubbing their bodies with the fat of animals; which, as they go almost naked, prevents the bad effects of the sun in the summer heats. Their usual arms are bows and arrows, spears and lances; which they use with great dexterity against their enemies, and the wild beasts that infest the kraals, and carry off their cattle. They sometimes shoot with poisoned arrows, especially at the latter; for which purpose they have many vegetable poisons in the inland parts of Africa, but the most fatal is said to be the venom of serpents.

The Hottentots subsist chiefly upon animals caught in the chase, and the milk of their cattle, with a few roots peculiar to the country, and sometimes a sheep from the flocks; but I believe nowhere cultivate corn, nor have any idea of gardening. Cheerful, harmless, and hospitable, they are perhaps happier in ignorance, than some other nations with their boasted refinements. They are fond of music, singing, and dancing; but nothing can be more simple than their musical instruments, more monotonous than their songs, nor more ungraceful than their dances.

The boshmen, or woodmen Hottentots, are a set of people who live by plundering their neighbours, whether Hottentots, Caffrees, or Dutch farmers, at places the most remote from protection; they shoot with poisoned arrows, and their appearance always spreads alarm among the planters. I believe they are not of any particular tribe of Hottentots, but form a community of banditti, composed of the vilest wretches

from the other hordes; as also from negro and mulatto slaves, who desert from the Cape, and unite with these people in devoting themselves to a life of plunder, devastation, and cruelty, throughout the Dutch colony, and the peaceful tribes of Hottentots.

Of Caffraria, which joins the Hottentots' country on the north, and other distant parts of this vast continent, the inhabitants of the Cape, when I was there, seemed to have but very little knowledge, except from the prejudiced relations and improbable stories propagated by the ignorant planters who were settled nearest to their districts.

In the menagerie at the Cape I had an opportunity of making drawings of most of the wild animals and curious birds from the interior parts of Africa. Lions, tigers, elephants, hyenas, jackals, and smaller quadrupeds, abound in the rocky wilds and forests. The hippopotamus, rhinoceros, zebra, and camelo-pardalis, animate the distant solitudes.

The hippopotamus, although in size next to the elephant, is a mild and gentle animal, heavy and slow in its motions by land, but more active in the water; and, when irritated by the huntsmen, it sometimes does mischief in that element: it feeds principally on grass, and is caught in pits which the Hottentots dig on the banks of the rivers, where it comes to graze. These pits are ten or twelve feet deep, concealed by green turf and boughs, from whence this ponderous animal can never extricate himself. Its flesh is esteemed a delicacy, and the ivory of the tusks preferable to that of the elephant; the planters obtain much oil from the hippopotamus, the rhinoceros, and the elephant, both for medicinal and domestic use. The feet

and trunk of these animals are thought excellent by the Hottentots and colonists, who make them into a rich stew; the rest of their flesh, which is seldom all devoured while fresh, is cut up into long thongs, and dried in the sun for future provision. Had we known in the Guzerat campaign that an elephant's foot was esteemed a luxury, we might often have been regaled when so many were left on the field of battle.

What an exact description does the book of Job give us of the hippopotamus, under the name of behemoth. "Behold now behemoth which I have made, he eateth grass as an ox; his strength is in his loins, and his bones are like bars of iron: he moveth his tail like a cedar, and his sinews are wrapped together: *the mountains bring him forth food; he lieth under* the shady trees, in the covert of the reeds and fens: the shady trees cover him with their shadow, the willows of the brook compass him about; behold, he drinketh up a river, and hasteth not; he trusteth that he can draw up Jordan into his mouth'" Job, ch. xl ver. 15—23.

As the hippopotamus is undoubtedly the behemoth, so the rhinoceros is supposed to be the unicorn of scripture: this animal attains a prodigious size in Africa, and is said to be the most powerful of the savage tribe; it is not naturally ferocious, but its coat of mail affords a complete defensive armour, and its horn is so formidable a weapon of offence, that he generally remains unmolested by the lions, tigers, and other beasts of prey. Here, as well as in Hindostan, I found many extraordinary virtues attributed to the horn of the rhinoceros, especially in drinking out of it as an antidote to poison. I have one of the largest and

most beautiful ever met with, being thirteen inches in circumference, though not turned from the thickest part of the horn. The rhinoceros feeds upon grass, sugar-canes, and esculent plants found in its haunts.

Many improbable stories are circulated at the Cape of the camelo-pardalis, or giraffe, which is certainly one of the most singular animals we are acquainted with: its height is often magnified, but I believe none have yet been met with that measured more than sixteen feet, from the hoof to the tip of the horns, or short bony excrescences on the top of the head, which are eight or nine inches in length; the neck is very long in proportion to the body, which is only seven feet; the length of the shoulder-bone makes the fore-legs appear much longer than those behind, and gives the animal an inclining posture: the male is richly spotted with a dark brown on a grey ground, the female of a lighter hue The cameleopard is an innocent peaceable animal, and feeds chiefly on the leaves of the mimosa trees, which adorn the interior forests.

The zebra, another native of the African deserts, is a beautiful animal: in form, colour, and graceful motion, it has the comeliness of the horse, the swiftness of the deer, and the independence of the lion It is larger than the common ass; and although sometimes taken alive, I believe not one has been completely tamed, or converted to any use.

The adjacent country abounds with monkeys of various kinds; many of them are domesticated by the inhabitants. Among others, I often visited an ourang-outang, which had been brought from Java. in many instances it approached very near the human species,

and seems to be the uniting link in the grand chain of creation between man and beast At the Cape they have playful mongooses and mococks, from Madagascar and the Comorro isles, some of them beautifully marked.

Africa abounds with a variety of birds, but their rural haunts were at so great a distance from the Cape, that I could only draw those I met with in cages, or in the public menagerie. In South America, where the loveliest valleys skirt the city of St. Sebastian, every walk presented beautiful subjects for the pencil; not so the country near the Cape. The African deserts nourish thousands of ostriches; some were kept in the menagerie, with the secretary bird, and others from the same wilds; together with the cassowary, the columba coronata, and many curious birds from the Dutch settlements in the East Indies.

The ostrich is so well known in the African ornithology, that it would be needless to describe it. Among other peculiarities, it is said to digest stones and iron. I am ignorant of their digestive powers, but they certainly voraciously devour pieces of glass, iron, and similar substances, when thrown into the menagerie. The ostrich is the largest of the feathered tribe, and is called in Arabia the camel-bird, from its resemblance to that animal; it runs swiftly over the desert, by means of its long legs and expanded wings, which are not formed for an aerial flight. The Arabians, Caffrees, and Hottentots, hunt them for their feathers, and eat the flesh of the young ones; their eggs, fifteen inches in circumference, also afford a plentiful meal. Among the luxuries of the Roman emperors we read of Heliogabalus having destroyed six

hundred ostriches to furnish one dish of brains. The large thick shell of this bird is frequently carved with subjects from Scripture history, and other ornaments. They are sold for a trifle to the passing stranger by the slaves who carve them ; as are also other of these egg-shells cut into longitudinal bars, like a bird cage ; in which some poor canary-bird, or other unfortunate songster, is perched, and sold with his singular prison, for a couple of dollars.

The cassowary, more formidable in appearance, and more savage in disposition than the ostrich, is generally his companion in the Cape menagerie : not much inferior in size, and stronger made, he is capable of doing much mischief, and sometimes evinces his power, as our party one day experienced. The cassowary then exhibited, had it seems an invincible aversion to the fair sex, which the keeper had not informed us of : a young lady approaching, he instantly struck her down with his foot, and got the better of two gentlemen who attempted to rescue her, before the keeper, with an immense whip, put an end to the combat. He was altogether a very formidable adversary ; the head, instead of a crest or soft plumage, being armed with a hard bony excrescence, like a helmet ; his large black eyes are encircled with hairs, which sparingly cover the head and neck instead of feathers.

Among other curious birds was the Columba-coronata, or Java pigeon, a bird nearly as large as a turkey, with a plumage of dusky blue, and a beautiful tuft on the head. Also the secretary-bird, a native of the southern parts of Africa , about three feet high, chiefly arrayed in purple, with some long feathers elegantly falling from the head , it destroys serpents, rats,

and vermin, and is on that account much esteemed, for the Cape abounds with venomous snakes, scorpions, scolopendræ, and noxious reptiles, also with lizards of many descriptions, the land tortoise, and gryllæ, or locusts, in variety, abundance, and depredation, equalling their destructive hosts in other countries.

Barrow relates a very curious circumstance respecting living serpents in the stomach of one of these birds after its death: "An English gentleman, who held an official situation at the Cape, being out on a shooting party, killed a secretary-bird, which he carried home with the intention of having an accurate drawing made from it. He threw it on the floor of the balcony near the house, where, after it had remained some time, and been examined and tossed about, one of the company observed the head of a large snake pushing open the bill; out of which it speedily crawled, in perfect vigour, and free from any injury. On the supposition that others might still be in the stomach, the bird was suspended by the legs, and presently a second made its appearance, as large and as lively as the first. The bird was afterwards opened, when the stomach was found to contain seven dead snakes, with a half-digested mass of lizards, scorpions, scolopendræ, centipedes, and beetles."

The penguins, seals, sea otters, and other animals in the amphibious parts of the Cape zoology, found among the rocks and islands near this southern promontory, open an ample field to the naturalist.

The lions, hyenas, and wild beasts in the interior of the colony, are very formidable and destructive. The wonderful stories of these animals, related by farmers

from the more distant regions, require no common degree of faith; some of their narrations would have staggered Vaillant himself. There appears to be very little difference in the habits of the African lion and the royal tiger of Hindostan; both are equally crafty, ferocious, and cruel. We read of the noble behaviour and generous conduct of the sovereign of the forest, in ancient history, and cherish the pleasing ideas early imbibed of his attachment and friendship to man. Modern lions have certainly the same propensities as all of the feline genus in other countries.

I had no time for distant excursions, but joined several parties to the villas and plantations beyond the sandy plains, three or four miles from Cape-town; where the governor had a country house, and most of the principal citizens, plantations, farms, and vineyards, surrounding a rural habitation. The gardens and orchards were extremely pleasant, and very productive, mingling the peach, apricot, and apple of Europe, with the guava, banana, and pomegranate of tropical climes. There were mango trees in the Company's garden, which had not then produced fruit. The peaches, apricots, and plums, were all standards, and in January, the commencement of the Cape autumn, were bending under their grateful produce; nectarines had not succeeded, and cherries were uncommon: strawberries abound earlier in the season, with a few gooseberries and currants; oranges, lemons, figs, and mulberries are as prolific as the apples and pears, every where in great profusion. Nothing can exceed the plenty and variety of the grapes; one of the most delicious produces the tent-wine, a black grape, with a rich

crimson juice-like blood; which may have caused it to be selected for the sacramental wine.

The avenues are generally planted with almond, chesnut, and walnut trees, which attain a large growth, and protect the flowers, vegetables, and tender fruit trees, from the high tempestuous winds, which so powerfully prevail in that part of the globe. The kitchen gardens abound with cabbages, cauliflowers, artichokes, asparagus, pease, beans, French-beans, beetroot, turnips, carrots, potatoes, salads, and most of the European vegetables; many of them much improved by the climate. They seem to be more attentive to these productive and useful crops, than to the cultivation of flowers, for which the Dutch are generally famous. Yet a variety of European flowers seemed to flourish among the aloes, geraniums, and elegant heaths indigenous to Africa. A chief beauty of the Cape gardens are the luxuriant myrtle hedges, which surrounded every enclosure, to a great height, their blooming branches waving over the head of the passenger, unite in fragrance with the odoriferous exhalations from the orange and lemon trees, so abundant in this clime.

We spent one day at Constantia, the celebrated vineyard, twelve miles from Cape-town. We travelled, in coaches drawn by eight horses, over the sandy plains already mentioned in the journey from False-bay, until we approached the mountains, and entered a country abounding with farms and young woods of oak. Much trouble and expense have been bestowed to produce this effect in a wide waste of barren mountains, rocky precipices, and sandy hills. On a rising ground, in this once dreary region, are situated the

house and vineyard of Constantia: the former is a plain comfortable mansion, sheltered by plantations, and approached by an avenue of venerable oaks. The vineyards are in the best aspect, whither after visiting the cellars and tasting the choicest wine, we were conducted. In general, we were invited, not only to eat as many grapes as we pleased, but to carry them away with us. At Constantia the vine-dresser requested us to pick only a little fruit from the trees, but not to gather a bunch; the wine is too precious for this indulgence: it must ever be deemed a rare, as well as a delicious cordial, because the peculiar soil of Upper Constantia gives the muscadel grape a value there, which cannot be imparted to the same vine when planted elsewhere, and treated exactly in the same manner; it always produces a different grape, and wine of inferior flavour. The experiment has been repeatedly tried in the adjoining vineyards of Lower Constantia, without success.

We dined at an adjacent villa, delightfully situated among citron, orange, and lemon groves, and all the pleasing variety just mentioned, contrasted also by the rough scenery of rocks and mountains which surround it. The vineyard seldom yielded less than forty pipes of wine each vintage, inferior in strength and richness to Constantia, but resembling it in flavour; it was then sold in casks containing twenty gallons, at twelve dollars the cask. The hospitable proprietor had lately purchased this estate, with a good house, excellent wine-vaults, gardens, vineyard, oak-plantations, and an extensive tract of contiguous waste land, for six thousand rix-dollars.

I do not particularize the aquatic excursions we

made to Penguin Island, and other rocks near the Cape, inhabited by penguins, seals, and sea-fowl. We sometimes extended them to a greater distance, to have a better view of the Table-land and its contiguous mountains, which I had only seen before through the medium of a dreadful tempest. The scenery around Bay False, and that of Table-bay is singularly striking.

As the small vessel which brought me from Bombay to the Cape was not permitted to proceed to Europe, I embarked on board the Calcutta Indiaman, and joined a party of friends, who were passengers for England, and had sailed from Bombay ten weeks before my departure.

After a pleasant passage of fourteen days from the Cape, we arrived at St. Helena A constant succession of fair winds, smooth water, and fine weather, however delightful to the voyager, presents but little to amuse the reader: the continued prospect of sky and water affords no topic for a descriptive pen; although the glorious spectacle of the rising and setting sun is perhaps no where beheld with such grand effect as on the boundless ocean.

Before we discovered the island, we saw several of the St. Helena pigeons, a sea-bird which has obtained that name, although it bears no resemblance to the genus. These birds are always seen to the windward of the island, but never to the leeward; thus directing the wanderers on the ocean to this haven of repose and refreshment, after a long voyage, although it is little more than a volcanic eruption, rising in the vast Atlantic, and but a speck in a map of this terraqueous globe. There is every appearance of volcanic agency throughout the island, which is situated in the

latitude of 16 degrees south, and 5° 44′ of west longitude, from London. It is twenty-seven miles in circumference, consisting chiefly of high rocky mountains, and deep valleys ; composed of lava, scoria, ashes, and marine shells, similar to the strata of Etna, Vesuvius, and other volcanoes. The highest hill is called Diana's Peak, and its summit is 2696 feet above the level of the sea. The stupendous cliffs on the coast are so extremely steep, that a ship sailing under them appears from their lofty summits no bigger than her buoy ; and we could but just distinguish the islanders surveying us, as we passed close under their perpendicular sides sixteen hundred feet high.

St. Helena affords neither anchorage nor soundings, except at Sandy-bay, and the bank on the north-west side of the island, where the vessels ride in safety, about half a mile from the shore ; the different hills and valleys near it are fortified with batteries and redoubts. From hence St. Helena appears to the greatest advantage, presenting a prospect of St. James's valley, the landing-place, governor's house, and the only town on the island ; it consists chiefly of a long narrow street, with houses ranged at the foot of the mountains, built in the English style, and furnished from Europe or India. The church is neat ; the government-house convenient, and pleasantly situated ; in front commanding a view of the ships, and opening behind into the Company's garden ; which, after those at the Cape, appeared rather insignificant. This valley is fortified towards the sea ; and on the sides of the mountains are winding roads, leading to the country. These roads are only intended for horses, wheeled carriages would be useless. The ladies are bold riders,

and gallop up and down the most formidable precipices.

Notwithstanding the dreary appearance of St. Helena towards the sea, many of the inland vales are sweetly rural, bounded by magnificent scenery. From some of the least tremendous heights the stranger beholds a bold crater, in the centre of steep rocky hills, accessible only to wild goats, but the gentler aclivities are dotted with neat farm-houses, shaded by trees, and surrounded by verdant meadows or enclosures of yams, potatoes, and such productions as the soil and climate admit of. These farms are animated by herds of cattle and flocks of sheep, while many a murmuring rill falling from the mountains gives a fine effect to the sublime and beautiful landscape. This, although written at first under the impression of novelty, appeared to me equally true on a second visit, and even after enjoying the beauties of Switzerland and other alpine scenery in Europe.

A short walk from these picturesque views leads to immense cliffs and craggy precipices, opening on the unbounded ocean, bringing to a stranger's mind the unenviable situation of the islanders, secluded from the rest of the world, and entirely dependant on foreign supplies for the necessaries of life; for, though the valleys and acclivities of the mountains are covered with a thin surface of mould, which by cultivation would produce a variety of grain, yet in consequence of the rats and mice, that have escaped from the ships, and infest the island, not an ear of it could attain maturity.

The monotony of the town and its local anecdotes present few attractions to the inquisitive traveller. In

so confined a spot the refinements and elegancies of society are not to be expected; but nature is always new, always delightful and as I anticipated, another long confinement on the realms of Neptune, I spent as much time as possible in the country, and have sometimes been so enveloped in clouds, on the summit of the hills, that I could hardly see my horse's head. These vapours penetrate through the thickest coat, but are not often of long continuance. Leaving the tops of the mountains clear, they roll in immense volumes over the valleys, and sometimes present a picture half lighted by the sun, and half concealed in an impenetrable mist.

When no ships are at St. Helena, the town is forsaken; most of the inhabitants reside at their farms during great part of the year; as the valley, which is the general name of the town, is, from its situation, very warm, and the prospects confined: there the thermometer rises to 78 or 80 degrees, but seldom exceeds 67 or 68 on the hills. The whole island, considering its situation so near the equator, is remarkably cool, the air mild and salubrious; few disorders are known, and the small-pox is particularly guarded against. The ladies have fine complexions, for natives of a warm climate; which is generally unfavourable to the roses of my fair countrywomen in India, where the blushing flower of love soon decays, and the jonquil subdues the snowy tint of the lily. At St. Helena health and pleasure sparkle in the countenances of the young islanders; who are in general lively, smart, and agreeable, although superficially endowed with those accomplishments and refinements which are only to be acquired by education.

The English took this island from the Dutch in 1673; it had been first discovered by the Portuguese in 1508, on St. Helen's day: they thought it too barren for a settlement, but left poultry and goats to run wild, and afford refreshment to such vessels as might occasionally touch there for water. The number of inhabitants in 1776 did not exceed two thousand; more than half of those were slaves and black servants from Asia and Africa, the rest were Europeans and their descendants, including four hundred soldiers and officers; the other inhabitants capable of bearing arms, both black and white, are formed into a militia, regularly disciplined. The government was vested in a governor, lieutenant-governor, and two members of council, under whom were a few junior servants; no foreign trade was permitted. The governor's table was kept at the Company's expense; but his salary and emoluments did not then exceed seven hundred pounds a year. The lieutenant-governor was allowed five hundred, and the other servants proportionably less.

The island at that time contained about two thousand head of cattle, which were not deemed sufficient to supply the ships, and keep up a stock. The mutton is good, but not abundant; geese, turkeys, and smaller poultry were dear; pheasants, partridges, and Guinea-fowls scarce, though often seen wild upon the hills. The gardens and plantations produce a variety of food; the plantain was most attended to, from forming with the yam the chief food of the slaves. Apples, peaches, mulberries, figs, and melons were good; the peaches, large, coloured like an apricot, and highly flavoured, but grapes rare. In some of the best gardens were pine-apples, mango and tamarind trees, as well as several

oriental shrubs and flowers lately introduced; they had also begun to cultivate the tuar, or doll, of Hindostan, which if it succeeds will be a valuable acquisition.

The apple-trees are deservedly esteemed at St. Helena, for when the summer fruit is ripe, the winter crop on the same tree begins to blossom; but this valuable tree only succeeds in particular situations: oranges, limes, and citrons grow well; the custard-apple, papah, and pompelmoos had been latterly imported from India; all seemed to flourish; and it must afford delight to every voyager, to contribute to the improvement of this interesting spot; where the British oak and Banian tree of Hindostan unite their friendly shade with the indigenous ebony and Caledonian fir-tree; where the African aloe and prickly pear, the Indian bamboo, and Arabian coffee, grow luxuriantly in the same border with the apple, the peach, and the mulberry from Europe.

The ficus indica, or banian-tree, thrives at St. Helena; still more so the ficus religiosa, or pepal. The string-wood I have only seen on this island, its long strings of red blossoms give this tree a beautiful appearance; its drooping branches, and the thick foliage of the standard peaches, shelter the rose-linnets which now abound in St. Helena, perhaps brought from South America, where their rosy bosoms form a beautiful contrast to the snowy blossoms of the orange groves. This is the passerculus orientalis, a small bird of delicate brown plumage, varied by rose-colour and white, the eyes encircled with feathers of a bright red. They build two nests, one above the other; in the largest below, the hen lays her eggs, and, like the interesting baya of India, the cock watches in the upper apart-

ment, and sings to his mate during her incubation. The Java sparrows are more common; they were first brought from China and Batavia for their beauty, but from their wonderful increase are become a great annoyance to the farmers.

The cotton plant had not been long introduced at St. Helena; with what success it may be cultivated time must determine. The gum-wood (solidago-leucadendron) seems the most thriving tree on the St. Helena hills, it produces a resinous substance like gum-benjamin. They also abound with ferns in great variety and beauty, particularly the dicksonia, or tree-fern, which grows to the height of twenty feet; the seed of the furze brought from England, and scattered about the hills, clothes them with beauty and fragrance.

The variety of fish daily brought to market, is a source of entertainment to a stranger, as well as a luxury at his meals. Many are curious and finely coloured; the mackarel are inferior to those in Europe; the little fish called the bull's-eye is delicious, equally so the cunning-fish, thus called from it stealing the bait, and eluding the hook. The hog-fish is curious, and the green fish vies with the dolphin in alternate changes of purple, crimson, green, and gold.

We left St. Helena on the last day of February, and favoured by the south-east trade-wind crossed the line on the 12th of March; there it forsook us, and was succeeded by variable breezes, squalls, calms, thunder, lightning, and heavy rain, with a hot condensed atmosphere. This unpleasant weather continued until the 23d, when being in the latitude of 7° 12′ north, we flattered ourselves with the hope of meeting the north-east trade wind, and soon terminating our

voyage; but different scenes awaited us: after a moderate breeze all that day, followed by a mild evening, we retired to rest as usual about ten o'clock. At midnight the officer on deck was alarmed by the noise of a swelling surf, and very soon distinctly heard the hollow surges successively rolling upon a near shore. The captain was instantly called, and a general alarm succeeded; on sounding we found only ten fathoms water, when we imagined ourselves on the Atlantic ocean, some hundred miles from land. As the wind blew fresh on the land, there was no time for deliberation; we therefore anchored immediately, and at day-break beheld within a mile of the ship a sandy beach, shaded by groves of cocoa-nut and tamarind trees, but could not distinguish any hills or mountains. We then knew it to be a part of the coast of Guinea, near St. Ann's, generally called the Gold Coast, from its producing gold, ivory, and slaves; but as none of the natives came off, and we sent no boat on shore, I had not an opportunity of making further observations.

Although it was deemed imprudent to have any communication with the natives, or partake of nature's bounty on shore, we unfortunately continued near it a long time. We weighed anchor the next morning, but could neither get out of sounding, nor lose sight of the coast. The land-winds were too faint to assist us, and the sea-breezes always contrary. To render our situation still more distressing, an unfavourable southern current set so strong that frequently when we had sailed several miles to the northward, the observation convinced us we were far south of our last reckoning; and thus, after a fortnight had elapsed, we were further from England than when we first saw the

land. The wind seldom varied more than two points from the north-west, which was the very course we wanted to steer. We crossed the line several degrees more to the eastward than is customary for the homeward-bound ships from India.

The days were sultry, and the nightly dews unwholesome; the pressure of the atmosphere caused a lassitude both of body and mind. Nothing can be more uncertain than the weather on the coast of Guinea: from a sky perfectly clear and serene, in a moment bursts a storm of thunder, lightning, rain, and wind; the sea instantly becomes confused and tumultuous; its lovely tints of azure and aqua-marina, assume the sable hue of the overspreading gloom; this as suddenly subsiding leaves the air more sultry than before, producing all the enervating effects of the Italian sirocco.

Thus we continued in a state of listless apathy for some weeks, when, after stealing gently on with a faint land breeze during the night, we were agreeably surprised one morning at day-break with the appearance of a vessel at a few miles distance. Pleased with the novelty, we dispatched a boat, and found her to be a French ship from Mauritius, bound to l'Orient, which had already been a month in these latitudes, amid calms, contrary winds, and southerly currents. We kept company many days, and frequently dining with each other, diverted our ennui; for, notwithstanding their misfortunes, the French captains and passengers were cheerful and volatile.

Among a variety of fish on the coast of Guinea, the most beautiful is the Medusa, or Portuguese man-of-war, which enlivened the surface of the ocean, sailing

by thousands before the wind. It appears individually like a large bubble or inflated bladder, perfectly transparent, and varying with the most lovely tints of blue, pink, and violet; it is generally of an oval shape, two or three inches long, with a protuberance at each end, something like a bird's head and beak. I could never discover eyes, nose, or mouth, yet it certainly belongs to the tribe of fishes, with a cartilaginous body, assuming different shapes as it is more or less inflated. On the top of the body it spreads a pink transparent sail, supported by delicate fibres, which enable it to raise or lower the sail at pleasure; with this they scud away before the light breezes, but are seldom seen in a boisterous sea; under the body are suspended several filaments of the most beautiful blue, of unequal length, and always in the water. These appendages are of a pungent caustic quality, and wherever they touch the skin it rises in blisters like a burn, followed by acute pain.

These curious animals are attended by a train of beautiful fish, six or seven inches long, marked with dark stripes over the pale hues of the iris, like the pilot fish, which always accompany the shark; I never saw these little fish but under the Medusa, whose protection they seem instinctively to claim from the bonitos, albacores, and other voracious fish, which are continually pursuing them and the flying fish; but these have the advantage, for the instant their gigantic enemy approaches, they swim under the Medusa, which is so poisonous that no fish attempts to touch it: and it would be impossible to snap up one without the other, so closely do the little fugitives adhere to their protector; while the unfor-

tunate flying fish, in endeavouring to escape a watery foe, are devoured by the aquatic birds continually hovering over them.

The sharks on the Guinea coast are of a tremendous size, and often follow the slave vessels from thence to the West India islands, to feast upon the bodies of the negroes, who are so fortunate as to die on the voyage, and escape from Christian bondage.

On the 17th of April, having proceeded considerably to the westward of the coast of Guinea, we had the satisfaction to find the wind veering gradually from west, and at length it settled in the regular north-east trade. We soon forgot all our late misfortunes; the anticipation of happiness in our native isle again seasoned our repast, and we sailed gaily on. In three days we saw St. Jago, Brava, and several of the Cape de Verd Islands, and were detained by a calm close to Fogo, a barren mountainous island, only ten miles in circumference, which takes its name from a burning mountain, that frequently sends forth liquid lava and other volcanic matter, like the more sublime alembics of Etna and Vesuvius. Brava, situated between Fogo and St. Jago, seems to be an uninhabited mountain, three or four miles long. I have already described St. Jago in my voyage to India; very few of the homeward bound ships ever fall in with the Cape de Verd Islands.

From thence, pleasant gales and fair weather carried us to the Azores, or Western Islands, which we saw on the 13th of May; I must except one half-hour, when we were suddenly assailed by a violent storm, with thunder, lightning, and rain. It came on so instantaneously that we had no time to prepare against

it before all our sails were split to pieces; it commenced from the south-east, and in a moment shifted to the north. I shall not attempt to describe this dreadful scene; its horrors exceeded every thing I could have conceived, and the oldest seamen declared they had never met with any thing to equal it.

Sailing eastward of the Azores, a pleasant breeze wafted us along the coast of St. Mary's, within sight of its orange groves, villas, hamlets, and corn-fields, scattered among craggy precipices and foaming cascades. We passed between St Mary's and a chain of rocks called the Hormigas, on which the waves beat violently; and after coasting along St. Michael's, famous for its oranges, we saw several other islands belonging to Portugal, situated about three hundred leagues to the westward of that kingdom. The climate of the Azores, though subject to earthquakes, is mild and salubrious; they afford the inhabitants all the necessaries of life, and abound with corn, wine, and fruits. Angra, in the island of Tercera, is the seat of government, and the residence of the governor-general, the bishop, and principal officers; this capital contains a cathedral, and several other churches: there is a good harbour, and generally a brisk trade.

After leaving the Azores, the Atlantic presented a lively scene of vessels sailing in all directions: we spoke with several, and exchanged presents of tea, arrack, and Indian delicacies, for the grateful return of English porter, butter, and cheese, on which we regaled for the remainder of the voyage; which, notwithstanding it was now the beginning of summer, was not concluded without fresh gales, boisterous seas, and cold weather; so late as the 30th of May, the decks were

covered with snow. At that time our water and provisions running low, and the sails being in a shattered condition, we steered for the Cove of Cork in Ireland: where we arrived the next day, after a voyage, by the log, of twelve thousand nine hundred miles from Bombay.

The prospects on the coast of Ireland were very pleasant, especially in the Cove of Cork, which presented a continued succession of villas, parks, and farms, with the ruins of castles and religious edifices. The Cove is spacious, and reckoned one of the most commodious harbours in Europe. We found it crowded with vessels, and anchored near the small town of Cove, about nine miles from Cork, from whence, early the next morning, the Calcutta was filled with company, from the principal nobility to the lowest shopkeepers, flocking on board for India bargains. All the beauty and fashion from the city and the nearer villas were constantly arriving. Longing to be on shore, I accompanied the captain and passengers to Cork. Sailing up the river in an open boat, we had beautiful views of several noblemen's and gentlemen's seats on the acclivities of hills sloping to the water's edge, covered with groves, gardens, and farms; while the busy sons of industry and commerce in the different vessels enlivened the picture.

We were treated with the greatest kindness and hospitality by many of the principal families at Cork, which ranks next to Dublin in magnitude and wealth, and carries on a more extensive commerce. It contains about fifty thousand inhabitants. As the Calcutta was likely to be detained there for some weeks, and I ardently longed to reach home, I left Ireland on

the 6th of June, with several of our passengers, in the Pitt yacht.

We sailed with a fair wind, and next evening saw the lights on Scilly. On the third morningwe were off the Land's-end in Cornwall, and swiftly passing the romantic coasts of Devon, on the fourth evening we neared the Isle of Wight. The wind then becoming contrary, we landed the 10th of June at Hastings in Sussex, with feelings which I cannot express; the thrillings of joy were too powerful, and produced a sickness of the heart well known to minds of sensibility.

> "Bliss goes but to a certain bound—
> Beyond 'tis agony!"

I could neither eat nor sleep; and at three the next morning we set off in a post-chaise and four for London. It was indeed an interesting journey, and most delightful did every thing appear in this lovely month; orchards and hawthorn hedges in full bloom and fragrance, verdant meadows, and springing corn-fields, all united to endear my native land, from which I had been absent eleven years. My happiness was complete on reaching my father's house, and finding my family well.

CHAPTER XXI.

The Author's Return to India—Journey from Surat to Baroche—Senassces—Wells—Illustrations of Scripture—General Character of the Indians—Trade of the Ancients with Barygaza, or Baroche—Modern Cotton Trade at Baroche—Revenues of Baroche—Purgunna—Animals — Birds — Fruits — Oriental Wines, Sherbets, Ice—Oils and Perfumes—Tribe of Borahs—Mahomedan Fakeers—Penances of Indian Devotees—Hindoo Colleges—Jettaras—Succulterah—Expiation of Sucla-Tirtha—Mahomedan Festivals—Death of Houssain—English villa near Baroche — Serpents, Guardians of Indian Gardens — Ordeal Trials by Water and Rice—Singular Anecdote of a Robbery—Provisions at Baroche—Lower Classes of Society—Court of Adawlc at Baroche—Silver Mosque—Mausoleum of Bâba-Rahan—Comparison between Modern Hindoos and Mahomedans—Rajpoots—Singular exile of a Hindoo Family at Bombay—Anecdotes from Lord Teignmouth.

The voyage to Europe, and a residence of nine months in England, restored my health; when having obtained from the Court of Directors an appointment to the first vacancy at Baroche, a settlement in the province of Guzerat, subordinate to Bombay, I embarked a second time for India in 1777, with a beloved sister, and several agreeable passengers.

After a pleasant voyage, and stopping a few days at the Cape for water and refreshments, without an hour's bad weather, losing a man by sickness, or meet-

ing with accident or adventure, we arrived at Bombay in little more than four months. Thus circumstanced, a voyage of twelve thousand miles affords no subject for communication; numerous passengers, like myself, have probably traversed the expanse of rolling oceans between Europe and Asia, without once reflecting on the situation which afforded Sir William Jones enthusiastic delight; it requires a mind enlightened and expanded as his own, to enjoy the sensations which he describes in his preliminary discourse to the Asiatic Society at Bengal. I confess it is a passage I never read without envying his feelings, and participating in his pleasures.

"When I was at sea last August," says our great Orientalist, "on my voyage to this country, which I had long and ardently desired to visit, I found one evening, on inspecting the observations of the day, that India lay before us, and Persia on their left: whilst a breeze from Arabia blew nearly on our stern. A situation so pleasing in itself, and to me so new, could not fail to awaken a train of reflections in a mind, which had early been accustomed to contemplate with delight, the eventful histories and agreeable fictions of the eastern world. It gave me inexpressible pleasure to find myself in the midst of so noble an amphitheatre, almost encircled by the vast regions of Asia, which has ever been esteemed the nurse of science, the inventress of delightful and useful arts, the scene of glorious actions, fertile in the productions of human genius, abounding in natural wonders, and infinitely diversified in the forms of religion and government, in the laws, manners, customs, and lan-

guages, as well as in the features and complexions of men!"

After residing six months at Bombay, a vacancy happened at Baroche, and I took the first opportunity of succeeding to my appointment. I went by sea to Surat, and from thence across the country to Baroche. Surat I have already described; it afforded no further novelty; and the voyage thither is too short and unvaried to interest a distant reader. A land-wind every night, and a sea-breeze throughout the day, equally assisted us; the morning presented a splendid sun, rising over the eastern mountains, and the western sky and curling waves were tinged by his evening beams. The pleasure of the voyage was heightened by a serene atmosphere and regular winds; we felt their salubrious influence, and were amused by the sportive inhabitants of the deep, and interested in the commercial intercourse with different sea-ports which we passed.

The little journey of thirty-six miles from Surat to Baroche is delightful. Soon after leaving the former, I crossed the Tappee, and travelled through a fertile country to *Kimcatodrah Chauckey*, a caravansary on the banks of the river Kim, about half way to Baroche: situated in so great a thoroughfare it is much frequented by merchants, and travellers of all descriptions; especially by senassees, yogees, and other religious pilgrims. I have there met with Hindoo mendicants, who had made the tour of Hindostan, extended their journey to Persia, and some of them had even penetrated into Russia, and Reached Moscow.

These people were often brought to me secretly, to

know if I would purchase ottah of roses, pearls, or other concealed commodities; I had frequently some trouble with them as custom-master at Baroche.

Most villages in this tract of country have public wells and tanks, where the pilgrim and his cattle are sure of finding abundance, except in dry seasons; and then some charitable individual generally alleviates the failure, by placing a person to dispense water gratis from a temporary receptacle. An inhabitant of the East understands in all its extent the simple words of our Saviour: "Whosoever shall give you a cup of water to drink, in my name, verily I say unto you he shall not lose his reward." St. Mark, ch. ix. ver. 41.

I spent the heat of the day at Kimeatodrah, and passed the night at Occlaseer, a pleasant Hindoo town, the capital of a small purgunna in the Baroche districts, then belonging to the English. Occlaseer is not many miles from the south bank of the Nerbudda, where I arrived the next morning, and crossed the river to Baroche.

I have already mentioned the establishment of the English factory at Surat in 1615. The Company were soon afterwards permitted to have factors at Ahmedabad, and other cities in Guzerat, where they carried on a considerable trade. Sir Thomas Roe, in the progress of his embassy from James the First to the Emperor Shah Jehan, stayed some days at Brampore, where Sultan Currum, the emperor's second son, was encamped with his army. During that visit, Sir Thomas Roe, by his negociation with Mahobet Caun, received a phirmaun, granting him permission to establish a factory at Baroche, with several valuable immunities.

The trade of the ancients with India, as recorded by Ptolemy, Arrian, and other writers, having been mentioned at Surat and Mirjee, I shall now only particularize their commerce with Baroche, the Barygaza of the Greeks: on which subject the publications of Dr. Robertson have thrown considerable light.

Dr. Robertson's account of the ancient commerce of this city is taken from Arrian's treatise of the navigation of the Erythrean sea. After describing the trade of Pattala on the Indus, he says, "a far more considerable emporium on the same coast was Barygaza; and on that account Arrian describes its situation, and the mode of approaching it, with great minuteness and accuracy. Its situation corresponds entirely with that of Baroche, on the great river Nerbudda; down the stream of which, or by land carriage, from the great city of Tagara across high mountains, all the productions of the interior country were conveyed to it. The articles of importation and exportation in this great mart, were extensive and various. Among the former, our author enumerates Italian, Greek, and Arabian wines, brass, tin, lead, girdles or sashes of curious texture, melilot, white glass, red arsenic, black lead, gold and silver coin. Among the exports he mentions the onyx, and other gems, ivory, myrrh, various fabrics of cotton, both plain and ornamented with flowers, and long pepper."

The modern imports and exports of Baroche are similar to those mentioned by Dr. Robertson; wines indeed are not included, except for the consumption of Europeans, and the trade in onyxes, cornelians,

and agates, from the sardonyx mountain of Ptolemy, not many miles from Baroche, has been transferred from thence to Cambay.

Three years had elapsed since my visit to Baroche, with Ragobah's army; I found it much improved in buildings, population, and commerce. The cotton trade was very considerable; and the manufactures of this valuable plant, from the finest muslin to the coarsest sail-cloth, employed thousands of men, women, and children, in the metropolis and adjacent villages. The cotton-clearers and spinners generally reside in the suburbs, or *poorahs* of Baroche, which are very extensive. The weavers' houses are mostly near the shade of tamarind and mango-trees; under which at sun-rise they fix their looms, and weave a variety of cotton-cloth, with very fine baftas and muslins; Surat is more famous for its coloured chintzes and piece-goods. The Baroche muslins are inferior to those of Bengal and Madras; nor do the painted chintzes of Guzerat equal those of the Coromandel coast.

Exclusive of cotton the Baroche districts abound with rice, and a variety of grains and pulse, nuts and seeds for oil, also shrubs and plants for dying the cottons.

Nothing can exceed the simplicity of the oriental manufacturers and mechanics. In Surat and Baroche, the silver-smith, if convenient, brings his apparatus to the house of his employer, and there makes such things as are required, in a style of strength and neatness that answers every useful purpose; and in some parts of India, especially at Sumatra and Anjengo, the work of the natives in gold and silver filagree, executed with only an iron nail, is beautiful.

The carpenters and cabinet-makers generally came home to us, and made up our furniture; I have had a chariot, in the English style, begun and finished, under my own roof, except the heavy parts of the iron-work.

The Baroche purgunna, which then belonged to the East India Company, contained one hundred and sixty-four villages; and its revenues as I have before mentioned amounted to six lacs of rupees, or something more than seventy thousand pounds a-year, which was six-tenths of the whole produce; the remainder belonged to the cultivators. In the reign of Akbar, at the end of the fifteenth century, the circar of Baroche, or Bheroatch, to which the Purgunnas of Occlaseer, Hansoot, and some others, were then annexed, contained fourteen mahls, three hundred and forty-nine thousand seven hundred begahs of land, and yielded a noble revenue.

The peninsula of Guzerat in which, as I have already observed, Baroche is situated, two hundred miles long, and a hundred and forty broad, is formed by the Arabian sea on one side, and the gulph of Cambay on the other, extending inland in a north and east direction. From its numerous ports, and commercial advantages, the sea-coast contains as great a variety of castes and religions as any part of Hindostan. The revenues of this soubah, or province, in the reign of Aurungzebe, at the beginning of the eighteenth century, amounted annually to one hundred and fifty lacs of rupees, or one million eight hundred thousand pounds sterling.

The Baroche villages are rural and pleasant; each is embosomed in its own mango and tamarind grove,

and the surrounding country resembles a luxuriant garden; the rich crops of grain are contrasted by extensive fields of capsicums, or chilies, glowing with scarlet, large tracts of yellow cossumba, (carthamus) which makes a valuable red dye, and acres of tobacco, crowned with flowers of a pale rose-colour. Several villages cultivate the sugar-cane, as also the turmeric, amomum curcuma, Lin.; fenugreek or meti, meti trigonella, fænum-græcum, Lin.; benda, hibiscus esculentus, Lin.; fulsi, ocymum, and many other useful plants and vegetables, peculiar to the country: it is almost unnecessary to mention that turmeric, ginger, and capsicums are planted wherever they will grow, throughout Hindostan.

The cultivated tracts abound with hares, antelopes, foxes, and jackals; also partridges, quails, and other game; and every village has its monkeys and peafowl; the woodlands, and wilder parts towards the eastern hills, shelter tigers, leopards, hyenas, and hogs; the lakes and rivers are covered with flamingos, pelicans, ducks, and water-fowl in great variety. The partridges frequently roost on high trees; and several sorts of wild ducks settle on the lofty branches of the palmira, borassus flabelliformis, Lin. The bamboo, bambusa, grows in many of the wilds; it is also cultivated near some of the villages. In Guzerat the natives are seldom distressed for grain; but in many parts of India the poor eat the seed of the bamboo. The bamboo forms an impenetrable hedge round the villages, when thickly planted for that purpose; and the branches uniting at the top, produce a shady walk, with the effect of a gothic cloister.

The water-melons at Barochè are esteemed the best

in India, especially those which grow on a sandy island in the Nerbudda, near the city. I think the water-melon, (anguria citrullos, Lin.) one of the pleasantest and most refreshing of the tropical fruits; when cooled they are like the iced fruits in Europe, and dissolve in the mouth like snow. I have found them extremely good in the south parts of Europe, particularly at Venice and Naples, where they are very abundant. An eminent physician observes, that "the water-melon is providentially calculated for the southern countries, as it affords a cool refreshing juice, assuages thirst, mitigates feverish disorders, and compensates thereby, in no small degree, for the excessive heats of those climates." Melons of every kind abound in their season in most parts of India, and the best musk-melons are often sent as presents from a great distance.

The Indian pomegranates, although sometimes tolerable, are by no means equal to those brought from Arabia by the Muscat Dingeys: these are a very fine fruit; large, and full of juice, highly flavoured; some are red, others white. The most luxurious method of eating them is to have the juice expressed from the seeds and interior film, by which means the harsh seeds and bitter flavour are avoided. It is a delicate beverage, and one of those pomegranates will sometimes fill a small bason. They make a pleasant wine from this fruit in Persia and Arabia, to which there is probably some allusion in the Song of Solomon, where they are mentioned as growing in orchards. "I would cause thee to drink of spiced wine of the juice of my pomegranate." Song of Solomon, ch. viii. ver. 2. I have never tasted this, nor any other Persian

wine, except that of Schiraz, which, although much extolled by poets, I think inferior to many wines in Europe.

There are various methods of cooling sherbet and water-melons. I never met with ice during my residence of India: it is now I believe generally used by all who can afford it, especially in Bengal, where it is procured without much difficulty or expense. How Alexander the Great at the siege of Petra, a city of India, procured a sufficient quantity of this luxury to fill thirty ditches, is difficult to account for. Chares, the Mytelenean, is cited by Athenæus for this anecdote, and adds that it was preserved for a long time by covering it with boughs of trees.

As perfumed and spiced sherbets are much esteemed in the east for the palate, so are perfumed oils and spicy unguents for the person. A variety of fragrant oils are made in Persia and India, by putting blossoms of mogrees, jasmine, and other highly scented flowers into the most delicate oil; which after a certain time imbibes the flavour, and is poured off into small bottles, stopped with cotton and wax, to be dispersed throughout the provinces by borahs, gosannees, and yogees.

These fragrant oils are not only used by all descriptions of Indian females, but the venerable Mahomedan is fond of perfuming his beard; which, when grey, is often died black, or a dark brown, with a composition of al'hinna, and other herbs: especially among the Turks and Persians who reside in Hindostan: where they have also introduced the custom of perfuming their beards by holding them over salvers of smoking

incense, which are also offered to their guests. They likewise unloose the shawls and open their vests, to receive as much as possible of this favourite delicacy. The use of perfumes has been immemorially practised in the east. Moses gives particular directions for the preparation of oils and fragrant ointments for the sanctuary. Domestic happiness and brotherly union is beautifully compared by the Psalmist to "the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments."*—Psalm cxxxiii. ver. 2.

In Persia, Cashmere, and the northern parts of India, they make very delicate conserves, and syrups of roses, violets, and jasmine, which on particular occasions are presented to visitors, with sherbets of falsee, lemons, and acrid fruits, mingled with odoriferous waters, or a few drops of these rich syrups.

The tribe of Mahomedans, called Borahs, settled in Baroche, Surat, Bombay, and other parts of Hindostan, are not only considerable traders in commercial towns, but are the chief travelling merchants in Guzerat and the western parts of India; they go about like the Jews in Europe with boxes of different commodities, particularly perfumes and jewels, and appear to be very distinct from the Moguls and other sects of Mussulmans in India. The English at Bombay consider them as a sort of Mussulman Jews; on what

* It having been objected that the words "going down to the skirts of the garment," imply a needless profusion of precious ointment, it has been suggested that the Hebrew word translated "the skirt," signifies more properly the opening (or mouth) of the garment, where it is fastened round the neck, immediately under the beard.

foundation I know not. The only mention made of them to my knowledge is by Mr. Hunter at Oujein, where he says that "they distinguish their own sect by the title of *Ismaeeliah*; deriving their origin from one of the followers of the prophet, named Ismaeel, who flourished in the age immediately succeeding that of Mahomed, and that the head-quarters of the tribe is at Burhanpoor, where their mullah, or priest, resides. He is paramount in all ecclesiastical matters, and holds the keys of Paradise; it being an established article of faith, that no man can enter the regions of bliss without a passport from the high priest, who receives a handsome gratuity for every one he signs. He also exercises a temporal jurisdiction over his tribe, wherever dispersed."

The tomb of Baba Rahan, and other sacred places belonging to the Mahomedans, are visited at stated seasons by pilgrims; and often resorted to by fakeers and pretended saints of that religion; who, like their religious brethren among the Hindoos, are guilty of various extravagances, indecencies, and immoral practices.

The parent stock from which the Hindoo devotees seem to have derived their severest penances, Mr. Halhed traces to *Tarakee*, a devotee in the wood Midhoo, on the confines of the kingdom of Brege, who there performed incredible penances.

For many years Tarakee held up his arms and one foot towards heaven, and fixed his eyes upon the sun. For a considerable length of time he remained standing on tiptoe, nourishing himself with water; sometimes he stood and made his adorations in the river, at others buried up to his neck in the earth, and fre-

quently enveloped with fire. He often stood upon his head, with his feet towards heaven; or upon the palm of one hand resting upon the ground; and then varied the penance by hanging from a tree by one hand, or suspending himself from a branch with his head downwards.

These I believe to be the principal penances of the Hindoo enthusiasts, and I have seen most of them performed. Cui bono? necessarily occurs on the perusal of such things. The monastic institutions in the church of Rome, although in some respects liable to censure, and perverted from their original intention, had many advantages; they afforded an asylum to learning and science in the dark ages, and, before the art of printing, were the depository of the manuscripts that escaped the wreck of the Roman empire. They were the hospitals and places of refreshment for travellers at a time when inns and houses of entertainment were unknown in Europe. I can gratefully acknowledge, with many other travellers, the hospitality and kindness of the monks of Grand St. Bernard, after a long and fatiguing ascent up the Alps to the well-named Hospice of that benevolent society. There, on the loftiest site of any human habitation in Europe, Asia, or Africa, these good fathers exercise the noblest charities to every weary stranger, without a question as to religion or country; it is sufficient that he is "a man and a brother." Not only do they leave their convent in the darkness of the most tempestuous nights, to seek the bewildered pilgrim, but train dogs to search out the wretched traveller lost in the snowy tracts of those dreary regions.

We contemplate the Hindoo colleges and Brah-

minical seminaries, at Benares and different parts of Hindostan, with pleasure; they are useful institutions; and, however limited in their benefits to particular castes and descriptions of people, they are the nurses of literature, medicine, and science, as far as is deemed necessary among the Hindoos. But I cannot praise a religion which encourages thousands, perhaps millions, of idle vagabonds, who practise no virtue; but under the mask of piety, with a sort of stoical apathy and pharisaical zeal, undergo these needless austerities and penances near their celebrated temples, or pervade the provinces of Hindostan, singly, and in large bodies, to make depredations on the hard-earned property of the poor villagers, and violate the chastity of their wives and daughters, under a cloak of sanctity and religious perfection.

The number of these mendicants who assemble at the festivals and jattaras held in the vicinity of Baroche, and especially under the embowering fane at Cubbeer-Burr, is astonishing. The island covered by that sacred tree, the banks of the Nerbudda, and the river itself, are thronged beyond conception from the adjacent districts, and distant parts of Hindostan: especially the holy precincts of Succulterah, a large village on the banks of the Nerbudda, a few miles from Baroche, much celebrated for the sanctity of its temples.

I have mentioned the Hindoo jattaras, and some of their principal festivals, in another place; they are solemnized with great delight at Baroche, and the sacred spots in its vicinity. But as it had been a Mahomedan principality before the English conquest, and was still inhabited by numerous Mussulmen, their fasts and

festivals, although celebrated with less pomp and expense than formerly, were strictly observed by all the followers of the prophet. Their two grand festivals are those of the Ramazan and Beiram, when the princes and great men repair in state to the mosques. I have described the procession of the nabob of Surat on this occasion. The Mogul splendour is mostly subsided at Baroche ; few families of eminence now remain there ; their religious ceremonies therefore were by no means expensive: but on the feast of Beiram they all made the best appearance they could, and generally contrived to procure a new dress for the occasion. D'Herbelot mentions a curious anecdote of Mostanser Billah, caliph of Bagdad, on the approach of the Beiram. This monarch going one day to the highest part of his palace, saw many of the flat roofs around him "spread with clothes of different kinds, and being told by his vizier, upon his asking the reason of it, that the inhabitants of Bagdat were drying their clothes, which they had newly washed on the account of the approach of the Beiram, which is a very solemn Mahomedan festival, Mostanser was so concerned that they were so poor as to be obliged to wash their old clothes, for want of new ones with which to celebrate this festival, that he ordered a great quantity of gold to be instantly made into bullets, proper to be shot out of cross-bows, which he and his courtiers threw, by this means, upon every terrace upon the city where he saw their garments laid a drying."

The anniversary of the death of Houssain, the grandson of Mahomed, is celebrated with great parade by all the Mussulmen in Hindostan of the sect of Ali. They call it the death of Houssain and Hussen, two

imans or successors to Mahomed in his religious and civil government. Houssain was grandson to Mahomed, by his daughter Fatima, who was married to Ali; and this murder was the cause of the enmity which subsists to this day between the Ommiades and Abassides. On the anniversary of that catastrophe the Mahomedans at Baroche, and other large towns in India, of the sect of Ali, go in procession through the streets, making the most dismal howlings and lamentations, and often inflict severe wounds on each other, in the mock combat, in memory of the attack on the plains of Kerbela, where Houssain, with seventy-two of his family, were cut to pieces, by an officer of the usurper Yezid, on the 10th of the month Mohurrum, in the 61st year of the Hejeid. They were surrounded by ten thousand of Yezid's cavalry, and, after fighting desperately, himself, his children, and the whole party, were destroyed.

This combat is rather the termination of the tragedy; for the spectacle commences with solemn processions, plaintive music, and religious ceremonies. According to Chardin, the Persians annually solemnize this massacre to the fullest extent.

In the Tanzea, or Lamentations, composed for this occasion, and annually recited at the commemoration of this martyrdom, are the following stanzas, which I have selected, in order to give an idea of this kind of poetry, from the affectionate dirge supposed to have been uttered by the Lady Zineb, sister to the murdered prince, Sekeena, his daughter, and the youth Zeen-ul-Abedeen his son, upon the horse of Houssain, called Zu-al-Jinnah, returning to the tents, covered with blood, without his master:

ZINEB.

O! Zu-al-Jinnah! where is the son of Ali?
Where is the martyr of Kerbela?
Whither is fled my comfort, my support?
The favoured of God, whither is he fled?

ZEEN-UL-ABEDEEN.

O! Zu-al-Jinnah! what hast thou done with the prince of religion? What is become of the fragrant flowers of the garden of Kheen-ul-Nissa, the most excellent of women? Of Fatima, the daughter of the prophet, the wife of Ali, and the mother of Houssain? Alas! alas! O misfortune and distress!

SEKEENA.

O Zu-ul-Jinnah, stained with blood!
What hast thou done with my father?
Where lieth the crown of my delight?
My companion, my morning, my evening!
Where is the iman beloved of God?
Where is the father of Sekeena?
Where is the bright taper of Sekeena's nights,
Where is the support, the comfort of thy daughter?
Alas! I am now an unfortunate orphan!
My father, my protector, is no more!

Soon after my arrival at Baroche, I purchased a small house and some land in the village of Vezelpoor, about a mile from the city, situated between two English gardens bounded on the north by a ruined mosque and sacred grove, the occasional retirement of an English gentleman from Baroche, and on the south by the Nerbuddah, there near a mile broad. My gar-

den occupied about six acres; I formed it as much as possible after the English taste, and spared no pains to procure plants and flowers from different parts of India and China: it contained several large mango, tamarind, and burr trees, which formed a delightful shade; besides a variety of smaller fruit-trees and flowering shrubs. At the southern extremity a bower, elevated on a mount overlooking the river, commanded an extensive view of the plains of Occlaseer, and a rich tract of country bounded by the Raje-Pipley hills. Shade and water were my grand objects; without them there can be no enjoyment in an Indian garden; even with those advantages, the time of enjoyment is short, especially during the hot winds. One great desideratum is the verdant lawn almost peculiar to the English gardens: a tropical sun would not admit of it in the fair season, and during the rainy months the rank luxuriant grass more resembles reeds and rushes than the soft carpet bordered by an English shrubbery.

I have mentioned various modes of irrigating the oriental gardens and orchards; a practice in constant use in our garden at Baroche, which generally employed three men and a boy eight hours every day. This custom seems to illustrate a passage in Scripture respecting the gardens of Egypt, which were probably watered by small streams, conducted from a reservoir filled at the annual overflowing of the Nile. "The land whither thou goest in to possess it, is not as the land of Egypt; where thou sowedst thy seed, and *wateredst it with thy foot* (or by an instrument worked by the foot) *as a garden of herbs;* but it is a land of hills and valleys, and drinketh water of the rain of

heaven." Deut. ch. xi. ver. 10, 11. Two under gardeners raise the water from the well to the reservoir by a yoke of oxen, in the manner I have before described at Surat; the head man, attended by a boy, conducts it from thence, by artificial channels, to each bed of herbs, and every favourite flower. These little conduits being made in the mould, near the borders, require constant attention to remove obstructions, and give a free circulation to the rill, which seldom exceeds a few inches in breadth. This the gardeners sometimes do in a stooping posture with their hands, oftener in an upright position with their feet, and by practice become very expert.

My favourite seat was under a tamarind tree, near the well just mentioned; the adjoining shrubberies were generally enlivened by squirrels, parrots, and bulbuls; vines and creeping plants were trained to conceal two pillars of rude construction, that supported the beam over the well, to which the large water bucket was suspended: one of these I entirely covered with the lively ipomea, and every variety of clematis; the other I modernized a little in the European taste, and placed an urn on the summit, dedicated to the naiad. One sultry morning, when enjoying the luxury of shade, and listening to the falls of water, under this umbrageous canopy, a few lines occurred, which I addressed to the nymph of the fountain, and inscribed on the pedestal supporting the urn. It requires an apology for introducing my first poetical essay to the public eye, now transcribed from the manuscript letter; and which my partial friends will not allow to be suppressed.

Lines inscribed under an Urn in a Garden at Baroche, near a Spring overshadowed by a Burr, or Banian-tree, surrounded by flowering Shrubs.

To Medhumad'ha,[1] lovely nymph,
The guardian of my spring;
To thee, this votive urn I raise,
Where bulbuls[2] sweetly sing.

Thy gurgling, cool, pellucid stream
Fair naiad, gently pour;
And murmuring softly from thy font,
Awake each opening flower.

Let spicy groves luxuriant rise
Around this blest retreat,
And Indra[3] balmy zephyrs breathe
On every peaceful seat.

Let lofty champa's[4] graceful boughs
Diffuse their fragrance far;
Al'hinna,[5] tulsee,[6] mogree,[7] sweet,
Perfume the ambient air.

Bright Mahadavi's[8] crimson stars
On pensile tendrils stray
Around the mango's[9] stately trunk,
And with the breezes play.

[1] Medhumadha, a water nymph in the Hindoo mythology.
[2] Bulbul, the Indian nightingale.
[3] Indra, god of the seasons.
[4] Champa, a flower of great fragrance, growing on a large tree, similar to the magnolia glauca.
[5] A favorite shrub with the oriental ladies, who use the flowers for dying their nails and fingers of a lively red.
[6] Tulsee, a plant held sacred by the Hindoos.
[7] Mogree, a beautiful species of Arabian jessamine.
[8] Mahadavi, a most elegant crimson creeper; ipomea; often mentioned in the drama of Sacontala, and universally admired.
[9] Mango; esteemed the best fruit in Hindostan.

Then, gentle naiad, kindly pour
Thy vivifying dew;
And tint the flowers that kiss thy stream
With beauty's loveliest hue!

But the lov'd burr's[1] entwining trunk
Claims most thy fostering care,
Emblem of God! its out-stretch'd arms
Beneficence declare!

When Mitra[2] throws his powerful rays
On every distant tree,
My favour'd plants shall gaily bloom,
And owe that bloom to thee.

The various birds, insects, and plants, differed but little from those at Bombay and on the Malabar coast. The serpents in Guzerat were more numerous, and in greater variety: many were of a large size, and especially a species which seemed peculiarly partial to the shrubs and creeping plants which overshadowed the large well in my gardens; these the gardeners would neither destroy, nor suffer to be molested, as they looked upon them to be the genii, or guardian-angels of the garden, and often invoked them, under the endearing appellations of father, mother, and other respectful and affectionate epithets. This veneration for serpents is not confined to Hindostan: the ancients thought there was something divine in these reptiles. Esculapius, and several of the heathen deities are supposed to have appeared in this form;

[1] Burr or banian-tree. Ficus bengalensis, a sacred tree of the Hindoos; considered as emblematical of the Deity, from its out-stretched arms, and overshadowing beneficence.

[2] Mitra, the sun, or solar deity of the Hindoos.

their statues were often adorned with serpents, and the cobra de capello makes a conspicuous appearance among the Hindoo sculpture in the temples of Elora, Salsette, and Elephanta.

Whether our hortensial snakes were evil genii, or guardian-angels, I shall not determine; I never disturbed them until I had erected a cold bath in an orange and lemon grove for my sister, who retired thither at sunrise, with her sable nymphs, to enjoy one of the greatest luxuries in the torrid zone. This bath, being nothing more than a humble shed, thatched with the leaves of the palmyra; attracted a visitor, equally unexpected and disagreeable as Acteon; for one morning she was alarmed by a rustling among the palmyra leaves which covered the bath; and looking up beheld one of the garden genii, with brilliant eyes, under the expanded hood of a large cobra de capello, pushing through the thatch, and ready to dart on the fountain. Pure and unadorned as Eve when her reflected beauties first met her eye, the lady, followed by her handmaids, made a precipitate retreat through the grove, and gained her chamber, heedless of gazers, whether in the form of gardeners, snakes, or monkeys.

My garden at Baroche was not only frequented by these genii, but by a variety of other serpents, green, blue, scarlet, and black, as also by one shaded with every varied hue in a Turkey carpet; for that reason called the carpet snake. They never molested us, nor did I ever hear of an accident there: indeed, I believe very few of them are venomous.

I have mentioned the ordeal trials, and the practices

of diviners in India: whatever may be our opinion of such things, we are often, from various motives, under the necessity of acquiescing in them. Residing in a family at Surat, my sister lost a gold watch on which she set a particular value. Several modes of divination were practised to discover the thief; one was similar to that used among the acient Chaldeans and Egyptians, and perhaps not unlike the cup of divination belonging to the viceroy of Egypt found among the shepherds of Canaan. On this occasion the name of every person in the house was placed in a separate ball of paste or wax, and thrown into a vessel of water: one only swam on the surface; the rest fell to the bottom, and there remained. On opening the floating ball, it contained the name of an unsuspected female, who immediately confessed she had stolen and secreted the watch. Supposing this to be like other Asiatic juggles, I thought little about it; but afterwards at Baroche I attended minutely to an ordeal in which myself and my head gardener, Harrabhy, were more immediately concerned.

On removing from our country house at Baroche to Surat, we packed up most of our things, and placed them in the front veranda, where the peons slept on their moveable beds. An iron plate-chest was for greater security deposited in an inner room, near that where the family slept: we saw it there when we retired to rest, and in the morning it was missing. The contents being valuable, and the time of our departure near, we used every means to discover so extraordinary a robbery, in which, from the weight of the chest, three or four persons must have been concerned. Promises and threatenings were of no avail, the delin-

quents were concealed. I suspected an individual, but not knowing how he could have accomplished the robbery, I was silent. The public officers belonging to the court of Adawlet not being able to discover the robber, at the earnest solicitations of all our servants, Hindoos, Mahomedans, and Parsees, we had recourse to divination by balls in the water; our own names were included with the rest. On forming a circle round the vase, I observed the man I suspected to change colour, and become a little agitated: no other person remarked it, until on the balls being immersed in water, one only rose to the surface; his confusion was then evident; still more so when, on opening the ball, it contained the name of Harrabhy. He had lived with us several years as head gardener, without our having any reason to suspect his honesty: he positively denied the robbery, and we had no other proof than the ordeal, which, although fully satisfactory to all the Indians, was not so to us. They requested that neither Harrabhy nor any other person might leave the spot until we had gone through the rice ordeal; to this we submitted, though by no means palatable to Harrabhy. He reluctantly complied, and with all the rest of us put a few grains of unboiled rice into his mouth: it was previously intimated that from the mouth of the innocent after mastication it would come out a milky liquid, from the guilty a dry powder. We were all of the milky party except Harrabhy: mingling with the saliva it became a white fluid; with him it remained a dry powder, notwithstanding a number of fruitless efforts to liquefy it. He was compelled thus to spit it out: his complexion changed from a rich brown to a sort of livid blue, his lips quivered, and his altered

countenance plainly indicated guilt; he would make no confession, and on this evidence we could only put him in confinement under the court of Adawlet, until we obtained further proof. The next day a little slave-boy, whom I afterwards brought to England, discovered the bent iron hasp of the plate-chest just appearing out of the steep bank of the Nerbudda, at the end of our garden, about twenty feet above the river, and as much below the summit of the cliff; there we found the chest, buried in the earth. The robbers had attempted to wrench it open, and the clasps fastened by padlocks had given way; but the lock occasioning greater difficulty, they waited for a more favourable opportunity. When the culprit found the chest had been discovered and restored to the owners, and had no prospect of benefiting by its contents, he confessed that in concert with three other men he had carried it off in the night, while our people were asleep, and was in hopes we should have departed without finding it. Profane history abounds with ordeals; the bitter water of chastity, and many similar trials in the sacred page, prove their prevalence among the Jews.

Our gardens produced abundance of fruit and vegetables; and few places are better supplied with provisions than Baroche; meat of all kinds is excellent and cheap; there is no want of poultry: the bazars are stocked with indigenous fruits and vegetables, and the Nerbudda supplies a variety of fish, exclusive of that brought in by the fishing boats from the sea. The carp in the Nerbudda are uncommonly large; they sometimes weigh fifty pounds; these, when stuffed and baked in a plantain leaf, are much esteemed; it is most probably the same as the rooee and cutlah of the

Ganges, which often weigh forty pounds. At Baroche most articles for the table are about one-third of the price for which they can be purchased at Bombay. Grain is not much dearer in general; it being imported there from the northern settlements, the prices at Surat are much the same as in the Baroche markets.

The price of labour is from two to four rupees per month. The labourers in my garden received three rupees and a half each man, the boy who attended the water rills only two; with this they were perfectly contented, and it was probably more than they would have got from a wealthy native in a similar situation. The price of labour, servants' wages, and many other expenses appear small when compared with the same classes in England; but the number of persons necessarily employed in every department of domestic economy in India, brings the expense of an English family, in each country, more upon a level than may at first be imagined.

In most parts of Guzerat, a small native family of the low castes may live comfortably in their humble cottage for forty and fifty rupees a year; perhaps for less. When the wants of a people are so few, and those few so easily supplied, the same quantity of land must be able to support a much greater number of inhabitants than the same quantity in England; it has been calculated at three, and in some places at four to one.

For petty offences committed by the inhabitants of the Baroche districts, the court of Adawlet established in the city, and the power of the English chief as a magistrate, seemed adequate; in cases of a more criminal nature the prisoners were tried by the quarter

sessions at Bombay, and civil suits of importance were decided there by the Mayor's court, and court of appeals agreeably to the laws of England and the charter of the East India Company.

Among the works of art at Baroche, is the Jumma Musseid, the silver mosque, of which I have already spoken, and a few other remains of Mahomedan buildings. The most interesting is a mausoleum called Baba-Rahan, or Bawrhan, which is built on an eminence, a mile from the city, near a spacious tank and shady groves, where are many Mahomedan tombs of less importance. But the grand mausoleum is in the Saracenic, or Moorish style of architecture; where columns and arches form corridors, and support several large domes and smaller cupolas, richly ornamented, which cover the marble tombs. This monument of Mahomedan splendour was erected seven hundred years ago, and is still held in great veneration.

In the year 1078 of the Christian æra, and 492 of the Mahomedan hegira, while the government of the Hindoo rajahs remained undisturbed in this part of Hindostan, a Mussulman saint, called Baba Rahan, came into the Baroche country from Bagdad, accompanied by a number of fakeers and dervises, to convert the Hindoos to Islamism; but the saint, like many other Mahomedan champions, after a successful mission, no longer trusting to the persuasive powers of eloquence, drew the sword of intolerant zeal to increase the number of true believers, and caused such disturbances in the province, that the rajah of Baroche sent his son, Roy-Currun, to oppose him with a considerable force. Baba-Rahan, not thinking it prudent

to contend with so powerful an antagonist; entered into a treaty with the young prince, and in a few days converted him to the tenets of the Koran, and gave him the name of Mullick Mahomed. By their united endeavours, the princess Bhaga, the rajah's daughter, embraced the new religion; and many other Hindoos, following the example of the royal converts, left the shrines of Brahma, and became disciples of Baba-Rahan. But as the most pure and peaceable of all religions has been too often perverted to the most cruel purposes, when ambition, interest, or misguided zeal have spread their pernicious effects, so it was with these Mahomedans; for the prince of Baroche, forgetting every moral and filial duty, took up arms against his father, and was killed in an engagement near Bawrhan, where the bodies of himself, his sister, and a number of converts who fell in the action, were interred. Soon after this catastrophe Baba-Rahan made his peace with the rajah, and at his death was buried on this sacred mount.

When this country was settled under the Mogul government a prince named Jengis Shah erected a mausoleum over the graves of the saint and his disciples; future nabobs added to the embellishments, and ordered their remains to be interred in this holy spot, at the same time endowing lands to keep the buildings in repair; but during the lapse of time these bequests have been converted to other purposes, and the whole is in a state of decay.

An evening walk to Bawhran was one of my favorite excursions; the prospect from the upper terrace was extensive and delightful; the breeze over the lake refreshing; and the scene altogether formed for medita-

tion. Monkeys, squirrels, doves, and pea-fowl, animated the groves; the decayed parts of the building were occupied by bats, owls, and noxious reptiles, the usual inhabitants of desolation. Some of the dark sepulchral chambers contained fragments of sculpture, and other decorations, rudely heaped together from the mouldering tombs; but the stench of the bats, which were of a very large size, was so intolerable that it was impossible to remain many seconds to examine them.

Whatever might have been the animosities between the Hindoos and Mahomedans in the time of Baba-Rahan, or during subsequent periods, it is certain that now the professors of both religions have acquired a habit of looking on each other with an eye of indulgence unusual in other countries between those who maintain such opposite tenets.

We had no invidious distinction between Mahomedan and Hindoo at Baroche; but a very unpleasant schism existed among the Parsees, who formed a considerable part of its inhabitants.

However delightful it is to cherish the idea of such liberal opinions among the Hindoos and Mahomedans in the British settlements, it is well known there exist under the Turkish and Persian governments thousands of intolerant bigots, who act diametrically opposite to those philanthropical sentiments, and pervert certain passages of the Koran to the most cruel and diabolical purposes. In this number, few have been more active, determined, and powerful than the late Tippoo Sultaun, whose misguided zeal led him to commit the most atrocious cruelties.

I need not particularize the inhabitants of Baroche; the Hindoos are much the same every where. The

high Moguls and other Mahomedans at Baroche and Surat are a dignified, polite, and respectable people.

In the Baroche purgunna were many families of the *Rajhpoots*, or *Rajhputs*, a noble race of Hindoos, divided into distinct tribes, and settled in various districts, chiefly in the northern parts of Hindostan. Some of the highest distinction trace their origin to the *suryabans*, or children of the sun, and in that respect vie with the incas of Peru. This celestial descent is confined to few families; but the Rajhpoots all pride themselves on their noble ancestry, and seldom disgrace their pedigree by an ignoble action I became acquainted with several in Guzerat who confirmed these sentiments, and I knew some of their females, who considered themselves very superior to the surrounding Hindoos. The Rajhpoots make the best soldiers in the country; imbued with a noble spirit, great energy, and generally of an athletic form, they have the grand essentials of a military character, and are highly respected by all the other castes.

Some of the Rajhpoot tribes can furnish from twenty to thirty thousand fighting-men. In Mr. Hunter's journey from Agra to Oujein, we find the decendants of one of their princes at this time able to raise forty-one thousand troops, which he particularly specifies as to number and family. The tribe to which they belong is named *Cuchwa'ha*, and is of the *suryabans*, ro children of the sun, being descended from RAMA, the celebrated rajah of Ayodhya.

So noble and distinct a race of people, more or less dispersed throughout the northern provinces, deserves our notice. The character they every where preserve, of a dignified martial spirit, throws light on the fol-

lowing anecdote, and shows the insufficiency of the English laws among such a people.

About four years before my appointment to Baroche, some Mahomedans, walking through a village where a family of Rajhpoots resided, approached their house, and accidentally looked into a room where an elderly woman was eating. They intended no insult; they saw her at her meal, and immediately retired: but this accident occasioned a disgrace on the Rajhpoot lady for which, on her part, there could be no expiation. She at that time lived with her grandson, a fine young man, who was absent when the Mahomedans committed their trespass: on his return home she related the circumstance, and her determination not to survive it; she therefore entreated him instantly to put her to death, a step which she had only deferred that she might fall by his hand. The youth's affection and good sense induced him to remonstrate with his venerable parent, whom he endeavoured to dissuade from her purpose by alleging that none but her own family knew of the disgrace, the very men who were the innocent cause of it being unconscious of the offence. Persevering however in her resolution, but unable to persuade either her grandson, or any other person, to perform the sacrifice, she calmly waited until he next went from home, and then beat her head against the wall, with dreadful violence. On his return he found his venerable parent in this agonizing and shocking state! She again entreated he would finish the sacrifice, and release her from misery: he then stabbed her to the heart. By the English laws he was secured as a murderer, sent to Bombay for trial, and confined in the common prison

until the ensuing sessions. The grand-jury found a bill for murder; the petty jury, composed half of Europeans and half of natives, found him guilty; and the judges condemned him to death. The Rajhpoots in general have a noble mien and dignified character; their high caste is stamped in their countenance: this young man possessed them all. I saw him receive his sentence, not only with composure, but with a mingled look of disdain and delight not easy to describe. Unconscious of the crime laid to his charge, he said he had nothing to accuse himself of but disobedience to his parent, by permitting humanity and filial affection to supersede his duty, and the honour of his caste: that life was no longer desirable; nor, if acquitted by the English laws, would he survive the ignominy of having been confined with European culprits, and criminals of the lowest castes, with whom he had been compelled to eat, and associate in a common prison; acts so contrary to every thing which he esteemed right and honourable, that the sooner he was transferred to another state of existence the better. However inclined the government might be to clemency, it would evidently have been fruitless; the noble Rajhpoot would not survive the disgrace, and the sentence of the law was executed, in the hope it might prevent others from following his example.

The same motive operated in another instance which happened at Bombay about ten years before; and this, as well as the preceding trial of the Rajhpoot, is entered in the proceedings of the Court of Sessions. One of those Hindoo visionaries, whom I have frequently described, lived in the cocoa-nut woods at Bombay, in the neighbourhood of several Hindoo and

Mahomedan families; he was a man of an amiable character, in the prime of life, married, and the father of four young children. Although the Christian sabbath is not held sacred by the Indians, yet in compliance with the English laws no shops are opened, and no business transacted among the natives. Becoming consequently a leisure day, they consider it a holiday, and generally retire to their country-houses and gardens; or walk on a sandy beach near the sea, called Back-bay, a pleasant spot two or three miles in extent, bounded on one side by the sea, on the other by the cocoa-nut woods where this Hindoo resided. One Sunday afternoon he desired his wife to prepare herself and the children for a walk on the beach; from whence he intended to accompany them on a longer journey: on inquiring whither, he informed her he had received an invitation from the deity to go to heaven, and take his family with him; that they were to proceed by water, and depart from Back-bay. Thither the parents repaired with the children; the two eldest walked before them to the sea-side, and each carried an infant: in this manner they walked into the water. Hitherto there was nothing extraordinary in their conduct had there been strangers on the beach, because the Hindoos are more or less in the water throughout the day in their usual attire, performing ablutions and religious ceremonies, especially the females. What arguments or influence this Hindoo used to induce his wife to comply with his singular desire, is foreign to the subject; it is certain the infatuated parents drove their two eldest children into the sea, and saw them carried off by the waves. After plunging the helpless infants into the same

abyss, the wife voluntarily followed: the husband was deliberately drowning himself, when he suddenly recollected, that, living under the English government, the disappearance of a family without any apparent cause, might involve his neighbours in trouble; he therefore determined to return once more to his habitation before his final departure, and inform them of the truth: he accordingly did so. The Hindoos received the intelligence very calmly, and some of them, probably, applauded his conduct; but a Mahomedan among the number of his auditors, said the communication was so extraordinary, that as they *did* live under the English government, whose laws and customs so essentially differed from the Hindoo system, it might be difficult to convince them of the truth, and therefore the enthusiast must accompany him before a magistrate, and relate the story himself. With this he reluctantly complied, and they repaired together to the acting magistrate in the town of Bombay; who thought it an affair of such importance, that he placed the man under a guard, and the next morning convened a bench of justices, who committed him for trial at the ensuing sessions, where he was found guilty of murder, condemned, and executed. The only circumstance which caused him distress, was the procrastination of his change in the metempsychosis, and not being permitted to accomplish his exit in the manner he had intended.

In confirmation of such extraordinary facts, and at the same time to shew the cruelty which the Brahmins frequently commit, I shall insert two or three instances communicated by Lord Teignmouth to the Asiatic

Society, which throw further light on their manners and customs.

In 1791, Soodishter Mier, a *Brahmin*, the farmer of land paying revenue, and tenant of tax free land, in the province of Benares, was summoned to appear before a native officer, the deputy collector of the district where he resided. He positively refused to obey the summons, which was repeated without effect; and after some time several people were deputed to enforce the process by compelling his attendance. On their approaching the house he cut off the head of his deceased son's widow, and threw it out. His first intention was to destroy his own wife; but it was proved in evidence, that, upon his indication of so doing his son's widow requested him to decapitate her, which he instantly did. In this case the process against Soodishter was regular, his disobedience contemptuous, his situation in life entitled him to no particular exemption, he had nothing to apprehend from obeying the requisition, and he was certain of redress if injury or injustice were practised upon him.

Another *Brahmin*, named Baloo Paundeh, in 1793, was convicted of the murder of his daughter. His own account of the transaction will best explain it, and his motives; I give it in abstract. That about twelve years before the period of the murder, he, Baloo, and another man were joint tenants and cultivators of a spot of ground, when his partner relinquished his share. In 1793 this partner again brought forward a claim to a share in the ground: the claim was referred to arbitration, and a decision

was pronounced in favour of Baloo. He consequently repaired to the land, and was ploughing it, when he was interrupted by his opponent. The words of Baloo are as follows: "I became angry and enraged at his forbidding me; and, bringing my own little daughter Apmunya, who was only a year and a half old, to the said field, I killed her with my sword."

The last instance is an act of matricide, perpetrated by Beechuck and Adher, two brothers, Brahmins, and Zemindars, or proprietors of landed estates, the extent of which did not exceed eight acres. There had been a dispute among the Zemindars respecting the revenues of the village, particularly with a person named Gowry, and the immediate cause which instigated the Brahmins to murder their mother, was an act of violence said to have been committed by the emissaries of Gowry in entering their house during their absence at night, and carrying off forty rupees, the property of Beechuk and Adher, from the apartments of their women. Beechuk first returned to his house; where his mother, his wife, and his sister-in law, related what had happened. He immediately conducted his mother to an adjoining rivulet; where, being joined in the grey of the morning by his brother Adher, they called out aloud to the people of the village, that although they would overlook the assault as an act which could not be remedied, the forty rupees must be returned. To this exclamation no answer was received, nor is there a certainty that it was even heard by any person. Beechuck, without further hesitation, drew his

scimitar; and at one stroke severed his mother's head from her body; with the professed view, as entertained and avowed both by parent and son, that the mother's spirit, excited by the beating of a large drum during forty days, might for ever haunt, torment, and pursue to death Gowry and the others concerned with him. The last words which the mother pronounced were, that she would "blast the said Gowry and those connected with him."

CHAPTER XXII.

Excursion of a Shooting Party in Turcaseer—Wild Beasts—Monkeys—Bheels—Serpents—Locusts—Feathered Game of Guzerat—Anecdote of a Sahras—Baubul, or Acacia—Curious Instinct and Sagacity in the Baubul Caterpillar—Further Description of the Baya, or Bottle-nested Sparrow—Instinct of various Animals—Raje-pipley Hills—Tiger Mountain—Number of wild Animals in those unfrequented Regions—Various Habits of Tigers—Of Hyenas and other Beasts of Prey—Rhinoceros—Wild Hogs—Bears—Anecdote of their dreadful Brutality

DURING my residence at Baroche I frequently joined the English chief on hunting and shooting parties in the neighbouring districts: not that I had any pleasure in those diversions, but his tents being often pitched in unfrequented forests, and savage tracts, little known to Europeans, I had an opportunity of exploring scenes of nature, which, on account of wild beasts and wilder men, it would have been impossible to have traversed without a strong and expensive guard.

The most interesting of these excursions occurred the year after my arrival at Baroche, when the sporting camp was formed in the environs of Turcaseer, a small Mahratta town which gives name to ruined districts once populous and cultivated, then containing only two inhabited villages, and the shabby

capital. A scene so contrasted to the futile plains in the Baroche purgunna, afforded me a fund of novelty and amusement; the woods and forests were filled with tigers, hyenas, wolves, jackals, elks, antelopes, spotted-deer, and a variety of smaller game.

We continued some time at Turcaseer, and then moved on, in the patriarchal style, from place to place, as shade, water, and game attracted us. The different quadrupeds just mentioned were occasionally seen; peacocks, doves, and squirrels, unaccustomed to molestation, approached our tents with familiarity; while monkeys in great number diverted us with their playfulness and cunning devices to purloin the bottled-beer, fruit, or any delicacy that suited their taste. The Chinese are said to eat monkeys; but I never heard of any caste, tribe, or individual in Hindostan using them for food; not even the Pariahs and Chandalas, who eat carrion and offal of every description.

The surrounding districts were nearly as wild and uncultivated as Turcaseer: the wildness increased as we approached the Raje-pipley hills, and there every trace of agriculture and population ceased. The only human inhabitants are a set of cruel robbers called Bheels, more barbarous than the beasts among whom they dwell.

The serpents, reptiles, and insects in these wilds were varied and beautiful, particularly some of the cicadæ and locusts; that called the creeping leaf was to be seen in great variety; they are not easily distinguished from the plants on which they feed. Guanas, cameleons, and lizards of every description abounded; some of the

latter, basking in the sun, appeared in alternate stripes of blue and gold; and a large kind of locust was arrayed in the same splendid hues.

Many of these insects, when separately viewed, are extremely curious, and very pretty; but, considered collectively, as destroyers of a country, they appear in an awful light. Desolation and famine mark their progress; the face of the country is covered with them for many miles; all the expectations of the husbandman vanish; his fields, which the rising sun beheld covered with luxuriance, are before evening a desert; the produce of his garden and orchards is equally destroyed: for where these destructive swarms alight, not a leaf is left upon the trees, a blade of grass in the pasture, nor an ear of corn in the field; all wears the marks of dreadful devastation; vegetation being no more renewed until the next rainy season. The locusts not only cause a famine, by destroying the produce of the country, but in districts near the sea, where they had been drowned, they have occasioned a pestilence, from the putrid effluvia of immense numbers blown upon the coast, or thrown up by the tides. In India they are not near so pernicious as in Arabia, and many parts of Africa. Soon after my arrival at Baroche I saw a flight of locusts extending above a mile in length, and half as much in breadth; they appeared, as the sun was in the meridian, like a black cloud at a distance: as they approached, the density of the host obscured the solar rays, cast an awful gloom, like that of an eclipse, over the garden, and caused a noise like the rushing of a torrent. They were near an hour in passing over our little territory. I need not say with

what an anxious eye we marked their progress, fearful lest the delicacies of our garden should allure them to a repast. We picked up a few stragglers, but the main body took a western direction, and without settling in the country most probably perished in the gulph of Cambay. A few months afterwards a much larger army alighted on the opposite side of the Nerbudda, destroyed every vegetable production throughout the Occlaseer purgunna, and gave the whole country the appearance of having been burnt. Each of these flights were brought by an east wind, from whence I cannot say: they completely realized the picture so affectingly recorded in Holy Writ: "The Lord brought an east wind upon the land all that day, and all that night, and when it was morning the east wind brought the locusts, and the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt; very grievous were they; for they covered the face of the whole earth, so that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees, and there remained not any green thing on the trees, or in the herbs of the field throughout all the land of Egypt."—Exodus, ch. x.ver. 13—15.

It has been a matter of dispute between learned commentators on the scriptures, whether the animals mentioned by Moses in the miraculous supply of food for the Israelites in the wilderness, were quails or locusts. Our translators render them the former; but, from the description given by the sacred historian, and from what I observed of locusts, I rather incline to the opinion of Ludolphus, and the late Bishop of Clogher, that they were locusts, and not quails, which

the children of Israel ate in the desert. Moses says, "There went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails; he that gathered least gathered ten homers; and they spread them all abroad for themselves round about the camp."—Numbers, ch. xi. ver. 31, 32.

The Nerbudda is enlivened by fourteen different kinds of wild-ducks; some are extremely beautiful in their plumage, and many roost on trees. Pelicans, spoon-bills, white and rose-coloured flamingos, storks, cranes, and a variety of aquatic birds frequent the lakes and marshes; woodcocks are sometimes seen in the cool season; snipes are more common, and immense flocks of wheat-ears and ortolans emigrate from distant countries during the harvest. The common partridge in shape and plumage is very like that in England; the feathers of that called the black-partridge are peculiarly rich; the quails are excellent. The florican, or curmoor, (otis houbara, Lin.) exceeds all the Indian wild-fowl in delicacy of flavour; its varied plumage, lofty carriage, and tuft of black feathers, falling gracefully from its head, make him one of the most elegant birds in India; it is of the bustard species, but much smaller than the English otis. Green pigeons, doves, and the usual variety of songsters, animated the woods of Turcaseer.

The cullum, or large crane, similar to the demoiselle of Numidia (ardea virgo, Lin.) is a majestic bird;

some when erect are near six feet high; the sahras or cyrus, a bird of the same genus, equals it in stature, and excels it in the beauty of its plumage, being generally of an azure hue, with a crimson head. The mention of these birds induces me to transcribe a circumstance from my memoranda, which, if not *otherwise interesting, affords an additional instance of* the instinct and memory of birds, to those related by Buffon, Goldsmith, and other naturalists.

Riding out one evening in the Dhuboy district, I left my hackery and attendants at a village, and taking my book retired as usual, with only one peon, to walk in the corn-fields; where, amidst a crop of juaree, I saw a large flock of cullums and sahrases, devouring their share of the harvest. On our approach they all flew away, except one young sahras, who, being too weak to escape, was caught by the peon. He very contentedly ate some juarree out of my hand, and we carried him to Dhuboy, where he became quite domesticated. At Baroche he was equally beloved and caressed by all the family. Our garden-house was about a mile from the west gate of that city; the sahras generally walked thither at the dinner hour of the garrison; he was always a welcome guest, both with the Europeans and sepoys, and ate as much of their rice and cutcheree as he chose. This bird, when he attained his full growth, was near six feet high; with beautiful plumage, an elegant form, and stately air, blended with a pleasant familiarity. We were then preparing to leave India, and, however agreeable the sahras might be in the extensive precincts of a villa, I was fearful his size and appetite might cause him to be considered in a less favourable light as a passenger.

on board a crowded Indiaman: therefore, on embarking for England, I gave him to a friend, who went in another ship with fewer incumbrances. On our arrival the gentleman informed me the bird had made a pleasant voyage, was welcomed to every mess by the good natured sailors, and soon after landing had been given to a friend, to oblige a nobleman from whom he had received particular favours.

Nine years afterwards I went with a party to Park-place, near Henley, then belonging to general Conway. After we had been delighted with the pleasing variety of those lovely scenes, we visited the menagerie. Among other birds, a sahras, in a state of confinement, immediately brought my former friend to my recollection; nor could I help remarking, with some emphasis, the resemblance between them. On hearing my voice, the bird flapped his wings, pushed his head through the bars of the enclosure, and shewed signs of joy and impatience, which surprised us all, especially the gardener, who declared he had never seen him in such a transport. On telling him I believed the sahras was an old acquaintance, he thought it impossible, as his lady had possessed it several years, and had been assured it was the only living bird of his species in England. The more I noticed it, the more affectionate and violent were its gestures; until a sentiment of feeling, a mutual sympathy, or mutual instinct, convinced me it was my sahras. Upon further investigation I found this bird had been given to the lady by the nobleman to whom it was presented on its arrival. This anecdote being related at Park-place, procured us the kindest attentions from the hospitable owners, and gave rise to a correspondence between the

general and myself. The bird died in the following winter. I had drawn its portrait in India; a recollection of its affectionate attachment induces me to offer it among those selected for engraving; for which, and the prolixity of the anecdote, I trust I shall be excused by every heart of sensibility.

A number of curious trees, shrubs, and aromatic plants, adorn the wilds of Turcaseer; among them are extensive forests of the baubul tree, the acacia, or Egyptian thorn, much esteemed in the materia-medica of the ancients for its gum, which it produces in great abundance, with every property of gum-arabic. The leaves, like all the mimosa tribe, are pinnated, the branches covered with sharp white thorns, adorned with clusters of fragrant globular blossoms, in great profusion; pink, yellow, or white; the most beautiful is an oblong flower, the lower part nearest the stalk of a delicate rose-colour, the other half a bright yellow: the gum oozes from the bark on the trunk and larger branches. The flowers are not converted to any purpose that I have known in India, but it is said the Chinese extract from them a valuable yellow dye.

The baubul tree afforded a curious specimen of insect sagacity in the caterpillars' nests, suspended by thousands to the branches. This little animal, conscious of its approaching change, and the necessity of security in its helpless state as a chrysalis, instinctively provides itself a strong mansion during that metamorphosis. As a caterpillar it is furnished with very strong teeth; with them it saws off a number of thorns, the shortest about an inch long, and glues them together in a conical form, the points all tending to one direction, the extremity terminating with the longest and

sharpest. This singular habitation is composed of about twenty thorns for the exterior, lined with a coat of silk, similar to the cone of the silk worm, suspended to the tree by a strong ligament of the same material. In this asylum the baubul caterpillar retires to its long repose; and, armed with such formidable weapons, bids defiance to birds, beasts, and serpents, by which it might otherwise be devoured. When the season of emancipation arrives, and the chrysalis is to assume a new character in the papilis tribe, the insect emerges from the fortress, expands its beautiful wings, and with thousands of fluttering companions, released at the same season from captivity, sallies forth to enjoy its short-lived pleasures. Paley has happily defined instinct to be a propensity prior to experience, and independent of instruction.

"Whether with reason, or with instinct blest,
Know all enjoy that power which suits them best;
And reason raise o'er instinct as you can,
In this 'tis God directs, in that 'tis man." POPE.

Addison pertinently and beautifully asks, "What can we call that principle which directs every different kind of bird to observe a particular plan in the structure of its nest, and directs all of the same species to work after the same model? It cannot be *imitation;* for though you hatch a crow under a hen, and never let it see any of the works of its own kind, the nest it makes shall be the same, to the laying of a stick, with all the other nests of the same species. It cannot be *reason;* for were animals endued with it to as great a degree as man, their buildings would be as different as ours, according to the different conveniences that they

would propose to themselves. Animals in their generation are wiser than the children of men; but their wisdom is confined to a few particulars, and lies in a very narrow compass. Take a brute out of his instinct, and you find him wholly deprived of understanding."

The baubul trees are also covered by pensile nests of the baya, or bottle-nested sparrow, which I have formerly described. These birds seemed to have formed immense colonies in the wilds of Turcaseer, and most of the acacia forests in Guzerat; from fifty to a hundred nests are often suspended from one tree, each containing a numerous family.

Few situations afford more variety than the forests of Turcaseer; I only laid aside my pencil to traverse those solitary wilds, and procure new subjects, while my attentive friends brought me every thing curious from their distant excursions. One of our keenest sportsmen left the party for a few days, with some expert Indian marksmen, to explore the Raje-pipley hills, and shoot on *Bhaug-Doongur*, the "*Tiger-mountain*," a spot abounding with tigers, leopards, hyenas, and wild beasts of various descriptions. There, for the first time, he saw the mountain-goat (capra ibex Lin.) an animal resembling the steinbock, or bouquetin of Switzerland. In a narrow defile, where they were stationed for the destruction of tigers, a male elk, (cervus alces, Lin.) of noble appearance, followed by twenty-two females, passed majestically under their platform, each as large as a common-sized horse. They shot one, but being obliged to leave it, in pursuit of royal game, on their return next morning they found it nearly devoured by beasts of prey.

They saw many other herds of elks, and a great va-

riety of deer, but never met with the niel ghou; or blue ox, though they seem to partake much more of the deer than the ox. These animals were frequently brought to Baroche and Surat as a curiosity from other parts of India.

There were no lions in that part of India; the royal tiger was considered as the lord of the forest, and a more powerful animal cannot easily be conceived. The adventures and escapes of our sportsmen from these ferocious beasts, and their encounter with boars, hyenas, and other savage monsters, highly entertained us in the tents. Distance of time, and the death of most of the party, deprive them of interest.

Some tigers in Turcaseer were nearly as large and ferocious as those in the *Sunderbunds* of Bengal, and were said to equal the largest ever killed there; one of which measured fourteen feet from the tip of the nose to the extremity of the tail, was four feet high at the shoulder, and the circumference of his foot near the paw twenty-six inches. Every action of the tiger confirms Captain Williamson's idea, that it so closely resembles the cat that the latter may be deemed a tiger in miniature. Their motions, tempers, habits, are all precisely similar; and, except in the number of young usually borne at a litter, it would perhaps be difficult to point out any distinguishing trait. They have two, three, and sometimes five cubs at a litter, seldom so many; they attain their full growth at two years of age. They are, generally speaking, very pusillanimous. It happens but rarely that they act openly, even in situations where persons may unhappily be exposed completely to their assaults.

"They are extremely averse to fire; but when hungry,

nothing will deter them from their object. The *dawks*, or posts, throughout India, travel on foot, one man carrying the mail over his shoulder, accompanied at night, as also through all suspicious places in the day-time, by one or more men with small drums, and eventually a *teereudaur*, or archer. Yet this precaution does not suffice to intimidate the ravenous animal during the day, however great his antipathy to noise, any more than two strong flambeaux which the postman has at night. An instance is well known of a tiger occupying a spot in Goomeah-pass for near a fortnight, during which time he daily carried away a man; generally one of the postmen. At one time he was disappointed of his meal, as he by mistake carried off the leather bag instead of its bearer; but the following night he seized one of the torchmen, and soon disappeared with him.

"A melancholy proof exists of the little respect a tiger pays to fire when hard put to for a meal, in the well-known fact of a young gentleman of a respectable family, and of the most amiable qualifications, having been taken away by one when benighted on Sanger's island, at the entrance of the Hooghly river, as a party were sitting by a fire which had been kindled for the purpose of security: the tiger sprung through the flames, and carried off the unfortunate victim in spite of the efforts of his companions, who were well provided with fire arms.

"The number of stragglers taken by tigers from a line of march, when troops are proceeding through a close country, would surprise persons unaccustomed to such events; three sentries have been carried off in one night, besides several camp-followers, who fell-

victims to their impatience in their attempts to get ahead of the line, by taking short cuts through the jungles."

The tiger will eat nothing but what he destroys himself. The hyena, sya-gush, and even the leopard, will, on emergencies, act otherwise. The lion, with respect to eating, has the same propensity as the tiger, and in many instances they seem to blend something noble with their ferocity. These animals generally appear to have their own walks in the solitary regions which they inhabit, and are seldom seen more than two together. For several miles in extent, the Turcaseer forests, in the dry season, are destitute of water. There was a pool in a wild part, whither the natives informed us the savage race nightly resorted to drink; which they could only approach by one narrow pass. One of our sportsmen had a platform fixed among the branches of a lofty tree overhanging this path, where he passed two moon-light nights, and was highly gratified with his success. Among the variety of animals which went to the water, he saw five royal tigers marching together, which the Indians reckon a very extraordinary circumstance.

The rhinoceros is not uncommon in some of the Bengal provinces, and other parts of Hindostan frequented by the wild elephant, with whom it often has a desperate engagement.

Next to the rhinoceros and buffalo, the wild boar is perhaps one of the most ferocious animals in India; and not only fierce, but so swift, that few of the savage tribes afford more variety of diversion to sportsmen. Their chief abode is in the jungles and forests; but when the grain is nearly ripe they do great mischief in

the corn-fields, especially in sugar plantations, as they are extremely fond of the sugar-cane. The sows have very large litters of pigs, which are soon able to shift for themselves. There is a great variety in the form and colour of the wild hogs: the former varies according to the season. When the sugar cane is full of juice, and the corn ripe, the hog is large and heavy; during a scarcity of food, he becomes meagre, light, and grim. When hunted in the proper season, we frequently had a young boar barbacued, or roasted with spices and Madeira wine, in a sylvan style of cookery, which afforded a sumptuous feast. The largest boars are from three to four feet high at the shoulder; their tusks are five or six inches from the sockets, which render them a formidable adversary.

Not only the wild hogs, but bears, porcupines, and many other animals are particularly fond of the sugar cane, which supplies them with food and beverage of a delicious kind: and affording a cool retreat in hot weather, causes their incursions to be attended with incalculable mischief. Bears abound in many mountainous tracts of Hindostan: their natural history is too well known to need a description; but Captain Williamson mentions some traits in their character of less publicity. This gentleman says, it has often been in his way to see the operation of bears, and he is confident that no animals are more cruel, more fierce, nor more implacable. Such as have suffered under their brutality have, in all instances within his knowledge, borne the proofs of having undergone the most dilatory torments, some having their bones macerated with little breaking of the skin, with others their flesh was sucked away into long fibrous remnants, and

in one instance the most horrid brutality was displayed.

Whilst stationed at Dacca, Captain Williamson went with a party several times to Tergong, about five miles from thence. They had on many occasions seen bears among the wild mango topes, and did not consider them so dangerous, until one day returning with another gentleman from hunting some hog-deer, they heard a most lamentable outcry in the cover through which they had to pass. Being provided with guns and spears they alighted, not doubting but a leopard was attacking some unfortunate wood-cutter. They met a poor woman, whose fears had deprived her of speech, and whose senses were just flitting; she however collected herself sufficiently to pronounce the word *bauloo*, which signifies a bear. She led them with caution to a spot not more than fifty yards distant, where they found her husband extended on the ground, his hands and feet sucked, and chewed into a perfect pulp; the teguments of the limbs in general drawn from under the skin; and the skull mostly laid bare; the skin of it hanging down in long strips, obviously effected by the talons. What was most wonderful, the unhappy man retained his senses sufficiently to decribe that he had been attacked by several bears, the woman said seven; one of which had embraced him while the others clawed him about the head and bit at his arms and legs, seemingly in competition for the booty. The gentlemen conveyed the wretched object to the house; where, in a few hours, death released him from a state in which no human being could afford the smallest assistance!

CHAPTER XXIII.

Appointment to Dhuboy—Revenue of the Purgunna—General Division of Hindostan—City of Dhuboy—Inhabitants—Sacred Groves — Chandode—Zinore—Ranghur — Bhaderpoor —Monkeys—Curious Anecdote of their Agency—Powaghur—Source of the Nerbudda—Story of Narmada from the Hindoo Mythology —Uncharitableness of the Brahmins—Low Estate of the Chandala Caste—Cruelty of the Jaina Brahmins—Singular Anecdotes of Religious Hindoos—Comparison between the Porticos at *Dhuboy* and *Pompeia*—*Expense of the Dhuboy Fortifications*—Gate of Diamonds—Lines on a celebrated Picture by Guercino —Serpents at Dhuboy—Guardians to Nero—Story of the Origin and Magnificence of Dhuboy—Its Destruction by the Mahomedans, and subsequent History—Custom of giving a new name to Oriental Cities—Dhuboy surrounded by the Mahratta Army.

When Dhuboy was made winter quarters for the Bombay army, during the Mahratta campaign in 1775, I little thought it would so soon belong to the East India Company, and that I should be entrusted with its government; a situation to which I was appointed in 1780, on its being surrendered to General Goddard, in command of the detachment from the Bengal army. Dhuboy, Zinore, Bhaderpoor, with the little district of Chandode, were thus placed under my jurisdiction as collector of the revenue for the India Company.

Dhuboy is the capital of a purgunna or district, of

the same name, in the province of Guzerat, which contains eighty-four villages, and yields a revenue of four lacs of rupees, about fifty thousand pounds sterling, per annum. The produce of the Dhuboy district consists of batty, bajaree, juaree, and smaller grain; with some cotton, mowrah, seeds for oil in great variety, and shrubs for dying. Batty may be termed the staple grain of this purgunna; the others bear only a small proportion, and wheat is seldom sown.

The city of Dhuboy, upwards of two miles in extent, forms nearly a square; fortified in the Indian manner, with a high wall and fifty-two irregular towers. At each angle is a round tower, surmounted by a cavalier bastion. In the centre of each face is a double gate of hewn stone, richly ornamented, with a spacious area between them. Dhuboy at that time contained only forty thousand inhabitants, mostly Hindoos, including a very large proportion of Brahmins. There are three hundred Mahomedan families; but no Parsees yet settled in this city: the magnificent remains of public buildings, and the site of numerous houses in a ruinous state, indicate it to have been, at a former period, a place of great importance, and much more populous. The manufactures chiefly consist of coarse dootes, sent from home to be dyed at Surat for the Mocha and Judda markets; no very fine cottons are wove here; the common sort, dyed in the city, are generally for home consumption. Ghee and the coarse cottons called dootes, are the staple commodities of Dhuboy. The customs collected in the capital, and at the naukas or smaller custom houses in the pergunna, seldom exceed sixteen thousand rupees a-year.

Within the walls is a tank lined with hewn stone,

and a flight of steps all around, three quarters of a mile in circumference; part of it was then much out of repair: its first cost exceeded five lacs of rupees, or sixty thousand pounds. This magnificent reservoir is supplied with water, not only by the periodical rains, but also from receptacles without the walls, by means of a stone aqueduct communicating with the tank; which it enters under a small temple in the hallowed groves of the Brahmins, forming a cascade with a picturesque effect.

The opening this aqueduct at the commencement of the rainy season, affords a festival to the inhabitants for several days: like the Egyptians at the annual rising of the Nile, they make religious processions to the temples, and perform their flowery sacrifices in the surrounding groves. The elders look on with complacency, younger females dance on the banks, while the boys rush into the foaming cataract, and swim about the lake. This annual supply of water is far more beneficial than the gifts of Bacchus in other countries; the peasants and their cattle here assuage their thirst in seasons of draught, when the surrounding reservoirs fail, and the small rivers are generally exhausted.

These dances were less formal, and more active than any I had seen in India, unlike those of the dancing-girls, and little resembling the English country-dance; the tune and figure seem both unstudied; and the songs which accompanied them, like the rhapsodies of the Italian improvisatore, or those of their own Bhauts and minstrels, were all extemporaneous effusions. They reminded me of those which Lady Wortley Montague describes among the modern Greeks.

"whose manner of dancing is certainly the same that Diana is said to have danced on the banks of Eurotas. The great lady still leads the dance; and is followed by a troop of young girls, who imitate her steps, and if she sings, make up the chorus. The tunes are extremely gay and lively, yet with something in them wonderfully soft. The steps are varied, according to the pleasure of her who leads, but always in exact time; and infinitely more agreeable than any of our dances."

During these festive rites the Brahmins offer sacrifices, in the temples and adjoining groves, to the different deities; especially to Isa the god of nature, and Indra, who presides over the seasons.

Chandode has no fortification, being esteemed a place of great sanctity by the Hindoos, and much respected by all other tribes. The detachment of horse kept for the security of the Dhuboy districts, are particularly useful about Zinore and Chandode, situated near the Gracias, a most insolent and cruel set of banditti.

The Zinore purgunna contains fifty inhabited villages; the town of that name is open, large, and straggling, tolerably populous, situated on the steep banks of the Nerbudda; the deep gullies which nearly encompass it are the only defence. The trade and manufactures are similar to those at Dhuboy; so is the produce of the country, except that it bears less rice, and a larger proportion of cotton. The customs of Zinore and Naukas are usually about three thousand rupees per annum.

The small compact gurry at Ranghur, strongly si-

tuated on the banks of the Nerbudda, eight miles from Zinore, is now included in that purgunna.

Bhaderpoor, although dignified as a separate purgunna, does not with its whole district annually produce so much as one of the best Dhuboy or Baroche villages. The principal town, situated on the banks of the Oze, is little more than seven miles from Dhuboy; some of its villages only three. Of these sixteen are inhabited, many desolated, from the incursions of the Bheels and Gracias. The produce is similar to that of the Dhuboy purgunna; the revenue, in tranquil times, is sixteen thousand rupees; the customs amount to three or four thousand rupees per annum.

In Bhaderpoor is a small gurry for the protection of the town. It contains the custom house and a few other low buildings of poor materials, which were burnt down by the Mahrattas, with a considerable part of the gurry, when they found it would become English property. I repaired the whole at a small expense. I likewise put the fortifications and public buildings at Dhuboy in the best possible repair.

The durbar, or governor's mansion, where I resided, with its courts and gardens, occupied seven acres: it was almost surrounded by the lake, except near the principal gate, communicating with the town; a pavement of large flat stones admirably united, formed a dry walk at all seasons, above the steps of the tank, shaded in most parts by lofty trees, and adorned with fragrant shrubs; through which only a few houses and towers on the walls were visible; so that from the windows of the durbar, overlooking the lake, everything had more the appearance of a rural village than a

fortified city. Near the durbar was a small woody island affording a nightly roost for cranes, kites, and crows; and shelter for a number of those immense bats, not improperly called flying-foxes. To finish this picturesque scene, a ruined Hindoo temple, nearly covered with moss, and the clematis in great variety, terminated the terrace walk in the garden, where the animal creation had hitherto been so unmolested, that my orange and lime trees were filled by peacocks, doves, and bulbuls; monkeys and squirrels feasted on my pomegranates and custard-apples; while pelicans, spoon-bills, and other aquatic birds occupied the lake.

The intrusion of the monkeys I could have dispensed with; their numbers were often formidable, and their depredations serious. I believe there were as many monkeys as human inhabitants in *Dhuboy*; the roofs and upper part of the houses seemed entirely appropriated to their accommodation. While the durbar was repairing, on my first arrival, I resided a short time in one of the public streets; the back of the house was separated by a narrow court from that of a principal Hindoo It being the shady side, I generally retired during the heat of the afternoon to a veranda, and reposed on a sofa, with my book; small pieces of mortar and tiles frequently fell about me, to which, supposing them to be occasioned by an eddy of wind, I paid no attention, until one day, when I was so much annoyed by their repetition, accompanied by an uncommon noise, and a blow from a larger piece of tile than usual, that I arose to discover the cause: and, to my astonishment, saw the opposite roof covered with monkeys, employed in assaulting the white stranger, who had unwittingly offended by intruding so near

their domain. Although my situation invested me with considerable power, and made me the first man in the city, yet as I knew I could neither make reprisals nor expect quarter from the enemy, I judged it most prudent to abandon my lodging, and secure a retreat.

I do not imagine the inhabitants of Dhuboy protect the monkeys from any other motive than humanity to the brute creation, and their general belief in the metempsychosis; but in Malabar, and several other parts of India, Dr. Fryer's assertion is very true, that "to kill one of these apes the natives hold piacular; calling them half men; and saying they once were men, but for their laziness had tails given them, and hair to cover them. Towards Ceylon they are deified; and at the straits of Balagat they pay them tribute."

I cannot omit mentioning one singular employment in which the monkeys of Dhuboy are engaged. I believe among the higher castes of the Hindoos duelling is every where unknown, and the lower classes are equally ignorant of the art of boxing; but as even Hindoos quarrel, though they do not often lose their temper, one principal mode of offence is that of *abuse*; not *by calling* a man a rascal or a *villain*, for that would neither lessen him in his own opinion, nor in that of society; but to abuse his mother, his wife, his sister, or his daughter, would be esteemed the grossest insult, and only to be reconciled by a more abusive retaliation. If that is not accomplished, it remains a subject for future revenge, which brings me to the point in question respecting the Dhuboy monkeys, who are the innocent agents.

Previous to the commencement of the periodical

rains, about the middle of June, it is customary to turn the tiles on the roofs of all the houses in the towns and villages in Hindostan, both of Europeans and natives. These tiles are not fixed with mortar, but regularly laid one over the other, and by being adjusted immediately before the setting-in of the rains, they keep the roof dry during that period; after which, their being misplaced is of little consequence, in a climate where not a shower falls for eight months together. At this critical juncture, when the tiles have just been turned, and the first heavy rain is hourly expected, the injured person who has secretly vowed revenge against his adversary, repairs by night to his house, and contrives to strew over the roof a quantity of rice, or other grain: this is early discovered by the monkeys, who assemble in a large body to pick up this favourite food: when finding much of it fallen between the tiles, they make no ceremony of nearly unroofing the house, when no turners of tiles are procurable: nor can any remedy be applied to prevent the torrents of rain from soaking through the cow-dung floors, and ruining the furniture and depositories of grain, which are generally formed of unbaked earth, dried and rubbed over with cow-dung.

The upper terrace of the durbar overlooked the garden, the lake, and all its surrounding embellishments; consisting of rich groves, embowering Hindoo temples, Mahomedan mosques, and costly tombs of the principal Mussulmans. Beyond the city walls was seen a landscape replete with populous villages, luxuriant corn-fields, herds of oxen, flocks of sheep and goats, and a numerous peasantry, employed in agricul-

ture: this charming plain was terminated on the north-east by the mountain of Powa-Gur, one of the strong-holds of the Mahratta empire, connected with a chain of hills, stretching eastward, until they join the mountains beyond the Nerbudda; that fertilizing stream which begins its course many hundred miles off, in a mountainous region on the confines of the Bengal provinces; and flowing from thence in a narrow channel to the falls near Chandode, there expands into a noble river, still increasing in size until it washes the walls of Baroche, and becomes navigable for large vessels to the gulph of Cambay.

Powa-gur is with great reason supposed to be the Tiagur, or Tiagura, of Ptolemy: though he there mistakes the river Narmada, or Nerbudda, for the D'had'hara, or Dahder, a contiguous stream often mentioned in these volumes. The Nerbudda, the Narmada of the Greeks, takes its rise in the mountains of Pindara, a wild and barbarous country. Near its source, the Hindoos erected a temple called Omercuntuc, which at stated times is much resorted to by pilgrims. In 1795 captain Blunt was sent to explore a route through Hindostan, which lies between Berar, Orissa, and the northern Circars: he then approached within a few miles of the source of this celebrated river, but the cruel and savage manners of the mountaineers prevented him from proceeding nearer. He however obtained the most satisfactory information that the Nerbudda and Soane rivers take their rise at a little distance from each other, near the temple of Omercuntuc, where the Hindoos worship the consort of Siva, whom Sir William Jones, in his treatise on the gods of Greece, Italy, and India, mentions as being

distinguished by the names of Parvati, or the mountain-born goddess; Durga, or difficult of access; and Bhavani, or the goddess of fecundity; which latter is her leading name at Omercuntuc. The temple which contains the *moorat*, or image of Bhavani, was built by one of the ancient rajahs of Rutturpoor, the principal place in that country.

From the classical streams of ancient Greece, to Pope's Lodona, rivers, fountains, and naiads, have afforded a copious subject for poetical fiction; the Nerbudda and the Soane, with poor Johilla, have in like manner enriched the Hindoo mythology: for the same intelligent writer informs us, that the images at *Omercuntuc* are said to represent Bhavani, (who is there worshipped under the symbol of Narmada, or the Nerbudda river) much enraged at her slave Johilla, and a great variety of attendants preparing a nuptial banquet; to which a romantic fable is attached. Soane, a demi-god, being enamoured with the extreme beauty of Narmada, after a tedious courtship presumed to approach the goddess, in hopes of accomplishing the object of his wishes by espousing her. Narmada sent her slave Johilla to observe in what state he was coming; and, if arrayed in jewels, of lovely form and dignity, or worthy to become her consort, to conduct him to Omercuntuc. Johilla departed, met with Soane, and was so dazzled with the splendor of his ornaments and extreme beauty, that she fell passionately in love with him, and so far forgot her duty, as to attempt to personate her mistress; in which succeeding, Narmada was so enraged at the deceit, that, upon their arrival at Omercuntuc, she severely chastised Johilla, and disfigured her face in the manner said to be represented

on the image. She then precipitated Soane from the top of the mountain to the bottom, whence that river rises; disappeared herself in the very spot where the Nerbudda issues; and from the tears of Johilla, a little river of that name springs at the foot of Omercuntuc.

Such is the fabulous source of the Nerbudda, on whose banks I had a beautiful villa, and extensive gardens: in whose rural villages, shady groves, and holy island, I have enjoyed many delightful parties; and by a residence of seven years, generally within view of its bold meanders, have occasion to recollect many local circumstances with peculiar pleasure.

The affection of the Hindoos for lakes and rivers has been mentioned; in no part of Hindostan are they more venerated than at Dhuboy, Zinore, and Chandode; where I so often resided, encircled by the sacred groves and temples of the Brahmins. The ablutions strongly enforced in the Hindoo religion, are wise injunctions. Bathing, as I have before observed, is not only one of the most refreshing pleasures in a hot climate, but purity of body is supposed to be nearly connected with purity of soul: and in the sacrament of Christian baptism the one is typical of the other. I am willing to believe that acceptable prayers and praises ascend to heaven from the ablutions of the innocent Musnavi Brahmin, who rising with the early dawn, washes himself in the holy stream of the Ganges, the Indus, or the Nerbudda; waiting for the appearance of the celestial luminary over the eastern hills, to worship Om, the Great Invisible, who through this agency gives life, and joy to his creation: but emotions of pity and of blame are mingled with our approbation when we behold these eastern philosophers

worshipping God themselves in his unity, and at the same time sanctioning and teaching polytheism among all the other tribes of Hindoos.

Dhuboy was chiefly inhabited by Brahmins of different orders; some of them were actively employed among the other casts of Hindoos; numbers seemed to pass their lives in a state of religious indolence, and an apparent abstraction from sublunary objects, like the devotees at Seringham, described by the elegant Orme, "living in a subordination which knows no resistance, and slumbering in a voluptuousness which knows no wants." The Brahmins of Dhuboy repose from morning till night under the trees which border their sacred lake, meditating on the Institutes of Menu, or bewildering themselves with the Avatars of Vishnu; nine incarnations of that deity, which form an interesting part of the Hindoo mythology.

In the inner court of the durbar at Dhuboy, into which my front veranda opened, an altar had been erected under a shady pepal-tree (ficus religiosa) which I carefully preserved; a hollow cavity on the top contained the tulsee, or tulsi, (ocymum) a sacred plant of the Hindoos, to which they frequently resorted; as also to a few of their dii penates, which were left in the surrounding niches; it was a scene nearly resembling that of Priam's palace in Troy.

"Ædibus in mediis, nudoque sub æthoris axe,
Ingens ara fuit, juxtaque veterrima laurus
Incumbens aræ, atque umbrâ complexa penates VIRG. ÆN.

I sometimes almost envied these peaceful Hindoos the pleasure they enjoyed in the performance of their

religious duties, and the delights of social worship; in my solitary situation I felt, for near four years together, a privation of all the sacred ordinances of Christianity, and from attendance on public worship. During that period I had very little communication with Europeans, and no personal intercourse with one kindred mind.

In the southern parts of India, as I have frequently observed, are abundance of churches, and thousands of Roman-catholic Christians, who are generally converts from the lowest castes of Hindoos In Guzerat there are very few of that persuasion, and none in this part of the province: among their priests and missionaries are liberal and intelligent men, but these are not numerous.

There was not a Christian inhabitant either in Dhuboy or the districts under my care; the Mahomedans were in all respects similar to those I have described in other places, and the Hindoos brought to my recollection the simplicity of the patriarchal age; they had not been accustomed to any intercourse with Europeans, and while under the Mahomedan dominion their religious and national customs were generally tolerated. Soon after my arrival some venerable Brahmins and principal Hindoos entreated of me that the Europeans belonging to the garrison might not be permitted to molest the monkeys, nor to fire at the pelicans, cranes, and waterfowl, which resorted to the lake. They not only dwelt upon the metempsychosis, but alleged that they were extremely useful in keeping the city and tank free from dirt and nuisances, and that for ages, even during the Mahomedan government, they had never

been molested. It was a capital offence in ancient Egypt to kill an ibis or an hawk; the former was venerated because it devoured the serpents and reptiles which bred in the country after the inundation of the Nile: the inhabitants of Holland are as strongly attached to the stork, because it destroys the rats, mice, and other vermin which undermine the dykes. Supposing therefore that the Hindoos had similar reasons for their prejudice in favour of monkeys and pelicans, I readily granted their request; and this compliance led to another of far more importance, and indeed to the greatest favour I could confer upon them; which was, that I would issue an order that no ox or cow might be killed in the city, nor the flesh publicly exposed to sale. They said they knew the English soldiers would have beef where it was procurable; but as those animals were esteemed sacred, and none had ever been killed in Dhuboy during the Hindoo government, nor had a Mahomedan ever dared to offer such an offence, they hoped, if I could not entirely suppress the slaughter, that I would keep the whole matter as private as possible during the hours of darkness. It would have been cruel as well as impolitic to refuse them so innocent and reasonable a request. I only wished the rest of my countrymen there had been as indifferent to this part of their food as myself, and their feelings should not have been wounded. I made some fruitless attempts to reason with the Brahmins on the necessity of killing animals intended for food; they opposed the doctrine of the metempsychosis to all my arguments, and would neither admit the truth nor beauty of Pope's more rational system.

The lamb thy riot dooms to bleed to-day,
Had he thy reason, would he skip and play?
Pleas'd to the last, he crops the flowery food,
And licks the hand just rais'd to shed his blood "

According to Herodotus, the ancient Egyptians believed, that on the dissolution of the body, the soul immediately entered into some other animal, and after using as vehicles every species of terrestrial, aquatic, and winged creatures, it finally entered a second time into the human body; and that it underwent all these changes in the space of three thousand years. Very similar to these ideas, are the reveries of the modern Brahmins, with whom I found it fruitless to argue upon the metempsychosis or any religious subject; their pride and self-sufficiency militated against every attempt to convince them of their errors. The Brahmins of Malabar usually treated such kinds of conversation with arrogance and contempt: those at Dhuboy affected either an air of superiority or indifference. Indeed, these extraordinary beings are so highly exalted in the Institutes of Menu, that it is almost impossible it should be otherwise; for thus saith this celebrated Hindoo lawgiver :—

" *From his high birth alone, a Brahmin is an object* of veneration, even to deities; his declarations to mankind are decisive evidence; and the Veda itself confers on him that character. Never shall the king slay a Brahmin, though convicted of all possible crimes; let him banish the offender from his realm, but with all his property secure, and his body unhurt. Although Brahmins employ themselves in all sorts of mean occupations, they must invariably be honoured; for they are something transcendently divine."

In a part of the Ramayana Brahminical potency, almost it may be said omnipotency, is strongly enforced:

"Let not a king, although in the greatest distress for money, provoke Brahmins to anger by taking their property; for they, once enraged, could immediately by sacrifices and imprecations, destroy him with his troops, elephants, horses, and cars.

"Who, without perishing, could provoke these holy men, that is, by whose ancestors, under Brahama, the all-devouring fire was created; the sea, with waters not drinkable, and the moon with its wane and increase.

"What prince could gain wealth by opposing those, who, if angry, could frame other worlds, and regents of worlds, could give being to new gods and mortals!

"What man desirous of life would injure those, by the aid of whom, that is by whose attentions, worlds and gods perpetually subsist, those who are rich in the learning of the Veda!

"A Brahmin whether learned or ignorant is a powerful divinity: even as fire is a powerful divinity, whether consecrated or popular. Thus, though Brahmins employ themselves in all sorts of mean occupations, they must invariably be honoured, for they are something transcendently divine.

"Of created things, the most excellent are those which are animated: of the animated, those which subsist by intelligence: of the intelligent, mankind: and of men the sacerdotal class. The very birth of a Brahmin is a continued incarnation of Dherma, god of

justice, for the Brahmin is born to promote justice, and to procure ultimate happiness.

"Whatever exists in the universe, is in effect, though not in form, the wealth of the Brahmin, since the Brahmin is entitled to it by his primogeniture and eminence of birth.

"When a Brahmin springs to light, he is born alive to the world, the chief of all creatures, assigned to guard the treasury of duties, religious and civil.

"He, who through ignorance of the law, sheds blood from the body of a Brahmin not engaged in battle, as many particles of dust as the blood shall roll up from the ground, for so many years shall the shedder of that blood be mangled by other animals in his next birth, or as many thousand years shall the shedder of that blood be tormented in hell."

Great indeed must be the sacrifice which men make, when they embrace a religion of which humility is the foundation stone.

But how shall I describe the poor out-cast Chandalas, who were not allowed to have a habitation within the city walls, and were compelled to live in wretched huts at a distance from the western gate' which, on that account, was seldom frequented by the other tribes; while the gate of diamonds, on the eastern face, was the resort of the zemindars, banians, and chief men of the city. I have described the abject condition of these Chandalas and Pariars at Bombay and Malabar; it will scarcely be believed by a liberal-minded European, that the very same code of the benevolent Menu, which deifies the Brahmins, thus condemns to perpetual and hereditary ignominy, the poor

Chandala, created by the same God, and born as pure and as innocent as the Brahmin.

"The abode of the Chandalas must be out of the town; they must not have the use of entire vessels; their sole wealth must be dogs and asses. Their clothes must be mantles of the deceased; their dishes for food, broken pots; their ornaments rusty iron; and continually must they roam from place to place. Let food be given to them in potsherds, but not by the hands of the giver; and let them not walk by night in cities or towns."

It cannot be supposed that with a set of men who preached and practised such doctrines, and encouraged their followers to do the same, my authority or arguments should have much influence. I did indeed wish to redress the grievances of the Chandalas, but I found it in vain to combat with the prejudices of a whole city; prejudices which are interwoven with every part of the civil and religious system of the Hindoos. What a wrong opinion have the Europeans, until very lately, formed of the Brahmins, and how many are there who still see no necessity for introducing among them the purity and benevolence of the Gospel! But the veil is now withdrawn, and men of enlightened minds will make a just comparison between the two religions.

Let us not imagine that because the Hindoos do not admit of converts from other religions, they have no dissensions nor schisms among themselves; nor that the Brahmins are so mild with those who differ from them in religious sentiment as they have been represented. Dr. Buchanan, when speaking of the Jaina in Mysore, says, that "in a quarrel among the Brahmins,

the party which obtained the victory, caused the priests of Jaina, with as many of their followers as were obstinate, to be ground to death in oil-mills; while the remainder, who were converted by this powerful mode of argument, received pardon from the offended Brahmins." This intelligent traveller further observes, that the houses at Tonoru, where this cruelty took place, are roofed with tiles, and covered with thorns, to prevent the monkeys from unroofing them, because those mischievous animals are very numerous, and to destroy them is reckoned a grievous sin. Those very persons who applaud the Brahmins for having ground the Jainas in an oil-mill, shudder with horror at the thought of a monkey being killed.

These Jainas are a very singular sect among the Hindoos; we find in the Asiatic Researches, that there are three classes of yatis, or ascetics, in this tribe, called *Anuvrata*, *Mahavrata*, *Nirvana* "To attain the rank of *Anuvrata*, a man must forsake his family, entirely cutting off his hair, throwing away the sacred thread, holding in his hand a bundle of peacock's feathers, and an earthen pot, and wearing only tawny coloured clothes; he must reside for some time in one of the temples. He next proceeds to the second rank, *Mahavrata*; when totally abandoning any degree of elegance in his dress, he uses only a rag fastened to a string round his loins, as a *Brahmachári:* he still retains his fan and pot; he must not shave his head with razors, but employs his disciples to pull out the hair by the roots. On the day when this operation is performed, he abstains from food; at other times he eats only once daily, of rice put in the palm

of his hand. Having, for a considerable time, remained in this state of probation, he attains the third degree of *Nirvána*; he then lays aside even rags; and, being perfectly naked, he eats, once every second day, of rice, put by others in the palm of his hand; carrying about with him the clay pot, and a bundle of peacock's feathers. It is the business of his disciples to pull out his hairs; and he is not to walk, or move about, after the sun sets. He is now called by the dignified title of *Nirvan*, and the Jainas worship him as god of their tribe, in the like manner as the images, which they worship in their temples, of their ancient *Nirvánis* or *Guroos*.

"The other Jainas, who have not entered into these religious vows, are obliged to abstain from the following things, viz. eating at night; slaying an animal; eating the fruit of those trees that give milk, pumpkins, young bamboo plants; tasting honey or flesh; taking the wealth of others; taking by force a married woman; eating flowers, butter, cheese; and worshipping the gods of other religions. To abandon entirely the abovementioned, is to be a proper Jaina. The Jainas, even the young lads, never taste honey, as it would occasion expulsion from their caste; they never taste intoxicating liquors, nor any other forbidden drink."

Such are the penances and privations among the Jainas; in Dhuboy I had occasion to witness a thousand similar austerities of the devotees who frequented its sacred shrines.

In Captain Wilford's essay on the Sacred Isles in the west, communicated to the Society, is a very curious account of some of these devotees, taken from the writings of Ctesias, who accompanied Cyrus and the

ten thousand Greeks, in his unfortunate expedition to Persia. Ctesias was taken prisoner, but being a physician he became a great favourite with Artaxerxes Mnemon. In describing different countries in Hindostan, four hundred years before the Christian æra, Ctesias says, "beyond the sources of the *Sipa-chora*, is a tribe of men, who have no evacuations; they however make a little water occasionally; their food is milk alone, which they know how to prevent from coagulating in their stomachs. In the evening they excite a gentle vomiting, and throw up the whole." This strange narrative is not without foundation Many religious people in India, in order to avoid the defilement attending the coarser evacuations, take no other food but milk; and previous to its turning into fæces, as they say, they swallow a small string of cotton, which, on their pulling it back, brings up the milk, or those parts of it which they consider as the *caput mortuum*. This they make the credulous believe; their disciples are ready to swear to it; and they have even deluded persons otherwise of great respectability. I suppose they conceal themselves with great address; and their evacuations cannot be very frequent, nor copious; for they really live upon nothing else but a very small quantity of milk, though certainly more, as I should suppose, than they acknowledge; and the ceremony of the string they perform, occasionally, before a few friends; they are all hermits, who seldom stir from the place they have fixed upon. How much the sight of these misguided enthusiasts strengthened my ardent wish to convert this poor people to the gentle practical truths of the Christian religion! although I disclaim every idea of compulsion, or any

weak, sinister, or improper means for their conversion. No force, no coercive measures were employed by the Great Founder of our faith, nor by those who immediately followed the steps of their Divine Master. The power of working miracles, the supernatural gift of languages, and the extraordinary operations of the Holy Spirit, sealed the ministry of the first Apostles; mild persuasion, impressive conviction, united to a corresponding life and practice, marked the character of the primitive teachers, and were the most powerful engines of proselytism, their successors in every age, and in every nation, must regulate their conduct by such examples, if they wish to disseminate the truth of Christianity, and we must be convinced of the necessity of blending the wisdom of the serpent with the innocence of the dove, in undertaking the great work of religious and moral improvement among a people so rivetted to ancient usages as the Hindoos.

Who can read Sir William Jones' dissertations on the mystical poetry of the Persians and Hindoos without exquisite pleasure? His comments are admirable, and his quotations from Barrow and Neker fill the soul with ecstasy. It would be a rash attempt to controvert what that elegant and experienced writer has said on the absorption of the religious Brahmins: from my own knowledge of those devotees on the sacred banks of the Nerbudda, I admit it all, as well as the influence of the sublime communion to which he alludes in some of the Brahminical priesthood; yet, as I have had occasion to ask in another place, what is the religion of the millions of Hindoos who are not initiated into their mystical reveries? Sir William

Jones allows that this absorption borders upon quietism, and enthusiastic devotion; and perhaps among Christians there may be only a few, who, like Fenelon and others of that description, attain to that holy approximation, that ineffable communion with their Creator and Redeemer, by the influence of the Divine Spirit; but there is a simple, a practical, and a delightful path, for the humble Christian of smaller attainments; a religion which will render him useful and happy in this world, and blessed for ever in that which is to come; a religion, which expressly assures us, that to whom much is given, from him much will be required; but where only one talent is committed, the improvement of only one talent will be expected. Therefore, allowing to the Brahmins all their pretensions, the Hindoo religion, when opposed to the philanthropy and benevolence of the Gospel, is unsocial, proud, and uncharitable.

The sublime passages so often quoted from the Hindoo scriptures and oriental poets, excite our admiration; but the Brahmins and Súfis alone can comprehend them. Passages far more sublime may be selected from the Old and New Testament. Nothing can exceed the energy and beauty of the prophecies of Isaiah; nothing can equal the beatitudes in the sermon on the mount; nor can any oriental imagery of the shastah and vedas be compared with the sublime and energetic language of that ancient poem, the book of Job.

The profusion of hewn stone, and remains of sculpture, scattered about Dhuboy, is astonishing; the walls and towers were built entirely of large square stones. The west front, which is the only part remaining in

any degree of perfection, presents a grand view of the ancient fortifications; the terreplein, several feet broad, is supported by a colonnade of pillars, which form a casemate or covered piazza the whole length of the wall, in a style of elegance not only ornamental beyond any thing I have seen elsewhere, but when in repair must have afforded excellent accommodation for an India garrison, who generally prefer a covered shed or veranda to a close room. This colonnade, half a mile in length, resembles the porticos in front of the barracks at the ancient city of Pompeii; where the soldiers' names are written in a rude manner on the walls, and after a lapse of seventeen hundred years are still legible. The barracks of Pompeii surround a large court, with a portico in front of their sleeping rooms; their appearance instantly reminded me of the fortifications of Dhuboy; and the villa and gardens without the gate of Pompeii, as well as many objects both there and in Herculaneum, were completely oriental. No town in India, nor any other part of the globe, can create those peculiar sensations which absorb the spectator when he beholds two cities brought to light after being buried near two thousand years; the one under a torrent of liquid fire, the other overwhelmed by a mountain of burning ashes and volcanic productions. Herculaneum still remains in a subterranean state; but at Pompeii, cleared of ashes, pumice-stones, and cinders, with the plantations and vineyards which during a lapse of ages had progressively covered them, the astonished traveller beholds temples, theatres, houses, and tombs, again restored to-day, and on a level with the surrounding plain! The massive covering having been removed, the mo-

dern traveller walks through the streets, visits the temples, ascends the amphitheatres, and enters the houses, shops, and porticos of the ancient Romans, with the same facility as when they were first finished. In some he finds the furniture not yet removed; in a few the skeletons of their inhabitants still remain. It is a scene which fills the mind with sensations impossible to describe, or previously to conceive.

But the immediate object which caused me to take this retrospective view, was the Roman villa just mentioned. On entering the portal I fancied myself in one of the modern mansions of an oriental city, and particularly the durbar which I so long occupied in Dhuboy Like the Asiatic houses, the Pompeian villa consisted of several ranges of apartments, surrounding a large area, with a fountain and garden in the centre; each floor had a veranda, or portico, overlooking the garden, and shading the rooms, leading also to the closets, baths, and store-rooms similar to those in India: these had been then lately cleared, and discovered the tracery of the flower beds, and channels from the fountain, all perfect. In the extensive cellars which encircle the area, under the summer apartments, I saw several wine jars, some fixed in the lava, others standing loose against the wall; many of them contained the dried lees of red wine, which even then retained a fragrant odour.

In clearing the rubbish from one of these cellars, the workmen discovered eight skeletons of the unhappy family crowded together against the door, which opened outwards into the area; and, from the accumulation of lava, could not be pushed forwards: thither these devoted persons had fled for refuge from the burning

atmosphere above; some of the females were adorned with bracelets of gold and jewels; the master of the house stood next the door, with one hand on the key, and a purse of gold in the other.

In the paintings discovered at Herculaneum and Pompeii, are many near resemblances to the houses and gardens in India, and much oriental costume in other respects; but the real objects were far more impressive; especially the soldiers' guard-rooms and porticos just mentioned, which are so very similar to those at Dhuboy that I could not omit the comparison.

The Bhauts, and oral historians of the country, say that these fortifications, with the tank and Hindoo temples adjoining, cost nine crores of rupees; upwards of ten millions sterling. This is not improbable, when we consider the extent and beauty of the walls and corridores, the grandeur of the double gates, and the amazing expense of bringing such massive stones from the distant mountains: for not the smallest pebble is to be found in that part of Guzerat. The city-gates are all strong and beautiful; there is a double gate in the centre of each face, with a spacious area between, surrounded by a corridore and rooms for the guards. But the eastern portal, called by way of eminence the *Gate of Diamonds*, and the temple connected with it, present the most complete and elegant specimen of *Hindoo* taste I ever saw. In proportion of architecture and elegance of sculpture, it far exceeds any of their ancient or modern structures I have met with; and the latter is superior to the figures at Salsette and the Elephanta. This beautiful pile extends three hundred and twenty feet in length, with proportionate height.

Rows of elephants, richly caparisoned, support the massy fabric; the architraves and borders round the compartments of figures are very elegant, and the groups of warriors, performing martial exercises, on horseback, on foot, and on fighting elephants, approach nearer to the athletic gladiators and classical bas-reliefs of ancient Greece, than any performances in the excavations of the Elephanta, or the best finished temples I have seen in Hindostan. The warlike weapons of the soldiers, with their armour, as also the jewels, chains, and ornaments in the caparisoned horses and elephants, are admirably finished; there is likewise a profusion of lions, camels, birds, and serpents, too numerous to discriminate. In one compartment, a man and woman, standing under a plantain-tree, with an infant at their feet, are very conspicuous; it forms a separate group, resembling the general representation of Adam and Eve in paradise. The serpent, which forms so distinguished a feature in the Hindoo mythology, and is usually introduced with our first parents, made no part of this sculpture, although a prominent subject in other places.

In the sculpture of the eastern portal the cobra di capello was very distinguishable; and not only this species, but a variety of other large snakes abounded in the city and its environs, especially in the banian-groves without this beautiful gate. The ruinous buildings near the durbar were so infested by serpents of almost every description, that I frequently employed the charmers to withdraw them. The cobra-di-capello, like those mentioned at Baroche, were considered as the guardian gĕnii of my garden. The Brahmins and Hindoo astrologers of Dhuboy on hearing my escape

from the hooded-snake, and the cobra-minelle found in such numbers in my bed-chamber at Bombay,* began their astrological calculations, made abundant use of the astrolabe, and in due time recorded me on their cabalistical tablets as a very lucky man; for which I was indebted to my friends and protectors in the coluber tribe. Tacitus says, Nero in his infancy was supposed to have been guarded by two serpents. According to Murphy, Suetonius explains the origin of this fable, from a report that certain assassins were hired by Messalina to strangle Nero in his bed, in order to remove the rival of Britannicus. The men went to execute their purpose, but were frightened by a serpent that crept from under his pillow. This tale was occasioned by a serpent's skin being found near Nero's pillow; which, by his mother's order, he wore for some time upon his right arm, enclosed in a golden bracelet.

In the Indian Antiquities, a work of deep research and great merit, Mr Maurice ingeniously remarks, "that it is impossible to say in what country the worship of serpents first originated. The serpent was probably a symbol of the κακοδαιμων, or evil genius; and those whose fears led them to adore, by way of pacifying the evil demon, erected to the serpent the first altar. In succeeding periods, the annual renewing of its skin, added to the great age to which it sometimes arrived, induced the primitive race to make it the symbol of immortality. Serpents biting their tails, or interwoven in rings, were thenceforwards their favourite symbols of vast astronomical cycles, of the zodiac, and sometimes of eternity itself. In this usage of the symbol

* See chapter iii

we see it enfolding all the statues of gods and deified rajahs in the sacred caverns of Salsette and Elephanta. Symbols also being the arbitrary sensible signs of intellectual ideas, in moral philosophy, the serpents, doubtless from what they themselves observed of it, and from the Mosaic tradition concerning its being more subtle than any other animal, became the emblem of wisdom. An ancient Phœnician fragment, preserved in the Œdipus Egyptiacus, fully explains the notion which the Egyptians and other pagan nations entertained of this compound hieroglyphic, the GLOBE, WINGS, and SERPENT, which decorated the portals of their proudest temples. Jupiter, says the fragment, is an imagined sphere; from that sphere is produced a serpent. The sphere shews the divine nature to be without beginning or end; the serpent, his word, which animates the world and makes it prolific; his wings, the Spirit of God, that by its motion gives life to the whole mundane system."

The principal image in the temple at the east gate of Dhuboy is said to have diamond eyes; from their magnitude I doubt their reality: the Brahmins have probably exchanged those magnificent ornaments for stones of inferior value. Whether this portal was dignified with the appellation of the gate of diamonds from those brilliant eyes of the deity, or from its costly architecture, I cannot say; but I have no doubt that this immense work, with the sanctity annexed to it, as well as to the temple itself, is indebted for its celebrity to its eastern situation, as much as for its ornaments. Possibly, had it not been erected in that relative aspect it would not boast of such magnificence. Whether this gate was peculiarly appropriated to the entrance

of the ancient Hindoo rajahs, and Brahmins of the higher order, or whether opened only for the admission of religious processions, I could not learn from tradition.

Many passages, from sacred and profane authors, may be adduced in support of the idea that the east was generally considered to be a more sacred aspect than the other cardinal points; whether from the sun rising in that quarter of the heavens, or from what other cause, is unnecessary to inquire.

The eastern gate of Dhuboy was not only a venerated part of the city, but the general morning rendezvous of the Brahmins and principal inhabitants; shady trees protected them from the heat, and on the verdant slope without the exterior portal, heedless of all the colubei genus, or trusting to the reputed benevolence of the warning lizard, they enjoyed a listless indolence, or entered on the political news of the day, a favourite topic with most of the castes in India. Under these trees were some rude altars of stones, uncouth, and apparently unhewn; smooth by age and the friction of the worshippers, especially an ordeal stone under a banian-tree, daily strewed with flowers, and anointed with oil, where the citizens generally assembled for their morning discussions

A public well without the Gate of Diamonds was a place of still greater resort; there most travellers halted for shade and refreshment. The women, as already mentioned, frequent the fountains and reservoirs morning and evening to draw water. Many of the Guzerat wells have steps leading down to the surface of the water, others have not; nor do I recollect any furnished with buckets and ropes for the conve-

nience of a stranger; most travellers are therefore provided with them, and halcarras and religious pilgrims frequently carry a small brass pot, affixed to a long string for this purpose. The Samaritan woman, in the memorable conversation with our Saviour, says unto him, "Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water?" John, ch. iv. ver. 11. Nothing is more common than for strangers to enter into conversation upon such occasions. Happy was the meeting of the woman of Sychar with the holy traveller at Jacob's well. An assemblage of pilgrims at an oriental reservoir, often brings to mind the interview in Samaria. When at Rome I purchased a picture on this subject, by Guercino, large as life; reckoned one of the finest works of that master; meekness and dignity are happily blended in the Saviour's countenance, and the whole composition is a chef d'œuvre of the Italian school.

A learned friend, eminent in his profession, on seeing it at Stanmore Hill, wrote the following extempore lines, which I trust he will forgive me for inserting.

"Soon as the silken curtain I undraw,
My soul is fill'd with reverential awe,
Emotions various agitate my breast,
With fear, grief, joy, alternately imprest
When the frail fair Samaritan I view
Trembling with conscious guilt, I tremble too!
Like her, I seem a wretched sinner, brought
Before that God, who knows man's inmost thought,
With shame abash'd, back from myself I start,
And keen remorse and sorrow pierce my heart.
But when that image meets my ravish'd sight,
Where softness, grace, and dignity, unite
Meekness with majesty, I think I see
My God himself cloth'd in mortality!

His eyes beam mercy, while his lips reprove,
Tempering rebuke with gentleness and love
His hand uplifted, points the way to heaven;
I hear his voice—'Repent, and be forgiv'n!'
Desponding fears no more my peace destroy,
Sorrow's black gloom, Hope ripens into joy!
But, if a mere resemblance here pourtray'd
The child of Art, the effect of light and shade,
Can to my mind such strong sensations call,
O! what must be the Great Original!"

B I. S. 1797.

The Bhauts and Churruns, the only historians of Guzerat, account for this expensive and sumptuous portal and the other magnificent structures in the city, by the following story; which is probably founded on fact, though blended with fable. Their traditions relate that many centuries ago, a Hindoo rajah, named Sadara Jai Sihng, the "Lion of Victory," reigned in Putton, the *Paithana*, or *Pattana*, of the ancient Greeks; a city built on the banks of the river *Godavery*, at a great distance from Dhuboy.

According to the privileged custom of oriental monarchs, this rajah had seven wives, and many concubines; the first in rank, and his greatest favourite, was called Rattanalee, the "Lustre of Jewels," an additional name conferred upon her, expressive of transcendent worth and superior beauty; in which, and every elegant accomplishment, she excelled all the ladies in the haram. She thus preserved an ascendancy over the rajah, notwithstanding she had no child, and several of the rest had presented him with princes. The intrigues and jealousies among the secluded females in the eastern harams are well known;

they prevailed powerfully at Puttun, where the ladies were all jealous of Rattanalee, and used every means to alienate the rajah's affection from his favourite; but when they found that she also was in a state of pregnancy, their hatred knew no bounds. According to the superstitious customs of the Hindoos, they employed charms and talismans to prevent the birth of the child; and the beloved sultana, superstitious and credulous as themselves, imagined their spells had taken effect, and that while she remained in the palace, her infant would never see the light.

Impressed with these ideas, she departed with a splendid retinue to sacrifice at a celebrated temple on the banks of the Nerbudda, and after a long journey arrived late in the evening at a sacred grove and lake, about ten miles from the river, on the very spot where Dhuboy now stands; there the princess pitched her tents, intending to conclude her journey the next morning. In this grove dwelt a Gosannee, who had renounced the world, and passed his life in religious retirement. On hearing of Rattanalee's arrival he requested to be admitted into her presence; a request which is seldom refused to those holy men: he desired her not to proceed any further, as that grove was sacred, and there in a few days she would be delivered of a son. The princess followed his advice, and continued in her encampment until the birth of her child; who, at the Gosannee's desire, was named Viseldow, or "the child of twenty months."

This pleasing news was soon conveyed to the rajah, who declared young Viseldow heir to his throne; and finding his mother delighted with the spot where she had obtained the blessing, and fearful of returning

among the ladies of the haram, he ordered the lake to be enlarged, the groves extended, and a city erected, surrounded by a strong fortification, and beautified with every costly decoration. The most eminent artists were engaged to build this famous city, and over them was placed a man of superior abilities, who lived to complete the immense work, thirty-two years after its commencement. At that time Viseldow had succeeded his father on the throne of Putton, but generally resided at the place of his nativity; where, on dismissing the several artists, he made them suitable presents; but desirous of more amply gratifying the man to whose superior taste it was indebted for such extraordinary beauty, he desired him to name a reward for his services. The architect respectfully replied, that being happy in the prince's favour he wanted neither money nor jewels; but as the place had not yet received any particular name, he entreated it might be called after his own, Dubhowey, which was immediately granted, and with a slight alteration is the name it still retains.

Dhuboy for a long time was inhabited only by Hindoos, no Mussulman being permitted to reside within the walls, nor under any pretence to bathe or wash in the tank; but a young Mahomedan stranger, named Sciad Ballah, on a pilgrimage with his mother Mamah-Doocre, in their way to Mecca, alighted at a caravansary, without the gates of Dhuboy: and Sciad Ballah, having heard much of its magnificence, walked in to gratify his curiosity. After viewing the curious gates and temples on the borders of the tank, and ignorant of any prohibition to the contrary, he rashly

ventured to bathe in the sacred lake: the Brahmins, deeming the water polluted, prevailed on the rajah to punish the delinquent by cutting off his hands, to deter others from following his example: he was then turned out of the city with disgrace; and thus covered with shame, and weak with the loss of blood, he could but just reach his mother at the caravansary, and there expired.

These strangers were Mahomedans of distinction then on their way to Surat to embark for the Red Sea, from the interior parts of Hindostan. Mamah-Doocre, after the first paroxysm of grief, laid aside her pilgrimage, and vowed revenge. She immediately returned to her own country, and sued to her sovereign to redress this disgrace and cruelty to her family; he immediately ordered a large army to march, under the command of his vizier, against Dhuboy. The siege continued for several years; at length famine raging in the city, the garrison having no hopes of foreign assistance, made a sally, and fought with enthusiasm. A dreadful slaughter ensued; but the besiegers were at length victorious; the principal Hindoos fled to a distant country, and the Mahomedans entered the city. On viewing the strength of the works, the vizier determined to destroy them: three sides of the fortress were immediately razed to the ground. The beauty and elegance of the west face, and the magnificence of the four double gates, preserved them from his fury. They remain to this day splendid monuments of the architectural taste of the ancient Hindoos.

After the destruction of Dhuboy, the Mahomedans

returned to their own country, and the city remained for many years in a state of desolation. Mahma Doocree, the lady on whose account the expedition had been undertaken, came with the army against Dhuboy, and dying during the siege, was revered as a saint, and buried in a grove near the gate of diamonds, where her tomb still remains. Near it a perforated stone, already mentioned, is used for ordeal trials. The monument of Sciad Ballah is near that of his mother.

When the Moguls finally conquered Guzerat, Dhuboy once more became populous, and remained under their government upwards of two centuries; it then fell into the hands of the Mahrattas, who rebuilt the walls in their present heterogeneous condition. Under them it continued until the beginning of 1780, when, during the Mahratta war with the English, General Goddard appeared before it at the head of an English army from Bengal. While he was preparing for a siege, the pundit with the Mahratta troops evacuated the city in the night, and the next morning the English took possession. General Goddard having established a garrison, marched to the conquest of Ahmedabad, and I was appointed to take charge of this new acquisition, and to collect the revenues, still retaining my situation as a member of the council at Baroche, where I occasionally resided.

The circumstances of giving a name to a city on any particular occasion, or of changing the name on some extraordinary event, frequently occurs in ancient history, as we find at Alexandria, Constantinople, and many other places. In India it is equally prevalent;

Ahmedabad, Hyderabad, and Aurungabad derive their name from their founder or conqueror; and although the former name of Dhuboy, if the spot had any peculiar appellation, is no longer remembered, I should suppose it must have been the "city of waters;" for in the rainy season it is completely insulated by large lakes, so that the cattle swim in and out of the gates every morning and evening. A similar passage occurs in the reign of David: when the Israelitish monarch sent Joab, his principal general, to besiege Rabbah, a royal city of the Ammonites. After the conquest, Joab sent messengers to David, and said, "I have fought against Rabbah, and have taken the city of waters; now therefore gather the people together, and encamp against the royal city, and take it; lest I take the city, and it be called after my name."—2 Samuel, ch. xii. 27, 28.

I had not been many weeks in Dhuboy, before it was surrounded by the Mahratta army, consisting of near a hundred thousand horse and foot, who encamped within sight of the walls, although not within reach of our cannon. The Dhuboy garrison consisted only of three companies of Bombay sepoys, commanded by three European officers, a few European artillery-men and lascars, with five byracs of Arabs and Scindian infantry. Our situation was very unpleasant: but finding, from the halcarras and spies sent into the enemy's camp, that they entertained a much higher opinion of our strength, we were in hopes the city might be defended until we received a reinforcement from Baroche.

Two English gentlemen, with whom I was inti-

mately acquainted, were at that time hostages in the Mahratta camp; one in the civil service on the Bombay establishment, the other a military officer. The former contrived to send me secretly a few words concealed within the tube of a very small quill, run into the messenger's ear, to inform me of the enemy's determination to recapture Dhuboy; advising me, as I could expect no relief from Baroche, and general Goddard's army was pursuing a different direction, to make the best terms possible, and deliver up the keys to the Mahratta sirdar, as all resistance would be vain. My library at Dhuboy was very scanty; the Annual Registers and Encyclopedia were its principal treasures. I consulted the commanding officer, and looked over various articles of capitulation, that in case of necessity we might at least have made honourable terms; and having no artillery officer, nor engineer, we studied the treatises on fortification, gunnery, and similar subjects, to strengthen the ramparts, repair the towers at the Diamond Gate, and render the old Mahratta guns of some service. Fortunately, at this critical period, the approach of General Goddard, with his conquering army from Ahmedabad, was announced; the Mahrattas instantly broke up their encampment, and retreating towards Poonah, the general marched to Surat.

The Indians thought my Encyclopedia contained all knowledge, from building a castle to making a gun-carriage, and were constantly consulting it; and so ingenious and persevering were the Indian artificers, that in a few months after my arrival I had furnished the durbar with chairs, tables, sofas, and other necessary articles from Europe, finished entirely by the natives of Guzerat.

On the Mahratta army entirely leaving the country, the Byots returned to their respective villages and agricultural employments, and peace and plenty once more blessed the pergunna entrusted to my care.

END OF VOL. I.

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