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K.K.Venugopal

SCENE AT COLCONC ON THE GANGES.

HINDOSTAN,

The Shores of the Red Sea,

AND

THE HIMALAYA MOUNTAINS,

Illustrated.

Runjeet Singh's Encampment near Roopur on the Sutlej.

FISHER, SON, & Co. LONDON & PARIS, 1843.

HINDOSTAN

ITS LANDSCAPES, PALACES, TEMPLES, TOMBS;

The Shores of the Red Sea;

AND

THE SUBLIME AND ROMANTIC SCENERY OF

THE HIMALAYA MOUNTAINS

ILLUSTRATED IN A SERIES OF VIEWS

DRAWN BY TURNER, STANFIELD, PROUT, CATTERMOLE, ROBERTS, ALLOM, ETC.

FROM ORIGINAL SKETCHES BY COMMANDER ROBT. ELLIOT, R.N., & LIEUT. GEO. FRANCIS WHITE.

WITH DESCRIPTIONS BY EMMA ROBERTS.

VOL. I.

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PREFACE.

The fields of Oriental literature, until very lately, have been almost exclusively occupied by the researches of learned men, whose lucubrations, though of the highest value, are not adapted to the general reader; while a vast quantity of information, of a more popular kind, remains locked up in expensive folios, and is consequently inaccessible to a large portion of the community. The attempt, therefore, to remove some of the difficulties attendant upon an acquaintance with the numerous objects of interest and attention with which our Indian possessions abound, will doubtless prove acceptable to all inquiring minds; and though the plan of the present work does not admit of any detailed account of the various cities and provinces illustrated in the accompanying engravings, nothing has been omitted which the limits allow, calculated to excite interest, and to induce the reader to enter more deeply into the study of Indian history.

In glancing over the engravings illustrative of a land almost unknown to those who have become its undisputed rulers, no eye can fail to be struck with the beauty of its Landscapes—the architectural splendours of its Palaces, its Temples, and its Tombs. Art and Nature have been equally prodigal in the embellishments of a soil rich in foliage, fruit, and flower, teeming with animal life, and watered by many a noble stream, whose glittering currents give fertility to the laughing plains, and valleys thick with corn.

The sublimity of the prospects of the Himalaya, its magnificent forests, its eternal snows, romantic passes, and flashing rivers, have burst upon the eyes of Europe with all the freshness of a newly-discovered country; and the greatest anxiety is manifested to obtain a more accurate knowledge of a region so rich in all the productions of nature, and which offers so fair a field for philosophic investigation. It is remarked of these mountains, by Captain Skinner, in his interesting Journal of a Tour through them—"I have beheld nearly all the celebrated scenery of Europe, which poets and painters have immortalized, and of which all the tourists in the world are enamoured; but I have seen it surpassed in these unfrequented and almost unknown regions." There is every reason to suppose that the Himalaya mountains will, by affording a climate suited to European constitutions, become the principal residence of those colonists who are desirous of carrying British capital and British science into India.

Under all these circumstances, the proprietors are convinced that they cannot offer a more acceptable work to the public, than that which opens so bright a prospect of the continuance and prosperity of our empire in the East, and which is in itself so fruitful in everything that can afford interest to those who love to contemplate Nature in all her varied forms.

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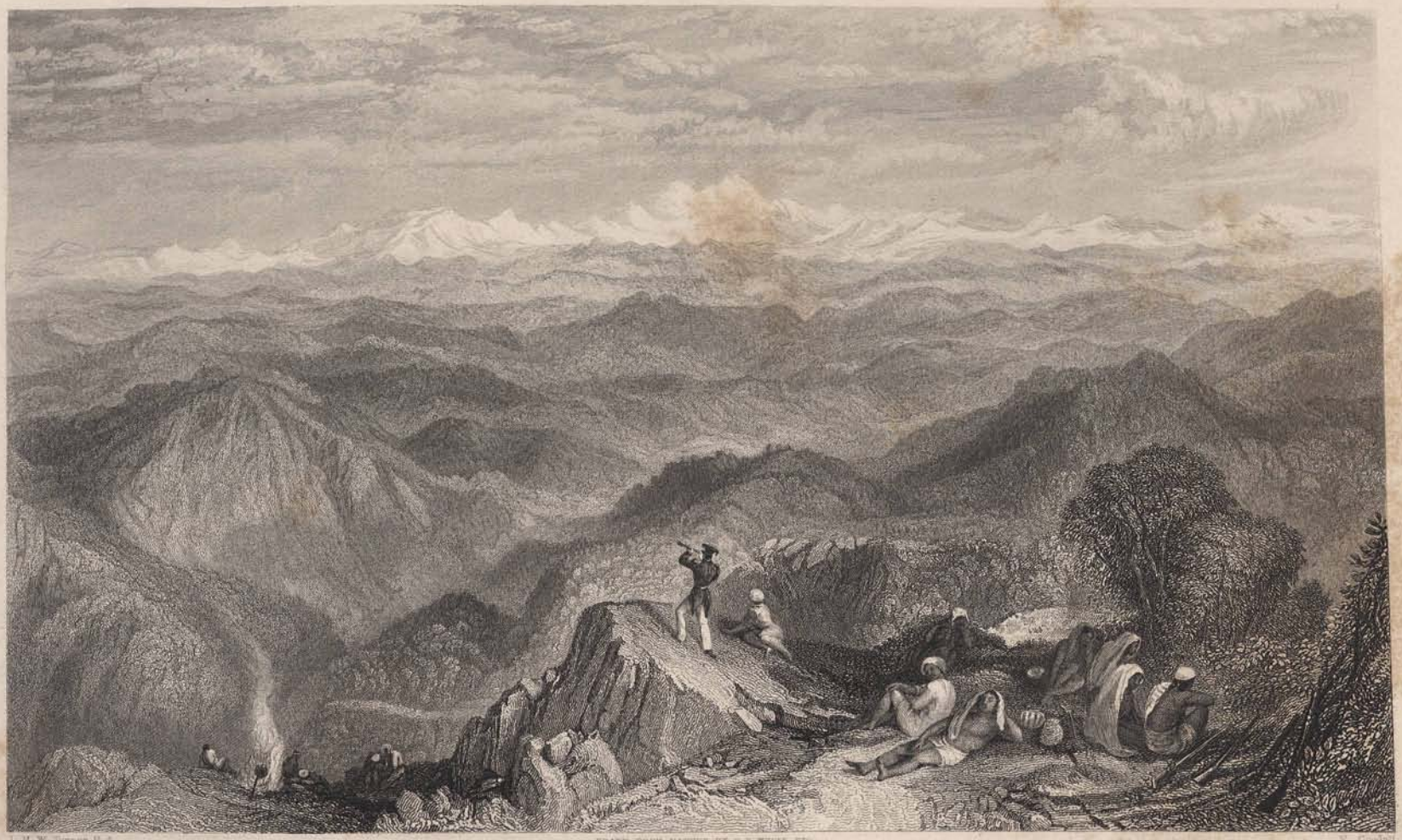


J. M. W. Turner, R.A. DRAWN FROM NATURE BY G.F. WHITE, 1824. E. Goodall

SNOWY RANGE, FROM TYNE OR NARNA.

Himalaya Mountains.

FISHER, SON & CO. LONDON & PARIS. 1845.

HINDOSTAN,

ETC., ETC.

THE SNOWY RANGE FROM TYNE, OR MARMA.

HIMALAYA.

The Himalaya mountains, signifying the abode of snow, form that tremendous barrier, which, stretching from the Indus on the north-west, to the Bramaputra on the south-east, divides the plains of Hindostan from the wilds of Thibet and Tartary. This chain of mountains comprises numerous ranges, extending in different directions west of the Indus; one of its ramifications, running in a still more westerly direction, is known to the Afghans by the name of the Hindoo Kosh, the whole stupendous range being merely broken by the Indus. From the north-east point of Cashmere, it takes a south-eastern course, stretching along the sources of all the Punjab rivers, except the Sutlej, where it separates the hilly portion of the Lahore province from those tracts which have been designated in modern geography, Little Thibet. Still pursuing the same direction, it crosses the heads of the Ganges and Jumna, and compels their currents towards a southward channel. Farther east, the chain is supposed to be less continuous, it being the generally received opinion that it is penetrated by the Gunduck, the Arun, the Cosi, and the Teesta. Beyond the limits of Bootan, the course of the chain, extending into an unexplored country, can be traced no longer; but the supposition is in favour of its running to the Chinese sea, skirting the northern frontier of the provinces of Quangsi and Quantong, and lessening in height as it advances to the east. The portion of this extensive chain which borders Hindostan, rises to an elevation far exceeding that of any other mountains in the world, in some places forming an impassable barrier to the countries beyond, and rendering their extent a matter for conjecture only. The breadth of the snowy chain varies in different parts between the Sutlej and the Ganges; it has been estimated at about eighty miles from the plains of Hindostan to those of Thibet. The heights of this splendid barrier are unassailable by

man, but in some places the beds of rivers which intersect it afford access to its wild fastnesses; and as a few penetrate the mighty mass, there is a possibility that the unceasing efforts of scientific persons may force a passage through the rocks and snows of these desert wastes. The ranges of hills extending in a southerly direction from the Himalaya, are divided into numerous principalities, to the eastward of the Sutlej—Sirmoor, Gurwall, Kumaon, Nepaul; and many others are to be found, several of which were unknown to the European inhabitants of India, previous to the Ghoorka wars of 1815, an event which has led to our present acquaintance with this highly interesting country.

There is very little level ground to be found throughout the whole of these districts, which consist entirely of a succession of exceedingly high ridges, crossing each other continually, and presenting a confusion almost wholly indescribable as they branch out from the great elevations beyond. Towards the source, if it may be so called, of the great chain, these mountainous ranges increase in height, the lowest rising abruptly from a long and gentle slope stretching to the plains. These hills are exceedingly steep and narrow at the summit, and they approach each other so closely, that excepting in Nepaul there are very few valleys, the channels that divide them being nothing more than ravines.

All adventurous persons who take up their head-quarters at any of the hill-stations, make excursions through the mountain-passes beyond, and many penetrate to the sources of the Ganges and Jumna. We, who had travelled for the purpose of exploring as much as we could of this vast and most interesting region, made preparations, as soon as we had satisfied ourselves with the scenery and society at Mussooree, to continue our journey.

Our party consisted of three European gentlemen, each taking ten servants, while our coolees, or porters, amounted to eighty at the least. We provided ourselves with four tents, three sure-footed ponies, and two chairs, which in the plains are called taun-jauns, but which in these hills obtain the name of jhampans, while the bearers, who carry them on their shoulders on poles, are called jhampanis. It is not always easy to induce the natives to engage in these expeditions, they consider the Feringis, who are not content with the comforts which they might enjoy under a good roof, to be little better than madmen, and have no idea of submitting, with patience, to hardships and privations brought on solely from a most absurd admiration of mountains, rocks, trees, and horrid snows. Accordingly, the instant that any disastrous circumstances occur, when food and fuel are scarce, the cold intense, and the prospect threatening, a general strike is almost certain to take place, and these mutinies are only suppressed by returning fine weather, the opportune attainment of a fat sheep, or the materials for a good fire—discontent gradually subsiding under the genial influence of sunshine, roast mutton, or even the blaze without the meat.

We knew beforehand all the perils which we had to encounter from cold, hunger, and the rebellion of our followers, but our ardour in the pursuit of the picturesque led us to think lightly of such things, and we started in high spirits, determined upon the

accomplishment of our object. Without noting the events of every day's march, it will merely be necessary to say, that the commencement of our travels brought us to the place whence the accompanying view is taken. Marma, or Tyne, stands at an elevation of about ten thousand feet, and on the morning on which we reached this spot, the weather being remarkably clear, we had an opportunity of enjoying, to full perfection, the sublimity of mountain scenery. The foreground was composed of a rich ridge, covered with timber, the growth of ages,—and contrasting, by its dark foliage, with the barer eminences around, which, rising in all directions, appeared as if the tumultuous waves of a stormy ocean had suddenly been converted into earth, while the forest, standing forth in the midst, looked like a peninsula stretching far into the billows. Beyond this wild and confused sea, arose in calmer majesty, those towering piles of unchanging snow, which, from whatever point they may be viewed, can never fail to inspire sentiments of awe and admiration. The higher cluster of white peaks near the centre, are those of Bunderpooch, above Jumnootree, the source of the Jumna, which form conspicuous objects at a very considerable distance, and which had previously greeted our sight at Saharunpore; to the right are the Rudra Himala, near Gungootree, whence springs the Ganges; and still further to the east, the loftiest of the peaks, the Dwawalagiri, may sometimes be discovered, although the distance is two hundred and fifty miles, rearing its snowy coronet, and looking down, at the height of twenty-seven thousand feet, upon the pigmy world below; while, far to the east and west extend the hoary tributaries of the giant, until their snowy eminences melt into air, and are lost to the straining sight. Although the distance, in a direct line, from the spot on which we stood, to the nearest mountains of the snowy range, is inconsiderable, not more than thirty miles, it requires a fatiguing journey of many days to reach it, in which the traveller has at least ninety miles of ground to go over. Several persons have succeeded in forcing a passage to the northward of these hills, but the peaks themselves are still untrodden by human foot. This snowy barrier divides us from the plains of Thibet and Chinese Tartary, and at the narrowest part may be penetrated by long and tedious journeys through sterile scenes, deserts of rock and snow. Thibet stands at an elevation of fifteen thousand feet above the level of the sea, and the descent on this side is easy, compared with the difficulties which must be encountered in climbing the southern face of the snowy range.

In the progress of our journey, the scene became wilder and wilder at every march, the valley narrowing as we advanced, and the rocks on either side rising with greater abruptness: the stream which flowed along our path, sometimes boiling over rocks, making a sea of foam, at others diving into darkness, and gurgling beneath impenetrable brushwood. Occasionally the savage landscape was relieved by spots of a calmer and quieter nature, the castle of some chieftain crowning with picturesque beauty a lofty rock, with the greensward beneath sloping downwards to the water, embellished with scattered trees, and approached over a carpet of sage and thyme, intermixed with flowers of every hue. Then, again, we were surrounded with crags, the level space being circumscribed to a few yards, and cascades roaring and tumbling around in every

direction. One day's march, though all presented some peculiar attraction, struck us as particularly romantic and beautiful.

The first part conducted us through a narrow gorge, walled on either side by fantastic rocks, and wooded with fine alders, the stream rolling deep beneath our feet, while the path was overhung by dreadful precipices, toppling crags now and then threatening to follow some of the huge fragments which had already fallen; then the scene widened a little, and a natural terrace, shaded by some splendid mulberry-trees, offered rest and repose, the rocks scattering themselves around, traversed at one place by a foaming cataract. Ascending a steep and rugged eminence, we toiled on our weary way up rock and crag, until we came to another halting-place of table-land, adorned with fine chesnut trees, and commanding an extensive view, backed by the snowy ranges, while we looked down upon a splendid confusion of waterfalls, wild precipices, and luxuriant forests. The air was delightfully cool and bracing, and, as it may be supposed, we enjoyed the meal that awaited us in this glorious halting-place. In addition to the foreign articles of luxury which we had brought with us, we regaled ourselves with mountain mutton, a hill-pheasant, some of the delicious wild honey for which the place is famed, and peaches of no despicable size and flavour. Our appetites, sharpened by exercise and the invigorating breeze, enabled us to do full justice to the meal, while we were at no loss for subjects for conversation, the adjacent scenery being sufficient to inspire the most prosaic mind with poetical ideas.

Everybody who has visited the hills regrets the absence of those large bodies of water which alone are wanting to fill up the coup-d'œil. Illusion, however, often cheats the eye with the semblance of the element, the valleys being frequently covered with mist, which assumes the appearance of a sea, whence the higher land rises, till at length the snowy range starts up, and bounds the scene. The grandeur of these peaks, and their infinite variety, in the varying light and shade, would seem to leave nothing to wish for, did not the craving nature of man insist upon absolute perfection. Early in the morning, before a single sunbeam has illumined the dark deep twilight of the sky, they rise in solemn majesty, the icy outline being distinctly defined, while they stand out from the grey atmosphere around—anon a tint of amber spreads over them, and, divested of their chilling grandeur, they come out warm and glowing: again they show like cold bright silver in the sun, while in the evening they are all crimson with the rose that flushes through the sky: a single mile, nay even a single turn of the road, sufficing to invest them with new shapes and new peculiarities.

From this point, we might be said to traverse a land whose savage aspect was seldom redeemed by scenes of gentle beauty, the ranges of hills crossing, and apparently jostling each other in unparalleled confusion, being all rugged, steep, and difficult to thread, some divided from its neighbours by wide but rough valleys, their summits crowned with forests of venerable growth, while others, more sharp and precipitous, are nothing more than ravines, descending suddenly to a dreadful depth, bare solid rocks several hundred feet in height, or dark with wood, and apparently only formed by the torrents which have worn a passage for themselves through these fearful passes. In

T. Allom. DRAWN FROM NATURE, BY G. F. WHITE, ESQ. J. C. Bentley.

CROSSING BY A SANCHA, NEAR JUMNOOTREE.

Mountains of Himalaya.

FISHER, SON & Co. LONDON & PARIS, 1845.

such a country, cultivation is difficult, nay, almost impossible; small pieces of ground can alone be reclaimed from the wilderness, and agriculture is carried on with unremitting toil for very inefficient results.

Every step as we recede from the plains becomes more and more fatiguing, while the faint-hearted would look upon an advance as totally impracticable, it being necessary to scramble along over rugged and rocky pathways, climbing at every step, or forcing a passage through the beds of rivers, or trusting to some frail and perilous bridge, which must be crossed before another yard of the journey can be gained.

CROSSING BY A SANGHA, NEAR JUMNOOTREE.

It is not always that the traveller in the Himalaya will find himself accommodated with such a bridge as we passed at Bhurkote, and repairs being considered as works of supererogation throughout the greater part of Asia, the chances are strongly against his being equally fortunate with ourselves, in crossing even that, while in good condition.

The most common contrivance in these hill-districts, when the stream is sufficiently narrow to admit of its employment, is the sangha, the rudest bridge imaginable. No one being at the trouble to repair a work which is not at any time very secure, these sanghas are usually in an exceedingly crazy and precarious condition, and side-rails being deemed superfluous, the narrow footway, only sufficient to admit of the passage of one traveller at a time, forms a method of crossing a torrent neither very easy nor very agreeable. Where two projecting rocks are found facing each other, they are employed as the support of a couple of fir-trees which rest on either side, a narrow platform being constructed by the boughs cut from the neighbouring forests, and placed crosswise: this is often performed in a careless and slovenly manner, without any endeavour to prevent gaps of an inconvenient width, and without any fastening whatever. So long as the traveller can keep in the centre, he is tolerably safe, but the moment that he plants his foot either to the right or left, he is in danger of being precipitated into the torrent by the boughs on the opposite side tilting up. Persons possessing the very steadiest head find their brains severely tried in these difficult passes; few can look upon the impetuous current below, and preserve any accuracy of vision, the best plan being to fix the eyes upon some object on shore, and to pass firmly and steadily along, for there is no parapet, no guiding rail, and in a high wind the frail bridge is so fearfully swayed, that even the mountaineers themselves refuse to cross it; many accidents of course occur; but that they are not more numerous is wonderful,

considering that not men only, but baggage of various kinds, is conveyed across. Our Mussulman servants, and the people from the plains, looked upon these tottering sanghas with great horror, and a sense of shame, and the dread of our ridicule, alone induced them to attempt the passage. Not participating in our delighted admiration of the romantic characters of the scene, they had nothing but a point of honour to console them under its terrors.

It is not every European who goes forth from the hill-stations on an exploring expedition, that fulfils his original intentions; many find the difficulties and dangers of the enterprise too great to be compensated by the wild beauties of the landscape, and turn back, some on the very threshhold of the undertaking, and others before they have proceeded half-way. We were obliged to dispense with our ponies at a certain point, and they were sent away under proper care to an appointed place, which we intended to pass on our journey to Simlah, where they would be available. We did not make any extraordinary use of our jhampans either, performing the greater portion, and all the perilous parts of our journey, on foot. We were now nearing the source of the Jumna, and though the ascent of its wild and rocky valley was anything but easy, we moved forward steadily, and with unabated ardour. The cold in the early part of our march from Kursalee was excessive, the thermometer in the shade being below the freezing point; but our exercise was of a description to render the circumstance of little importance.

The glen of the Jumna became narrower and narrower at every step, and the precipices on either side steeper, more lofty, and of a still more awful character. The Brahmins, who never fail to make some advantage of their sacred calling, volunteered their services as cicerones; we had our own coolies besides, who having come afar with us, of course determined to avail themselves of all the benefits of the pilgrimage; together with a numerous train of fakeers, who are always ready to travel at the cheapest rate, and regarded the burra buxies' great present, which the head brahmin would receive from us, as a sufficient remuneration for the whole party: thus we mustered strong.

Up we went, emulating the monkeys as we scrambled upon hands and knees with every possible contortion of body, while clinging and climbing the very steepest ascent that it seemed possible for human beings to achieve. Upon gaining a breathing-place, we found that we had reached a spot accounted very holy, being the portal as it were to the sacred source. A small shrine or temple is erected at this place, dedicated to Bhyram Jee, and called Bhyram Ghati, and here we found a brahmin ringing a bell; we paused to recover our breath, and to survey the prospect, which was inexpressibly grand. The glen of the river lay under our feet, and we could trace the lofty ridges which enclose it nearly as far as the plains. Opposite, bare and bleak precipices arose, rearing their lofty and sterile peaks to an astonishing height, while to the north-east we caught a view of the western angle of Bunderpooch, glittering in snow; and nearly in front, immense masses of frozen snow, whence the Jumna derives its source, were piled in icy grandeur.

While recovering our breath and enjoying the prospect, the devotees of the party employed themselves in gathering the flowers which adorned the wild and desolate spot, as an offering at the shrine. The difficulties of the approach precluded the pious architects of this place from any great attempt, and this altar is in consequence of a very rude description, being merely a collection of loose stones, put clumsily together, and enclosing a few wretched idols of the most trumpery description. Strange it is, that men having so grand a shrine, so wonderful a temple, made by the Deity himself, in the midst of the sublimest portion of his creations, should disregard the fitness of the scene for that instinctive homage which the least religiously inclined person must pay to the mighty Author of the surrounding wonders, and stoop to offer adoration to the misshapen works of his own hands.

Though the distance from Kursalee to Jumnootree is only eight miles, the difficulties and dangers of the route render it a very arduous journey. From our last resting-place, Bhyram Ghati, we scrambled up and down, sometimes finding nothing but a notched tree for a path, and wandering backwards and forwards through the river, which was very cold, as either side offered the better footing; occasionally traversing the projecting stones arising from the midst of the stream. This devious way led us to a series of exceedingly beautiful cascades, the Jumna being in some places joined by tributary streams tumbling from immense heights, the precipitous masses of rock on either side attaining a still greater degree of nobleness and grandeur. Completely shut in by these mountain-ranges, which rose abruptly on both sides of the narrowing stream, we could only catch glimpses of the snowy peaks beyond. The course of the river at this place is indeed a mere chasm cut in the rock, and worn by the action of the water in its continual flow. In some places, the solid rocks on either side run up in a perpendicular height, rendering the opening as narrow at the top as at the base, and forming a dark pass, the foliage of the trees, springing from clefts and shallow beds of earth, meeting at the summit. At each step the path became more difficult and laborious; deep pools obliged us to mount to the top of a precipice, and to leap down again from heights too steep to be mastered in any other way, while there was some danger of precipitation into the rapid waters boiling below. Then we clambered up loose fragments of a gigantic size, which seemed to have fallen from above purposely to block the way, and anon scrambled through a sort of sea of crumbling stones bedded in quag, and exceedingly difficult to pass, where the trees, occasionally laid along to serve as a pathway, are wanting.

VILLAGE OF MOHUNA, NEAR DEOBUN.

Mohuna is built upon a high ridge in the secondary Himalaya, stretching between the Tonse and the Jumna, which at this place is called Deobun, and gives its name to the tract lying to the north-westward of Landour. The ridge itself is characterized by the peculiar beauties of these mountain-scenes, and presents a succession of rugged rocks piled grandly upon each other, entwined with lichens and creepers of every kind, and affording at intervals large clefts, whence spring the giant wonders of the soil, magnificent trees of immense girth and redundant foliage. We pitched our tents upon one of a series of terraces, which, according to the mode of cultivation necessary to be pursued on the steep sides of these mountains, are cut for the purpose of affording a level surface to the husbandman.

The lofty, precipitous, and almost impracticable rocks above, are the favourite haunts of the musk-deer, a denizen of these mountains, which is highly prized, and which attracts the pursuit of hunters, who climb the apparently inaccessible crags, risking life and limb for the purpose of securing this valuable species of game. In many parts of the Himalayas, the musk-deer and the hawk are the property of the State; and in Bussaher particularly, and many other principalities between the Sutlej and the Jumna rivers, they are claimed by the chieftain, who gives a reward for those brought to him, while any person convicted of having otherwise disposed of these regal tributes is liable to a heavy fine.

The petty barons offer hawks and musk-bags to the princes to whom they are feudatory, and many of the assessed villages make up a deficiency in their revenue by presenting their musk-bags, which are received at a certain valuation. They are sold throughout the hills, and are particularly vendible at the Rampoor fair, the drug being exceedingly acceptable to those luxurious nobles, who can afford to mix it with the tobacco and other ingredients of the highly-perfumed chillum. Musk-bags may be purchased of a good quality, that is, tolerably pure, in the hills, at about ten or twelve rupees each; but it is difficult to get the drug anywhere in its pristine state, and by the time it reaches the plains, and travels to Europe, it becomes a vile adulteration. The *rustooree*, or musk-deer, is rather larger than the common red or ravine deer of the plains; its colour is very dark-brown, approaching to black, and it is distinguished by a peculiarity which it requires a scientific zoologist accurately to describe; the skin being covered with a very singular texture, more resembling short soft thin quills than hair or fur, neither of which it can be said to possess. It has tusks which turn downwards, and a sort of apology for a tail; the musk-bag only occurs in the male, and as there is little or no difference between the sexes, in size or figure, to direct the pursuit of the hunter, a great deal of trouble is sometimes taken to secure an animal, which, if

a female, proves valueless. The flesh is eaten by the mountaineers, but Europeans consider it to possess too spicy a flavour.

English sportsmen often obtain a fair shot, but the natives have another and surer method of securing the game. No sooner is a musk-deer espied, than the people of the nearest village are made acquainted with the circumstance, and the whole population are aroused by the intelligence, and convey it with extraordinary celerity to their next neighbours. The country being up, a cordon is formed round the destined victim, heights are climbed which appear to be perfectly impracticable, and men are to be seen perched like eagles upon the steepest points and pinnacles. The moment that the whole party have taken up their position, the assault is commenced by hurling down large fragments of stone; and the deafening cries and shouts of the hunters so bewilder the affrighted animal, that he knows not where to run. Meantime he is wounded, the ring closes round him, he seeks vainly for some opening, and in the desperation of his despair would plunge madly down some steep abyss, but there also he is mocked by horrid shouts, and now, struck to the earth by some overwhelming blow, he sinks to rise no more. The musk-deer are seldom met with lower than eight thousand feet above the level of the sea: when taken young, endeavours have been made to rear them in a domesticated state, but the attempt has failed—they die speedily in captivity.

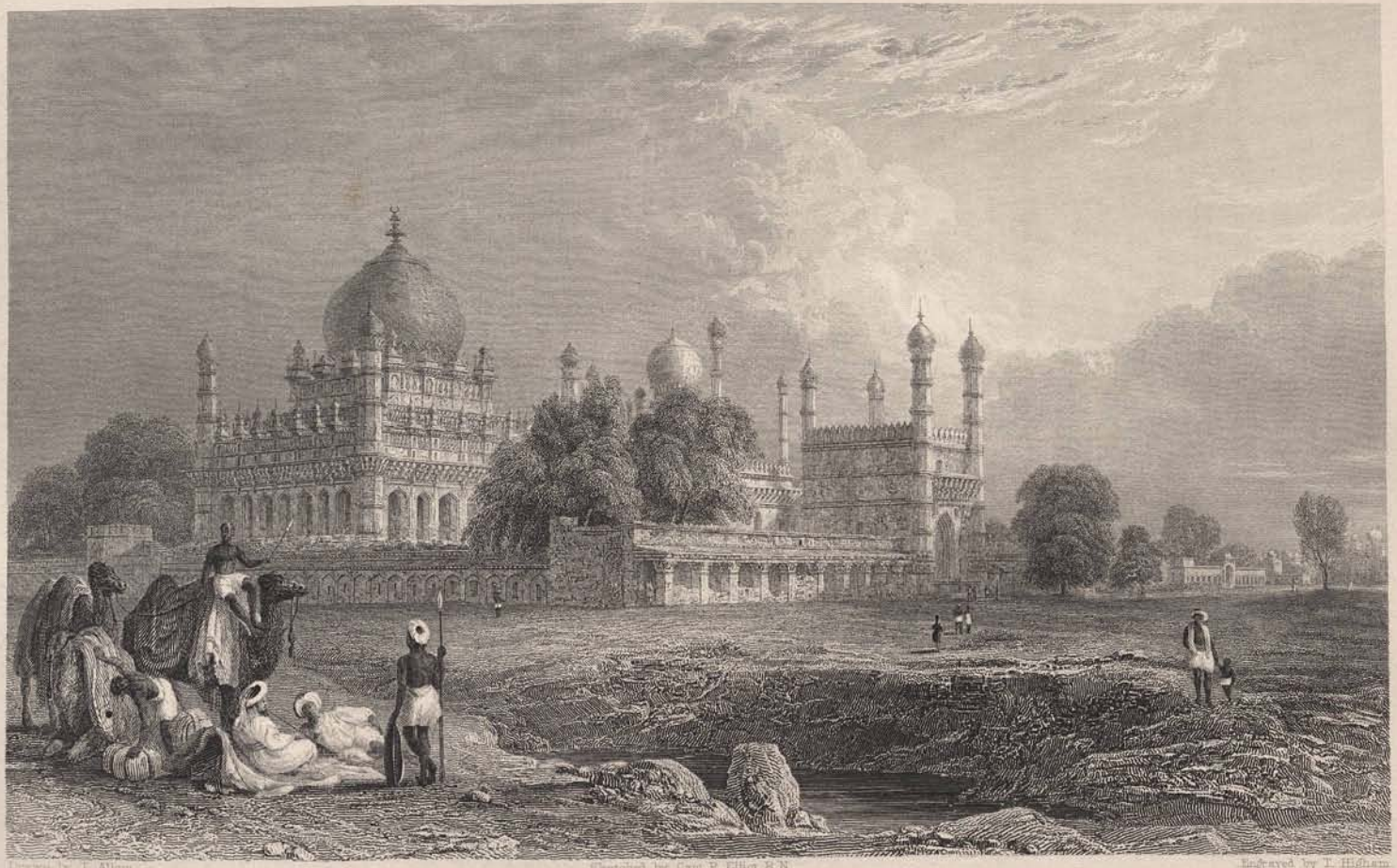
The hawk of the Himalaya is very highly prized; it is taken alive for the purpose of training, and carried down into the plains for sale, where, if of the best description, it fetches a high price, a hundred rupees, that is, ten pounds, being given for one of these chivalric birds.

Mohuna, the village in the neighbourhood of our tents, is very beautifully situated, the sites of the small hamlets of these mountain-districts being generally judiciously situated; it would be difficult, however, to make an unfortunate choice; and the people seemed a quiet harmless race, happy in the enjoyment of the few necessaries which formed the sum total of their wants. The natives of these districts are good-natured and obliging, and may be easily managed by kindness, by those who endeavour rather to humour than to force them out of their prejudices; a practice to which the scornful European is rather too strongly addicted. The women were particularly civil and kind-hearted; and indeed, from our earliest occupation of these hills, they have manifested a very amiable attention to the comfort of those white strangers who have invaded the most remote districts. At first the apprehension of danger from persons of so extraordinary a colour, rendered them anxious to conceal themselves, but speedily discovering that in reality they had nothing to dread, they dismissed their fears, and came forward with all the little services which their limited means enabled them to offer. In passing through a village, the women will frequently bring out, unasked, milk and fruit for the refreshment of the travellers; and although, according to the custom of all semi-barbarous countries, they are looked upon with great contempt by the other sex, we found them generally more intelligent, as well as more communicative, than the men; and they are certainly quite as industrious, taking their full share, or even a greater

proportion, of the manual labours of the field. A love of flowers seemed to be the most elegant taste manifested by the people of these hill-districts; they were fond of adorning themselves with the wild garlands which grew profusely around. They did not appear to regard with any deep feeling of admiration those splendid prospects so eagerly sought by the lovers of the picturesque; and beyond those local attachments which render the inhabitants of hill-districts more unwilling to quit the homes of their children than any other race of people, they seemed to take little interest in scenery which threw us into raptures. Contrast is perhaps necessary for enjoyment of any kind, and it was impossible to make them comprehend the motives that induce Englishmen to wander through strange lands for the mere purpose of seeing the country, and admiring the prospects.

In every part of the Himalaya which we visited, we were surprised by the abundance of fruit trees, and berries of every description. In some places the strawberries completely carpet the ground, which appears crimson with the multitudinous offspring of this prolific plant. The neighbourhood of every village absolutely teemed with the almond, the peach, the apricot, the plum, and the cherry; in some places we found walnuts and chesnuts in great quantities. Many deserted villages are now only indicated by the apricot trees which still remain to show "where once a garden smiled," and it is said, that in consequence of their great abundance all over the country, scientific men find it difficult to ascertain whether they are indigenous to the soil, or have thriven so luxuriantly in consequence of transplantation to so congenial a clime. The natives of the Himalaya frequently feed their cattle with apricots, and obtain an oil from the kernels which is highly esteemed throughout India. In Caubool, a country much farther advanced in civilization and refinement, where the apricot also abounds, it is said to be preserved in fourteen different ways; the finest of these preparations finding a ready sale in distant kingdoms. In India, particularly, the preserved apricot, having an almond substituted for the stone, is reckoned a great delicacy, and always figures at the banquets of rich natives. The cherry requires cultivation to render it an acceptable guest at the dessert, but it makes excellent cherry brandy; and upon the first occupation of the hills by the servants of the Company, their friends in the plains were agreeably surprised by presents of apricot jam, cherry brandy, and sacks of walnuts.

Some of our party, though unprepared to imitate the native hunters in their pursuit of the musk-deer, took their guns in search of smaller game, following through an almost endless flight of fields—which, from their very peculiar construction, have been aptly described as a fitting staircase for the Titans of old—the black partridge, the pheasant, and the hill-chikor. The former-named bird is in great favour, in consequence of making an excellent figure on the table, with the sojourners of the hills; the male is a beautiful creature, with a glossy star-spangled breast; he is to be seen in all the grassy ridges which intersect the fields, and the calls of his fellows may be heard on all sides—a peculiar creaking note. The hill-chikor also abounds, and of this species there are several varieties, larger, but resembling in plumage the red-legged partridges



Drawn by T. Allom. Sketched by Capt. P. Elliot, R.N. Engraved by T. Higham.

TOMB OF IBRAHIM PADSHAH,—BEJAPORE.

TOMBEAU D'IBRAHIM PADSHAH, BEJAPORE. *DAS GRABMAHL VON IBRAHIM PADSHAH ZU BEJAPORE.*

FISHER, SON & CO. LONDON. 1844.

of France; it is also followed by its call, which bears a strong similarity to the low cluck of the hen of the poultry-yard as she leads out her young brood.

Marching along a country like that described in the accompanying plate, has a picturesque, and, not to speak it profanely, somewhat of a melo-dramatic effect. The zig-zag nature of the road, winding along the steep side of a mountain, affords curious views of the cavalcade: the more active and adventurous may be seen advancing above with unabated vigour, the body of the servants and baggage toiling steadily on below, while still lower the rear-guard, weary and straggling, follow "with fainting steps and slow." The sighing of the wind through the trees, the call of a bird, or the murmuring of some far-off stream, alone breaks the solitary stillness, until, while absorbed in the sublime reveries which the scene is so well calculated to produce, we are suddenly startled by the crack of a rifle, fired by the most determined of the sportsmen at some wild animal, presenting itself in too tempting a situation to be resisted.

TOMB OF IBRAHIM PADSHAH, BEJAPORE.

About half a mile to the northward of Bejapore, in the garden of the twelve Imaums, the Durga of Abou al Muzzaffir, as the natives term the majestic tomb of Ibrahim Adil Shah II., rises with a pomp of architecture exceeding even the magnificence of the buildings in its neighbourhood. The great and amiable sovereign who sleeps within this noble pile, is represented by Ferishta, his contemporary, as having been one of the brightest ornaments of royalty; his virtues still live in the memory of the people of the Deccan, and to this day the ashes of the good and great, the parent, the instructor, and the friend, are visited with equal reverence and delight by the Mussulman, the Hindoo, and the Christian traveller.

This splendid mausoleum was built under the direction of Mulick Secunder, or, as he is sometimes called, Mulik Scindal, who is said to have constructed the Taj Bowlee at his own expense. According to report, it was commenced in the reign of Ibrahim, and intended as the tomb of his beloved daughter, Zoran Sultan, who died at the age of six years, and whose infant virtues are commemorated in a Persian inscription. The death of the monarch who planned the design, in all its grand and beautiful proportions, took place before it was completed, and he lies interred amid the members of his family, in the mausoleum of the garden, which gave its name to the neighbouring entrance of the city, formerly called the Imaums', but now known as the Mecca-gate.

The style of Ibrahim Shah's tomb differs entirely from that of the Burra Gumbooz, (another gorgeous sepulchre,) bearing a stronger resemblance to the generality of the Durgas seen in Hindoostan. It consists of a mosque and mausoleum, raised upon the same platform, both of which are represented in the accompanying engraving. The basement of these superb edifices is one hundred and thirty yards in length, and fifty-

two in breadth, rising to the height of fifteen feet, and enclosed by buildings of a single story, open both from without and within, and intended for the accommodation of visitors, travellers, and the attendants of the place. The entrance to the interior quadrangle, which is seen to the right of the plate, is on the north side, by a lofty and elegant gateway, flanked by tall minarets of exquisite grace and lightness. This portal leads to a handsome flight of steps, and through another gate of a new construction, up to the raised terrace, on which the mosque and the place of sepulture stand. The sarcophaguses of the king and his family are placed in a large hall in the centre of the building; this hall is enclosed by an outer and inner veranda—the first thirteen feet broad, and twenty-two high; the outer twenty feet by thirty, supported by seven arches on each face. The dome above is raised on arches, five in the long curtain face, and three in the depth: a staircase leads to a flat terrace, spreading above the veranda, and from the minarets at each corner a lofty balustraded wall, richly ornamented, extends along every side; a second balustrade, of similar proportions, a flight of steps higher up, forms a spacious balcony round the base of the dome; it is finished in the same style of elegance and splendour, with corresponding minarets at the angles, differing only from those below in their height, as will be seen in the engraving. The dome is thirty-five feet in diameter, but, unlike that of the Jumma Musjid, it has the shape of a segment of a globe cut through one-third part of its perpendicular axis. This form is airy and elegant, but would be difficult to execute upon a large scale, owing to the narrow span of its aperture, and the great exterior flexure of the curve which overhangs its base. A column rises on the summit of the dome, crowned with a crescent.

The simplicity of the central hall, which contains the monumental remains of the king and his family, forms a striking contrast to the splendour of embellishment lavished on the exterior; yet its ornaments are not less effective, or worthy of admiration. It is forty feet square, and thirty high, and the walls are of such finely-grained black granite, as to have been mistaken for marble. The ceiling is particularly fine, the whole roof being formed of the same kind of stone; and, as it is asserted, without the slightest admixture of timber. This ceiling is so constructed, that it does not appear to rest upon the main walls of the building, but on a cornice projected from them, so that the area is reduced from forty to twenty-two feet on each side. The roof is quite flat, and richly ornamented, being divided into square compartments; the traverses of which, though of several pieces, look like solid beams; and it excites wonder that a heavy mass, so disposed, should have existed so many years without the slightest derangement of its parts. The death of Ibrahim Adil Shah took place in 1626; his sepulchre must therefore be more than two hundred years old; the building being commenced in his life-time, and only occupying twelve years. The interstices of the stones on the top of the arches, in the surrounding verandas, are filled with lead, and clamped together by ponderous bars of iron, some of which have been wrenched from their places by the destructive Mahrattas, who probably expected to find some rich treasure concealed there.

The verandas and the walls are ornamented with beautiful sculpture, chiefly from the Koran, the whole of which is said to be carved on the several compartments. The inscriptions are raised in the manner of basso-relievo, and so highly polished as to shine like glass. On the northern side the letters are given a greater degree of prominence, by being gilt, and embossed on a blue enamelled ground, adorned with flowers; and the whole has been compared to the illuminations of an Oriental MS. seen through a magnifying glass, and adding the beauties of sculpture to those of painting. The doors, which are the only specimens of woodwork used in the building, are exceedingly handsome, and studded with gilt knobs; the doorways, on either side, are adorned with a great variety of ornaments, beautifully executed; there are windows on each side of the doors, which are four in number; these, and the arches above, are formed of a singular stone lattice-work, composed of Arabic sentences, instead of the ordinary pattern of similar perforations; the light that they admit, proceeding through the verandas, is not very strong, and the whole of the hall is characterized by a gloomy solemnity, in fine keeping with the last resting-place of the dead, but not usually a concomitant of Indian sepulchres.

The sarcophaguses lie north and south; the first contains the body of Hajee Burra Sahib, the Padshah's mother; next her, Taj Sultan, his queen; thirdly, the king himself; on his left, Zoran Sultan, the beloved daughter to whom the building was originally dedicated. Boran Shah, the youngest son of Ibrahim, lies interred by the side of this lamented infant; and beyond, at the furthest extremity, Shah Inshah, the monarch's eldest son. The canopies of these tombs, in which Moslems usually expend such lavish sums, are of tattered silk, scarcely leaving a remnant of original magnificence; a circumstance to be accounted for by the small number and the distressed condition of the followers of the Prophet in the neighbourhood.

The gallery on the veranda which surrounds this hall, is remarkable on account of its stone roof, which is most tastefully sculptured. It is divided into compartments, oblong and square, one hundred and forty-four in number, very few of which have the same ornaments. Each division is formed of a single stone, and exhibits an elegant combination of arabesques in flowers and wreathes, in those fanciful and spirited designs in which Indian artists excel, and which are of so truly Oriental a character. Imagination has here shown how rich and exhaustless are its stores; and these exquisite delineations are executed with the same masterly power exhibited in the grouping and combination of the endless variety of interwoven garlands. One of the cross-stones which support the roof of the veranda against the north face, was struck by a cannon-ball during the last siege of Bejapore. The shot is stated to have been fired from the Moolk e Meidan, an enormous gun, (proportionate to the magnitude of the fort;) which seems not improbable, as the mausoleum lies within the range of that extraordinary piece of ordnance. The stone, though split at both ends, and hanging only by the pressure of a single inch against the lower part of the splinter, which holds fast in the cornice, has remained in that position, to the amazement of all observers, since the year 1685, without yielding in the least degree to the effects of gravity.

The mosque which fronts this splendid mausoleum, at the distance of forty yards, having a piece of water and a fountain between, is a plain building, one hundred and fifteen feet by seventy-six, crowned with a dome, and flanked at the angles of each story with slender and lofty minarets. The stones of both these buildings are so neatly put together, that it is scarcely possible to perceive where they are joined; and the whole pile, notwithstanding the absence of the white marble, which adds such brilliant splendour to the mausoleums of Hindoostan, may vie in magnificence with the most celebrated shrines of Eastern monarchs. The attendants at the tomb of Ibrahim Padshah are poor, and few in number, owing the income allotted for their subsistence entirely to the bounty of the present rulers of the city. About three thousand five hundred rupees are annually distributed, from the revenues of the district, amongst the Mohammedan attendants at the different tombs and mosques: "this," says our authority, "will be considered rather a liberal allowance from a Hindoo government, for the maintenance of a religious class of persons of a different persuasion." The direction of a part of the revenues of the country, for the support of men devoting themselves to the care of tombs and sepulchres, affords one of many proofs of the extraordinary reverence with which the dead are regarded throughout the whole continent of India.

Ibrahim Adil Shah II. seems to have merited the encomiums of an historian;—not more remarkable for his attachment to the friend and patron, from whose favour he derived so much honour and advantage, than for the independence of his spirit and the boldness with which he narrates circumstances, which a more time-serving courtier would have suppressed altogether. The reign of Ibrahim is not without its blots, but they are few in number, and not of so deep a dye as those which usually stain the annals of Eastern despots. He was tolerant in his religious principles; and though, upon his accession to power, his court showed their readiness to adopt the opinions professed by the sovereign, whether Soonee or Sheeah, he left every one to follow the dictates of his own conscience, and both sects were allowed to practise their religious ceremonies unmolested.

GUNGOOTREE, THE SACRED SOURCE OF THE GANGES.

Having recovered from the fatigues and bruises attendant on our journey to the source of the Jumna, to the great dismay of a portion of our followers, we determined to proceed to Gungootree, whence the sacred Ganges takes its rise. The nearest route from Kursalee to Gungootree may be traversed in four days, but the natives always endeavour to dissuade travellers from taking it at any season of the year, recommending in preference a lower, more circuitous, and therefore longer way. The more direct road leads over a great arm of the Bundurpooch mountain, which separates the valleys,

GUNGOOTREE, THE SACRED SOURCE OF THE GANGES.

FISHER, SON & Co. LONDON & PARIS. 1840.

or rather channels, through which the sacred rivers hurry from their icy birth-place. The greater part of this tract is desert, and uninhabited, conducting the wayfarer through regions of rock and snow, destitute of the dwellings of man, or of supplies for his use; there is danger also that fuel may be wanting for that necessary solace to the weary, a blazing fire, while the necessity of dispensing with everything like superfluous baggage must oblige the party to rest at night in caves and clefts of the rock.

Amid the most formidable evils reported of this route is the *bis-ka-kowa*, or poisonous wind, said to blow over the highest ridge, and to exhale from noxious plants on the borders—a very natural supposition among a race of people ignorant of the effects produced on the atmosphere at so great an elevation. Yielding to the universal clamour, we consented to take the longer and safer path; but some friends, who were obliged to forego the journey to Gungootree, crossed into the valley of the Ganges by a very difficult and romantic route. After parting company at Banass, they descended to the banks of the Bhim, a roaring torrent, rushing beneath precipices upwards of two thousand perpendicular feet from the river; the eagles, wheeling through the sky from their eyries near the summit, appearing not larger than crows. The ascent then led over a mountain covered with cedars, a noble forest, not uncheerful, though marked with sombre grandeur.

The next day's march conducted the party along the banks of a torrent which poured down the face of a mountain from a bed of snow near its summit. The day was cold, the ground hard with frost, but the air bracing, and the scenery wild and magnificent. A long and toilsome ascent over Unchi-ghati followed: scrambling up the bed of a stream over rough stones, rendered slippery from being cased in ice, they reached the limit of the cedar forest, and subsequently came to birch and small rhododendron. The scene then assumed a very wintry aspect, and soon everything like foliage was left behind; attaining the crest of the pass, which was covered with snow, and at an elevation of some hundred feet above the limit of the forest, on looking back on Bundurpooch, Duti Manji, and Bachuncha peak and ridge, few scenes of more sublime grandeur could be found throughout the whole of these stupendous regions. The prospect of range after range to the south and east was very extensive; an ocean of ridges in one wide amphitheatre, closed in by the line of the snowy mountains resting their fantastic peaks against the dark blue sky. Below, the course of the Bhagirati could be traced, which, after issuing from its gigantic bed of snow, rejoicing in its escape from the wintry mountains, and their rugged and awful approaches, flows in tranquil beauty through a peaceful valley. In descending the south-east side of the pass, the birch which had clothed the previous path, gave place to pines and evergreen oaks, which grew in great abundance in advance of the cedar; the rhododendron, which near the crest was merely a creeper, became a tree, a change in the nature of vegetation marking the different heights, which is exceedingly interesting to the traveller.

The descent of this mountain to Nangâng was long and painful, and to Europeans a new route, the generality of travellers crossing the ridge from the Jumna to the

Ganges, either higher up or lower down; but the next day's march compensated for all the fatigue incurred in its approach. Descending to the Bini-ke-Gârh, a torrent rushing down a high ridge to the northward, the glen which it watered proved of surpassing beauty; nothing could exceed the loveliness of the foliage which clothed this summer valley, or rather vista; for, opening on a view of the precipitous heights of the Unchi-ghâti, it contrasted its romantic attractions with the sublimer features of the mountains beyond. Reaching the junction of the Bini and the Bhagirati, the holy name given to the sacred river, the travellers found the Ganges a noble stream, much wider and deeper than the Jumna at the same distance from its source, but not so tumultuous.

Descending to Nangâng by a different route to that already mentioned, we also were compelled to encounter many difficulties; the prospects, however, repaid them. Equally grand, though different in character to those last described, at a very considerable depth below, we looked upon a cultivated scene, the hanging terraces, common to these hills, waving with grain, and watered by winding streams, and running along the bases of high woody ridges, sometimes shooting up into peaks crowned with pine-trees. Beyond, again, were the eternal mountains, in all their varieties; snow resting on the crests of some, others majestically grouped with venerable timber, and others bleak, bare, and barren, rising in frowning majesty from the green and sunny slopes which smiled below. Between these different ranges, ran deep ravines, dark with impenetrable forests, rendered more savage by the awful music of the torrents roaring through their fastnesses, while presently their streams, issuing forth into open day, were seen winding round green spots bright with fruit-trees. Such, or nearly such, for every traveller sees them under a different medium, were the prospects which beguiled us as we slipped and slid down the steep side of the mountain-pass. Nangâng formed our halting place; several days' march still lay before us; and there were more mountains to climb, more forests to thread. We now observed a diversity in the timber, chesnuts of magnificent growth being the prevailing tree. Our sportsmen found plenty of game: the monal, the feathered wonder of the Himalaya, and other varieties of the pheasant-tribe, peopled these vast solitudes, and paid tribute to the guns of the invading strangers.

We met with some delightful halting-places on the line of march—grassy terraces carpeted with strawberry and wild flowers, where the cowslip, the primrose, and the buttercup brought the pranked-out fields of our native country strongly to the mind. Many of the travellers in the Himalaya are moved even to rapture at the sight of the first daisy which springs spontaneously on their path; as an exotic in some garden of the plains, it excites deep emotion; but growing wild, spangling the meadow-grass with its silvery stars, it becomes infinitely more interesting, and the home-sick pining exile will often gather its earliest-encountered blossom weeping.

Leaving this luxuriant vegetation, we arrived at a wild spot, the summit of a ridge of peaks covered with snow; and though the prospect was more circumscribed, and of greater sameness, we enjoyed it amazingly. We seemed to be hemmed in on all sides

with thick-ribbed ice, transported to antarctic snows, imprisoned amid icebergs, vast freezing, and impassable. Presently, however, we emerged, and, descending through the snow, reached the boundary line between the districts of the Jumna and the Ganges. The extreme limit of these river-territories were marked in the manner usually employed in rude and desolate places, by heaps of stone—many raised by Europeans, who thus commemorate their pilgrimage. These cairns being destitute of an inscription, it is impossible to say who the adventurous architects were, since no European name has any chance of being retained in its primitive form by a native.

The next point of great interest is the summit of a ridge whence the first view of the Ganges is obtained; a sight which never fails to raise the drooping spirits of the Hindoo followers, and which excites no small degree of enthusiasm in the breast of the Christian travellers. The sacred river, as seen from this height, flows in a dark, rapid, and broad stream, and, though at no great apparent distance, must still be reached by more than one toilsome march. From a height about two miles from Gungootree, the first glimpse, and that a partial one, is obtainable of that holy place, which lies sequestered in a glen of the deepest solitude, lonely and almost inaccessible, for few there are who could persevere in surmounting the difficulties of the approach. Considerable distances must be traversed over projecting masses of rough stones, flinty, pointed, and uncertain, many being loose, and threatening to roll over the enterprising individual who attempts the rugged way. Sometimes the face of the rock must be climbed from cliff to cliff; at others, where there is no resting-place for hand or foot, ladders are placed in aid of the ascent; while awful chasms between are passed on some frail spar flung across. These horrid rocks would seem indeed to form invincible obstacles to the approach of the holy place, but religious enthusiasm on the one hand, and scientific research stimulated by curiosity on the other, render the barrier inadequate for the purpose of resisting the invasions of man. The difficult nature of the access, however, prevents the concourse of pilgrims, who resort to more easily-attainable spots esteemed sacred on this hallowed river.

The grandeur of the scene which opened upon us, as we at length stood upon the threshold of Gungootree, cannot be described by words. Rocks were piled upon rocks in awful majesty, all shivered into points, which rise one upon another in splendid confusion, enclosing a glen of the wildest nature, where the Ganges, beautiful in every haunt, from its infancy to its final junction with the ocean, pours its shallow waters over a bed of shingle, diversified by jutting rocks, and even here shadowed by the splendid foliage of some fine old trees. The devotee who undoubtingly believes that every step that he takes towards the source of that holy river, which from his infancy he has been taught to look upon as a deity, will lead him into beatitude, is content to seek its origin at Gungootree, but the true source of the sacred stream lies still higher, in still more inaccessible solitudes: and it was reserved for the ardour of those who measured the altitudes of the highest peaks, and penetrated to the utmost limits of man's dominion, to trace the exact birth-place of the holy river. Captains Hodgson and Herbert, in 1818, found, at the height of thirteen thousand eight hundred feet

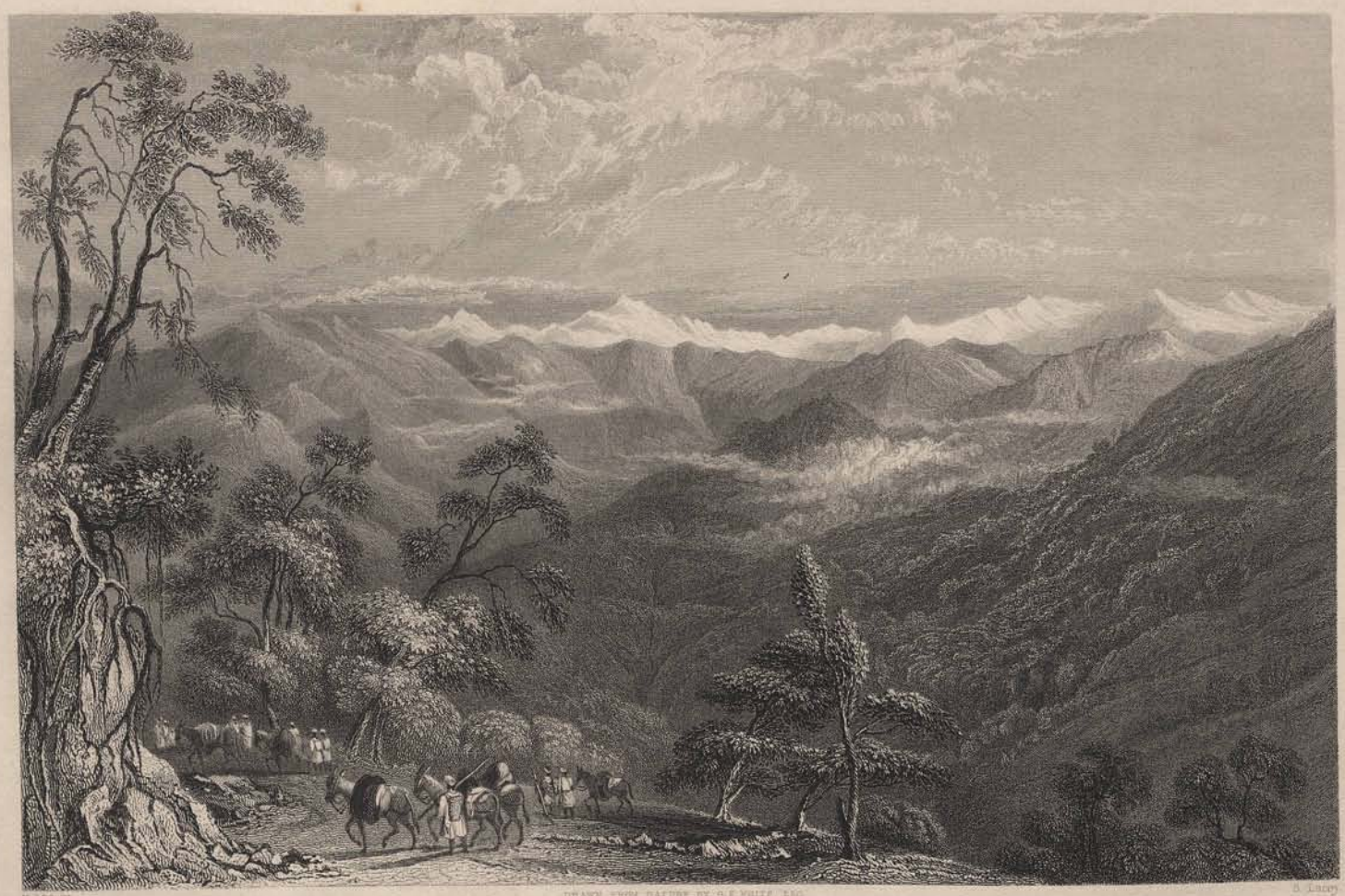
above the sea-level, the Bhagarati, or true Ganges, issuing from beneath a low arch at the base of a vast mass of frozen snow, nearly three hundred feet in height, and composed of different layers, each several feet in thickness, and in all probability the accumulation of ages. Neither here, nor at Gungootree, is there anything resembling a cow's mouth, to support the popular fable, which must have been invented by persons utterly unacquainted with the true features of the scene in which the sacred river gladdens earth with its ever-bounteous waters.

A pilgrimage to Gungootree is accounted one of the most meritorious actions which a Hindoo can perform; and in commemoration of his visit to this holy place, a Ghoorka chieftain has left a memorial of his conquests and his piety, in a small pagoda, erected in honour of the goddess on a platform of rock, about twenty feet higher than the bed of the river. The brahmins who have the care of this temple are accommodated with habitations in its close vicinity, and there are a few sheds for the temporary residence of pilgrims, many of whom, however, are content with such shelter as the neighbouring caves afford. The usual ceremonies of bathing, praying, and marking the forehead, are gone through at this place, the officiating brahmin taking care that the fees shall be duly paid. Notwithstanding the stern and sullen nature of his retreat, at some periods of the year he may be said to lead a busy life, conversing with devout pilgrims, and carriers of water to distant lands, who require his seal to authenticate their burdens; and making the most out of all his visitors, whatever their country or their creed may be. Though dispensing with his orisons, we paid him for his services; and it seemed a matter of indifference to him on what account he received the cash.

THE SNOWY RANGE, FROM LANDOUR.

The plains of India may with justice be deemed one vast prison, in which the sun, aided at one period of the year by the hot winds, acts the part of jailor. It is only during a brief interval in the morning and evening that exercise can be taken with impunity, except during the cold season, and even then we require a carriage or a horse. Emancipation, therefore, from these restraints, the power of wandering at will in the open air, and the invigorating influence of the bracing atmosphere upon our frames, rendered the party on their arrival at Mussooree like captives newly liberated from a dungeon, or schoolboys breaking loose from their desks.

A road has been cut at the elevation of seven thousand feet above the level of the sea, which completely encircles the height chosen for the sanitarium of Landour, permitting the residents to make an easy excursion of four miles, either on horseback or on foot, every step of the way being fraught with objects of beauty and interest. Here we find mingled with the standard apricot, which grows in great abundance over the hills, the



H. Melville — DRAWN FROM NATURE BY G.F. WHITE, ESQ. — S. Lacey

SNOWY RANGE, FROM LANDOUR.

FISHER, SON & Cº LONDON & PARIS. 1840

oak, the pine, the holly, the walnut, and cherry; raspberries, strawberries, and blackberries, appear in the most delightful luxuriance; daisies, primroses, and violets enamel the ground; and the wild rose flings down its silken leaves in crimson showers. Here objects comparatively humble continually arrest the attention, even in the midst of the imposing scenery which meets the eye at every point.

In no place can the snowy range of the Himalaya be seen to more advantage than from the western side of Landour; the distance, thirty miles, being that which is best calculated to produce the finest effect. From this point they rise with a majesty and distinctness, which is in some measure lost when the traveller, at a nearer approach, gets shut in as it were amid lofty peaks, which circumscribe his view; and in consequence of the extraordinary purity of the atmosphere, they appear to the eye to be much nearer than they are in reality, especially immediately after sunrise. The intermediate country is then veiled in mist, spreading like a lake, and the snowy eminences beyond, arising on its margin, when lighted up by the slanting rays of the sun, seem as if they could be gained by an easy effort; and it is not until these silvery mists have cleared away, and the sun shines out with broader splendour, revealing the true state of the case, that the illusion is dispelled. Dhawallaghiri, the white mountain, in which the river Ghunduck has its source, is considered to be the most lofty of these peaks; its height has not been exactly determined, but those accounts which are esteemed to be the most accurate, render it twenty-seven thousand four hundred feet above the level of the sea. Jumnoutri and Gungoutri, whence the Jumna and Ganges have their birth, are next in succession, both exceeding twenty-four thousand feet, and the latter-named is the most highly honoured by the natives, who affirm that on its topmost summit Mahadeo has erected his throne, while others reverence the whole mountain as a god.

Villages are to be found at an elevation of fourteen thousand feet, but a site of this altitude is not healthy, and the inhabitants have a very wretched appearance; cultivation has been carried five hundred feet farther, and vegetation does not totally cease until stopped, at sixteen thousand feet, by that eternal barrier of snow which asserts supreme dominion over the sublime wastes above. From another point the eye embraces that splendid range of mountains through which the sacred river forces its impetuous course, now fretting along a narrow channel which it has worn amid the rocks, and now flinging itself down in glittering volumes from height to height, until, at length emerging to the view, it is seen winding and wandering along the level country, a thread of silver which the eye follows till it is lost in the distance.

Dazzled by the attempt to distinguish minute and distant objects, we turn with delight to the rich yet sober tints of the surrounding hills, their splendid purples and browns, with here and there the sun bringing out some brighter foliage, while below the landscape assumes a different style of beauty. A series of undulations, diversified with plain and valley, thickly wooded, and showing in its patches of cultivation, its towns, villages, and isolated buildings, that man holds empire o'er the soil. Here we may trace the windings of many roads, and the courses of those fertilizing streams which go gently murmuring along in every direction.

From the crest of the Sowa Khola ridge, at a short distance from this place, the whole valley of Deyrah Dhoon, the small Sewalik range which encloses it to the south, and the dim plains of Saharunpore still farther in the distance, bursts upon the delighted gaze; the snowy mountains forming the magnificent background, and the monarch of the secondary belt, the sublime Choor, standing out beyond the rest; while in the vast expanse of plain, the silver lines of the Ganges and Jumna come shining through the haze.

In our eagerness to reach Mussooree, we had neglected the beauties of Rajpore, which is really an exceedingly pretty village, sufficiently elevated to admit of a clear and unobstructed view of the ever-beautiful Dhoon: beyond it there are some natural objects worth visiting, one being the dripping rock of Shansa Dhare. From the precipitous height of overhanging rock, a stream descends in continual showers, each drop producing a petrifaction. The cliff being worn away by the perpetual action of the water, has assumed a cavernous appearance, formed entirely of spar, here and there presenting basins for the reception of the element, which is cool, clear, and agreeable to the taste. A brahmin has of course established himself in a place which may be called a natural temple, and it is accordingly dedicated to Mahadeo. Opposite, in another direction, we come to a spring containing sulphureous particles, rising out of a mass of limestone, which tinges the surrounding stones with its colouring matter. At Mala Pani the attention is attracted to an object of a very different description, but one which can scarcely fail to excite a strong degree of interest in the breast of every British traveller; it is a monument erected to the memory of general Gillespie, and the officers who fell before the fortress of Kalunga. This mausoleum stands on a platform of table-land, on the summit of a hill near the scene of action. The attack of Kalunga cost a sea of blood, for the Ghoorka invaders so resolutely defended the country of which they had forcibly possessed themselves, that even practised troops found great difficulty in their subjugation. The walls of this once formidable fortress were razed to the ground after it fell into our hands, and its situation is now only indicated by a rude cairn of brick, with a staff in the centre.

VILLAGE OF KOGHERA AND DEODAR FOREST,

NEAR THE CHOOR.

This pretty and picturesque village is distinguished for the remarkable height and luxuriance of a species of larch, which botanists designate as the *pinus deodora*. The group represented in the accompanying engraving affords a good specimen of the character of this fine tree, which attains an almost incredible height in some parts of the hill-districts; the tallest of those delineated, measuring one hundred and sixty feet, while very good authorities assert that some are to be found a hundred and eighty feet in height.

VILLAGE OF KOGIKRA & DEODAR FOREST.

The Choor mountain, from its great altitude and peculiar situation, presents every variety of vegetation which these mountainous regions afford, and it is scarcely necessary to proceed further, in order to make ourselves acquainted with the leafy products of the hills. The bases of the mountains are carpeted with flowers, anemones and ranunculuses mingling themselves with the violet, the cowslip, and the daisy, while the forest scenery is rich and luxuriant to the highest degree. The rhododendron, with its profuse and superb scarlet blossoms, is succeeded by oak, walnut, birch, elm, and lastly pines, for the highest of the two peaks being covered for a considerable period of the year with snow, is destitute of verdure; and the second, composed of immense granite blocks, is also bare of trees. Where the snow had melted, it revealed stunted shrubs of juniper and currant, and a little lower down, at an elevation of eleven thousand five hundred feet, the most splendid pines in the world rear their majestic heads. The ferns of these ranges are peculiarly beautiful, and in great variety, while fruit of every kind abound; and the appearance of a species of bamboo at an elevation of seven thousand feet, affords reason to believe that many of the products, now exclusively confined to the plains, might be cultivated with success.

We only observed two species of monkeys, but they were exceedingly numerous; one a magnificent lungoor, the other the common brown monkey. The first is upon a much larger scale, and decidedly superior to the lungoor common to many parts of Hindostan. His face is extremely black, and he has a fine wig of silvery white hair to contrast with it. The rest of the body is nearly pure white, with dark fore and hind legs, and, when standing upright, may at a distance be taken for one of the human denizens of these hills. He is a fearless and powerful beast, condescending perhaps just to give the wall to his biped superior; and, if attacked, especially when backed by his companions, proving a very formidable adversary. These lungoors have all the fantastic tricks of their race; and, in the dearth of other occupations, their antics afford considerable amusement. Monkeys, though not objects of veneration in these hills, are tolerated, notwithstanding the mischief which their depredations occasion to the husbandman. Large troops are continually to be seen in the corn-fields, and the crops, never too abundant for the wants of the people, must suffer very serious diminution from the reckless nature of the havoc committed.

Emulating monkeys in the rapidity of their motions, the flying squirrels dart down from the branches of the trees, and skip about with astonishing agility. The species is numerously scattered throughout the hills, and some attain a very large size; their fur is a pleasing colour, and as soft as velvet, and will probably, when the value of the hill-products become better known, be sought after as an article of commerce. The otter, though not numerous, is found in the mountain-streams; one caught in the Pabar was nearly white, and much smaller than the common kind. The game as well as the fish have to contend with many enemies; and amid those which prey upon the former, is the pine marten, an animal armed with all the destructiveness common to the species in other parts of the world. We have seen them in small packs, and hence infer that they hunt in company. The more solitary depredator, the fox, a quadruped exceedingly deficient

in what phrenologists term the organ of adhesiveness, is very plentiful upon these mountains; the wisdom imputed to the species, teaching it never to quit so secure an asylum, even for a flying visit to the Dhoon, where it would be inevitably hunted, though it prowls amongst the rocks immediately overhanging the valley. The fox of the Himalaya differs considerably from the beautiful little animal of the plains, whose delicate blue fur is so much in request at home. The mountain-species is much larger in size, and though the colour varies, it is usually a reddish gray with dark occasional patches, nearly approaching to black; the brush, which is very handsome, is a foot long, and the fox itself generally measures three feet eleven inches in its entire length. It is a very fine creature, and, did the nature of the country permit, would doubtless occasion excellent sport. The Nimrods of the East vainly speculate upon the noble bursts which these foxes would afford to a pack of hounds upon the plains, could the breed be established in such capital hunting-grounds; as, however, so notable a design is not feasible, they are fain to be content with slaying them whenever an opportunity is given for a fair shot.

RUINS ABOUT THE TAJ MAHAL, AGRA.

The former extent and splendour of the city of Agra may be traced by the number of the ruins which spread themselves around upon every side. Vast tracts covered with old buildings, the remains of wells, and fragments of walls, which originally flourished in the midst of verdure, and under the shade of forest trees, now only render the wide waste of sand, which has swallowed up all vegetation, still more desolate. The country between the fort of Agra and the Taj Mahal is a perfect desert; and visitors, after winding their way through an arid plain, only diversified by sand-heaps and crumbling masses of stone, come, as if by enchantment, upon the luxuriant gardens which still adorn the mausoleum where Nour Jehan and the beautiful partner of his throne sleep in undisturbed repose.

The marble cupola seen to the left of the plate, crowns a beautiful musjid or mosque, attached to the Taj; beyond, flanked by its slender minars, the Taj itself appears; and in the distance the eye rests upon the cupolas and turrets of the magnificent gateway which forms the principal entrance of this terrestrial paradise. Constant irrigation is necessary in India, to preserve the beauty of gardens, which soon disappears if not continually refreshed by the revivifying stream. The pleasure-grounds belonging to the Taj Mahal are watered daily during the dry season; and they are clothed in perpetual verdure, while the surrounding country is a wilderness.

The arched gateway represented in the plate, leads into an enclosure of considerable extent, intervening between the plain and the gardens of the Taj. Many buildings of the same nature skirt these beautiful gardens, and some have been fitted up for the residences of European families during the rains, the only season in which native habitations, however splendid, can be easily converted into comfortable abodes for

Drawn by S. Austin. Sketched by Capt. R. Elliot, R.N. Engraved by E. Challis.

RUINS ABOUT THE TAJ MAHAL,—AGRA.

RUINES PRÈS DU TAJ MAHAL, AGRA. *RUINEN IN DER NÄHE DES TAJ MAHAL, AGRA.*

FISHER, SON & Cº LONDON. 1845.

strangers, from a colder country; it being both difficult to exclude the hot winds, and to warm chambers, open to every breath of heaven, sufficiently during the cold weather. The natives themselves are content to envelop their persons in thick clothing; the men wear several shawls, and the women put on wadded garments and extra veils, during a period in which the English residents shut up their doors and windows and sit around fires.

The superior elegance of the native architecture renders it a subject for regret that so few of the deserted buildings, in the neighbourhood of British cantonments, should have been adapted to the use of the new-comers: one or two of the mosques and tombs of Agra have been fitted up for the reception of the families of resident civilians; but the greater number of the European population are lodged in excessively ugly bungalows, built with the old bricks which cover miles of the suburbs of Agra, and which may be had for the trouble of fetching them. A few of the newly-constructed houses are in better taste, after the Italian manner; but these occur too seldom to atone for the frightful and barnlike appearance of the rest. The gardens attached to these houses, though large, luxuriant, and well planted, are too much isolated from them to improve their general aspect; and the only attempt to beautify the tract exclusively occupied by military residents in the close neighbourhood of the Taj Mahal, has been made by the introduction of Parkinsonias. These trees, originally imported from the Cape by Colonel Parkinson, thrive well, with very little attention, in the most arid spots. When mingled with others, they would be very attractive, but their leaves being entirely obscured by an abundance of bright yellow flowers, their effect, when scattered singly over a sandy plain, is any thing rather than pleasing. The court and council of the new presidency will find much to do upon their arrival at Agra, and there is fortunately abundance of material for the exercise of taste and talent.

The church belonging to the cantonments is a very handsome structure, built under the superintendence of an officer of engineers. Several excellent architects are to be found in this department of the service, and Agra is much indebted to the gentleman who has held an appointment for some years in the board of works at that station, for the improvements which he has introduced into the interiors of the bungalows built under his direction. The necessity of consulting economy, and of excluding the heat, have exceedingly injured the outward appearance of Anglo-Indian residences in the province; but though, at Agra, both the brick and the *enteha* houses (the name given to those constructed of unbaked mud) are miracles of ugliness, many of the interiors are finished with great elegance. The best boast of chimney-pieces of marble chunam, and the walls are decorated with mouldings and cornices, which take away from the bleak and desolate air usually the characteristics of these unsophisticated edifices. A great deal, however, still remains to be done; and although military residents have not very extensive funds at their disposal, should a spirit of emulation be created amongst them, they will at least plant out what it may be impossible to pull down and rebuild, and thus render the cantonments of Agra more worthy of their beautiful neighbour, the Taj Mahal.

RUNJEET SINGH'S ENCAMPMENT AT ROOPUR,

ON THE RIVER SUTLEJ.

During the period in which Lord William Bentinck held the reins of government in India, a tour which he made throughout the Bengal territory, and into the Hills, afforded an opportunity of a meeting with his highness the maha-rajah, Runjeet Singh, the great Seik chieftain, lord of the Punjab, or Country of Four Rivers, conqueror of Cashmere and Moultan, undisputed master of the most fertile country of India, and possessor of revenues to the amount of two crores (millions) a year. It was generally understood that this meeting had some great political object in view, and that its intention was, to induce our powerful neighbour to enter into a defensive alliance with our government, in order to gain by treaty the navigation of the Indus, for the more speedy transport of troops by steam from Bombay, in case of the necessity of strengthening the defences on our north-west frontier. The spot selected for the interview might be called classic, since it has been made memorable by affording a passage across the Sutlej to Nadir Shah in his invasion of India; while the river itself is still more celebrated as being the Hyphasis of Alexander the Great, and the boundary of his Eastern conquests. Roopur is beautifully situated among the lower skirts of the Himalaya, where the Sutlej first waters the plains; and the splendid encampment on either side of the river showed to great advantage amid the low ranges of hills and woody valleys of the landscape.

Runjeet Singh's army occupied the right bank, and probably equalled in magnificence any display ever made by the gorgeous satraps of the East. The spot chosen for the temporary palace of the chieftain exhibited to great advantage the peculiar ingenuity of native talent, which is never so favourably employed as in the conversion of some desert waste into a scene which looks like the work of the fabled genii of the soil. A space of about eight acres of sand having been marked out, the interstices between the intended erections were sowed with a quick-growing herb, and kept constantly watered; when, therefore, the pavilions and tents were raised, they appeared to be surrounded by parterres of the brightest green. Nothing could exceed the splendour of these tents, which gleamed with the richest draperies of crimson, purple, scarlet, and gold, supported on gilt pillars, and having awnings embroidered, and fringed, and tasselled, in the most costly manner. A wall of kanauts, as they are called in India, on which crimson with a lining of yellow satin was substituted for canvass, enclosed the pavilions on three sides, having openings in the shape of lofty gateways, with towers at each angle; the river running in front, and reflecting the whole of this barbaric pomp upon its polished surface. Above, upon a ledge of rock, the highly gorgeous scene was crowned by a pavilion formed of panels of wood plated with silver, and all around were

J. M. W. Turner, R.A. DRAWN FROM NATURE BY G. E. WHITE, ESQ. W. Finden

VALLEY OF THE DHOON, HIMALAYA MOUNTAINS.

FISHER, SON & CO'S COMMERCIAL PARIS, 1835.

splendid groups of caparisoned elephants, war-horses, and camels. Beyond, the several camps of the maha-rajah's army occupied picturesque positions among the hills, which opened to a view of the snowy range bounding the distance.

Runjeet Singh's entrance into his own camp, in point of pomp and circumstance, will bear a comparison with the most ostentatious display of Asiatic magnificence upon record. The troops were drawn up to receive him, superbly arrayed: a squadron of lancers, wearing yellow satin vestments, richly embroidered with gold, and headed by officers glittering with jewels; the infantry, comprising six batallions, each eight hundred strong, wore handsome uniforms in the European style; and the artillery, which consisted of forty guns, was well served and appointed: the most interesting portion, however, to a stranger, being one which is so strongly characteristic of a native army, the Surwar camels, two hundred in number, each decorated with housings of crimson and gold, and carrying a swivel. Then there were the principal officers, sumptuously arrayed, mounted upon elephants, and affording, as they stood in clusters of three or four, between the long files of soldiers, horse and foot, a sort of solid buttress, which had a very imposing appearance. The lines of soldiers were further diversified by groups occupying the centre, consisting of the chiefs of battalions, all gems and gold. Presently a gun was fired, announcing the appearance of the maha-rajah, and a swarm of elephants appeared upon the scene, the stately phalanx surrounded on all sides by irregular troops, lancers, and matchlock men, who, upon their spirited but well-trained horses, careered along with headlong speed, apparently in the most disorderly manner, tilting, jousting, and curvetting, as they hurried wildly on, though, when necessary, drawing up their horses in the midst of a charge, and turning aside, with extraordinary ease and dexterity, when upon the point of encountering some formidable obstacle. This wild pageant having passed, a grave-looking personage, most splendidly attired, appeared upon a prancing steed, ringing with gold and silver ornaments, then another troop, some in chain-armour, and all in fanciful but superb costumes, and then, at least a hundred yards behind, like the hero of some scenic display, in the midst of a small group of elephants, and occupying a howdah of gold, placed upon the tallest and most majestic of these animals, came the mighty satrap himself. His approach was the signal for a discharge of artillery on both sides the river which made the distant echoes ring.

The splendour of the outward garnishing of Runjeet Singh's temporary abode was not shamed by any discrepancy in the interior arrangements, everything belonging to the establishment of this barbaric lord being in keeping. The two principal tents were formed of scarlet and purple broad-cloth, one lined with yellow satin, and the other with shawls, and edged and decorated with gold; their superb draperies being supported upon massy poles, plated with gold, and richly chased. Two of the smaller pavilions were formed of crimson velvet, embroidered with gold in a rich pattern of lotus leaves; all the awnings were of scarlet cloth, the ropes of crimson silk, and the ground spread with carpets of the most costly description, some being of shawls, and others of yellow velvet, embroidered with crimson and gold.

The British camp, of course, showed poor, in comparison with that of a chief who seemed to have brought all Bokhara's vaunted gold, and all the gems of Samarcand, to the display; nevertheless, it was of a character befitting the representatives of a nation boasting more of internal riches than of outward show; and Runjeet Singh himself, in the midst of his glittering array, seemed much impressed with the appearance made by his British allies. The number of Europeans present, two king's corps, the 16th lancers, and the 31st regiment, being in the governor's train, appeared to give him both surprise and pleasure. He regarded these troops with evident astonishment, and remarked to those persons about him, that they were all so fair and young, they looked like gentlemen—comparing them to the sahibs of his acquaintance. He expressed himself also highly delighted with the whole of the troops, and with their movements as they went through the several evolutions after the most approved system of military tactics; and the review being ended, he ordered a largess, consisting of several mule-loads of rupees, to be distributed among the soldiers. However rapacious the maha-rajah may have been in his character of sovereign, upon this occasion he displayed a truly prince-like liberality, presenting shawls and silk to everybody who paid their respects to him. He also occasioned several of the soldiers and camp-followers, who had been induced by curiosity to reconnoitre the precincts of his tented fields, to be called before him, and dismissed them with handsome presents. He was much pleased with the equipments of the British soldiers, especially the lancers; and though it is impossible to say whether ears so well accustomed to the din and dissonance of native music could relish the more subdued harmony of our instrumental performers, he gave a thousand rupees to each of the bands accompanying Lord William's escort.

The Seiks, or Singhs, are a modern sect of Hindoos, differing considerably from their more orthodox brethren, since they will eat the flesh of any animal, excepting that of the cow. These people are followers of Baba Nanuk, who several centuries ago founded the sect, into which he admitted converts of all denominations. The doctrines promulgated by this person have, however, been lost sight of in the lapse of ages, for he insisted upon the renunciation of idolatry, and the abolition of caste, directing the attention of his followers to the precepts of a book compiled by persons entering into these views, called the Adi Grunth. Baba Nanuk's converts were in the first instance denominated Seiks (disciples), and were a peaceable race; but being persecuted, their high-priest, Govind, the tenth in descent, changed the appellation to that of Singh (lion), and called upon them to resist their oppressors, and take up the sword. Becoming warlike, and spreading themselves over the Punjab, they obtained possession of the whole country; but their religion has deteriorated.

The army of Runjeet Singh had been disciplined under the command of two French officers of very distinguished merit, who introduced the tactics and system of their own nation; and, in consequence, the French legion of cavalry, and the regular infantry, were considered to be in a high state of field efficiency. Runjeet Singh's own personal body-guard consisted of a kind of legion of honour, composed of picked men, arrayed in gorgeous dresses and rich armour, and considered to

be the *elite* of the army. These troopers were all tried shots, and at eighty yards could hit a small brass pot with a matchlock. The horse artillery of Runjeet's army consisted of guns of small calibre, and their field equipment resembled that of our late fort-batteries, and consequently such field-pieces would be no match for our horse-artillery.

GENERAL ABSTRACT OF THE FORTS, ORDNANCE, AND ARMY, OF MAHA-RAJAH RUNJEET SINGH, AT THE PERIOD OF THE ENCAMPMENT AT ROOPUR.

Forts	10
Guns in ditto	108
Guns in Horse Artillery, commanded by Natives	58
Guns in Foot Artillery, commanded by Natives	142
Mortars	9
Toombrorahs, or swivel-guns, mounted on camels	305
Irregular Cavalry, commanded by Natives	43,300
Regular Cavalry, commanded by General Allard	5,200
Infantry commanded by three other French Officers	6,000
Infantry commanded by Native Officers	7,000
Golundauze	1,500
Grand total of the Army	73,000

VALLEY OF THE DHOON WITH THE GANGES IN THE DISTANCE,

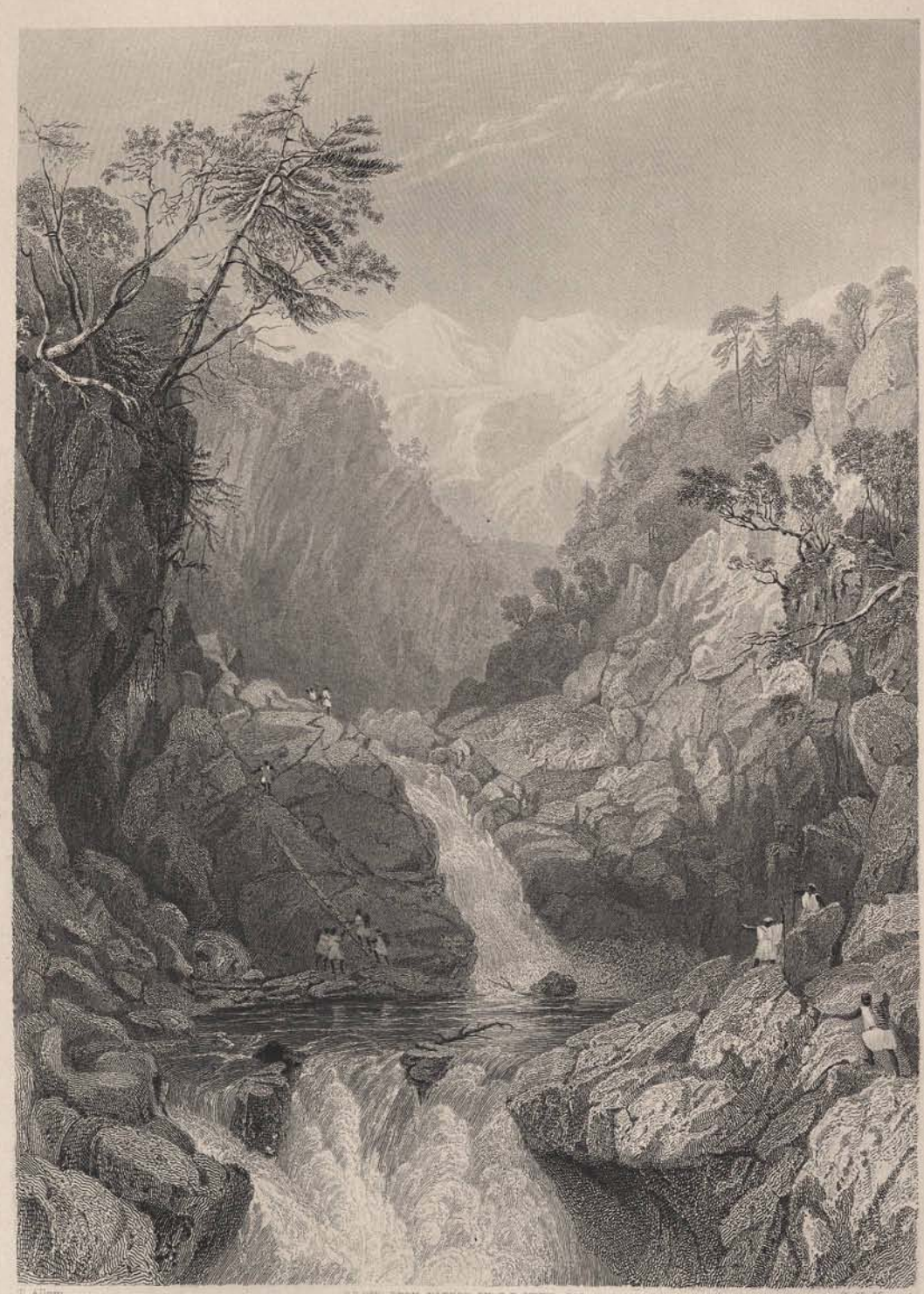
FROM THE LANDOUR RIDGE.

RETURNING to Mussooree, we were again gratified with a view of the ever-beautiful valley of Deyrah stretching out before us, with the Ganges hastening towards the plains through its devious windings.

After our long sojourn under canvass, we found the houses at Mussooree, though neither so spacious nor so elegant as those at Simla, exceedingly convenient and agreeable. Upon cold evenings we particularly enjoyed a fire, the companion always so acceptable to an Englishman: it is true, we had managed to warm our tents, when fuel was plentiful, by means of wood embers, which were placed, while in a red heat, in large brass basins, and which diffused a genial glow throughout the apartment, but this contrivance lacked the blaze which the lover of the fire-side always delights to provoke. We found very excellent society at Mussooree, the station being greatly on the increase; and though our experience might have rendered us somewhat fastidious, we thought the scenery charming. Unsatiated by our forest wanderings, we followed with fresh zest the rugged and intricate footpaths which led to the different points, whence the view sometimes embraced romantic glens, and small amphitheatres of rocks; and at others ranged boundlessly over an illimitable space, the distance being softened

into the tint of the atmosphere, and rendering it impossible to distinguish the heavens from the earth.

The close vicinity of the valleys of Kearda and Deyrah Dhoon to Mussooree, renders the station particularly agreeable to parties who are fond of going out in search of tigers. The surrounding forests abound with bears, leopards, and wild elephants, but they live in comparative safety, since the coverts are so heavy, and so completely cut up by ravines, that they are inaccessible to the mounted sportsman. Lower down, however, where the tiger chiefly roams, elephants may be brought against the tawny monarch. A battue of this kind, when there are several elephants in the field, and a proportionate number of scouts and beaters, affords a wild and picturesque group, in strict keeping with the jungle scenery. The men upon the look-out usually climb the neighbouring trees, whence they can give advices concerning the whereabout of the savage, who, though often charging with great gallantry, even when first aroused, more frequently endeavours to make his way to some place of greater security. Having received intelligence that three tigers had taken possession of a particular spot, we beat down the banks of the ravine for several hours without finding any trace of them, and were beginning to fancy that we had been misinformed, when, coming to a patch of very tall jungle-grass, we stumbled upon a bullock half eaten, and bearing marks of having been newly killed, and of affording so recent a repast, that we might hope to follow very closely on the track of the destroyer. Accordingly advancing, our leading elephant trumpeting and showing signs of uneasiness, assured us that we were not far off. Several deer got up about three hundred yards ahead, evidently in great terror—another certain indication: so, forward we went, and, catching a distinct view of the gentleman as he crossed the ravine, one of the party fired a long shot, which had only the effect of accelerating his pace. The elephants now pushed on, two more shots were fired, and suddenly the tiger made across the open space full in front of us, but at too great a distance to bring him to the charge. We followed as rapidly as possible, crossing and crashing through the bed of a nullah, to which our friend had betaken himself. While in full chase, two fresh tigers got up almost under our feet, and, receiving a few shots, made for cover. The glare of an eye gleaming through some brushwood betrayed the retreat of one, and a ball aimed with fatal precision went through the brain, and he fell, never to rise again. The second was despatched in a very short time, though it took two or three shots to stretch him on the ground: the third was still abroad, and apparently unhurt, and, arousing him for the third time, he went off in good style, but considerably ahead. At length a long shot from a rifle told; the noble animal turned and charged, coming down gallantly, and offering too fair a mark to be missed: before it could spring upon the leading elephant, a well-aimed bullet stopped his career, and he, too, bit the dust. This day the party returned to camp in great triumph, with three tigers padded on the baggage elephants; the whole cavalcade being such as Landseer would not have disdained to paint, and which, combined with the beautiful scenery and the picturesque cluster of tents, would have made a very effective group upon canvass.



T. Allom. DRAWN FROM NATURE BY G.F. WHITE, ESQ. J. H. Kernot.

VIEW NEAR THE SOURCE OF THE JUMNA.

FISHER, SON & CO. LONDON & PARIS. 1840.

The next day we proceeded along the Dhoon, without much expectation of finding tigers, and with some intention of looking after deer on the way to the encamping ground, but in beating some lemon bushes, a large tiger broke cover, going off, however, before we could get in good range of him: a considerable space of open country interspersed with swamps, and bounded by a thick forest, formed the hunting-ground, which, if we could succeed in turning the tiger should he make for the forest, was the best that could have been selected; the pedestrians were therefore directed to climb the trees, and to shout with all the power of their lungs, if our friend should come their way. Meantime we had lost sight of him, but were guided to the probable place of his retreat, by a flock of vultures which were perched upon a tree—a pretty certain sign that there was a dead carcase below newly slain, which the tiger would return to devour. The cover was exceedingly heavy, and we found some difficulty in beating; but a glimpse of a tawny stripe, assuring us that we were on the right track, and the trumpeting of the elephants increasing, we pushed forward, warned at the same time by the shouts of our people in the trees, that he was making for the forest. Turned at all points, the tiger doubled back, and was now in a long narrow strip of high jungle-grass, which was separated from the dense wood on the right by nothing more than twenty yards of bare bank, being divided from the heavy covers he had just left by a pool of clear water. We immediately beat up this strip, taking care to have an elephant on the bank, to prevent a retreat to the forest. Presently the tiger again got up about two hundred yards ahead, and again doubling back, one of the party got a fair shot which brought him on his haunches; another ball made him move to some broken ground, where he took up his position. Advancing, we saw him in the grandeur of his rage, lashing his tail, roaring, and grinding his teeth, as he prepared to charge. Firing again, the provocation was completed. With a roar that made the whole dell ring, down he came upon us, and fell at length from a volley fired simultaneously by the whole party, under the very feet of the elephants.

SOURCE OF THE JUMNA.

By dint of untiring perseverance, and no small exertion of bodily strength, we at last found ourselves on the confines of eternal snow. As we approached Jumnootree, which is not accessible until the month of May, we found the river gliding under arches of ice, through which it had worn its passage, and at length, these masses becoming too strongly frozen to yield and fall into the current, the stream itself could be traced no longer, and, if not at its actual source, we stood at the first stage of its youthful existence. It is quite impossible to prevent a feeling of exultation from springing up in the mind, at the completion of a pilgrimage to a place so deservedly celebrated; an enterprise which few people have an opportunity of achieving, and still fewer the nerve

to undertake. We had deemed it impossible that the awful grandeur of the preceding scene could have been heightened, yet standing on the snow which now completely covered the bed of the river, and beholding it from the place whence it emerged, we were as much struck with the sublimity of the landscape, as if we had come upon it suddenly, and without previous preparation. The glen is not more than thirty or forty feet in width, and the rocks on either side are of the noblest dimensions, and crowned with dark luxuriant foliage, while the impenetrable region beyond—solemn, majestic, and wonderfully beautiful—seems absolutely to strike upon the soul, so strange are the sensations which it produces in the craving heart of man, as it defies the farther intrusion of his adventurous footsteps.

The most holy spot is found upon the left bank, where a mass of quartz and silicious schist rock sends forth five hot springs into the bed of the river, which boil and bubble at a furious rate. When mingled with the icy-cold stream of the Jumna, these smoking springs form a very delightful tepid bath, and the pilgrims, after dipping their hands in the hottest part, perform much more agreeable ablutions, where the temperature offers the desirable medium between the scalding water above and the chilling stream below. It is usual with the devotees to make an offering of money to the divinity of the river, an offering which of course finds its way to the pocket of the officiating priest, who prays over the bathers, and marks them on the forehead in the most orthodox fashion with the sacred mud of the place.

European travellers pay the tax, for they feel that they owe something to the brahmin for his attendance; but they, at least those who are acquainted with the prevailing feeling of the Hindoos, dispense with the distinguishing badge of idolatrous worship, and make no scruple of standing beside the holy spring with their shoes on. The approach with bare feet is an acknowledgment of the sanctity of the place, which no Christian ought to give;* and the natives of India do not insist upon it from those who differ from them in religious belief, preventing them only from penetrating to the interiors of a few temples. If we offer an insult to the religious feelings of Hindoos by refusing this mark of respect to their deities, we ought to remain at the prescribed

* It may perhaps be necessary to state, that in making these observations there is no wish to countenance the disdain of native opinion, which it is but too frequently the practice of Europeans to display. Many, who from their education and intelligence should know better, insist upon forcing their way with their shoes on into places considered holy by the Hindoos; a wanton act of sacrilege, for which there is no excuse: all that is here advocated, is a determination not to show a degree of homage which is liable to misinterpretation, and to keep aloof from places which involve an acknowledgment of reverence to pagan gods. There is great reason to fear that the influx of European travellers to the Hills is doing much to impress the natives of those districts with the same opinion which the haughty superciliousness, arrogance, and contemptuous conduct, too characteristic of Anglo-Indians, have rendered so prevalent in the plains. Instead of exerting the superior knowledge, virtue, wisdom, science, &c., of which we make so great a vaunt, in gaining the respect of, and affording an example to the less fortunate people of India, we disgust them by the display of all our bad qualities, while they cannot possibly, by intuition, know that we have any good ones. Few, indeed, there are who regard the estimation in which they may be held by the natives, caring not a farthing what "those black fellows" may think of them; and yet there are no better judges of manners

distance from their sacred places, since it has been very justly remarked, that no native would understand why a Christian should take off his shoes, or in any other way mark the holiness of any particular spot, unless he really considered the spot to be holy.

The height of the snow-bed at Jumnootree is about ten thousand feet, and in the month of October, when all the snow that ever melts is melted at this place, it is possible to advance somewhat nearer to the real source than at any other period of the year. Crossing the snowy bed whence the water emerges at Jumnootree, is a work of some difficulty, and when accomplished, we find that the infant river is divided into three streams, each forming a separate waterfall, and flowing over steep green hills. The lower of these are surmountable, but with great difficulty and some danger, as the stones are loose, and slip from under the feet: in process of time, however, we may look forward to such an improvement in the roads of these hills, as will allow the traveller to reach the utmost extent which human means can render possible.

Those persons who have proceeded as far as the present circumstances will admit, that is, about a mile beyond Jumnootree, have ascertained that the most direct stream of the river does not arise from any part of Bundurpooch, but from the range that runs off it to the westward. As we stand at Jumnootree, these small streams are perceptible before their junction into one fall, which loses itself under a mass of snow, whence it issues near the hot springs before mentioned.

The forest stretches at least fifteen hundred feet above the snowy bed of the Jumna, before vegetation is entirely forbidden by the frosts of the giant heights beyond. The geologist may make a very interesting collection at Jumnootree; beautiful specimens of garnet, shorl, and tourmaline crystals being to be found: there is a considerable quantity of talcose gneiss rock, but the greater proportion is a coarse gneiss, while the granite summits of the mountain-peaks rise to the height of ten thousand feet above.

The brahmin who accompanied the party was a good-looking intelligent man, who had made the pilgrimage very frequently before, in company with other European travellers, whose motives in performing the journey he can now pretty well comprehend; and the congratulations which he offered upon the accomplishment of our toilsome and perilous march, were of a different character to those bestowed upon the pious, who had the greater satisfaction of feeling that they had found the way to heaven.

After we had indulged in the gratification which the sublime prospects of this interesting place afforded, we proceeded to satisfy some of the cravings of appetite, which had very forcibly reminded us of our terrestrial nature. We might have caught and cooked our fish in the same stream, had we not been otherwise provided; but one of the first things which a native of India undertakes, at a halting-place, is to kindle a fire, and commence the preparations of the meal. Some of the Hindoos, who had brought rice with them, boiled it over the hot springs, by inclosing the grain in a cloth which they tied to the end of a stick. In the vent of the principal spring, which issues

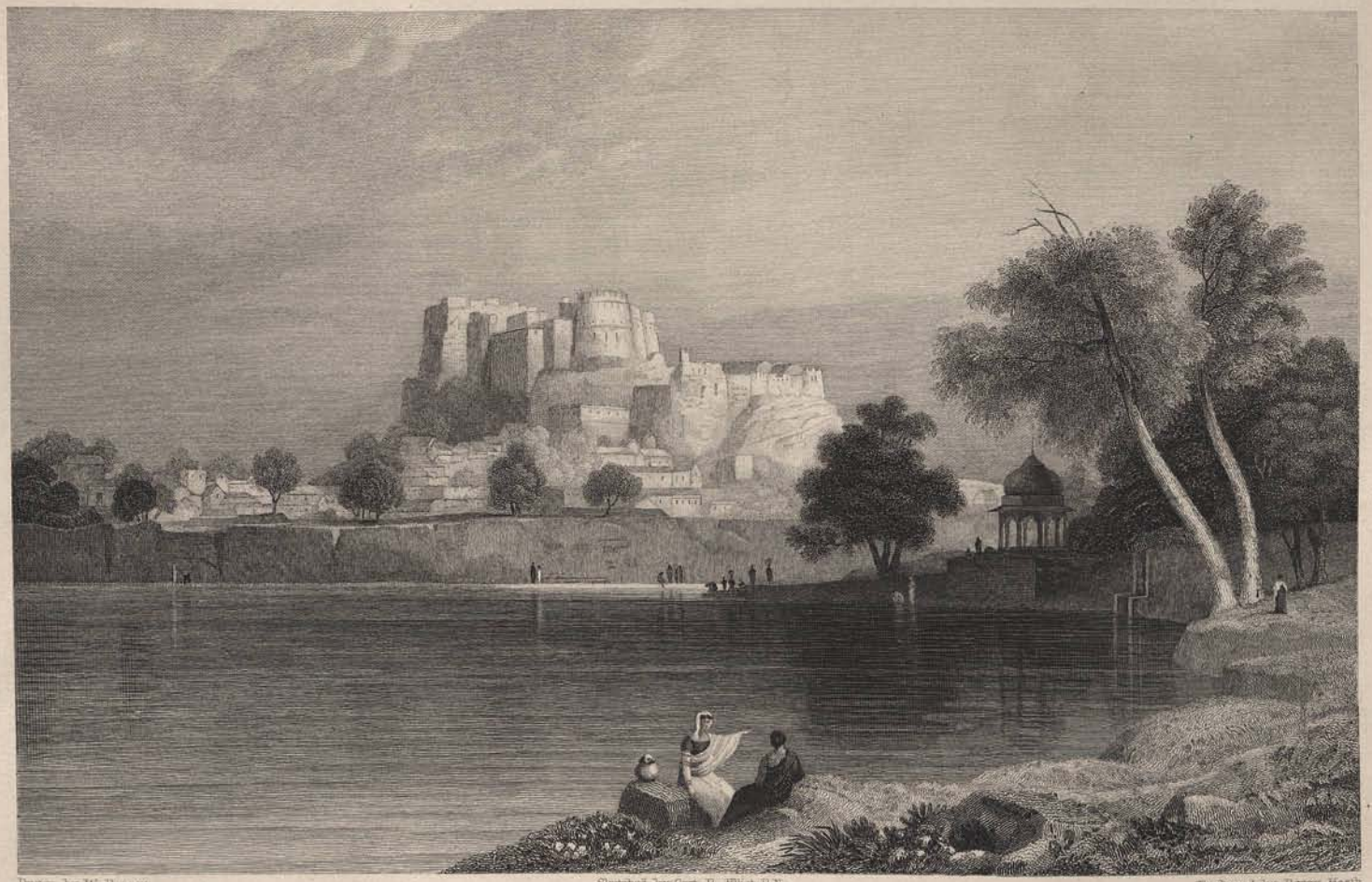
with great force from a fissure in the rock, the temperature of the water is about 194°, which at that elevation is near the point at which water is converted into steam; and at the same time the mercury, when placed in the bed of the river, has been known to sink as low as 37°. The water itself is exceedingly pure, transparent, and tasteless, without any kind of sulphureous smell. There are several hot springs to be found along the course of the Jumna, for which, according to general belief, the traveller is indebted to an exceedingly pious person, favoured by the gods with the gift of causing hot water to flow whenever he found that of the river too cold for the comfortable performance of his ablutions.

After invigorating ourselves with a due proportion of food, we prepared to set forth upon our return. The prospect of the difficulties which it must be our fate to encounter, in getting back to Kursalee, were rather dispiriting, being most assuredly equal, and perchance still greater, than those which we had surmounted upon our approach. In the course of the day's journey we crossed the Jumna more than thirty times, and having to slide down the places which we had previously scrambled up, and to leap many gaps which had been more easily passable on the other side, it was necessary to summon all our energy to the task. The spots on which we occasionally rested offered, in their soft loveliness, a pleasing contrast to the rugged horrors of many portions of the scene—the beautiful mingling with the sublime. Sometimes we seated ourselves upon banks of violets of the richest blue, and surrounded by luxuriant vegetation of fruit and flowers, the strawberry spreading itself far and wide, and raspberry, blackberry, and black-currant bushes, forming a perfect garden. Another turn of an angle brought us almost in immediate contact with the snow, which in some places lies smooth and hard, unbroken and glittering in its unsullied purity; while in others it occurs in rougher masses, darkened by stains of earth, and, anon, we traced its course in long tracks descending in the nullahs and valleys below.

SHUHUR,—JEYPORE.

JEYPORE, a Rajpoot state, and one of the central provinces of India, although not boasting the picturesque beauty and abundant fertility of some of its neighbours, is rich in objects of curiosity, both natural and artificial. The fortress of Shuhur, rising boldly on a rocky ledge, one of those picturesque eminences which intersect the plains of India, varying their monotony, presents an object of feudal grandeur, which transports the European stranger back to the ages of chivalry.

Colonel Tod, in his admirable work upon Rajasthan, has traced the strong resemblance between the institutions of the northern nations, and those of the warlike states of India, and we cannot travel through any portion of this interesting country without meeting with some object to call up recollections associated with the crusades, the



Drawn by W. Fraser. Sketched by Capt. R. Elliot, R.N. Engraved by Percy Heath.

SHUHUR,—JEYPORE.

SHUHUR.—JEYPORE.

SHUHUR.—JEYPORE.

FISHER, SON & CO. LONDON, 1845.

baronial wars, and the feuds of Christian warriors. A horseman clad in chain mail, bearing his vizor up, and armed with shield and lance, mounted on a gallant steed, richly caparisoned, and clattering under the weight of defensive armour, will pass us on the road, like a knight repairing to a tournament. If we meet a chief, we find him surrounded by spearmen, and we rarely encounter fire-arms of more modern construction than those which succeeded the hand-cannon, the matchlock, and arquebus.

The distinguishing title of the children of the soil, "the mild Hindoo," so long supposed to be characteristic of all the tribes who venerate the cow, and refuse to shed the blood of animals; now that we have become more extensively acquainted with the country, is discovered to be wholly confined to the stunted, timorous race found in Bengal and a few other districts on the coast. The inhabitants of the upper and central provinces have much more of the lion than the lamb in their composition; and the Rajpoots, especially, whose trade is war, make some of the finest soldiers in the world. The Bengal army, so called in consequence of the name of the presidency to which it is attached, does not recruit its ranks in the province from which it takes its appellation, but is chiefly composed of daring spirits from Oude, Pytauns of high blood, and the descendants of a race of princes, the warriors of Rajasthan.

The instant that we pass the boundaries of Bengal, we are struck with the change in the stature and appearance of the population. Tall athletic men, bearing a martial air, succeed to the diminutive and obsequious Bengalee. The natives of the Upper Provinces are altogether a finer race, morally as well as physically: they not only make better soldiers, but better servants; they are, generally speaking, more active and trustworthy, and more susceptible of generous treatment: and they may be depended upon with confidence in any emergency, for, where they are attached, they will stand by their employers to the last, and defend them at the hazard of their lives.

As we penetrate farther into the heart of India, we meet with stronger indications of the military spirit which pervades the country. Since the fall of Bhurtpore, the expiring effort of the neighbouring states to resist the progress of British ascendancy, the land has been at peace; but it is easy to perceive that the sword, though no longer drawn, has not been laid aside. The cities and villages are still provided with those primitive defences, considered efficient in a country in which the art of war has not progressed as in Europe, or been reduced to a science; and the numerous fortresses crowning many a desert height, still bristle with spears, and reflect the sun's beams from targets and crested helms. The province of Jeypore, with its arid wastes and toppling sand-hills, seems to be the fit retreat of the storm fiend, whose withering breath is poured in scorching blasts over the plains of Hindoostan. Though from the parched and apparently exhausted soil, crops are produced in extraordinary abundance—so fertilizing are the rains, so exuberantly fruitful the earth of these sunny realms—during many months of the year Jeypore exhibits a howling wilderness. Yet still it is not destitute of vegetation. When the exhausted traveller sinks down, as the deceptious hope which pointed to lakes and pools, receding as he advances, leaves him to all the horrors of thirst, he finds a welcome solace and relief in those gigantic

water-melons, which rise amid the sand, and come to perfection in the hottest and driest seasons.

In the rocky parts of Jeypore, precious stones of considerable value are procured at little trouble and expense; the garnets are particularly beautiful, and amethysts and other gems sell at comparatively low prices. The capital of the province is a grand mart for pearls: occasionally great bargains may be obtained of this chaste gem; the common cost is somewhat less than in places more remote from the commerce of Persia: a pearl of the size of an ordinary pea, which at Delhi is sold for twenty rupees, (two pounds,) may be had for seventeen at Jeypore. The political influence which is still retained by females, in provinces which have never been thoroughly subjugated to the dominion of the jealous Moghuls, is strikingly manifested in the somewhat romantic history of the young sovereign of Jeypore. It is well known that he is a surreptitious child, placed upon the throne by the intrigues of the clever and artful woman who calls herself his mother. She was the favourite of the late Rajah; and at his death, being anxious to uphold the share which she had obtained in the government of the country, imposed the offspring of one of her domestics as her own. The Rajah died childless; but this lady, pretending to be in the way to become a mother, produced an heir to the throne; and, aided by the influence of a man of high rank and great popularity, contrived to get herself appointed to the regency, with the title of Maha Ranee. As soon as it was practicable, she introduced the child at a feast, at which a large proportion of the nobles were assembled; and after they had eaten rice with him, became quite assured that the imposture, if discovered, never would be made the subject of public discussion. The real mother of the infant, it appeared, was a sweeper, a class held in the utmost abhorrence by the high-born Hindoos, who would consider themselves polluted if these outcasts only touched the hems of their garments. Had the true parentage of the young prince been revealed, many heads of houses must have shared in his degradation. All who had dipped their hands in the same dish with him, would have lost caste; and their silence and co-operation were effectually secured by so important a stake. Though many persons, discontented at the ascendency gained by this ambitious woman, were ripe and ready for war, the times were not favourable for an outbreak; the fortunate plebeian is firmly seated on his throne, and the country is as much settled as it can be; having lost its independence, yet suffered by the policy imposed on the local powers by the British authorities at home, to be harassed by disorder and misrule. The mild and wise measures, the equal distribution of justice, and respect of property, characterizing the Christian government of India, have reconciled all the provinces enjoying these inestimable benefits, to its dominion; but while the yoke of a conqueror is severely felt in the constrained obedience to tyrants of their own name and nation, the miserable inhabitants of the central provinces are deprived of every advantage arising from our power in the East.

Drawn by S. Prout. Sketched by Capt. R. Elliot, R.N. Engraved by J. Redaway.

TAJ BOWLEE, BEJAPORE.

TAJ BOWLEE, BEJAPORE

TAJ BOWLEE, BEJAPORE.

FISHER, SON & CO. LONDON. 1835.

TAJ BOWLEE,—BEJAPORE.

The ruined city which commemorates the short but splendid reign of the Adil Shah dynasty, has been truly and poetically styled the Palmyra of the Deccan. It contains an immense number of buildings, not less interesting than magnificent, which arose and were finished within two hundred years; and which, despite of the desolation which has fallen upon them, still retain a considerable portion of their original beauty. Many have been scarcely injured by the lapse of time, the utter abandonment of man, and the strife of the elements. On approaching from the north, the great dome of Mohammed Shah's tomb first attracts the eye; it is to be seen from the village of Kunnoor, at the distance of fourteen miles; and in drawing nearer, other cupolas, towers, and pinnacles spring up so thickly and so numerously, that it is impossible to banish the expectation of arriving at a populous and still flourishing capital. The road to the outer wall, it is true, leads through ruins; but this is no uncommon circumstance in the environs of Indian cities; and as the guns are still mounted, and the prince to whom it has fallen keeps the ramparts and the gates still manned, the idea is not dispelled until the traveller actually finds himself in the streets, many of which are so choked up with jungle, as to be impassable. It is now a city of tombs; and travellers, wandering through its unbroken solitudes, have remarked the melancholy contrast afforded by the admirable state of repair which distinguishes those edifices, reared in honour of the dead, with the utter demolition of the houses formerly inhabited by the living residents of the city.

The fine reservoir of water, delineated in the accompanying engraving, is situated under the walls, at a short distance from the Mecca gate: it was the work of Mulik Scindal, the friend and favourite of Sultan Mahmoud, the most popular of the Bejapore kings, who commemorated his fidelity to his master, and the superb reward bestowed upon it, by the formation of one of the most splendid tanks which can be found in this part of India. The pond, or bowlee, as it is called, is nearly one hundred yards square, and fifty feet deep: it is surrounded on three sides by a colonnade, with a gallery above; on the fourth, the entrance is through a magnificent archway, flanked by handsome wings, expressly built for the accommodation of travellers. The water is kept very pure, by the few natives who still inhabit the spot; and though sometimes polluted by Christian bathers, the European visitors usually desist from this mode of annoyance, when remonstrated with upon the subject.

At a short distance from the Taj Bowlee, there is another very interesting building, consisting of a mosque and gateway, called the Maitree Kujoos. It is small, but very elegant in its design, and elaborately finished; the material is a fine closely-grained black stone, capable of receiving a high polish; there are three stories in height, and from the angles are attached an embellishment not uncommon in India, consisting of

massy stone chains, cut out of solid blocks, there being no joinings perceptible in the links. The story attached to this mosque is rather curious: its founder belonged to the very lowest class of society; an outcast, in fact, who followed an occupation deemed to be of the most degrading nature, and who, especially at the period in which he flourished, could not, in the ordinary course of things, attain either to wealth or consequence; his employment was that of a sweeper, the worst paid, and the most abject menial attached to an Indian establishment. The elevation of this person was owing to an accident, which disconcerted the deep-laid scheme of a pretender to the occult art. Ibrahim Shah the First, having for a long period been afflicted with a distressing malady, and having consulted the medical attendants of his court in vain, sent for an astrologer of some repute, and inquired of him, whether he could procure his restoration to health through the influence of the stars. The sage, determined that one person at least should be benefited by their means, and intending that the luck should fall upon himself, told the king, that the heavenly bodies would prove favourable to his wishes, if, upon a particular morning, he should present a very large sum of money, naming the amount, to the first human being he should see. There is no doubt that the astrologer intended to present his own person to the notice of the king; but Ibrahim, in his anxiety to avail himself of so easy a mode of procuring relief, arose at an unusually early hour, and, proceeding into the court of the palace, was met by a sweeper, a domestic always astir betimes in the morning. The king put the money into the astonished sweeper's hand, who, not coveting wealth for his own use, or perhaps aware, that, cut off as he was from the probability of obtaining respect and distinction, it would be a barren possession, employed it in the erection of a building, which still remains entire, attracting the traveller's eye by the symmetry of its proportions, and the beauty of the carved work with which it is adorned.

VIEW NEAR JUBBERAH.

The village of Jubberah lies to the north of the Mussooree and Marma ridges, on the route from the latter towards the source of the Jumna. The hills at this place have the regular Himalaya character, a three-quarter perpendicular slope, to a hollow, from which at once a similar hill strikes up. From the summit of a neighbouring promontory we obtained one of those striking views which so much delight the lovers of the picturesque, but which, though they fill the bosom with strange and thrilling emotions, would be unfitted for canvass. The pure white pyramid of one of the highest of the snowy range, towering in bold relief to the clear heaven, which it seemed to touch, contrasted finely with the dark hills in front, yet with so abrupt a transition, that persons who never beheld so novel an effect, would fancy any attempt to portray it, to be some wild vagary on the part of the artist. Indeed, it has been very justly remarked,

J. M. W. Turner R.A. — PAINT. FROM NATURE BY G. F. WHITE, ESQ. — J. Cousen

VIEW NEAR JUBBERA.

Himalaya Mountains

LITHOGRAPHED & PUBLISHED BY HODGSON & GRAVES, LONDON & PARIS, 1838

that the most common Oriental sky is often thought to be an exaggeration, when its mellowed beauty is represented on paper or canvass at home, and yet no painting can afford a just idea of its peculiar glory.

The skies of England, though not without their charms, and producing occasionally some fine effects, do not afford the slightest notion of this mountain hemisphere, with its extraordinary variety of colours, its green and scarlet evenings, and noon-day skies of mellow purple, edged at the horizon with a hazy straw-colour. It is impossible, in fact, to travel through the Himalaya, without perpetually recurring to the rich and changeful hues of its skies; every day some hitherto unnoticed state of the atmosphere producing some new effect, and calling forth the admiration of the most insensible beholder. This is particularly the case at dawn; for while the lower world is immersed in the deepest shade, the splintered points of the highest range, which first catch the golden ray, assume a luminous appearance, flaming like crimson lamps along the heavens, for as yet they seem not to belong to earth; all below being involved in impenetrable gloom. As the daylight advances, the whole of the chain flushes with a deeper die, the grand forms of the nearer mountains emerge, and night slowly withdrawing her obscuring veil, a new enchantment decks the scene: the effects of the light and shadows are not less beautiful than astonishing, defining distant objects with a degree of sharpness and accuracy which is almost inconceivable: and until the sun is high up in the heavens, the lower ranges of the mountains appear to be of the deepest purple hue; while others, tipped with gold, start out from their dark background in bold and splendid relief. A new and sublime variety is afforded when a storm is gathering at the base of the snowy chasm, and dark rolling volumes of clouds, spreading themselves over the face of nature, give an awful character to the scene.

Our day's march to Jubberah was peculiarly agreeable; we had risen as usual with the sun, enjoying the sweetness and freshness of the mountain air; and, after a steady advance of some hours, in which a great part of our journey was performed, came to a peculiarly beautiful spot, where we found our breakfast laid out, our people having gone forward, as usual, to prepare it. It was a platform of rock, scooped by the hand of nature in the precipitous side of a shaggy mountain: above our heads crag piled itself upon crag, the interstices being richly clothed with foliage, forest trees springing from the rifts, while creepers threw down their wild garlands to our feet. In front, and all around, we looked upon a chaotic confusion of hills, some separated from us and from each other by narrow and deep ravines, and some running in long ridges, throwing out what appeared to be endless ramifications.

While seated at our repast, we observed another European traveller at a considerable distance, pursuing the path which we had just trodden, and, having the day before us, we awaited his approach. We found in this gentleman a very acceptable addition to our party, he being well acquainted with the mountains, and having spent a considerable period in places out of the common route of the tourist, and where, previous to his arrival, the English were only known by name. In looking over the notes of my fellow-travellers, I found none so copious or interesting as those which he made during

his wanderings through the valley of the Baspa, and, as they form a very agreeable variety to each day's itinerary, little apology need be made for inserting some interesting extracts in this place.

"The Baspa derives its source from a lofty range of mountains, shutting in the valley, to which the river has given its name, to the east, and forming the boundary of Koonawar, a small and fertile district, situated between the Sutlej and the Jumna in that direction. The Baspa runs nearly east and west in a stream of considerable volume, expanding occasionally over a broad bed of stone, and assuming at these times a tranquil character, as its shallow waters glide calmly along. In many places, however, the stream narrows, as it is girt in on either side by rocky banks, and then it pursues its course with headlong fury, rushing over its rugged bed in a sea of foam, and with a velocity which defies all comparison. At length, three miles below Sungla its savage beauty is completed, as, suddenly contracting in breadth, it forces its passage through a frightful chasm, so narrow as to admit of one of the rude native bridges being thrown across it, and, bounding from rock to rock, it flings itself in fearful torrents over the gigantic obstructions which chafe, but cannot delay it in its rapid flight. From this point, until it throws itself into the Sutlej, its waters are perfectly ungovernable, dashing madly down a steeply inclined plane, and forming cataracts as they leap over the ridges of rock which continually cross the bed. The river gathers foam as it goes surging along, and while flinging up dense masses of spray, which descend again in silvery showers, roars and rages with terrific violence, sending forth wrathful sounds like the angry messages of some incensed deity, which tell of impending ruin.

"Those who have brains and nerves to bear the frightful whirl, which may assail the steadiest head, plant themselves on the bridge that spans the torrent, and from this point survey the wild and awful grandeur of the scene, struck with admiration at its terrific beauty, yet, even while visions of horror float before them, unable to withdraw their gaze. On the right, the snowy ranges shoot up their hoary peaks to a tremendous height, while to the left the inferior chains extend far and wide, showing an endless variety of forms, all clothed in a mantle of green, the luxuriant herbage darkening into forests of pine, and the whole fertilized by innumerable streams. Imagination, however vivid, can scarcely figure to the mind a prospect so grand and thrilling, and the most gifted pencil would fail in the attempt to delineate its savage splendours: lying out of the common track, it is not often visited by Europeans, although perhaps no portion of the Himalaya affords so many attractions to those who delight in contemplating the more wondrous works of nature."

Arriving at Sungla, our friend was just in time to be present at one of the religious festivals celebrated annually by the natives of the valley, at which, according to the custom prevailing throughout Asia, a fair was also held. The people who attended were congregated in a small plain about a mile from Sungla, having brought out their gods in whose honour the assembly was convened. They consisted of four images, two of Narayan, one of Nagus, or the snake-god, and one of Budrinath: these were placed upon a moveable throne, not unlike the rath or car of Juggernaut, draperied with gay-

coloured tissues, and placed upon a circular platform of stone, which upon other occasions served for the purpose of treading out and winnowing corn. The images, though frightful enough, were less barbarous than some which are exhibited in the plains; each was furnished with a considerable number of faces, carved in gold and silver, and of no mean execution. They were crowned with enormous plumes of the silken hair of the cow of Thibet, dyed in purple and red, and profusely garlanded with the flowery products of the neighbouring jungles, many of great beauty and fragrance, and some of the splendid blue which is the least common of the varieties which the floral wreath exhibits. Around these idols, weapons of various kinds, and the ornaments belonging to the different temples, were piled, forming altogether a most fantastic group, and showing the perversity of the human mind, in preferring such grovelling objects of worship in a scene so strongly indicative of the power and grandeur of the Creator of all things. One of these monsters, who figured as the principal divinity, and who mounted eighteen heads, six of gold and twelve of silver, was honoured by the imperial chattha or umbrella, a mark of sovereignty said to have been bestowed upon it by a pious rajah, who having made a pilgrimage to one of the most sacred places in the mountains, brought away the image of Narayan, which now bears the name of Budrinath in honour of his former residence.

The religious ceremonies consisted of a peculiar, frantic kind of dance, performed by persons of both sexes, and of all ranks, who formed themselves into a ring, holding each other's hands, and moving round to the music which should have marked the time. This dance was led by one of the chief attendants of the temples, who regulated the movements somewhat in the way of the conductor at the Italian Opera, using a silver-handled chowrie, instead of the roll of paper; and the musicians, who performed upon various instruments, all more or less barbarous, likewise made the circle with the dancers. Never were deities welcomed with greater noise and clamour, or more horrid dissonance. Time and measure were equally set at nought, each striving to make himself heard above the rest; drums beating, trumpets blowing, cymbals clashing, mixed with the shriller blasts of the clarions, and an indescribable twangling and jangling besides. Some of the instruments were of considerable value, being formed of silver, and purchased by a subscription from the chieftain of the neighbouring district, and the inhabitants, who seemed to delight exceedingly in the noise, that reverberated in an astounding manner through the hills, returning upon the ear in prolonged echoes, which would have been not unpleasing at a greater distance.

As the dancers flagged, or deemed it expedient to allow others to take a share in the rites, their places were supplied by new performers, the ring being composed of about fifty persons at a time, of a very motley character—rich and poor, the ragged and the splendidly attired, joining together in great amity. Everybody appeared in their best garments, and all were adorned with flowers; but notwithstanding these beautiful decorations, the costume was anything but attractive, while many individuals made a very sorry and squalid appearance. Many of the women had extremely long hair, but this natural beauty, though plaited and adorned with considerable care, had

not the greater charm of cleanliness to recommmend it; the long black braids, descending nearly to the feet, were surmounted by caps of black and scarlet woollen cloth, exceedingly dirty, and raising disagreeable ideas in the mind. The women wore silver and gold ornaments across the forehead, rich and fantastical, but not particularly becoming; and those who were wealthy enough, loaded themselves with a great variety of tasteless incumbrances—chains and bells of precious metals, a profusion of ear-rings, and silver fringes pendent over the eyes, while their bracelets, necklaces, amulets, nose-rings, finger-rings, and clasps of various kinds of coloured stones, were innumerable.

Petticoats of woollen dyed in stripes, generally red and blue, formed the principal garment of the women, and to this a boddice was added, sometimes of coloured chintz, the favourite material of the richer classes;—the costume, which would have been pretty had it been clean, and worn by persons of less offensive habits, being finished by a mantle folded gracefully over the left shoulder, and fastened in front by an enormous clasp made of brass, grotesquely carved and exceedingly heavy, some of them weighing nearly two pounds.

Part of the company were of a very tatterdemalion description, having little covering except of dirt, and such clothing as they had, hanging about them in shreds and patches. This poverty-stricken appearance did not prevent them from meeting with a good reception, and the poorest and the dirtiest mingled freely in the dance, linking themselves with the rich and the gay, whose expensive clothing and super-abundance of ornaments contrasted strangely with their rags. Contrary to the general custom throughout the Himalaya, where every village sends out its troop of professional dancers, there were no public performers at this meeting, the whole promiscuous assembly assisting at the ceremonials. The scene was certainly animated and picturesque, the principal group revolving round the centre, while others were scattered about, some resting under the shade of noble walnut-trees, others lying down upon the grass, after the manner of the ladies and gentlemen depicted in the illustrations of the Decameron.

On one side, a belt-like range of wooded hills, backed by the more lofty Kylass towering in eternal snow, formed a part of the magnificent amphitheatre, the open valley sloping down to the Baspa, which went dashing and foaming along, swollen and turbid with the melting of the icy glaciers above. Worn out perchance by the wasteful exertions of their lungs, a sudden pause took place amongst the instrumental performers; the instant the music ceased, the dancers broke up, and the whole assembled multitude made a simultaneous rush to the spot in which the deities were enthroned; the inhabitants of each village, seizing upon their god, carried him off without further loss of time; and thus the whole concourse dispersed, as if by enchantment.

Bending their steps to Sungla, the party found the people of the village assembled in an open area in front of the temple, dancing in the same order as before, that is, joining hands, and advancing and receding instead of making the round. They accompanied themselves with their own voices, singing or rather chanting in a wild but not unpleasing manner, completely suited to the occasion: the females were the

principal performers here, as well as in other places, the sex manifesting a great predilection to arts which men, both civilized and uncivilized, sometimes regard with disdain. Meantime both men and women indulged very freely in the juice of the grape, drinking deep of the wine, which is imbibed without scruple by these unorthodox Hindoos. The dance, under these circumstances, degenerated into a romping-match, which was kept up until strength and steadiness failed, many measuring the ground in a hopeless state of intoxication, which prevented every effort to rise.

The village of Jungla is small and scattered, in consequence of fires, which on two several occasions committed great havoc among the houses; it is situated on the Thibet side of the snowy chain, and, at the base of the range, at an elevation of nearly nine thousand feet above the level of the sea. The houses are constructed of stone and cedar, the upper story overhanging the road in the peculiar manner which characterizes native architecture in the Himalaya. The air is humid, and unfavourable to several kinds of cultivation, especially that of the grape, which is, however, extensively grown in Koonawar, for the purpose of making wine; while other intoxicating liquids are obtained from different species of grain, the process employed being very effective in procuring a potent spirit. A quantity of dough being prepared and baked, is immersed in wooden vessels with half its weight of water, and buried in the earth for six days in the warm, and nine days in the cold season. Another ingredient is then obtained from grain sown, and plucked up as soon as it appears above the ground; which being dried in the sun, and reduced to powder, is mixed with four times its weight of dough, and then boiled over a slow fire, when it yields a spirit, which is doubled in value if submitted to the boiling process a second time.

Peas and beans thrive very tolerably, but the turnip does not succeed so well, on account of the quantity of rain which falls at this place. The valley of the Baspa is considered to be without the influence of the periodical rains, but though not exposed to the torrents which fall elsewhere, it is visited by such frequent showers, that the ground is kept constantly wet. The tobacco, like all that is at present grown in the hills, is of an inferior quality; the natives improve it for smoking by a mixture of an intoxicating drug, obtained from the leaves and seeds of a plant which exudes a glutinous substance : black cummin is a product of the valley, which the cultivators export to the plains of India; and two descriptions of dye are obtained from the Indian madder; the red sort is in great request, both for giving a vivid colour to the wool which is woven into garments, and as a substitute for the more delicate preparations of rouge used by foreign belles. So efficacious is this root considered in India as a beautifier, that the women, who are particularly anxious to improve their charms, swallow it under the idea that it will heighten the complexion, and add brilliance to their whole appearance. The fruit-trees attain, at this elevation, a very luxuriant growth ; and walnuts, nectarines, and apricots, the latter especially, are found in great abundance. The kernels of this fruit form the principal fare of many of the neighbouring inhabitants, in addition to a kind of spinach, and the coarser descriptions of grain.

CROSSING THE RIVER TONSE BY A JHOOLA, OR ROPE BRIDGE.

Having crossed the rivers of these districts, as we thought, in every sort of way; that is, by fording, wading, swimming, on the trunk of a tree, by means of a sangha, and the more commodious edifice at Bhurkote, we were destined to be initiated into a new method of getting over the stream. The natives, who would form excellent *materiel* for rope-dancers, perform the operation with great apparent ease, by holding on with hands and feet, and making a sort of loop of their bodies; but, for people who are unaccustomed to such exercise, there is a wooden slide attached to the rope stretched across the water, which is at this place too broad to be spanned by any bridge of native construction, being about seventy or eighty yards in width. The left bank is considerably more elevated than the one opposite, and from this side, a three-stranded rope, about as thick as a man's wrist, was attached to a log of wood, secured among the rocks. The rope being then stretched across the river, was passed through the prongs of a fork, or wooden prop, planted firmly in the ground, and the rope, now divided into three strands, was secured to the trunk of a tree kept in its place by a heavy weight. Upon this rope, which is well twisted and greased, is placed a semicircular slide of hollowed wood, with two handles, to which a loop is attached; the passenger seats himself in this novel conveyance, taking hold of the handles, and is launched from the higher to the lower bank with considerable celerity; a thin cord at the same time remaining attached to the slide, from either side of the river, for the purpose of recovering it, or of pulling the traveller from the lower to the higher bank, in which event the passage is more slowly made.

Other jhoolas in the mountains vary a little in their construction: Half a dozen stout worsted ropes are stretched across the river, and fastened to a projecting buttress on each bank. On these ropes runs a block of wood, which is drawn backwards and forwards by persons stationed on either side of the stream, by means of strings attached to it. There are other loops, which pass round the body of the passenger, who, thus secured, swings off from the buttress, and is dragged across. In this manner, goats and sheep are conveyed one by one; and though the jeopardy appears to be considerable, it is only occasioned by the danger of trusting to a rope which has seen too much service. If the apparatus be new, and sufficiently strong to bear the weight placed upon it, there is no sort of danger in this method of getting across the deep and rapid rivers of the Himalaya; but such circumstances are not to be depended upon, and several fatal accidents have attended the fragile state in which these jhoolas are but too often permitted to remain. It is, perhaps, necessary that the rope should break, and drown one or two passengers, in order to enlighten the people in the neighbourhood with the necessity of repairs—for they are seldom at the trouble to take the length of time in which it has served their purpose, the fragile nature of

W. Purser. DRAWN FROM NATURE BY G. F. WHITE, ESQ. H. Jordan

CROSSING THE RIVER TONSE BY A JHOOLA.

FISHER, SON & CO. LONDON & PARIS.

the materials of which it is composed, and their liability to injury from exposure to the weather, into consideration.

The existence of the river Tonse was not known to Europeans until the year 1814. Too soon losing its name in that of the Jumna, which it trebles in size previous to its junction with the more celebrated stream, it is one of the most considerable of the mountain torrents. When it issues from its bed of snow at an elevation of twelve thousand seven hundred and eighty-four feet above the level of the sea, it flows in a grand volume, thirty feet wide and three deep, maintaining its dignity of character until its confluence with the river, which should, if rivers had their just rights, have been considered its tributary. During its comparatively short career, the Tonse receives into its bosom the waters of several other beautiful streams; the Rupin is one of the most interesting. Descending in the course of our tour to its left bank, we passed through a forest of intermingled birch, cedar, and rhododendron, crossing the river by one of the numerous arches of snow, which afforded a safe bridge, and ascending some hundred feet to a high crag, thickly wooded, we obtained a view which, accustomed as we now were to mountain scenery, struck us with admiration and surprise. The precipices overhanging the torrent were grand beyond all conception; one, at least two thousand feet in height, rose perpendicularly like a wall, and above it mountain was piled upon mountain like gigantic ladders piercing into heaven: the river thundered at a fearful depth below, while the surrounding rocks were draperied with foliage, every cleft holding the roots of some luxuriant shrub or magnificent tree. A rugged path led us again to the bed of the Rupin, and our journeys always consisting of a series of ascents and descents, we afterwards mounted upwards through forests of enormous filberts, walnut, elm, ash, cedar, and fir. Here our march was diversified by crossing a sangha forty-four feet in length, flung over this tumultuous stream, which led us into softer scenery, through wood and brake, and, after passing another torrent, along a path which commanded a beautiful succession of cascades silvering the side of the opposite mountain, we arrived at our encamping ground for the night.

However varied, delightful, and exciting to the traveller a tour in the Himalaya may be, the descriptions given of each day's march must necessarily appear monotonous there is no possibility of conveying to the mind of the reader the gratification which we have experienced in some new burst of scenery, when, emerging from the sombre labyrinths of a thick forest, we come suddenly upon one of those glorious landscapes which fill the whole soul with ecstasy. It is even more than realizing the early dreams of youth, inspired by the perusal of Shakspeare's beautiful description of the forest of Ardennes, while thus living under the greenwood tree—thus enjoying the contemplation of nature in her wildest and most magnificent solitudes. The winter and rough weather which we encounter occasionally in our progress, only serve to heighten the enjoyment of the heavenly serenity which we so frequently experience, while the necessity, sometimes existing, of depending upon our guns for the supply of the table, gives a new interest to the day's march.

Our Mohammedan attendants take care that the most and the best shall be made

of everything; for in our case certainly his satanic majesty had not provided the cooks. No sooner have they arrived on the encamping-ground—and they do not loiter idly on the road contemplating the scenery—than they set earnestly to work. A fire is kindled in a hole in the earth, and a sort of oven, or hot-hearth, constructed, with which the most delicate operations of the cuisine may be accomplished. If we have no charcoal to roast withal, our birds are braised; if milk is obtainable, it is speedily converted into butter; and these thrifty fellows, foreseeing the difficulties of procuring the *materiel* for a fry, will, when they get a sheep, carefully preserve the suet for future consumption.

If time and opportunity permit, we may find our cold partridges at breakfast embedded in savoury jelly, formed of the head and feet of the animal that feasted ourselves and our followers the day before; wherever there are eggs, there are omelettes; our soup is flavoured with fresh herbs and roots; and sometimes, when our spirits have failed at the too strong chance of being obliged to rest content with a cake of meal for breakfast, we have been most agreeably surprised by a broiled jungle-fowl appearing on the table almost by magic. These jungle-fowls, which are the domestic poultry in their wild state, are excellent eating, finer and of a better flavour, perhaps, than any game-bird, with the exception of the florikin. They are shy, and run very swiftly through the bushes, so that it is difficult to procure them, even where they abound; but we had a *shikaree* (native hunter) in our suite, who was always successful where success was possible. There is one great advantage in having Indian servants; the better class, and it is useless to employ any other, thoroughly understand their business, and set about it with an earnestness that nothing but the most adverse circumstances can damp. It is their duty to get a dinner for their master, and they consider their honour concerned to make it the best that the nature of affairs will admit. Every kind of spice and condiment which may be wanted in a long journey, is carefully provided for the occasion; and whenever it is possible, a feast is spread, and little luxuries produced, as unexpected as they are welcome. In fact, travelling in the Himalaya combines all the pleasures of savage life, and all the conveniences of the highest state of civilization, subject, of course, to the accidents and mutations which journeying over so rough a road must necessarily produce.

One of the least agreeable vicissitudes of a mountain-tour consists of a continued succession of rain, in which event the spirit and energy of our followers are literally drenched out of them; wet to the skin, the tents wet, and everything wretchedly damp and uncomfortable around, they have little or no vigour left to meet the exigencies of the case. Happy to find a dry cavern, or the shelter of some overhanging rock, they cower round a miserable fire of wet sticks, looking the very pictures of wo. Our friend who had traced the course of the Baspa in Kannowar, had suffered exceedingly from the frequent duckings and deluges to which the party had been subjected, and narrated with glee the joyful change which took place when he and his people, dripping and disconsolate, were accommodated by some friendly villagers with lodgings in an old temple. The shelter of a dry roof and a good floor, after damp ground and wet canvass,

Painted by Copley Fielding. Sketched by Capt.R. Elliot, R.N. Engraved by W. Floyd.

THE WATER PALACE.—MANDOO.

PALAIS DE L'EAU.—MANDOO. *DER WASSER PALLAST ZU MANDOO.*

FISHER, SON & Cº. LONDON. 1856.

can only be fully appreciated by those who have enjoyed them. Fires were kindled, garments dried; and faces, elongated to the most doleful length, expanded in the blaze, and became cheery again. Our recent meeting with a fellow-tourist has been already mentioned, and an extract from the diary kept by him while wandering in Hungrung, a district bordering upon the Chinese territories, will show how frequently Anglo-Indians encounter each other in these mountain-tours. "Two days after our return to Nako, there arrived three officers of the —— dragoons, the first Europeans we had seen for a long time, and, as they were pleasant fellows, the meeting proved very agreeable. At Hango, on the 2d, we found Dr. W. and Capt. A.; and in the Rurang pass, fourteen thousand feet high, we came upon the Rev. Mr. B., chaplain at ——."

To proceed, however, with our own travels. We pursued our route to the south bank of the Tonse, opposite to the spot where the Rupin, (having come 10,000 feet, 350 feet per mile of descent, in less than thirty miles,) joins the larger stream. We crossed the Tonse at this place by a sangha, and commenced our descent down a tremendous precipice, which led to a gorge even more awful than any we had yet passed. Emerging, we obtained a noble view of a snowy mountain, and, climbing again, entered a forest of pines, which led us along a high ridge overhanging the river, and afforded at every opening the most enchanting views possible, the mountains being wooded to their summits, and showing every rich variety of foliage as they swept along in graceful undulations, now in dark shadow, and now glittering in sunshine. Some of our party were of opinion that this part of the country would be most desirable as the site of a new station, since it forms a kind of frontier, or neutral ground, between the tamer and the sublimer scenery, and commands every variety of prospect which either can yield; while, if the notion which they entertained concerning the capability of timber being floated down the Tonse and the Jumna could be realized, the proprietors would be speedily enriched by the speculation.

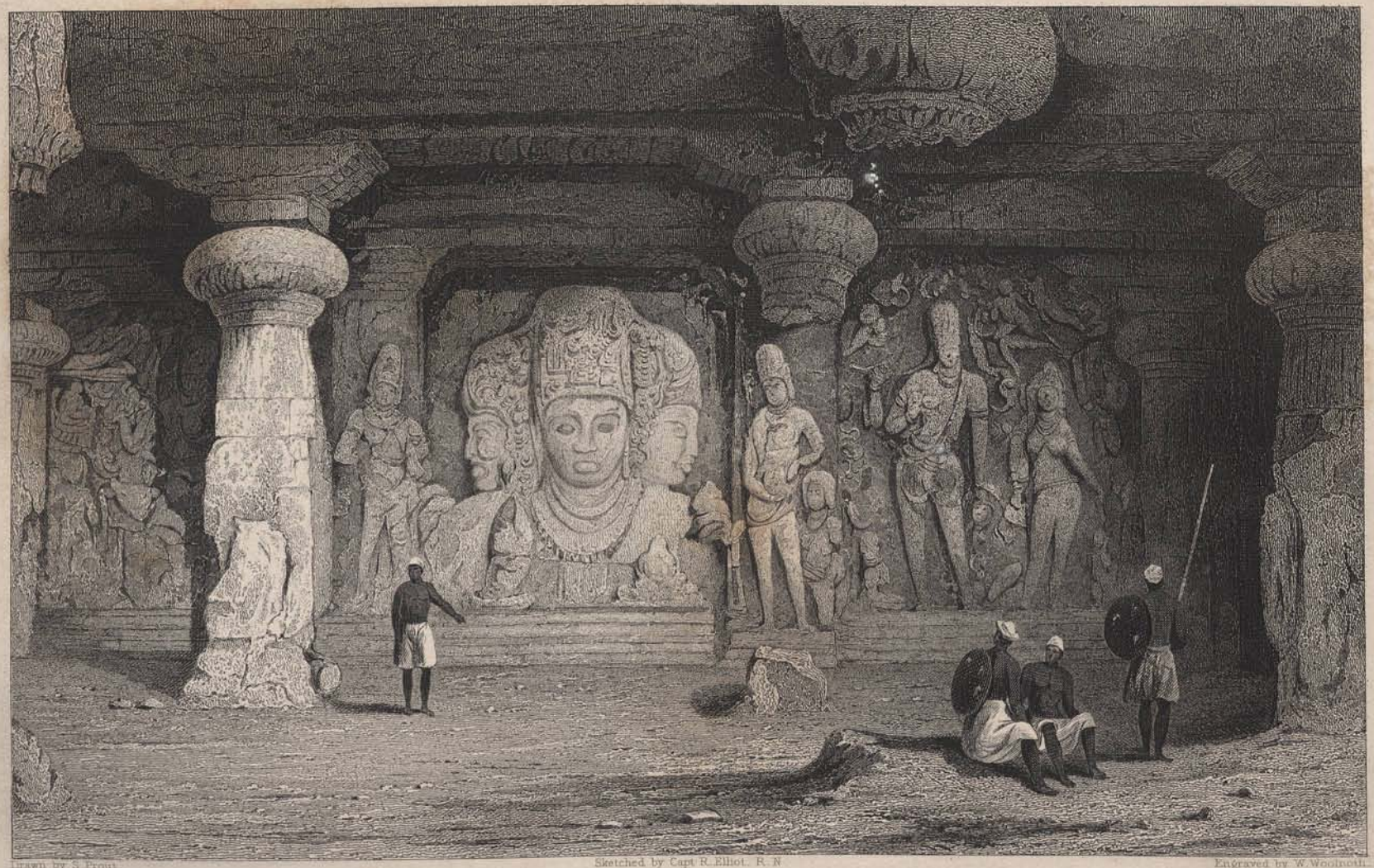
THE WATER PALACE, MANDOO.

The tumults and wars which during a long period distracted the Rajpoot states, have left the still beautiful and once flourishing city of Mandoo in desolation and ruin. It stands on the flat tabular platform of a mountain belonging to the Vindyhan range, but which is separated from the neighbouring hills by a wide chasm—one of those gigantic works which, though a freak of nature, bears a close resemblance to the designs of man. The appearance is that of an artificial ditch, of enormous dimensions. Over this, to the north, is a broad causeway, which at some seasons forms the only approach, the surrounding ravine being filled with water during the rains. This passage is guarded by three gateways, still entire, placed at a considerable distance from each other; the last being on the summit of the hill, which is ascended by a winding road cut through

the rock. The masses of ruined buildings which spring amidst a redundance of vegetation, apparently the unchecked growth of ages, somewhat resemble those of the city of Gour in Bengal, where the forest has intruded upon the courts and halls of palaces; but the buildings at Mandoo are upon a more splendid scale, and they occupy a better situation upon an elevated height; both are almost equally left to the exclusive dominion of wild and savage beasts. A few Hindoo fakeers compose the whole of the human population resident in a city boasting so many remains of architectural beauty.

In former times, Mandoo was the capital of the Dhar Rajahs. It afterwards fell into the hands of the Patan conquerors of Malwa, and subsequently submitted to the great Acbar, who appeared before the walls in person. The prevailing style of the architecture is Affghan, and some of the specimens are the finest which that splendid race have left in India; the material is chiefly a fine calcareous red-stone, but the mausoleum of Hossein Shah, one of the most remarkable relics still existing, is composed entirely of white marble, brought from the banks of the Nerbudda. The Tehaz Ka Mahal, ship, or, as we have rendered it, water-palace, is erected upon an isthmus, which divides two large tanks of water from each other; the situation is exceedingly picturesque, and the calm, quiet beauty of the building, particularly when reflected from the glassy surface of the mirror, which stretches itself below on either side, affords an object of delightful though pensive contemplation to the traveller, who has come suddenly upon this wreck of former splendour.

The decay of Mandoo took place more than a century before Malwa became tributary to the British government. For a long period it formed an occasional retreat for the Bheels, predatory tribes, who, having ravaged the surrounding country, established themselves at different times in the strong fortresses of the city: these marauders, overawed by the military force at Mhow and other places, no longer dare encroach upon the territories of their neighbours, and, with the exception of the few devotees before mentioned, (desolate creatures,) the jackal, the vulture, the serpent, and the wolf, retain undisputed possession of the halls and gardens, so mournfully attesting the former magnificence of a city overspread with jungle, and abandoned to the beasts of the field. Mandoo is occasionally visited by parties of officers quartered at Mhow, who derive a melancholy gratification in wandering over the scene of fallen greatness; for the most exuberant and buoyant spirit becomes depressed by the solemn stillness and utter desolation of this unbroken solitude. The famous grass oil, so much in esteem all over India, is obtained in great abundance from the herbage which covers the face of the country round Mandoo, and which loads the air with perfume. Its medicinal qualities are said to be very powerful, especially in all rheumatic complaints, sprains, &c.; and in consequence of its reputation, it is frequently adulterated at Calcutta, where it sells at a high price.



Drawn by S. Prout. Sketched by Capt R. Elliot, R. N Engraved by W. Woolnoth.

TRIAD FIGURE, INTERIOR OF ELEPHANTA.

TÊTE À TROIS VISAGES, INTÉRIEUR D'ELEPHANTA. *FIGUREN IM INNERN DER ELEPHANTA HÖHLE.*

FISHER, SON, & Cº LONDON, 1846

TRIAD FIGURE—INTERIOR OF ELEPHANTA.

The colossal three-headed bust, which fronts the entrance of the principal excavation of Elephanta, is the most attractive, as well as the most striking object to be found amidst the rich sculptures of the subterranean cathedral represented in the accompanying plate. It occupies a conspicuous situation at the extreme end of the cavern, and has occasioned much conjecture and many controversies; some writers supposing it to be a representation of the three personages which are said to constitute the Hindoo trinity, although it is by no means certain that Brahma, Vishnu, and Siva have ever been associated in this manner; while others have pronounced it to be three of the forms under which the last-mentioned deity is worshipped.

The three-headed figure at Elephanta is of gigantic dimensions, measuring seventeen feet ten inches from the top of the cap of the central head to the termination at the breast; that which fronts the spectator is full-faced, those to the right and left are in profile; and by some it is asserted that Siva, whose impersonations are frequently surrounded by almost innumerable characteristic attributes, had, or was intended to have, a fourth head, corresponding with that in front, and that, therefore, only half of the group is given in the sculptures of Elephanta. The whole of this singular triad is hewn out of the solid rock, which is a coarse-grained dark grey basaltic formation, called by the geologists trachyte; it lies in a recess, cut into the rock to the depth of thirteen feet, including the thickness of the doorway, screen, or wall, projecting beyond it, which is about two feet and a half. The basement is raised about two feet nine inches from the ground; at each corner of the threshold are holes, apparently for the purpose of receiving door-posts; and a groove runs along the floor in front, which it is imagined was intended to receive a screen, let down occasionally to conceal the group.

Though there are numerous opinions upon the subject, the most learned personages seem to agree that this vast temple was dedicated solely to Siva, who is here represented with only three of the five heads with which he is frequently delineated. The workmanship exhibits considerable skill and beauty, although the art was evidently in its infancy at the period of its execution. Dimly seen through the long perspective of the pillared aisle, it is wonderfully imposing, and, upon a nearer approach, the details afford an equal degree of surprise and delight. The cap of the eastern head is richly adorned with variegated figures of flowers and branches, intermingled with symbols which are peculiar to Siva, and by which he is always distinguished, each Hindoo deity being recognized by his emblematic devices. The principal head is too much defaced to be so confidently pronounced to belong to the greatest of the gods, and hence the difficulties which have arisen in deciding whether Siva is alone entitled to the honours of this magnificent triad, or if he must share them with Brahma and Vishnu.

The great temple at Elephanta is nearly square, being a hundred and thirty feet deep, and about a hundred and thirty-three feet broad; it is divided into nine aisles,

formed of twenty-six pillars, of which eight are broken, and some of the remainder much injured; there are several recesses somewhat similar to the chapels attached to the cathedrals of Europe, scooped out at the sides, and these, together with the adjacent walls, are covered with sculptures. Time has been busily at work with these curious effigies, and its ravages unfortunately have been aided by the superstitious fanaticism of the Portuguese, whose religious zeal incited them to the destruction of every relic of idolatry, however curious and wonderful as a work of art, on which they might venture to display their indignation. It is said that they went a very ingenious way to work to effect their object at Elephanta, by lighting large fires in different parts of the cave; after the pillars had become intensely heated, they threw cold water upon them, which, by causing sudden expansion, occasioned the stone to split in all directions. Some of the pillars, the capitals of which are seen in the accompanying plate, have evidently been subjected to this destructive process; others, though still standing, are much injured, large splinters being taken off from the top to the bottom, while very few of the figures have escaped mutilation.

We are told that a Portuguese gentleman of high rank, in the fervour of his religious enthusiasm, was wont to employ himself by firing at the offending sculptures with a great gun. Determined geologists have effected nearly as much mischief by their devastating hammers, striking off toes and fingers in the most merciless manner, for the sake of obtaining specimens; a less excusable act of wantonness than that recorded of the Portuguese worthy, since he offended through ignorance, while these perpetrations were the result of a pretended love of science.

The decay but too visible at Elephanta is farther accelerated by pools of water, formed during the periodical inundations, and which sap away the bases of the pillars. From the extraordinary damage effected in the course of a few years by this cause, Bishop Heber has, perhaps too hastily, decided that these wonderful excavations are comparatively modern. Like the caves of Ellora, the period of their formation is involved in the most impenetrable doubt and obscurity; the traditions are so vague and unsatisfactory, as to afford no assistance in arriving at any probable conclusion. Temples dedicated to gods, still the cherished objects of Hindoo worship, have been desecrated from time immemorial, the surrounding followers of Brahma only surveying the sculptured effigies of their most highly esteemed gods on the walls of these splendid excavations, with the same respect which they paid the images resembling them, which the sepoys of Sir David Baird's army found, to their great astonishment, in Egypt. The occurrence of these caves in one peculiar portion of the Peninsula, and upon ground exclusively occupied by the Mahrattas, render the supposition that they were the work of some great people, insulated from the rest of the world, and whose existence has been forgotten in the lapse of ages, very probable. This empire must have lasted many years, to produce works requiring such extraordinary and persevering labour, and it must also have been characterized by the most liberal notions on the subject of religious tolerance, since it has admitted temples belonging to sects violently opposed to each other, into close and apparently amicable neighbourhood.

C. Bentley DRAWN FROM NATURE BY G. F. WHITE, ESQ. M. J. Starling

VILLAGE OF NAREE.

FISHER, SON & CO. LONDON & PARIS, 1840.

THE VILLAGE OF NAREE.

THERE can be no doubt that the occupation of the Himalaya by the British, and the gradual introduction of a more scientific method of cultivating the native products of the country, together with the development of its numerous resources, will tend greatly to improve the condition of the native inhabitants. Their poverty is wholly the effect of ignorance, for though there are a great many natural disadvantages, against which the husbandman must contend, yet a superior degree of skill, and a better acquaintance with the principles of agriculture, would speedily counterbalance these drawbacks, and render the soil quite equal to the support of a much larger population, while its exports might be very materially increased. The mountaineers, or Puharies, as these hill-people are called, though perhaps not equal in mental capacity to the inhabitants of the plains, exhibit no want of intelligence, and may be easily made to comprehend the means of procuring additional comforts; but there is one quality essentially necessary to render them agreeable to their British visitants, which is unteachable—and that is, cleanliness.

It is extraordinary how very small a portion of the human race seem to comprehend the blessing of that cheap luxury attainable by all, and how difficult it is to make people who have indulged in dirt and slatternliness, to comprehend the offensive nature of their habits, and to induce them to adopt a better system. Example appears to have no effect; the old Scottish saying, "the clartier the cosier," if once established, remains an incontrovertible dictum, notwithstanding its obvious fallacy, since nothing can be more conducive to warmth, as well as to health, than the cleansing of the pores, and the exchange of dirty garments for clean ones.

Every march throughout the Himalaya affords some proof of the inveterate nature of the preference manifested for dirt, and all its odious concomitants; and while admiring the picturesque appearance of the villages, the ingenuity displayed in the construction of the houses, and the convenient arrangement of some of the interiors, we were deterred from any thing approaching to close contact, either to men or dwellings, by the vermin and bad smells which invariably accompanied both.

The number of houses composing the village of Naree is small, and the primitive hamlets of the hill-districts do not usually exceed twenty-five or thirty, the families being in the same proportion; the advantages of division of labour not yet being understood, all the mechanical arts belonging to one trade, are carried on by the same individual, who transmits his occupation to his descendants. The greater number of the mountaineers call themselves Rajpoots, but they are unable to show any legitimate claim to the title, so degenerate a race seldom springing from warlike ancestry. From whatever circumstance it may be caused, they do not exhibit the intrepidity, hardihood, and enterprise which usually characterize the people who inhabit alpine regions; but

their timidity and apathy are not so offensive as their total want of sentiment. Notwithstanding the absence of refinement of feeling in the Hindoo character generally, the people of the plains manifest a high sense of honour: their marriages may be contracted without respect to that mutual affection which seems so requisite for the security of domestic happiness; but they regard female chastity as an essential, and, if not so easily roused to jealousy as the Mohammedans, will not brook dishonour, and will sacrifice themselves, as well as those nearest and dearest to them, rather than see their women degraded. In the hills, no sort of respect is paid to the sex. Women are looked upon as expensive articles, since every man must purchase his wife; and in order to diminish the sum spent upon the acquisition and the support of this domestic slave, four or five brothers will be content with a revolting partnership in her affections. The demand being so small, it is generally supposed that the infanticide common to many of the Rajpoot tribes is practised with regard to daughters, it being difficult to dispose of a large family to advantage; at least, no satisfactory reason is given for the paucity of females,—who are not found unmarried in the houses of their parents, as would be the case if their number bore any proportion to that of the men. Such a wretched state of things cannot fail to retard the progress of civilization, which in all countries is more easily carried on by means of the women, and children, who are of course influenced by their mothers, than by the adult male portion of the community. Women, on account of the greater liveliness of their imaginations, are readily induced to adopt novel modes of thinking, and, wherever they are in sufficient numbers to have any weight, will, notwithstanding every effort to depress and degrade them, obtain a very considerable degree of influence over the other sex. Thus, even amongst the American Indians, the squaws, though looked upon with contempt and disdain by their lordly masters, have contrived to introduce many innovations, both in religion and manners, in several of the tribes, which they have adopted from their European associates, while there are histories of the heart to be found in the annals of the wildest and most barbarous of these untamed savages. The Hindoo of the plains, though sunk in sensuality, occasionally evinces some finer feeling, and will, in the pursuit of a romantic attachment, afford materials for the poet; but nothing of the kind can exist amid a people who can neither understand or appreciate the charm of female purity; while the women, so long as the abominable system of polygamy prevails, which has been from time immemorial established in the Himalaya, must remain in their present wretched and most contemptible condition. In speaking thus of the native character, we must deplore the melancholy circumstances which have produced it, rather than inveigh against the people themselves, on account of the inevitable result of some inexplicable notions which prevailed in a remote antiquity, and of which they have never yet been taught the fallacy. It is impossible, in passing through a foreign country, not to speak with reprehension of systems and customs which militate against the ideas of persons farther advanced in morality and civilization; but we ought to be cautious in our censures, to pity while we condemn, and, moreover, (when, as in India, we have the opportunity,) to use our best endeavours to introduce a better code of morals, and to try the

FALLS NEAR THE SOURCE OF THE JUMNA.

Mountains of Himalaya.

effects of instruction, before we stigmatize a whole race as inimical to all improvement. The language employed in commenting upon native vices of every kind, usually exhibits more of indignation, than of that discriminative justice which ought always to accompany inquiries into national character. It has been truly said, that we have thrown more odium on the faults of the natives than they deserve, and that in our reprobation of crimes and follies, which we have little or no temptation to commit, we forget how often we err on the score of benevolence, justice, courtesy, and charity, towards those who have so much right to expect all the Christian virtues at our hands. Never, perhaps, were the lines of Hudibras more strongly exemplified than in India, since most certainly there, we

> Compound for sins we are inclined to,
> By damning those we have no mind to.

VIEWS NEAR THE SOURCE OF THE JUMNA.

The glen of the Jumna, a deep and winding valley, sunk amid a most chaotic confusion of mountains, is inconceivably wild and grand throughout the whole of its course to the plains. In many places the river struggles through narrow passages formed by the angles which project into its bed; and the torrent, when circumscribed in spaces scarcely twenty feet in width, boils and foams so fearfully, that to gaze upon it causes the brain to whirl; and sight and sense would fail, if contemplated for many minutes without some strong feeling of security. The accompanying sketch represents a remarkable fall of the Jumna a short distance below its source, the point at which it receives a very considerable tributary stream. This beautiful accession may be traced to its mountain birth-place, winding over the rocky platform in graceful undulations, noiselessly, for its gentle murmurings, together with those of other rivulets, speeding onwards to the same point, are lost in the roar of the Jumna, which comes raging and thundering along, falling with prodigious force into a basin which it has worn for itself in the solid rock, whence it springs again in a sea of foam, and pursues its turbulent course, precipitating a raging torrent down an abyss yawning frightfully below.

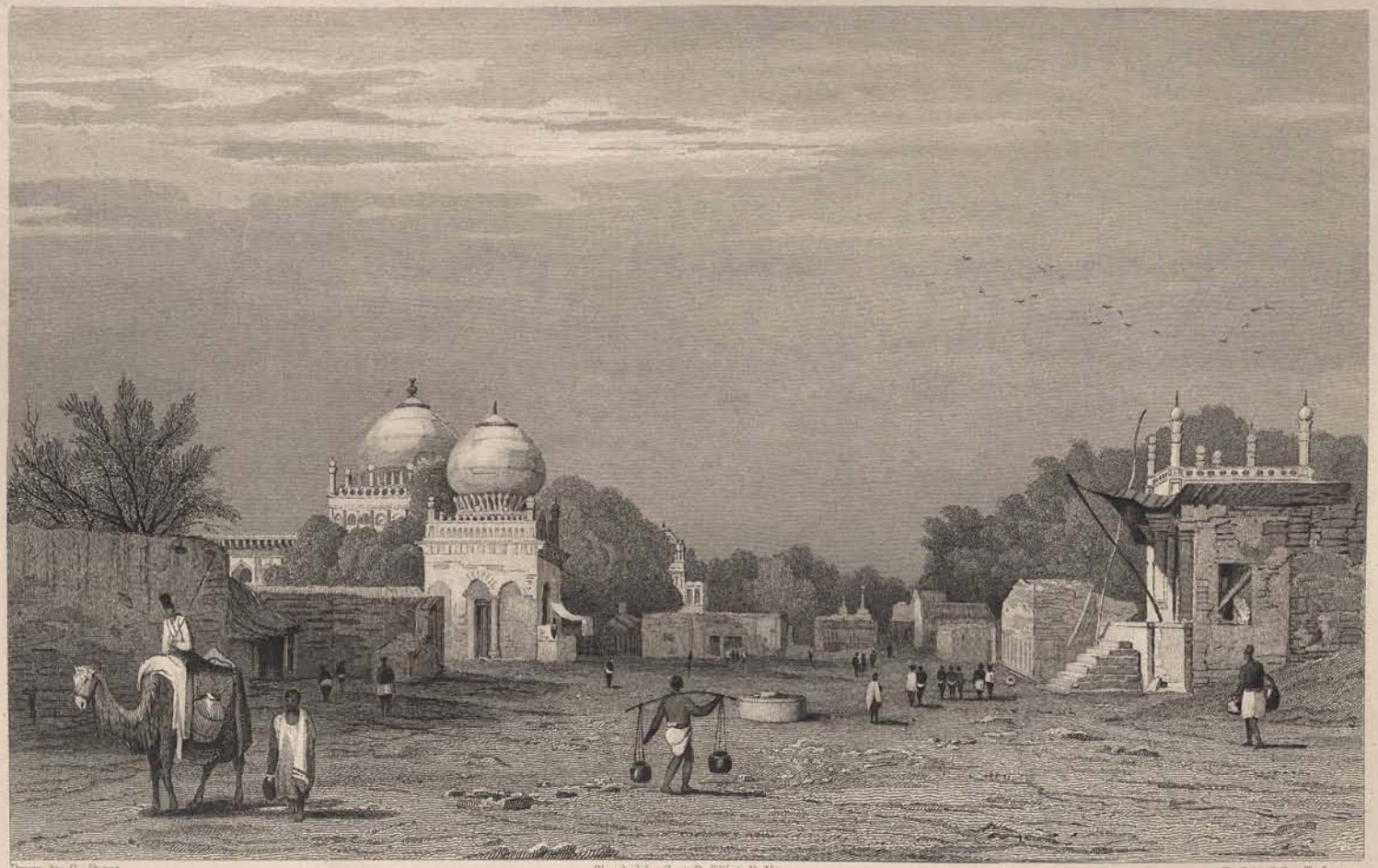
The Jumna flows in a southerly direction through the province of Gurwhal, where, at Kalsee ghaut, in latitude 30° 30′ north, it is joined by the Tonse, which, though a much more considerable stream, loses its name at the point of junction. Notwithstanding the rocks and rapids which impede the course of these rivers, some of our party were of opinion that timber could be floated down them—an undertaking which, if accomplished, would render the hills exceedingly profitable to any enterprising person: so thickly wooded are the surrounding regions in many places, that one single square mile would furnish a navy with timber—and the growth of a hill, all the navies in the world.

At the junction of the Banal with the Jumna, the latter is a very broad and rapid stream, flowing over scattered rocks. Throughout its whole mountain-course, this fertilizing river constantly presents some beautiful or inspiring scene, its banks, though rocky and precipitous, and of the wildest character, being diversified with splendid foliage, while in some places the smiling stream glides along the bases of green slopes, rich with cultivation, and of the brightest verdure; and continually crossed by ravines, beautiful valleys may be approached on either side, teeming with every product that nature has given for the use or the enjoyment of man.

In the course of the tours made by the party throughout the province of Gurwhal, they frequently came upon the Jumna, and always with delight, although, as it has before been remarked, some awarded the preference to the scenery of the Rupin and Pabar rivers. The choice is, however, one of comparative beauty, and one which may be accorded to all the thousand streams which spring from the rocks and snows of these giant mountains, with the exception perhaps of the Sutlej, which does not possess the various charms of landscape which render the other views so interesting.

BEJAPORE.

It is the custom for travellers in India to proceed directly through the city whose outskirts may be selected for the day's halting-place, and to pitch their tents upon the opposite side; thus avoiding the impediments which might retard their progress at the commencement of their journey, were they to be embarrassed by the obstructions of a town. As the gates of Indian cities still continue to be shut at night, there would be difficulty in getting them opened before the usual hour; and this circumstance affords another reason for an arrangement, which enables the traveller to go forward at any period most convenient to himself. The European stranger, on entering Bejapore after a dusty march, is struck, as he passes down the principal street, represented in the accompanying engraving, by a feature always associated in the mind with Oriental architecture, but which is not so frequently met with in India as might be expected,—fountains cooling the air with their crystal waters. Wells and tanks are frequent, but we seldom see such fountains as we have imaged in our minds, from the description given in the Arabian Tales, of artificial cascades watering the gardens of Damascus, wooing the traveller by their bubbling melody to refresh his parched lips, and bathe his burning brow. The former sovereigns of Bejapore were not inattentive to this luxury, and, by the side of many ruined houses, the pure element gushes forth from the gaping mouths of sculptured animals, bright, and clear, and beautiful as ever, rejoicing in the sunlight, with the same sweet sound as in those better times, when all around was young and vigorous as itself.



Drawn by S. Prout. Sketched by Capt. R. Elliot, R.N. Engraved by T. Jeavons.

BEJAPORE.

BEJAPORE BEJAPORE

FISHER, SON & Cº LONDON, 1835

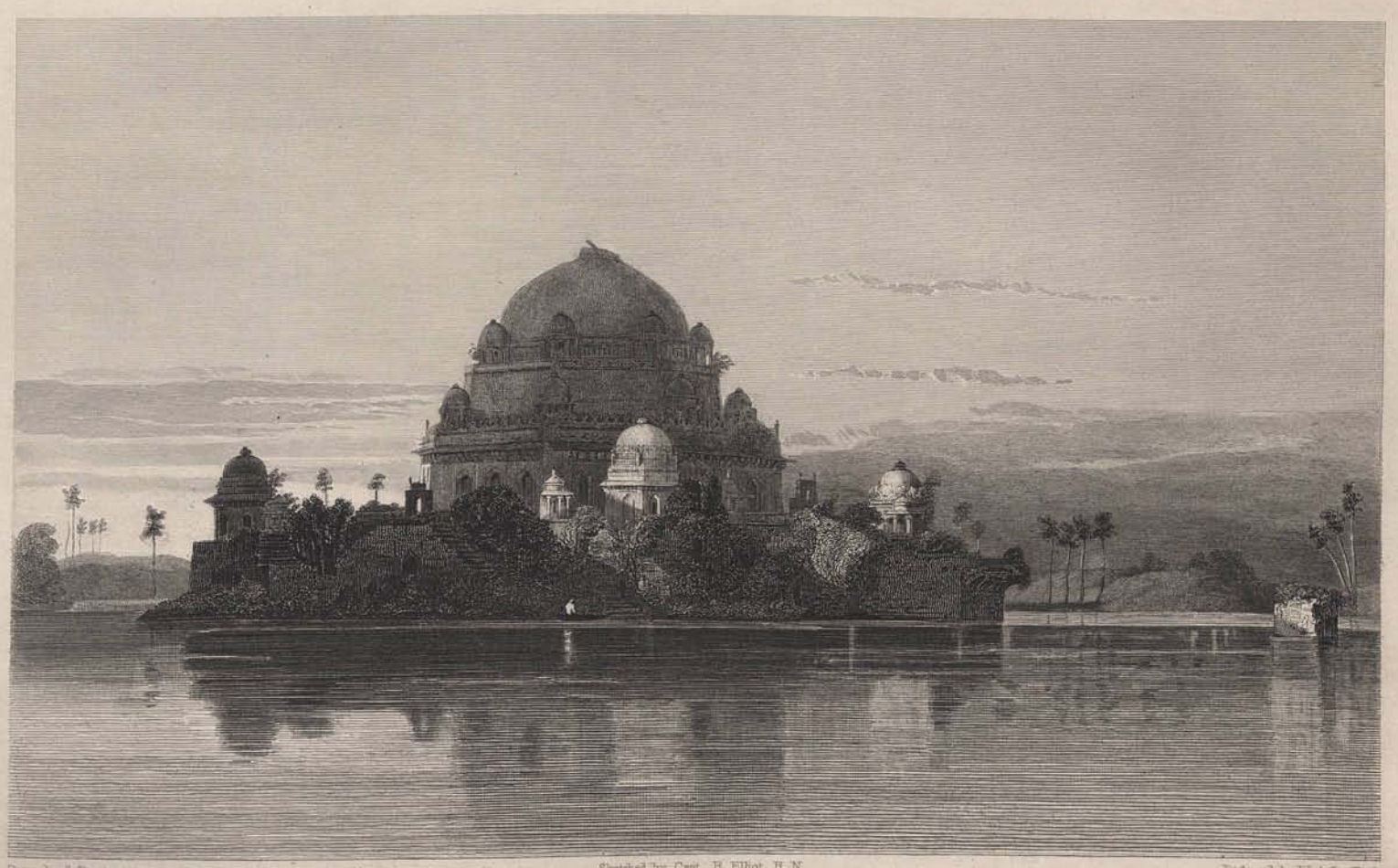
To Ali Adil Shah, the fifth monarch of his dynasty, the city of Bejapore is indebted for the aqueducts which convey water throughout the streets; works which are little impaired by time, and, with others still in existence, perpetuate the splendours of his reign. These fountains constitute almost the sole remains of former grandeur in this portion of the city, where the houses are fast verging to the last stages of decay. The building which is seen to the left, however, a portion of the Jumma Musjid, bids fair to survive the ruin which has fallen upon the dwellings of the Omrahs in its neighbourhood. This superb edifice is also the work of Ali Adil Shah; it is a noble building, having a peculiarity not unfrequent in the mosques of India, that of being entirely open upon one side. The temple is, in fact, composed of rows of arches; these form the entrances which stretch along the whole façade, fronting a spacious quadrangle enclosed all round with a cloister, or piazza, arched in the same manner as the principal building. A large light dome springs from the centre, and the court beyond is embellished by a reservoir and fountain of water. The faithful often perform their orisons by the side of this basin, prostrating themselves upon the ground, and touching the pavement many times with their foreheads. The position of Christian visitors is sometimes rather singular; they may be seen seated at their ease within the sacred precincts of this stately hall, while the devout believer stands at the threshhold, and, apparently unconscious of their presence, pours forth his prayers and petitions with all the fervour of devotion. In more populous places than Bejapore, large congregations are only assembled in the mosques upon particular occasions, during the celebration of feasts and festivals. There are pulpits, from which the Moollahs preach, and expound passages from the Koran; but they are not much in use, and, like Zobeide in the city given over to idolatry, we might wander through fifty deserted places of worship without hearing the word of the Prophet.

The interior of the Jumma Musjid is very richly ornamented with inscriptions of gold upon lapis lazuli: its interior aspect reminds the spectator of the solemn grandeur of the cathedrals of European countries; the series of arches which succeed, and cross each other, from whatever point of view he may place himself, produces a noble effect of perspective; and the style of its ornaments, which are judiciously, though sparingly, distributed over the walls, is in fine keeping with the remainder of the building, and reflects great honour on the taste of the artist, and that of the prince under whose auspices the work was completed. A few poor priests are still in attendance; but the outer chambers, formerly appropriated to the accommodation of Moollahs, and other holy persons belonging to the mosque, are now inhabited by some of the most disreputable classes of society. Sometimes a momentary gleam of splendour is imparted to the desolate and romantic city of Bejapore, by a visit from one of the present rulers of India. Upon a recent occasion, the honours paid to the governor of Bombay had nearly proved fatal to the mouldering piles tottering to their foundations, and unable to stand against the thunder of artillery.

Amidst the objects of curiosity preserved at Bejapore, is a large gun, formed of mixed metal, of which there is said to be some portion of gold, and a very considerable

quantity of silver. The weight is forty tons, and it is allowed to be the largest piece of ordnance of the same description in the world. This splendid gun was the work of Chuleby Roomy Khan, an officer in the service of Hoossein Nizam Shah, at Ahmudnuggur: the mould in which it was cast is still in existence, and lies neglected in the garden of the tomb of the founder, which has been converted into quarters for an English officer. This gun is supposed to have been taken, in 1562, by Ali Adil Shah; and many persons who visit Bejapore regret that such a splendid specimen of the art of canon-founding in India, at the distance of three hundred years, should be allowed to remain neglected on the dilapidated walls of a city so little known as Bejapore, instead of being placed in some conspicuous situation in England, where it would attract the admiration of the whole of Europe. Others are of opinion, that we should commit an act more worthy of a despot than a generous conqueror, in adorning our capital with the spoils of foreign countries; and are better pleased that the gun should remain surrounded by buildings coeval with itself, and associated with its history. There can be no doubt that the loss of this gun would inflict the deepest sorrow and mortification upon the native inhabitants of Bejapore, who, both Moslem and Hindoo, approach it with great reverence, paying almost divine honours to a power which inspires them with awe and veneration. It is styled Mulki Meidan, or Moolk e Meidan, Sovereign of the Plain; and English officers visiting Bejapore, have seen, with surprise, the natives advance towards it with joined hands, and devotion in their countenances. One of these gentlemen observes, that while flowers were strewed on the bore, the forepart of the muzzle was smeared with cinnabar and oil, and there were marks, as well as odours, of lately-burned perfumes, which plainly indicated that an offering had been made to the spirit residing in this warlike shrine. The gun is enriched with inscriptions and devices, in the florid style which characterizes Oriental embellishments of this nature; the portions not thus ornamented, present a surface so smooth and polished as to be absolutely slippery; and the sonorous sound of the metal proves the large proportion of silver of which it is composed. It is a common practice among young European officers, to effect an entrance through the mouth of this enormous piece of ordnance, the interior being furnished with a seat for their accommodation: it will contain five persons without much crowding; but the occupants, while enjoying themselves in their shady retreat, are often ejected by a very summary process. Some mischievous wight on the outside, moves the rings, striking them against the gun. The sound produced is tremendous, and the vibrations so distressing, that out come the whole party as if they were shot.

On the visit of Sir John Malcolm, during the period of his viceroyship at Bombay, the Satara Rajah, who holds the surrounding territories under the British government, directed that this gun should be fired off, as an appropriate salute. Though not charged with more than half the weight of powder which its chamber could contain, the concussion was awful; it shook many of the buildings to their foundations, and the terrified inhabitants, as the reverberations rolled along, expected to see the domes and towers, survivors of former shocks, come tumbling about their ears. It is said by the



Drawn by S. Prout. Sketched by Capt. R. Elliot, R.N. Engraved by W.A.Le Petit.

TOMB OF SHERE SHAH.

TOMBEAU DE SHERE SHAH. *DAS GRABMAHL VON SHERE SHAH.*

FISHER, SON & Cº LONDON, 1835.

natives, that Moolk e Meidan had a sister of similar size, named Kurk o Budglee, Thunder and Lightning, and that it was carried to Poonah. No trace, however, remains of this less fortunate twin; if it ever existed, which is doubtful, it must have been melted down long ago. A model of the Sovereign of the Plain has been brought to England, and forms a part of a very noble collection of curiosities in the possession of an officer of the Bombay army.

SHERE SHAH'S TOMB AT SASSERAM.

The town of Sasseram is situated in the district of Shahabad, which forms a portion of the picturesque and fertile province of Behar; it is about thirty-four miles to the south of Buxar, and the new road from Calcutta to Benares runs directly through it. Strangers travelling through the Bengal presidency do not, until after they have passed the city of Patna, come upon any of those wonders of Moslem architecture for which northern India is so justly celebrated.

The majestic solemnity and sober plainness of the dark grey pile which rears its dome-crowned roof over the remains of the most remarkable personage of his day, are indicative of the antiquity of the building, for at this period marble had not entered into the composition of the imperial edifices of Hindostan. This splendid material was sparingly used in the time of Humaioon. Akbar employed it with a more lavish hand; but it was not until the reign of Shah Jehan that it was piled in the rich profusion which excites so much delighted surprise in the scenes where that tasteful monarch reigned and revelled. The tomb of Shere rises in the centre of an immense reservoir of water, three or four hundred yards square. This tomb is surrounded by a high embankment, constructed of the earth which was dug out of its foundation; and along each side there runs a flight of stone-steps, affording access to the water from every part. The tomb is raised upon a square platform in the centre of a terrace, approached from the water by handsome flights of steps, and it was formerly connected with the main land by a bridge of five arches, the remains of which appear in the accompanying engraving. The angles of the platform are flanked by low cupola'd towers, and there is a small but very handsome arched gateway leading to the bridge.

The tomb itself is octagonal, and consists of two stories beneath the dome, each having a flat terrace running round it, adorned with small pavilion-like turrets, open at the sides, and cupola'd at the top. The summit of the dome was originally crowned with one of these cupolas, supported upon four slender pillars, and adding an air of grace and elegance to the massive edifice below. The tomb is constructed of stone, furnished from the neighbouring hills, and very neatly joined together, though destitute of the carved work which gives so florid an appearance to the elaborately ornamented mausoleums of Agra and Delhi. The small cupola'd turrets have a coating of

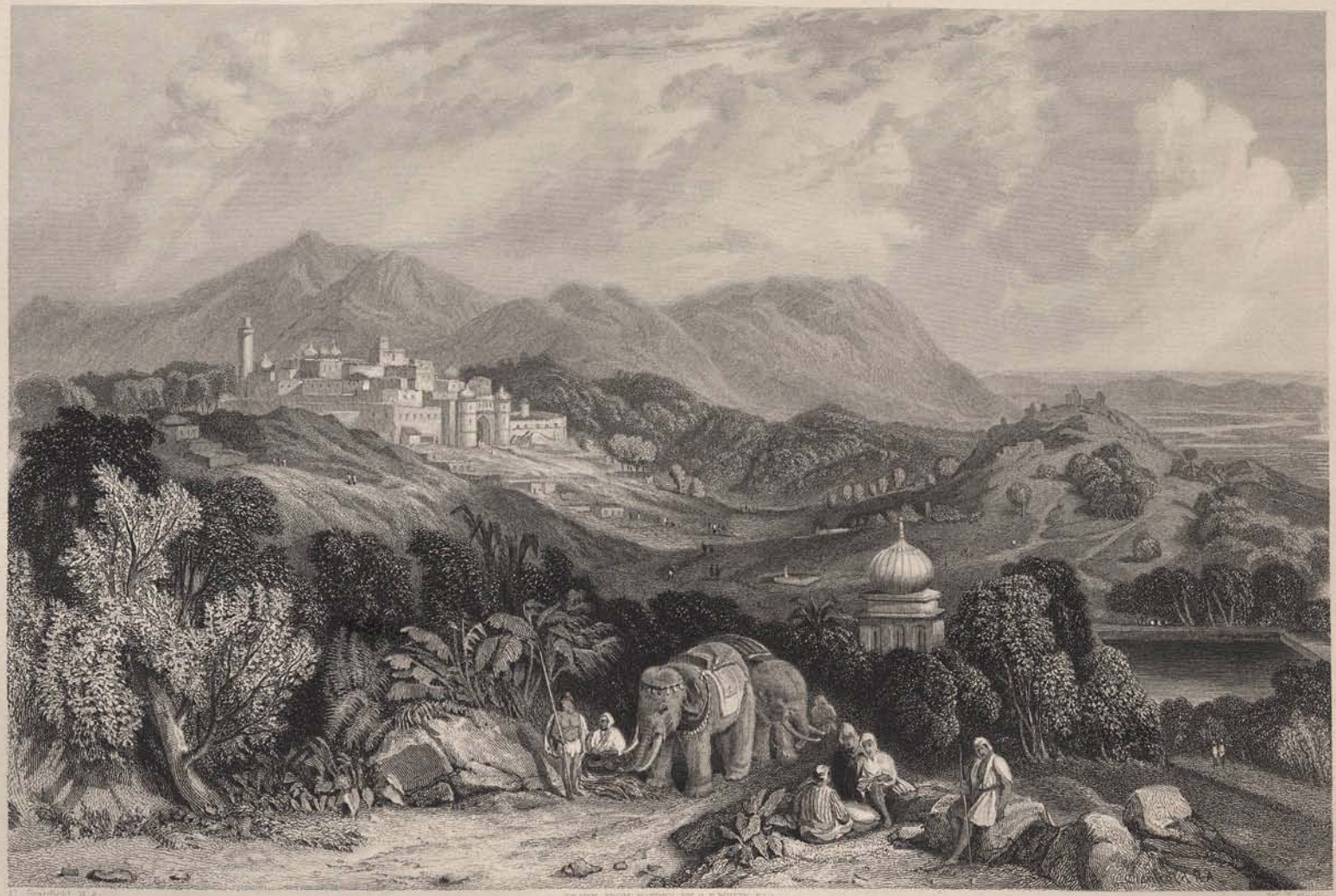
stucco, intended in all probability to receive those blue enamelled tiles which are seen in the decorations of buildings of this period, and with which similar cupolas springing round the tomb of Akbar are covered. The interior is equally plain, containing several sarcophagi, in which the enterprising Affghan and his family lie enshrined.

In the absence of bridge or boat, the natives have a curious method of ferrying themselves across the tank to Shere Shah's tomb; they insert the four legs of a charpoy, or bedstead, into earthen vessels, called kedgeree pots, which float the raft, and, seating themselves upon it, they paddle over, taking care, of course, not to strike the jars, as a single fracture would send them at once to the bottom. The redundance of foliage now springing through the interstices which time has made in the basement story of Shere Shah's tomb, affords melancholy indications of its approaching demolition. Should these shrubs be permitted to remain, the rapidity of their growth will soon undermine the foundation, and in a very short time the ruins of this splendid building will choke up the surrounding tank.

Shere Shah, like many other Moslem princes, did not leave the care of his ashes to posterity, but constructed his mausoleum during the flourishing period of his reign. He inherited the district of Sasseram from his father Hussein, who had received it as the reward of his services to the subahdah of Jaunpore. He distinguished himself at a very early period of life, and his original appellation of Ferid was soon lost in the more popular title bestowed upon him in consequence of an exploit with a tiger, which he killed by a single stroke of his sabre, while at a hunting party with Mahmood, who had raised himself to the sovereignty of Behar. From this time he was known by the name of Shere Khan: Shere signifies lion, a title frequently given to the slayers of those savage beasts, and which was subsequently won by the brave and unfortunate Afkun, the first husband of Nour Mahal.

Shere Khan was an Affghan by descent, of the Ghorian family, and it is said, that in a visit to the Moghul camp in the days of Baber, he conceived the design of wresting the empire from the descendants of Tamerlane, and restoring it to the race of its earlier sovereigns. Prosecuting this design through various vicissitudes of fortune, during fifteen years of unremitting warfare, he at length achieved his object, and, driving the unfortunate Humaioon into exile, seated himself upon the throne of Delhi. Had Shere Khan succeeded to the empire of Hindostan by descent, he would doubtless have won the affection of his contemporaries, and the admiration of posterity; but the nobler qualities of his mind were obscured by ambition; he thirsted for power, and obtained a throne at the expense of many crimes, staining the royal dignity by acts of treachery, necessary perhaps to secure the position in which he had placed himself, but unjustifiable in themselves, and odious in the eyes of the people.

Though little scrupulous in his private conduct, and reckless of the means which promised to maintain his sovereignty, Shere Shah was not unmindful of the public weal, and endeavoured, by the establishment of many useful institutions, to reconcile the people of India to his usurpation. He encouraged commerce, by affording merchants from distant countries facilities for travelling, and for the transportation of their goods,



THE CITY OF NAHUN.

Himalaya Mountains

by making roads, and building caravanserais, after the model of those which existed in Persia. From Bengal and Saunargaum to the Nilâb, a branch of the Indus, at the distance of three thousand English miles, he dug a well at the end of every two miles, planted the road with fruit-trees, and secured accommodation for men and cattle at each stage of the journey. A certain number of domestics were maintained at these serais, and the charges were regulated by law. He introduced convenient weights and measures, and established horse-posts for the conveyance of intelligence to government, which were also available to private individuals, as the medium of correspondence with remote districts, which had hitherto been attended with great difficulties, and had proved a serious hinderance to commercial speculations.

The death of Shere is variously related: by some writers it is averred, that, being a very expert marksman, and fond of firearms, he made an essay with his own hands of the capacity of a large piece of ordnance sent to him from Bengal; the gun being too heavily charged, burst when the match was applied, and a fragment striking the emperor killed him on the spot. Ferishta attributes the catastrophe to a different cause, and tells us, that Shere's death was occasioned by the bursting of a shell, which blew up a powder magazine of a battery in which he stood, while laying siege to Kallinger, one of the formidable hill-fortresses of Bundelkhund, and supposed to be the strongest place of defence in Hindostan. The warlike monarch, though desperately wounded, allowed not his spirit to share in his bodily sufferings, but still continued to cheer on his troops to the attack. The place was vigorously assaulted, and in the evening the soldier's dying moments were soothed by intelligence of its reduction. Exclaiming, "Thanks to Almighty God," he breathed his last.

THE CITY OF NAHUN, VIEWED FROM THE NORTH.

Nahun is the capital of Sirmoor, that is, the chief town of a small raj, and, though diminutive, is considered one of the best-planned and best-built cities in India. It is approached through a very picturesque, well-watered, and finely-wooded valley, and, occupying the summit of a rock, it commands on all sides most extensive and beautiful views. The country round about is intersected with valleys and ravines, clothed in the richest luxuriance of foliage and verdure, the Deyrah Dhoon stretching out in the distance to the south-east, and the comparatively low belts of hills in the neighbourhood affording very pleasing specimens of mountain-scenery. The road leading to the town is exceedingly steep and narrow, cut inconveniently up a very precipitous ascent, which elephants, however, contrive to mount, even when laden with baggage. The streets have somewhat the appearance of stairs, so numerous are the steps occasioned by the unevenness of the rock on which they are built; and though accustomed to the native disdain of obstacles of this kind, we were surprised to see the principal inhabitants

riding about on horseback and mounted on elephants, as if the place were adapted for such recreations.

The rajah, who is indebted to British aid for the rescue of his dominions from the Ghoorkas, is exceedingly polite and attentive to Europeans passing his way, affording them all the assistance in his power. He is rather in an impoverished condition, his territories consisting chiefly of the thinly peopled and scantily cultivated mountain regions between Deyra and Pinjore; but while complaining, and with some reason, of the scantiness of his revenues, he contrives to cut a figure which he trusts will impress his European visitants with a due notion of his consequence.

There are few things more absurd than the interviews which occasionally take place between native potentates and the civil or military European travellers who may chance to pass through some remote principality. The latter are usually in a most deplorable state of dishabille—fortunate if they have a decent coat to mount upon the occasion. A long journey, in all probability, has sadly deteriorated the appearance of the cattle and the followers, and the tourist would willingly relinquish the honours which are thrust upon him. The rajah, on the other hand, is anxious to exhibit as a person of importance, and, having given due notice of his intended visit, pays his respects to the representative of Great Britain with all the pomp and circumstance which he can command. The cavalcades on these occasions are generally exceedingly picturesque, and afford an imposing display of elephants handsomely caparisoned, ornamented litters, gaudily-dressed troopers, and crowds of men on foot, brandishing swords, silver maces, and rusty matchlocks; while the deep and rapid sounds of the kettle-drums, and the shrill blasts of the trumpets, come upon the ear in wild and warlike melody. It is necessary, notwithstanding the numerous discrepances appearing in the shape of ragged followers, and the consciousness of the unfitness of travelling costume for the reception of a visit of state, to preserve a steady countenance, since laughter would appear unseemly, and certainly would not be attributed to the right cause. The rajah of Nahun is rather proud of his killar, or fortress, and never fails to invite European strangers to pay him a visit in it, and to inspect his troops. The latter are neither very numerous nor highly disciplined, and their appearance readily accounted for the facility with which the more martial Seiks and Ghoorkas possessed themselves of the territories of the raj. Within view of the town is the hill-fortress of Tytock, four thousand eight hundred and fifty-four feet above the level of the sea, which cost the lives of four British officers in its capture during the Ghoorka war. The fall of these brave men is commemorated by a lofty obelisk, which marks their graves, dug on the bank of a spacious tank, in the very centre of the town of Nahun; a scene full of melancholy interest to those who, in their wanderings, come suddenly upon the remote resting-place of men who wrested these hills from the frightful tyranny of their previous conquerors.

Nahun is situated in latitude 20° 33′ north, longitude 77° 16′ east, forty-six miles north-by-west of Saharunpore. There is a tolerably good road from this place to Subathoo, the ostensible residence of the political agent, and there are bungalows upon

this road for the accommodation of travellers. Nahun is considered to be healthy, but it is rather inconveniently warm, notwithstanding its elevated position, upwards of three thousand feet above the level of the sea; it is also exposed to the influence of the hot winds, and during one period of the year the jungles in the neighbourhood are impregnated with malaria.

Subathoo, which is the most northerly European settlement in India, excepting Khotgur, is situated at the distance of four marches from Nahun, near the banks of the Sutlej river; and our party were induced to pay a visit to the fair at Rampore, mentioned in the succeeding pages. Rampore is the capital of the country of Bussahir, which lies for the most part within the Himalaya, and is exceedingly rugged and mountainous; the town occupies a narrow stripe of land, on the left bank of the Sutlej. This place consists chiefly of one broad street, containing about a hundred and fifty houses, and forming a crescent, the palace of the rajah, a substantial but gloomy-looking building, standing in a commanding position. Rampore boasts four temples, dedicated to Mahadeo and Kalee, the deities chiefly worshipped throughout these mountains, though under different appellations. On account of its confined situation, this oddly placed city only receives the sun during six hours of the day, a circumstance which occasions great variation of temperature. There is a considerable manufacture of blankets and woollen-cloths carried on at Rampore, and, strange to say, the men use the spindle, sitting comfortably at home employed in their easy task, while the women not only perform all the household drudgery, but labour also in the fields.

The breadth of the Sutlej at Rampore is two hundred and eleven feet, and during the summer months is crossed by a jhoola, or swing-bridge, which is erected in May, and employed until the early part of September. The river begins to swell in March, and during June, July, and August, the stream reaches its height, and, rendered turbid by the dissolution of vast fields of snow in the Himalaya, rolls along in a dark flood. A gradual commencement of the subsiding of the waters takes place by the end of September, and the stream is low and clear until the close of February. There is no bridge during these months, but the passage across the river is effected upon the hide of a buffalo or bullock, inflated with air, on which a single person, together with the ferryman, can be conveyed. The latter throws himself on his breast athwart the skin, and directs its course by the rapid action of his feet in the water, assisted by a paddle three feet in length, which he holds in his right hand. He thus crosses the stream with ease, but it is sometimes necessary to launch two or three skins together, in order more effectually to stem the force of the current. The passenger sits astride, across the back of the ferryman, resting his legs on the skin, and the tail and legs of the bullock being left entire, serve to support and prevent him from being wetted. There is some danger of the bursting of the skin, in which event the passenger would be in a disagreeable predicament, for the velocity of the current is so great, and the river so full of rocks, that an expert swimmer would scarcely succeed in reaching the shore. When natives of rank cross the ferry, a seat is prepared by lashing two or more skins together, and then placing a charpoy, or common bedstead, across them.

THE VILLAGE OF KURSALEE.

This village, which is well built, and which stands at the height of seven thousand eight hundred and sixty feet above the sea-level, is one of the largest of the class usually found in the Himalaya, consisting of at least thirty houses, with a population amounting to nearly three hundred persons. It is seated on a plain of considerable dimensions on the left bank of the rocky ravine which forms the channel of the Jumna, surrounded by an amphitheatre of mountains piled one upon another, some dark with rock and forest, and others shining in all the bright resplendence of eternal snow; it is reached by an extremely steep and rough road, which presents a magnificent view in front. Although the winters are said to be very severe, and the temperature always rather low, Kursalee is a place not only of great beauty, but abundance, being cultivated into a perfect garden, well wooded with luxuriant fruit-trees, which, while they add so much attraction to the landscape, are pleasingly associated with ideas of wealth and comfort to those who live beneath their shade.

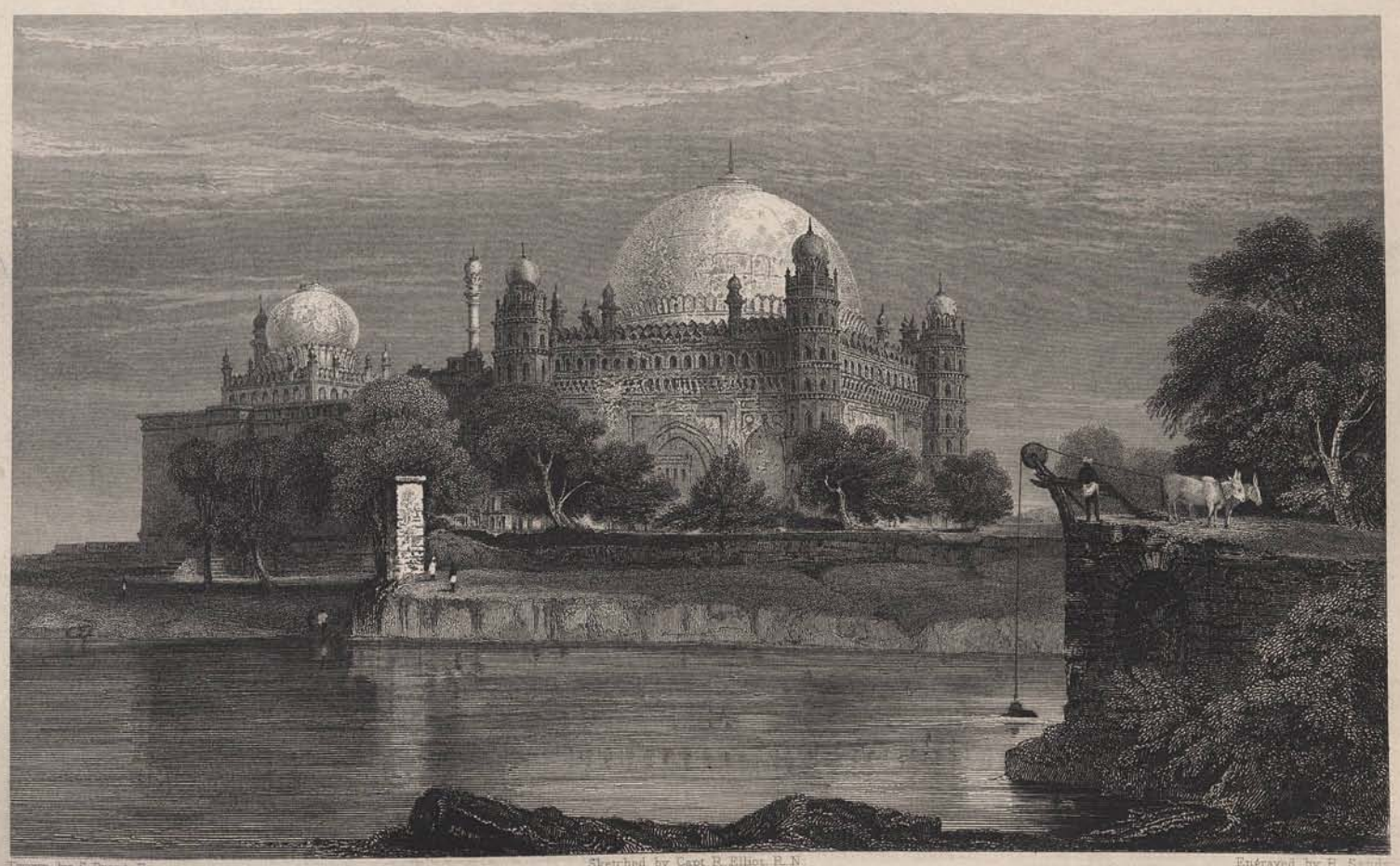
The people of Kursalee have now become much accustomed to the visits of European strangers on their route to the source of the Jumna, and it is the custom for the principal inhabitants to come out to meet the pilgrims, of whatever religion, who pass through. The Hindoos are exceedingly tolerant in their faith, and are, generally speaking, eager to extend the benefits to be derived from their gods to everybody who comes in their way; and though conversion is not exactly their object—for to be any thing but a pariah, the followers of Brahma must be born in the faith—desire to enlist votaries in his service. Accordingly all who choose to submit to it, are daubed on the forehead with the distinguishing mark of yellow ochre, denoting the peculiar thakoors, that is, the heads of the doctrine to which they subscribe, some inclining to one sect, and some to another. The Hindoos in the service of European strangers joyfully avail themselves of this testimonial of their near approach to what they consider to be one of the most holy places in the world. Christian pilgrims dispense with the ceremony altogether; but while omitting any mark of respect to the pagan deities of the scene, it will be very long before the hill-people will believe that motives connected with science, or mere curiosity, have induced them to submit to the toils and dangers which religious zeal seems alone sufficient to surmount.

At a short distance from Kursalee, the celebrated hot-spring occurs which issues from the bed of a torrent that joins the Jumna at a place called Banass. This torrent rushes from the cleft of one of the mountains which hem in a small valley, or rather dell, and rushes down in one unbroken volume from a height of at least eighty feet: the hot-spring which issues from the base of the opposite mountain, and mingles its waters with its colder but more impetuous neighbour, is of a scalding description, and will not admit of the immersion of the hand or foot for a single moment. The ther-

C. Bentley. DRAWN FROM NATURE BY G. F. WHITE, ESQ. J. Appleton.

KURSALEE,- A VILLAGE IN THE HIMALAYA MOUNTAINS, INDIA.

FISHER, SON & CO. LONDON & PARIS, 1842.



Drawn by S. Prout. Esq. Sketched by Capt. R. Elliot. R.N. Engraved by R. Sands

SULTAN MAHOMED SHAH'S TOMB. BEJAPORE.

TOMBEAU DE MAHOMED SHAH, BEJAPORE. *GRABMAHL DES SULTANS MAHOMED SHAH, ZU BEJAPORE.*

FISHER, SON. & Co LONDON. 1835

mometer stands at 144° when placed in the nearest part of the hot-spring to its junction with the rock whence it flows. The water is pure and tasteless, but there appears to be something ferruginous in the spring, as the stones are discoloured, some being encrusted with a black substance.

The rocks from which it issues are all quartz, surrounded by gneiss and mica schist on every side, except one, down which the torrent rushes, wearing the rock as smooth as marble in its fierce descent.

This spot is considered by the Hindoos to be exceedingly holy, and they are rapt in religious ecstasy, happy in the belief that they have secured the road to heaven, while the European surveys with admiration and wonder the sublime features which the great Creator of the universe has here assembled. The width of the channel allowing the river to spread at this place, renders the stream not so tumultuous as above and below, and its comparatively tranquil surface forms a pleasing contrast to the furious tributary which rushes into it. The rocks, piling themselves one above another, in fantastic confusion, are peopled by thousands of pigeons, which, when disturbed, flock out in clouds; and here, a fitting scene for such a guest, the gigantic elk of these mountains finds a favourite haunt. The country round about partakes of the same wild, sublime, and savagely romantic character. Paths, rough, rocky, and dangerous, ascending and descending across the sides of steep precipices, down to deep ravines, and then winding upwards, lead to a halting-place on a ledge or terrace, where the hunter may take his stand, and watch for an opportunity to slay the musk-deer, which, though scarce and shy, are sometimes attainable; while the traveller in search of the picturesque looks down heights of many hundred or even thousand feet, watching the course of some neighbouring rill, which flings itself in cascades to the dark abyss below. The foliage of these tremendous solitudes harmonizes well with the character of the scene, it is sombre, luxuriant, and heavy; but in his wanderings the pilgrim comes upon rich clusters of white roses, while the innumerable family of ferns, mingled with a bright variety of flowers, spring beneath his feet.

TOMB OF MAHOMED SHAH.

The Burra Gumbooz, great dome, as it is called by the natives, which surmounts the massive tomb of the most popular monarh of the Adil Shah dynasty, forms the principal attraction of a city full of wonders. Mahomed Shah was the last independent sovereign of Bejapore; he came to the throne at a very early age, when he was not more than sixteen, and found a large treasury, a country still flourishing, and a well-appointed army, reported to be two hundred and eighty thousand strong.

The taste for useless splendour and posthumous fame, so remarkably exemplified in the tombs of Hindostan, is displayed in the fullest extent in the mausoleum of

Mahomed Shah, which was constructed in the life-time of the monarch, and under his own auspices. Though somewhat heavy and cumbrous in its structure, its amazing size, and the symmetry of its proportions, fill the mind with reverential feelings: from whatsoever point it is surveyed, whether near or at a distance, its surpassing magnitude reduces all the surrounding objects to comparative insignificance, while its grave and solemn character assimilates very harmoniously with the desolate grandeur of the ruins which it overtops.

The Burra Gumbooz, which is visible from every point of the adjacent country, exceeds the dome of St. Paul's in diameter, and is only inferior to that of St. Peter's at Rome. It crowns a quadrangular stately building, consisting of a single hall, one hundred and fifty feet square, and, including the cupola, upwards of a hundred and fifty feet in height. There are four octagonal towers, one at each angle, each is surmounted by a dome, and contains a spiral staircase, by which the ascent to the roof may be made: though there is more of *apparent* solidity than of elegance in this building, its ornaments are rich and appropriate, none are introduced which could injure its simplicity; and, altogether, there are few of the Moslem remains in India more striking or splendid than the sepulchre of Mahomed Shah. Unfortunately, the prodigious weight of the dome, and possibly the badness of the foundation, have reduced the whole fabric to a state of general decay; an officer, visiting Bejapore a few years ago, reports that the primary walls are not only split in some places through and through, but also in a parallel direction to their faces, so that in all probability, and at no distant period, the whole will come instantaneously to the ground. The tomb is raised upon a terrace of granite two hundred yards square; below are many gloomy chambers, now almost choked up with rubbish, but the quadrangle in front of the main building is well kept, and adorned with fountains; and on the western side there is a second terrace, leading to a mosque corresponding in form with the mausoleum, but accompanied by two slight and elegant minars, which give grace and lightness to the whole. The sarcophagus of Mahomed Shah is placed upon a raised platform of granite, under a wooden canopy, in the centre of the hall; on his right, are the tombs of his son and daughter-in-law; on the left, those of a favourite dancing-girl, his daughter, and his wife: the whole are covered with holy earth brought from Mecca, mixed with sandal-wood dust; but although this sort of plastering may excite the admiration of the devout disciples of the prophet, it gives the monuments a very mean appearance; the canopy over that of Mahomed Shah is said to have been of solid silver; but, having fallen a prey to the rapacity of the Mahrattas, a shrine of humbler materials was substituted. The surrounding walls are embellished with inscriptions from the Koran, in alto-relievo; the characters being gilded and raised upon a deep-blue ground of enamel, formed by a liquid coating of lapis lazuli; the gold ornaments beautifully interwoven together, and embossed upon this splendid material, produce a very fine effect, and are introduced with great judgment.

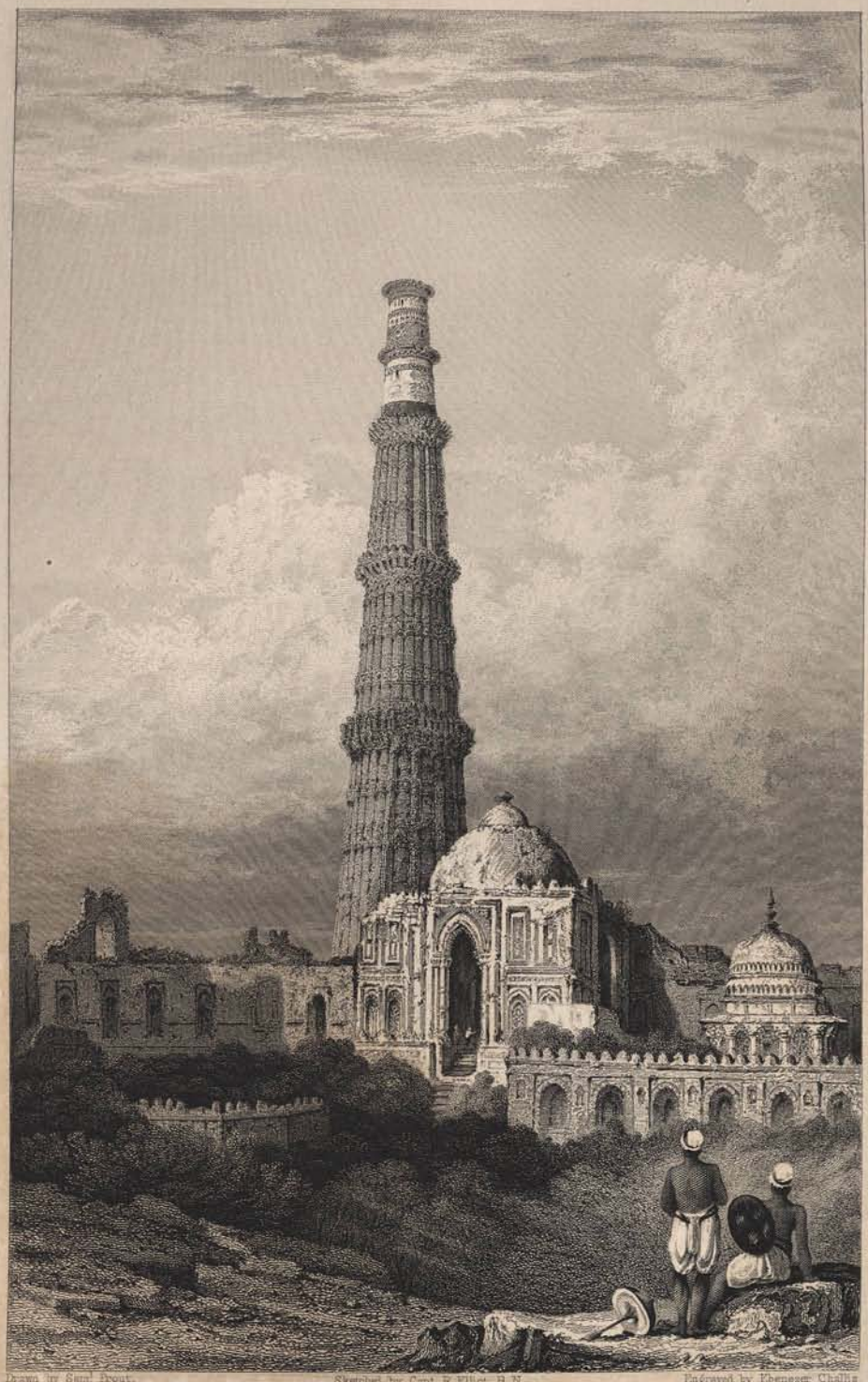
The present inhabitants of Bejapore retain a more lively recollection of Mahomed Shah than of any of his predecessors; he is represented to have been a prince of pecu-

liarly amiable character, and to have possessed those virtues most in esteem amongst Asiatics: he is extolled for his wisdom, his justice, and, above all, for his munificence; and though the circumstance of his being the last independent prince of Bejapore may account for the glory which encircles his name, as he was also the best known of all the princes of the Adil Shah dynasty, we may suppose that he really merited the commendations which are lavished upon his memory. During the whole of his reign, he kept up a good understanding with the Mogul emperor, Shah Jehan, whom he courted through the medium of his favourite son, Dara. The intimacy and confidence which existed between the sovereign of Bejapore and this unfortunate prince, excited the jealousy of Aurungzebe, who, independent of his ambitious desire to bring all the Mahommedan kingdoms of India under his own sway, entertained a personal hatred to those monarchs who espoused the interests of his brother; and the enmity thus drawn upon Bejapore, was openly displayed at the first convenient opportunity. Mahomed at his death was succeeded by his son, Ali Adil Shah II., at this time nineteen years of age. The resources of the country were still considerable; he had a well-filled treasury, a fertile territory, and his army, had it been properly concentrated, was powerful. The troops, unfortunately, were greatly divided, large bodies being employed in reducing the refractory Zemindars of the Carnatic. Ali Adil Shah mounted the throne without any complimentary reference, or the observance of the homage which Arungzebe pretended to claim by right of an admission from Mahomed Shah. The Moghuls immediately gave out that he was not the son of the late king, and that it was incumbent upon the emperor to nominate a successor. "This war," observes the historian, "upon the part of the Moghuls, appears to have been more completely destitute of apology than any that is commonly found even in the unprincipled transactions of Asiatic governments." It is said, that, on the final reduction of Bejapore, the conqueror received a severe reproof from the lips of his favourite daughter. Boasting of the success with which Providence had crowned his arms in every quarter, and of his having, by the extinction of this sovereignty, accomplished all the objects of his ambition, and subdued and dethroned every powerful king throughout Hindostan and the Deccan, the Begum observed, "Your Majesty, it is true, is the conqueror of the world; but you have departed from the wise policy of your illustrious ancestors, who, when they subdued kingdoms, made the possessors of them their subjects and tributaries, and thus became king of kings, while you are now only a simple monarch, without royal subjects to pay you homage." Aurungzebe, we are told, was forcibly struck with the justice of this remark, which occasioned him so much uneasiness, that he could not refrain from expressing his displeasure at the delivery of sentiments so mortifying to his vanity.

COOTUB MINAR.—DELHI.

The beauty and grandeur of the splendid column which rises in towering majesty amid the ruins of Old Delhi, has been universally acknowledged: it is supposed to be the highest in the world. The base, which is circular, forms a polygon of twenty-seven sides, and the exterior is fluted to the third story into twenty-seven circular and angular divisions, the flutings varying in each compartment. There are four balconies running round the pillar, the first at ninety feet from the ground, the second at one hundred and forty, the third at one hundred and eighty, and the fourth at two hundred and three feet: the summit was crowned with a majestic cupola of red granite, but this, at the time in which the present view was taken, had fallen in, and does not appear in the plate. The entire height of the Minar is two hundred and forty-two feet. The stone of which this magnificent pillar is composed, is principally red granite, but there is an admixture of black and white marble, the upper division being entirely formed of the latter material. An irregular spiral staircase, in which there are many openings for the admission of light and air, leads to the top; but this ascent, only a short time ago, was difficult, and even perilous, in consequence of the dilapidated state of the building. The British government, however, with a praiseworthy desire to rescue so valuable a relic of antiquity from impending ruin, caused the flight, which consists of about three hundred steps, to be restored. The undertaking was somewhat difficult: Major Smith, of the Engineers, who was employed in superintending it, being obliged to remove several of the large stones near the foundation.

The remains of an unfinished mosque in the close vicinity of the Minar, and the absence of any authenticated account of these various buildings, have given rise to the numerous conjectures which puzzle the mind, while contemplating this mysterious wonder springing out of darkness and oblivion. To the eastward extends a court enclosed by a high wall, and surrounded on two sides by arcades formed of pillars, in the richest style of Hindoo architecture; the domes are particularly elegant, and were evidently formed before a knowledge of the principles of the arch had reached the country: arcades of the same description, but with little ornament, extend to the south and east of the Minar. Close under the tower, the remains of one of those superb portals, common to the buildings of the Moghuls, is seen in the engraving. This splendid entrance, and the accompanying line of arches, is supposed to be the east front of an intended mosque, which was commenced under the reign of Mohammed Ghori, by his viceroy, Cootub, but never completed; and though of equal antiquity with the Minar, there is no sufficient reason for the belief that it was to have been attached to it. The archway of this gate is sixty feet in height, and the ornaments with which it is embellished are matchless: they are cut with the delicacy of a seal engraving, and the edges remain to this day perfectly sharp, and uninjured by the

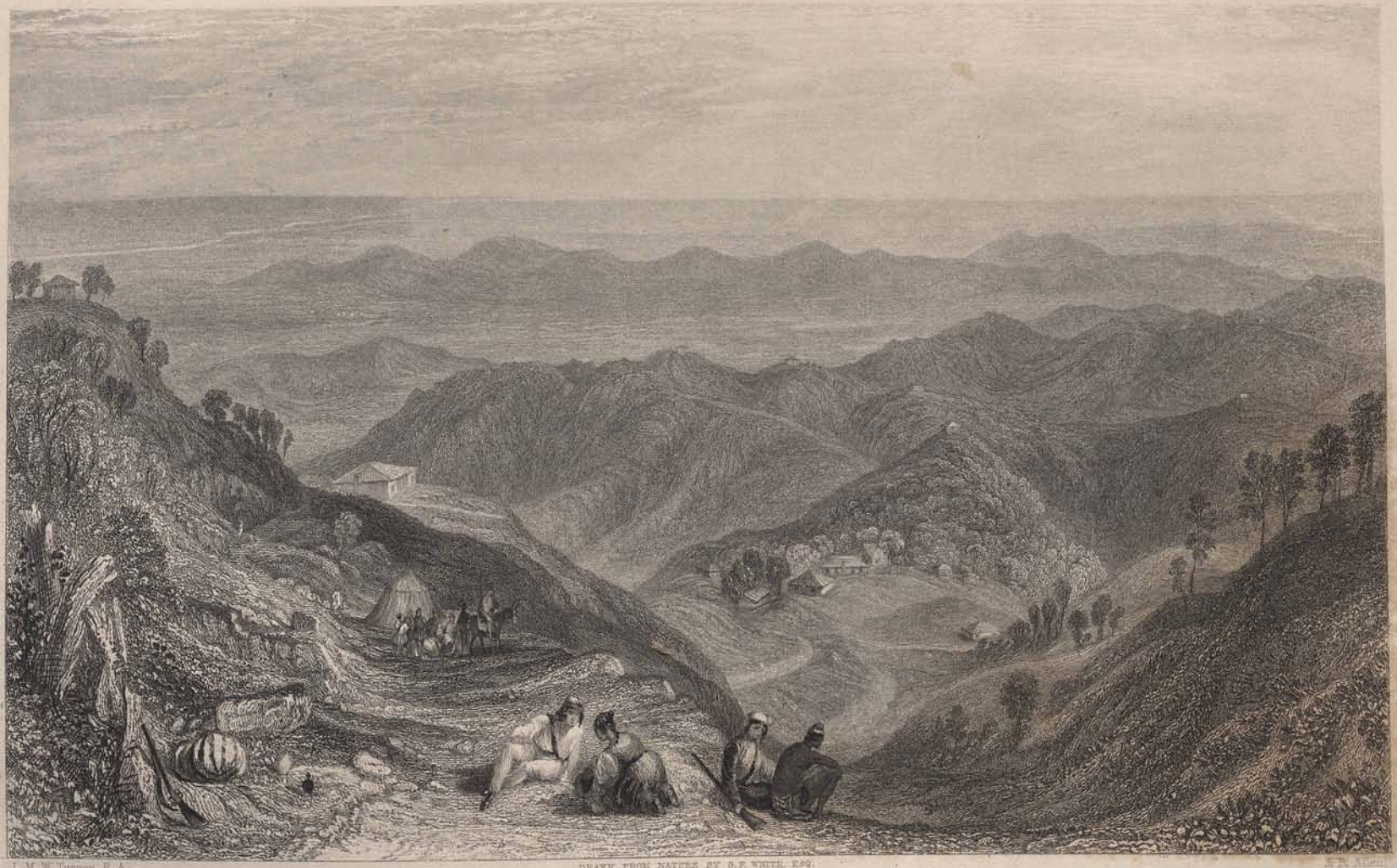


Drawn by Saml Prout. Sketched by Capt. R. Elliot. R.N. Engraved by Ebenezer Challis

COOTUB MINAR, DELHI.

COOTUB MINAR. DELHI. COOTUB MINAR, DELHI.

FISHER, SON & Cº LONDON. 1836



J. M. W. Turner, R.A. DRAWN FROM NATURE BY G.F. WHITE, ESQ. E.R. Allen

MUSSOOREE AND THE DHOON, FROM LANDOUR.

Himalaya Mountains, India.

elemental conflicts they have sustained during the lapse of many centuries: the arcade which stretches beneath is of granite, and covered with inscriptions highly and minutely finished, according to the usual style of the Patans, who are said to build like giants, and to embellish like jewellers. From the top of the Cootub Minar the view is sublime: the eye wanders for miles over a sea of ruins, in which the mausoleums of Humaioon and Sufter Jung alone remain entire. The river Jumna rolls its silver currents through the midst, making large curves, as it glides, snake-like, along. In the back-ground, the large feudal towers of Selimgurgh rear their dark turreted heights in gloomy grandeur; and, still farther in the distance, the white and glittering mosques of modern Delhi appear amidst the dark-green foliage of the surrounding trees.

In visiting the Cootub Minar, its astonishing height, surprising strength, the beauty of its proportions, the richness of the materials, the elegance of its ornaments, and the dreary grandeur of the surrounding scene, so completely fill the mind with almost tumultuous sensations of pleasure, not wholly unmixed with awe, that nothing more seems wanting to increase the interest which it creates; but when less absorbed in the contemplation of its stately and solemn beauty, the absence of traditional tales connected with so wonderful a monument of past ages, is attended with a feeling of disappointment; a void is left in the heart, when baffled imagination relinquishes the vain attempt to dive into the secrets of the time-worn tower.

MUSSOOREE, FROM LANDOUR.

Upon leaving Hurdwar, we travelled up the valley of the Dhoon to the village of Rajpore, at the foot of the secondary chain of the Himalaya. Part of our journey conducted us through a thick forest of lofty trees, amid which we found the rhododendron in full bloom, together with other strangers to the plains of India. The underwood was composed of richly flowering plants, and the air came loaded with the fragrance of the corunda, whose white starry blossoms are redolent with perfume, which is sometimes almost oppressive to the sense. The fruit of the corunda, which in its wild state resembles that of the black currant, is sweet and well-flavoured, affording abundant and delicious food to wild hogs and paroquets, the former feeding eagerly upon it; when over-ripe, the berries fall, and cover the ground.

In some places, the road formed itself into an avenue, the branches of the trees meeting over-head; near the inhabited portions, however, the jungle has been cleared, and even where it has been left to its natural state, the utmost variety of scenery is to be found in this beautiful valley, part of which is watered by a clear stream shaded by alders, while the turf is enlivened by the amaranth, a bright scarlet and pink flower, and several species of the ranunculus. Here, too, may be found large bushes of sage springing from a carpet of thyme, which gives out its aromatic odour to every breeze. The

valley of the Dhoon has been selected for the residence of the political agent of the province, who, however, takes refuge in the hills during the hottest period of the year —an example followed by all who have it in their power to escape to a better climate while the thermometer is at its highest altitude.

The town of Deyrah, the station of the Ghoorka battalion of hill-rangers, has many advantages to recommend it, and is celebrated for a temple sacred to the memory of a Hindoo devotee who was its founder. The pagoda is constructed of stone, embellished with ornaments formed of a peculiar kind of chunam, made from the shells of cowries, and resembling variegated marble. The holy person who built this temple has also won for himself the gratitude of the people of the neighbourhood, by the construction of a handsome stone tank, which occupies an acre of ground, and forms an ornamental, as well as a most acceptable bequest.

The ascent from Deyrah to Rajpore is so gradual as to be scarcely perceptible, but at this point it becomes more abrupt, and is in some places exceedingly steep. Being provided with ghoonts, or hill-ponies, we left our less useful cattle below, and, mounting these rough but sure-footed animals, gave ourselves up to their guidance. Our road led us up the sides of precipices of the most romantic character, craggy with rocks, and richly clothed with trees, descending to the bottom of deep and almost unfathomable ravines, whence, however, the ear can detect the sound of murmuring streams pursuing their course through some unseen channel.

The summit of this ridge is elevated eight thousand feet above the level of the sea, and from its utmost height a glorious burst of view is obtained; the plains below stretching far and wide, and bounded on either side by the Jumna and the Ganges, which, at the distance of forty miles apart, pursue their tortuous career, until their silvery traces are lost in the meeting skies. After winding for several hundred miles in a south-easterly direction, these beautiful rivers unite, the Jumna throwing itself into the Ganges at Allahabad, thus enclosing a very extensive tract of country called the Doaab, and by their fertilizing waters rendering it one of the most productive districts in India.

Turning in another direction to the mountain-scenery, the view is awe-inspiring; height rises above height, the intersecting valleys seem to be interminable, and the mind is almost overpowered with astonishment, which, as we survey the gigantic wonders of the scene, is not wholly unmixed with a sensation allied to fear. Mussooree, the site of a station which is now one of the chief resorts of the visitors from the plains, stands at an elevation of seven thousand five hundred feet above the level of the sea, and is situated on the southern face of the ridge, called the Landour range, and overlooking the village of that name, which has been chosen for the establishment of a military depôt, or sanitorium for those officers and privates belonging to the Bengal army who have lost their health in the plains. The barracks are roomy and comfortable, and there are commodious bungalows for the residence of the officers upon duty. The neighbouring station, distinguished by the name of Mussooree, is daily increasing in size, in consequence of the great resort of invalids to this salubrious spot; but the houses differ very

much in appearance, and are inferior in elegance to those at Simlah, the more fashionable hill-settlement. The dwellings erected by the European residents have been compared, not inaptly, to gulls' nests on the side of a cliff. There is so little table land—the level places, composed of a few square yards, being chiefly cut out of the rock—that the foundation of many of the cottages are built up with masonry at the edge of precipices, and there is scarcely an enclosed piece of ground round any dwelling. The roads are narrow, and in many places scooped out of the sides of steeps of the most fearful-looking nature, yet so speedily does the eye become accustomed to the appearance of danger, that ladies gallop along them without experiencing any apprehension. Accidents, however, and those of a very frightful nature, do sometimes occur; but in consequence of the extraordinary activity and sagacity of the mountain-ponies, when fatal, they are usually occasioned by some injudicious act on the part of the rider, for, if left to themselves, they are wonderfully successful in scrambling up the steep sides, or holding on at roots or other projections until assistance can be afforded them.

Mussooree is not at present much indebted to the hand of art: the roads are glaringly white, and the appearance of the houses is bare and ugly, even the scenery in the immediate neighbourhood owes its attractions more to space than any thing else: the distant prospects are splendid, but the home-scenes want that exquisite beauty which is to be seen to so much perfection in many of the villages of these hills. There are no billiard-tables or reading-rooms at present in Mussooree, which is composed entirely of private houses, and is usually termed the Civil, as Landour is the Military station. The bazaar, though small, and not tenanted by a single European tradesman, is well supplied with necessaries, and even luxuries, wine and beer excepted; but it is enlarging, new demands being created as the station increases in size, while a more picturesque style of building may render it equal in exterior attraction to its military neighbour. The traveller who comes suddenly upon a view of Landour is struck with its beauty, and the picturesque appearance of its scattered houses: being higher up, it is sometimes preferred to Mussooree, but is scarcely at the present period so agreeable as a residence; and the perpetual descent and ascent to and from the latter-named place, which possesses the best bazaar, and engrosses all the life and bustle of the community, are found to be inconvenient. The Mussooree heights are composed of transition limestone, very craggy and bold, and argillaceous schistus, the slate exceedingly crumbling: there is also a large vein of trap in its valleys, for though geologists did not expect to find volcanic rocks in the Himalaya, trappean rocks have been discovered in some hundred places on this side of the gneiss, mica, slate, and granite country.

No great expense is incurred in the building of the houses at Mussooree, the abundance of timber, (though it has recently been cut down with too unsparing a hand,) affords beams and all the wood-work, in its immediate vicinity: the oak and rhododendron, the latter attaining the size of a forest tree, supply these materials. Bricks may be made close at hand, should a preference be accorded to them over the stone, which is only to be dug from the adjacent quarries. Some Europeans have been rather unfortunate in the site of their houses; others are more happily placed, sheltered from the

north wind, which, passing over the snowy mountains, exercises a chilling influence over every thing exposed to its keen blasts: the trees on the northern side of the range are stunted and withered, but luxuriance and beauty characterize the south; the one being covered with rhododendron rich with flowers, while the other is gloomy with pines.

The splendid tree mentioned in the foregoing paragraph bears a magnificent crimson flower, and forms one of the most beautiful, as well as the most prominent features of the scene; the cherry, pear, and barberry are also found. The neighbouring valleys and ridges afford, to the lovers of field-sports domiciled at Mussooree, abundant opportunities of procuring every sort of game, although there may be some difficulties in the pursuit: pheasants are exceedingly numerous, and of great size and beauty, and those who are fond of the study of natural history in any of its departments, will find an ample field for their labours, in a country abounding with objects of interest.

The first European mansion constructed at Mussooree belonged to Colonel Young, who commanded a Ghoorka corps stationed in the Dhoon; it was called the Potato Garden, in consequence of a plantation of that useful vegetable, and remained for some years the only habitation of the kind upon the hill. It is very prettily situated, perched upon the summit of one of the lower eminences, or rather knolls, clustering together, and rising one above the other from the Mussooree range. This hill is wooded with scattered trees, looking, so judiciously are they placed, as if they were planted for effect; it is less steep, and better adapted for garden ground, than many of the hanging terraces attached to the more recent erections.

RUINS,—OLD DELHI.

Amidst misshapen fragments, prostrate masses of stone—where the mosque of the faithful and the pagoda of the idolater lie indiscriminately together in one wide sea of ruin—the circular towers, which appear in the plate, still retain a considerable portion of their pristine beauty, and afford a pleasing relief to the eye, weary of the utter desolation and horror extending over so large a surface along the site of Old Delhi. It is not known, at the present day, to whose memory the monument, occupying the centre of the quadrangle flanked by these towers, was raised, but the existing portion shows that formerly it must have been a splendid embellishment of this once magnificent scene. The tomb is erected upon a terrace or platform, supported by arches, with a round tower surmounted by an open cupola at each angle, that which occupies the foreground of the engraving being the only one remaining in a tolerable state of preservation. This beautiful relic of other days is found at the northern extremity of the ruins of the former city, and about a mile from the walls of modern Delhi. In the period of its splendour, this ancient capital of the Patan and Moghul emperors was said to cover

Drawn by T. Boys

Sketched by Capt. R. Elliot, R. N.

Engraved by G. Hamilton

RUINS SOUTH SIDE OF OLD DELHI.

RUINES AU SUD DE L'ANCIENNE DELHI

RUINEN AN DER SÜD-SEITE DES ALTEN DELHI

FISHER, SON & Co. LONDON 1840.

a space of twenty square miles, and the ruins are strewed over a plain nearly equal in extent. Before the Mahommedan invasion, it had been a place of great renown, many of the remains of Hindoo architecture dividing the interest with those of the Moslem conquerors: the sepulchres of one hundred and eighty thousand saints and martyrs, belonging to the faithful, were, it is said, to be found amidst the wrecks of temples and palaces, before all had crumbled into the undistinguishable mass which now renders the greater part of the scene so desolate. In the time of its glory, groves and gardens spread their luxuriant garlands over a soil now so parched, that not a bamboo could be found at the time that the staircase of the Cootub Minar was in too ruinous a state to admit of its ascent, to form a scaffolding to reach its summit on the outside.

The commencement of the last stage of the decline of Old Delhi must be dated from the period in which Shah Jehan founded the modern city; but, for a long time subsequently to the transfer of its inhabitants to its more flourishing neighbour, it retained a portion of its former beauty. In the days of Shah Jehan, the road through Agra to Lahore was shaded on either side by a fine avenue of mango trees, and, at the distance of every three miles, a well and a minar offered refreshment and repose to the traveller. The towers and the trees have totally disappeared, and the greater number, if not the whole of the wells, have been choked up and abandoned; so great has been the havoc and destruction occasioned by the numerous wars which have ravaged this ill-fated portion of Hindostan. The last decisive battle fought between the Moslem and the Hindoo, and which secured to the former the supremacy over Indraput, occurred six hundred years ago. The work of devastation has continued, with little intermission, ever since; the glories of the Patan and Moghul monarchies being often obscured by invasions and rebellions, while the long series of reverses and disasters following the reign of Aurungzebe completed the catalogue of misfortunes which reduced Delhi to its present miserable condition. The wrongs of the ancient possessors of the land have been avenged in Moslem blood by the friends and the foes of the prophet. To the devastations of Nadir Shah Kuzzilbashes, the work of modern times, those of the Jauts succeeded; while the excesses committed by mercenary troops, the Mahrattas and Rohillas, who, being mutinous, ill paid, and under no discipline or restraint, and committing all sorts of outrages unpunished, filled up the measure of calamity.

It has been said, that the plunder and the outrages committed by the armies of Nadir Shah, and Ahmed Shah Abdallah, were less destructive than the havoc produced by the lawless wretches whom the degenerate Moghuls were compelled to call in to their assistance against the more warlike race which had established themselves in their neighbourhood: the incursions of these invaders, it has been observed, were like violent tempests which carry every thing before them, but which soon subside; whereas the waste and desolation produced by the Rohillas resembled pestilential gales, following each other with undiminished fury, and effecting the total destruction of a country exposed to their withering breath. The ruins which have formed the subject of the accompanying engraving are situated within a short distance of an old Patan fortress, the palace of Firoze Shah, which, in addition to its own peculiar claims to notice, is in

possession of a Hindoo relic, to which considerable interest is attached. The fortress is of great extent, and, amongst other buildings, contains a mosque, erected on the site of a Hindoo temple. In the front of this mosque, in the place where it was first erected, stands a pillar of mixed metal, about twenty-five feet in height, and embellished with ancient and now unintelligible characters. This column goes by the name of Firoze Shah's Walking Stick. It is said to have been cast amid spells and incantations, by an ancestor of the Rajah Paitowra, who was assured by the sages and astrologers of his court, that, as long as it continued standing, his children should rule over the inheritance which he bequeathed to them. Upon learning this tradition, Firoze Shah would not proceed in the work of demolition commenced upon the pagoda, but allowed the column to stand in the place where it had been originally erected, in order to show the fallacy of the prediction. He strewed the pavement around it with the broken idols of Hindoo worship; these have long since turned to dust, but the pillar still remains, a trophy of the victory of the believer over paganism, though no longer the proud emblem of Moslem rule—the feeble representative of this once powerful conqueror being now a tributary to a Christian state. The camp of a British army has been frequently pitched amidst the ruins of Old Delhi; and instances of the mutability of human glory, not less remarkable than that which is perpetuated by Firoze Shah's Walking Stick, have been witnessed amid the fragments of these lonely ruins.

The deliverance of the unfortunate Shah Allum by Lord Lake, in 1803, from the power of the Mahrattas, again changed the destinies of Delhi, which, since that period, has enjoyed unexampled tranquillity. Though the beauty of the scene is diminished, the sublimity of these time and tempest worn ruins is increased by the absence of vegetation on the arid plain on which they stand. The Jumna overflows the country, but its waters, at this place, do not confer fertility, the bed of the river being very strongly impregnated with natron; vegetation is destroyed by the periodical inundations; and, in consequence of the deleterious effects of the floods, and the neglect of the wells, a great part of the country about Delhi is converted into an ocean of sand, through which the camels, plodding their weary way, do not find a bush or a blade of grass. The nature of the soil, and the numberless holes and hiding-places, presented in the crevices and fissures of the ruins, afford abundant harbour for snakes. These and other reptiles may be seen gliding through the broken walls of many a crumbling palace, rearing their crests in the porticos and halls, or basking in the courts and terraces. Wolves and jackals secrete themselves by day in the vaults and recesses of this deserted city, coming forth at night in packs, and making the walls resound with their hideous yells; and the white vulture keeps lonely ward upon the towers and pinnacles, screaming, as it snuffs its prey in the distance, or as its keen eye follows the track of some disabled animal.

Drawn by S. Prout. Sketched by Capt. R. Elliot, R.N. Engraved by W. Miller.

SEVEN-STORIED PALACE, - BEJAPORE.

LE PALAIS À SEPT ÉTAGES, BEJAPORE *DER PALLAST VON SIEBEN STOCKWERKEN, BEJAPORE*

FISHER, SON & Cº LONDON, 1834

SEVEN-STORIED PALACE,

BEJAPORE.

The beautiful remains of this once splendid palace arise within the walls of the fortified portion of Bejapore. The architecture differs considerably from that of the numerous ruins which attract the eye in this interesting city; it is lighter and of a more graceful character, its airy elegance contrasting finely with the massive solemnity of the mosques and tombs around.

Very few Eastern cities have the advantage of so much variety in the style of their buildings, as is to be found at Bejapore; a circumstance to be accounted for by the great admixture of foreigners at the court of its former princes, who were of Turkish descent. The greater portion of the nobility were composed of Persians, Turks, and Tartars, who, in all probability, introduced novelties from the countries of their birth; and we are told by Ferishta, that the first sovereign of the Adil Shah dynasty invited several eminent artists, belonging to distant lands, to assist in the decorations of the city, and "made them easy under the shade of his bounty." The remains of the carved work and gilding, still to be found in the interior of the seven-storied palace, afford beautiful specimens of the state of the art at the period of its erection; but there is no authentic record extant to acquaint us by whom this splendid building was constructed, though there is abundance of reason to suppose that it was the residence of Yusuf Adil Shah himself.

The history of the founder of a kingdom, once the most flourishing and powerful in the Deccan, is of a very interesting and romantic nature. He was, it is said, a son of the emperor Bajazet, and according to the policy of Eastern courts, which permits no younger brother near the throne, was destined by the reigning monarch to be put to death. Agreeably to the sovereign's mandate, the executioners came to demand the young prince, then a mere boy, of his mother, in order that, having strangled him, the body might be publicly exposed. The unhappy lady, after vainly entreating the remission of this cruel decree, obtained a delay of four-and-twenty hours to prepare her mind for the loss which she was doomed to sustain, and immediately sent into the slave market to purchase a substitute for her son. An unfortunate Circassian boy, who bore some resemblance to the prince, was selected for the victim, and, prevailing upon one of the ministers to favour the deceit, he suffered the fate intended for another; and, by this humane expedient, the queen succeeded in saving the life of her youngest born.

The persons to whose care prince Yusuf was entrusted carried him to a place of security, whither he remained until he was sixteen years old, when, through the garrulity of his nurse, the secret of his birth having transpired, he wandered into Persia. A remarkable dream, which occurred to him while residing at Shiraz, determined him to try his

fortune in India, where he was assured that he should attain to sovereign power. Fortune smiled upon his enterprise. He arose to some eminence under the governor of Berar, and, upon the dissolution of the Bhamanee empire in the Deccan, he resolved to push his fortune; and, as in the words of his historian Ferishta, the hooma* of prosperity had spread the shadow of his wings over his head, he became master of a rich and fertile territory, and established himself as a sovereign at Bejapore. Upon the marriage of his daughter, the Beeby Musseety, with prince Ahmed at Koolburga, that princess took her seat above all the other ladies of the court; and, upon being remonstrated with, replied, that as the daughter of Yusuf Adil Shah, and the niece and grand-daughter of two emperors of Rome, she considered herself to be inferior to no lady in the Deccan. It is said that the truth of this assertion was established upon inquiry at Constantinople, and the claims of the noble lady to pre-eminence was thenceforth allowed at the court of her father-in-law.

Gibbon mentions the fact of Mahomed having, on his accession, ordered all his brothers to be put to death, and states also in a note, that one of them was saved, and became a Christian. The elegant and erudite translator of Ferishta's history appears to think it possible that another also might have escaped, whose adventures, in consequence of the distant theatre of action, must have been perfectly unknown to European historians; under the authority of such a sanction, we may therefore venture to give credit to the tale of Yusuf's birth and preservation.

Ferishta, unfortunately, is rather sparing of domestic anecdotes, the events which he relates respecting the kingdom of Bejapore being little more than a series of disturbances, rebellions, and conspiracies; yet the architectural remains testify that the resources of the state must not only have been very extensive, but also very frequently expended upon works of considerable public utility. The aqueducts, tanks, and wells, still in existence, prove that the taste for useless splendour and posthumous fame, so remarkably exemplified in the tombs of Hindostan, and so strongly displayed at Bejapore, was mingled with a desire to confer a lasting benefit upon posterity. A well-informed person, a descendant of one of the hoozoors of the ancient kings, who acted as guide to Captain Sykes during his visit, averred that there were still in tolerable preservation at Bejapore, "seven hundred wells with steps, three hundred without steps, seven hundred mosques and tombs of stone, and seven hundred of bricks and chunam;" and those who have visited the city, and beheld the multitude of its buildings, and the amazing extent of ground which they cover, do not refuse to give credit to the assertion.

Many of the most interesting reliques of Bejapore are so little injured by the neglect and devastation which have converted the surrounding country into a wilderness, as to give a hope that they may survive to be the ornaments of another capital, far happier

* It is fabled of this bird, that whoever comes under the shadow of his wings will wear a crown. Mr. Neave, in describing the attributes of this king-maker, supposes that our idea of the phœnix has been taken from the hooma of Eastern story, and adds, that, judging from the number of kings at present in India, they must be very rare indeed, more especially in the Honourable Company's territories, where it would be difficult to find a single nest.

and better governed than that which fell into dust under the stern despotism of Aurungzebe, and the wild vengeance of the Mahrattas.

While wandering amongst the ruins of Bejapore, the moralist may reflect upon the certain consequences of overweening ambition—the defeat of the most cherished objects of a despot's soul, by the very means which he has taken to secure their success. Aurungzebe, in overthrowing the independent kingdoms of Hindostan, and dethroning their princes in order to become the sole and sovereign ruler of the Mahommedan empire, weakened the barriers which opposed themselves to the growing power of the Mahrattas, and paved the way to the final destruction of the Moghul dynasty. The descendant of this unrelenting victor sits upon the frail remnant of a throne, snatched from the clutch of the Mahrattas by the bayonets of a foreign power; and the present state of Bejapore will serve to show what the destiny of India would have been, had not the ascendancy of the British government secured it from becoming subject to Mahratta rule.

The numerous vicissitudes to which the city of Bejapore has been subjected has given rise to an idea that immense treasures in gold and jewels are secreted amidst its ruins. The custom of burying money is still very prevalent in India; this expedient being not only resorted to in troublous times, but also finding favour with avaricious persons who are unwilling that their successors should benefit by their wealth. Runjeet Singh is said to have been seized by a passion for accumulating and for burying money; and we are told that the Begum Sumroo secretes four lacs a year in this manner. It is, therefore, not surprising that there should be persons at Bejapore willing to give large sums for the privilege of digging and delving under some old wall. This is a favourite speculation amongst the natives; and many are deluded, both of their time and their money, by the expectation of finding incalculable riches amidst the foundations of the deserted city.

It is to be hoped that the remains of the seven-storied palace may be saved from the researches of these treasure-seekers; though, as the building has already suffered more from the injuries which time and war have brought upon Bejapore, than its immediate neighbours, ruin has now advanced too far to be arrested. As it has been before observed, those who have visited the city are struck with the freshness and unimpaired strength of many of the buildings, compared with the prevailing character of decay and desolation. They say that the city in some parts exhibits such a wild waste of ruin, that it seems scarcely credible that so much destruction could have been effected by man's neglect in the ordinary course of time, but rather that some violent convulsion of nature must have caused this mighty, terrible, yet partial devastation. And this idea seems to be borne out by the numberless beautiful and massive remains which have escaped the fearful havoc, and which, still exhibiting the noblest specimens of architecture, give promise of almost endless durability. A great part of the gilding has not lost its first gloss, and the elaborate ornaments of many of the exteriors retain their minute and exquisite degree of finish wholly unimpaired.

JANGHERA, OR THE FAKEER'S ROCK,

ON THE GANGES.

The river Ganges, in its progress through the plains, waters many spots of remarkable beauty, but in the whole course of its brilliant career it can scarcely boast a more splendid landscape than that in which the rocks of Janghera form so prominent a feature. Standing boldly out in the stream, near a place called Sultangunge, in the province of Behar, this picturesque pile forms a grand and beautiful object; it consists of several masses of grey granite heaped one upon the other in a very picturesque manner, and forming ledges and terraces which are the sites of several small temples. In some places a crevice in the rock has afforded room for the roots of a magnificent tree to expand, and to crown with bright foliage the romantic height.

Janghera is supposed in former times to have been united by an isthmus to the shore; but the rapid river continually rolling down, has worn a passage for itself between, and the rock is now completely isolated. The place has been considered, during many ages, to be particularly holy; and, accordingly, from time immemorial fakeers have established themselves upon it, deriving a considerable revenue from the donations of the pious voyagers of the river. A ghaut or landing-place has been constructed at the back of this rock, and rude stairs conduct the pilgrims who are desirous to perform their orisons at the hallowed shrine, to the pagoda at the summit dedicated to Naryan, who figures as the principal deity of the place. There is an idol of him in the temple that crowns this beautiful pile; and his image, together with those of Vishnu, Sceva, and others, is carved in different parts of the rock.

The leading fakeer preserves a dignified seclusion, and is to be seen as silent and as motionless as the idol himself, seated on a tiger-skin, and unencumbered with any covering except the chalk and ashes with which he is plentifully bedaubed: he has, however, more active followers in his train, who are at the trouble of collecting the tribute which he endeavours to exact from all the passers-by, whatever their religious persuasion may be. These fellows push out from the rock whenever the state of the water will permit, and follow the voyagers with their importunities. But when the river is full, and the current, strengthened by the melting of the snow, comes down in one sweeping flood, there is no loitering under the rock of Janghera, and a vessel sailing up with a strong wind, against this tide, makes rather a perilous navigation as it stems the rapid waters. In going down the Ganges at such a period, we pass the rock like an arrow shot from a bow, only catching a transient glance of its picturesque beauty; but when the river is low, and the current flows gently, we may pause to view it at our leisure, many persons landing to pay a visit to the grim occupant of the pagoda.

C. Stanfield, R.A. J. Sands.

JANGHERA, OR THE FAKEERS' ROCK, ON THE GANGES.

FISHER, SON & Co. LONDON & PARIS 1838.

Janghera stands at the very portal of Bengal, a district differing very widely from the high table-land of Hindostan proper. We leave the arid plains and bare cliffs—which, except during the season of the rains, give so dreary an aspect to the upper provinces—for fields of never-failing verdure. The damp climate of Bengal maintains vegetation in all its brilliance throughout the year, the period of the rains being only marked by a coarser and ranker luxuriance, proceeding from a redundance of plants, which actually appear to cumber and choke up the soil. Janghera, thus happily placed between the rugged scenery of the upper provinces, and the smiling landscapes of Bengal, partakes of the nature of both: the Ganges spreads itself like a sea at the foot of the rock, which on the land-side overlooks a wide expanse of fertile country, having for a back-ground the low ranges of hills which separate Behar from Bengal. These hills, though rendered exceedingly interesting by their breaking the monotony of the vast extent of plain which spreads itself on either side, have not until very lately attracted much attention from the European residents of India. Circumstances, however, have led to the development of resources which may open a new era in their history. Veins of coal have been discovered, a circumstance of great importance since the introduction of steam-navigation upon the Ganges. At present the exceeding unhealthiness of the climate of these fastnesses, for such the hilly districts in this neighbourhood may be deemed, proves a great barrier to research. Cutting roads through them, and the attempt to bring them into cultivation, we may hope, will lead to improvements which will enable the scientific traveller to penetrate their recesses, and pursue in their own haunts his studies of the animal creation, hitherto existing in profound solitudes scarcely trodden by the foot of man. The ornithologist has found a considerable accession to the catalogue of birds: a splendid animal of the bovine genus, the gaour, feeds in the valleys, and the hippopotamus is supposed to inhabit the lonely rivers of Gundwana; the gaour differing considerably from the bison, or any other known specimen of the class, is altogether new in the records of zoology, and prevailing opinion confines the hippopotamus to Africa; it is therefore a matter of some importance to establish the existence of the one, and to render the other useful in a domestic capacity. Specimens of the gaour have found their way to the general mart in India, the fair at Hurdwar, but the attempts hitherto made to tame this fine animal have proved unsuccessful: those individuals that have been exhibited measured upwards of sixteen hands in height. The gaour somewhat resembles the buffalo in form, but has a much finer coat; it is distinguished by an excrescence running down the back, which by casual observers has been mistaken for the hump found in the common Indian bullock; and its appearance is so rare as to excite great curiosity among the native community, who crowd eagerly to gaze upon it when taking its place among the curiosities of Hurdwar.

SUWARREE OF SEIKS, AND VIEW NEAR THE SUTLEJ RIVER.

A NATIVE Suwarree, or train of a great personage, in India always forms a picturesque and splendid pageant, but in the present dwindled state of Asiatic pride, none could stand a comparison with that of the late Runjeet Singh. In addition to all the glittering groups which the king of Oude exhibited in support of his dignity, the chief of Lahore displayed a martial host of followers, who had added many broad lands to his dominions, and rendered numerous warlike tribes tributary to the state.

Runjeet Singh is here seen in the centre of a brilliant cavalcade, composed of superb-looking men, mounted upon stately elephants or gallant steeds, and shining in all the panoply of polished weapons, jewels, and gold, realizing the beau-ideal which the most vivid imagination can have formed of the gorgeous splendours of an Asiatic prince. The scene represented in the accompanying plate was sketched upon the river Sutlej, near a fortified Seik town, commanding a view of the snowy peaks of the Himalaya mountains, at the distance of a hundred and twenty miles.

Runjeet Singh, like other native potentates when appearing in public, was always attended by hawk and hound, his falconers bearing the regal birds upon their wrists, and a pack of dogs being led before him : his elephants, camels, and horses were of the finest breed, and amongst the latter, he was particularly pleased with a specimen presented by Lord William Bentinck—a noble, though what is esteemed in his native land a clumsy animal, employed only as a beast of draught in the great brewing establishments in England, but which had sometimes the honour of carrying the maha-rajah himself, and bore the title of hathee-sa-ghora bestowed upon it, (elephant-horse.) Runjeet Singh himself was a slim, active personage, and would probably have even been considered handsome, but for the ravages of the small-pox, which had deprived him of the sight of one of his eyes. He dressed richly, and was upon state occasions distinguished for a remarkably fine diamond, called the *kohi noor*, or hill of light, which is said to be unique, and to exceed in size and splendour any specimens of the gem known in Europe. The manner in which the maha-rajah is stated to have possessed himself of this jewel is not greatly to his credit.

In September, 1812, the queens of Shah Sujah, and Zeman Shah, of Cabul, took refuge from the troubles of their country, and were received in Lahore with every demonstration of respect. Sujah, the deposed king, having been made prisoner by treachery, was conveyed by the governor of Attock to his brother, who at this period ruled over Cashmere. Two grand objects of the Seik's ambition and avarice, the possession of the celebrated valley, and of the hill of light, appearing now to be brought by fortuitous circumstances within his grasp, he determined, if possible, to make the attainment of the one, a pretence for the concession of the other. With this view he gave the queen to understand, that he was resolved to espouse the cause of her husband in the

W. Harvey. DRAWN FROM NATURE BY G. F. WHITE, ESQ. G. Hunsley

RUNJEET SINGH AND HIS SUWARREE, OR CAVALCADE OF SEIKS.

Encamped under a Pureum Tree on the River Sutlej

most chivalrous manner; to liberate him from his confinement, and bestow upon him the fort of Rotas, together with a sufficient territory for the maintenance of his dignity. The afflicted lady, overjoyed and gratified, expressed a deep appreciation of the intended kindness, and it was then delicately hinted, that, in order to stimulate her friend to the enterprise, it would be advisable to present him with the kohi noor, a gem which he was very anxious to possess. The queen, who was no bad diplomatist, declared herself quite certain that the moment her husband found himself at liberty, he would be but too happy to gratify the wishes of the invaluable friend who had started up in his distress, but that at present the diamond was in pawn at Candahar, for two lacs of rupees. Runjeet Singh believed as much of the representation as he pleased; but having shown his desire to obtain the diamond, it was necessary to prevent it from being despatched to a place of security; and, therefore, entirely losing sight of the chivalric character which he had lately assumed, he threw the confidential servants of the unfortunate princesses into close confinement, and surrounded their abode with sentinels, who had strict orders to search every person who should attempt to pass. This measure not having the desired effect, he determined to resort to one still more disgraceful, and deprived the ladies and their household of all supplies, either of food or water, for two days. These heroic women still holding out, the Seik was ashamed of continuing a system likely to end in the death of the parties who had claimed his hospitality, and was fain to be content with a promise of the jewel, to be redeemed when the imprisoned monarch should be put in possession of Rotas. Runjeet Singh now set seriously to work, and having entered into an alliance with the ruler of Affghanistan, they agreed to send a large force into Cashmere, which had rebelled, to subdue the country, and to obtain the person of Shah Sujah.

The expedition was successful, but it cost Runjeet rather dearly, many Seiks perishing in the snow; and his ally, Futty Khan, deriving the greater share of the benefit. This chieftain installed his brother in the government of the valley, and the Seiks were for the present obliged to remain content with the custody of the royal captive, who was conveyed to his family at Lahore. The success of the expedition furnished a fair pretext for the renewal of the inhospitable demand for the great diamond; and the king vainly endeavoured to evade the sacrifice, by professing his willingness to fulfil the promise given by his wife, when the restoration of the territory should enable him to redeem the precious kohi noor now in pledge for two lacs. Runjeet Singh was not so easily cajoled; he therefore proceeded to extremities, imprisoned his unhappy guests, threatened them with perpetual incarceration, and kept them without food for several days. Perceiving resistance to be useless, Shah Sujah at last came to terms, stipulating for a sum of money and a month's time, to recover the diamond, and pay off the loan upon it; but this attempt to gain something in exchange was not successful. Runjeet Singh, too wary to be outwitted, and well knowing how easily he could repossess himself of money advanced to a prisoner, produced the two lacs without hesitation, and a day was appointed for the surrender of the coveted jewel.

Shah Sujah, the representative of a race of kings, sat in dignified silence opposite

to his mean-spirited oppressor, whose family, raised to power by a freak of fortune, could only trace their descent from thieves. It is said, that for a whole hour the exiled monarch gazed impressively upon the robber-chief without speaking, and that Runjeet Singh, whom this mute eloquence failed to move, desired somebody acquainted with the Persian language to remind his majesty of the purpose for which they had met. The shah, without opening his lips, "spoke with his eyes" to an attendant, who, retiring, returned with a small parcel, which he placed between the great men. The envelopes were speedily removed, and the jewellers, who were stationed behind, recognizing the diamond, assured their master that it was the veritable *kohi noor*.

Nothing now remained but the repossession of the two lacs; which was speedily accomplished. Runjeet despatched a picked body of his satellites to the residence of his unfortunate guests, with orders to bring away, without any reservation, the money and jewels belonging to the party. These commands were literally obeyed; not only every ornament being taken, but rich dresses also, together with the swords, shields, and matchlocks, which were mounted in gold or silver. The maha-rajah appropriated everything which he thought worthy of retention to his own use, sending back those articles which he considered to be of little or no value, observing to his courtiers, that it was useless to get a bad name for such rubbish. Nothing more being procurable, and some feeling of policy or remorse preventing him from taking the lives of those whom he had so shamefully pillaged, Runjeet Singh allowed the females to escape to Loodianah, where they were some time afterwards rejoined by their husbands, on whom the British government settled 50,000 rupees, (five thousand pounds a year,) which they continue to enjoy.

The Mogul and Affghan horse-dealers, who frequent the fair at Hurdwar, (if their reports may be relied upon,) would give us reason to believe that the situation of the ex-king of Cabool excited great interest and compassion, and that the tributaries of Runjeet would have been delighted, had the British restored Shah Sujah to the throne. These men seem to be much puzzled to guess the reason that the English did not invade the maha-rajah's territories; they abhor the Seiks, because they are gradually seizing the Affghan dependencies, and they fancy that the Lahore chieftain paid six cowries in the rupee to the Company, for permission to hold the countries he conquered, and to receive their revenues, our non-interference system being otherwise unaccountable.

Runjeet Singh, though owing the greater portion of his acquisitions to craft of the lowest kind, and of the most unjustifiable nature, was possessed of talents of no common order, which, if properly cultivated, would have secured for him an ascendancy based upon a more honourable foundation; but with too many of the vices of the Asiatic character, he had also a very large proportion of those ridiculous notions which are obsolete in countries illuminated by the light of science. The Seik ruler was a great believer in omens, and not only consulted the stars, but also the chirpings of birds, previous to any measure of importance. In declining years, he suffered from ill health, but the remedies prescribed by European physicians were obstinately neglected, for the advice of sooth-sayers. These personages took upon themselves to discover the cause of the malady of

the sovereign, which some old beggar-woman had naturally enough attributed to the oppression of his people. Upon consulting the stars, they found Saturn in the ascendant, a planet which, according to general belief, always exerts a baleful influence. There was no difficulty now in tracing the liver complaint and dysentery of the lion of the Punjab, to its true source: but what was to be done in such an emergence? the dislodgment of a planet from the sky being beyond the power of the maha-rajah, great as he undoubtedly was. Nevertheless, it was necessary to hit upon some method to get rid of the malignant influence, and it was determined to transport the planet in effigy out of the Seik dominions into the British territory, in the expectation, that on its arrival on the coast, the Governor-General would evince his friendship by transporting Saturn beyond the kalapance, or salt ocean. The credit of this ingenious device is due to Mudhsoodun Pondit, and other learned men, who, according to the statement in the Lahore ukhbars, recommended his highness to cause an effigy of the planet Saturn to be made of gold, set with sapphires, and to give the same, with a black shawl, to a brahmin of some other country, who should be placed in a rath, or car, of a dark colour, drawn by buffaloes instead of bullocks, and transported along with the image across the river, when, with the blessing of Providence, the maha-rajah would speedily recover.

This notable expedient was instantly adopted, and a golden effigy of the planet speedily constructed. When it was finished, a brahmin of the Chobal class, a native of Mutah, was found, to undertake this novel charge, who, after being bathed in oil, and his person blackened from head to foot, was clad in sable garments; when the effigy in question, with a pair of gold bracelets, five hundred rupees in cash, and a black horse, with a black saddle, were given, according to the rite called *Sung-kluss*. After being placed in a covered rath, drawn by a pair of buffaloes, the brahmin, accompanied by two battalions of soldiers, was ordered to be carried across the river. It is needless to add, that the instant Saturn left Lahore, the maha-rajah greatly recovered: the farther progress of the planet was not stated, but to doubt that his convalescence fully kept pace with it, would be sheer scepticism!

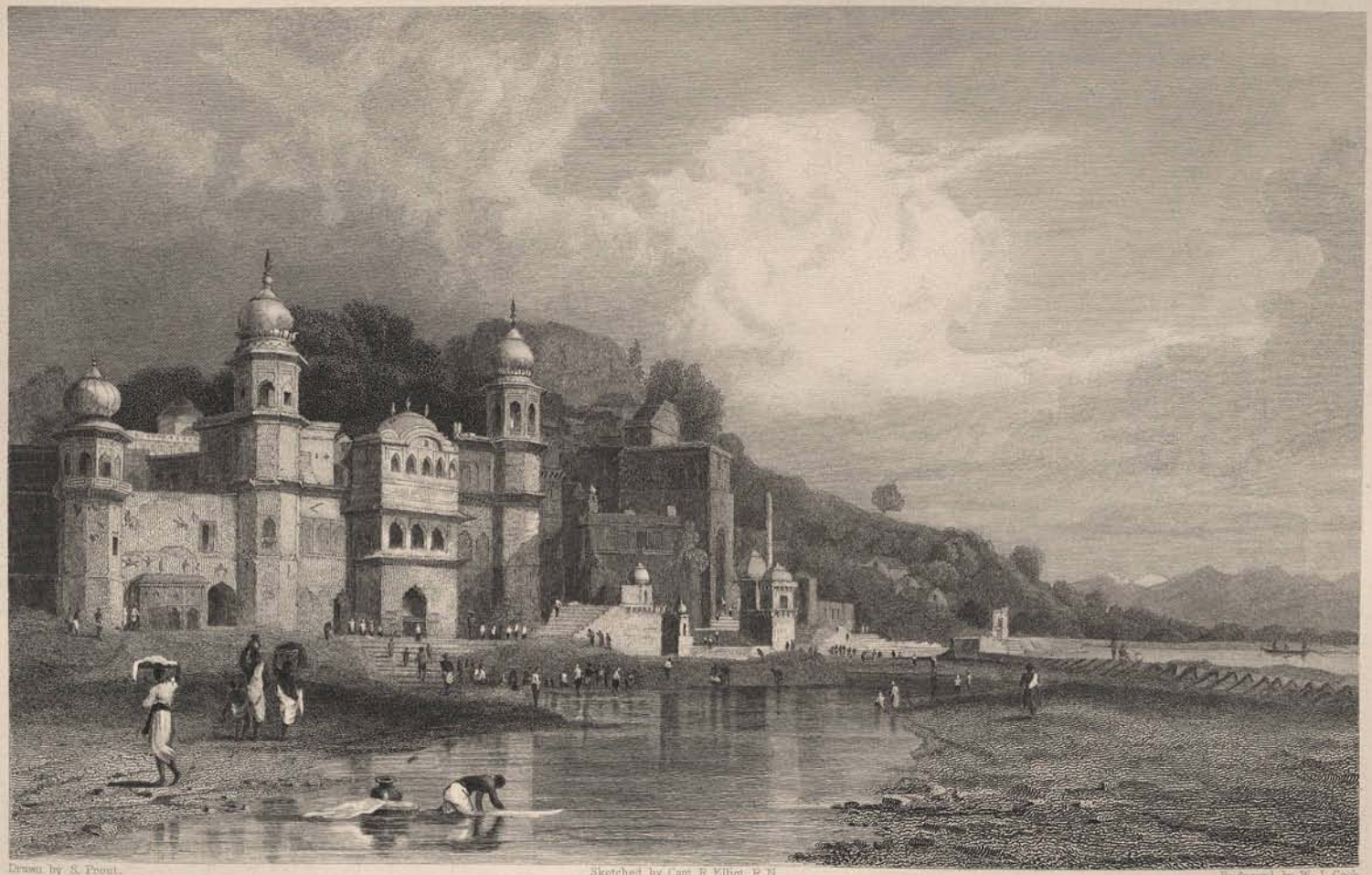
Runjeet Singh entertained crowds of dancing-girls at his court, and, in his old age, scandalized the more fastidious portion of the community, by raising one of these ladies to the throne. The celebrated dancer, Gool-bahar, having frequently attracted the attention of her lord, at length obtained sufficient influence over him to induce him to make her his wife. The marriage was solemnized with all the pomp and splendour consistent with the rank and dignity of the bridegroom, made happy in the possession of a beauty whose charms are stated to have been transcendent. It is said that no report could do justice to the attractions of this lady, whose loveliness far surpassed all expectations previously formed of it.

Not content with the usual number of female attendants, Runjeet Singh formed a band of amazons, armed and equipped as a guard to the Zenana; these women were splendidly dressed, and many are reported to have been uncommonly handsome, and of course great favourites with their old doting sovereign.

HURDWAR.

The point at which the sacred waters of the Ganges enter the plains of Hindostan is supposed to be peculiarly holy, and Hurdwar, the gate of Hari, or Vishnoo, has been from time immemorial the resort of Hindoo pilgrims, hurrying to fling themselves into the mighty stream at the moment of its emancipation from the mountain-range whence it has its source. The scenery about Hurdwar affords some of the most splendid landscapes which are to be found on the bright and beautiful river, whose majestic course is diversified by so many interesting objects. It stands at the base of a steep mountain, on the verge of a slip of land reclaimed from the forest, and surrounded on all sides by thick jungle. The leafy fastnesses of the Deyrah Dhoon appear immediately above the pass; and below, the uncultivated wastes of the Terraie stretch their wildernesses for many miles. In the midst of this wild forest-scene appear the stately and spacious mansions of rich Hindoos, which recede a little from the river, leaving a handsome esplanade between.

The town is small, but well built; the wealthy portion of the pilgrims only requiring the convenience of a roof, the remainder of the vast multitude, whom religion, pleasure, or business bring to the spot, contenting themselves with canvass dwellings, or a bivouac beneath the trees. The annual fair, which attracts this immense concourse of visitors, is held in the month of April; and though spiritual concerns form the ostensible object of the meeting, there is a great admixture of worldly pursuits, even the bathers themselves being intent upon some advantageous bargain in the sale or purchase of the merchandise which is annually brought to this wild and solitary spot from every part of the world. During the time of the fair, the neighbouring roads are crowded by thousands of travellers—in every description of vehicle, mounted on elephants, bullocks, and camels, on horseback or on foot, and of all ages, complexions, and costumes. As they pass the pagodas on their way, the air resounds with the shouts of "Mahadeo Bol!" which is repeated from front to rear, until the distant echoes take up the note, and the welkin rings with the cry of Bol! Bol! Numerous Europeans are induced to visit Hurdwar during the period of its festivity; and their tents and equipages, differing so widely from those of the surrounding multitude, present one of the most extraordinary features of the motley scene. The fair and the ghaut divide the attention of persons whom mere curiosity has drawn to the spot: in the latter, immense crowds succeed each other without intermission, the vast influx of people thronging to the river side, especially at the auspicious moment in which ablution is considered most efficacious, having until lately been productive of very serious accidents. Formerly a narrow avenue led from the principal street to the ghaut; the rush was then tremendous, and numerous lives were lost, not fewer than seven hundred falling a sacrifice in one day to the enthusiastic zeal with which the devotees pressed forward to the river. The road



Drawn by S. Prout. Sketched by Capt. R. Elliot, R.N. Engraved by W. J. Cook.

HURDWAR, A PLACE OF HINDOO PILGRIMAGE.

HURDWAR, LIEU DE PÈLERINAGE INDIEN. *HURDWAR, EIN INDISCHER WALLFAHRTSORT.*

FISHER, SON & Cº LONDON, 1846

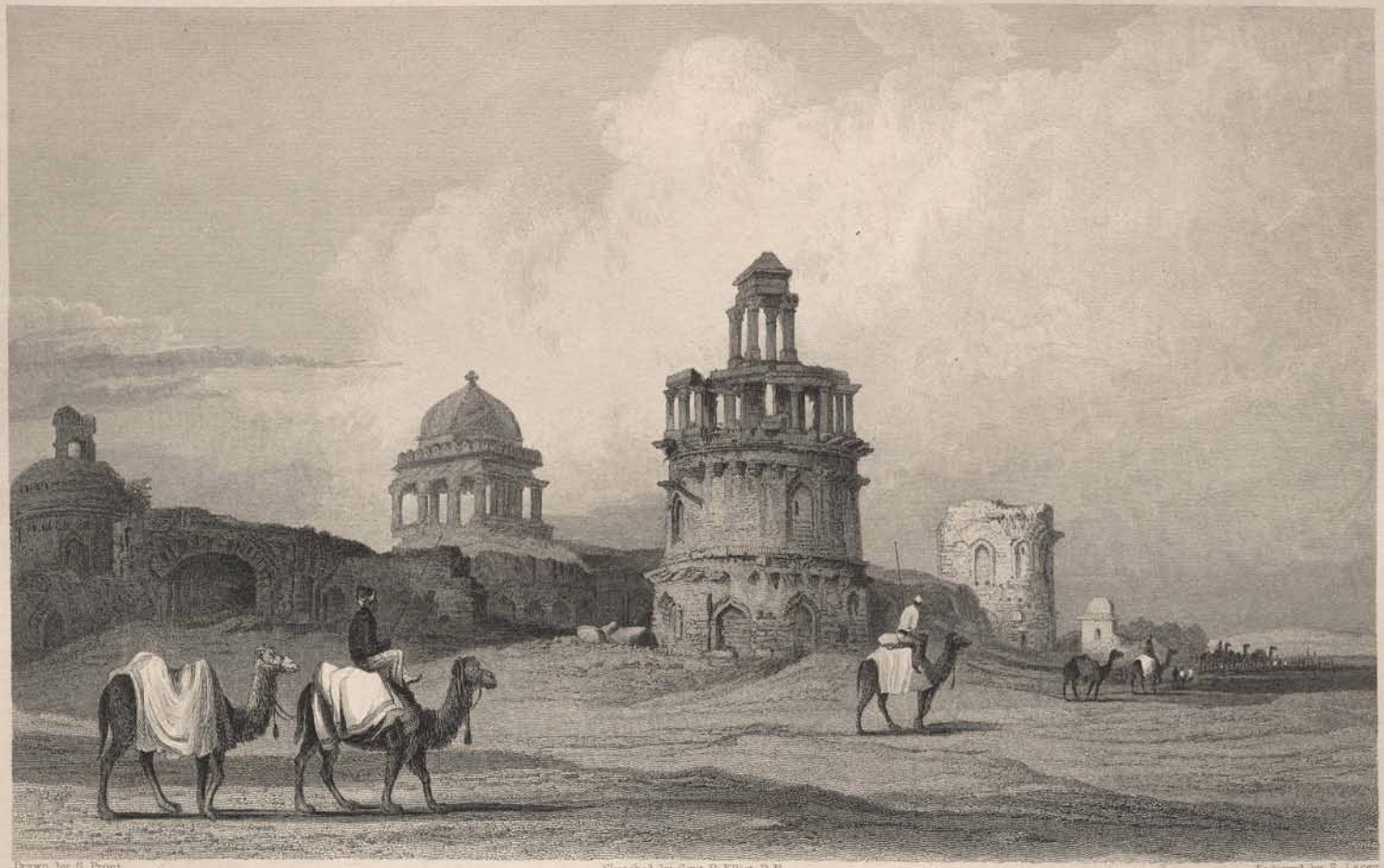
has been widened, and a convenient ghaut constructed, by order of the East India government, and, with the shouts of Mahadao, are now raised acclamations of thanksgiving for the blessing which the pilgrims enjoy, in being able to perform so essential a rite of their religion without danger or difficulty. Brahmins are, of course, amongst the most conspicuous figures in the throng; they collect the tribute, but do not otherwise exercise their sacerdotal character, the bathing being performed without any peculiar ceremony: there are also a vast number of mendicants of every description; many being, from their filth, their distortion, or their nakedness, the most disgusting creatures imaginable. The utter absorption of every faculty in the duty performed by the bathers, who seem to be wholly intent upon saturating themselves with the sacred waters of the Ganges, offers an extraordinary contrast to the idle, indifferent air of the European spectators, who, lazily reposing on their elephants, survey the scene at a convenient distance: a few missionaries are more actively employed in distributing copies of the Scriptures, translated into the various dialects of the East. These are eagerly received even by the most devout followers of Brahma, the Hindoos being exceedingly tolerant of other religions, and ready to listen to their doctrines, although, from the extraordinary influence of caste, the difficulty of making converts is so great, that, were it not for the untiring perseverance of the disciples of Christianity, even the little which is done could not be effected. When tired of gazing upon the assembled thousands, all employed in the same observance, but each Hindoo community differing so strongly from the other, that they scarcely seem to belong to the same clime and country, the idle visitant turns to the fair, where the spectacle is still more diversified, the concourse of men and animals being almost beyond belief. Specimens of the feline race, from the tiger down to the Persian cat, horses, dogs, bears, monkeys, birds, and deer of every description, are offered for sale. The trumpetings of the elephants, the doleful cry of the camels, the lowing of the bullocks, the neighing of the horses, and the shrill screams or sharp roars of beasts and birds of prey, added to the sound of human voices, the discordant notes of itinerant musicians, and the wild blasts from the sacred shells of the brahmins, altogether make up a concert so confusing and bewildering, that it requires no common strength of nerve to bear it without shrinking. In the booths the precious commodities of the East lie mingled with the manufactures of Europe: hardware, mirrors, woollen-cloths, muslins, patent-medicines, stationery, and perfumery from France and England, are to be seen by the side of rarities from Cashmere, Persia, the shores of the Red Sea, China, the islands of the Eastern Archipelago, the plains of Tartary, and the heights of the Nepaul. Such goods as are not disposed of at the fair are brought down to the large cities of Hindostan, to Cawnpore, Allahabad, Benares, and as low as Patna, the last resting-place of the camel.

From the latest accounts from Hindostan we learn, that, in consequence of the diminished numbers of the pilgrims, the fair is on the decline. The brahmins of the place, it is said, on the authority of some of the native papers, do not scruple to predict a speedy termination to its sanctity. The falling off from religious zeal is attributed to the intercourse with Europeans, and to the astonishing proofs of their

power in the East. It was believed, that while Bhurtpore stood, the English would never gain entire possession of the country; and after its capture, many looked up to Runjeet Singh as the restorer of native supremacy: but the interview which took place between the Governor-General of India and the late sovereign of Lahore, completely dissipated this vain hope. Brahmins also are found to engage more readily in the service of Europeans as Chuprassies and Hurkaras than heretofore; and all over India the religious festivals of the Hindoos are degenerating and falling into contempt.

RUINS OF OLD DELHI.

THERE is no adjunct which so completely devastates the neighbourhood of ruins, as sand. When vegetation has flung its graceful drapery over broken walls and prostrate towers, the mind becomes reconciled to the decay of man's most ostentatious work, but the effect of sand is to deepen every horror, to increase the dreariness of the waste, and to add the curse of sterility to the ravages of time; yet is there still something sublime in the utter desolation it produces. From the nature of the greater portion of the province of Delhi, it required the most strenuous efforts on the part of the inhabitants to counteract the progress of aridity; the deposits of the Jumna, unlike the fertilizing mud of the Ganges, consisting of washed and unproductive sand, while its waters are so strongly impregnated with carbonate of soda, that they prevent spontaneous vegetation, and destroy the labours of the cultivator whenever they are suffered to overflow. These desolating agents are not derived from the mountains whence the Jumna has its birth, but are taken up in the wide plain above the city of Delhi. The savage horror which now characterizes a scene once glowing with all the beauty which the luxuriance of a tropic soil and a tropic climate can bestow, has occasioned modern travellers to doubt the tales told of the former splendour of the imperial residence. M. Jacquemont, from whom we might have expected more solid information, calls the author of Lalla Rookh a perfumer and a liar, because he has described gardens of roses where some of the coarsest weeds refuse to grow; but we are not to judge of the aspect of Old Delhi under its founders, by its present appearance. Had the troubles of this portion of Hindostan, which lasted during the greater portion of a century, continued for a century longer—which, but for the subjugation of the Mahratta power, they would have done—the Jumna, unrestricted in its wanderings, would have gradually laid the whole of the Dooab waste, carrying the drifting sand to the banks of the Ganges, and changing from a rapid river to one vast and melancholy jheel. Even the ruins which now tell the tale of former glory, must have been swept away, and visitors, refusing to credit anything which they do not see, might have doubted the existence of the tombs and palaces, as well as of the roses which flourished beneath their walls.



Drawn by S. Prout. Sketched by Capt. R. Elliot, R.N. Engraved by S. Lacey

RUINS, — OLD DELHI.

RUINES, — ANCIENNE VILLE DE DELHI. *RUINEN DER ALTEN STADT DELHI.*

FISHER, SON & Cº LONDON, 1840

Old Delhi, founded upon the site of the ancient Hindoo city of Indraput, by the Affghan invaders of Hindostan, was ruined and laid waste by other Moslem conquerors. The followers of Timur avenged upon the descendants of Gengis Khan, the excesses which he and his fellow-victors had committed. Delhi was taken and sacked, its splendid avenues presented one wide scene of conflagration and massacre, and it never afterwards recovered its original splendour. After the withdrawal of Timur, who was called away from his triumphs in Hindostan, to repel the aggression of the Turkish emperor, Bajazet, the sceptre of India was swayed by weak hands, until the accession of Baber, whose reign was too short to enable him to repair all the mischief which had occurred under the misrule of his predecessors. Shere Shah, who wrested the throne from the son of this prince, though anxiously attentive to the improvement of the country, did not live to complete all his designs; the reign of Humaioon, who succeeded, was of very brief duration, and Acbar fixed the capital of his empire at Agra. When Shah Jehan ascended the throne of the Moghuls, Delhi exhibited only a miserable remnant of its former greatness; and, perhaps despairing of its restoration, he left it to its fate, and constructed the new city, which now has nearly shared the melancholy destiny of its predecessor. Many of the gardens which he planted have disappeared, but enough remains to convince those who desire to make themselves acquainted with the real facts of the case, to show that care and cultivation are alone necessary to convert this sterile wilderness into a blooming paradise. There is great difficulty in giving a name to some of the most perfect edifices which rear their lofty domes amongst the crumbling heaps laid prostrate by the hand of time. We have no authentic record to refer to, and the native cicerones are not to be depended upon for the correctness of their accounts. The massive grandeur of the Pytan and Affghan architects it is impossible to mistake; many of the structures, reared by these splendid people, are still remarkable for their solidity; and nothing short of the wanton ravages of man, aided by the hostility of nature, would have caused so great a devastation, even throughout the lengthened period in which this magnificent city has been wholly abandoned to evil influences.

Old Delhi owed the greater portion of its most interesting edifices to Firoze Shah, who employed a reign of thirty-nine years, more than ordinarily exempt from the troubles and disturbances which have characterized empire in the East, almost entirely in the erection of public buildings. His plans were made upon the grandest scale; and the extent and durability of his works, which were not more remarkable for their gigantic dimensions than for the exquisite delicacy and beauty of their finish, to this day excite the wonder and admiration of the pilgrim who visits the scene of his labours. It was Firoze Shah who constructed the grand canal which brought fertility to this now neglected portion of the province. Soon after his decease, the Mahratta power, which had threatened to reduce the whole of India to a desert, began to be felt: amid all the struggles which succeeded, this power increased, until the necessity of seeking refuge within the walls of New Delhi from the lawless horde who tyrannized over the descendants of Aurungzebe, occasioned the total abandonment of the old city.

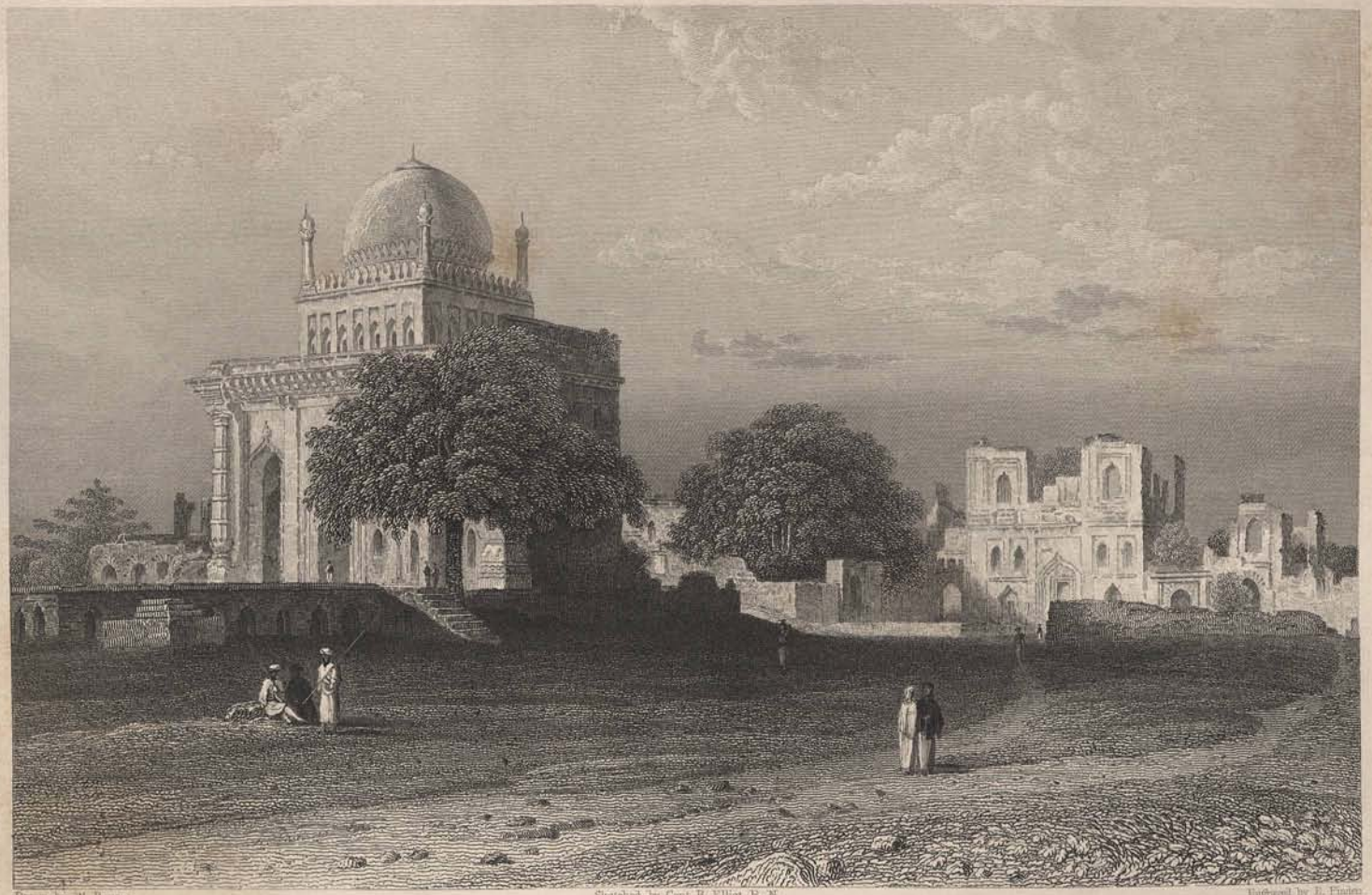
MOSQUE OF MUSTAPHA KHAN, BEEJAPORE.

Former visitants to the city of Beejapore, while expressing their admiration at the varied and beautiful architectural remains still to be found in the highest preservation amid a wild waste of ruins, have pointed them out as well worthy the attention of scientific persons, whose previous studies and cultivated taste would render them better adapted to the task of description than military men, who may be said merely to act the part of pioneers, leading the way for the more learned and efficient traveller. Hitherto, however, the slight notices scattered through several highly-esteemed works upon India, have not attracted the attention of those who could alone do justice to the multitudinous objects of interest with which this extraordinary city abounds. Beejapore has only been the casual sojourn of a few idlers and amateurs, who have satisfied themselves, or have been compelled for want of time to be content, with a very hasty and cursory glance; the most diligent have left the greater part of the splendours springing up on every side wholly undescribed, and, amidst many others, we vainly seek for any detailed account of the mosque of Mustapha Khan.

This beautiful edifice stands near the centre of the city, in an open area leading from the principal street. The surrounding quadrangle is entered by a large massive gateway, under a noble arch. Time, which has been busy with the buildings which lie prostrate and in ruins on every side, seems to have almost wholly spared the mosque, which rears its dark walls nearly uninjured in the midst of utter desolation. This temple, though far inferior in size to the Jumma Musjid, is lofty and beautifully proportioned; and the external ornaments, though of a less florid character than those of many other structures in its neighbourhood, are chaste and appropriate, while there is something peculiarly elegant in the shape and decorations of the dome. The high narrow arches which run along the front, and are continued throughout the interior, afford a variety to the ordinary style, and the effect of their perspective is exceedingly pleasing. To this meagre account of a building which merits a much more elaborate description, nothing at present can be added, but we may hope that the general cultivation of taste for works of art, and the unexpected facilities of visiting a city, which at no distant period belonged to an enemy's country, and was almost inaccessible to European footsteps, will greatly increase our information respecting so interesting a place as Beejapore.

There are various traditions and legends attached to this romantic capital, which still live in the recollection of its few inhabitants; and travellers acquainted with the language, as they survey with rapt delight the gorgeous remains of a once flourishing kingdom, are entertained by the tales and explanations of their native conductors.

A small pool of water is pointed out to the curious, which possesses a high degree of sanctity in the eyes of the Hindoos, and which the Moslems, who believe in many of their



Drawn by W. Purser. Sketched by Capt. R. Elliot, R. N. Engraved by E. Finden.

MOSQUE OF MUSTAPHA KHAN, — BEEJAPORE.

MOSQUÉE DE MUSTAPHA KHAN, PRÈS DE BEEJAPORE. *MOSCHEE DES MUSTAPHA KHAN ZU BEEJAPORE.*

FISHER, SON & Cº. LONDON. 1834

neighbour's marvels, look upon with great respect. It is milky in its appearance, but perfectly wholesome; no other spring of the same kind is to be found in any part of the neighbourhood, and none presume to doubt the truth of the tradition which ascribes it to the piety of a brahmin, who brought a small quantity of the holy water of the Ganges to this remote spot. Rapidly increasing into the pool which is still in existence, it maintains its distinct character, and affords to all devout persons a proof of the miraculous nature of the sacred river.

A still more interesting story is told about a tomb, named, in consequence of the pure whiteness and brilliant lustre of the stucco with which it is lined, Mootee Gil,—mootee signifying pearl. A nobleman who had amassed an enormous quantity of wealth, had the misfortune to awaken the avaricious propensities of his sovereign, who felt an eager desire to transfer the coveted treasures to his own coffers, and scrupled not to employ means in common use among Eastern despots. It was determined to bring an accusation of treason against him, and, under this plea, to seize upon and sequestrate his riches. The plot was deeply and cunningly laid, but its intended victim having obtained timely information of his danger, explained to the ladies of his family the predicament in which he stood, and consulted with them upon the best means of avoiding its most fatal consequences.

It happened that the greater part of the nobleman's envied acquisitions consisted of pearls and other ornaments for the Zenana. The faithful and devoted females, whom he apprised of his danger, immediately devised a plan, which, though it involved the sacrifice of objects dear to woman's vanity, promised to secure a still dearer life. They proposed to break the pearls, which had excited the king's cupidity, into pieces, and they were accordingly nearly reduced to powder. The destruction of these gems becoming a topic of public notoriety, it was no longer worth while to molest the owner, who, though impoverished, spent the residue of his days in tranquillity.

ROCKS AT COLGONG, ON THE GANGES.

This beautiful cluster of rocks occurs at about a day's sail below Janghera, on the river Ganges, amid exceedingly picturesque scenery of the loveliest kind, yet varied in character. In the rainy season the river runs roaring through these rocks with fearful turbulence, spreading its broad waters like an ocean, the projecting points of Colgong and Patergotta forming an extensive and beautiful bay, surrounded by an amphitheatre of hills, from which it is difficult to fancy that a river has supplied the floods that reach from shore to shore.

These rocks are esteemed holy by Hindoo devotees, and have been sculptured in many places with the effigies of their gods; a variety of wild garlands, the luxuriant creepers of the soil, fling down their rich wreaths over the rugged masses of these crags, and

tangled shrubs spring wherever a shallow bed of earth permits them to take root. In fact, the luxury of foliage cannot be seen to greater perfection than from the rocky islets of Colgong, which overlook the lovely woods spreading in all directions on the opposite shore; while beyond, the Rajmhal hills gleam with the purple glory of the amethyst.

These lovely crags are the haunt of numerous birds; pigeons nestle in the trees, and, at the slightest alarm, myriads of small water-fowl rush out in snowy flocks, adding, by their hurried flight, to the animation of the scene; while the numerous flotillas of native craft, of strange but highly picturesque construction, serve also to heighten the beauty of a landscape, which, in despite of their superior utility, we must regret should ever be disturbed by the smoke and paddles of steam-vessels.

Colgong forms the occasional habitation of a fakeer, but does not appear to be the settled residence of any recluse of great celebrity. There are no regular temples, although a rude shrine has been shaped out of one of the largest blocks of granite which crown the summit of the rock to the westward of the group. There are also caverns in these islands; and it is seldom that either a living or dead specimen of the religious mendicants who are established in such places over the whole of India, is not to be found here. A nameless tomb occurs upon the summit, probably that of a Mohammedan saint, for the Hindoos do not usually bury their dead. This personage, whoever he may be, having received his apotheosis, would be equally venerated by the professors of both religions. The Mohammedans of India, and especially of Bengal, forgetful that their creed assures them that there is but one God, have no objection to worship at the shrine of some holy person deified in the imaginations of his votaries; while the Hindoos are of so idolatrous a nature, that they will not pass any altar without dropping a flower upon it by way of offering. The reverence for the dead, which is a distinguishing trait of the natives of India, is strongly manifested in the lonely tombs which occupy great numbers of the heights in the vicinity of Rajmhal. Wherever the traveller comes upon one of those mausoleums, however neglected and apparently deserted the place may be, he is certain to find the traces of pious care from human hands. The precincts of the tomb may, perhaps, be the haunt of a solitary jackal, or other beast of prey, too little accustomed to man's intrusion to be alarmed at his approach; and yet even when it would seem that the prowling savage was sole tenant of the wild, the newly-swept pavement, strewed with fresh flowers, shows that some human being has recently performed a daily task. Frequently it is impossible to guess who has been at the pains to keep the shrine free from the pollutions of bats and birds; but occasionally, scarcely more human in his outward form than the savage denizens of these deep solitudes, the attendant fakeer will appear upon the scene, his long, matted locks, and the distinguishing marks of his caste and calling (chalk and dirt) forming his sole attire. Money would appear to be perfectly superfluous to personages so independent in the way of clothing, lodging, and, in all probability, food; but though in some cases it is not solicited, it is generally acceptable, and the offered rupee disappears in a marvellous manner, since, there being no garments, there can be no pockets.

All the mooring-places within a day's sail of Colgong are distinguished for their

surpassing beauty; and indeed the whole voyage down to Calcutta conducts the traveller through scenes of the softest enchantment. Rajmhal, in particular, excites the attention of all who have any taste for picturesque scenery, the ruins of its once splendid palaces now adding a melancholy interest to the landscape. The origin of this royal city, stretching into remote antiquity, is lost in the obscurity which hangs over the early history of the Hindoo dynasties of India, but retaining its dignity and importance after the Mohammedan conquests, it remained the capital of Bengal during a splendid succession of princes, who embellished it with the tasteful architecture for which they were famed. The stone principally found in these interesting remains is a red granite, and its colour, decayed by age, harmonizes well with the lichens and weeds which have flung themselves over every "coigne of vantage," and the trees that now spread their umbrageous foliage over quadrangle and court. Occasionally we find a mixture of marble, the favourite material of the luxurious Moguls, and brought into fashion about the reign of Acbar. A hall of noble dimensions, erected by the sultan Shujah, the unfortunate brother of Aurungzebe, lined throughout with marble, a product rare in Bengal, has been advantageously, though not very happily, employed as a receptacle for coals, for the supply of the steamers which are now common upon the Ganges:—"to what base uses may we come at last!" This hall, one of the few remaining evidences to attest the grandeur of the kings and princes who reigned and revelled in Rajmhal, is visited by every European traveller voyaging on the Ganges, many finding a pensive pleasure in musing over those vicissitudes of fortune which have reared the red-cross banner of St. George over the fallen glories of the crescent. While some persons consider the conversion of the marble hall into a depôt for coals a shocking desecration, others are of opinion that the element of this new power, which is changing all the moral, political, and physical relations in the world, and is working a revolution more stupendous and radical than any that history records, is well lodged in a palace. The hall, once filled with courtiers blazing in diamonds, now contains the true diamond; while the emblem of that astonishing power, whose gigantic resources it is impossible to calculate, lying at anchor under the buttresses of the ancient towers of Rajmhal, in the shape of a steam-vessel, can scarcely fail to fill the contemplative mind with gorgeous visions of the future.

A voyage on the Ganges, interesting even when made under all the disadvantages attending the slow and clumsy craft in which travellers ascending the stream were, when the wind was against them, towed by the crew, perhaps at the rate of five or six miles per day, is now performed in the most delightful manner possible in the government iron steamers. The arrangement of these commodious vessels is very judicious and convenient. The cuddy, a cheerful apartment, with a skylight above, and four large windows on either side, stands athwart-ship, about the centre of the vessel, with eight cabins abaft, and six before it; a narrow passage runs between each range of cabins, and terminates in the cuddy, which thus enjoys the most ample ventilation. The vessel, which is in technical language denominated a flat, is towed by a steamer, also of iron; and in consequence of the difficulties which at present attend the navigation of a river

beset with shifting sand-banks, the whole concern is brought to anchor at sunset every evening, the commandant not being allowed to put the steam up until sunrise the following morning. As Government despatches treasure by these boats, they are accompanied by a guard of soldiers who live and mess in the steamer, but at eight bells post a sentinel on the flat; thus enabling the passengers to throw open their windows at night with the strongest feelings of security—feelings which they would not otherwise enjoy, the thieves of India being exceedingly expert, and frequently committing great depredations on the river, by means of the small boats, in which they glide noiselessly to any unguarded vessel, which they speedily strip of everything valuable.

Native pilots are stationed along the river, who are taken on board at different points; they receive eighteen rupees (thirty-six shillings) a month, for which they have to provide a small dingee (wherry) and crew, to sound all the depths and shoals of the river. These men are at the present period exceedingly useful in pointing out the hidden sand-banks which lie perdu at every angle of the stream, and in time, under the discipline of a good system, may be made invaluable. The roof or deck of the flat is covered with an awning, and affords a delightful promenade during those periods of the twenty-four hours, and that season of the year, in which Anglo-Indians may venture to emerge into open air. The eve of the cold weather is certainly the best time for river travelling, since, while enjoying a gentle and balmy breeze, the voyager can, without the slightest personal inconvenience, look out upon the rapid succession of villages, groves, and trees, temples, towers, and widely-spread ghauts, which form the beautiful panorama through which he is gliding. For some time the novelty of this extraordinary method of navigating the Ganges attracted the wondering gaze of the native population on its banks; crowds were drawn up to survey the marvellous spectacle, and every employment was suspended while the fire-ship shot rapidly along.

RUINS ABOUT THE TAJ MAHAL, AGRA.

The former extent and splendour of the city of Agra may be traced by the number of the ruins which spread themselves around on every side. Vast tracts covered with old buildings, the remains of wells, and fragments of walls, which originally flourished in the midst of verdure, and under the shade of forest trees, now only render the wide waste of sand, which has swallowed up all vegetation, still more desolate. The country between the fort of Agra and the Taj Mahal is a perfect desert; and visitors, after winding their way through an arid plain, only diversified by sand-heaps and crumbling masses of stone, come, as if by enchantment, upon the luxuriant gardens which still adorn the mausoleum where Nour Jehan and the beautiful partner of his throne sleep in undisturbed repose.

Drawn by S. Prout. Sketched by Capt. R. Elliot. R.N. Engraved by Robt. Wallis.

TÂJ MAHAL,— AGRA.

TAJ MAHAL,—AGRA.

TAJ MAHAL,—AGRA.

FISHER, SON & Co LONDON. 1844

The marble cupola seen to the left of the plate, crowns a beautiful musjid or mosque, attached to the Taj; beyond, flanked by its slender minars, the Taj itself appears; and in the distance the eye rests upon the cupolas and turrets of the magnificent gateway which forms the principal entrance of this terrestrial paradise. Constant irrigation is necessary in India, to preserve the beauty of gardens, which soon disappears if not continually refreshed by the revivifying stream. The pleasure-grounds belonging to the Taj Mahal are watered daily during the dry season; and they are clothed in perpetual verdure, while the surrounding country is a wilderness.

The arched gateway represented in the plate, leads into an enclosure of considerable extent, intervening between the plain and the gardens of the Taj. Many buildings of the same nature skirt these beautiful gardens, and some have been fitted up for the residencies of European families during the rains, the only season in which native habitations, however splendid, can be easily converted into comfortable abodes for strangers from a colder country; it being both difficult to exclude the hot winds, and to warm chambers, open to every breath of heaven, sufficiently during the cold weather. The natives themselves are content to envelop their persons in thick clothing; the men wear several shawls, and the women put on wadded garments and extra veils, during a period in which the English residents shut up their doors and windows and sit around fires.

The superior elegance of the native architecture renders it a subject for regret, that so few of the deserted buildings, in the neighbourhood of British cantonments, should have been adapted to the use of the new-comers: one or two of the mosques and tombs of Agra have been fitted up for the reception of families of resident civilians; but the greater number of the European population are lodged in excessively ugly bungalows, built with the old bricks which cover miles of the suburbs of Agra, and which may be had for the trouble of fetching them. A few of the newly-constructed houses are in better taste, after the Italian manner; but these occur too seldom to atone for the frightful and barnlike appearance of the rest. The gardens attached to these houses, though large, luxuriant, and well planted, are too much isolated from them to improve their general aspect; and the only attempt to beautify the tract exclusively occupied by military residents in the close neighbourhood of the Taj Mahal, has been made by the introduction of Parkinsonias. These trees, originally imported from the Cape by Colonel Parkinson, thrive well, with very little attention, in the most arid spots. When mingled with others, they would be very attractive, but their leaves being entirely obscured by an abundance of bright yellow flowers, their effect, when scattered singly over a sandy plain, is anything rather than pleasing. The court and council of the presidency have ample scope for local improvements, and there is fortunately abundance of material for the exercise of taste and talent.

The church belonging to the cantonments is a very handsome structure, built under the superintendence of an officer of engineers. Several excellent architects are to be found in this department of the service, and Agra is much indebted to the gentleman who has held an appointment for some years in he board of works at that station, for

the improvements which he has introduced into the interiors of the bungalows built under his direction. The necessity of consulting economy, and of excluding the heat, have exceedingly injured the outward appearance of Anglo-Indian residences in the province; but though, at Agra, both the brick and the *enteha* houses (the name given to those constructed of unbaked mud) are miracles of ugliness, many of the interiors are finished with great elegance. The best boast of chimney-pieces of marble chunam, and the walls are decorated with mouldings and cornices, which take away from the bleak and desolate air usually the characteristics of these unsophisticated edifices. A great deal, however, still remains to be done; and although military residents have not very extensive funds at their disposal, should a spirit of emulation be created amongst them, they will at least plant out what it may be impossible to pull down and rebuild, and thus render the cantonments of Agra more worthy of their beautiful neighbour, the Taj Mahal.

SINGHAM MAHAL,—TORWAY.

The remains of a royal palace, built by the former sovereigns of Bejapore, at a village called Torway, about five miles from the great western gate of the city, which has been so often referred to in the present work, are represented in the accompanying plate. This place also possesses the ruins of a mosque; and the fragments of other buildings, scattered around, show that in former times it was a favourite retreat of royalty. The road from Poonah to Bejapore runs through Torway, and from several points magnificent views of the lonely capital of a once flourishing state present themselves. Here, as from all other places which command a prospect of the city, the majestic dome of Mahmood Shah arrests the eye, as it rises in solemn grandeur above the clustering towers and pinnacles of the surrounding buildings; and here the extreme desolation of the country, its scanty cultivation, and the fewness of its inhabitants, impress the mind with the most melancholy feelings. Never perhaps could the visitor, who has followed at a distance the devastating progress of Mahratta conquest, see more striking proofs of the misery to which the dominion of that power has doomed every portion of the land submitting to its sway.

Delighting in a roving existence, preferring the uncertain shelter of a camp to the comfortable abodes of cities, the Mahrattas cared nothing for fine buildings, and the pomp of architecture was lavished upon them in vain. Indifferent to human suffering from long acquaintance with sights and scenes of wo, these people will see whole multitudes perishing by the wasting tortures of famine and disease, unmoved and untouched by any desire to administer to the comfort of their fellow-creatures. They are wanderers by choice, and the present moment alone occupies their attention or their thoughts; totally indifferent to the comforts of domestic life, they can be easily led to

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Drawn by H. Cox. Sketched by Capt. H. Elliot, R. N. Engraved by H. Wallis

SINGHAM MAHAL, TORWAY.—BEJAPORE.

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SINGHAM MAHAL, TORWAY, BEJAPORE.

FISHER, SON & Co. LONDON, 1844.

disregard its decencies. The greater number are content with the most miserable species of accommodation: a tent or *pal*, consisting merely of a blanket or piece of coarse cloth, stretched over a bamboo, placed upon the forked summits of two sticks driven into the ground, suffices for the habitations of the poorer classes, the rich indulge in two or three folds of cloth; the tent is closed at the extreme end, and furnished with a curtain in front, but it is utterly destitute of those conveniences which persons belonging to civilized communities class amongst the necessaries of life. In cold or wet weather, a group of Mahrattas may be seen huddling round a fire, smoking, or stupifying their faculties by the cheap ardent spirit of the country, which, unlike other inhabitants of India, they drink openly, without scruple or shame. Men and animals are crowded into a confined space; each consults his own peculiar comfort alone; and the want of systematic arrangements, and of all consideration for the public weal, produces individual suffering and distress, which is regarded with the most callous indifference.

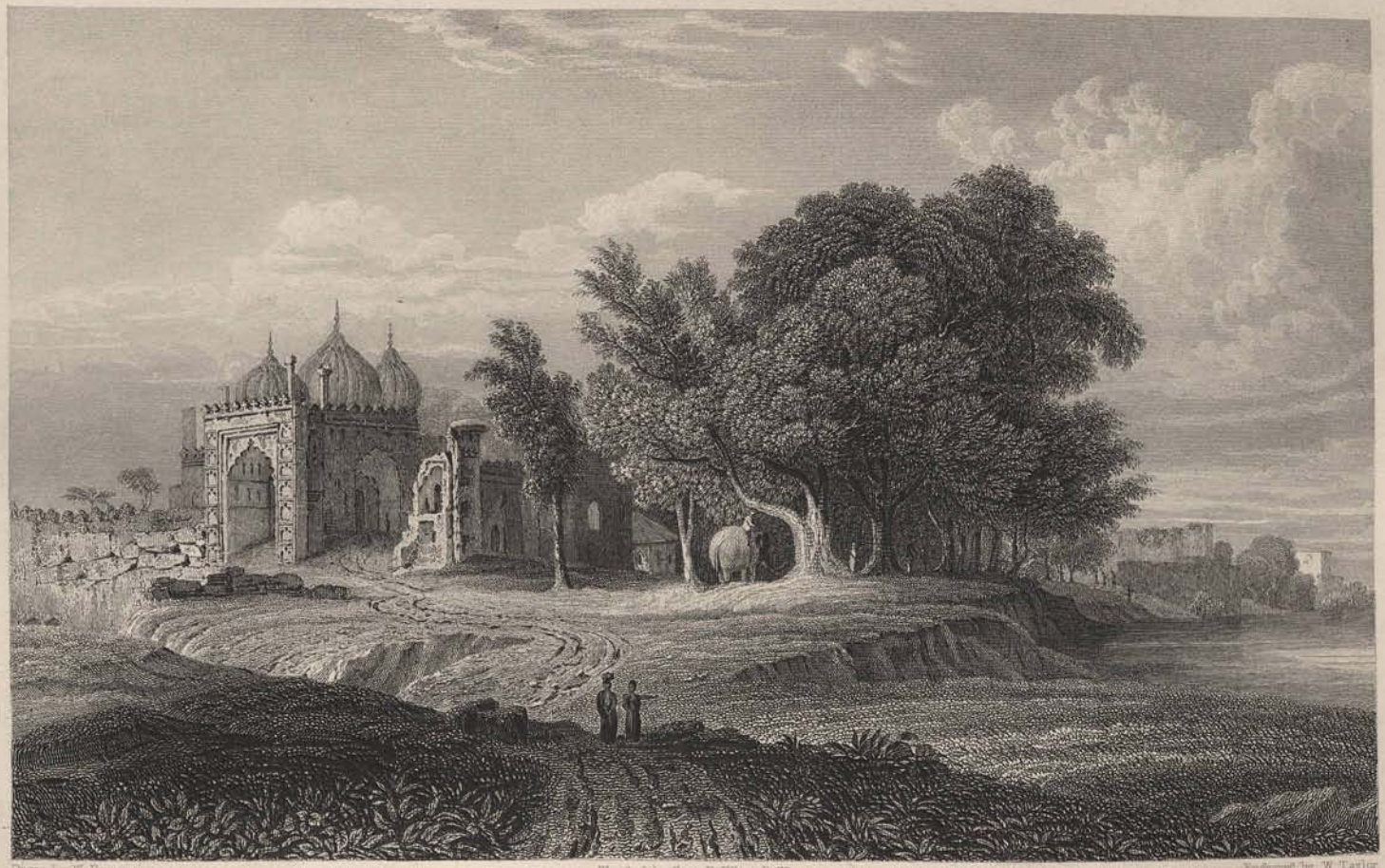
As Hindoos, the Mahrattas are anything but orthodox; the various castes composing the second class permit themselves a very wide latitude in the article of food; they will eat any kind of flesh, excepting beef, whenever it comes in their way; they do not reject fowls or onions, which are considered sacred by other Hindoos: but their offences in this way are limited by their poverty, which compels them to subsist chiefly upon vegetable diet of the coarsest kind. They are a warlike people, priding themselves more upon their arms than upon the elegance of dress; the chiefs affect a degree of simplicity which amounts to meanness, and the lower orders are slovenly and squalid in their appearance. They seem to be as utterly devoid of public attachment as of the domestic affections, serving as mercenaries under any commander; constantly engaged in mutinies, the subject of their discontent being always the arrear of pay, and going one day over to the enemy, and returning the next; deceived by a few hollow promises, which experience might tell them are never kept.—How so disorderly a race of people, and such a despotic yet temporizing government, could hold together, appears to be miraculous; but in despite of every sort of mal-administration, and of the horrors and aversion with which the atrocities committed by Mahratta victors inspired the people whom they conquered, the power of these hordes increased to such a fearful extent, that at one time it threatened the subversion of the whole peninsula. Wherever the Moslems extended their dominion, they introduced new arts and new luxuries. In pulling down the temples of the heathens, they never failed to erect mosques of equal or superior magnificence in their stead; they converted waste places into cities, and left almost imperishable marks of their glory wherever they planted the standard of the Prophet. The Mahrattas, on the contrary, passed like a pestilence over the land, blighting and destroying all that came within their baleful influence, and converting the fairest possessions into a desert. Bejapore perhaps has suffered less than any city which has been submitted to their tender mercies; they have set apart a portion of its revenues to the support of the attendants of its tombs and mosques; but still it bears very strongly the impress of Mahratta sway, and there is but too much reason to believe

that the injuries which it has sustained are now beyond a remedy. The wasted plains of the Deccan will doubtless again be gladdened by the song of the reaper, its towns and villages will become populous, but the splendour of its architecture, if once lost, can never, we fear, be recovered.

RUINS ON THE BANKS OF THE JUMNA.

The character of the river Jumna differs widely from that of the Ganges, and its scenery is by many travellers considered more picturesque. Its banks are distinguished by multitudes of ruins in the last stages of desolation; the crowds upon the ghauts are less numerous; many splendid specimens of Oriental architecture in these striking landing-places, being wholly unfrequented, or occupied by a few solitary bathers; every cliff is crowned with the remnants of a fortress; and castles and temples, all bearing marks of decay, give to the sandy wilderness a solemn and melancholy air. The mosque represented in the accompanying engraving occurs on the west bank of the Jumna, a short distance from the walls at the upper part of the modern city of Delhi. The cupolas and the gateway, which are still entire, possess strong claims to admiration, and, though upon a much smaller scale than the magnificent remains in the neighbourhood, afford a very just idea of the beauties common to nearly all the places of Mohammedan worship in India. The picturesque effect of these ruins is much heightened by the feathery foliage of the adjoining grove; a graceful accessory, rare in the immediate vicinity of Delhi, where the soil is barren, and remarkable for its saline efflorescence. The rocky ground being always exposed to the rays of the sun, absorbs much heat, and produces a high, dry temperature in the hot season; while, from the openness of the country and its exposure to winds which pass over extensive lakes in the neighbourhood, the winter is proportionably cold. But while these causes operate to prevent the spontaneous vegetation which in other districts arrives at the richest luxuriance without care or culture, they are rather favourable to the labours of the husbandman and the gardener, who are enabled to produce plants common to the warmer parts of India, but which are not found in the upper portion of the great plain spreading to the Himalaya.

The grove which shades this venerable and time-worn mosque was, in all probability, planted by the founder; for a Moslem, when building a temple or a monument, always takes the comforts of travellers into consideration. Attached to each, there are generally apartments for the accommodation of casual sojourners; and a well, or tank, shaded by a grove of trees, is the usual accompaniment of these hospitable edifices. The religious tenets both of the Mohammedan and the Hindoo inculcate the social virtues; they deem it very meritorious to appropriate their wealth to useful works, for the benefit of their fellow-creatures: the climate suggests the most effectual means for the performance of this duty; for what can be more welcome and necessary than



Drawn by W. Purser. Sketched by Capt. R. Elliot, R. N. Engraved by W. Taylor.

A RUIN ON THE BANKS OF THE JUMNA, ABOVE THE CITY OF DELHI.

RUINES SUR LES BORDS DE LA JUMNA, PRÈS DE DELHI.

RUINEN AM UFER DES JUMNA, IN DER NÄHE VON DELHI.

FISHER, SON & Co. LONDON, 1846.

shelter from the scorching heat of an Eastern sun, or water to allay the raging tortures of thirst? The hot weather is unaccountably chosen, by persons who have long distances to perform, for the commencement of their journeys: the season is generally considered healthy to those who do not expose themselves to fatigue during the sultry hours of the day; but many perish from thirst and weariness, some dropping on the road-side, others reaching the wells only to die at the moment in which their delusive hopes are upon the eve of fulfilment.

The whole of the neighbourhood of Delhi is strewed with the fragments of ruined tombs, temples, serais, and palaces: jheels of water and swamps have formed themselves in the hollowed foundations of the prostrate edifices, adding to the wildness and dreariness of the scene. After traversing these dismal wastes, it is delightful to emerge upon the banks of the Jumna, and to gaze upon its cool waters: the beauty of the landscape here delineated, being much enhanced when these dark ruins intercept the bright silvery light of a full-orbed moon, shining in virgin majesty over plain, and grove, and gently-gliding river. The banks of the Jumna are the haunt of alligators, many of which are of the most dangerous kind, and are known to attack man. These huge monsters lie basking upon the sandy islets which rise above the stream, and seem to be little disturbed by the passing and repassing of the boats, which frequently come down in large fleets, laden with cotton. The quills of the porcupine are scattered on the shore; and there also may be seen the foot-prints of large animals, bears and hyenas, or the animals themselves, stealing with stealthy pace from the neighbouring ravines. Immense numbers of aquatic birds, storks, and gigantic cranes stalk along the shores, float upon the waters, or rise with a wild rush of wings upon the least alarm. As the habitations of man become scarce, animal life seems more abundant; the places of flocks and herds, which in the thickly-peopled portions of the districts through which the Jumna flows are prodigious, are supplied by the untamed tenants of the waste, birds in particular. These last are countless; and the animation which they give to the scene, is so much in accordance with its desert air, as scarcely to enliven the profound solitude which is its prevailing characteristic.

The establishment of a new presidency at Agra, and the successful employment of steam-navigation, will effect a material alteration in the aspect of the Jumna below the capital of Hindostan Proper, a tract which only comprehends the upper provinces of India; but a very long period must still elapse, before the lonely site of these crumbling ruins can be divested of its savage grandeur. The river is here very shallow in the cold season; during the rains, it comes down in a flood, almost equal in volume to that of the Ganges; but at other periods of the year it is easily fordable, and not navigable for boats of any burden; the water flowing over a rocky bed, is remarkably clear, and, even after its junction with the Ganges, it preserves its pellucid character; the blue stream of the more translucent river being plainly discernible to a considerable distance, amid the turbid waters of its muddy rival. Many of the pebbles which are gathered on the banks of the Jumna afford interesting geological specimens; and some are thought worthy of being polished, and worked up into ornamental appendages.

PART OF THE GHAUT AT HURDWAR.

A FAIR takes place annually at Hurdwar in the month of April, lasting nearly a fortnight, that being the period chosen by the pilgrims, who flock from all parts of India, to perform their ablutions in the Ganges. The auspicious moment is calculated by the brahmins, who aver that a great increase in the efficacy of the rite is derivable from its performance when Jupiter is in Aquarius or the sun enters Aries, which happens every twelfth year.

The immense concourse of persons drawn to Hurdwar by religious motives, has attracted others, who take advantage of this promiscuous meeting, to dispose of merchandise brought from the uttermost parts of the world, and which thus finds its way to every accessible place throughout India. There are, of course, purchasers as well as sellers, who resort to the fair for the purpose of buying cattle, shawls, and jewels, either for their own use, or to dispose of again. Many, also, visit the fair purely from motives of curiosity, this portion of the spectators being chiefly composed of Europeans and rich Mohammedans, who travel, particularly the latter, in great splendour. The peace in this promiscuous multitude is kept by a large detachment from the Sirmoon battalion of the Hill-rangers, who come down from their quarters at Deyrah Dhoon, and garrison an island in the centre of the river, where they are out of the way, and yet at hand to prevent disturbance; while there are magistrates present, with a very considerable body of police, to enforce the rules and regulations necessary for the preservation of order in an assembly composed of such heterogeneous materials.

The climate of Hurdwar during the early part of April is exceedingly variable: from four in the afternoon, until nine or ten o'clock on the following day, the wind generally blows from the north or east over the snowy mountains, rendering the air delightfully cool; during the intermediate hours, however, the thermometer frequently rises to 94°; and the clouds of dust arising from the concourse of people, together with their beasts of burden, collected at this place, add considerably to the annoyance sustained from the heat.

The principal road to Hurdwar lies through the town of Khunkul, which is also a Teerut, or place of Hindoo pilgrimage, overlooking the Ganges: it is very well built, and adorned with several commodious ghauts, constructed of cut freestone, landing-places descending by long flights of steps into the river. This town chiefly consists of one principal street, running north and south, parallel with the course of the water, and composed of handsome houses belonging to rich merchants and brahmins from every part of India. In fact, the ownership of a house at Khunkul, shows the proprietor to be a man of great wealth, and considerable importance in society. It is like possessing a place at Melton Mowbray. The greater number of these mansions are unhappily disfigured by paintings executed in a very barbarous manner in the most glaring

J. M. W. Turner R.A. DRAWN FROM NATURE BY G.B. WHITE, ESQ. T. Higham.

PILGRIMS AT THE SACRED FAIR OF HURDWAR.

colours, without, of course, the slightest attention either to shadow, proportion, or perspective. The house-tops are covered with troops of monkeys, animals sufficiently sagacious to discover those places in which their species is held in reverence. These creatures are sacred in every stronghold of Hindoo superstition, and from their multitudes become perfect nuisances, it being difficult to prevent their invasion into every apartment of a private residence. There are at Khunkul numerous serais for the accommodation of the people who resort to it at the time of the fair; and when full, these long quadrangular buildings, furnished all round with suites of small apartments, present a very singular appearance—men, women, and children, in large families, being thrust into an exceedingly circumscribed space, with cattle of every kind, bullocks, horses, camels, donkeys, and mules, together with other live-stock, biped and quadruped.

The new road, which runs direct to Hurdwar, and for which the old one on the back of the river is entirely deserted, forms a very amusing drive. On either side, for the distance of two miles, are to be seen the large and handsome tents belonging to the civil and military officers of the Company, who visit the fair upon duty, either to assist in keeping the peace, or for the purchase of horses for the cavalry regiments; while others, who have nothing save pleasure in view, establish themselves in the same encampment. These canvass dwellings are diversified by the more substantial country-abodes of rich natives, occurring amid large mango groves, and having showy gardens pranked with flowers. So great is the necessity for temporary habitations during the fair, that artificers resort to the neighbourhood of Hurdwar from a considerable distance, in order to construct them of thatch and grass-mats upon a bamboo frame. These houses, or huts, are rendered both sun and water proof, and add considerably to the picturesque effect of the scene. The town of Hurdwar bears a striking resemblance to that of its neighbour Khunkul, but is apparently of more ancient date; it completely skirts the Ganges, many of the best houses having their foundations in the bed of the sacred river. These are generally constructed of brick, the lower stories of a great number being of very fine white free-stone, a material which is found in the neighbourhood, while lime-stone of good quality is met with close at hand, in the bed of the stream. The Ganges, during the rainy season, is a mile in width at Hurdwar, pursuing its course between low woody islands, some of which afford very commodious encamping ground. On the west bank the eye rests upon a ridge of hills rising to the height of six hundred feet, covered with thick brushwood, mingled with trees. These hills are cleft in many places into rugged ravines, which afford ample cover to numerous wild beasts. The back-ground of the landscape is formed of part of the range of blue mountains, from six to eight thousand feet in height, which conceal the base of the Himalaya, or snowy region, and fill up the distance in the most magnificent manner possible.

It is difficult to afford any idea of the grandeur and beauty of the inanimate objects which render Hurdwar one of the places best worthy of a traveller's attention in India, but still more so to convey even a faint notion of the swarms of living creatures, men

and beasts of every description, which occupy every foot of ground during the time of the fair: multitudes of cows, horses, bullocks, camels, elephants, ponies, and mules from Osbeck Tartary to Benares, are crowded together, rendering the scene in the highest degree animated and interesting: every thing is to be found at the fair, though horses form its principal attraction. The horse-merchants from Bokhara and Cabool occupy the stony central parts of the river, while those from Torkistan take up their quarters in small enclosures behind the houses of the town. These men are famed for their ponies and galloways, animals of great power, called Toorkies, some of which bear very high prices. The elephant-dealers incline to Khunkul, for the sake of fodder, but traverse the roads of the fair with their studs during the mornings and evenings, each elephant having a large bell attached to the neck, for the purpose of giving warning to passengers of their approach. The buneeàs, or grain-sellers, hulwâees, or confectioners, cloth, shawl, and toy merchants, occupy the road-side close to the town, their dwelling-places being interspersed with small enclosures containing piles of barley and straw, heaped up, and ready for sale.

On the sides of the hill to the west, thousands of Seik families are to be seen, with their huts, tents, camels, bullocks, mules, and horses, thrown together, as it were, without order or method. Then come the tents of the better order of visitors, formed into groups of two or three, and constructed of white or striped canvass, gaily fringed, and ornamented with scalloped borderings of scarlet cloth. Then, again, are the tents of the superior horse-dealers, Arab or Persian merchants, who have brought splendid animals of the purest breed, for which they demand enormous prices; men, also, with bears, leopards, tigers, deer of all kinds, monkeys, Persian greyhounds, beautiful cats, and rare birds, for sale. Then there are heaps of assafœtida in bags from the mountains beyond Cabool, sacks of raisins of various kinds, pistachio nuts, almonds, and boxes of preserved apricots, and stalls filled with merchandise of every description, brazen vessels of all kinds, bead necklaces of many colours, rosaries, mouth-pieces for pipes, of agate, cornelian, lapis-lazuli, and different kinds of marble, pearls, black and white chowries, or implements for keeping off flies, formed of the long bushy tail of the yak, the cow of Thibet; stones for seals of all descriptions; bangles, bracelets, armlets, and ornaments for the ankles, of silver or pewter; sable, tiger, leopard, ounce, and other skins; stuffed birds, the argus-eyed, golden, and other varieties of pheasant; idols of all kinds; together with their brazen stands, real and mock coral, garlands and necklaces of tinsel, looking-glasses framed in ivory, with mosaic work in imitation of fruits and flowers from Delhi; richly embroidered scarves, scull-caps, and slippers, toys executed in mother-of-pearl, bales of shawls, and jewels of high prices; broad-cloth, stationery, and cutlery from England; perfumes from Paris, eau de Cologne, and many other articles too tedious to mention.

The crowd and confusion of buyers and sellers, the native groups in every imaginable costume, some shining in cloth of gold, and surrounded by followers splendidly arrayed, others less expensively but picturesquely dressed, and many half naked, or wildly clad, all mixed up with priests, soldiers, and religious mendicants, half beggar, half bandit,

with here and there a cluster of Europeans mounted upon elephants, exhibit all together a concourse which no other place in the world can show.

The noise baffles all description; the shouts and cries of men come mingled with the neighing of horses, the trumpeting of elephants, the grunts of camels, the lowing of cattle, the bellowing of bulls, the screams of birds, and the loud sharp roars of the wild beasts; and, as if these were not enough, there are gongs and drums beating, trumpets blaring, conch-shells blowing, and bells ringing, which never cease for a single instant. In the midst of all this discord, regular musicians perform to groups assembled in different parts of the city or fair, the whole population coming out in the evening to enjoy themselves, and, amid the more melodious snatches which are caught here and there, the bugles of the British battalion may be heard, playing some well-remembered air, recalling, perhaps in "Ye banks and braes of bonny Doune," in the neighbourhood of the valley of that name, recollections of that northern land, which is the regretted birthplace of so many of the civil and military servants of the Company.

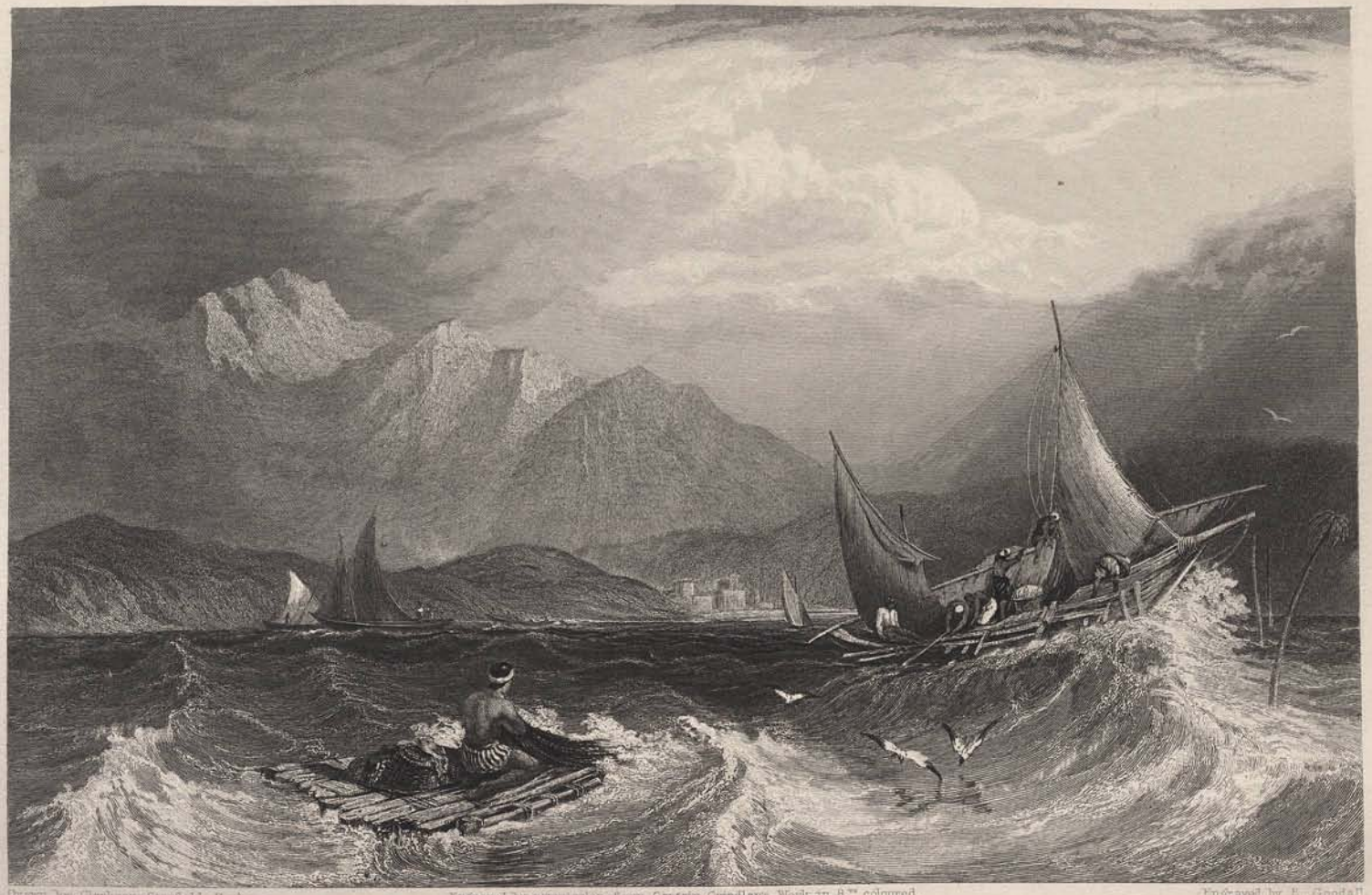
Frequently a large congregation of the magnates of the land are assembled at Hurdwar; the Begum Sumroo, during her lifetime, would make her appearance with a thousand horse and fifteen hundred infantry; here also might be seen the Nuwab of Nujibabad, the Rajahs of Ghuosgarh, Uchet, and Sadwa, the Putteeala Rajah and his Vakeel, whose attendants might be distinguished by their light yellow turbans and kumurbunds, or sashes, and another distinguished Hindoo, the Rajah of Balespore in the mountains; all of whom, the latter especially, making it a point to traverse the fair mornings and evenings. The Balespore Rajah made his appearance seated on a remarkably tall elephant, in a large howdah, overlaid with plates of solid silver, glistening in the sun, and covered with a pointed dome-like canopy of scarlet, supported on four silver pillars, richly embossed. He wore a large white conical turban, and amid the jewels which adorned his person were two enormous pearls, set as ear-rings, the hoops being of gold three inches in diameter. A servant sat behind him, waving slowly backwards and forwards, over his head, one of the splendid chowries before mentioned, as an emblem of rank. Many of his relatives followed upon elephants, caparisoned in various degrees of splendour, surrounded by horsemen, not particularly well mounted, but showily dressed, capering and curvetting about, and decorated with gaudy housings. Besides these, were the usual rabble-rout on foot, the constant attendants upon Eastern sovereignty, crowding in the rear, heedless of the vicious animals rearing and leaping on all sides, as their riders fired off muskets, matchlocks, and pistols, making the adjacent hills reverberate with the sound. These wild pageants, with their mixture of pomp and meanness, are truly Oriental in their character, and in strict keeping with the barbaresque style of the buildings, and the untamed nature of the surrounding scenery.

Rhuts, four-wheeled carriages, abounded at the fair, the roofs covered with white linen, or scarlet cloth, and either terminating in a point with a gilt ornament, or perfectly flat: they were chiefly filled with women, of whom six or eight were crowded into one conveyance, small openings in the sides enabling them to reconnoitre the multitude,

without becoming themselves visible. There were other vehicles also, two-wheeled cars, with sometimes as many as three roofs, united, of conical shape, and hung with tassels, and costly fringe; these carriages were open, and drawn by bullocks, which had their horns painted of gaudy colours, the harness and housings studded with bells, and the small cowrie shell, and otherwise richly embroidered.

Troops of dancing girls had established themselves at Hurdwar during the fair, and were to be seen performing, either in front of the houses of rich persons, or in the interiors, all thrown open, and lighted up every evening. The whole of the river, town, and inhabited parts of the forest, presented a series of illuminations as soon as darkness commenced; this brilliant display being enlivened by occasional bursts of fireworks. Nothing could be more pleasing than the effect of the lamps sparkling and gleaming between the trees, while the islands and woody shores of the river were distinctly seen by the light of innumerable small vessels of oil, kindled and sent floating down the stream. Such are a few of the features of this extraordinary place; a few, it may well be said, since it would be utterly impossible to note down a tenth part of the strange sights and scenes which greet the eye of the European traveller at this Oriental congress.

The whole of the battlements, terraces, and platforms, erected in the water, lining the side of the river, are covered with dense throngs of pilgrims, spectators, and priests, the European portion of the audience pushing their elephants into the water, in order to view, without inconvenience from the crowd, the bathing of the numerous devotees. The ceremony is simple enough, consisting merely of an offering of money, according to the abilities of the bather, to the officiating priest. Every separate ablution, and several are deemed essential, must be separately paid for, and when the pious worshipper of Gunga-jee has left the river, he is obliged to run the gauntlet through the priests of the temples on the banks, who assail every passer-by, whether Christian or pagan, with equal importunity. All the brahmins say, whether truly or not, that Lord William Bentinck, when governor-general, honoured the holy land of Hurdwar by making a present of a thousand rupees to its priests—a very injudicious method of attempting to obtain popularity, since it is construed into a secret recognition of the superiority of the Hindoo gods, and cannot fail to exalt the brahminical faith in the eyes of its professors, while at the same time it brings that of the rulers of the land into contempt. The Hindoos are excessively anxious to exact this mark of homage to their favourite deity, and endeavour to persuade the Christian visitors to deposit an offering, assuring them that Hurdwar is a holy place, and that they will not fail to procure some advantage in return.



Drawn by Clarkson Stanfield, R. A. Engraved by permission from Captain Grindlay's Work in 8.vo coloured. Engraved by E. Goodall.

BOMBAY HARBOUR:— FISHING BOATS, IN THE MONSOON.

SON & Co LONDON, 1846

common to the clime flourishing in a soil blessed with the richest fertility. Here the majestic banian spreads its sylvan temple; here the prolific mango sheds its golden fruitage; and the gardens teem with limes, citrons, tamarinds, grapes, plantains, bananas, custard-apples, and all the varieties of nuts yielded by the palm.

Bombay is furnished with an abundant supply of vegetables from the neighbouring island of Salsette, with which it is connected by means of a causeway; those of European origin grow freely, and it is particularly celebrated for the potato, and for the finest onions to be found throughout the whole peninsula. The sea is equally productive with the land; the inhabitants of many villages scattered along the harbour and its numerous islands, subsisting entirely from the profits of their nets. In addition to the pomfret and the sable, which, with other varieties of the fishy tribe belonging to Indian seas, are found in many parts of its shores, Bombay is visited by a fish peculiar to this coast, called the bumbalo, a species of sand-eel, which is of a very nutritive quality. It is eaten in large quantities when fresh, and is by many considered a great delicacy, while others only regard it as a mass of flavourless jelly. Immense numbers, dried in the sun, form an article for exportation, and furnish the principal part of the food eaten by the lascars. Shell-fish also abound, and turtle are sometimes caught.

SEVEN-STORIED PALACE,—BEJAPORE.

Wheresoever the Moghuls planted their victorious banners, and assumed dominion, however brief, over the conquered soil, they have left behind them trophies of their power and magnificence, of the most imposing and attractive nature. The buildings of this highly-refined and luxurious people still in existence throughout the scenes of their conquests in Hindostan, that bright and gem-fraught land, tempting so many venturous swords, are not more distinguished for the splendour and elegance of their designs, than for the surpassing beauty of the workmanship. What pomp of pillars and porticos, arched gateways, cupolas, and pinnacled minars, is displayed in the temples, tombs, and palaces reared by their hands! what fretwork and tracery, what lavish ornaments of carved and sculptured stone! and how beautifully do these towers and domes, cloistered quadrangles, and terraced heights, harmonize with the rich foliage of the tamarind, intruding into the deserted courts and the glassy waters of the tanks or jheels beside them!

The loneliness which now surrounds buildings once filled with the retinue of haughty satraps, and redolent with sounds of gladness, is almost of an awful character: desolate creatures inhabit the chambers where beauty held her court, and the wolf and the jackal bay the moon, unscared, in gardens formerly sacred to feminine recreation, the secure asylum of those domestic favourites which woman delights to cherish.

Drawn by D. Cox. Sketched by Capt. R. Elliot, R. N. Engraved by T. Higham.

JERDAIR.—A HILL VILLAGE.—GURWALL.

JERDAIR.-VILLAGE SUR LA COLLINE DE GUEWALL. *JERDAIR.-EIN GEBIRGSDORF ZU GURWALL.*

FISHER, SON & Cº LONDON 1836.

The European traveller who pitches his tent amid these proud reliques, himself the *burra saib,* the great personage of the scene, surveys, with feelings allied to pain, the magnificent yet sad memorials of fallen grandeur. If visiting them on military duty, he is engaged in an inglorious contest with thieves and vagabonds, whose lawless propensities frequently compel the government to send a detachment of sepoys against them.

The Moslem inhabitants of the city of Bejapore are poor and few. In districts remote from the capital of the Moghul empire, there is little save the remains of palaces, fortresses, and mosques, to indicate the invasion of intolerant conquerors, who obliged those whom they compelled to submit to their dominion, to adopt their creed also. In some places nameless tombs are all that still exist, to show that the followers of the Prophet planted their victorious standard in the midst of a heathen nation. Numbers who embraced the religion of their rulers, have relapsed into idolatry; and the remnant who still turn their faces towards Mecca to pray, have so completely degenerated, and are so strongly addicted to the superstitions of their Hindoo associates, as to be scarcely worthy of the name of Moslems.

The only natives in the neighbourhood of Bejapore, whose appearance can in any degree assimilate with the military splendour of its remains, are the Mahrattas. When those graceful horsemen, clad in wild yet splendid attire, and mounted upon fiery coursers, caracol beneath the walls, somewhat of the martial pageantry of by-gone days returns upon the eye. These men ride with almost miraculous skill, and their charge forms one of the most striking evolutions performed by cavalry. The battalion commences its career in a line two deep, at a brisk canter, which changes into a gallop as it advances; suddenly the files open out, scattering "like a broken string of pearls," each man waving his sword, and uttering a shrill cry, plunges on the object of his attack with maddening vehemence; but while the charge is thus apparently made at random, every man and horse are under the strictest control; at the wildest and most infuriated moment, every warrior will rein up his steed, throwing it upon its haunches, and remaining immoveable until the command be given to charge again.

JERDAIR.

The small and obscure village of Jerdair stands upon a mountain-slope in the province of Gurwall, a tract of country extending on the north-west to the banks of the Sutledj, on the north-east to the summit of the Himalaya, and bounded on the east and south by the British province of Delhi. It is an exceedingly hilly or rather mountainous tract, difficult of cultivation; yet parts of it are particularly fertile, and, though now thinly peopled, it bears the remains of mighty works, the undertakings of former

possessors of the soil. The sides of many of the hills exhibit a succession of terraces of very solid construction; and upon the surfaces thus produced, the water necessary for the cultivation of rice is retained. Several branches of the Ganges flow through the valleys of this highly picturesque country, which is regarded with peculiar veneration by the people of Hindostan, in consequence of its containing the holy ground from which the infant waters of the true Ganges issue into open light. Formerly this province comprehended all the territory extending to Hurdwar, and stretched eastward to the borders of Nepaul, but it is now restricted within much narrower limits, and forms one of the British dependencies, under the perchance nominal rule of a native rajah, who is indebted for the restoration of his dominions to our arms, and who is protected by soldiers in our service.

Notwithstanding its extreme elevation, the climate of Gurwall, owing to its south-western aspect, is very mild; and though the site of the village of Jerdair presents a black and barren waste, the greater portion of this province is finely and richly clothed with trees. In many places, the productions of the temperate and the torrid zones meet and mingle: the tiger makes his lair upon the confines of eternal snow; and the elephant is enabled to endure the severity of the climate, by a provision of nature unknown to animals of his species, the natives of warmer latitudes,—a shaggy covering of hair. The bases of the immense ranges of these mountain-districts are spread with thick forests, exhibiting all the redundant vegetation of a tropic clime; upon ascending, this character continues for a short distance, but soon the rhododendron makes its appearance amongst the bushes, and a stray daisy is found enamelling the grass; a little higher, the oak and the pine usurp the places of the teak and the neem; the giant creepers become exhausted, and give way to ferns, mosses, and lichens; the places of the wild castor, the oleanders, and other shrubs, are supplied by raspberries, barberries, dog-roses, thorns, and brambles; the holly shows its variegated leaf, and wild pears put forth their snowy blossoms; nettles and thistles spring up on every side—and the whole assumes the aspect of the tangled wastes of Europe. Occasionally the appearance of some decidedly Asiatic production reminds the English traveller that he is in a distant quarter of the globe? but at the elevation of three thousand feet, few of this character are to be seen. Higher up the forest is almost wholly pine, some of which attain to an enormous size. As the cold increases, the trees become fewer, stunted in their growth, and occur in scattered groups; the birch gradually diminishes to a dwarf, and soon afterwards the only vegetation consists of mosses and lichens, hardy tribes, existing upon the very verge of eternal snow.

Serinagur was formerly the capital of Gurwall, but on the return of its sovereign, who had sought a retreat from the invasion of the Ghorkas in the British territories, and took no part in its restoration, this city being comprised in the ceded portion of the district, the village of Barahaut became a place of importance, from being selected for the seat of the native government. The inhabitants of Gurwall are termed Khayasa, and all boast their descent from Rajpoots of the highest caste, and are therefore exceedingly scrupulous in their eating, and in their regard for the sacred cow. They

DRAWN FROM NATURE BY G.F. WHITE, ESQ.

J. C. Varrall

THE ABBEY AND HILLS FROM NEAR MUSSOOREE.

Himalaya Mountains. India.

will not sell one of these animals, excepting upon an assurance that the purchaser will neither kill it himself, nor suffer it to be killed by another; their prejudices prevent them from keeping poultry, and travellers must bring sheep with them, or subsist upon fish and game. Both are exceedingly abundant, and the former so plentiful as to be easily caught by the hand; but the precipitous nature of the country renders the toil of the sportsman very severe, as birds drop at an immense distance from the place whence they are shot, and are frequently lost in impenetrable ravines.

Many of the bursts of mountain-scenery which occur as the footpaths wind round some projecting point are magnificently sublime, the high ledges of the rock are the haunt of the chamois, and eagles have their eyries on the hoary peaks. These and the neighbouring provinces are remarkable for a peculiar breed of ponies, called ghoouts, rough, stunted, and shaggy, but exceedingly sure-footed, and well adapted to carry a traveller in safety along the dizzy verge of narrow pathways, which look down upon some dreadful abyss.

THE ABBEY AND HILLS FROM NEAR MUSSOOREE.

Although the general appearance of Mussooree might have been much improved by more tasteful arrangements on the part of the early residents, yet there are many habitations which possess a very considerable portion of picturesque beauty; and amongst these, the mansion which has, with greater regard for early associations than for local appropriateness, been entitled the "Abbey," stands conspicuous. We ought not perhaps to quarrel with a name; and it is always pleasing to surround ourselves in a foreign country with memorials of our loved and distant home, but the term Abbey is so closely connected with the monastic institutions of a Christian land, and in England usually serves to perpetuate the memory of some pious brotherhood, established in times long passed, upon the soil, that we can scarcely be reconciled to its transplantation to a scene to which it is so singularly ill-adapted.

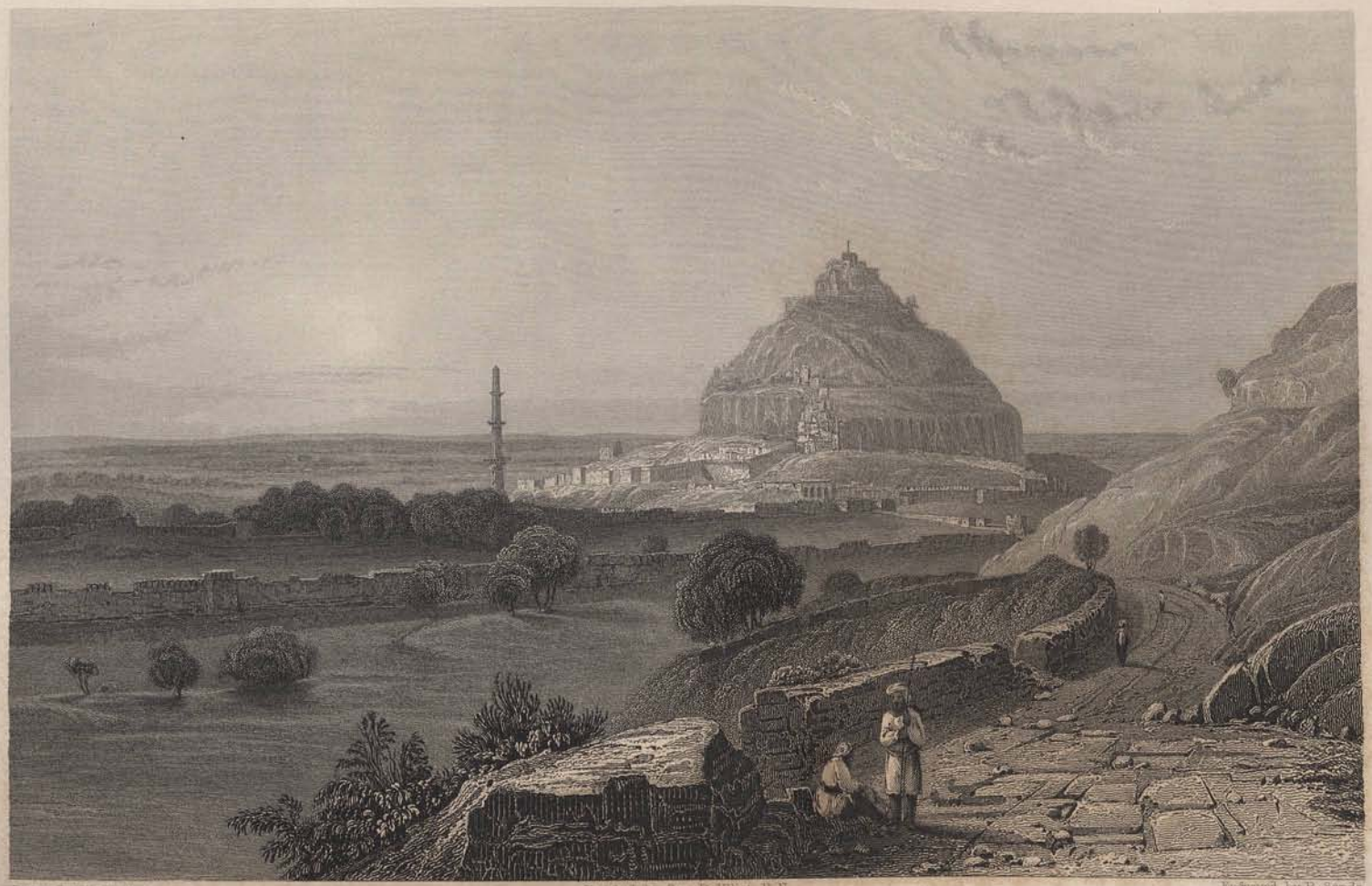
Travellers of any taste or feeling have continually to quarrel with the names given by European settlers to places in foreign countries, since they are frequently extremely barbarous, and nearly always ill-chosen. India, from numerous causes, has suffered less from this kind of desecration than other scenes of European adventure; Barrackpore and Fort Hastings being the only places throughout the British presidency which bear an anglicized name. Not wishing, however, to be hypercritical, we pass over many circumstances which might be alleged against the appellation of the Abbey, and proceed to say, that it stands apart from all other habitations, occupying a very commanding site on the extreme summit of a rugged mountain. During the fine weather, the

prospects attainable from this elevated situation much more than compensate for any disadvantage, but there is a season of rains in which it is completely enveloped in mist, and in which the clouds penetrate through every aperture. The entrance of fog into a house is sufficiently disagreeable, but in these altitudes the clouds take the same liberty, and suddenly, if sitting in an apartment with the door or window open, the inhabitants may find themselves wrapped in a very poetical, but a very inconvenient garment. The storms also which are experienced in these exposed situations are exceedingly terrific; occasionally they rage below the residence chosen upon some sublime peak, but at other times they pour their fiercest fury on the devoted mansion, thunder and lightning occurring in the midst of a snow-storm, while a tremendous hurricane at the same time threatens destruction to every thing it meets in its sweeping progress. The noise of the thunder, as it peals and reverberates through the hills, affords a very forcible idea of the crack of doom, seeming indeed as if the globe itself must be shattered, and falling to pieces, while the lightning, if possible more terrific, flashes out in broad sheets, or flies like winged arrows through the sky, assuming that beautiful but appalling shape which in its zigzag course brings deadly havoc wherever it alights.

The extent of mischief occasioned by these frightful contentions of the elements is often very great; and it is with fear and trembling that, after the storm has passed away, the owners of live-stock go out to survey the ravages it has made;—trees torn up by the roots, rocks precipitated from their foundations, the soil and the vegetation having been borne along with them in their descent to some dark abyss, and sheep or poultry lying dead upon the ground—are among the usual casualties; while sometimes there is added the still more heart-rending destruction of human life.

During the months of July and August the rain falls almost incessantly, and the inhabitants of Mussooree, being only able to take short walks and rides between the showers, must find amusement for themselves within their houses. At this period the view from the Abbey is extremely circumscribed, but good fires will impart a glow of genial warmth and comfort to the weather-bound, and whenever the sky clears up, the most beautiful effects are visible in the scenery either wholly or partially unveiled by the sunbeams breaking through the clouds. A lover of nature, domiciled in one of these altitudes, will always find something to interest and engage the attention, in the numerous changes which take place in different states of the atmosphere, giving endless variety to scenery always sublime. Sunrise is accompanied by the highest degree of splendour in these alpine regions, lighting up the mountain-brows with gold, and flinging over the snowy range those gorgeous hues which the hand of nature alone can create. Then, as the mists curl upwards and disappear, how beautifully do the distant towns and villages come out, showing scenes of loveliness which seem like fairy-land.

Mussooree assumes a very interesting appearance at night, with the lights from its numerous houses, and the fires which native servants always kindle on the ground wherever they can find space, marking the site of each homestead. Many of the builders of these mansions have been influenced in the choice of a site almost wholly



Drawn by W. Purser. Sketched by Capt. R. Elliot, R.N. Engraved by R. Sands.

THE FORTRESS OF DOWLUTABAD.

FORTERESSE DE DOWLUTABAD. *DIE FESTUNG DOWLUTABAD.*

FISHER, SON & Co. LONDON, 1844.

by the prospects it commands: but there are other considerations which the prudential have kept in view; amid these is the accessibility of water—for though it may be heard and even seen meandering through the bottom of the ravine which the house overlooks, yet it is not always easily attainable, and becomes very costly on account of the expense of the carriage. The neighbourhood of the bazaar is also advantageous, but a spring of water is always the great desideratum. The materials for building, as we have before remarked, are close at hand; and speculative workmen from the plains, better versed in the art of constructing houses for European residents, than the mountaineers, may be procured at a moderate rate. Estates are purchased or rented upon lease from the rajah of the district, who is very willing to let land to strangers, which has hitherto contributed little or nothing to the revenue. Spots thus taken are indicated by a board bearing the proprietor's name, who thus frequently possesses himself of a large and beautiful estate, consisting perhaps of a whole hill covered with forest trees, and stocked with abundance of game, of which he is sole master, subject only to some regulations which have been lately found necessary, to prevent the wanton demolition of timber. In the dearth of amusement, the cutting down trees, either for fuel, or merely for the purpose of watching their fall, formed the employment of vacant minds, whose organs of destructiveness were strongly developed; but such pastimes have been restricted, and those who would have disregarded the suggestions of the more tasteful, are obliged to abide by the orders of government. In consequence of the frequent mutations of Anglo-Indian society, the Abbey has more than once changed its master, and has always been considered a desirable property, notwithstanding its exposure to all the winds of heaven. It is scarcely possible to have a finer or more extensive view than that which is commanded from the windows. The gigantic Choor is visible to the right, capped with snow, which remains unmelted during the greater part of the year, while it looks down upon hills and valleys in endless succession, flourishing villages surrounded with wide cultivation, scattered hamlets, and thick forests; a partial glance of the Dhoon, and the plains beyond, closing in the prospect to the left, while in the distance the river Jumna may be seen threading the mazes of the champaign country, and marking its course in silver.

DOWLATABAD.

This extraordinary fortress, which is situated upon the road between Ellora and Aurungabad, at the distance of seven miles from the latter place, was originally the work of the Hindoos, to whom it belonged, until 1294. These hill-fortresses were considered of great importance, while the Asiatic mode of warfare prevailed; and nature and art have combined to render Dowlatabad one of the strongest, as well as the most remarkable, of all the places of the kind in Hindostan. A rocky hill, which in shape has been likened to a compressed bee-hive, rises abruptly from the plain at about a mile

distant from the foot of the range so famed for its excavations, and of which it is supposed it must have been forcibly separated by some convulsion of the earth. The form and site of this eminence were particularly favourable for the exercise of the skill and patience of which Hindoo architects have left so many imperishable monuments. The height of this hill is about five or six hundred feet, and it is not more than a mile in circumference. The rock has been rendered precipitous by the labours of man, and forms round the foot of the hill a steep smooth wall, or scarp, of one hundred and fifty feet in height; a wide and deep ditch affords additional security to this inaccessible defence. Upon crossing the ditch, the ascent is through an excavation in the heart of the rock, which is carried in a most singular manner to the upper works, winding through the inmost recesses of the hill. The commencement of this subterranean passage is exceedingly low, and can only be traversed in a stooping posture: but after a few paces it leads into a lofty vault, which is illuminated by torches. From this hall, a gallery twelve feet high, and twelve feet broad, and not so steep as to be very fatiguing, until it approaches the summit, conducts the wondering visitor to the various halting places, where there are small trap-doors, whence narrow flights of steps lead to the ditch below. The design of these traps has given rise to a good deal of speculation, some persons supposing that they were intended as additional defences in the event of the passage being forced, while to others they appear totally unfitted for such a purpose. There is no light in this subterraneous passage, except that which is obtained from torches. The main avenue, for there are other branching out into store-houses cut in recesses in the rock, at a certain elevation opens into a cavity about twenty feet square; this is defended by a large iron plate, which can be laid over the outlet in case of assault. The plate is furnished with a poker of gigantic dimensions, and should a besieging foe penetrate so far, the plate would be shut down, and a large fire kindled upon it: a hole five feet in diameter has been constructed, to convey a strong current of air to this furnace. Upon emerging from the earth, the road becomes steep and narrow, the hill is in many places covered with brushwood, and buildings are scattered over it. The house of the governor is large and handsome, and from the flag-staff the view is beautiful and extensive: the towns of Karguswarra and Rozah being plainly discernible over the range of hills in the neighbourhood. On this peak a large brass four-and-twenty pounder has been placed: the difficulty of the undertaking is said to have been immense, and only to be overcome by the persevering assiduity of an engineer, who, on the promise of being allowed to return to his own home, suffered no obstacle to relax his efforts, and after numerous trials accomplished his object at last. Dowlatabad is almost wholly destitute of ordnance, and, under the present system of military operations, has lost much of its importance: it does not command any road, pass, or country, and is now only interesting, as affording a very remarkable specimen of a hill-fortress.

The Moghuls obtained possession of Dowlatabad at a very early period, and it was made an imperial city by Mahomed Tugleck, who gave it its present name; its former appellation, under the Hindoo rajahs, being Deoghur. The emperor also attempted to

Drawn by W. Purser. Sketched by Capt. R. Elliot, R. N. Engraved by W. Floyd

Macao. —China.

Fisher, Son & Co. London & Paris. 1842.

transfer the seat of government from Delhi to the scene of his new conquest, but without success. When the Moghuls were driven out of the Deccan by the princes of the Carnatic, the latter obtained possession. It was at one time in the hands of the French, who, however, did not keep it long, their troops being withdrawn into the Carnatic by the command of M. Lally. The Mahrattas afterwards made themselves masters of it, but in 1776 it was added to the nizam of Hyderabad, and has continued under his descendants ever since. The protection and friendship accorded by the British government to this power, has enabled it to maintain possession of the fortress, and the reigning prince has rendered good service in return, by co-operating with his allies when his assistance was required, or maintaining a strict neutrality when not wanted in the field. But though secure upon his throne, and at peace with his neighbours, the suspicion inseparable from Asiatic modes of government, renders the post of honour conferred upon the officer entrusted with the command of Dowlatabad, one of discomfort and danger. The family of the governor of this jealously-guarded fortress are detained as hostages at Hyderabad. Under the Moghul emperor Akbar, and Jehanguire, no one was permitted to retain so important a command for more than three years; and though great changes have been effected since those days of tyranny and despotism, the country still suffers under the desolating influence of Moslem rule: it is thinly peopled, and though the extensive and fertile plains possess rich soils, and are intersected with many streams, they have the appearance of a desert.

MACAO.

The Portugeuse were once celebrated for commercial enterprise—for the propagation of the Christian religion—for a love of arts, and the cultivation of literature; of all these noble qualities, few evidences have been perpetuated, if we except the sumptuous architectural wonders of old Lusitania herself. The little sovereignty in the Eastern seas, which they once possessed, has gradually decayed; their colonies have been erected into independent governments; their very monarch, a scion of the ancient house of Braganza, forsook the throne of his fathers on the approach of the invader, and left to England and to Wellington the glory of reconquering his hereditary dominions. The fate of the nation has therefore been proportioned to the genius and resolution of its sovereigns: and Macao, where once a flourishing trade existed, where Spain, Portugal's haughty neighbour, was compelled to strike her own flag, and hoist the standard of her rival, whenever she approached the shores of China—whenever English enterprise found a profitable field for operation—this Macao is now simply, solely, a record of the past.

The Pria, or Praya Granda, is the most flattering surviving specimen of this emporium of Oriental trade. Approached from the water, this fine ambulatory presents a striking and agreeable appearance. A row of handsome houses, extending along the

beach for upwards of seven hundred yards, is built in a crescent form, in obedience to the graceful and regular bend of the bay. In front, a spacious promenade is formed, on an artificial embankment faced with stone, interrupted occasionally by jetties for landing goods, and by steps for descending to the water. Here is the residence of the Portuguese governor, and here also is the English factory, plain substantial buildings; besides the Custom-house, distinguished by the display of the Imperial flag in front. At the termination of what is called the High-street, stands the Senate House, a structure whose pretensions to architectural beauty are of the humblest character, but its dimensions considerable. Beyond the Praya Granda, a mixed assemblage of styles presents itself, including English houses, towers of Portuguese churches, Chinese temples, and domestic roofs, generally grotesque. The church of St. Joseph, the most spacious and beautiful of the twelve which the first settlers raised here, dedicated to the Apostles, is collegiate, and richly adorned. The sea-view of the city does not partake of the Chinese character, because the low natives who reside at Macao inhabit the back streets only, and their dwellings being but one story in height, are concealed by the Portuguese and English houses that surround them: the Chinese are generally dealers in grain, vegetables, and sea-stores, in addition to their manual employments of joiners, smiths, tailors, &c.

Besides the college of St. Joseph, Macao boasts a grammar-school of royal foundation, and some few other institutions of Portuguese origin devoted to literature; amongst the charitable establishments is an asylum for female orphans. At the extremity of the Praya Granda is a spacious and elegant demesne called the *Casa*, in which is ostentatiously shown a natural grotto, where Camoens, once the Portuguese judge at Macao, is said to have written the greater part of his Lusiad.

The roadstead for large vessels being on the other side of the peninsula, about ten miles distant, the immediate trade with the inner harbour, which is shallow, is conducted by lighter junks and large boats. Before the subjugation of China by British arms in 1843, every foreign vessel, on casting anchor in the roadstead, was boarded by a pilot, who, having ascertained the nature of the cargo, reported accordingly. The ship's boat then proceeded to the Custom-house, where a toll was paid, permission obtained to land any female passengers who happened to be on board—the imperial regulations not allowing them to go as far as Whampoa—and a chop, or permit, procured to pass the Bogue, or Bocca Tigris. That many of these precautionary measures have been superseded by the severe chastisement inflicted upon China, it is scarcely necessary to observe. The commerce of Macao will soon be transferred to Hong-kong, while that of Canton itself will be shared by the other open ports of the empire. Dulness therefore seems likely to reign at Macao, unbroken by any incidents of interest, if we exempt the annual immigration of Cantonese families, during the sultry season in the great city, of which the Portuguese avail themselves by holding a grand carnival. This feast is celebrated with the utmost costliness and enthusiasm—balls, masques, concerts, spectacles, and all other amusements, that minister to the pleasure of soft, southern Europe, are called in, to aid in giving effect to the Macao carnival.

Drawn by Copley Fielding. Sketched by Capt. R. Elliot, R. N. Engraved by Thos. Jeavons.

CHINESE PAGODAH, — BETWEEN CANTON & WHAMPOA.

PAGODE CHINOISE — ENTRE CANTON ET WHAMPOA. *CHINESISCHE PAGODE, — ZWISCHEN CANTON UND WHAMPOA.*

FISHER, SON & Co. LONDON. 1844.

Opposite to the spot where the cave of Camoens is situated, lies a small island, where the Jesuits formerly had a church, a college, and an observatory; but the melancholy ruins that now cover the surface of this picturesque and fertile spot, only remind the visitor of the fallen fortunes of that classic community. This pretty object is the ornament of the inner harbour, which is secure from the north-east monsoon, the terror of all vessels that venture to lie in the outer. Exclusive of Portuguese apathy, there is a natural cause now operating for the destruction of the trade of this port—it is the gradual filling up of the harbour with sand. The existence and progress of this unfortunate change are very clearly perceived by the following authenticated statement:—when Lord Anson visited Macao, his ship anchored in the bason on one side of the harbour, formed by a group of four small islands, and lay securely there during her repairs; at the present time, a ship of equal size and burden could not enter the same bason at all.

CHINESE PAGODA, BETWEEN CANTON AND WHAMPOA.

This elegant tower stands midway between the city of Canton and Whampoa, which are about twelve miles distant from each other: its graceful style, the loftiness and beauty of its proportions, render it a conspicuous landmark; and the eager eyes of the stranger are delighted to behold the realization of scenes so often pictured to the mind; for who amongst us has not, from childhood, indulged in visions of the bright land associated in the imagination with one continued scene of pageantry? The approach to every foreign country, though differing in minute particulars from our own, cannot fail to strike all, save the most obtuse spectator, with the strangeness of its aspect. But, perhaps, no place in the whole compass of the globe offers such extraordinary and striking novelties as those presented by the grotesque features which characterize the Chinese empire. The dense mass of the population, all busily employed, clad in gaudy but uncouth garments, and affording such striking illustrations of the truth of those caricatures of the human face divine, which we have so often laughed at in the groups depicted upon our china, alike excite our wonder and amazement. The shape of the boats, the appearance of the houses, the floating gardens, and crowded habitations constructed on the water, are all so odd and peculiar, that it is a long time before the mind recovers from its state of pleased surprise: the recognition of some old familiar form, such as we have seen hovering round the India House in London, or upon a fan or illuminated lantern, afford scarcely less gratification than the sight of something perfectly new and undescribed amid the brilliant panorama.

The immense trade carried on by the Chinese, is exemplified by the almost innumerable vessels, which, in the precincts of the city of Canton, absolutely choke up a river wider than the Thames at London. Amid the various craft which navigate this

swarming stream, the boats formerly employed to convey the contraband goods smuggled into the country by the merchants of the British factory, are thus graphically described:—"They have a very formidable appearance, and do not depend wholly upon the sufferance of the government, which connives at the violation of its laws. The ships belonging to the dealers in opium are anchored off the island of Lintin, and present the strangest combination of the ship and the counting-house, the warlike and the mercantile, that can be well imagined: here a huge ledger, and there a blunderbuss: in one corner, the last price-current, stuck in the handle of a cutlass; and in another, piles of chests filled with good Spanish dollars; all bespeak the crafty trader, ready to deal in a peaceable way, if such be the wish of those who approach him; or to defend his illegal gains, in case of necessity, against the constituted authorities of the country from whence his wealth is derived." Opium, which is eagerly purchased by all classes of the community, forms the staple commodity of the trade with British India; immense quantities of cotton also are imported; and, in addition to woollen cloths, printed calicoes, and a great variety of other articles, including gems cut and polished by London artisans, English porcelain is now brought to China, though in small quantities, and chiefly as presents. Our extraordinary success in the manufacture of every denomination of this beautiful preparation of clay, has completely ruined the Chinese market: the shops of Calcutta are filled with goods from the Staffordshire potteries; English delf, though brought from so great a distance, being much cheaper, as well as superior, to the common ware made in China, which is heavy and coarse. The exports are now wholly confined to ornamental appendages, in some of which they are still unrivalled. It is said, that a merchant of eminence, having an immense quantity of unsaleable china upon hand, attempted to open a negociation with a prime-minister of the king of England, to whom he offered a handsome bribe, in the expectation of inducing him to procure the abolition of home-manufacture of the article he was so anxious to dispose of.

Foreigners are, or were, permitted to visit only a particular quarter of the city of Canton, in which there is little to see except the curious figures which inhabit it; and the multitudinous assortment of fancy-goods exposed for sale in the shops. No place in the world can be so tempting as a Chinese bazaar: and we must question the wisdom which would exclude European ladies from a sight of the irresistible articles, in every ornamented shape, which it contains. The glimpses afforded by the best-stocked warehouses in London, give but a faint idea of the splendour, beauty, ingenuity, and delicacy displayed in the manufactures of this industrious race, in silk, gold, silver, ivory, tortoise-shell, wood, lacquer, and paper. Those white, thick, velvety leaves of the latter, so much in esteem for paintings, both in Europe and Asia, and which, in England, go under the name of rice, is made from the pith of a tree, which in India also is used for many ornamental purposes, though with less skill than by the dexterous fingers of the Chinese. Rice is employed for a very different purpose, it being moulded into a composition resembling stone, of which a great many descriptions of knick-knackery are made—a manufacture in which the Chinese, beyond any other nation, excel: their toys

E. Bentley DRAWN FROM NATURE BY G. F. WHITE, ESQ. J. Sands

ENTRANCE TO THE KEREE PASS.

FISHER, SON & CO. LONDON, & PARIS, 1836.

are the most ingenious things imaginable; and though the mechanism by which they are made to move about, is exceedingly clumsy, and liable to get out of order, the imitation of men and animals is so exact, as to put to shame the dolls and horses of the most celebrated makers of London or Paris.

ENTRANCE TO THE KEEREE PASS, LEADING TO THE VALLEY OF DEYRAH DHOON.

A VISIT to the Hills, the common term applied in India to the inferior ranges of the Himalaya mountains, forms one of the most agreeable diversities which can occur in the lives of the European residents of Hindostan. Many are compelled to try the effects of a more bracing climate for the recovery of health; but the love of the picturesque, and a desire to seek amusement in change of scene, prove the principal incentives to a great number of travellers.

In a tour of pleasure to the hills, made by a party from whose journals the following notes have been taken, the route pursued lay through the district of Saharunpore, a part of the province of Delhi, which at one period was said to have formed the granary of the upper country. Though portions of the land are still very fertile, its condition at the present time is not so flourishing; the devastating influence of the Ghoorka invasions having been very severely felt. A new era, however, is opening for India; and, as we surveyed the magnificent prospect around us, our hearts warmed with the hope that the lapse of a quarter of a century would add to their sublimity attractions of another kind—those which will arise from the skilful application of science in aid of the natural resources of the country.

The view of the Himalaya from a spot in the vicinity of Saharunpore, is of that dreamy, poetical description, which, though full of beauty, presents little that is definite. Two inferior belts, divided from each other by deep intersecting vales, appear tier above tier, the pyramidal snow-capped heights, which seem to lift themselves into another world, crowning the whole with almost awful majesty. From this site, the mountain-ranges have all the indistinctness which belongs to the land of faërie, and which, leaving the imagination to luxuriate in its most fanciful creations, lends enchantment to the scene. The pure dazzling whiteness of the regions of eternal snow, give occasionally so cloudlike an appearance to the towering summits, as to induce the belief that they form a part of the heaven to which they aspire; while in other states of the atmosphere they stand out in bold relief, either catching the rays of the sun, and reflecting a golden tint, or rearing their lofty points, white with the unsullied snow of ages, against a darkened sky, showing that while all else on earth is liable to change, they endure—immutable and for ever.

The northern part of the district of Saharunpore lies within the influence of the hills, and rain occasionally falls throughout the year along the Sewalik range, at the distance of a few miles; but notwithstanding that it is traversed by streams which take their rise from springs in these hills, it suffers from want of water; and there is every reason to believe that Artesian wells might be formed with great success, and much advantage to the district.

The city of Saharunpore is of very ancient date, but possesses few or no remains of interest: a fortress strengthened for the purpose of resisting the incursions of the Ghoorkas, and a religious institution in the neighbourhood, being the only places worthy of a visit, with the exception of the botanical garden, which forms, indeed, its principal attraction. Though not so great a pet of the government as the Calcutta establishment, the garden at Saharunpore is kept in excellent order, the most being made of the comparatively small sum allowed for its maintenance. Common report states, that this useful and ornamental work owes its existence to the family of Zahita Khan, a former chief; but it must have undergone great changes since its early formation, being laid out in serpentine walks, which, with their flower-borders, and shrubs of foreign growth, render it truly English in its aspect. Divested of the formality which characterizes native plantations, the garden at Saharunpore may be said to combine all the advantages of a highly embellished pleasure-ground with the interest of the nursery, and on this account to excel many of the most celebrated specimens of landscape-gardening at home. There are rides and drives through this beautiful enclosure, which, being secluded, and free from dust, become the favourite places of rendezvous for the European residents of the station. Amongst the splendid creepers, denizens of a tropic clime, arising in verdant pomp, there is a more humble stranger, the ivy, which grows with the utmost luxuriance, and by its association with home-scenes, the ancient village church, and old baronial hall, awakens a thousand tender recollections in the breast of the traveller: here, too, is to be found the violet, betraying itself by its delicious odour, and bringing with it thrilling remembrances of our loved and distant native land. Amid a large collection of hill-trees and shrubs, which show the possibility of inuring the hardy denizens of the north to the heat of Indian plains, there are splendid specimens of the flora of Hindostan. The plants are generally cultivated in the first instance at Mussooree, a station in the hills, and the experiments made at Saharunpore have been confirmed at Bareilly, where a fir-tree may be seen thirty feet in height, together with the walnut, cherry, barberry, hawthorn, and apricot, which grow without much care being taken in their cultivation. Bareilly, however, seems to possess a soil peculiarly favourable to foreign products: it is celebrated for the excellence and abundance of its strawberries, a fruit which, though growing freely in some parts of India, cannot always be cultivated with success.

Saharunpore may be called the threshold of the hill-districts; and in addition to its garden, the scientific traveller finds other objects of interest, some gentlemen-residents having opened a rich and inexhaustible mine of fossil remains in the Sewalik hills. This range abounds with relics of a former world, and is also said to be favourable to the

growth of the tea plant, which the inhabitants of Sukroudah affirm, upon traditional authority, to have been brought there in former times by a fakeer, but subsequently lost in consequence of neglect. The religious establishment mentioned as being one of the lions of Saharunpore, consists of a body of Gosseins, one of the numerous tribes of Hindoo devotees. This class distinguish themselves by dyeing their hair yellow, and substituting oil and ashes for more decent covering; they present one of those anomalies so frequently found among the people of India, many of them practising the most frightful austerities, for the sake, it would appear, of worldly wealth; for these deformed, miserable-looking wretches are said to be rich, and to indulge occasionally in all the luxuries of life. The Gosseins of Saharunpore are great patrons of monkeys—animals which are held sacred all over India, but are in some places peculiar objects of veneration. It is said that in one of the battles of a favourite god against a powerful enemy, the giant, Humaoon, led an army of monkeys to the assistance of the nearly-worsted deity, and thus turned the tide of fortune in his favour—a service for which they have been ever afterwards tolerated, and, in many instances, worshipped, by the idolatrous portion of the natives of India. Where monkeys reside under the protection of a fraternity like this of Saharunpore, they are subjected to a very necessary degree of control, and learn to conduct themselves with as much propriety as their natural propensities will admit. There are certain limits assigned, which they are not allowed to pass with impunity, whatever may be the temptation to commit a trespass. Every day at noon, one of the Gosseins on whom this duty devolves, rings a bell, which causes the whole of the monkeys attached to the establishment to assemble in front of the temple, where they await their diurnal meal with all the gesticulation and grimace which such a crowd would naturally exhibit. The moment that the priest, bearing an earthen pot filled with grain, is descried, the whole party is on the *qui vive*, pressing forwards to the utmost limit, and endeavouring to get before their brethren, and thus secure the greatest share of the *provant*. Should any unlucky wight, in his eagerness to approach the tempting vase, overstep the bounds assigned, he is beaten and turned out. The grain being scattered amongst the expectant crowd, a general scramble takes place; each strives to fill his pouch at the expense of his neighbour, and, while biting, scratching, and tearing, is intent upon the grand object of the fray. Amid this fierce contention, the grain speedily disappears, the largest possible quantity being bagged in the shortest possible time; and at the sound of a second bell the monkeys make their exit. There are, however, festival days, on which, in addition to their usual allowance, they are regaled with fruit; the whole scene affording much entertainment to the by-standers, who, whatever their religious creed may be, are allowed to witness it without scruple.

On leaving Saharunpore, on our march to the valley of the Dhoon, our road conducted us through the Keeree Pass; and this lovely portal to a new country gave delightful promise of the scenery beyond. The distant view which we had caught of the true Himalaya, the birth-place and abode of the gods of Hindostan, was lost, and the scene became one of the softest beauty imaginable, the devious valley winding

through rocky eminences, and richly clothed with stately trees. At every step of our progress, the landscape changed its features, and, though the character remained the same, presented so great a variety of forms, of crag and precipice, wild rock, deep forest, and smiling valley, that we paused continually in delightful amazement—now recognizing, with that joy which the exile alone can feel, in suddenly encountering some well-known object, points of resemblance between our northern homes—and now struck with wonder by some splendid production of an Indian soil. Here, in all its native luxuriance, may be seen the giant creeper, which, with justice, is denominated the monarch of its tribe—the scandent bauhinia. This enormous parasite winds its snake-like stem, which attains the size, and somewhat resembles the body of the boa-constrictor, round the trunk of the forest-trees, either mingling its flowers with their foliage, or flinging them from the festoons which it forms from branch to branch as it travels along. The rich scent of these superb blossoms, together with that of the baubool, filling the air with perfume, and gratifying at once the sight and smell.

The elevation of these low hills, composing, as it were, the outworks of the Himalaya, varies from five to nine hundred feet above the plains, and about two thousand five hundred above the level of the sea. Geologists describe them as being composed chiefly of sandstone of different degrees of destructibility, of indurated clay, and beds of rounded pebbles and gravel, circumstances which characterize them throughout the range, from Hurdwar to its termination. The thick forest and brushwood are full of peacocks, and, amid game of less importance, the tiger is to be found, while hares, and the black and gray partridge, literally swarm in the neighbourhood. There are two halting-places in the Keeree Pass, one the Mohun Chokee, at the entrance, and the Shoupore Chokee within the pass, which extends to a length of upwards of six miles. Our party consisted of several persons, and we had with us a numerous cortége, comprising horses, elephants, and bullocks, for the conveyance of the baggage; our encampment, therefore, was extensive and picturesque, and rendered animated by groups of our people assembled round their fires, the horses and elephants picketed under the trees, with the bullocks reposing on the ground. In looking out on this scene, we all experienced an exhilaration of spirits, which the cool and bracing air, and the anticipations of pleasures still to come, were so well calculated to produce. It is not, however, at all times and seasons that travellers journeying through these low passes, of which there are several, to the Valley of the Dhoon, can rejoice in the climate; for at some periods of the year, few can encounter the malaria, which comes laden with jungle fever, with impunity. Vegetation, in the thickly-wooded regions which form the outer belt of the Himalaya, riots in the strength given to it by the extensive swampy places which intersect the forests, and the exceeding heat of the solar rays. Nurtured in this hot and damp atmosphere, the coarser weeds and grasses exhale a rank steam, which impregnates the whole air, warning the traveller to pass onward without delay, and to guard by every means in his power against the attacks of the insidious enemy. Unfortunately, it is at the most deleterious season of the year that the sportsman, in India, is tempted, by the abundance of the nobler kinds of game, to try his fortune in these

Drawn by W. Purser. Sketched by Capt. R. Elliot. R.N. Engraved by T. Boys.

JUMMA MUSJID,— AGRA.

JUMMA MUSJID,—AGRA.

JUMMA MUSJID,—AGRA.

FISHER, SON & Co. LONDON, 1836.

vinces, offer great advantages to those employed in the construction of the numerous edifices which will be necessary for the accommodation of the new inhabitants.

The Delhi gate of the fortress is visible on the right of the plate; a principal entrance of a place of arms, which forms one of the most interesting specimens of fortification which is to be found in India: the defences would not be tenable against artillery of any kind; but it is said to have been a place of considerable strength before the whole art of war was changed by the invention of gunpowder. Its high battlemented walls of red granite, its lofty towers, postern gates, and inclined planes, vividly reminding the spectator of the illustrations in Froissart's chronicles, and the proud symbol of the Moghuls, the golden crescent, still gleaming on its pinnacles and cupolas, altogether present an imposing assemblage, which brings to the mind a thousand images of feudal glory. A few mail-clad knights, plumed and mounted, and riding down those precipitous descents which form a distinguishing characteristic of a fortress of the olden time, or some fair lady waving a scarf from a turreted height, alone are wanting, to transport the spectators back to the days of chivalry. Happily no attempt has been made to maintain the fort of Agra against a hostile force. The Moghuls surrendered it to the Jauts at once, and they in turn yielded it up almost without a blow to the army under Lord Lake; it has consequently escaped uninjured, and has been allowed to retain its primitive construction by a government which is under no apprehension from the surrounding native states. The walls of this fortress embrace an area of very considerable extent: an immense hall, formerly the place in which the Moghul emperors held their durbars, is now converted into an arsenal, and the Mootee Musjid, or pearl mosque, and the palace of Akbar, are both comprehended within the circuit of the fortifications. The palace, which is built entirely of white marble, is a very splendid fabric, and is still in excellent repair; the Jauts, the great destroyers of the works of their hated enemies, the Moghuls, having contented themselves with tearing down the silver ceilings. The principal hall is a superb apartment supported on pillars and arches in a noble style of architecture; there are a great many other suits of smaller chambers, highly decorated, the walls being inlaid with a mosaic work of flowers executed in an almost endless variety of cornelians, agates, blood-stone, lapis lazuli, and jasper: these beautiful apartments overlook the Jumna, commanding a lovely prospect of that blue and sparkling river, as it winds along banks planted with luxuriant gardens, every jutting point decked with some light and tasteful pavilion, and the towers and pinnacles of the splendid mausoleum of Etmun ud Dowlah, the father of Nourmahal, rising from amidst forest trees, rich in foliage and flowers: marble staircases lead to the flat roof of the palace, from which a much more extensive view is obtained; the whole forming a magnificent terrace, where, in the evening or at night, the inhabitants of the palace may enjoy a delightful promenade under skies balmy and bright almost beyond imagination, and in the midst of the most captivating scenery in the world; there are numerous small quadrangles and courtyards, intersecting this noble building, each has its parterre, its marble basins, or its fountains; multitudes of pigeons of various colours, blue, pink, brown, and green, nestle amid the pinnacles,

Drawn by C. Stanfield. Sketched by Capt. R. Elliot, R.N. Engraved by E. Goodall.

EL WUISH, — RED SEA.

EL WUISH, — MER ROUGE.

EL WUISH, AM ROTHEN MEERE.

FISHER, SON & Co. LONDON, 1846

adding the gleaming colours of their foliage to the flush of flowers, and the sparkling of the waters, flowing through channels scooped out of the pavement to receive them. This palace would form an appropriate residence for the governor, could it be cooled to a temperature befitting European constitutions. During the rains, and in the cold season, it is often chosen for the abode of gentlemen employed in the public service, but it is not considered habitable in the hot winds, which would scarcely be excluded from its numerous doors and windows. The appearance of this imperial residence was much improved during the visit of a late governor-general, who directed the removal of many extraneous buildings, erected with a view more to convenience than beauty, by occasional sojourners in the fort.

The palace of the great Akbar, though it may justly vie with the far-famed Alhambra, and is even superior to that celebrated building in the delicacy and finish of its ornaments, is eclipsed by the superior beauty of the pearl mosque, an edifice of which it is almost impossible to convey even the faintest idea, so exquisitely lovely is this scene of fairy splendour: were it formed of the pearl by which it is so aptly designated, its whiteness, purity, or brilliancy, could not be surpassed; it is difficult to suppose it the workmanship of human hands, and the rapt spectator cannot help fancying that some wondrous tale must be connected with a creation which appears to be of more than mortal origin. The dazzling resplendence of the material can only be compared to a flood of moonlight, but the admiration and astonishment which it calls forth is speedily absorbed by the higher species of delight excited by the chaste grandeur of the architecture; an immense quadrangle cloistered on three sides with a rich arcade, surmounted at intervals with octagonal pavilions, leads to a hall supported by several rows of arches, most beautifully springing out of each other, and crowned with a light dome; a marble basin is hollowed in the centre of the court, in the midst of which a fountain plays perpetually, adding its soothing murmurs to the calm and silvery radiance of the scene.

EL WUISH,—RED SEA.

El Wuish forms another of those small havens upon the northern coast of the Red Sea, to which Arab vessels, in that difficult navigation, hasten to take shelter during the night, or on the approach of bad weather. It lies towards the upper part of this land-locked gulf of the Indian Ocean, and is distinguished from other coves upon the coast by its magnificent background of lofty mountains, whose dazzling peaks glitter in the noon-day sun. The surveys lately made upon the Red Sea, with a view to the establishment of a constant communication by means of steam between Europe and India, must lead to great improvements in the construction and management of Arab vessels, which at present, though exceedingly picturesque, are clumsy and inconvenient;

little, if any, advancement having been made in nautical science since the earliest period of naval architecture. The necessity of some change in the method of building and preparing Arab vessels for sea, has been very strongly exemplified in the narrative of the Nawab Abbas Kooly Khan, one of the few Asiatic travellers who have written an account of their voyages: a translation, from the Persian, of this interesting document, published in Bengal, but which has not yet appeared in England, affords a very curious and authentic description of the Arab buglas, as they are manned and equipped at the present day. Through the spirited exertions of Ibrahim Pacha, the headless trunks of the victims of the Wahabee pirates are no longer washed on shore along these dreary coasts; but the ill-conditioned craft which tempt the dangers of those rocks and shoals, so inimical to the navigation of the Red Sea, are as little able as heretofore to surmount the difficulties of the passage.

The Nawab, after remaining four months in the expectation of the arrival of a British ship, to convey himself and his family to Bombay, was induced to embark on board an Arab trader, under the protection of the English flag. He gave a thousand rupees (one hundred pounds) for the passage of his party, and put to sea in an evil hour. "It is worthy of remark," observes the Nawab, "as the first proof of our ill fortune, that, before our embarkation, this unlucky vessel had of herself grounded, and beat a hole in her bottom, so that they were obliged, in order to mend her, to unload and reload; and though it had remained in port two months, the nakhoda (captain) had not got her properly mended, or watered: had this been the case, we might have sailed when we pleased, and no one known anything of us; but, besides three hundred souls, there were nearly in the whole seventy horses on board, while, from his extreme folly, there was hardly more than two days' water, so that we were obliged to coast along, stopping at every island and harbour to get a fresh supply. The spies gave daily intelligence to the Wahabees, so that very shortly two buglas appeared ahead of us. As they were a considerable way off, the nakhoda and moullim (mate) began looking through their telescopes, but were at a loss to make out whether they were friends or foes. About mid-day, the vessels had approached nearer, on which the nakhoda began to make preparations for battle, by loading some of the guns, and placing boards; but they appeared so afraid, that one would have thought they had lost their senses. As the harbour of Bugoo was near, we cast anchor there for the night, since it is an ancient custom not to attack vessels in harbour: and if any such attempt is made, the people of the island afford the attacked every assistance, that they may escape the disgrace of the violation of their ports. On board the bugla there were plenty of fire-arms of every description; fourteen cannon, two hundred muskets, nearly four hundred spears, and powder and ball in abundance; but there was not an individual capable of using them, and scarce one, indeed, of common courage. The two buglas went out of sight after we had cast anchor; and the nakhoda, inferring from this that they were not enemies, resumed his spirits. 'Do not,' said I, 'forget these words of mine—they are hostile; but, seeing the night closing in, and us at anchor in harbour, have left us for the present, to lull us into a false security, and draw us out of our place

of refuge; to-morrow they will again make their appearance, so do not quit the port until you have good reason to suppose us safe.' The nakhoda, (may his household be cursed!) turned a deaf ear, and sailed as usual. We had hardly proceeded half a coss ere the morning of our calamity appeared, and the sun of our approaching misfortune became manifest: no sooner had the day commenced, than, from that quarter to which we had seen the two buglas retire, five vessels made their appearance. The writer, the moullin, the vakeel, seacunnies, and sailors, but especially that cursed Abdool Kurreem himself, were stricken with fear, their blood curdled in their veins, and their faces became of a cadaverous hue. I turned to him, and said, 'Why, what is this? notwithstanding all the advice received, and the entreaties made, you would not listen, and now see you have destroyed us all.' His mouth was parched with fear, he with difficulty stuttered out, 'How could I tell?' 'What has happened,' I replied, 'is irremediable; for the future act wisely and firmly; if you continue in this state of indecision, your example will infect the crew, and what will then be the case? As yet the enemy's ships are distant, and an hour or more will elapse before they can come up with us. Give orders that this grass, which covers the deck and encumbers the guns, be removed; what is necessary for the horses, put down below, and cast the rest overboard. Clear the decks, load the guns, and place three or four careful men by each: distribute the muskets and spears to the people, and station them on various parts of the vessel.'

"Abdool Kurreem, standing like a pillar of stone, spoke nothing, and heeded not what was said to him; but Abdi Ahummud, the second in command, who was a boisterous blustering fellow, and courageous enough, if you might judge from his speech, cried out, 'This battle is sea fighting, and not land warfare; in this case we must at least know better than you, so do not interrupt us, just sit still in peace, and see the sport, how, with these cannon on deck, I will send such a shower of balls as will knock the enemy to pieces and sink them. If we should happen to get the worst of the battle, I can easily manage to set fire to the two hundred maunds of gunpowder in the hold, and blow us all up together.' 'What a wonderful contrivance!' said I; 'it is very probable, I think, that you will do this. I see how it is, the bugla is as good as gone.' The Nawab proved a true prophet: when the time for action arrived, the rudder broke away and became useless, all the powder and ball upon the deck had been hidden under the provender for the horses; that which was below had been locked up, and the key lost; the crew called to the carpenter to refit the helm, and to break open the powder magazine; and in the hurry and confusion the vessel was boarded, and the people cut to pieces by the Wahabees."

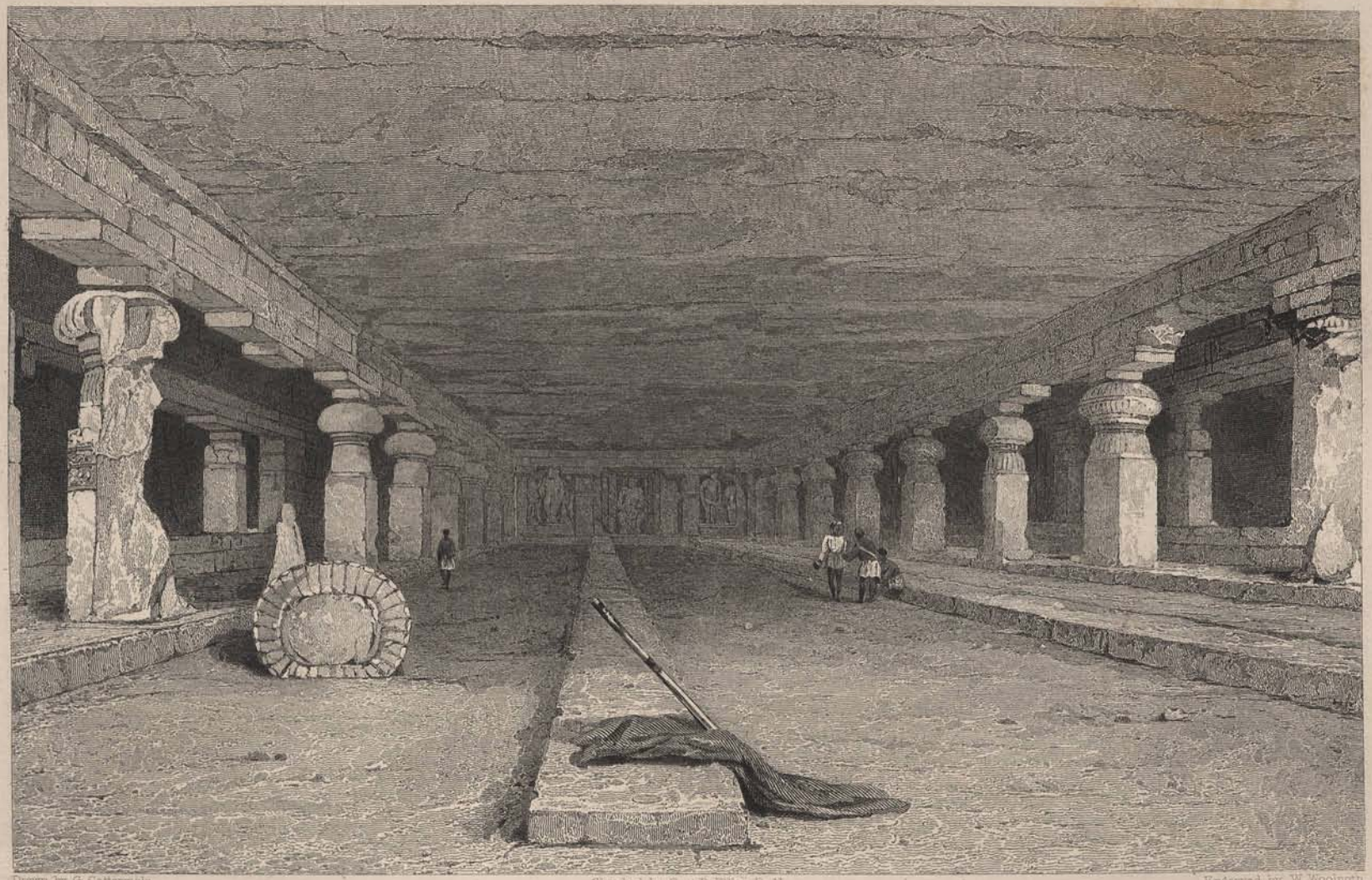
Abbas Kooly Khan was one of those numerous pilgrims to Mecca and Medina, whom no danger or hardship can deter from visiting the tombs of the Imaums, and braving the perils which beset them, whether they make the journey by land or by water. Since the period of his voyage, the Arab vessels have sustained no improvement, putting to sea in the most rickety condition imaginable; disregarding all quarantine laws, and, in unhealthy seasons, scattering plague and pestilence wheresoever they touch. Nor has the spread of civilization yet extended landways along these desolate shores. The recent

murder of Mr. Taylor, one of the most indefatigable of the promoters of steam navigation, affords a melancholy proof that the Bedouin character remains the same; but much may be hoped from the increasing intercourse with Europeans, which will be the result of Hugh Lindsey's voyages on the Red Sea. Travellers, among recent arrivals, who have journeyed overland from Bombay, report that Ibrahim Pacha has determined upon making a rail-road across the isthmus: the echoes which have lately been startled by the paddles of a steam-engine, may soon learn to repeat sounds equally new and strange; and there is abundant reason to believe that a change, not more striking than sudden, is about to take place throughout the whole of those countries of the East, which for so long a period have remained in ignorance and barbarism.

DHER WARRA,—CAVES OF ELLORA.

At the southern extremity of the excavations of Ellora, these sublime works are terminated by a large cave, less richly ornamented than the more celebrated portions of the series, but rendered very imposing from its size, and the splendid row of columns with which it is supported on either side.

It is said that it derives the name of Dher Warra from its having been the temple of the Dhairs, a low and impure caste; and so great is the native prejudice against it, that the Brahmins not only object to enter themselves, but remonstrate with the European visitants on the degradation which they must incur in treading the polluted haunt. The name of this cavern, and its supposed dedication to the Dhairs, are both of modern origin; like many others in Ellora, it is a temple of Boodh, whose statue and attributes appear in the same manner as in the Bisma Kurm, and other acknowledged Boodh temples. The principal hall, represented in the engraving, is about a hundred feet long, and forty in breadth, not including the recesses, of which there is one on either side. The pillars supporting the roof are slighter and more elegant than those of the other caves; and it is further distinguished by two platforms slightly elevated from the ground, which traverse the whole length of the excavation, and are supposed to have been intended for the accommodation of students, scribes, or the venders of merchandise. The traffic carried on by the Hindoos, who are notoriously a money-getting race, at all convenient opportunities, and the fairs they are accustomed to hold during the celebration of their religious festivals, render the latter supposition very probable. The cave is commodiously situated for such a purpose, and the facility of egress and regress has rendered it a favourite asylum for cattle and goats. The dirt which these animals occasion, and the multitude of all sorts of insects which they attract, have doubtless been partly the cause of the ill name which has been bestowed upon the cave, and the notion that it is only fit for the abode of scavengers.



Drawn by G. Cattermole. Sketched by Capt. R. Elliot. R. N. Engraved by W. Woolnoth.

INTERIOR OF DHER WARRA, CAVES OF ELLORA.

INTÉRIEUR DE DHER WARRA, CAVITÉS D'ELLORA. *DAS INNERE DES DHER WARRA, HÖHLEN VON ELLORA.*

FISHER, SON, & Cº LONDON, 1844.

Drawn by Geo. Cattermole. Sketched by Capt. R. Elliot, R.N. Engraved by W. Woolnoth.

RAMESWUR.— CAVES OF ELLORA.

RAMESWUR.—CAVEAUX D'ELLORA. *RAMESWUR.—HÖHLEN VON ELLORA.*

FISHER, SON & Cº LONDON. 1827

Drawn by T. Boys. Sketched by Capt. R. Elliot, R.N. Engraved by J. Thomas

HINDOO TEMPLE, — BENARES.

TEMPLE INDIEN, BENARÈS. *HINDOO TEMPEL,– BENARES.*

FISHER, SON & CO LONDON, 1834.

The front of the Dher Warra is open to the country; and though there is no exterior ornament, some gigantic sitting figures, at the entrance of the smallest of the series, have a very striking effect, and give to the visitor approaching on that side a true notion of the splendour which a nearer inspection of the range will afford. There are colossal figures standing in niches or shrines at the extremity of the Dher Warra, but the roof is without any ornament; yet though so little indebted to the sculptor, compared to the elaborate embellishments of others of the neighbouring excavations, few persons can stand at the entrance, and survey the grand dimensions of its interior, without the strongest feeling of gratification, while the view which it affords is both beautiful and extensive. The waters of a nullah divide it from the Bisma Kurm: the temple stands upon a commanding height, having in front a plain of gentle acclivity, not much overrun with brushwood, and diversified by a few single trees, of noble growth and luxuriant foliage.

HINDOO TEMPLE,—BENARES.

The history of the pagoda in the plate before us, is that of many other buildings of equal beauty in India; the foundation has been suffered to wear away, and the erections, which it should have supported, have fallen into the water. The antiquity of this temple is shown by the pointed mitre-like dome which crowns each tower, the round flattened cupola not having been introduced into Hindoo architecture, until after the Moghul conquest. It is now rather difficult to distinguish at a short distance, the small *mhut* of the worshippers of Brahma, from the equally diminutive mosque of the true believers.

At an early hour in the morning, the officiating priests of the different temples of Benares are all astir: some repeat passages from the vedas, for the edification of those who bring holy water from the Ganges, to pour upon the images, or who come to make offerings at the shrines, while others scatter flowers around. Baskets filled with floral treasures, magnificent in size and splendid in hue, are offered for sale at the gates of the pagodas, and the pavements are literally strewed with large red, white, and yellow blossoms, which would form the most brilliant carpet in the world, were it not for the constant puddle occasioned by the streams of water pouring down on all sides.

In some of the courts of the principal pagodas, we found a fat Brahmanee bull established. These pampered and petted creatures are suffered to roam at large through the bazaars, where they help themselves very plentifully to the grain or vegetables which lie temptingly exposed in open baskets within their reach. No one is permitted to molest them; and, unless under very peculiar circumstances, few would be desirous to dispute the road with an animal protected by the law, as well as by his own strength. Sometimes they will lie down across a street, and, grown lazy by high feeding, refuse

to rise. In this predicament, a Hindoo has no alternative; he must wait patiently until the sacred beast shall move of his own accord: but Christians and Moosulmans have a more summary way of settling the matter; they try the effect of blows; and the lower classes of both religions, if the darkness of the night will afford them an opportunity, will quietly lead the animal away to some convenient place, where they soon give him the *coup de grace*, and fare sumptuously on his remains.

Notwithstanding the sacred character of the whole species, the bulls taken under the protection of the priesthood are alone exempt from mal-treatment. A Hindoo, though he would not massacre an ox or a cow for the world, has no objection to starve or overwork it. One or two sects are, however, exceedingly scrupulous in their treatment of animals, and it is to these that sick flies are indebted for their hospitals.

All the animals belonging to the city of Benares, or any village under the exclusive dominion of the Hindoo priesthood, are secure from violence; but there are a few peculiarly sacred, which go under the name of Brahmanee. The bulls reared in the temples have been already mentioned; there are also Brahmanee ducks, and Brahmanee lizards: why the latter have attained their sanctity I never heard, but there is an interesting legend attached to the feathered protegés. They are supposed to be the souls of human delinquents transmigrated into the bodies of these animals, and punished by an extraordinary affection for each other, which renders separation a source of the most poignant anguish. The male and female, it is said, are compelled, by a mysterious power, to part at sunset; they fly on the opposite sides of the river, each supposing that its mate has voluntarily abandoned the nest, and imploring the truant to return by loud and piercing cries. The pitiable condition of these mourners has excited the compassion of the benevolent Brahmins, who have thrown the ægis of their name over unfortunate beings cursed by the gods.

In an account of the temples of Benares, some notice of the crowds of beggars, of every description, which block up the avenues to pagodas in peculiar request, must not be omitted. Many of these mendicants are of the most hideous description—maimed cripples, distorted by accident, or the religious inflictions by which they acquire the reputation of extraordinary sanctity. Numbers have no covering whatsoever, except filth and chalk, their long beards and matted hair; but there are others sturdy, well clad, and in excellent case, beggars by vocation, who would esteem themselves degraded, should they endeavour to obtain a subsistence by any other means.

Some of the temples maintain a set of dancing girls, who reside in apartments appropriated to their use, belonging to the establishment—attending at religious processions, and performing at all the festivals. The conduct of these ladies is not quite immaculate; but they are not the less esteemed on that account, since theirs is a sacred calling: any crime whatsoever may be perpetrated in India, under the cloak of religion; and though the British government persists in punishing those which come under the cognizance of the established law, a great deal is going on, over which it can have no control.

Drawn by W. Purser. Sketched by Capt R. Elliot R. N. Engraved by G. H. Kernot.

ENTRANCE TO THE CAVE OF ELEPHANTA.

ENTRÉE DU CAVEAU D'ELEPHANTA. *DER EINGANG ZU DER HÖHLE VON ELEPHANTA.*

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ENTRANCE TO THE CAVE OF ELEPHANTA.

The harbour of Bombay is now acknowledged to be one of the most beautiful anchoring grounds in the world, little if at all inferior to the far-famed bay of Naples, and claiming the admiration of those who visit it, not more for the wonderful monuments of art which its islands contain, than for the picturesque grandeur of its scenery. There can be no greater proof of the progress of taste, and the spread of intellect, than that afforded by the newly-excited curiosity which has been awakened by the descriptions given in modern tours and journals, of the beauties of British India. We can scarcely believe, that from the period in which the island of Bombay was ceded to England by the Portuguese, on the marriage of Charles II. with their Infanta, it should have been the resort of vast numbers of Englishmen of liberal education, who were quite equal to the task of transmitting to their brethren at home a just description of the splendid scenery of the land of their adoption. But the union of the sword and the quill, the ledger and the diary, was not thought of, or rarely occurred, in those times; and the few learned men who wrote about India, confined themselves for the most part to antiquarian researches, which, however valuable to the scholar or to the student in search of solid information, did nothing to render the subject popular, or to convey an idea of the extraordinary beauties of the Oriental landscape. Pens and pencils, however, have lately been very briskly at work; the voyage to India is now so much shortened, that gentlemen belonging to the civil or military establishment can find time to travel through many parts of Europe during the period of their furlough, and have thus an opportunity of acquiring a taste for the picturesque, and the power of making comparisons between the most celebrated places of the Western world, and the hitherto little regarded scenery of India. Details of tiger-hunts and curried soups, shawls, dragon china, and gold bangles, have been superseded by, or intermixed with, animated descriptions of temple and tower, lake and bowery grove; and though there are still many excellent persons who cast anchor in the harbour of Bombay without having the slightest desire to visit anything but the well-spread tables of the inhabitants of the seat of government, or, if joining a pic-nic party to Elephanta, think much more of cooling the claret than of the examination of the caves,—the greater number are capable of appreciating the surrounding beauties of nature and art; those who do not commit their ideas to paper, assisting in creating and disseminating a taste for the study of Indian history and antiquities.

Elephanta is the name given to an island about six miles in circumference, which lies at nearly the same distance from the usual place of anchorage for vessels of large burden at Bombay, and four or five from the Mahratta shore. The appellation was conferred upon it by the Portuguese, in consequence of a colossal figure of an elephant carved out of the solid rock, which formed a striking object on the south side of the island, but which is now almost beyond the reach of restoration; the head and neck severed themselves from the body in 1814, and the trunk has since almost buried itself

in the earth. The carving of this effigy was of the rudest description, and it never had anything to recommend it except its gigantic dimensions. The natives of Bombay have not adopted the new appellation, but still continue to call the island by its ancient name, Gare-poori, the Place of Caves. The visitors on landing are conducted up a steep and narrow pathway, not practicable for any conveyance, excepting a chair or palanquin; it winds through very interesting scenery, the hill being well wooded, and the road sometimes stretching along the brink of a precipice, and at others serpentining through rich groves, where the *gloriosa superba* spreads its clustering flowers, and where, from other luxuriant creepers, those red berries are culled, which both in India and England are strung in necklaces. The prospects obtained of the harbour, the opposite shore of Salsette, and of the northern part of the island, are very bold and striking. From the cave itself, glimpses may be caught between the interstices of the surrounding trees, of the distant ghauts, and the upper parts of the beautiful bay, which is broken into innumerable ridges, and thickly covered with luxuriant foliage, amongst which the splendid coronals of the tara palm are the most conspicuous: while the whole affords one of the grandest displays of tropical forest-scenery, with its bright and never-fading verdure, its gigantic leaves, and brilliant blossoms, which is to be found along this interesting coast.

About two-thirds up the ascent of the hill, a beautiful platform leads to the entrance of the grand cave, roofed in by the wood-crowned mountain, and presenting, through its multiplicity of pillars, a beautiful perspective along cathedral-like aisles of vast dimensions.

The island of Elephanta is not inhabited; and the caves, like those of Ellora, are desecrated, no longer inspiring the Hindoo with any religious feeling; but they are still haunted by a few poor Brahmins; and the parties who come over to explore their wonders have usually sufficient respect to the prejudices of these persons, not to introduce beef at the banquet spread under the once sacred roof. The view given in the plate represents the front, or principal entrance, but there are two others of correspondent beauty, all hewn out of a stone, resembling porphyry; the interior of the cave is rather gloomy, and torches are necessary for the examination of the sculptures with which it is profusely carved. One of the most celebrated of these ornaments, the gigantic Triad bust, has been described in a former page of this work, the remainder for the most part are also Brahminical; but two images of Bhood have intruded themselves amongst this strange company, and have suffered more severely than their adversaries from the holy animosity of the Portuguese.