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A
TOUR
THROUGH
THE UPPER PROVINCES
OF
Hindustan:
COMPRISING A PERIOD BETWEEN THE YEARS
1804 AND 1814:
WITH
REMARKS AND AUTHENTIC ANECDOTES.
TO WHICH IS ANNEXED,
A GUIDE UP THE RIVER GANGES,
WITH
A MAP FROM THE SOURCE TO THE MOUTH.

1793

A. Deane
A. Deane

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Ann Deane



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They are neither the production of a philo-
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lady, who has witnessed all that she de-
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mitted to writing while their impression was yet fresh on the mind of the author.

It may be objected, that this work has too much the manner of a mere journal; but the writer begs to state, that it was composed during her tour, and designed only for the future amusement of her friends.



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TOUR THROUGH HINDOSTAN.

CHAPTER I.

AFTER a voyage of nearly five months from England, we reached that city of palaces, Calcutta in Bengal; but destined as we were to join the army in the upper provinces of Hindostan, our stay in it was very short. After hiring boats, and making the necessary preparations for a three months' voyage up the river Ganges, we started for the principal military Station, Khaanpore.

At the expiration of the war, in 1804, we revisited the Presidency, leaving Khaanpore in a budgerow on the 6th of November, and reached Calcutta on the 19th of the following month. The stream at this season runs six miles an hour.

In Calcutta we remained until the month of March, enjoying the splendid gaieties of the season, and then set forward by land on our return. Our tent equipage, conveyed on camels, was

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despatched a few days previous, that the cattle might be more fresh for the journey. It consisted of three tents, one used for sleeping, one for eating, and a smaller one, to answer the double purposes of butler's pantry, and as a shelter, in case of bad weather, for our servants; two palankeens, each carried on the shoulders of four natives, called bearers; with a machine of the same description, but inferior materials, named a dhooley, (this latter contained crockery, cooking utensils, &c. &c.); three small waggons drawn by bullocks, for baggage, poultry, and stores.

The natives in general, but particularly the Hindoos, always prefer travelling on foot. Sheep to be killed for consumption on the road; and goats, for the purpose of furnishing milk, are driven on these occasions, and keep pace with the baggage. Their march is performed before sun-rise, at the rate of from twelve to fifteen miles a day.

We generally contrived to send forward half the establishment, so as to find breakfast ready, and every thing prepared for our reception. The camp bedsteads here are similar to those made use of in Europe, and are transported upon men's shoulders. The palankeen bearers have a tune, not displeasing to the ear of those accustomed to it, which regulates their steps. Their usual rate of travelling is from three to three and a



half miles an hour, which they perform with perfect ease to themselves, often indulging in jokes with their companions on the road; for they are witty fellows in *their* way.

I was once travelling with a young man, recently arrived in the country, who, being ignorant of their language, and rather of an impatient temper, had provided himself with a long whip, which he applied at intervals to the legs of the unfortunate natives who supported his palankeen. This treatment they bore with great magnanimity until it began to grow dark, when, arriving at a *bazaar*, generally crowded about that time, they set him down and left him. My palankeen had proceeded nearly three miles before I missed him. Concluding that something untoward had occurred, I returned in search of him; and after a delay of more than two hours, with difficulty succeeded in procuring other bearers.

Barrackpore, the first station we came to, is fourteen miles from Calcutta; the road broad and good, shaded on either side by lofty trees. It contains a number of good dwelling houses for English officers in the East India Company's service, attached to *Scapoy* corps. These houses, which generally occupy the centre of a small garden, are raised from the ground by two or more steps, covered by a cement in imitation of white marble, and surrounded by a *veranda*.



They form two lines, running parallel with the bank of the river *Ganges*, on which this Station stands. This river is here called the *Bhagaretti*: it does not assume the name of *Ganges* until beyond the influence of the tide, which reaches to a village called *Sook Saaghur*, a few miles higher.

At *Barrackpore* is also to be seen the superb country residence of the Governor General of India, surrounded by a park and pleasure-grounds of considerable extent. Through these are a number of beautiful drives and walks, open to officers and their friends. A menagerie, a curious collection of wild beasts, a botanic garden, ponds well stored with fish, cascades, &c. are among the attractions of this princely domain. The Governor General's house is so situated as to command a view of three foreign settlements on the opposite shore, viz. *Chandanagore*, formerly belonging to the French, *Chinsurah* to the Dutch, and *Serampore* to the Danes.

The houses at *Chandanagore* are detached from each other, with a crucifix attached to the top of each; they are, for the most part, enclosed within four melancholy walls, with large folding gates. The streets are characteristically dirty. A spacious esplanade, parallel to the river, extends along the front, and several handsome chapels are situated in the rear.

Chinsurah presents a handsome front to the river. There are some good houses in it, with



gardens laid out in the ancient style of dull uniformity.

Serampore was a place of considerable traffic, when in possession of the Danes. Vessels of five and six hundred tons burthen find good anchorage before it. It is at this time chiefly inhabited by those whose finances will not enable them to reside in Calcutta, and by English Missionaries, who have established schools for children of both sexes upon a very extensive scale. These Missionaries are permitted by Government to use their own printing press, and manufacture every thing necessary for the purposes of this laudable establishment. Their library contains many valuable manuscripts in the oriental languages. Amongst the students, at this time, was a young Malay prince, who had been sent from *Java* by his father to be educated: he appeared a smart intelligent boy, about ten years of age; but I was sorry to find that they had not been able to eradicate that spirit of revenge so peculiar to his nation. Although scarcely a twelvemonth there, he could write and speak English admirably. The habitations of the girls and boys are separate, large, and commodious, while the greatest attention appeared to be paid to their health and morals. Large gardens and a play-ground are attached to each seminary, while a general appearance of



cleanliness pervades the whole. All the little creatures were occupied, and all looked happy, to the number of one hundred girls, and a greater proportion of boys, chiefly under twelve years of age. The total expense per month for each child is forty rupees (five pounds) for a girl, including clothes, and thirty-two rupees (four pounds) for a boy. Their studies are not confined to any particular language or science: works of the best masters, different translations of the classics, plans for fortification, sketching, maps, etching, engraving on copper plates, engrossing, &c. are taught with equal skill. From these Missionaries, their wives, and families, every description of instruction emanates. In the printing-office were types in three-and-twenty different languages, besides English; in all of which, they were printing dictionaries, grammars, vocabularies, Bibles, &c. no one department interfering in the smallest degree with the other. It was really curious to see them making their own paper and types. Some of their books are sold by permission of Government for the benefit of the institution, but the principal part of them are disposed of by the missionaries themselves, gratuitously.

Serampore, with its white flat-roofed buildings, presents a magnificent front to the river; but on a nearer approach is found to abound in narrow streets ill paved, dirty, and offensive.



From *Barrackpore* we continued our journey in an open carriage, passed through several small villages, over ploughed fields and commons, without the smallest track to guide us, enquiring our way from one village to another. On the second day of our expedition, we learned that *Barrackpore*, not being in the direct road to the upper provinces, we had been obliged to cross the country in order to come into it at the village of *Amdunga*; whereas we ought, on leaving *Calcutta*, to have proceeded by way of *Dum-Dum*, the principal Station for artillery. Had we done so, we should have found a good military road the whole way, besides having an opportunity of seeing the cantonment to which all cadets in the East India Company's service are sent on their first arrival in the country.

The following morning we pursued our way through a large village called *Jaggree* to *Hundunpore*, where fortunately our tents had been placed under the thick shade of an adjoining grove, or we should have found the heat exceedingly oppressive. The hot winds set in, in this part of the country, generally about the 15th of March, and it was now the 4th. A short distance from this place brought us to a causeway of considerable length, (scarcely wide enough to admit two carriages abreast of each other,) thrown across a morass, and from the



nature of the swamp apparently very insecure. There are no hedge-rows in this country, as there are in England, to separate property; but the natives make use of a land-mark, agreeably to ancient usage.



CHAPTER II.

THE villages in *Bengal* differ materially from those in the upper provinces of *Hindustan*; the huts of the former being composed of bamboos covered with matting, while those of the latter are uniformly built of mud, and thatched. Those of *Bengal* are generally found within groves of the bamboo plant, having small round granaries near them formed of the same materials, but raised a few feet from the ground upon blocks of wood, not unlike those that support our wheat ricks. The habitations of the natives in the upper provinces serve also as a receptacle for their grain; a deep hole is dug in the centre of each, lined with straw, wherein it is deposited, and by that means secured as well against the weather as against marauders, with whom these provinces abound.

Bengal differs as much in climate, manners, customs, and appearance of its inhabitants, as in the general face of the country. Here are no scorching winds in summer, or white frosts, with ponds frozen over, in the winter; but the burning sun, stagnant air, and heavy dews, are far



more oppressive. Although these contribute to fertilize the ground, and to produce their boasted verdure, they are unwholesome, and frequently offensive. Our tent at sun-rise this morning was so completely wet with the dew that had fallen during the night, as to affect the clothes deposited on chairs within; and we were actually obliged to have them dried by a fire before they could be worn with safety.

Of their language and customs I shall say little; far abler pens than mine have already described them; I shall content myself with observing, that the *Bengalee* language which they speak, is as little understood by the natives of the upper provinces, as the *Hindustanee* language is by them; hence arises a difficulty in persuading servants of the one country to attend you to the other. There is, however, a still stronger reason for the people above *Patna* objecting to a sojourn in *Bengal*; it is because, considering, as they do, the *Bengalees* to be of an inferior *caste*, they are fearful of losing their own: for instance, if a man of inferior *caste* touches the food, or even utensil in which it is preparing, of a superior, it is contaminated, and no longer fit for use—all the cleansing in the world would be insufficient, in their opinions, to purify it. This leads to the common practice of each person cooking for himself, even among those of the



highest rank ; and even when this is not the case, they are extremely particular in having a cook of the same *caste* as they are themselves. Both Hindoos and Mussulmen are tenacious in this respect. I remember a circumstance which occurred to me shortly after my arrival in the country, which astonished me not a little, and distressed me very much. It is the custom for boats going up or down the river to bring to for the night, and make fast to the bank, generally near some village where the boatmen may purchase food : this, they take the opportunity of dressing on small stoves formed at the time, of an adhesive kind of clay, of which these banks are formed. Round these they describe a circle, raised a few inches from the ground, the inside of which they smoothe with the hand until it has the appearance of being nicely plastered. The *dandies*, as they are called, then place themselves round, to the number of three, four, and sometimes five in a party, with their legs tucked under them, and commence their attack upon the curry with all the eagerness of professed epicures. A number of these plans had been formed on the only level ground near our boat, and being ignorant at that time of their customs, I unfortunately stepped into one of the magic circles in my attempt to reach the high land. Our boatmen made no observation at the time ; but on turning to view the prospect from above,



I saw several of them employed in emptying the contents of their cooking pots into the river, and afterwards breaking the earthen vessels in which their food had been dressed. Upon enquiry of a person by me, who spoke a little English, what this meant, I learned to my surprise that *I* had caused the proceeding, by placing my unhallowed foot too near the stove and its circular enclosure. Laughable as it appeared to us, it was far from being so to them at the period I allude to; for as no village within a mile and a half could be found, these poor infatuated people were obliged to content themselves with parched grain. This grain, which resembles a large dried pea in a dark brown skin, is very abundant in India, and is used to feed horses as well as men. The natives are universally fond of it, and always carry a small quantity ready parched about them to chew at pleasure: with the boatmen, more particularly, who only get a hot meal before sunrise, and after sun-set, it is an essential article of food.

Although united by situation and laws, the Bengalees in no respect associate with the natives of the upper provinces. They are unlike also in appearance, the former being delicately shaped, of short stature, and of a very dark complexion; while the latter are, for the most part, tall, robust, and of a light copper colour.



Indeed I have sometimes seen them, particularly the women, very little darker than the natives of France or Italy; and the higher you go up the country, the fairer the inhabitants become. This may probably be accounted for by the severity of their winter months; whereas, in Bengal, they may be said to have no winter at all, as far as respects cold, for it is never sufficiently felt to require a fire; and I remarked that there was not a single grate to be seen in Calcutta.

They differ in dress, perhaps, more than in any other particular. In Bengal they wear no turbans, merely their long black hair strained up round the head, and fastened in a knot at the top; a few yards of thin silk, of various colours, fastened round the waist, and loosely wrapped about the thighs, leaving the legs quite bare; a drapery of thin muslin, thrown carelessly across the shoulders, one end hanging in front, the other behind, completes their dress, as far as apparel is concerned. But a Bengalee gentleman has not completed his toilet until he has painted his face and arms. They have their beaux as well as other nations, who seldom appear without a wafer on their forehead, consisting of a white patch with a spot of bright scarlet in the centre, and a stripe of white paint down the middle of the nose. These men universally wear ear-rings of the purest gold, and excellent workmanship.

This costume respects Hindoos only; such are the principal number of inhabitants in Bengal. Mussulmen, in every province, wear loose trowsers made of satin, dimity, or calico, according to the station of the wearer; their heads are shaved on the top, leaving only a row of hair round the poll and over the ears. They wear turbans of shawl or muslin, with a dress of similar materials fitted to the shape; sleeves hanging over the hands, and skirts reaching to the ankles, with four or five yards of muslin or shawl about their loins. On occasions of unusual exertion, this part of the dress is bound tight, agreeable to the early custom of the East, alluded to in Scripture, "Gird up thy loins," &c. I have seen most superb and costly dresses of this description: one worn by His Highness the Nawaab of Lucknow, was valued at two hundred and fifty pounds sterling. The dress was of *kinkob*, or silk, brocaded with gold; the trowsers, a rich striped satin of various colours; the turban, as well as waistband, was of fine shawl, curiously wrought with flowers. The dress throughout was lined with scarlet shawl, and under it he wore another of delicate transparent muslin. His shoes, which curved from the toes back over the foot, and terminated in a point, were of scarlet velvet, embroidered with gold, silver, and pearls. These dresses do not reach higher than the collar-bones, leaving the



throat exposed. The *Nawaab's* throat was, on this occasion, nearly obscured by three rows of immense pearls, the size of a hazel-nut, fastened round it like a stock. The jewels worn by the *Nawaab* of Lucknow are most of them public property, and descend with the office to the next successor.

2. The religion of the Hindoos, in Bengal, differs in many respects from that in the upper provinces, as do the form and attributes of the deities they worship, and the food on which they subsist. In Bengal, it consists chiefly of rice, paddy, and fish; vegetables are common to every description of natives. In Hindostan they eat cakes by way of bread, made of a coarse kind of wheat flour called *otta*, baked on an iron plate; parched grain, boiled *dhol*, (a kind of vetch or field pea,) *kuddoo*, (an inferior kind of cucumber,) melons, &c.; to which, of late years, since the introduction of them by the English, may be added potatoes. As strong liquors are prohibited by their religion, the inhabitants of Hindostan mix great quantities of spice, of various descriptions, with their food as a substitute: there is indeed a spirituous liquor which they extract from the berries of the *mowah* tree, but their general beverage is pure water. The Bengalees appear to be characterized by a mixture of low cunning, cowardice, and dissimulation; while their more northern neighbours are manly, brave, and ge-



nerous; but I do not mean to say that they will hesitate to use deception when it is necessary to carry a point. They are however, generally speaking, more trust-worthy when they are good, and rogues of a higher stamp when disposed to become so. Perhaps the difference of climate may have influence on their minds as well as bodies; for as in Bengal it is damp and enervating, so in the higher provinces it is dry and often bracing.

After this digression, we will pursue our journey from *Hundunpore* over a flat country thickly wooded, and abounding in stagnant pools. At the romantic Station of *Krishna-nugger*, or, as it is commonly called, *Krishna-ghur*, we remained two days, and found some agreeable English society. This place took its name from *Krishna*, the Apollo of the Hindoos, to whom is dedicated a very ancient temple built on this spot. It is one of those denominated in this country "civil Stations," on account of its containing an European judge, a collector of revenue, a surgeon, &c. with a company of seapoys, who are occasionally relieved by others from *Barrackpore*. The scenery about *Krishna-ghur* is highly picturesque and beautiful: a fine clear river called the *Jellingy* runs in front of the station, over which is a ferry to the island of *Kossimbazar*.

Having dispatched our camp equipage, we



were prevailed upon to remain until the evening. We then travelled a distance of seventeen miles to our tents, not without risk of losing some of the attendants by tigers, with which this part of the country abounds. We were in an open carriage, with just sufficient light to distinguish the road, when one of these animals, growling in a bush near us, caused the horses to plunge violently forward. They quickly conveyed *us* out of danger, but left the *syces*, or grooms, who run with the horses and take care of them, the more exposed. Fear had fortunately quickened their pace also, and they escaped unhurt. Our alarms were however not destined to subside; for on reaching the tents we learned that one of the servants, going towards a pond for water, had seen a tiger, and only escaped him by plunging in and swimming to a village on the opposite side. Another agreeable piece of information was, that in crossing a field of high grass near the camp, they had discovered two asleep; it therefore became expedient to kindle fires around us without loss of time; but before this could be effected, we were in reality attacked, although by a less formidable enemy—a half-starved wolf darted amongst our sheep, and carried off a poor innocent lamb. I believe I have mentioned that it is necessary on a march to guard against the want of provisions, by driving the live stock for consumption with the bag-



gage; for in those towns or villages that are inhabited only by Hindoos, nothing of the kind can be procured—they never eat any thing that has had life. Emboldened, as it should seem, by success, scarcely was all quiet in the camp before depredations of the same nature were repeated. Our people, enraged at their slumbers being thus disturbed, caught up the first offensive weapon within their reach; and in one instant my ears were assailed by the firing of guns, pistols, shouting, beating together brass pots, kettles, and, in short, a mixture of discordant sounds; yet so hungry were our foes, that all this was scarcely sufficient to alarm and drive them away. Sleep was entirely out of the question; for in this manner, with a few short intervals, passed the night. Never was the dawn of day more welcome than I found it now; and we took advantage of it to quit this horrid neighbourhood. It is said that misfortunes seldom come alone; so, indeed, it proved on this occasion; for at the next place we halted, no supplies whatever could be procured, either for servants or cattle—every village within reach seemed to have been abandoned to the brute creation.

From this place we travelled along a vile road over a flat country, chiefly pasture land, for several miles, and at length reached *Shoolberekah*, an indigo factory in the possession of



Monsieur *Savi*, a Frenchman, by whom we were most hospitably entertained. The family consisted, besides his wife and himself, of a young widow, (their daughter,) her three children, a son, and another young widow, (their cousin,) both under twenty years of age; three ladies on a visit at the house, a Catholic priest, and four French gentlemen, their neighbours, who had come over to pass the day: being Sunday, we found them just returned from mass. The venerable appearance of the priest, on his first approach, bespoke my respect; but the *hilarity*, not to say *levity*, of his conversation during breakfast, soon turned it to disgust. I found reason, while in this family, to regret my negligence in not having cultivated the French language; for, from want of practice, I was considerably at a loss, and particularly so, as none of them spoke English. They soon prepared, as is the custom with Catholics, to celebrate the Sabbath by singing and dancing. The house was large and commodious; so that, while the party in the saloon amused themselves with an organ, piano-forte, tamborine, &c. I retired to a distant apartment to steal an hour of repose, which, after the recent alarms I had experienced, and consequent want of sleep, had become highly desirable. About three o'clock I was informed that the dinner was ready, and was conducted into a handsomer room than any I had yet seen. We



sat down, about sixteen in number, to a really elegant repast; after which the dancing recommenced, and was continued until late at night. Nothing could exceed the wit and spirits of these lively French women: care appeared to leave no stamp on them. The daughter of Madame Savi one minute declared herself the most wretched of human beings, lamented, and even wept at the hardness of her fate; and almost in the same breath would laugh at a *bon mot* that accidentally caught her ear. She was an interesting looking young creature, in weeds, not yet eighteen. It seemed as if she disdained to be conquered by grief; for once she caught my eyes as they were fixed upon her, and taking my hand, she exclaimed with a lively air, "Do not look at me when I am sad, only when I am gay." The other young widow, her cousin, had left off mourning "more than a month," she told us, and with it, as it appeared, all serious thoughts. Happy people, to be able so easily to overcome the most severe of all afflictions! I had been hitherto taught to believe that the Roman Catholic religion enveloped its votaries in superstition and despondency; but were I to judge by my experience of to-day, it would lead me to very opposite conclusions.



CHAPTER III.

Our sleeping tent was pitched at *Placey*, about two miles beyond this place, on our route to *Moorshedabad*; and it was near one o'clock in the morning before we reached it. *Placey* was once a place of some importance, as the scene of Lord Clive's first victory over the *Bengalese*; it is now an insignificant village, with very few inhabitants.

Our journey was resumed the next morning over a road which was almost the worst I ever travelled; deep ruts and high banks constantly impeded our progress, nor did the scenery present any thing to compensate for these inconveniences.

The next place we came to, of any consequence, was the well-known city of *Moorshedabad*, the residence of the *Nawaab* of *Bengal*. He enjoys, however, little more than an empty title, having neither territory nor authority, but enjoying in their stead a pension from the East India Company. *Moorshedabad* is one of their principal civil stations; besides the usual complement of civil servants, such as judge, collector, assistant, registrar, and surgeon, it contains a court of appeal, consisting of three su-



perior judges with their appendages. About two miles from this is the military station of *Berhampore*, also on the banks of the Ganges; it is an elegant cantonment, surrounded by cultivation, and kept in the highest order; the bank is steep, sloping gradually down to the water's edge, and planted with grass, which is constantly mowed and watered, with a broad gravel walk or parade on the top. Supplies of every kind are to be met with here; also a manufactory of cotton stockings, softer, finer, and much cheaper than they are in England; likewise of leather gloves, in imitation of Limerick, and but little inferior; black silk handkerchiefs, silks of various colours in the piece, ribbons, &c. &c.

The first twenty miles, after leaving *Moorsheadabad*, were exceedingly unpleasant on account of the road; not that the ruts were so deep as on the other side the city, but the road was worn so uneven, and was withal so stony, as to be almost dangerous. This is generally the case in the neighbourhood of large cities in India, where much traffic is carried on. It is necessary to inform the reader that there are no turnpikes in this country, and that the roads are repaired by Government; but so shamefully neglected did *this* appear, that near a considerable village named *Bamuneah*, one entire arch of a bridge, originally built of brick, had fallen in,



(nor did this event appear of recent date,) and we were obliged to cross the stream over a temporary one of mud and bamboo, which sunk under the horses' feet at every step. The country about this place is much covered with clumps of bamboo, intermixed with corn-fields. These crops, which in some were ripe, in others half cut, and filled with reapers, gave it a cheerful appearance; but the fallen leaves of the bamboo plant, which have a strong offensive smell, would form in my opinion a great objection to residing there.

Our tents were next day pitched in a grove of fine *mango* trees, whose fruit, the most useful and delicious of any in India, possesses, in the different stages of its growth, very opposite qualities; when ripe, it is about the size of a magnum bonum plum, with a thick yellow rind, often found tinged on one side with a deep red colour, and particularly juicy; in the centre of each is a large oval stone, the shape of the mango; and you seldom meet with two in fifty of the same flavour—the predominant taste is either that of the pine-apple or the strawberry. They are ripe about June or July. So fond are the natives of this fruit, that while in season it is their principal food, and is considered both wholesome and nutritive where water is the only beverage; but I have known instances where even *one* glass of wine, taken at the same time, has produced a

painful eruption on the skin not unlike the nettle-rash, attended by a considerable degree of fever, particularly when ripened (as is frequently the case) on straw, to bring them forward before those become ripe that are in the open air. When green, this fruit has a most grateful acid flavour: it makes an excellent pickle or preserve, a delicious tart, and much improves a curry, soured fish, &c. Mango trees are generally planted in groves by the road side, affording an agreeable shelter for the traveller from the heat of a noon-day sun, where they have generally also the benefit of a well, more necessary to the inhabitants of this country even than their food. The leaves of the mango tree are as large as those of the walnut in England; indeed the fruit, when green, is not unlike a walnut in appearance; the branches spread considerably, and they grow to a great height.

The road, as we pursued our journey, grew rather worse than better; it ran along a high causeway for upwards of ten miles, of barely sufficient width for two carriages to pass each other, and was besides much cut up by vehicles of burthen. The ground on either side was cultivated with rice and paddy, and must in the rainy season be completely inundated, forming the only soil in which these grains are said to flourish.

The villages we had hitherto passed were few,



and of mean appearance. On making this observation, I was told that no Hindoo, if he could possibly avoid it, would live any where but on the banks of the sacred river, (the Ganges,) wherein he might bathe at least twice in the twenty-four hours, as enjoined by his religion; indeed, I have observed that they no sooner arrive at the end of a journey, be it long or short, than they strip themselves and plunge into the river; and where no river is at hand, squat down by the side of a well, and throw water over themselves until they are completely drenched. This custom of so frequent ablution may appear, in the idea of an European, extremely inconvenient and troublesome. To obviate this, their dress, which I have before described, is peculiarly adapted. This custom of frequent ablution, and the supposed religious nature of the ceremony, may also account for the immense population on the banks of the Ganges, in defiance of the torrents which frequently sweep whole villages away, leaving no trace behind.

The unpleasant causeway I have described brought us to a place called *Kummerah*, where the river opened majestically on our view; and we continued our journey along its banks until we approached the tents, which, to our dismay, were pitched upon a plain, without a single tree to shelter them. We of course expected to



suffer considerably from the heat; but whether from the vicinity of the spot to the river, or from any other local cause, it is difficult to determine, the day proved much less oppressive than those which preceded it, when we encamped under a thick shade. The wind blew hot and fresh. We had provided ourselves with *tatties** at *Moorshedabad*, which being fixed at the windward entrance of the tent, and kept well watered on the outside, rendered us extremely comfortable.

This river is an arm only of the great Ganges, and was at this time nearly dry. We travelled chiefly on its bank; but whenever the road de-

* *Tatties* are frames made of bamboo, resembling trellis-work, rather closer one way than the other, to fit a door or window. These frames being covered by the fibrous roots of a sweet-scented grass, called *kus kus*, are kept wet by a person on the outside throwing water upon them. There is an art, even in this; since by leaving any part of the *tatty* dry, the purpose of cooling the apartment is defeated. The hot wind, which generally blows strong from the westward, passing through these *tatties*, becomes cool, and conveys a refreshing scent like roses. I have frequently felt the house so cold from them, as to be under the necessity of wearing an additional garment, while out of it the atmosphere has been intolerably hot. Another kind of *tatty*, for light airs, such as blow from the East, is made from a low briary shrub of a lively green, found on sandy places, named *jowassy*, which is placed tightly on the frame, and may be renewed daily.

Strong westerly winds make a healthy season, as do those from the East the reverse.



viated, it led through cultivated lands surrounded by embankments—a necessary precaution against its overflow in the rainy season. The crops here are wonderfully luxuriant, and so indefatigable are the people in encouraging them, that they even till the few dry patches in the bed of the stream. The whole, at this time, appeared one cheerful moving scene—pedestrian travellers, and innumerable droves of cattle passing and re-passing; boats sailing down, while others were tracking up the magnificent Ganges, separated from us only by a low bank of sand about a quarter of a mile across, presenting a *coup d'œil* of the most agreeable nature. But we soon found ourselves obliged to cross a bed of sand which separated two cuts of the river; this happening to be deep, considerably impeded our progress, while the ascents and descents were almost perpendicular. In one part we encountered a narrow, rapid stream, through which the united force of the party, assisted by the horse that drew it, was scarcely sufficient to push the carriage. On reaching the declivity we discovered another sand, of considerable breadth, to traverse before we could gain the ferry, this ferry being at the junction of three branches of the Ganges.

Our march to-day had been so retarded by the sands, that the sun was getting high, and my impatience great for the shelter of a tent;

so, jumping into a small fishing-boat, as the delay in conveying our carriage into the other was likely to prove considerable, I made the best of my way on foot towards our encampment, traversing ploughed fields and banks of sand for nearly a mile. This brought me to the village of *Sooty*, on the main bank of the Ganges, where our tents were pitched, and in about an hour I was joined by the rest of the party; thus crossing that arm of the river that separates the island of *Cossimbazar* from the main land. From this island of *Cossimbazar* are brought those beautiful feathers, so highly esteemed by European ladies, called the *Comocolly* *. The birds on which they grow are a species of water-fowl, about the size of a gull, peculiar to this island. The plumage of the young birds is grey, of the old white. The feathers most in request are found under the wings, and are light as ether down: they are either worn in a plume, or formed into various shapes, such as muffs, tippetts, &c.; and although very expensive in England, may in Calcutta be procured for a mere trifle.

Owing to a curious circumstance, we found the village of *Sooty* almost deserted: a robbery to a large amount had been lately committed there on some travelling merchants, and all the

* The name of that part of the island where these birds are chiefly found.



principal persons, including their chief, had been taken to the Judicial Court at *Moorshedabad* upon suspicion of being concerned in it. It is, as I afterwards learned, not an unusual thing for these *jemeendars*, or head men of villages, to keep a number of subordinates to plunder when they have opportunity, and divide the spoil. It is in this particular that our government is so beneficial to the country in general, inasmuch as its activity and justice protects the property of individuals. Of this the natives are well aware; and, for the most part, gratefully acknowledge it.

We spent the night at *Sooty*, but were much disturbed by the howling of a small animal called the *pao*; by which it is affirmed that the tiger is always preceded when in search of prey.

The first village of any consequence that we passed through on the following morning was *Narungabad*, where there is a number of fine large trees, chiefly tamarinds, and a good bazar. The properties of the tamarind tree are somewhat remarkable, being at once a bane and an antidote. It is a well-authenticated fact among the natives, that a person sleeping under one of these at night, invariably complains, on awakening, of pain in his limbs, weariness, shivering, and other indications of fever; which symptoms, by drinking plentifully of an infusion of its fruit, are generally removed.



Our journey was now chiefly across low lands, intersected by stagnant pools, on which were innumerable wild fowls, but principally ducks, precisely like those we have in England, and equally good in flavour. From hence, by a gradual ascent, we reached a plain of the finest turf, and drove on it for a considerable distance without the slightest impediment, tracing the boundary of a fine transparent stream, called the *Collah Pawnee Nullah* *. On this stream appeared more than fifty fishing boats preparing to cast their nets. The prospect altogether, aided by the fineness of the morning, (for there was a refreshing breeze,) rendered this ride truly delightful.

We found our tents pitched in an extensive grove of varied foliage, on a very romantic spot near the village of *Downapore*; but as every advantage has its contra, no drinkable water could be procured within half a mile; although this circumstance was immaterial, as far as regarded ourselves, still after a long march it was very fatiguing to our servants, who drank nothing but water.

The next morning, at day-break, we proceeded as usual, and accomplished the first twelve miles before breakfast. The country

* *Collah*, in Hindostanee, here means *dark*; *Pawnee*, water; *Nullah*, a stream.



was woody, and for the most part cultivated, with the exception of a plain of considerable extent, indeed without any apparent boundary, which led to two streams, separated by a narrow bed of sand, whose banks were so exceedingly steep that we were literally under the necessity of scrambling up them; the only wonder was, that our carriage ever reached the top. The road on the following day was not only rough, but high in some places and low in others, bounded by the river on the right, and the *Radge Mah'l* hills, at about two miles distant, on the left, leaving a space of highly cultivated land between.

A few miles before reaching *Radge Mah'l*, we drove through the village of *Futteh Poor*: it contains an indigo factory, and a pretty large *serai**. This latter is a place of reception for travellers; it is in form a square, enclosed on each side by high brick walls, with large folding gates at the east and west entrances. The wall on the inside is lined with small sheds, or thatched hovels, each furnished with a bedstead of the rudest materials, called a *char-piah*, such as are commonly used by the people of this country. It is a square frame, about five feet and a half long, covered by coarse twine strongly woven together, and supported by four pieces, or

* A party of the police are stationed in every *serai*.



rather small blocks of wood, of about a foot and a half in height, without posts or tester. Fortunately, these people do not require the luxury of a bed; and in cold weather they carry their coverlid upon their backs. Curry and rice, cakes made of *otta*, (or coarse flour,) milk, and good water, may be procured in these *serais* for a trifling consideration, as also food and lodging for cattle. Gentlemen, when sending their horses to a distance, find them very convenient; but, in a general way, they are frequented only by those natives who travel without tents, or a sufficient guard to protect them. About two miles beyond this, we crossed a bridge built of red brick over the *Oodah Nullah*, celebrated in the annals of this country as the scene of an obstinate battle between two of their strongest native powers. It was very sultry, and near nine o'clock before we reached *Radge Mah'l*, as it is commonly called; but properly speaking, *Rajah Ko Mahul*, signifying "the property of the Rajah." On approaching this place, which is of considerable extent, the country assumes a woody appearance, while innumerable small hamlets, peeping through clumps of bamboo, render it extremely pleasing to the eye.

Radge Mah'l was formerly a place of great celebrity; it contained the best bazar in India, and was resorted to from the most distant pro-



vinces. Of all the arts and manufactures which rendered it celebrated when in its original grandeur, there remains only a manufacture of earthen-ware, and the art of carving on marble; of which material they make sundry small articles for sale. Here the eastern and western *dawks*, or post, meet, and exchange bags, the inhabitants of the upper provinces not choosing to go lower, and those of the lower provinces not wishing to proceed higher up the country. The remains of a magnificent palace of the rajahs are still shown, but it is fast falling to decay. The whole town, shortly before our arrival there, had nearly been consumed by fire; fortunately for us, a baker and his house had escaped the conflagration, for he soon made us some excellent bread and hot rolls for breakfast next morning. The substitute for yeast, called *toddy*, is met with here in great perfection; it exudes from the palm-tree, and makes much lighter bread, without any bitter taste.

At so great a distance from any European station, a baker is certainly a great convenience; and the man who, in this sequestered spot, devotes himself to the comfort and accommodation of travellers, certainly deserves greater encouragement than the casual reward of his labours. Two or three rupees a month, from Government, would keep up this establishment from generation to generation. The Hindoos



will never, if they can avoid it, forsake the trade of their fathers; and are so exceedingly tenacious in this particular, that they are even scrupulous of improving upon it. I asked a baker once to make muffins, and offered to translate a receipt I had for them into Hindostanee, promising him at the same time a recommendation to all my acquaintance, which being pretty large, and at one of the principal military stations, must have been highly lucrative to him. He listened very patiently until I had finished my speech, when closing his hands in a suppliant posture, "Pardon me, Lady," said he, "but my father never made them, my grandfather never made them, and how can I presume to do it? My grandfather brought up sixteen children, my father fourteen children, without making *mufkeens*, and why should not I?" Such close reasoning as this I was by no means prepared to parry, so bowing assent, I dismissed him, and there the matter ended. The Hindoos are, beyond a doubt, the least enterprising people in the world.

Radge Mah'l is just eleven miles from our last encampment. We were pitched on the bank of the river, at its widest part; but having neither wind nor shade, we found the heat almost intolerable.



CHAPTER IV.

Our route on the following day ran so near the edge of a precipice, that the smallest deviation might have proved fatal to us. A thick grass *jungle*, or underwood, and a range of mountains bounded our view on one side; on the other flowed the Ganges; while the bank on which we drove was narrow, and in many places much broken.

The sheep and goats of Bengal are remarkably small, the latter generally white, and are, when young, the prettiest little creatures imaginable. They thrive here in great abundance; but in consequence of the number of wolves and tigers with which this neighbourhood is infested, it is necessary to keep them closely guarded. Goat's milk, in India, is infinitely preferable, in tea, to that of cows, being much richer, and without any unpleasant taste.

Over a fine down, on which our tents were pitched, we drove three miles the following morning as on a soft green velvet, and passed a large village different from any I had yet seen. The huts were of straw, or long grass, neatly plaited together, supported on four bamboo poles, with fences round them of similar mate-



rials at a little distance, so constructed as to secure their different kinds of cattle at night from beasts of prey. This kind of elastic fence, by yielding to their spring, alarms them, and they invariably sneak off. Beyond this village lay a deep sand, covered by long grass and briars, through which, as might be expected, the road proved miserably bad. Considering this as a public way, leading to all the principal European stations on the banks of the Ganges, it appears somewhat extraordinary that it should be so entirely neglected, as the badness of the road must necessarily impede commerce, not only with the provinces, but also from the *Mharattah* and other states. Within the distance of seventeen miles, no less than seven bridges appeared, almost dangerous to cross, for want of a little repair. To my observation on this subject may perhaps be replied, that Government is now making a new military road up the country another way. Very true; but can Government induce the natives to form villages on it, so great a distance from their sacred and favourite river? and if not, how are travellers, particularly natives, to procure supplies? They answer, The distance will be so much lessened. But who, in undertaking a journey of nearly a thousand miles, would not be glad to go a few miles more, in order to pass a pleasant day in some friendly habitation? In a multitude of



counsellors, however, we are told, there is wisdom; I must of course conclude that every thing is arranged for the best. Great part of our way now lay through a *jungle*, full of tigers; but they rarely attack a human being in the day-time, particularly where cattle are so numerous as in Bengal. Our people observed one at a distance, sneaking off to a thicker covert.

Gunga Pursaad, the village we next came to, was close to the river, and of very mean appearance. Like *Radge Mah'l*, it had lately suffered by fire; nor is it surprising that such circumstances should frequently happen, when we consider of what materials their hovels are composed, and their carelessness in throwing away the lighted particles which they have been smoking*. Another circumstance which greatly tends to lessen our commiseration, is, their extreme apathy concerning each other; for if a man succeeds in rescuing his own property, he immediately marches off with it, regardless of the entreaties of his neighbour for assistance.

The natural indolence of these people is indeed very great; no plea but necessity induces them to move *at all*. They would like to sit and smoke the whole day long. "Better," say they, "to sit than stand; better to lay down than

* The practice of smoking is universal throughout the eastern world.



sit; better to sleep than either." If assailed by any sudden misfortune, they instantly lose all presence of mind, and run bawling about like so many mad creatures.

From *Gunga Pursaad*, by an almost perpendicular road, we ascended the mountains. On either side grew thick underwood, and the path was covered with loose stones. By slow degrees we approached the pass of *Telliah Gulley*, where we found the remains of two fortified gateways, which in former times had been forced and carried by a people called *The Jauts**. On one side appeared an impenetrable wood, intersected by frightful chasms; on the other a tremendous precipice, on the edge of which lay a dismounted gun of large dimensions. This pass divides the province of Bengal from that of Bahar, into which we now entered. Bahar is now considered one of the centre provinces of the East India Company's possessions in this direction. While I gazed on the mouldering remains of a fortified gateway, on the summit of this almost inaccessible mountain, whose turrets frowned in awful majesty on the thick wood beneath, I could almost fancy I heard the groans of some poor wretch confined within its walls. Silent, dreary, and forsaken, save by beasts of prey who prowled to quench their thirst at the moun-

* See Dow's Hist. of Hindostan.



tain torrents, far from the haunts of men, was this terrific region! Nor was the descent on the other side less formidable: huge stones, over which, as before, we were obliged to scramble, perpetually impeded our progress; the poor horses could with difficulty keep upon their legs; and it required three or four men to hang on the back part of the carriage, in order to prevent its falling over, so steep was the declivity.

Just at this crisis our guide declared himself unable to proceed—he was so fatigued he could go no farther. His services were however indispensable: a little wine might have recruited him, but that he would not touch; at length, by promises of additional reward, he contrived to creep along. And now, what should present itself but a camel newly slain by a tiger! the blood was still flowing from its throat, and the creature scarcely cold. The scent of the tiger was very strong; and it was conjectured that, hearing us approach, the ferocious animal had left his prey. It was some time before the horses would proceed; and not one of them, until a bandage had been placed over his eyes. I cannot say but I shuddered a little myself. A different scene however soon dissipated the horrors of the last: a beautiful and fertile valley opened on our view, bounded at the distance of about half a mile by a range of hills still higher than those we were about to quit; while an ex-



pansive lake, covered with a variety of wild fowl, and a table land of luxuriant turf, proved a pleasing reverse to the bold scenery of its neighbouring hills. A fine smooth road conducted us through this romantic spot, amid small bushes of odoriferous shrubs, and peacocks, feeding in the full security of solitude. From hence, ascending by a gradual and almost imperceptible ascent, we caught sight of another range of hills, which still separated us from the Ganges. The first rays of the rising sun were beginning to shed their lustre on the prospect. What heart so insensible as not to feel the Divine influence! to adore the great Creator, and to think with Milton, "These are thy works, Parent of good!"

Our road lay through a thick *jungle*, interspersed with wild roses and creepers of singular beauty, differing both in shape and colour from any I had seen, although some of them bore a strong resemblance to various hot-house plants in England. About eight o'clock we reached the plain on which our tents were pitched; it happened to be near a little mean village, called *Palliah-poore*. This place was inhabited by invalid pensioners of the East India Company's regiments, who, when disabled in the service, have the option of retiring to *one* of the many villages set apart for that purpose, where a spot of ground is allotted to each individual, and a



few rupees paid monthly to them by the superintendent, or visiting officer. This gratuity affords the seapoys an opportunity of sitting down comfortably with their families for the remainder of their days, and is a most admirable institution. Unfortunately for us, the pensioners of *Palliah-poore* happened to be Hindoos, who only keep sufficient supplies for their separate consumption, and having no *bazar*, our Mussulman servants came badly off. On these occasions, Hindoos have greatly the advantage; a little parched grain, and a draught of water occasionally, will support them for many days. It is computed that one rupee and a half (three shillings and nine-pence) will furnish a Hindoo with food and raiment for a month; whereas three rupees (seven shillings and sixpence) are barely sufficient for the maintenance of a Mussulman of the same rank and station, for the same space of time.

About half a mile from *Palliah-poore* is an indigo factory. The gentleman who resided there, no sooner heard of our arrival, than, with that spirit of hospitality so general throughout India, he invited us to his house; which on our declining to accept, he sent his servants to our tents laden with fruit and vegetables. In the course of the day we were visited by some of the hill people, bearing earthen jars filled with the most delicious honey I ever tasted: it was perfectly white and transparent.

These are quite a distinct race of people ; they never quit their native hills but to exchange honey and wood for grain in the neighbouring villages, appear totally uncivilized, and speak a language peculiar to themselves. Their stature is short and thick, with skins nearly black ; small black eyes, low foreheads, thick coarse black curly hair, on which neither men nor women wear any covering, and very little *clothing* at all. They are timid and inoffensive, as far as respects human beings, but very ferocious with beasts, against which they are armed with poisoned arrows, and clubs of such a size and weight, that a man not accustomed to them could scarcely wield them. The post-man, in traversing these wilds, is attended by a guide carrying a *tom tom*, or small drum, which he beats as he runs along, to alarm and disperse the savage animals that infest them ; amongst others, the wild buffalo is not *the least* to be feared. I was present when one of these furious creatures attacked a gentleman on horseback, who only saved his life by the speed of the animal on which he rode.

Here, for the first time since leaving Calcutta, our people drew water from a *well* ; hitherto they had been obliged to use that of the river, or some stagnant pool.

From *Palliah-poore* the road is rough and rather hilly, on a gravelly soil ; it runs generally



through a kind of brush-wood and briars; but near villages the country is well cultivated. Thus we continued travelling, at the base of a ridge of hills, until we reached the large and populous village of *Kol Gong*. The opposite side of the river, which we occasionally caught sight of, appeared covered with under-wood, and, we were told, was full of game. I observed several herds of cattle, and that one of them had always a bell hung round his neck, to prevent the rest from straying.

The village of *Kol Gong* stands immediately under the hills, whose sides are covered with shrubs; and in front of it runs the Ganges. Many indigo planters, and officers retired from the Company's service, are settled here; some of them have built large houses in the European style, which gives it somewhat the appearance of England. Two most extraordinary rocks, of a pyramidal form, rear their monstrous heads about the middle of the river, nearly opposite to this place; they appear to have been formed by huge stones, piled one upon another to an immoderate height. On the pinnacle of each is the hut of a *fakcer*, or mendicant priest—the one a Hindoo, the other a Mussulman. They have each a small boat, in which they ply for charity from those who pass up and down the river, which is here two miles across. It may not be unworthy remark, that although there is not the



smallest appearance of soil, shrubs and even trees grow almost to the summit of these rocks; the circumference of which, at the base, is about a hundred and fifty yards: their size is nearly equal. There is no tradition in existence respecting their origin. Approach to them in the rainy season is extremely dangerous, and many boats are wrecked here.

On leaving *Kol Gong*, we quitted the vicinity of these awfully romantic mountains, and by a broad beaten track entered a flat and highly cultivated country. The only unpleasant circumstance was its being intersected by ravines, in which were frequently a good deal of water; in that case, our only resource was to cross them on temporary bridges of bamboo, covered with earth. In descending one of these ravines, our carriage was overturned; but the soil being sandy, it sustained no injury. We had fortunately quitted it before the accident happened. The farther we journeyed west of Calcutta, the hotter and stronger the wind became; but the nights were still cool; nor did the hot winds commence blowing in general until about nine o'clock, continuing from that time until sun-set.

The following morning we reached *Baugul-poor*, a station for civilians, and a company or battalion of Hill Rangers. Here we were entertained by the Judge and his Lady, and were induced to remain some days. A singular cir-



cumstance occurred, in consequence of the arrival of some Missionaries, while we were at this place. These gentlemen had been holding forth in the bazar, and having gathered together a numerous assembly of the people, particularly remarked *one*, as being more attentive than the rest; (a corn factor, of respectable appearance;) when, going up to him, the Missionary asked if he had been convinced by the arguments he had heard in favour of the Christian religion? After a moment's hesitation, "What will you give me," said the native, "to become a Christian?"—"The blessings of our holy religion will reward you," replied the Missionary. "That will not do," returned the native; "but I'll tell you what—If you will give me a lac of rupees, and two English ladies for my wives, I'll consider of it." The Missionary was indignant; and, but for the timely interference of the Mayor, matters might have taken a serious turn.

Baugul-poor is not immediately on the Ganges, but on the banks of a fine meandering stream proceeding from the hills, which runs into it a few miles below. This stream is narrow, deep, and beautifully picturesque. At each winding is seen a handsome residence, grounds tastefully laid out, and planted with a variety of trees; amongst which, the bamboo and coconut appeared particularly to flourish. It is ce-



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celebrated for the manufacture of cloth, known in England by the name of *ginghams*, generally made in stripes of pink or blue, and sometimes plain coloured; the white is little inferior, on a transient view, to the shawl of Cashmere.



CHAPTER V.

FROM *Baugul-poor* we proceeded through a woody, populous, and highly cultivated country, somewhat intersected by ravines, and over bamboo bridges as before. The village near which we found our tents, had been latterly much annoyed by tigers, one of whom had, for several successive nights, carried off a human being. At length, become desperate, the inhabitants had formed a resolution to watch, and turn out in a body against their assailant: accordingly, armed with arrows, stones, loaded sticks, spears, and an old matchlock or two, they had sallied forth the night before, and we found them rejoicing over their vanquished enemy; and an enormous brute he was, measuring four feet two inches high, ten feet one inch and a half long, and stout in proportion.

It may seem extraordinary to those who are unacquainted with the natural indolence of these people, that they should have suffered their relations and friends to be thus devoured, and remain so long inactive; but when informed that every Hindoo is a predestinarian, and firmly believes in the transmigration of souls, their surprise will cease. A striking instance of this oc-

curred to me, as I was sitting one day reading in our own bungalow at *Meerut*: a kind of bustle in the verandah caused me to look up, when I perceived a large snake, of the species called by the natives *cóprah capell*, or hooded snake, advancing towards me. Starting from my seat, I called to some palankeen bearers, who were looking on, to kill him. With the greatest composure, one of them asked if that was my hookam? (order.) "To be sure it is," I exclaimed. (The reptile meanwhile spreading his hood, and looking very fierce.) When approaching the snake, he made a profound *salaam*, and muttering, *Maaf kurro*, (forgive,) with a stick he knocked him on the head, and despatched him in a moment. A very slight blow is sufficient on this part to destroy them. It is singular, that when one snake has been destroyed, another is sure to come: our people consequently watched, and in a few days killed its partner. To so great an extent do the Hindoos carry their superstitious ceremonies, that they even *salaam* to their tools of a morning before they begin to use them, and the same when they have finished their day's work, alleging as a reason, that it is to them they are indebted for subsistence. I verily believe this is the only species of gratitude they are acquainted with.

The road continued broad and good, bounded by a bank and hedge on either side, a circum-



stance rather unusual in this country, where the only land-mark, generally speaking, is a ridge of earth. Removing a neighbour's land-mark, is the source of more quarrelling and bloodshed than any other cause. You frequently hear of whole villages turning out against each other to revenge a dispute of this kind, and many lives are sacrificed. Until I knew that this was a common practice, I often wondered at hearing so much firing of matchlocks, particularly in the territory belonging to the Nawaab of *Lucknow*, and other native princes. Although an additional reason may be applicable in these places, which is, that they are most insatiable landlords, and obliged to collect their revenue by force of arms.

About fourteen miles farther on, we caught sight of a range of hills running parallel with *Monghir*, a place of great celebrity for the chalybeate springs, both hot and cold, in its vicinity. These are found in five wells, close to each other. The water in one of them is so hot, that having dipped a glass full, you are glad to relinquish the hold.

The surrounding country is mountainous, with this small chalybeate stream meandering through it, which in its course turns vegetation black. The water itself has no unpleasant taste, and is perfectly transparent. A friend of mine brought some of it in bottles to England, and,



by way of experiment, took several back to India; which, on opening, were found excellent to the taste, and sparkling like Champagne.

These springs are about a hundred yards inland from the Ganges, and are guarded by *Brahmans*, who levy considerable contributions from those who for their health frequent them. They are only four miles distant from the town of *Monghier*. This is a large populous place on the banks of the Ganges; it is a station for invalid Seapoys, who amuse themselves and increase their incomes by the manufacture of different articles—such as household furniture; iron, tin, and brass utensils, of various descriptions; bellows neatly studded with brass nails, (an article much in request to the north-west of *Monghier* in the cold season,) straw hats and bonnets, leather hunting caps, umbrellas, and toys for children. A great variety of birds of beautiful plumage are also offered here for sale, and cages neatly executed. These birds are of the smaller species, and few of them sing in a domesticated state; neither do they live long out of their native hills. I purchased one, rather less than a thrush, delicately formed; its plumage of a light green colour, with a black pointed beak, an orange-colour top-knot, the throat covered by a fine black down, with a bright purple patch in the centre. This bird is



called the *huryah* *. It was either of too delicate a nature to bear a change of climate, or we had not discovered the proper food to nourish it, for it soon shared the general fate, and survived its departure from *Monghier* only a fortnight.

The ebony they bring from the hills to this place, in order to convert into furniture, is a fine-grained wood, and bears a beautiful polish. The town itself stands in a fertile valley, with the river Ganges winding in its front. It contains a pretty strong fort, situated on an eminence, and a number of good brick houses. That of the General, or commanding officer, was an excellent one, built in the European style within the walls of the fort, but commanding an extensive prospect. While at this place I witnessed a most disgusting, but, I am sorry to say, common occurrence among these bigoted people. The ceremony commenced by loud shouting, accompanied with what they miscall music, alias, a combination of barbarous sounds produced from different instruments; and an immense concourse of Hindoos, who soon ranged themselves round a wooden pole of about twenty feet high, fixed upright in the ground. On the top of this pole, in an horizontal position, were placed three very long bamboos,

* *Huryah* is green in Hindostance.

from which were quickly suspended three men, (brahmins,) by means of large iron hooks passed through the fleshy part of their backs, immediately under the shoulder. These hooks were affixed to rings of the same metal fastened to the bamboo. In this manner they hung for fifteen minutes, swinging round with wonderful velocity. In order to prevent the flesh from tearing through by the weight of the body, a breadth of cloth was tied round the waist, and made fast also to the hook.

We were informed that this was an annual and voluntary penance, by which the objects became almost deified, and generally collected a sufficient sum of money to support them the remainder of their lives. What will not avarice, combined with superstition, effect? I was naturally desirous to know if these misguided beings were not much exhausted by loss of blood, which I concluded must flow from their wounds. The man to whom I applied for information, smiled, and told me that those who make up their minds to perform this penance, determine on it at least six months before hand, and consequently have their backs prepared for it by boring, just as for an ear-ring, first introducing a small ring, and so gradually increasing its size, until it became what we had witnessed. "The part," added he, "by constant friction, soon becomes callous; and what appears to us



so shocking an operation, is by *them* scarcely felt." Mark here the cunning of the priest, who, to account for no blood appearing, (they having been kept in ignorance of the preparation,) instructs the people, that these men being saints, their blood is too precious to be spilled!

After remaining two days at *Monghier*, we continued our route along the water-side. The road was tolerable in itself, but unpleasant from being extremely narrow, and bounded by a high bank on either side; soon, however, after passing one or two insignificant villages, we struck across the country, driving through groves of mango and tamarind trees alternately, enlivened by cultivation of grain, through which meandered a deep pellucid stream called the *Rewah*, bounded by banks of the liveliest verdure. Not far from this delightful spot, we observed a number of women and children collecting the berries that fell from a large tree (under which they had assembled with baskets) called the *mowah tree*. From these berries the Hindoos extract an ardent spirit, of which they are extremely fond. They are the size and colour of a white gooseberry, without seeds—sweet, juicy, and scarcely any flavour.

We crossed the *Rewah Nullah* at the ferry, but not in a boat, the stream being too rapid: a substitute for one however appeared in the shape of a square wooden frame, just large



enough to hold one person sitting cross-legged, with four wooden legs of about a foot long; the frame being fastened together over the top by plaited twine, similar to the *charpiah* before described, only more firm, so as not to sink in the middle with any weight. To each leg of this machine was affixed a round, hollow, earthen pot, with the mouth downwards; while a man to each conducted it through the water with one hand, and swam with the other, to the opposite shore. Not that we landed *opposite* to the place where we embarked; for no sooner had I attained the middle of the stream, than with the rapidity of lightning I was whirled a mile lower down; indeed, it appeared quite uncertain where any of us should land; and scarcely could be imagined a more ridiculous scene than our carriages, baggage, &c. presented. A considerable time elapsed before they could be collected again.

A custom prevails in these provinces of having oxen to tread their corn, which reminds me of that passage in the law of Moses, wherein he says, "Thou shalt not muzzle the ox that treadeth out the corn." Unlike the Jewish law-giver, the natives here think it quite necessary; for you see none that are not muzzled*. The

* There are no corn mills in this country. The operation of grinding it is performed by placing two flat circular stones



prospect varied to-day with each succeeding hour: in some parts were seen hands innumerable reaping the corn, while in others large herds of cattle appeared regaling in the most luxuriant pasture*.

The immense mountains we had lately traversed, now by degrees receded from our view, and an open country lay before us. After travelling about eighteen miles, we reached a village completely inland, called *Barayah*, stored with every requisite for travellers. Our tents were not so agreeably placed as we could have wished, having only a single tree to cover them, and that not of sufficient magnitude to afford much shelter, although of a species called the *neem*, which often grows to a great height, and spreads considerably. This description of tree somewhat resembles the *beech* of England, as to size and general appearance; but its leaves are

upon each other, with a stake through the centre, and a handle on the top, which is turned by one woman, while another supplies the machine with grain. Both women sit cross-legged on the ground, which is plaistered with a kind of clay made with cow-dung, forming a hard dry floor, so that the meal is preserved perfectly free from dirt. This method of grinding corn elucidates that portion of Scripture mentioned in Matt. xxiv. 41, "Two women," &c.

* The oxen of Hindostan have all humps upon their shoulders: it is a fleshy substance, about the size of a moderate round of beef. When salted, these humps are most excellent eating; being regularly streaked, fat and lean.



differently formed, these being long, narrow, and regularly jagged to the point. It flourishes all over the interior of Hindostan, but is seldom found near the coast. The leaves of this tree have the peculiar property of healing flesh-wounds when applied cold; and as a hot poultice, are equally beneficial in maturing an inflammation, and producing suppuration. When divested of the bark, the wood possesses a smell which is so offensive to snakes, that they will not approach it; for which reason, when in tents, we made a practice of laying branches round the feet of our beds, particularly on a sandy soil, where these reptiles are chiefly found. I have frequently seen them lured from their holes by the sound of a small pipe, not unlike a shepherd's reed, and kept at bay by a stick newly cut from the neem tree; during which, a person from behind has contrived to despatch him by a blow on the head —(the only vital part.)

To compensate for the want of shade, we were placed at *Barayah* close to a well of most excellent water; which is a circumstance of some importance in this climate, but particularly so during the hot winds, when so much is required to wet the *tatties*. There are several manufactories at *Barayah*; the largest of them is of coarse cloth, on account of the East India Company.

On quitting this place, the following day we drove principally through groves of mango,



whose boughs were bending under the weight of ripe fruit, passed many populous villages, and halted at *Derriah-pooore*. Clumps of bamboo became less frequent as we journeyed towards the West: they are plants that require constant moisture, and consequently are seen most flourishing in the province of Bengal. I observed also that the goats here were of a much larger size, and that an infinite number of small grey squirrels, striped with black, having long bushy tails, were domiciliated in all the villages; but saw none of the colour we are accustomed to find in England.

About midnight, so tremendous a storm of thunder, lightning, and rain, came on, as threatened to carry away the tent; it literally poured down in torrents. I had scarcely time to hurry on my clothes before the water rushed through our tent like a rapid river, which continued for near an hour, and so damaged the tent equipage, that the march of our baggage was delayed until morning*, which deprived us of many comforts on our next encamping ground.

I would advise travellers to arm themselves with patience before they leave home, and not be dismayed, although the path be sometimes rugged, reflecting that the occasional depriva-

* All the tents not in use, and heavy baggage, cattle, &c. start at night, to be ready on the next encamping ground.

tion of an indulgence never fails to enhance its value. What reconciled me in a great measure to waiting three hours for my breakfast, was, the delightful spot our *avant couriër* had selected for us to spend the day on. It was a verdant turf close to the Ganges, shaded by trees, with an extensive prospect on either side. The air had been cooled by the storm of the preceding night, and every herb breathed fragrance. About a hundred yards from us stood a small romantic cottage belonging to the superintending officer of an invalid station*, at about half a mile distant, called *Moor Ko Choky*. Sitting at my writing-desk, I counted above sixty sail of vessels laden with merchandize, sailing down, or tracking up, this beautiful river: the traffic on it is scarcely credible to those who have not witnessed it.

The next morning we proceeded twenty miles farther, and found another cottage belonging to the same officer. The old man in whose charge it had been left, invited us to occupy it: it was delightfully cool, and we passed a most agreeable day.

The country in this direction is well wooded, although covered by cultivation. It abounds in large populous villages, through which runs an exceedingly good road, enlivened by occasional

* These villages for Scapoy pensioners are called *tannahs*.



views of the Ganges. Some long shady lanes through which we passed, reminded me forcibly of my native country. This place is called *Umal Golah*, rather too long a march from *Moor Ko Choky*, as we did not reach it until nine o'clock, when the heat had become quite oppressive. It would have been better had we known it to have halted at a place called *Bar*, through which we passed, about eight miles short of our present encampment.

This district of *Bahar* is by far the most populous and flourishing of any I have seen. It is, in fact, the granary of the upper provinces, although, properly speaking, not one of them, having been classed with *Benares* as the centre ones.

Both the upper and centre provinces are under the jurisdiction of the same commissioners. The lower ones have an establishment of their own, under the immediate superintendence of the Governor General, who resides there.

Our road from *Umal Golah* was by no means agreeable, from its running so near the water's edge; while the bank was, in many places, so broken as to render remaining in the carriage quite unsafe. By alternate riding and walking, therefore, we pursued our way to the village of *Bicket-poore*, about twelve miles farther, and found our encampment under the shade of some fine large trees, about a hundred yards inland.



The bazar is a good one, but the well-water all bad.

For the last two days the wind had blown strong from the eastward, and rendered the atmosphere so cool that we had no occasion for tatties, and could enjoy the delightful prospect around us.

A most friendly invitation met us here from one of the Judges of the Court of Appeal at Patna, from whence we were only ten miles distant; and another from the superintending surgeon. These attentions are always accompanied by a present of fruit and vegetables, which are not to be purchased on the road.

In *Bicket-poore* and its vicinity, table and other linen is manufactured, for which *Patna* has been famed from time immemorial. The weavers' looms are placed under large groves of trees, the ground being kept as clean as the floor of any dwelling-house—not a single leaf is suffered to remain on it. These looms are upon the simplest plan imaginable, and worked with shuttles. They are erected in the morning, and taken away in the evening. This part of *Bahar* is particularly famous for cocoa-nut and palm-trees; from the latter they make excellent matting to cover the floors of houses.

The road (as is customary when running by the side of the river) is bad, leading through deep ravines to *Futtuah*, a very large place, in-

habited only by weavers; in consequence of which there is no encamping ground, and we were obliged to send our tents sixteen miles farther on, through Patna, to a place called *Bankipore*, where the Company's civil servants reside. From the eastern to the western gate of *Patna* is seven measured miles, in one continued street of shops. The inhabitants are all either Hindoos or Mussulmen. *Patna* is supposed to be, next to *Benares*, the richest place in India. I never saw a place so full of children—early of a morning you might almost walk upon their heads. Making this observation to a gentleman present, “A Mussulman,” said he, “is so desirous that his possessions should descend to his posterity, as frequently to avail himself of a law which empowers a man (in case his wife does not produce a child within some given period) to repudiate her, and marry another; for ‘A barren woman,’ say they, ‘is abandoned of God; and a man who has no progeny, can never go to heaven.’”

The city of *Patna* and its dependencies came into possession of the English in the year 1764. It was governed at that time by * *Meer Kossim Khan*, Subah (or chief) of Bengal, with a German as his General-in-Chief, named *Sumroo*, (or *Sombre*,) husband to the Begum of that name,

* Meer signifies a prince.



of whom I shall have occasion to speak as I proceed.

After sundry engagements at *Moorshedabad*, *Patna*, &c. &c., and contesting all the passes over the mountains, even to the gates of *Monghier*, Meer Kossim Khan was driven into that fortress, where he sustained a siege of nine days, and then capitulated. Previous to this occurrence, Sumroo, with a barbarity almost unparalleled, invited some English gentlemen then at *Patna* to dine with him; and in a moment of conviviality, while seated round his table, he caused them to be massacred*. This outrage, however, was not long unrevenged: Major Adams, of the Company's service, with the Seapoys under his command, in four months from this period completed the conquest of Bengal, driving *Meer Kossim* and his followers to seek refuge with *Sujah Dowlah*, then Emperor of *Delhi*.

* Since this period no Englishman has resided within the gates of *Patna*.



CHAPTER VI.

HAVING many friends at *Bankipore*, we were prevailed upon to remain there some days, which afforded me an opportunity of witnessing some ceremonies of the natives which I had not before seen, and of learning an incident so truly characteristic of the apathy of a Hindoo, that I cannot avoid mentioning it here.

A malefactor having committed some crime for which he was sentenced to be hanged, received the awful fiat with so much coolness, that the Judge was disposed to believe the man had not understood him, and accordingly caused it to be repeated by one of the native counsellors. The man replied, that he understood the Judge very well. "You are to be hanged tomorrow," repeated the barrister. "*Saheb ko koosi,*" "as the gentleman pleases," returned the culprit, and followed his conductor out of court, apparently unconcerned. A few days elapsed before the sentence could be put in execution; and when brought forth, as they supposed, to suffer the punishment of his crime, there appeared quite a different person. This being reported to the Judge, he was ordered to



be brought before him, and it was discovered that the other had given this man three rupees to be hanged in his place. The former one had of course made his escape; and, strange as it may appear, the substitute was afraid of being discharged, lest he might insist upon his refunding the three rupees, which he had spent, he said, on *metais*, cakes of which they are particularly fond, made of sugar and flour.

Another instance, though of a less serious nature, occurred in the person of a palankeen bearer in our service, who asked leave to go to his village and be married. This was the only time of the year they do marry. His master told him that he could not spare him immediately, but that, before the marrying season was over, he should go. "*A, eha Saheb,*" "very well, Sir," replied the bearer, "next year will do as well." Hence it may be concluded that parties in this country do not *always* marry from attachment; in fact, girls are betrothed by their parents before they attain their seventh birthday, without regard to difference of age in the man—being of the same *caste* is quite sufficient. When all arrangements are made, the bride elect, decked out in all her finery, is introduced to her intended husband, and then retires to feast with the females of both families; while the males regale separately for two or three days, or as long as the parents of the girl can



afford it*. They then return to their several occupations; and she is allotted an apartment in her father's house, out of which she must not stir again unveiled. About three years after this ceremony, she is supposed capable of managing a family, and the husband returns to claim her. The head man of the village is then applied to, who draws up the marriage contract, which he signs himself, and several other witnesses. They send cardamum seeds, as notices of invitation, (or cloves, if they are rich,) to all the persons they wish to see, notifying by a special messenger the day the marriage is to take place. These tokens are sent three days previous to the grand entertainment; but a smaller one is provided on the two former days, when none but very intimate friends are expected. On the second day, the women (all except the bride, and any sister or relative that she may have under seven years of age) go in procession to the house of the bridegroom, and tinge his head and the palms of his hands with *mindy*, a sweet-smelling shrub, which, when bruised and mixed with water, produces a beautiful red colour. After this operation he adorns his person by putting on a yellow turban and waistband, with a pair of yellow cloth shoes, and mounting a horse or poney as gaily capa-

* The males and females of families never eat together.



risoned as himself, returns with some of his own friends at the head of the procession, when, as I before mentioned, the parties regale themselves—the men on the outside of the house, under an awning erected for the occasion, the women within. Every member of the family to which she belongs, feels it incumbent upon them on this occasion to present some pledge of friendship. I have seen the daughter of a rich merchant, or of a banker, go off with two or three loaded waggons in her suite. The bridal party spend most part of their time in feasting, smoking, and parading the streets, accompanied by all sorts of noisy instruments, to the great annoyance of the more peaceable inhabitants, particularly at night. The bride is conveyed from her father's house in a kind of covered cart, with curtains drawn closely round, (in which she contrives sometimes to make a small fracture just to peep through,) to that of her husband, attended by himself and his friends, some on horseback, some on foot, (but every one sports a little bit of yellow upon his person,) firing matchlocks, flourishing swords, and scampering round the bride's carriage with every demonstration of joy. Many other vehicles filled with company follow in her train, and the ceremony concludes with a wedding supper. The practice of using *mindy* is not confined to marriage ceremonies: no woman in Hindostan con-

siders herself dressed without it. They rub it inside their hands and fingers, as well as at the roots of their nails, both of fingers and toes; while to heighten the brilliancy of their eyes, they describe a black line close to the edge of the lid with a powder mixed in water, called *Soolmah*: this they perform by dipping a small wooden bodkin into the mixture, and drawing it gently along the eye-lash when the eye is closed.

This must have been an ancient custom in the East, for it is spoken of in the second book of Kings, "She put her eyes in painting." They also consider long hair as one of their principal ornaments, cutting it only when the moon is in the increase; and it cannot be denied that these women have the finest hair of any in the world; perhaps the quantity of oil which they daily apply to the roots, may be an additional reason for its being so extremely soft and luxuriant.

The Hindoos are uniformly tenacious in whatever respects ancient custom, but particularly so in regard to the difference of *caste*. A young Hindoo girl, of superior beauty, had by chance been seen and admired by a youth of the same religion, but of inferior *caste*. Knowing the latter to be an insurmountable barrier to the parents' consent, he at length prevailed on her to

elope with and marry him in his own village. Her family soon discovered their retreat, and contrived by a stratagem to get her again in their power. Accordingly, her mother was despatched to negotiate the pretended reconciliation, and prevail on her to return, in order that the marriage might be properly celebrated at her father's house. The poor girl, delighted at the prospect of so fortunate an issue, readily accompanied her mother, and was received by her father and brother with open arms. When three days had elapsed, and no marriage feast been proclaimed, she began to suspect the treachery, and determined on seizing the first opportunity of returning to the husband she had chosen. A favourable one seemed to present itself; but she had not been gone long, before she was overtaken by her brother, who affected to sympathise with, and offered to see her safe home. The road lay through an unfrequented path, which taking advantage of, he drew his sword*, and severed her head from the body. She was found the next morning, weltering in her blood. The father and brother were immediately apprehended, and, wonderful to relate, not only confessed the crime, but exulted in the accomplishment of it: nor was it in the power of

The meanest peasant in these provinces wears a sword.

the Judge to punish them; for, unhappily, the Mahometan law, by which natives of every description are tried, is so arbitrary as to invest parents with unlimited authority over their children, even to the depriving them of life; and it being proved in evidence that the son only obeyed his father's orders, they were both acquitted.

The Hindoos are the original inhabitants, and by far the largest population in this country, although the sovereigns and chiefs are Mahometans, being descendants of those Tartar, Persian, or Arabic princes, that formerly conquered and gave laws to Hindostan. The Brahmins however remain despotic in all points that regard religion and superstitious ceremonies. These men worship bulls, peacocks, &c. Monkeys are also held sacred by them; and a vegetable called *toolsey*, with many other things that I do not at this moment recollect. They do not eat any thing that is not prepared by one of their own *caste*, and commonly dress their own food. To kill a Brahmin is one of the five sins for which, according to their creed, there is no expiation. There are a variety of *castes*, or tribes; but the order of pre-eminence is indisputably fixed. An Hindoo of *inferior caste* would not presume to adopt the customs of a *superior*; severe punishment, and even death, would be the consequence. A Hindoo, or any



other persuasion, may, on payment of a fine, and submitting to some trifling ceremonies, become a Mussulman *; but no one can become a Hindoo: he must actually be born of Hindoo parents, or he cannot embrace their religion.

The Hindoos are the only cultivators of the soil; and although now *peaceful* cultivators of it, they have not laid aside their ancient custom of taking into the field their sword and shield. They are merchants also, and bankers; consequently, *Patna* being a mercantile place, its principal inhabitants are Hindoos.

Imajpore
On quitting *Bankipore* we travelled on a fine level road, for about eight miles in a straight line, to *Danapore*, the military station of this district for infantry regiments. Here are excellent barracks for nearly four thousand men, and good accommodation at a little distance for their officers. *Danapore* shows an extensive front to the Ganges, on whose bank it stands. It contains a capital bazar, and a number of good mechanics, by whom furniture and carriages, in the European style, are neatly executed. Leather is also cured and dressed here in a superior style. Their boots, shoes, harness, &c. are equal to those brought from England. Some English shop-keepers have settled at this place;

* Mussulmen are forbidden by their religion to take interest for money, they therefore seldom engage in trade.



but the natives imitate so well, that, I am told, my countrymen do not find the business answer.

Wax candles are better made here than anywhere, and are indeed most excellent; in short, either here or at *Patna*, every thing for ornamenting house or person may be procured for money.

From hence we proceeded to *Moneah*, distant only eight miles. This was formerly a station for cavalry; but since the acquisition of territory in the western, or upper provinces, it has been evacuated, and bears at this time no trace of a cantonment. The village of *Moneah* consists of one street a mile and a half in length; beyond which are many religious buildings of considerable antiquity, all in good repair. In the centre of each enclosure is a deep square pond, enclosed by brick walls, not higher than the footpath, with steps down the four sides, ornamented by figures carved in stone.

The evening of our arrival happened to be a festival, so that we had the pleasure to see these temples decorated with flowers, brilliantly illuminated, and thronged with people. Their musical instruments do not in general produce agreeable sounds to an English ear; but really, on this occasion, they were rather pleasing than otherwise. We found here such fine pasture for the cattle, that we halted the next day to indulge them. I also remarked some fine people



trees, the branches and leaves of which form the principal food for elephants.

We now crossed a wide navigable river, called the *Soane*; famous for beautiful pebbles and the salubrity of its water, and took up our abode for a few days at the house of the Judge at *Arrah*, whose Lady had been many years collecting these stones, and had a very valuable assortment: they bear a high polish, and vary considerably as to colour. The most curious and admired are pure milky white, with a small green weed in the centre of each, as distinctly traced as if it had been done with a pencil. She kindly presented me with a set, and we parted reluctantly on both sides. *Arrah* is a notorious place for snakes.

Our next encampment was at *Moraad Gunge*. The road to it is remarkably good, and beautifully diversified with trees. We passed through long vistas of different kinds, completely sheltered from the sun. This is a plentiful country for geese, and no less famous for banditti, who often surprise the sleeping traveller with a drawn sword, sharpened at either edge, flourishing over him. They seldom attack armed persons, their chief object being to obtain plunder, with which they are off like lightning; and the detection of them is very difficult.

Bodgepoore, the next place we came to, is one of the least civilized we had met with, and we



might be truly said to have quitted the haunts of tigers, and entered the more ferocious ones of men. Scarcely had we retired for the night, before an alarm of thieves was given; but our people being upon the alert, it soon subsided. A short time afterwards an immense cavalcade, on foot as well as on horseback, and in vehicles of different descriptions, passed by, which we understood to be a wedding party conducting the bride, daughter to a rich merchant of *Patna*, to her future habitation, and that the wealth with them was considerable. All was again quiet, but not destined to remain so; for presently we heard the report of fire-arms, and concluding that the new-married couple were attacked, most of our servants instantly followed their master in the direction whence the sounds proceeded, and fortunately arrived in time to save the property, but too late, alas! to prevent bloodshed—two of their attendants were already cut down, never to rise again in this world. The *banditti*, or *dakoities*, as they are called, upon perceiving so strong a reinforcement made off, vowing vengeance against all parties. These robbers are pretty accurately conjectured to be in the pay of a rajah who resides there. Some years ago, before the country was cleared of underwood and thicket, no person could pass that road without being attacked; but on the appointment of Mr. Deane



to the collectorship of *Arrah*, he caused the *jungle* to be cleared away, and the lands put in a state of cultivation; so that having no shelter, they were afraid to continue their depredations, which are not any thing like so frequent as they were before.

Indigo flourishes particularly well in this part of India.



CHAPTER VII.

THE next morning we reached *Buxar* to breakfast, and were most hospitably received by the Colonel Commandant and his family, who reside in the fort. Seven ladies and four gentlemen assembled at this meal—a disproportion very unusual in this country. The battle of *Buxar*, with the reduction of its fort, makes no inconsiderable figure in history. Some monuments of the English officers that fell before it still remain. It is now a station for invalid pensioners of the Company's European regiments. From the eminence on which it stands, being not more than a hundred yards from the Ganges, the windings of that river are seen in great perfection: the vast extent of country it commands, altogether forming a most delightful prospect.

Soon after breakfast, a servant of the Colonel's came running in to say that a tiger had been seen in a patch of sugar-cane near the village, and that many people were gone out after him; elephants and horses were immediately ordered to be got ready, and our gentlemen sallied forth. About an hour after, a clergyman, one of the party, returned, more pale if possible than Hamlet's ghost. He had seen the tiger, been thrown from his horse, and scrambled back he

knew not how. We could scarcely pity him, for he had mounted in spite of all remonstrance. Every one told him how dangerous it was to pursue a tiger in any other mode than on an elephant: but he had "a remarkably steady horse, who would start at nothing, and gallop away from any thing:" the latter proved true; for he galloped away from his master, and was not heard of until the evening. The other gentlemen succeeded in killing the tiger, who received nineteen rifle balls before he fell.

On the first of May we bid adieu to our friends at *Buxar*, and crossed the Ganges to *Mahomedabad*, a town about twelve miles from the opposite shore. The road to it was pretty fair; many large groves of mango and tamarind trees appeared near it; in one of the former they had pitched our tents. A canal runs through the town, navigable only in the winter season, but at all times containing a sufficient quantity of water for the purposes of irrigation. The distance from hence to *Ghazipore* is nearly the same, and a delightful drive it is, being chiefly between rows of large trees on a broad level road.

Although solicited by the Judge of *Ghazipore* to take up our abode at his house, we preferred pitching the tents on a plain between the military and civil stations, that we might be near our friends at both. On the day of our arrival we dined with the General in command, and the

day following with the Judge of the district. The heat of *Ghazipore* at this season is beyond description : the soil is a deep sand, which when thoroughly heated continues so for a length of time ; while the country is flat, and every where covered with buildings. It certainly felt many degrees hotter here than at *Buxar*. *Ghazipore* is famous for the manufacture of cloth, particularly of the kinds used for shirts and bed-linen, which, besides being beautifully fine, are very durable. Otta of roses, and rose-water also, are produced here in great perfection ; indeed the country round *Ghazipore* is one complete rose garden.

On the morning of the 4th we quitted *Ghazipore*, and reached the village of *Niah Serai*, where a patch of fine large mango trees afforded us ample shelter : near them was a well with plenty of water, pure to the eye, but extremely nauseous to the taste ; from which we judged it to possess some chalybeate properties.

From hence we continued our route to *Sidipoore*, or rather a few miles beyond it. As the morning proved remarkably cool for the season, and the road good, we did not halt there, but proceeded to cross a ferry over the river *Goomty**, so called from its numerous windings. This stream is fortunately narrow, for the boats are

* The Goomty swarms with otters.

mere nut-shells, and badly constructed. Our tent was close to the opposite shore. From this place to *Chobipore* we drove the next morning, chiefly through ravines, and within a short distance of the Ganges the whole way. Four years ago this road was almost impassable; it has lately undergone a complete repair, and is now comparatively good.

From *Chobipore* to *Benares* is a beautiful drive on an excellent road, between avenues of trees the whole way. We reached the house of a friend to breakfast, and remained there until the 10th, dining the first and last days with him, and the intermediate ones with the General commanding, and the Chief Judge of the Court of Appeal.

Benares is one of the largest cities in India, and perhaps the richest. It extends five miles along the bank of the river, and three miles inland. It has never been completely conquered by the Mahometans; between whom and their Hindoo neighbours no good understanding prevails. It requires no little vigilance on the part of the British Government to keep them tolerably civil to each other. Half the city is inhabited by Hindoos, the other half by Mussulmen, as perfectly distinct as if the division were marked by a line; yet, during their festivals, it is the most difficult thing in the world to prevent their interfering with each other. This is the only

place in which so rooted an enmity appears, and it is kept alive by the Hindoos boasting that this, their most sacred city, was never conquered. It is a system of policy on the part of the English to protect, as far as is in their power, the religious ceremonies of both; since it is chiefly owing to these means that we keep our possessions in the country. *Benares* is particularly revered by the Hindoos, as they have a tradition that their principal deity sprung from thence. At particular seasons of the year it is the resort of pilgrims from all parts of the eastern world. The Hindoos, its ancient inhabitants, were attacked, and for a short time overpowered, by the Emperor *Aurangzebe*; but by degrees regained their footing, and are at this time the greater proportion of its inhabitants. This prince, in order to evince his triumph, caused the places of Hindoo worship to be only *partially* destroyed, and *Musjeeds*, or Mussulman ones, to be erected on the same scite. This pitiful act has been the source of much discontent, and even bloodshed. In the month of November, 1809, so serious a dispute arose in consequence, that it became necessary to send for troops from *Ghazipore* to assist those stationed at *Benares*, to prevent a general massacre; and it is highly probable that while a vestige of these ancient buildings remain, their animosity will not subside. There is always

praying going on, of one kind or other—the streets are overrun by their different priests. When the Brahmins wish to assemble a congregation, or at the usual hour of prayer, they mount to the top of one of the minarets and blow a horn; and this happens two or three times a day; while Mussulmen go about tingling a little bell.

You may always know when a Mahometan is becoming desperate or enraged, by his turban being pulled over the left temple, leaving the other side exposed. On this signal, those of his friends who are inclined to support him, arm themselves, rally round, and soon the affray commences. “Go, set thy turban straight,” is a kind of defiance, expressive also of contempt, which they are a good deal in the habit of using to each other. This puts me in mind of an old saying, “Do you cock your hat at me?”—“Sir, I cock my hat.”

There are a set of people (Mussulmen) at this place called *bankas*, or prize-fighters, who are often extremely troublesome. An English gentleman was met, a short time since, by one of these on a narrow tracking path by the side of the river, where there was barely room to pass: neither seemed disposed to turn out of a straight line; but putting on a very fierce look, the Mussulman pulled the turban over his left eyebrow, and drew his sword, muttering *kaufur*, which means infidel. The gentleman had no-



thing else for it, than to make a dart past, and push his opponent down the bank; but his life would have paid the forfeit of this temerity, if he had not quickly escaped to his boat, and shoved off.

This place is justly celebrated for the beauty of its manufactures, particularly of gauzes, (white and coloured,) either spotted, sprigged, or striped, with silver or gold, worn by natives of rank as turbans; also a kind of stuff for dresses, called *kinkob*: this is composed of different coloured silks, brocaded with gold or silver sprigs, forming a valuable and superb texture. In the houses of great men, you frequently see cushions (the only seats they use) covered with it. Ivory is turned here with great taste, particularly chess men, a game of which natives of rank are generally fond. It is likewise a good place to purchase pearls, diamonds, and other precious stones, as well as shawls, there being a number of merchants residing here who trade largely in these articles; sandal wood, boxes, children's toys most beautifully executed, &c. &c. They also excel in the art of dyeing, their colours are remarkably fine.

Mahometans have four important periods in the year. First, the birth of Mahomet, which continues seven days, when every Mussulman that can afford it kills a goat to regale his friends.



The second is the fast of the *Ramzaan*, or *Ramdaan*, (*Lent*,) commencing on the first of September, and including the period of thirty days, in which time Mahomet is said to have travelled from *Mecca* to *Medina*. During this season his followers are required to abstain from animal food. A strict observer will not smoke tobacco, or drink water, from sun-rise to sun-set, or omit attending prayers at the mosque at noon, where every one mutters his own; and when the *moollah* (priest) thinks they have had sufficient time, he begins. Every Mussulman, when he prays, sets his face towards *Mecca*, first standing, then sitting on his heels, bending his body forward at intervals, so that his forehead may touch the ground at each obeisance. The *Ramzaan* ends by a grand feasting.

The third is the commencement of their new year, computed by the lunar month, when the property of every man is estimated, and a tenth of it collected to support the poor. On this occasion they cleanse, thoroughly repair, and beautify their dwellings.

A fourth is called the *Moharum*, to commemorate the deaths of *Hussan* and *Houssein*, two brothers, who were killed on the plains of *Kerbela*, near *Mecca*, in endeavouring to defend each other. It commences on the 10th of October, and lasts ten days; during which the Ma-



hometans wear green turbans, their mourning colour, as is yellow that of rejoicing. During this period they march in procession through the streets, following a decorated bier containing two coffins, round which they occasionally discharge fire-arms to denote the cause, flourishing drawn swords, &c. It is extremely dangerous for a person of a different persuasion to touch any part of this paraphernalia; for those who accompany it are worked up to such a pitch of fanaticism, that they would not hesitate to sacrifice him on the spot. It is really lamentable to see with what vehemence they beat their breasts, crying out, "Houssein, Hussan, Hussan, Houssein," until they are so bruised, and hoarse that you can scarcely hear them. Several of these biers are seen in different parts of the town, which in the evening are surrounded by lamps. The people watch them to prevent their being extinguished. *Houssein* was the son of *Ali*, and married *Fatima*, the daughter of *Mahomet*. *Ali* was *Mahomet's* nephew.

This mournful scene is immediately succeeded by a festival of the Hindoos, sacred to the *God of Wealth*. It is the beginning of *their* year, and answers by our computation to a period between the 15th of October and the 15th of November, as the moon happens to be, commencing on the tenth day after the full moon. On this occasion they illuminate their houses and temples; dress



in their best apparel, covered with wreaths of flowers; parading the streets with music, fireworks, &c.; and indulging in every species of dissipation. Previous to this festival the Hindoos whitewash their houses, merchants take an account of their stock, and settle their yearly accounts; when their treasure chests, covered with silk and flowers, are carried triumphantly before them.

On the 10th of May, the wind blowing intolerably hot, we bid adieu to *Benares*, making a march of sixteen miles to a large town called *Tumunshabad*; and the next day proceeded to *Gopee Gunge*, where I purchased some carpets equal to those made at Wilton, in Wiltshire. This place is twenty miles from our last encampment. From hence to *Sidabad* the road was very indifferent, particularly for the last eight miles, which being in the dominions of the *Nawaab of Oude*, whose seat of government is at *Lucknow*, some distance from it, had been totally neglected; and so dangerous is this part of the country considered on account of thieves who murder as well as plunder, that we made one long march, instead of two short ones, to get out of it, although met at *Sidabad* by two armed horsemen, sent by the Judge of Allahabad for our protection; but "a burnt child dreads the fire," and we had on a former occasion owed our lives to stratagem at this very place. The



attacking party creep into the camp upon their hands and knees, armed with two-edged knives, quite naked, and oiled all over to prevent being caught; and often come in such numbers, that it is impossible to escape them.

We now entered a ferry-boat, in order to cross over to *Allahabad*, which is situate on the opposite bank of the *Ganges*. Not without difficulty was this desirable end accomplished; for about midway, a bank of sand had lately made its appearance, extending at least a quarter of a mile over. This it was necessary to pass, and re-embark, as we were told, on the other side of it. This bank being a quicksand, I was advised to keep moving while the horse was putting into the carriage; and even in that short space of time he sunk considerably above the fetlock joint, which so alarmed him, that the moment we were seated he plunged forward, darting carriage and all into the opposite stream. Fortunately for us, it proved fordable; but the force of the stream carried us much lower down than we intended to have gone. For above fifteen minutes we were in this perilous situation. To say that I had no fears, would be deviating from the truth—I certainly did feel considerably alarmed, but endeavoured to suppress it, that I might not confuse my charioteer. The water was one instant running through the carriage, the next, one wheel was upon a bank of sand,



and then we sunk altogether in a hole. The horse was powerful, and he had a skilful driver; so that, with the aid of Providence, we at length landed in safety. An almost perpendicular bank of three or four feet, to ascend, was nothing after the danger we had passed; and the horse did not seem less sensible than ourselves of our escape, for with one plunge he drew the carriage upon even ground. Here we met the Judge's chariot, which conveyed us to his house about three miles farther. *Allahabad* was formerly a fortified city, with a strong fortress and palace, built by the Emperor *Acbar* at the confluence of the rivers *Jumna* and *Ganges*; but having for some years been neglected, it was rapidly falling to decay, until repaired and garrisoned by the British Government. A considerable revenue is derived at this place from the *Mahrattas*, who come at particular seasons of the year to perform their ablutions. The new city is a mile and a half inland. Fish is particularly fine here, and in great abundance.

During our stay at *Allahabad*, it was understood that a Hindoo woman had signified her intention to end her existence on the funeral pile of her husband. The Judge, with whom we were on a visit, sent for her father, and endeavoured to prevail on him to dissuade her. He said he had done all he could; but she was firmly determined upon it. The Judge then



sent for her, but talked with as little success; she was bent upon immortalizing her name, and, as she said, of showing her family the way to heaven. In short, the day was fixed, and a gentleman who was present gave me a description of this horrid ceremony. An immense concourse of people having assembled, her approach was announced by the blowing of horns and beating of drums: next came a number of *Brahmins*, bearing lighted torches, and singing some appropriate stanzas to inspire this victim of credulity, who followed, attended by her relations and friends, all bearing torches but herself. She was richly dressed, having her hands, neck, and feet, covered with ornaments. The dead body of her husband was carried on a bier immediately before her. It was then placed upon the funeral pile, the priests forming a circle round. The father and mother having led the young woman within the circle, left her there, and retired among the crowd. Music, or rather discordant sounds, struck up, and the *Brahmins* again sung, while she marched slowly round the pile; when, divesting herself of her ornaments, with wonderful presence of mind, she distributed them to her weeping friends; then, exchanging her veil of white muslin for one of crimson, she was presented with a lighted torch, (the *Brahmins* meantime exhorting her by songs and gestures to be firm,) and again



marched round the pile. She stopped a few moments, *salaamed* to all she knew, then putting the torch into the hand of her father, she calmly ascended the funeral pile, and seated herself by the side of her husband, amid the shouts and plaudits of the multitude. Her father, he believed, set fire to the pile; but a number of torches were instantly applied, drums beating, trumpets sounding, horns blowing, and guns firing, so that all was at once a scene of confusion and noise, sufficient to have drowned her cries if she had uttered any. Among other things, he observed that they threw a quantity of oil, salt, and dry straw, to increase the fury of the flame; and in less than ten minutes, nothing remained but ashes. What rendered this sacrifice the more unnatural, was, his being an old man, and she a young woman; but then he was a Brahmin! and it is considered incumbent on the widow of a Brahmin to pay this respect to his remains, or become an outcast from her family for ever. These unfortunate women are taught to believe that, by this single act, they expiate not only their own, but the sins of all their family, and that their souls fly instantly to Paradise. In some instances, I was told that the priests are obliged to assist their exhortations by copious draughts of opium, which first intoxicates, then stupifies their victim. The British Government in India are doing all they



can to prevent the barbarous custom, by not suffering it to take place within reach of their troops; but the deluded natives find means to evade their vigilance.

The origin of this sacrifice is by some imputed to the extreme jealousy of the men, others to the conduct of the women themselves, who are uniformly skilled in the properties of herbs and drugs, and have not unfrequently been known to have recourse to them, on finding themselves mismatched in wedlock. Girls having no option, are often married to old decrepid men, who use them like slaves, and are so jealous, that when out of their sight they are invariably under lock and key.

Tradition indeed relates, that the circumstance of poisoning husbands was at one time so frequent, that the *Brahmins* established this mode of securing their own safety.

The day following I was attacked by inflammation on the lungs, which detained us here for several days. We then proceeded to *Konkerabad*, distant from *Allahabad* twenty-four miles; but, with the assistance of our friend's horses, we were enabled to accomplish it with great ease. Our pedestrian domestics made two marches of it—they were accordingly dispatched the day before. We drove next day to the house of a friend at *Kurrah*, twelve miles farther, where we remained two days.

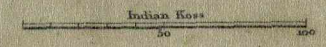
Kurrah is a very ancient city, formerly carrying on considerable traffic in cloth, muslins, table-linen, &c. The remains of some magnificent mausoleums are still in existence. This, like most other Mussulman towns, is well supplied with poultry, eggs, milk, vegetables, and fruit, and every other requisite for travellers. Diamonds are found in this province; but they are not an article of commerce, on account of the great expense necessary to work the mines.

The heat of the weather had now become so great, that it was judged preferable to march in the evening instead of the morning; we consequently started about six o'clock on the 2nd of June, and pursued our journey as far as *Haut Gong*, a place of great antiquity, but rapidly falling to decay.



CSL

COURSE OF THE GANGES AND ITS TRIBUTARY STREAMS shewing the STATIONS from CALCUTTA TO MEERAT.



84 Longitude East from Greenwich 86



CHAPTER VIII.

HERE the remains only of spacious mansions are to be seen. The country is overgrown by a thick low jungle, (underwood,) through which the road lies—it is consequently very bad. A recent and partial storm of rain had fallen so heavily that we actually waded through mud for nearly fourteen miles. Two miles farther brought us to *Futtehpore*, where we occupied the house of a Nawaab for two days, which gave us an opportunity of seeing the place. It is a large town full of inhabitants, chiefly Mussulmen, some of whom were very attentive in showing the beauties and curiosities of it, and, amongst others, a jail that had lately been built by Government, where the prisoners supported themselves by working at the loom. This is a great punishment to the generality of them, who would otherwise sit with their *hookahs* in their mouths, listening to a twice told tale, and smoking until they fell asleep. It happened to be Friday (their Sabbath) when we were there, so the looms were not at work; but the plan pursued is most excellent. Whatever a man can earn beyond what is necessary for his support, forms a fund, which is given to him when the term of his pro-



bation is expired, in order that distress may not be pleaded as an excuse for crime.

Between *Haut Gong* and *Futtehpore* is a village, famous for turning wooden utensils; we purchased some that were extremely neat. The country is flat and low; the surface of it is a fine white sand, in many places overrun with a small prickly bush, in others with a broad-leaved shrub, called *dok*, from which exudes a gum that produces an elegant varnish for the painter, and a valuable article in medicine.

As the moon was not expected to rise until a late hour, we commenced our journey this evening by torch light. About eight o'clock we came to a spot where, the guide told us, seven native travellers had been murdered ten nights before, and the perpetrators had not yet been apprehended. This account led me to scrutinize the countenance of the narrator, for, as it is customary to take guides from one village to another, they are sometimes conjectured to be a party concerned in these transactions; I could discover, however, nothing but vacancy in his. It is lamentable to find instances of cruelty and avarice so common. So great is the thirst of gain in this country, that for a single rupee they have been known to deprive a fellow-creature of existence; and were they not by nature cowardly, they would be a most formidable people to live amongst. But, strange as it may

appear, there is an awe about a European that they cannot overcome, unless he be asleep, and then he takes care to be well guarded.

Murder, by the Mahometan law, is in many cases no crime. I have been astonished to read, in some of our periodical publications, a character of these people so different to what they deserve. In a late philanthropic magazine, it was truly laughable to peruse lines setting forth their "mildness," "beneficence," "patience under oppression," &c. &c.; and with respect to Mahometans, there are not a more dissolute set of people in the universe, both men and women—the former being, almost without exception, treacherous and tyrannical; the latter cunning and deceitful, preserving towards their superiors the outward appearance of respect, while they are secretly planning to defraud him. Thus the servant, who daily plunders your property, never approaches but in an attitude of submission, putting his hands together, and touching his forehead with eyes cast on the ground. Their women are adepts in blandishments: instructed in them from their infancy, they rival every other nation, possessing a servility withal that gives them unbounded influence over their European protectors, (infinitely more, I am told, than the most accomplished female of his own nation can attain,) whose pockets they fleece to support an indigent admirer, or



itinerant *fakeer*. I have known men who, although in other respects sensible men, and of a decisive character, to have been in the hands of these women as clay in the hands of the potter, perhaps even more easily moulded. I speak of Mahometans, for Hindoo women never live with any but their own *caste*, and are more respectable in every point of view. *Their* mode of life differs little from that of the wives of labourers and mechanics in Europe. They are not, like the Mussulmans, confined to the *zenanah*, but assist their husbands in his occupation, draw water from the well for household purposes, and dress his food; while the others do nothing but adorn their persons, study deception, and smoke their *hookahs*. A man, by the Mahometan law, is allowed four wives; and he cannot imagine a greater luxury than being stretched on a *charpiah*, with a hookah in his mouth, listening to an old *fakeer* who relates Persian stories, with one or two of these women to fan and *champoo* him.

Both Hindoo and Mussulman are equally fond of money: they will quit the kindest master in the world for a few additional rupees. I do not mean to assert that this rule has no exceptions, for I believe there may be many; some, indeed, have come within my own immediate observation—I speak only of the generality. I have known Hindoo servants so attached to their masters, as never to quit the bed-side when they



have been ill, except to eat their necessary food; but such instances are very rare.

The occupations of servants in this country are so distinct, that it is necessary to have some of each religion in your establishment, and even some of no *caste* at all; for neither Mussulman nor Hindoo will sweep the house. Kitchens are always at a distance from the dwelling-house, or *bungalow*, on account of the effluvia. This prevents the master or mistress from attending so much to the interior management of it, as they perhaps otherwise would do; a *khan-sommah* therefore, or house steward, is considered necessary, who takes complete charge of every thing in this department, even to the hiring a cook and helper. The *khansommah* is also answerable for all the plate, china, glass, and table-linen, and has authority over all the Mussulman servants. The person who fills this situation is generally a man of respectability, and of some property; he gets much higher wages than any of the others—seldom less than thirty, sometimes fifty rupees a month. Two *kismutdars* are the usual proportion to each gentleman or lady, to wait on them at table, either at home or abroad; and there is an established custom amongst them, not to wait on any other person, unless particularly ordered so to do. The dress of all Mussulmen is made alike, the colour and quality varying according to the taste or wealth



of the wearer. White muslin, with plain-coloured turbans and waistbands, is the usual dress of this description of people. They never allow their wives to take service, unless driven to it by necessity.

These gentlemen *kismutdars* being much too fine to clean knives or plates, that service devolves on a *masauljie*, who also carries a lantern, and fetches things from the *bazar*. This is the most useful servant about the house; for not being of a high *caste*, he does many things that the others would refuse: he never makes his appearance within the bungalow, but when called for. The *kismutdars* stand behind your chair, and hand you every thing but liquids, which being cooled in ice or saltpetre nine months out of the twelve, is the business of the *abdar*, or butler. The first appearance of the *kismutdars* is with the breakfast, a pretty substantial meal, consisting of fish, boiled rice, hot rolls, an omelette, chicken *kooftas*, (made like forcemeat, and fried in small cakes, very nice and dry,) boiled eggs, cold ham or tongue, potted meats, orange marmalade, toasted bread, a small loaf or two, butter in silver vases, (surrounded with ice to keep it cool,) plenty of fruit, and in the centre of the table either a silver bowl filled with milk, or a glass vase with flowers. The coffee apparatus is placed at one end of the table, served out by one of the *kismutdars*; the



tea-things at the other, by the *khansomer*. Urns are not made use of, on account of their heating the room; (the tea-pot is taken outside to be filled;) neither are tea-boards ever seen in India. After this, you see no more of the *kismutdars* until one or two o'clock, unless they are called for, when they bring in a meal called *tiffin*, which may be explained by an early dinner, containing all the delicacies of the season. For this meal invitations are seldom sent, but every body is welcomed to it who happens to arrive at the time. About three o'clock the party separate, take each a book, and repose on couches until sun-set. From two o'clock until six is considered the hottest part of the day, during which the natives uniformly sleep. At six, it is customary to dress and take a ride (or attend parade, if in the army) until dark, and then return to dinner; after which, few people take anything more than a dish of tea or coffee. Suppers are not general in India.

I must now speak of the rest of a gentleman's establishment, viz. eight or ten (which is called a *set*) bearers to carry his palankeen; an *hir-carah*, or running footman, to go before it with a spear; a *sirdar*, or head bearer, and his assistant, who also act as valets, clean the furniture, make the beds, and take charge of the linen. Under these are one or two tailors, (a

dirjee,) who sit cross-legged in the *verandah*, and some sweepers of the house. But I have not yet mentioned the whole complement of servants necessary to form an establishment, as most gentlemen have their own farm-yard, and kill their own mutton.

A *bhery-wallah* is therefore necessary to take care of the sheep and goats.

A *moorgy-wallah* for the poultry.

A *soor-wallah* for the pigs.

A *gorry-wan* for the bullocks.

A *mahawat* to take care of, and drive the elephant.

A *sur-wan* for the camels.

A *syce* and grass-cutter to each horse.

A carpenter to repair fractures.

Two or three gardeners.

And a *clashie* to pitch tents, and flog them all when necessary.

After these come the women servants, and washerman's family. Where there are no children, *one* ayah and her assistant are sufficient; but it is usual for each child to have a separate servant: and all that I have enumerated live in huts on your premises, placed in some obscure corner where they cannot be seen. The grounds are generally extensive, and seldom without inequalities, particularly on the banks of the Ganges, so that they are easily concealed.



The idea one has of a tailor in England, by no means answers the description of a *dirjee* in India. They are, properly speaking, *sempsters*, or as *sempstress* in the female, so *sempster* in the male. They make up no gentlemen's clothes, except they be of cotton; but are exceedingly expert in making ladies' dresses, especially from a copy, which they imitate with the greatest exactness. I once knew of a ridiculous circumstance that happened in this way. Gentlemen in India, during the hot season, wear fine white jackets, made of shirt cloth. One of these being a little torn at the elbow, was given to the *dirjee* to repair, and he put a small patch upon it: a short time afterwards, the gentleman, to whom it belonged, wished to have some new ones made, and this being inadvertently given for a pattern, all the new ones appeared with precisely the same patch on each elbow.

But to continue my journal. The road from *Futteh-poore* to *Kalian-poore* is sandy, and particularly distressing to the eyes from being so very white. The soil, indeed, seems every where to be impregnated with alkali. The salt-petre produced in this country is a source of great wealth to the Honourable the East India Company. The road from *Kalian-poore* to the village of *Sersowl* is as bad as a road can be.

Scarcely were the torches illumined, (about an hour after we started,) than one of the springs



of our carriage gave way: my charioteer however contrived, by means of a pocket handkerchief and a piece of rope, (we found in the seat,) to fasten the two parts together. With this contrivance we were getting on tolerably well, every moment flattering ourselves that the road might mend, or, at all events, hoping that it would carry us on to the next village, where we could get it properly repaired; when, what should appear but a rapid stream, with a steep bank on either side. I confess I viewed it in absolute dismay. Our carriage now so unsafe, all other conveyances far behind, and with no other light than torches, it was really an appalling sight; but *necessity*, we are told, has no law; so down we went, splashed through the water after our sable guides, and happily reached the opposite shore without a ducking. The next evening brought us to Khanpore, having in three months safely completed a journey of eight hundred miles in the same open carriage, and a most delightful journey it was. Our cattle and servants, as may be supposed, required a little rest, which determined us to remain a few days in this cantonment. It is the principal depôt for the Bengal army, containing seldom less than ten thousand troops, including a regiment of His Majesty's Light Dragoons, and one or two of infantry, besides the Company's artillery, with Seapoy corps, both cavalry and infantry, of-



ficered by European gentlemen. It is likewise the head-quarters of the army, the Commander-in-Chief residing there. An invitation to a dinner, ball, and supper, at the Judges, was the consequence of this delay—we sat down, a hundred and ten persons, at table. A friend of ours, who at this time commanded the troops at Lucknow, being anxious to see us before we proceeded to the frontier, as we were now within a night's run (fifty miles) of Lucknow, we availed ourselves of the opportunity; and as the most expeditious mode of reaching it, proposed travelling by *dak*, that is, in palankeens, with relays of bearers every ten miles. No sooner did the Nawaab *Sadut Alli* hear of our intention, than, with that attention to British subjects for which he was justly famed, he sent his own post chariot and four to meet us. I cannot say that we were perfect strangers, having on a former occasion spent a month in one of his palaces.

The city of Lucknow, excepting the Nawaab's palaces, is neither so large nor so splendid in appearance as that of *Benares*; his premises are of course superb, and his stud exceeded both in quality and number that of any other potentate. His table, to which all the English of any rank were welcome, had in every respect the appearance of a nobleman's in England; and no nobleman of any country could possess greater suavity of manners, or more genuine politeness. At



the time I am speaking of, he was about fifty years of age; his figure tall, athletic, and commanding, with features expressive, and rather handsome; his complexion by no means dark for a native, and his eyes a fine hazel. On his table were always three distinct dinners—one at the upper end, by an English cook; at the lower end, by a French cook; and in the centre, (where *he* always sat,) by a Hindostanee cook. Hogmeat, wine, and turkeys, being forbidden by the prophet Mahomet, he allowed himself the latitude of selecting substitutes; accordingly, a bottle of cherry brandy was placed on the table by him, from which he pledged his European guests, and called it English syrup; while the hams on his table (which all came from England) he called English venison, and therefore ate with impunity. He was certainly not a Mussulman at heart; for I have frequently heard him ridicule their prejudices. He passed his early years in Calcutta, chiefly in English society, and had unconsciously imbibed many English ideas. He is styled the Grand Vizier, and was placed by our Government upon the throne, to which by birth he was entitled, but by usurpation he had nearly lost. He travelled to Lucknow as an English gentleman, incog. in a palanquin, and just got within the city gates in time to prevent them from being closed against him. He was a staunch ally to the British Govern-



ment; of which he gave convincing proof when the army under General Lord Lake was preparing to take the field against the Mahrattas. Being in want of carriage cattle, he voluntarily furnished six hundred camels, five hundred horses as an addition to the dragoon regiments, a hundred and fifty elephants, and a thousand bullocks, besides baggage-waggon innumerable. In the second campaign also, when the officers and men were seven months' pay in arrears, he advanced Government twelve lacs of rupees, for eighteen months, without any interest. No man could have behaved more handsomely, and very few would have been half so liberal. He understood the English language perfectly, and wrote it correctly, but could not pronounce the words. Knowing my predilection for poetry, he presented me with the following specimen, in manuscript, written by

LEBITT BEN RABIAL,

ALAMARY,

A Native of Yemen, and contemporary
with Mahomet.

*" On the Return of a Person, after a long Absence, to a Place
where he had spent his earliest Years.*

" Those dear abodes that once contained the fair,

Amidst Mitatus' wilds I seek in vain;

Nor towns, nor tents, nor cottages are there,

But scattered ruins, and a silent plain.



The proud canals that once Kayana graced,
Their course neglected, and their waters gone,
Among the levelled sands are dimly traced,
Like moss-grown letters on a mouldering stone.

Kayana, say, how many a tedious year
Its hallowed circle o'er our heads hath rolled,
Since to my vows thy tender maids gave ear,
And fondly listened to the tale I told?

How oft since then, the star of spring, that pours
A never-failing stream, hath drenched thy head;
How oft, the summer's cloud, in copious showers,
Or gentle drops, its genial influence shed?

How oft since then, the hovering mist of morn
Hath caused thy looks with glittering gems to glow;
How oft hath eve her dewy treasures borne,
To fall responsive to the breeze below!

The matted thistles, bending to the gale,
Now clothe those meadows, once with verdure gay.
Amidst the windings of that lonely vale,
The teeming antelope and ostrich stray.

The large-eyed mother of the herd, that flies
Man's noisy haunts, here finds a sure retreat,
Here tends her clustering young, till age supplies
Strength to their limbs, and swiftness to their feet.

Save where the swelling stream hath swept those walls,
And given their deep foundations to the light,
As the re-touching pencil that recalls
A long-lost picture to the raptured sight.

Save where the rains have washed the gathered sand,
And bared the scanty fragments to our view,
As the dust sprinkled on a punctured hand,
Bids the faint tints resume their azure hue.

No mossy record of those once loved seats,
Points out the mansion to enquiring eyes ;
No tottering wall in echoing sounds repeats
Our mournful questions, and our bursting sighs.

Yet midst those ruined heaps, that naked plain,
Can faithful memory former scenes restore,
Recall the busy throng, the jocund train,
And picture all that charmed us there before.

Nor shall my heart the fatal morn forget,
That bore thy maidens from these seats so dear.

I see, I see the crowding litters yet,
And yet the tent poles rattle in my ear ;

I see thy nymphs with timid steps ascend,
The streamers wave in all their painted pride,
The folding curtains every fold extend *,
And vainly strive the charms within to hide.

What graceful forms those envious folds enclose !
What melting glances through those curtains play !
Sure Weiras' antelopes, or Judah's roes,
Through yonder veils their sportive young survey !

The band moved on—to trace their steps I strove ;
I saw them urge the camel's hastening flight,
Till the white vapour, like a rising grove,
Snatched them for ever from my aching sight.

Nor since that morn have I Nawarra seen ;
The bands are burst that held us once so fast ;
Memory but tells me that such things have been,
And sad reflection adds, that they are past."

The original of this was beautifully written in
Persian, not as *we* write with a pen, but with a

* Those carriages that contain women are always surrounded
by curtains.



sort of straight smooth reed, about the same size, similarly cut, and admirably adapted for the purpose. The Persians always commence an epistle by an *Aliph*, (the first letter in the Alphabet,) in order to signify the beginning; and write from the right hand to the left, or, as we should call it, backwards. They fold the paper narrow, and placing it on the palm of their hand, write with great facility.

A still more curious specimen of eastern phraseology than this, was sent to me once by a native gentleman, who had promised during my absence to visit my little boy, then a baby. It ran as follows:—

“To the Begum —— of exalted rank, source of radiance and dignity, may her good fortunes be perpetual!!

“After representing to the Presence illumining the world, that our fervent wishes for the honour of kissing the footsteps of her who is the ornament of the Sultanas of the East, are constant and never-ceasing; her slave begs to make known to the Illustrious Perception, that he this morning, when about two watches of the day were passed, agreeable to the commands resembling fate, presented himself at the threshold of the *Doulet Khammah*,” (Palace of Riches,) “now darkened by the absence of its brightest luminary; and having made known his desire, was admitted to the honour of beholding the radiant countenance of the infant, resembling in beauty the moon of fourteen days, when with inexpressible joy he perceived that the rose-bud, (in whose presence the flowers of the garden blush,) fanned by the zephyrs of health, was expanding with a grace far beyond his feeble powers of description. Having made the most minute enquiries respecting all matters fitting for him to be informed of, your slave learned that the infant,

and the two cypress-shaped damsels attendant on the threshold, pass their days in uninterrupted tranquillity. The fawn-eyed nymph *, whose beaming beauty fills with envy the splendid empress of the night; whose voice makes the plaintive bird of a thousand notes" (nightingale) "hang his head in despair; she whose fragrant looks cause to dissolve in sorrow the less odorous amber; with a grace which would have covered with blushes the lovely *Leila*, and made more frantic the enamoured *Mujnoon*, begged her humble assurance of eternal obedience.

"Thus much it was fitting this slave should represent;—what further trouble shall he presume to give?

"May the sun of felicity and wealth be ever luminous †."

While we were at Lucknow, a quantity of Worcestershire china arrived, that had been sent to the *Nawaab* from England. He was as impatient to open it, as a child would be with a new plaything; and immediately gave orders for invitations to be sent to the whole settlement for a breakfast, *a la fourchette*, next morning. Tables were accordingly spread for upwards of a hundred persons, including his ministers and officers of state. Nothing could be more splendid than the general appearance of this entertainment; but our dismay may be more easily imagined than described, on discovering that his servants had mistaken certain utensils for milk bowls, and had actually placed about twenty of them, filled with that beverage, along the centre of the table. The

* The fawn-eyed nymph was the chief nurse.

† The above is a literal translation.



consequence was, the English part of the company declined taking any; upon which the *Nawaab* innocently remarked, "I thought that the English were fond of milk." Some of them had much difficulty to keep their countenances.

I cannot say that I regretted leaving this noisy city; for being just at the new moon, the natives had began, as is their custom, when not restrained by martial law, to blow horns about the streets, fire muskets, pistols, let off fire-works, &c. which was formerly the practice of the Jews on any festival or subject of rejoicing. In this country, the moment they perceive the new moon, all prostrate themselves on the earth, and offer up a prayer of thanksgiving; after which the uproar commences. In a military cantonment they are somewhat checked by watch setting, and patrols to keep the peace; here they are encouraged in it, and make a tremendous noise, both when the moon is new, and also when at the full. On either of these occurrences, the Mahometan as well as Hindoo religion enjoins their followers to bathe; and I have known some religious persons plunge breast high in the Ganges at twelve o'clock at night, even in the coldest weather. After remaining a few moments in prayer, just at the instant the moon is supposed to be at the full, they make an offering of rice and flowers, which are gently placed upon the water, and float



down the stream. It is a pretty sight to see these wreaths floating down at the rate of six miles an hour, with a number of small lamps attached to them.

It is not from seeing *much*, but in reflecting on what we *do* see, that we gather instruction and amusement for our declining years.



CHAPTER IX.

FROM Lucknow, instead of returning to *Khanpore*, we proceeded across the country to *Futty-ghur*, where our camp equipage was ordered to meet us. It is the residence of the Commissioners for the ceded, conquered, and centre provinces, and is termed a *Sudder Station*, from containing a complete establishment of the Honourable the East India Company's civil servants, with only one regiment of *Seapoys*, a company of artillery, and the Commissioners' body-guard. It stands on the bank of the Ganges, about three miles from the large city of *Furrukabad*, which is inhabited only by natives, and is a great mart for trade. *Furrukabad* is one of the best places in India to purchase Cashmere shawls, and a fine description of cloth for neckcloths, called *chandelly*, which is brought from the Mahratta country, and is like Scotch cambric, only infinitely finer and more soft. The natives here, work well in gold or silver, and are ingenious mechanics. The principal part of the inhabitants at *Furrukabad* are Mussulmen. The Nawaab, bearing the title of the city, resides within it.

Having devoted a few days to our friends at



Futty-ghur, and despatched our tent equipage, on the evening of the 26th of June we were preparing to follow them in palankeens, when the clouds gathering portended an approaching storm, and we were much importuned to defer our intended journey until the morrow. I cannot say but that I felt well disposed to acquiesce; but my companion, who was the farthest in the world from being either self-willed or obstinate, appeared so bent upon starting that evening, that I could no longer oppose it; and the event proved him to be right.

Alas! the family we quitted, little thought that, ere the morning dawned, they should not have a roof to shelter them. Weak-sighted mortals as we are, we know not what an hour may bring forth! We saw the conflagration; and had I not yielded mine to better judgment, should all have perished in it. Scarcely were we out of the cantonment, before our friend's house was struck by lightning; and so rapid were the flames, that in a few hours it was level with the ground. The table, round which we had all been sitting, was the first thing shivered to pieces. Fortunately the family, who had attended us to our palankeens, did not return to that apartment; and, happily, no lives were lost.

About this time is generally the commencement of the rainy season, when storms of this



description are prevalent, often violent, but of short duration. The country between *Futtyghur* and *Agra* is tolerably well cultivated, abounds in groves of fine mango and tamarind trees, and is plentifully supplied with well-water. From *Futtyghur* to *Mynpoorie* we went in one night, and there found our tents. It is a beautiful spot, surrounded by groves of various description, some of them impervious to the sun's rays; and the country, far as the eye could reach, teeming with cultivation. The next morning's trip we made on an elephant; a heavy storm of rain that had fallen during the night so inundated the country, (which here lies flat for many miles,) that the only means of discovering the road was by observing where the water lay the deepest, so that we seemed to be passing along a canal. Our way for many miles of the journey lay across an extensive plain, which now presented one vast sheet of water, without even shrub or tree to relieve the eye. It occurred to my mind, that the spectacle Noah must have witnessed when he took refuge in the ark, was not much unlike it. Thus we travelled slowly on, the next fourteen miles, to *Shekoabad*, where our people had found a high dry spot to pitch the tents; and we were very comfortable, for the rain, as is frequently the case at this season, had been partial; not half so much had fallen *here*, as *we* had had. After



these storms, the sun seems to acquire additional power: so great was the heat to-day, that one of our camels died upon the road.

Before *Agra* came into possession of the English, *Shekoabad* was a frontier station, occupied only by a regiment of Seapoys, and two or three troops of native cavalry. These troops being suddenly called away on duty, the station was attacked and plundered by a party of Mahratta horse, or probably *Pindarees*, who put all the males (a few invalid soldiers) to death, and captured all the females. Amongst the latter was the wife of an officer, and her two children: one of these, being an infant, they inhumanly massacred; the other was about six years of age, and having gold ear-rings on, the barbarians literally tore them from her ears, and placing her behind one of them, while the distracted mother was guarded by another, they were conveyed to a fort in the Mahratta country, and there confined until an exorbitant ransom could be raised to liberate them.

These *Pindarees* are a race of wandering marauders, who, from a small banditti, have increased within the last few years to a considerable military force. Incapable of entering into bands of amity with any settled state, they supported themselves by plunder, and were in the habit of exercising the most atrocious cruelties, sparing neither sex nor age, and destroying



what they were unable to carry away. Thus they came suddenly upon the peaceful cultivators of the soil, while their numbers and warlike accoutrements rendered them altogether irresistible. Having by this means acquired large territorial possessions, always on the alert, they were prepared to assist any native power who might think proper to employ them. Indeed it is a well-known fact, that the armies of *Scindia* and *Holkar* were of this description. Emboldened by success, they at length openly attacked the villages which the English had taken under their protection. Our late successful operations, under the command of the Marquis of Hastings, have overthrown, if not totally annihilated, this formidable enemy; and since the war of 1818, the river Indus has become our frontier, while security and comfort have succeeded to the terror and misery formerly the lot of the inhabitants of these regions. Multitudes have already emerged from the hills, into which necessity had driven them, and now re-occupy their native villages. The ploughshare is again employed to turn a soil which for many seasons has lain undisturbed, save by the hoofs of predatory cavalry. Such exertions on the part of the British Government in India have immortalized us as a nation; I wish I could add, without any individual sufferings; but, alas! although successful as to the main object, we



have to lament the loss of many a brave soldier, not so much from the actual chances of war, as from harassing and fatiguing marches in an unhealthy country. I am assured by an eye witness of the dreadful scene, that in one day's march of fourteen miles, out of eighteen thousand souls, which the camp was estimated to contain, between seven and eight thousand were left dead upon the road. The same correspondent adds, "The number of native servants and camp followers who lost their lives upon this occasion is incalculable. None of us," he continues, "had above one or two servants out of twenty, who were able to exert themselves; and so suddenly were they attacked, that no man could flatter himself he might not be a corpse before the next hour." Several young men in the troop he commanded, singing and joking as they rode along, apparently in excellent health, would request permission to fall out of the ranks; they were so ill that they could not sit upon their horses; when, throwing themselves upon the ground, they were dead before the column had all passed. We have however the consolation of reflecting, that the war was not provoked by motives of ambition, or a desire of accumulating wealth, but entered into actually in self-defence.

Although in viewing the vast extent of territory over which our conquests have been spread,



and considering that in less than a century (from a small factory on the coast) we have become sovereigns of a mighty empire; that the population of India is not less than 100,000,000, and spread over a continent of more than 1,000,000 square miles; that the dominion of this kingdom extends over more than one third of this extent, and over nearly two-fifths of that population; it may perhaps be said that we have increased our possessions by gradual encroachments to what they now are. I can only state, from unquestionable authority, that the war of 1818 was not of this description.

The *Pindarees*, at the commencement of it, consisted of from 30,000 to 40,000 regular and irregular horse, receiving continual re-inforcements, and, from want of organization, incapable of being attacked by disciplined troops. They were a collection from the remnant of former wars; the refuse of disbanded armies; the rallying standard of all discontented, untractable spirits, of the restless and ambitious; rapid and decisive in their movements, they were generally successful in escaping pursuit, and only to be defeated when surprised. They provoked the war by a series of outrages, such as no government could hear of and not resent. In 1812 they made an irruption into *Bengal*, plundering villages, and carrying away the peaceful inhabitants into slavery; in 1813, into *Bombay*;



in 1816, accompanied by circumstances of unparalleled atrocity, into *Madras*, at which period instances occurred where a whole female population precipitated themselves into wells to escape falling into their hands, while fathers and husbands buried themselves in the flaming ruins of their miserable dwellings. *Scindia*, *Holkar*, and *Ameer Khan*, took this opportunity of entering the lists against us; but for a considerable time we had no reason to expect hostility from the *Peishwa*, a power so important, that all others sunk as nothing in the comparison. An attack of *Holkar* on our troops was the signal for general action, the result of which proved the complete defeat of our enemies. *Holkar* was soon obliged to surrender all the territory he possessed south of *Santa-poor*; and the campaign was carrying on most successfully, when the *Peishwa*, long a treacherous friend, now became an open enemy, and stood the acknowledged head of the *Mahratta* powers. From that moment our arms were of necessity directed against him—he was driven from his capital, and finally reduced from the “exile of a wanderer, to the bondage of a captive.” He is now in confinement at *Benares*. The Rajah of *Nagpore*, with whom we had signed a treaty of peace in 1813, also turned traitor, although indebted to us for his throne. He was repelled with similar courage and success.



Our army at this time consisted of 90,000 men—of these 10,000 only were English; and although the native troops found many of their relatives, and much of their property in the neighbouring territory of the *Peishwa*, such was their fidelity to their employers, that, defying his threats, they carried frequent proofs to their European officers of his attempts to corrupt their loyalty.

In the whole twenty-eight actions that were fought, the superior management of the British arms was conspicuous; and between the months of November and June, twenty forts (some of them deemed impregnable) were taken and dismantled. The frontier that then remained to be defended by the British force, extended nearly two thousand five hundred miles. One of these reputed impregnable forts was *Huttrass*, near *Agra*, in possession of a *Jaut* chief named *Diah Ram*, a Hindoo prince of ancient family.

The *Jauts* are, properly speaking, cultivators of the soil, but have long been famed for their warlike achievements. Their origin has been variously represented: some believe them to have been *Rajpoots*, a race of people whose only occupation was war; and from turning agriculturists, that they lost the name of *Rajpoot*, and were afterwards known by the name of *Jauts*. However this may be, it cannot be denied that they are the most skilful husbandmen in Hin-



dostan, invariably quit the plough at the call of danger, and prove, if they ever did belong to the sect of *Rajpoots*, that they are not degenerated. The character of the *Rajpoots* for heroism in former times, when the distinction of *caste* was much more religiously observed than it is at present, is well known.

Diah Ram was related to the Rajah of *Burt-pore*, and was secretly in alliance with other states who were hostile to the British Government. He gained his territory by conquest, but was afterwards deprived of it by the *Mahrattas*, and re-instated by the British Government.

Previous to our going to war with the *Mahrattas*, this Rajah entered into a treaty offensive and defensive with *us*, which he afterwards broke by assisting *Holkar*, a Mahratta chief. On the subjection of the latter, a fresh treaty was made with him, wherein it was stipulated that he should pay ninety thousand rupees into our treasury, adopt our system of police, disband his troops, and cease to coin money. This treaty was no sooner signed than broken. He continued the coinage, was irregular in the payment of his tribute, strengthened his fort, which became the receptacle of all the disaffected, and, to crown his perfidy, when four of our police officers had been murdered in his district,



he gave shelter to the perpetrators, and refused to give them up to justice.

At the time our troops attacked his fort at *Huttrass*, it was defended by five hundred pieces of artillery, with an outer fort, in which were twenty immense bastions, surrounded by a ditch ninety feet broad, seventy-five feet deep, and containing six feet of water.

The town is a rectangular work, about seven hundred and fifty yards from the fort. In form, it is nearly square, five hundred by four hundred and eighty yards, with nine circular bastions, and a pretty deep ditch.

The attack was made upon the fort at half-past eleven o'clock at night, March 2, 1817. On the preceding evening all our batteries were advanced within a hundred yards of the glacis, and by sun-rise next morning we had forty-three pieces of heavy cannon ready to bear upon it. The general who commanded, gave the Rajah until nine o'clock, to decide whether he would stand a siege or surrender. He chose the former. Accordingly, at the hour appointed, all our batteries opened, and kept up an incessant firing until five o'clock the next evening; at which time one of the shells fell upon his principal magazine, containing six thousand maunds*

* A maund is eighty pounds weight.



of gunpowder, and caused a terrible explosion. It was the most awful and beautiful scene that could be imagined. The earth trembled as if shaken by an earthquake. This was immediately followed by a stunning crash, which even deadened the sound of our batteries. The fort was instantly enveloped in a thick black cloud, which gradually rose in the form of a regular and beautiful tree, growing rapidly yet majestically out of the ground, at the same time preserving its exact proportions.

The panic caused by this occurrence it is impossible to describe, each party supposing that the other had sprung a mine—all was, for a moment, silent horror and breathless expectation! The firing, which had been kept up without intermission for eight hours, ceased as if by magic. Every one seemed transfixed to the spot, too much astonished to speak; for, lo! they were in total darkness! which continued for more than eleven minutes. This so sudden change, from a fine clear sky, with the sun shining forth in all his splendour, to impenetrable darkness, was sufficient to strike the firmest mind with dread. The darkness subsided by degrees, and our people soon discovered what had been the cause; upon which our batteries again opened with redoubled vigour, the *Rajah's* answering them feebly, and only now and then, from which it appeared evident that there was



much confusion within the fort. We kept it up, however, until eleven o'clock, when the *Rajah*, being fairly burnt out, contrived with two hundred of his best horsemen to effect his escape. They were all, as we afterwards learned, himself not excepted, clad in chain armour. The destruction occasioned by the explosion of the magazine in the fort was dreadful; scarcely a man or animal within but was wounded by it, and the greater part of the buildings were laid in ruins. The *Rajah* and his party made a dart through a picquet of the 8th Dragoons, and a regiment of *Rohillah* horsemen, whose swords made no impression. During the night there had been just sufficient moonlight to distinguish the fort, over which our shells were seen to mount in air, then rolling over each other like so many balls of fire, eight or nine at a time, they sank majestically down. It was afterwards understood that *Diah Ram* had taken refuge with the *Burtpore Rajah*, another *Jaut* chief, to whom he was nearly related. The unfortunate failure of our troops in their several attacks on this *Rajah* of *Burtpore* doubtless inspired others with courage to oppose us, and perhaps in some measure caused that obstinate resistance which we every where met with.

The *Rajah* of *Burtpore*, although very old, was a most formidable enemy. He is since dead. The *Jauts* have repeatedly revolted

against the Mogul government, the seat of which is *Delhi*; and although the whole force of the empire has at times been turned against them, they have so bravely defended their strong holds, that they have always been allowed to capitulate on the most favourable terms.

Within the last century, taking advantage of the anarchy which at length overthrew the throne of *Delhi**, they issued forth in great force, subdued the province of *Agra*, where they demolished all the magnificent structures which the Mussulmen, with great taste, and at an enormous expense, had erected, and carried away plunder to an immense amount. The ceilings of the royal residence were at that time covered with sheets of pure gold, or of the finest silver curiously embossed. These all became the spoil of the conquering *Jauts*. The *Tadge* alone (that wonderful and most elegant production of art) escaped destruction; but the

* Leaving only the shadow of royalty in the person of an old blind king, named *Shaw Allum*, whose eyes were put out by one of his subjects, who was the head of a faction. He was re-instated on the throne by General Lord Lake, about the end of the year 1803, and died at an advanced age, being succeeded by his son the present Emperor. These Sovereigns, from having ruled the whole of the Mogul Empire with despotic sway, are now reduced to the government of a single province.



chandelier which was suspended from the principal dome, by ingots of silver, was soon deprived of its elevated situation. Many of the precious stones that were inlaid in the marble fret-work were rudely torn out, and much of the alabaster screen was mutilated. But their fury chiefly turned against the tomb of the Emperor Acbar, which is situated at a place called *Secundra*, about five miles from *Agra*. It stands within a square enclosed by four brick walls, extending half a mile on either side: these walls are thirty feet high and eight feet thick. Within this enclosure was formerly a garden, planted in avenues of trees, principally orange, lemon, and citron trees, which flourish well in this district. In the centre of this garden stands the tomb, on a platform of stone, to which you ascend by many steps. A colonnade of arches, five and twenty feet high, and thirty deep, enclose the building. The interior, which contains the cenotaph, is entirely of white marble, beautifully inlaid, and was formerly richly ornamented. Many inscriptions of the *Koraan* still remain, although many more have been defaced. The four gateways, East, West, North, and South, composed of red granite, and white marble, with sentences of the *Koraan* engraven on them, are very magnificent; and the minarets, which are immensely high, are faced with white marble. But it is impossible to do justice to



these superb buildings by description—it is necessary to see them, in order to form a just estimate of their peculiar beauty and magnificence.

From *Agra* and its vicinity, flushed with conquest, the emboldened *Jauts* pushed on through the adjoining district of *Ally Ghur*, in which are the three strong forts now belonging to *Bhagwaut Singh*, *Diah Ram*, &c. In that of *Ally Ghur*, near the city of *Coel*, they placed a formidable garrison: it afterwards stood a siege, and fell before British valour. This fort was taken, after an obstinate resistance, by the army commanded by General Lord Lake in person, August 1804. Notorious for their rapacity and tyrannical dispositions, it is not to be wondered at, that wherever they go, the *Jauts* are both dreaded and detested, or that the former defenceless inhabitants should feel the utmost joy whenever released from their state of bondage, to feel the influence of British lenity and justice.

The *Jauts* are brave soldiers and good cultivators; but in order to make good subjects, they must be divested of all power.

I have been led by this subject to an unbecomable distance, and will therefore return with all speed to *Shekoabad*, from whence the digression took place.



CHAPTER X.

Ferozabad, the next place we came to, is a large town, under the direction of a *Teseeldar*, or native collector of revenue, and an establishment of Police. We found the former quite a polished gentleman, who having spent great part of his life in *Calcutta* among Europeans, had adopted, as nearly as was consistent with the Mahometan religion, their manners and mode of living. He not only waited upon us, as is customary, upon our arrival, but sent fruit, vegetables, and two excellent dishes of curry. What makes this dish so much better here than in England, is a soft and slightly acidulated curd they put into it, called *dhye*, which gives it a beautiful bright colour and piquant flavour. A few slices of unripe mango is also a great improvement.

From *Ferozabad*, in consequence of no rain having fallen there, the immense plain we had to cross bore the appearance of a complete sandy desert, on which we were in some danger of being smothered; for a high wind blew the sand directly in our faces. Nothing could be more uncomfortable; even the horses betrayed symptoms of unwillingness to brave it. The



heat on this day's march was so excessive, that the gig horse, who drew us the last ten miles, was no sooner unharnessed than he dropped down and expired.

At *Ettamaadpore*, to which place we proceeded the next day, we met the collector of the district, who happened to be there in tents, and spent the day with him.

From this place to *Agra*, (ten miles only,) it being considered unsafe to travel without a guard, we were escorted by four of the collector's armed horsemen; but when we arrived on the bank of the *Jumna*, and were preparing to cross the ferry to *Agra*, we met some friends coming to pass the day at a garden house near at hand, and they prevailed on us to join the party. It was built by a man named *Ettamaad Dowlut*, meaning *Ettamaad the Rich**, and is now under the care of the judge of the district. His burial place, or tomb, denominated also a mausoleum, with that of his wife, stands in the centre of the garden. The walls and pavement, of white marble, are elegantly inlaid with cornelian of different colours, porphyry, granite, &c. It is a square building, terminating in a dome, curiously and beautifully painted with flowers, and Mosaic. It stands on an elevated platform of white marble, having at each corner

* For the history of this native, which is somewhat singular, see "*Dow's History of Hindostan.*"



a lofty minaret of the same materials. The whole is surrounded by a marble railing. Under the dome, and immediately over the bodies, are two blocks of highly polished yellow marble, beautifully carved; and round both is an elegant net-work of white marble, inlaid with stones of different colours. This man could boast of no pedigree, and not having any immediate successor, his estates became the property of the existing government, and *ours*, eventually, by right of conquest. In this country the Great Mogul, or, as he is now termed, Emperor of *Delhi*, is the nominal proprietor of *all* the landed property, and takes upon himself to dispose of it to whom he pleases. Those who hold lands under his government are obliged, at their decease, to bequeath the property to him, when he distributes to the family of the deceased what portion of it he thinks proper. Every thing appears to be carried on in the same despotic way, from the Emperor down to the meanest of his subjects, where they have any power at all.

The premises of *Ettamaad Dowlut* extend considerably beyond the river *Jumna*; the house itself is built on its bank, and is the resort of many fishing parties from *Agra* and *Secundra*. The fort of *Agra* stands on the bank nearly opposite to it.

The road from our last halting place was dreary beyond measure: it lay through a deep ravine, or pass, only of sufficient breadth for one carriage to travel, and so extended for at



least six miles. Unfortunately for us, a waggon had broken down in one part, and completely filled the space; we were consequently obliged to leave the carriage, and scramble up the almost perpendicular side of this ravine, or wait for hours in the sun until the waggon was in a state to move on again. Luckily we had only a mile to walk, for the heat was excessive.

Early on the following morning we crossed the *Jumna*, and proceeded to *Secundra* to breakfast. Here we found a regiment of dragoons, tolerably settled in bungalows that they had raised since their arrival there a few months before.

The most tremendous storm I ever witnessed occurred on the following day. About ten o'clock in the morning the sky began to lower; black rolling clouds seemed gathering over our heads, with now and then a violent gust of wind. The atmosphere meantime became tinged as by a distant fire, which in an instant was succeeded by total darkness, accompanied by dreadful peals of thunder. On the spot we happened to be, *there* were we obliged to remain: for at least twenty minutes I could not distinguish my own hand. It was really awful! The natives fled from their houses, and prostrated themselves on the ground, in momentary expectation of an earthquake. A gentleman walking in his garden, was obliged to remain there: he could not



see the way to his house. From the commencement of this wonderful phenomenon, until the sun shone forth again, was full three hours. I never witnessed such a scene before, and sincerely hope I never may again.

Secundra was at this time much infested by parties of predatory horsemen, who were so expert at their trade, that notwithstanding *chokidars* (armed watchmen) were kept on guard at every house and stable, they contrived to steal and carry off many valuable horses. They were even bold enough, at one time, to attack individuals by throwing spears at their palankeens; so that when any lady or gentleman went from home, the former was attended by matchlock men*, and the latter never failed to carry pistols with him.

A catastrophe still more serious than these incursions of the predatory horse had nearly taken place, owing to the rashness of a young officer in the regiment; and but for the very great presence of mind of the Judge, who dined that day in the cantonment, every European would have been put to death. It was the season of the *Moharum*, when galloping along by one of their ornamented biers, he overthrew some of the lamps. The alarm was instantly given; people

* Men who carry a very long gun that is fired by means of a match, which they carry ready lighted.



flocked in numbers to the spot, raised a hue and cry, and some attempted to stop him, but he eluded them and took refuge in the guard-room. They then proceeded in a body to the commanding officer's house, and demanded that he should be given up, threatening, in case of refusal, to get reinforcements from *Agra*, and destroy every European they could find. A servant of the Judge's, upon hearing this, and knowing what a desperate set of people they were, went with all speed to inform his master, who was dining at the regimental mess-room. The Judge immediately mounted his horse, and galloped into *Agra*; which having entered, he ordered the city gates to be shut, and not to be opened again without his permission upon pain of death. The commanding officer of *Secundra* meantime made a pretence of searching for this young man, (whose friends had assisted him to quit the place in disguise,) until informed that he was safely out of their power. He could not, however, venture to rejoin his corps again, and very soon after left the country.

The scenery round *Agra* and *Secundra* is somewhat dreary, from the numberless ruins which meet the eye on every side: but there are many things worth seeing in the neighbourhood, particularly the *Tadge Mahl* at *Agra*, the fort and palace, and the mausoleum of *Christie* at *Futty-poor Sicra*; also a monastery founded for those



of the Roman Catholic persuasion of any country or nation, by *Sumroo*, the German general, whom I before made mention of as having caused the massacre of Europeans at Patna. In this monastery he was buried. The Begum *Sumroo*, his widow, keeps up the establishment, and has also added a nunnery.

The *Tadge Mahl* at *Agra* requires a much abler pen than mine to describe it; and it is not in the power of any pen, in my opinion, to do it justice. It was built by the Emperor *Shaw Jehaan*, in the year 1719, (at which period he began his reign,) over the burial place of *Montaza Mhul*, his favourite wife. To her, when on her death-bed, he promised that he would erect a monument which should surpass in beauty any thing of the kind in the known world, and be as superior as *she was* to the rest of her sex. He accordingly issued his royal mandate to his ministers to collect, at any expense, artificers from all quarters of the globe, as he was determined nothing should be spared to render this work perfect. In as short a time as could be expected, artificers arrived from England, France, Italy, Greece, and all the oriental courts, and the building was immediately commenced upon. The plan was the Emperor's own; but it is said that the ornamental part was sketched by a Frenchman, and executed under his auspices by artists from Rome, parti-

cularly the pattern and inlaid work of precious stones on the skreen and *sarcophagus*.

This building stands in the centre of a large garden, on the banks of the river *Jumna*, with large minarets containing three octagon apartments, one above another, at the four corners, each being surrounded by a colonnade. They are composed of porphyry, granite, and white marble.

The interior of the *Tadge* is divided into several suits of apartments, being in form of a square, with the cenotaph in the centre, under the first story; of which there are three at each corner, surmounted by marble domes, making in the whole one large, and four small domes, with a small high minaret at each corner also of the square marble platform on which it stands, and to which you ascend by a flight of steps from the garden. The platform, or terrace, is enclosed by marble railing. I was shown some lines written on this elegant structure, which I will here transcribe, with the reply.

" *Inscribed to the EMPEROR who caused it to be erected.*

" Oh thou! whose great imperial mind could raise
This splendid trophy to a woman's praise;
If love, or grief, inspired the great design,
No mortal joy or sorrow equalled thine.
Sleep on secure; this monument shall stand
(While desolation's wing sweeps o'er the land,



By time and death in one wide ruin hurled)
The last triumphant wonder of the world!"

"On reading the above.

"No eastern prince, for wealth or splendour famed,
No mortal hand, this beauteous temple framed.
In death's cold arms, as loved *Montaza* slept,
While sighs o'er *Jumna's* winding waters crept,
Tears such as angels shed, with fragrance filled,
Around her form in pearly drops distilled,
Of snowy whiteness—thus congealed they stand
A fairy fabric, boast of India's land."

The *Tadge Mahl* is justly reputed the most elegant and chaste structure that can be imagined. Its walls are faced and lined with the whitest marble; the tomb, and whole of the interior, including the skreen, being curiously inlaid with precious stones, not only in the form of flowers, but even in their different shades and colours. In one small carnation I counted forty-two different stones. These stones are principally agate, cornelian of infinite variety, lapis lazuli, onyx, garnet, turquoise, and the like.

The grand gateway at the entrance of the garden is proportionably magnificent, (there are three others, with six apartments over each,) being of sufficient depth to contain the Emperor's body-guard drawn up in state for him to pass through, and lofty in proportion.

The palace and royal baths within the fort are



something of the same style, but the materials are much inferior to those in the Tadge. The ceilings of the apartments in the palace were originally cased with solid silver or gold, and are alone reputed to have cost eleven lacs of rupees*. In each state apartment was a chandelier, suspended by silver or gold chains to match the ceiling. All these the *Jauts* destroyed and carried away, when they overrun the district; since which time they have been only washed with gold or silver, in imitation of their former splendour. The beautiful carved work of the apartments they likewise destroyed, a few patches only remaining by which we can judge of what it has been.

* A lac of rupees is twelve thousand pounds.



CHAPTER XI.

THE tomb of *Christie* at *Futty-poor Siccra* is about a day's journey westward of *Agra*. It stands upon an elevation of one hundred feet from the ground, having just as many stone steps to ascend before you reach the grand entrance. These steps extend along the whole front of the building. The gateway is a square building of red granite, with a flat roof, and a parapet on the four sides: the front of it is covered with Persian inscriptions, and carving of curious workmanship. To this roof you ascend by three hundred and sixty-five stone steps, on either side. Through the gateway is a spacious area, arcaded on all sides, and paved with white marble. In the centre of it stands the tomb of a holy man named *Christie*: it was erected to his memory by a merchant, who having risked a considerable property on board some vessels to a distant country, promised him, if his prayers for their safe return should prove successful, that he would cause a monument of this description to be built in token of his gratitude, and that the entrance to it should exceed in height any thing of the kind in Hindostan. The same tradition states, that from the time these vessels



sailed until their return, was precisely three hundred and sixty-five days, which the number of steps are intended to commemorate.

The *sarcophagus* is enclosed within a square building of white marble, surrounded by fret-work of the same, and raised by several steps from the area, which marble steps extend the whole length of the building on either side.

The tomb itself is white marble, richly inlaid with mother of pearl, fastened by small gold nails; the whole being enclosed within curtains of silver gauze. The dome, which surmounts this building, is beautifully painted on the inside with emblematical devices, and passages from the *Korān*. This place is constantly guarded by priests, who have a college near the spot founded by the same merchant, and an annual stipend to keep both in repair*.

From hence we proceeded, about a quarter of a mile farther, to a magnificent palace built by the Emperor *Acbar*, now, alas! rapidly falling to decay. The scite of it covers above an acre of ground. The apartments we were shown as having belonged to *Tamoulah*, the beloved of *Acbar*, (as she was emphatically termed,) are

* In one of the apartments of this mausoleum was a trap-door, which upon touching the spring flew up, and discovered a gradual descent of some hundred feet; at the bottom of which was stable room for a thousand horses, who in cases of emergency have been concealed there.



composed of red granite and alabaster. The walls are divided into compartments, on which are landscapes in sculpture delicately executed.

A structure contiguous to the palace particularly attracted our attention, as having an immense pillar in the centre, stuck from top to bottom with elephants' teeth, on which we were told the trophies used to be hung that the Emperor gained in battle. This pillar supported an octagon gallery round it, for the ladies of his family, so contrived as that they should see what was going on below without being seen. On four sides of this gallery, were passages leading to the apartments occupied by these ladies. To the Emperor himself, a kind of throne, on an elevation in the body of the building, was appropriated; the whole of the interior being finished with peculiar elegance.

From hence we traversed an extensive stone terrace, to a building I can only describe as the rotunda, where, during the hot season, the Emperor was accustomed to sleep. The approach to it, like most others, was by several stone steps surrounding the whole. The apartment on the ground floor was of considerable size: it used to be occupied by his body-guard, and was surrounded by three hundred and sixty-five stone pillars. The one over it, in like manner, by fifty-two, and the upper room by twelve; to which the ascent led by a handsome stone stair-



case, in good preservation. From this apartment we could distinguish the fort of *Bhurtpore*, before which our army were five times repulsed, and it still remains in the possession of its *Rajah*. The avenue towards *Delhi*, through which the Emperor *Acbar* used to pass in his approach to this palace, contains seven high arched gateways, at that time guarded by a proportionate number of armed men. The perspective through these is the most correct and beautiful I have ever seen. *Agra* and its vicinity, in the direction of this place, is celebrated for oranges: we ate them here in great perfection, although the barbarous *Jauts* had left little vestige of a garden.

These provinces having been newly conquered by the British army, had as yet paid no revenue to Government, who accordingly appointed two commissioners to survey them, and form an estimate of what they were capable of furnishing. I consider myself particularly fortunate in being of their party, since it afforded me a more perfect view of the manners and customs of the natives, and a better opportunity of seeing the country than was likely to occur again; indeed we visited some parts of it where Europeans had never been before.

On the 1st day of December, 1808, attended by a regiment of Seapoys and a numerous retinue, we travelled in the suite of the commissioners towards *Delhi*, the capital of the Mogul