



I need not detail what followed: readers of history must be familiar with the great events which led to the establishment of British supremacy throughout India. After two years of intrigues and struggles among the Mahratta states, the powerful forces of Scindia, so long a cause of alarm to our Government, were driven from Poona by the robber adventurer Holkar. The Peshwa fled to British territory, and at once accepted the treaty so often paraded before his eyes, which reduced the nominal head of the Mahratta state to a position of practical vassalage to the British Government. Then followed the alliance of Raghojee, under pressure of his new alarms, with his greatest foe, Scindia. The British forces were put in motion, and the allied armies were worsted at Assaye and Argaum. The fertile and much coveted province of Cuttack fell, with other conquests, into the hands of the British government; and the Mahratta states were so broken in military power as to leave the whole of Central India a prey to predatory hordes; a state of things which led to renewed interference on our part, and the final establishment of our supremacy.

I now revert to matters of personal or literary interest, connected with the subject of this biography, after the date of his appointment to Nagpoor. In addition to other and obvious reasons for giving the narrative of his diplomatic services separate from other labours in which he was engaged, it may be mentioned that scarcely an allusion is to be found to political subjects in his private correspondence at this period. The account, which he afterwards published, of his journey to and from the capital of Berar is equally silent on these interesting topics. It will be seen that he at one time contemplated publishing a connected narrative of transactions at Nagpoor, during his residence there, but the same feelings which led to his reserve in his private letters made him confine it to matters unconnected with politics.

He received his instructions from the Governor-General, in Calcutta, late in the year 1798; he returned to Mirzapoor, and

having completed his preparations, started on his journey in the following January.

His route was determined by the unsettled state of Bundelcund, then threatened by one of those predatory armies which, at this period of Indian history, were at the command of any adventurer whose name or resources promised an expedition of plunder, with the chance of ultimate establishment in a conquered country. Aly Behadur, an illegitimate descendant of one of the Peshwas, having raised an army, chiefly composed of Mahrattas, was preparing for his attack on the Boondelas; and, the usual route from Mirzapoor to Nagpoor being rendered unsafe, Mr. Colebrooke was obliged to traverse a wild tract of forest and hill country, lying immediately south of Benares, parts of which had never before been visited by any European. The journal which he kept during this march, and again on his return to Mirzapoor, was afterwards published in the Asiatic Annual Register, and abounds with remarks on the natural history and productions of the country, but is scanty on the subject of the wild inhabitants, who repelled every attempt to procure any information concerning their language, manners, or religious opinions.

On his return to Mirzapoor, the route through Jubbulpore and Bundelcund was open; and here Mr. Colebrooke found some interesting subjects of enquiry in the political condition of this cluster of petty principalities, many of which had maintained their independence through the revolutions that India had undergone during the past century. He was attracted by the manners of chiefs which might be supposed to represent those of ancient and primitive times; and he was especially interested in any locality of classic interest in Indian literature. Neither journey was marked by any incidents of adventure, and though the first part of his narrative consists of a somewhat monotonous itinerary, the descriptions of the geography and natural history of a tract of country which even now is little known, is, perhaps, still of value; and



the latter portion, relating to Bundelcund, forms an interesting record of a portion of central India, more than "sixty years since." I have, therefore, inserted it in the appendix to this volume.

The first letter addressed to his family, after his arrival at Nagpoor, bears date 8th June, 1799:

Nagpoor, 8th June, 1799.

"MY DEAR MOTHER,

"In the hurry of preparing for a long journey from Calcutta to the capital of Berar, and, afterwards, during the journey itself, I omitted writing to you. I will now make atonement, by giving you some account of myself for a year past.

"About this time twelvemonth, I was nominated to proceed on an embassy to Nagpoor; and, in the month of August, while I was busy preparing for the journey, I had orders to repair to Calcutta. Thither I went by water, and had the pleasure of seeing my brother, in passing Moorshedabad. After some stay at Calcutta, which was rather irksome, from the daily expectation of leaving it, and the tedious postponement of my departure, I travelled post to Benares; and there and at Mirzapoor I completed my preparations. At length, on the 4th January, I set out from Mirzapoor. My route lay through a very difficult country, part of which had never been visited by Europeans. It was mostly mountainous, covered with forest, and very thinly inhabited. The roads were bad, and many of the passes over the mountains very dangerous, and scarcely practicable. The journey was tedious. However, I completed it in two months and a half, with the loss of a few camels and of much patience.

"The picturesque scenery of hill and wood was interesting for a few days. Something there was to attract attention in almost every part of the route; but, still, the daily march and daily want of occupation palled on the mental appetite. I had

been long tired of the journey, especially as great heat had succeeded to intense cold, when I reached the place of my destination on the 18th March. With the exception of some vacant intervals, I have been since fully employed in my public functions; but I now embrace the opportunity of such leisure as my duties leave me to make amends for former indolence. Yet, not having sufficient time to give all particulars, I will refer you to my sister for passages from a sort of journal I shall send her; and I will here content myself with giving you some idea of the place where I am now sojourning.

"The town of Nagpoor is situated in a valley, surrounded by barren hills of no great elevation. They are barren for want of soil; the valley is so from too great a prevalence of clay. It is true that, in the hot season, most places in India have a dreary appearance. I will not, therefore, pass sentence against this, but only say that, hitherto, its aspect has not been cheerful, and that a clayey country is not promising for the rainy season. The roads being bad and commanding no beautiful prospects, there is little temptation for daily exercise; and my turn for sporting is here, as it has been at Mirzapoor, useless to me, for there is no sporting ground within reach.

"I should have told you that the town stands upon the *Nág*, a small brook which only deserves to be noticed, because it appears to give name to the province. The town is, like most towns in India, ill-built, with narrow dirty streets. But the ground surrounding the palace is more open; and the palace itself is a large and (for a Hindu owner) a magnificent building. It consists of half a dozen courts, completely surrounded with buildings two or three stories high, lined internally with a narrow colonnade, and having a dead wall outside. I have only seen the public apartments. They are spacious, particularly the principal hall of audience, and are well decorated with pier-glasses, pictures, girandoles, etc. The reigning prince has not only a taste for architecture, which he has displayed in the palace he has built for himself,



but he has also a turn for gardening. I benefit by it; for I have got for my abode a neat garden, with a tolerably good house in it. The garden is laid out in straight walks with cut hedges, etc. But I have been long enough absent from England not to be fastidious about the laying out of grounds.

“Adjoining to mine is a similar house and garden, belonging to the heir-apparent. A little further is a very pretty one, lately finished by the reigning prince himself. It is small, but pretty; and the numerous buildings and their splendid decorations are elegant. The effect is particularly pleasing at night, when the fountains play, and the whole garden is illuminated. In a hot climate, and, more especially, in the hot season, the night is the only time when a garden can be visited.

“Of the Court, I may well say that the Raja is, in his manners, more like a private gentleman than a sovereign prince, and an Asiatic one too. His manners are simple, with little pomp, and less appearance of pride. The courtiers naturally copy their sovereign, and live more like friends than servants with him. Yet the Court is not devoid of splendour and dignity. I have seen in it a numerous assembly of nobles, sitting at a respectful distance along the walls of a magnificent apartment, while the select few surrounded the Raja's throne, and sometimes conversed, but oftener listened to the singing of dancing women.

“This part of the Raja's magnificence is what he seems most attached to, next to the diversion of tiger-hunting. All day and all night the exhibition of music and dancing is continued; and so attached are people of the place to that amusement, that, even while taking the diversion of fishing, they have a set of singers embarked with them in each boat. Of his fondness for tiger-hunting I can give you no better proof than his quitting the affairs of state for ten days together to go in pursuit of tigers. At this moment he is absent on such

an excursion, in the course of which he killed four tigers in one day.

“Here let me close, for the present, a subject which may be resumed at some future occasion. Before I take leave of you, let me congratulate you on the brilliant success we have had in India, against our sworn enemy Tippoo. I should hope this great event will ensure tranquillity to our possessions in India for a long time to come.

“Your very dutiful and affectionate son,

“H. T. COLEBROOKE.”

The following extracts from Mr. Colebrooke's letters to his family, from Nagpoor, contain all that is of personal or literary interest. The original letters are few in number, and some are very brief. An interval of eight months elapses from the date of the last letter to that which follows. No letter is extant relating to the intermediate period; but the gap will be, in a great measure, filled in by extracts from the journal which he commenced about this time, and which will be given in the next chapter.

Nagpoor, Feb. 24th, 1800.

“I shall shortly dispatch a revised copy of the Treatise on Husbandry, etc. Prinsep and Lambert are requested to be governed by you as to the final determination of publishing or suppressing it. I believe you will find it so moderate, that it cannot do me harm with my honourable *masters*, the Directors. I think it also much improved in the matter and style. It is, however, a matter of indifference to me whether it goes forth or not. My literary fame must depend on my Sanscrit labours.

“A sixth volume of the Asiatic Researches has been lately published. I do not know what are the contents; but the price is reduced, which I think a very wise measure. I did not know it was so nearly finished, and neglected to put the last

hand to a treatise or two I have begun; you will, therefore, find nothing of mine in the sixth volume. I shall, probably, make up for it by contributing largely to the seventh.

"I have ordered the book to be sent to you, with a parcel of seeds I collected here, some of which may possibly prove acceptable to Mrs. Smith or Lady Tankerville. I have neglected to mark each parcel as it was filled, and it would now be a troublesome job to do so, because many are the seeds of forest trees, or of weeds, which neither I nor the people about me can name from the inspection of the seeds only. There are, or there ought to be, if I rightly remember, several sorts of Cassia and of Mimosa, and one or both sorts of Melia, with a beautiful Thespesia, two varieties of Sida, several sorts of Hibiscus; as also the *Æbrus*; and a few other well-known plants, and some uncommon ones.

"I am, my dear father,

"Your most dutiful son,

"H. COLEBROOKE.

"My stay here is as uncertain as ever."

24th July, 1800.

" Apropos of the causes of promotion, I must have ill described what Lord Wellesley said to me, by way of compliment. I certainly did not understand from it that he had selected me 'for my abilities *merely*.' On the contrary, it was from his compliment that I first learned that I had been strongly recommended to him. What I understood was, that he meant to impress me with the notion that my appointment was partially due to recommendation, which would not, however, have been sufficient, had it not been confirmed by the character he found I bore in the country.

"A report has been long current, in Calcutta and elsewhere, that a new Court of Appeal will be constituted, to relieve the

Council of some of their judicial functions. The same report insists that I am to be one of the members of it. Should this prove true, my mission to this place will, probably, be brought to a close some time next winter. Otherwise, I may, possibly, stay here a year or two more. In either case I am content; both situations are highly honourable.

“My Supplement to the Digest advances slowly. The venerable old pundit employed by me at Benares has supplied me with so little text, that I have set about the compilation myself from the books I brought with me. Notwithstanding my impatience, I still see the conclusion of it at a great distance; so many avocations prevent the regular prosecution of the work. I have furnished the Asiatic Society with a second Essay on the Religious Ceremonies of the Hindus, for this year's volume. The former essay, which Mary told you of, was printed in the fifth volume of the Transactions. I shall, perhaps, publish another Essay or two on other topics, in the seventh volume, if I find leisure to close them this year.

“I cannot too much thank you for the exertions you make to draw the translation of the Digest into notice. I find that I neglected to mention that I had relinquished all intention of deriving any pecuniary benefit from the republication of the book. I abandoned all thoughts of that as long ago as when the Government granted me a monthly allowance, to remunerate past and future labours. Your strenuous endeavours will, I hope, draw such attention to the Digest from those who can decide on its merits, as may advance me in the good opinion of the Board of Control and Court of Directors. I hope the publication of the Remarks (if, indeed, they are published,) will not counteract the good effect of my other labours towards my advancement. In my last letters I informed you that I had sent home a revised copy, to be printed and published, if you gave your consent. I have some hopes that, in its present amended state, the book will afford much useful information, without being unpalatable to the leading men at the India House.

“ The drawings Mary told you of were a collection of drawings of birds, which remained unfinished, because the painter had died ; and I could not find another to fill up my original design of adding a botanical figure, with insects or fish, to each drawing. I have since given up that branch of natural history, and devoted myself to observe the vegetable kingdom only. I shall, probably, publish on that subject some time next year. It is by far the most pleasing branch of natural history. My chief disgust to ornithology arises from feeling the cruelty of keeping birds pining for several days, while a draftsman is making a drawing of them. I sent a pretty large quantity of seeds last year ; and I hope to send as many more next winter, or, at least, a more curious if not so numerous a collection. Drawings I have not collected. All my nephew’s exertions, and those of other friends in the neighbourhood of Lucknow, cannot prevail on any good artist to leave Hindostan to come into my service in the Deccan.

“ As I am not sure I shall be able to write to my mother and sisters by this opportunity, let me entreat you to make my excuses. A few months will, probably, make public the result of my present official occupations, which render me so unpunctual a correspondent.

“ I am, my dear father,

“ Your most dutiful son,

“ H. COLEBROOKE.”

14th October, 1800.

“ MY DEAR FATHER,

“ My agent at Calcutta has, very properly, stopped the parcel containing a revised copy of Remarks on the Agriculture, etc., of Bengal, upon hearing that my friend, Mr. Lambert, to whose house the parcel was addressed, is deceased. It will be now forwarded under an additional cover to you. You must determine whether the work shall

be published or suppressed. If there be real danger of a piratical publication, there is no choice; if not, the suppression will not be disagreeable to me. I do not seek fame from it, since my literary reputation will, I hope, be sufficiently established by my labours as an orientalist. Whether or no the work would be palatable to Ministers and the Directors, it would certainly rouse a nest of hornets, by whom I may be stung. To gratify poor Lambert, I was willing to risk something. I must now chiefly consult my own peace. Perhaps, if there be danger of a surreptitious copy being printed, a middle expedient might answer, and the private edition might be printed at my expense, and registered at Stationers' Hall. Whatever you determine, I shall be content.

"You have, probably, heard that our Governor-General has established a College for Oriental Literature in Calcutta, and intends to establish a new Court of Appeal. It is reported that I am to be nominated a member of the new court, and a *professor* in the new college. Should this happen, I shall be fixed at Calcutta, which is exactly what I now wish for. I shall also be in the road to the ultimate object of my ambition.

"Lord Teignmouth gave you a very true account of the transactions relative to my undertaking the translation of the Digest. What Mr. Harington told him was nearly what I desired him to say. My pride was touched by the suggestion that it would be expedient to devote myself solely to the work. I then refused any salary upon any conditions. It must always be remembered, also, that Lord Teignmouth was chiefly induced by those very circumstances to send me to Mirzapoor. I have been as much rewarded, and as much patronized, as I could expect or wish. Should you have any future opportunity, let me beg you to mention to Lord T. that I am grateful and contented.

"I do not perfectly apprehend what you are so good as to mention relative to the republication of the Digest. I hope there is no idea of my deriving benefit from the republication.

In the Supplement now compiling, the criminal law is included ; but it is not the chief subject, and will be much abridged, because it is of little use, since the Mussulman law supersedes it in practice. The chief topics are the rules of special pleading and the law of evidence, both very important titles. Criminal law, ordeal, and the constitution of courts of justice are curious, and not wholly useless, but much less important."

Jan. 10, 1801.

"MY DEAR FATHER,

"I have had the satisfaction of receiving yours of the 20th May last. I cannot say how infinitely obliged I am by the exertions you make for me. As Mr. Dundas did not contradict the notion that Mr. Barlow stands first for Council, I consider my prospect as too remote to deserve much further endeavour. Perhaps there may be some use in having advanced pretensions on the subject. As little prospect remains of rising to Council, I must be content with such inferior promotion as I can obtain. If the prevailing rumours are realized, I shall soon be raised to an office inferior only to Council, and which will be quite as desirable in every respect, except salary ; and that is what I care least about.

"I am glad to find your sentiments agree so exactly with my own, in regard to the inexpediency of drawing emolument from the reprinting of the Digest. Among other reasons, good and bad, one is that I have, in a certain degree, committed myself on the subject of disinterestedness in literary labours ; and consistency is very necessary to one who is, for any cause, somewhat conspicuous.

"My compilation and translation (for I execute both tasks) of a Supplementary Digest advances well. Having prepared the materials, I am now putting them in order, and shall have made great progress, I hope, towards the close of the year. I mean, also, to furnish three or four essays to the Asiatic Society this year. One, (in continuation of the subject of

religious ceremonies), on marriages, is so nearly completed as to require but one sitting more. Another, on Sanscrit Prosody, which I am not, however, fully resolved on publishing; a third, on the Indian Theogonies; and one on the *Vedas*, cannot, I fear, be completed until I get back to my library. A critical treatise on Indian plants is greatly advanced too; and I have several other little works on the anvil, enough to supply the Asiatic Researches with a couple of essays in each volume, for several years to come. I am sure you interest yourself in my literary pursuits; and I therefore make no apology for troubling you with this detail."

He writes to his mother by the next mail, and again alludes to the prospect of exchanging his present situation for a more dignified post in Calcutta; "and that," he adds, "is exactly my present wish. I shall be glad to leave this place; I have now been two years cut off from all European society but that of the gentlemen attached to the Residency, who are only two in number. It would now be particularly pleasant to exchange so limited a society for the varied company of Calcutta."

He adds, in reply to his mother's remonstrances upon his single state: "I believe I must take up thoughts of choosing a wife, when I go back to Calcutta, if I can prevail on some amiable young woman to approve of one who is fonder of the desk than the tea-table."

This was his last letter from Nagpoor. In his next he writes from

"Benares, July 20th, 1801.

"MY DEAR FATHER,

"As ships are despatched from Calcutta almost every week, you will, probably, have received some intimation that may take away surprise at the date of this letter. I left Nagpoor two months ago, and, making forced marches the whole day, reached Mirzapoor in little more than a month. It was fortunate that I made the utmost expedition; for, on the same



evening that I reached Mirzapoor, the rains set in with great violence. Had they caught me on the way, it would have been impracticable to proceed with so many people and cattle; and the camp would have been soon invaded by disease, common in hilly countries that are covered with forest.

“For the sake of expedition, I returned by a different route from that by which I went: indeed, I should have gone by this, had it then been passable. It is the same which is described by Mr. Lecky in a journal which you have seen. At one place only was any disagreeable occurrence met with; and this was immediately got over by temperate and cool treatment. I have written a narrative of both journeys, finished, except the last two or three marches. As soon as an amanuensis can be spared from other works in hand, a copy shall be made of it, for transmission. I once had thoughts of adding a narrative of transactions at Nagpoor, and fitting the whole for publication; but, at present, I have no intention of doing so. You must be content to read the manuscript account of the journey only.

“On my arrival at Mirzapoor, I wrote down for orders, and, after staying a week, came here to await instructions. As the Governor-General intends making a progress through these provinces next month, he has commanded me to wait for him here. I am availing myself of this interval of leisure to arrange for the press a good part of my own compilation of Hindu law. It is a most laborious work, which has employed years of hard application, and will require a vast deal more labour for its completion.

“I have not yet the least hint what are the Governor-General's intentions regarding me. He has recorded his approbation of my conduct in terms very flattering; and my friends all suppose he intends to promote me. I do not, however, see, at present, any opening for it; and, before any occurs, something may intervene to prevent his doing much. I do not, indeed, disbelieve his good intentions; but there are few offices

for which it would be worth my while to quit my appointments at Mirzapoor, which I still hold, though so long absent from the place.

“While expecting his Excellency here, I have a good opportunity, which I do not let slip, of adding to my collection of manuscripts, and of conversing with learned pundits on the subject of them. I have lately picked up commentaries on two of the Védas, and shall be able, with this help, to complete, for the eighth volume of the Asiatic Researches, a treatise on the subject. The seventh volume, which is now in the press, will contain three Essays of mine; two on religious ceremonies (funerals and marriages), and one on Indian languages. Possibly I may yet furnish a fourth.

“As a man who travels into foreign countries should not return empty-handed, I have brought some curiosities, which I have thoughts of presenting to the Governor-General. There are some specimens of adamantine spar, and, what would come well from me, agates and other stones that are employed by the Hindus, in their worship, as types of the chief deities. I have added a complete assortment of the vessels used by Hindus in the worship of these pocket-idols, if I may so call them; for they are about the size of taws. I shall reserve one set of these idols, to be sent to you as specimens of Indian absurdity. In the meantime, it may be sufficient to mention, that a small oval agate represents Mahádeo, or the god of destruction and reproduction; a globular cornelian, Ganés, the god of science and the surmounter of obstacles; a crystal taw, the sun; a metallic one, Dévi, the goddess of destruction; and the Sálgrám stone, Vishnú, the preserver and soul of the universe. These are the only gods really worshipped by the Hindus,—by some severally, by others conjointly. Such as worship all five place their types in the manner of a quincunx, giving the central place to that deity whom the person happens to hold in the greatest reverence. The Sálgrám here mentioned is a black calcareous stone, found in the Gund-



hue river, which meets the Ganges opposite to Patna. It is usually perforated, in one or more places, by an animal of the snail kind, as should appear from the spiral traces it leaves. In some specimens, the greatest part of the stone has been destroyed by the snail : the phenomenon is curious ; and specimens shall be sent to you.¹

“ I am, my dear father,

“ Your most dutiful son,

“ H. COLEBROOKE.”

“ Extract of a letter from the Governor-General to the Resident at Nagpoor, dated 15th April, 1801.

“ I have great pleasure in communicating to you my entire approbation of your conduct, and my sense of your zeal, diligence, and ability, during the whole of your residence at the Court of Berar.

“ The above is a copy of the approbation alluded to in the first part of this letter.”

¹ Some further particulars regarding the Śālgṛām are given in a note to Mr. Colebrooke's second essay on the Religious Ceremonies of the Hindus. The stone was found upon trial not to be calcareous.



CHAPTER V.—1799-1801.

NAGPOOR JOURNAL.—PAPER ON MUHAMMEDAN AND HINDU DEVOTEES.

SOME interesting portions of the narrative of transactions at Nagpoor, referred to at the close of the last chapter, were preserved by Mr. Colebrooke, and found among his papers after his death. The first consists of an account of the reigning family, and a few particulars connected with the Court and the commencement of Mr. Colebrooke's residence; forming an introduction to the contemplated publication. The second is a journal, which he commenced within a few months after his arrival at Nagpoor, and kept at irregular intervals. It was finally abandoned, when the pressure of public business or literary undertakings absorbed his whole time. The third is an interesting but brief account of ascetics or devotees of the Muhammedan or Hindu religion. The latter paper is, unfortunately, incomplete. The two former have been somewhat curtailed; but the last is given entire. I have thought it necessary to omit a rather long account of the genealogy and branches of the Bhausla family. The facts are chiefly taken from a history of this branch of the Mahratta conquerors, by a courtly writer, who connected them with the house of Sivajee, and, remotely, with the reigning (Rajpoot) family of Udeypoor. After Mr. Colebrooke's sketch was penned, he had reason to doubt the accuracy of the account; indeed, it was not relied upon, with confidence, by the reigning family. The authority of Jenkins is decisive on this point. In his account of the rise of the family, he says that the early history is obscure, and that the members of the family whom he knew did not pretend to trace their rise beyond Moodhaje,



who died early in the seventeenth century; and that the pretensions to a relationship with the founder of the Mahratta Empire had either fallen into oblivion, or were never seriously believed.¹

It will be observed that a considerable portion of Mr. Colebrooke's Diary, which is here given, is devoted to an account of the religious festivals that were celebrated at Nagpoor. They are noted as they occurred, with a reference to the Hindu Calendar, which regulates them. It is well known that the Hindu festivals and fasts are, for the most part, regulated by the days of the lunar months; each lunation commencing (according to the calendar followed by Mr. Colebrooke) with the new moon. The first half of the month is called the bright fortnight; the period of the moon's waning being the dark fortnight. The mode by which the reckoning is reconciled with the sun's motion in a sidereal year is somewhat complicated, and, as may be supposed, very unsatisfactory. To understand the allusions contained in the journal which follows, it is only necessary to keep in mind that the months named are solar months, to which the lunations are supposed to be adjusted. Besides the festivals dependent on the lunar calendar, there are others regulated by the seasons, the most important of which occur in the spring and at the time of the winter solstice. The former class were briefly described by Sir W. Jones, in the third volume of the Asiatic Researches. A very full account of all the festivals which are celebrated during the first three months of the year, from the pen of the late Professor H. H. Wilson, appeared in the Journal of the Royal Asiatic Society, in 1846.² The most interesting portion of the latter consists of a comparison between usages current in India and those of ancient Europe. But the materials for the description of Hindu festivals which are given in this paper, as in that of his illustrious predecessor, are chiefly derived from text-books or almanacs in use in Bengal. Mr. Colebrooke

¹ Jenkins's Report, p. 105.

² Wilson's Works, vol. ii. pp. 151-246.

aimed at a comparison between the customs of Hindustan and those of the Deccan. It is very incompletely followed out; and towards the end of the Journal his notes consist of little more than jottings, to be filled in at a season of leisure. Many of these brief allusions are omitted in preparing the Journal for publication. Other omissions are noticed as they occur.

Omitting, therefore, the account of the family, the remainder of the introductory portion is as follows:—

“The dominions of the Bhausla extend from the Bay of Balasore on the east, beyond the head of the Tápati towards the west, reaching beyond the Nerbudá on the north, and approaching to the Godáverí on the south. In this vast tract Raghojee possesses some rich provinces scattered among more extensive tracts of forest. He counts among his tributaries many chiefs of mountaineers; holds a paramount authority over the province of Chetisgerh, allotted to his brother Vincajee Bhausla as an apanage; and shares the revenues of Berar proper with the Nawáb Nizam Ali Khán, the titular Subadár of the Dekhin. From the fertile provinces of Catác and Garáh, with those of Deogerh and Múltái,¹ and the districts contiguous to Nágpúr, including also his share of collections in Berar proper, he levies a scanty revenue, with which he maintains a large but ill-appointed army, and supports the state and splendour of a sovereign prince with some show of magnificence, and with much ill-concealed parsimony. Like most Asiatic princes, he is fond of pleasure; yet the propensities of a sensualist have not rendered him careless of the affairs of his Government. He is, on the contrary, diligent in business and patient of fatigue, and daily employs many hours in the despatch of business, and in consultation with his ministers.

“At the time I visited his Court, the minister most in favour was the Persian Munshee, whose office might be

¹ “Múltái was anciently called Múltápati, or source of the Tápati, because it is situated near the sources of that river.”

described as answering to that of Secretary for Foreign Affairs, though he interfered in other departments also. The next in favour was the Chithinevis, or secretary for domestic transactions. The Phernevis, or Diwan, though his office be of higher dignity, had, at that time, less influence. These constituted the council, and were the persons whom I always found with the Raja at private audiences. These and their nearest relatives, as well as the Raja's own kinsmen, and also the principal commander of the forces, were often admitted to the Council; and they always sat near the Mesned, while the rest of the courtiers of every rank were ranged along the walls of the apartment at public audiences. As all officers are expected to attend the Court and make their obeisances to the Prince, while at the capital, twice a day, and in particular on gala days, the number of courtiers sitting round the apartment was always great.

“Before I proceed to speak of my intercourse with the Court, I must here add that the gentlemen of the Residency and myself, when we visited the Raja, used to sit on one side of his Mesned; his kinsmen on the other side; and the ministers facing it. We were received at different times in divers apartments of a very large palace which the present Raja has built; and sometimes in summer-houses and pavilions belonging to the gardens, which the Raja, his brother, and son have planted and embellished near the town. The apartments were, mostly, well decorated with mirrors, coloured prints, and hanging lamps. The pavilions are handsome edifices in the Asiatic style of architecture; and the gardens, laid out in the Asiatic taste, are cheerful, notwithstanding the uniformity of square ponds and straight walks. The palace itself, built upon the Indian plan of paved courts surrounded by colonnades and galleries, exhibits some traces of grandeur within its enclosures.

“I have already mentioned that the Raja received my first visit the second day after my arrival at Nágpur. This was

followed, at the interval of some days, by a private audience, and afterwards, but in quick succession, by other interviews upon the business of my mission. I shall not touch upon the subject of it in the present narrative, nor even upon the questions of etiquette and similar matters unconnected with state affairs, which continually occurred at this, as they also do at other foreign courts. Discussion on unimportant points engaged some attention for the time. Such points are, indeed, not wholly unimportant while under discussion, since they are a test of the temper of the negotiation. In a week or two after the Raja accepted an entertainment from me, at which the presents from the Governor General, that had been entrusted to me for that purpose, were delivered to him; and, two months after, he accepted another entertainment, given to himself, his family, and ministers. On these occasions the presents constituted the entertainment.¹ In the interval and afterwards, though less frequently, the gentlemen of the Residency and myself were occasionally invited to entertainments, in which exhibitions of dancing and singing bore the chief part. In the subsequent year the Raja gave us a dinner, which I shall hereafter attempt to described. But I must first notice an excursion, on which we accompanied the Raja, to partake of the diversion of fishing.

“It was in the month of May, during the most oppressive heat, that we remained more than a fortnight encamped with him on the banks of the Canhar river. Spacious sheds, with flat roofs, constructed of mats, had been erected on the sands of the river, near the water’s edge. Being lined with white cloth, and the posts covered with the same material, in the

¹ “They consisted, as is usual, of an elephant and horses caparisoned, brocades, muslins, and other cloths in trays; pieces of jewellery for the turban, with strings of pearls for the neck, and articles of European manufacture, among which fowling pieces and pistols of good workmanship were most acceptable. The presents were proportioned to the rank of the several persons; much being presented to the Raja himself and his son, and only single trays to his nephews and ministers, conformably with the usage of Mahratta courts.



manner of arcades, the sheds, when well lighted at night, had an appearance that was not inelegant. The opposite bank of the river was illuminated with good effect; and the Court, when assembled to view the usual exhibition of dancing, was not without magnificence.

“During the day, even at the greatest heat of noon, the diversion of fishing was pursued. Barges, clumsy in shape, but covered with canopies of cloth and of velvet, were allotted to the members of the royal family, and to the principal courtiers; and so necessary are dancers to the amusement of Indian chieftains, that each barge was furnished with a band of dancers and musicians. The barges proceeded slowly to the various music of singers chanting different tunes, while the fishermen dragged nets buoyed by a row of canoes, which sustained another line of nets above the water. The fish, when driven into a narrow space between a line of nets fixed across the river and the moving line of nets that was dragged towards it, endeavoured to escape by leaping over the nets, but fell on the canoes. The wonderful exertions of very large fish, and the high leaps attempted by them, afforded the best diversion; and the Raja himself was often so far exhilarated with the sport as to throw aside all state; and, with many folds of cloth round his head, and a cudgel in his hand, he would sit for many hours on the nets, striking the fish as they fell into the canoes; and, at the close of the sport, would wade through the water and assist in taking the fish out of the nets, and afterwards in distributing what were caught. This last occupation was always the conclusion of the sport; and the Raja himself made the partition, sending some to every one of his courtiers, and despatching many camel-loads of fish to be pickled at home. During all this time the heat was so intense, and the blasts of the hot winds so oppressive that the Mahratta chieftains sat in their barges in wet clothes, while their servants were continually showering water on them by means of squirts made for the purpose.”

JOURNAL OF OCCURRENCES AT NÁGPÚR.

"September 2nd.—A salute was fired last night, at the moon's becoming visible. This morning, when I passed the artillery-park, the artillerymen were practising with the sponge-staff. They went through the motions of loading and firing four times in a minute; the shortest time in which the motions were executed was twelve seconds. The draught cattle are good, and in excellent condition, but rather too small for large guns.

"This is a season of festivity. It began with the anniversary of the birth of Crishná, on the 8th lunar day of *Śrāvāṇa* (Crishnajanmáshṭamí), and will continue until the end of the *Dasérá*. To-morrow, being the 4th of *Bhádra*, will be sacred to Gañésá (Gañésachaturthí). Great preparations have been made for celebrating the day at the palace. Yesterday, the Raja, attended by the ministers, visited the son of the late Muhammed Amín Khán, who was a chief of great power and influence. He and his younger brother enjoy their father's jagir, towards the Nerbuddah. The visit was one of condolence. Amín Khán died a twelvemonth ago; but, the son having been absent ever since, the visit could not be paid earlier. He will receive a present of condolence, on his first visit to the Court. This custom prevails in all Darbars.

"The preceding day the Court went out to see a wrestling match; an *atit*¹ had challenged the prince's wrestler. They had wrestled at the same season, in two preceding years. The first time the *atit* was victorious; the next year, the Musalmán gave him a fall; but, this time, the *atit* retracted the challenge on the ground. A few matches were wrestled by men of inferior note. The *jétés* (boxers in the Raja's service, natives of in Carnát, above Ghat, who wrestle and box with the cestus, i.e. Bajrmuth, or thunder-fist) did not exhibit on this occasion. The amphitheatre was prepared on the sands of a nullah, two miles north of this place. An immense crowd

¹ *Atit*, a religious mendicant of the Hindus, usually a Vishnava. *Vide* Wilson's Glossary of Indian Terms.

had resorted thither, and were in great measure disappointed of the expected diversion.

“The day of new moon (*amāvāsyā*),¹ which fell, this year, on the 30th August, is the festival of kine; celebrated throughout the Dacshin, but not observed in Hindustan or Bengála. The cattle were adorned with tassels on their foreheads and on the tips of their horns; their horns were painted, or were silvered or gilded; their skins stained with the juice of Lawsonia leaves; and the cattle of the richer people were dressed in cloth trappings, and decked with necklaces of little bells and with other ornaments.

“All the inhabitants of Nágpur carried their cattle so dressed out to the Raja’s Palace. One of the Raja’s cows or oxen—another belonging to his son, and a third, belonging to his son-in-law, were worshipped by the Raja’s family-priest: flowers were offered; water thrown from the hollow palms of the priest’s hands on the cow’s feet; water with which the cow’s feet had been washed was sipped; and food was presented to the cow, with due ceremony and recitation of prayers. To disperse the cattle assembled in the Palace yard, a vessel full of clods of earth was thrown in among them; the noise of the rattling clods scared the cattle, and set them running, to the great delight of prince and people. The cattle were led about, with music playing before them; and, at night, with torches. The festival is called Pólá. The cows and oxen have not yet been stripped of their tassels, but are grazing and working with their ornaments still hanging to their horns.²

¹ *Amāvāsyā*. (The day on which there is) a dwelling together, *i.e.* of the sun and moon. *Vide* Goldstücker’s Sanscrit Dictionary.

² According to the Abbé Dubois, similar ceremonies occur on one of the days of the Pongol festival, held at the winter solstice. The first day passes off with entertainments among relations. The second, which is called the Pongol of the sun, is held in honour of that luminary. The third is called the Pongol of Cows, and is thus described: “In a great vessel, filled with water, they put some saffron, seeds of the tree Pamati, and leaves of the tree Vepu. After being well mixed, they go round all the cows and oxen belonging to the house several times, sprinkling them with the water, as they turn to the four cardinal points. The Sashtangam, or prostration of the eight members, is made before them four times. Men only perform this

“The preceding day, being the sixth from the anniversary of Crīṣṇā’s birth, the Raja, went, with his court, to visit his minister, Crīṣṇārāo, commonly called Cūshábú, who has celebrated the festival with great splendour. It is usual to continue the celebration to the sixth day ; but some double the period, and prolong the period to the twelfth.

“The birth of Crīṣṇā was celebrated here with nearly the same ceremonies as in Hindustan, not omitting the most absurd and disgusting ones which belong to that anniversary. The people go about, crying Canáíájí ; they exhibit the factitious type of the infant’s meconium, etc. The following day the idol made for the occasion was, as is customary at other festivals, carried, with great ceremony, to the river or to the pond, and consigned to the waves.

“Several other festivals have been celebrated with great splendour here. Among others, the Rákhí, when the Brahmins tie a silk thread, decorated with the figure of a peacock, or some other fanciful ornament, upon people’s wrists, in commemoration of Vishnú’s incarnation in the shape of a dwarf, to chastise the arrogance of Bali. On the same day young sprouts of corn are presented, especially by courtesans. Here the female part of the Raja’s family appeared in public upon this occasion.

“On the 5th of Śrávaṇa, 1st fortnight, the (Nágapanchamí) festival of demigods in the shape of serpents, was observed here ; and the festival was prolonged for two or three days. It seems

ceremony, the women staying away. The cows are then all dressed out, their horns being painted with various colours, and garlands of flowers and foliage put round their necks and over their backs. They likewise add strings of cocoa-nuts and other fruits, which are soon shaken off by the brisk motion of the animal which these trappings occasion, and are picked up by children and others, who follow the cattle on purpose, and greedily eat what they gather, as something sacred. They are then driven, in herd, through the villages, and made to scamper about from side to side by the jarring noise of many sounding instruments. The remainder of the day they are allowed to feed at large without a keeper ; and whatever trespasses they commit are suffered to pass without notice or restraint.” This is evidently the same festival as Mr. Colebrooke witnessed, though celebrated at a different season. For a full account of the Pongol Festival, see Wilson on the Religious Festivals of the Hindus (Works, vol. ii. p. 170).



to be celebrated here with particular superstition, probably from the analogy of the name to that of this town and the rivulet which runs near it. But, I believe, the rivulet and town take their names from the endless serpent of Śiva, a mythological character very different from the serpent-shaped demigods to whom the 5th of Śrāvāṇa is sacred. I shall take no further retrospect of festivals, except to observe that the Raja joined with his Musalmán subjects in celebrating the Moharam, and that he very strictly observes all the fasts and other days of religious devotion prescribed in the Hindu Calendar.

"I had often remarked, near the banks of the rivulet, a number of little altars, with a *linga* of Mahádéva on them. It seems they are placed over the ashes of Hindus who have been burnt near the spot. In those parts of India which are situated near the Ganges, the ashes are gathered on the day after the cremation of the corpse, and committed to the river. In remoter places, the heir of the obsequies preserves the ashes until he has an opportunity of repairing with them to the banks of the Ganges. This very circumstance is one chief cause of the great resort of Dacshíníyas¹ to Vindhya-vásiní, near Mírzápúr. But here, it appears, that, despairing of carrying them to the sacred river, the heir deposits the ashes in the earth, and places an idol over them.² Wealthy persons add a temple. There is a very magnificent one near the adjoining gardens, built near the ashes of Raghu, the grandfather of the present Raja. I learn, from an anecdote accidentally mentioned by Móhenlál, that these mausolea are not frequented by any but the relations of the deceased; on the contrary, a Hindu not related to the person over whose ashes the idol is placed has strong objections to worshipping

¹ Southerners, people of the Deccan.

² Mr. Colebrooke added the following correction on the margin of the manuscript:—"It should seem that the idol is not placed over the ashes; but an altar or temple is erected anywhere in the neighbourhood, as a mausoleum, in honour of the deceased. In the central parts of India, simple mausolea, consisting of rooms furnished for resort, are common."

that idol.¹ The present Raja often comes to his grandfather's mausoleum, to perform the anniversary and other obsequies of his ancestor.

“3rd.—After fasting very strictly yesterday, because it was the eve of the festival, the Hindus began the festival of the day by breaking their fast. The idol of Gañésa, made for the occasion, was worshipped with due formalities, and the Rámjenís (Hindu dancing women) have been all day dancing and singing before the idol. In the evening, the Canchanís (Muhammedan and other dancing-girls) have exhibited before the prince and Court. The same will be repeated daily, for six days or a week; and the idol will be carried, in great state, on an elephant, and launched into the great pond, called the Jamátáláb.

“This pond has been made, like most in this part of the country, by raising a dam across a declivity, so as to complete the enclosure of water by three natural sides and one artificial. (In this instance, the north side, not being naturally high enough, has been also raised, as well as the southern side, where the ground is lowest.) This method is very common at the head of valleys. One large pond, in sight of this town, on the south-west, is called Bimbátáláb; and a stone pipe, or aqueduct, has been brought thence, to convey water to the palace. It has several columns, at different distances, from the top of which water runs over, to the astonishment of the ignorant natives. It is unfinished; and, judging from the progress made this year, it may yet employ several years. When the rains were at hand, a few workmen were employed for a week or two; they desisted when the rains set in.

“Another similar pond adjoins to Shacardara, a beautiful

¹ Correction by Mr. Colebrooke:—“Raghunáth Pandit denies the idols being placed on the ashes. He says people do not frequent the mausolea, because the idol is placed by a Súdra. No man of a superior class will worship an idol placed by one of an inferior tribe.”

garden, formed on a rising ground to the south-east of the town, by the late Moodajee, and improved by the present Raja. The garden is surrounded by a low stone wall, and contains, like most others here, a good house in the middle, and is decorated with rows of fountains. Between the garden and the pond, there is a handsome temple, standing in a vineyard. In front of it, the head of the pond has been lined with masonry. It is surrounded by spacious buildings for the guards, etc. Another pond is south-west of the town, near Sitárábágh, a garden belonging to the Raja's brother, which I will describe some other day. To the north-west is, again, another pond, which seems to be rather neglected. Reflecting, one day, on this method of making lakes, which I had already seen in the Vindhya hills, near Mirzápúr, and conversing with Mr. Turnbull on the subject, we thought it possible that the famous lake Moeris might have been made in a similar mode. It is said to have been situated among hills; if the gorge was narrow, a dyke may have been easily made; and, with little labour, a lake of vast dimensions may have been thus constructed.

“The fishing of these several ponds is forbidden. The fish is reserved for the Lord of the Manor; that is, for the Bhauslá himself. In consequence, the Jamatáláb abounds with fish; and so does the one at Telankaree, near Sitárábágh; but the others, probably liable to nocturnal depredations, do not seem to have much fish in them. One would think that the frogs were also protected here; for the pools and nullahs are full of the largest bull-frogs. I have seen or heard of several of these, and of the common ponds having been dug deep enough to come at springs. The Bimbatáláb is formed from the Nág-nadí, whose course is stopped by a dam across the gorge of the valley. The Nág does not run all the year round.

“This evening, I remarked, by the nullah side, a plate, containing an offering of curds, rice, etc., and near it, a poor little

chicken, crying piteously for its dam. This had been left there as a victim offered to Cálí, who is supposed to animate beasts and birds of prey, especially shakáls. I know not why, but I was more affected by the cries of this poor little victim than by witnessing the destruction of hundreds of kids and buffalo-calves immolated to the same goddess. It is a cruel superstition which exposes living animals to be destroyed by birds and beasts of prey. The more sanguinary one, which immolates the victims, is, I think, more excusable; because it is very much connected with a natural appetite for eating animal food (for the flesh of the victims furnishes a feast to the priests, or to the votaries). I think the other superstition, though, apparently, less sanguinary, is of that dark cast which often becomes more deeply black, until it ends in some assassination, committed for the purpose of offering a human victim to the bloodthirsty goddess.

"10th.—Yesterday evening, the image made for Gañésa's festival was consigned to the waters. The crowd was very great, and the Raja and his court attended. From the top of the hill Sítábárá, at the south end of the Jamátáláb, with the help of a good telescope, the exhibition was very distinctly seen. As usual, there was little to see but the crowd itself. Two days earlier, I visited the Raja, and some exhibitions of dancing and singing, in honour of Gañésa. The Raja was much taken up with dispatches from Poona, and conversed, with much earnestness concerning them, with Śrídhar, Crishnáráo, and Bhawání Cálú. In a line, opposite to him and us, sat the Court. The several Sirdárs dropped in one by one; and the Raja had the trouble of rising, more or less, to return the bow made by each. The military chiefs were well dressed,—on our account I heard,—for else they are, I understand, very slovenly in general, to show that they are more of the soldier than the beau.

"To-day, there is a great resort to bathe at the junction of the nullahs, near a new temple in sight of my abode. The



females of the royal family have been there. It is considered as a *Mélá* (*Mehlá*), I do not find that there is another occasion of it, but the conclusion of the festival of *Gañésá*.

11th.—The rains have held up so long that the roads are become passable. Firewood is now dragged from the forest by bullocks. The poor people continue to bring faggots for sale, on their heads. I have sometimes met camels, loaded with large logs; and carriage bullocks are much employed, as well as draught cattle. Firewood is here a very scarce article. The hills round the town are very bare of wood, and, indeed, of any vegetation. The forests are distant from twelve to fifteen *cos*; and the nullahs are, mostly, unnavigable; and those which might be navigated are not so employed. The people seem scarcely to have a notion of navigation. Probably the rivers are too dangerous, when the torrents come down in the rainy season; they are, certainly, too shallow in the dry months. The provident inhabitants lay in a large stock of wood for themselves, and hay for their cattle, before the rains set in. The town is surrounded on all sides with lofty stacks of wood and of hay, not a few of which belong to the *Raja* himself. All the best grass lands round *Nágpúr* are reserved for his own use. They are now set apart for hay, which will be mown in next month, and serve as a stock for feeding elephants, camels, horses and oxen, during the whole year. No fresh fodder, but grass, can be obtained at this place. The straw of maize and similar grain, which is the best dry fodder, is so dear that even the *Raja* seldom affords it to any of his cattle but his best horses and prime elephants. The camels and oxen are as seldom fed with chaff. In short, grass and hay are almost the sole food of every sort of cattle.

“This is, certainly, a very high country. The maps show, in this neighbourhood, the sources of rivers which run to both sides of India. The hills in which the *Nerbuddah* (*Nermadá*) and *Sóne* rise may be (and, I think, they are) higher ground; but the *Góndwáná* is the country in which rise all the little



rivers which fall into the Godáverí, many of which are, like that sacred river of the Decshin, called Gangá, in saucy emulation of the noble Ganges. It is, probably, owing to the elevation of the country that the wind is so uniform in the same quarter, and that the weather is so cool. Since we removed here, in March, the wind has blown, almost invariably, from the north-west quarter; often, however, deviating a little nearer to west, and, more rarely, nearer to north. It has almost always blown moderately strong. The exceptions have been rare. It has blown two or three days, at intervals, from the eastward, and, for a few hours at a time, from the southward.

“As a further retrospect of the weather, take the following. The weather was very hot throughout the months of April and May. In the two last weeks of March, squalls of wind and rain came on almost every evening; but, in April and May, the weather was dry and sultry. The wind blew, almost invariably, from the west, and was hot and parching. On the 31st May, it rained, in the evening, for an hour. Throughout June, and mostly in July and August, the weather was cloudy. It rained, on the 7th June, pretty smartly; and a few slight showers, with some squalls from the north-west, occurred on other days in the first three weeks of June. The strength of the wind seemed to keep up the rain, though the clouds were very heavy. In the fourth week of June, and first week of July, the showers were more frequent and more violent. It blew and rained, continually, for three days, from the 3rd to the 5th July, and, again, but with greater moderation, from the 16th to the 18th. Showers were very frequent in the last week of July. They were frequent, but of less strength and of shorter duration, in the first three weeks of August. Since the 23rd of August, rain has been very rare; and the weather has begun to grow warm since the 3rd September. Before that, during three months, the thermometer stood at 75° or 76°, on rainy mornings; at 77° to 79°, on clear mornings

(at 7 a.m.). It generally rises five or six degrees by noon; and one or two more by 2 p.m. It rises a little quicker on sunshiny days, and less so on cloudy days, and still less when it rains all day long. The changes of weather have corresponded tolerably well with the phases of the moon.¹

* * * * *

"14th.—In this morning's ride I met a small herd of wild antelopes near the town. The day before yesterday, I saw a herd near the Bimbátáláb, two miles from the town; and, the preceding day, a single antelope, on the brow of the hill overlooking Sitárábágh. Antelopes abound on all the plains in this neighbourhood. They are preserved game. The Raja is fond of the diversion of hunting antelopes with leopards (that is, ounces), and catching them by a decoy. The one mode I have already had occasion to describe; the other I have not yet seen: but I understand the decoy antelope engages the wild one in fight, and entangles his horns (or, rather, a noose upon his horns) with those of the wild one. The present Peshwa, Bájí Ráo, is fond of this sport, which is truly worthy of the treacherous temper of the Mahrattas. There is, surely, a blameable degree of treachery in employing an animal trained to betray its fellows. The other method of hunting with leopards is noble and princely; and still more so is the pursuit of tigers, which the Raja is particularly fond of.

"In the dry season, when no cover remains but that of forests, and when water is scarce, the haunts of tigers are easily traced. Upon intelligence of any having been traced, the Raja sallies forth, at the shortest warning. The beast is, if possible,

¹ I have omitted a short review of a pamphlet by Major Tone on the origin and national characteristics of the Mahrattas. Mr. Colebrooke's remarks are confined to pointing out the errors into which Major T. and other writers had fallen on these subjects. It was supposed by some that the Mahrattas were a caste, and it was even contended that they were of Rajput descent. Mr. Colebrooke states, as is now well known, that the bulk of the nation consisted of husbandmen, shepherds, and cowherds, and that they constituted a nation, not a tribe or caste.



surrounded by nets ; or, if that be impracticable, he is driven out from his lurking place, and shot upon the plain.

“ In one of the Raja’s latest excursions, in June last, an uncommon incident occurred. A peasant, armed with sword and shield, assaulted a tiger in the nets. The tiger seized him, and crushed his hand to pieces. He is still under cure, with Mr. Turnbull, and assigns, as his motive, that, being much distressed to support a starving family, he wished to distinguish himself and attract the Raja’s attention. He reckoned that, if he were killed, the Raja would make some provision for his family ; and, if he escaped, he should be taken into the service, to remunerate his intrepidity. I judge his expectation will be disappointed.

“ Mr. Turnbull’s humanity draws on him much trouble and some expense. The resort of patients of all ranks is great ; and the success of his practice has confirmed the high estimation in which the medical knowledge of Europeans is held. He has had the opportunity of affording relief to several of the Raja’s own relatives ; a circumstance which is not without its use, in more than one view. Medicine, indeed, is at a very low ebb among Hindu physicians ; and little better among the Musalmáns, who pretend to follow the Grecian (Yunání) practice. The Vaidyas make great use of the most powerful metallic substances, without a sufficient knowledge of the powers of such dangerous drugs. The Musalmáns use Galenical medicines, but are fond of compounds containing thirty or even sixty ingredients. The inference is obvious ; and I content myself, therefore, with noting the cause of the little success they have in the treatment of maladies. There is no physician of note here, but an old Armenian, whose history is curious. I shall relate it some other time.

“ It has afforded me great pleasure to remark, that the drill-husbandry is known and practised here. I have taken models of the very simple implements which are used, and shall describe them on some future occasion. The crops on the



ground consist, for the most part, of *Zea Mays*, *Phaseolus* (Max. ? = *Urid* = *Calaya*), *Cytisus cajan* (Arher), and *Sesamum indicum* (Til); sometimes mixed in the same field, sometimes sown separately, or two or three of them together. I likewise remark cotton (*Gossypium*), *Sánwán*, and other small grains; and fields of *Rámtura'i* (*Hibiscus esculentus*), and various sorts of gourds, cucumbers, pompions, etc. This, indeed, seems to be the natural season of most plants of the cucurbitaceous order. A great variety of wild plants of this order are now in flower: *Trichosanthus*, *Momordica Cucumbita Cucumis*, *Bryonia*, etc. A vast variety of convolvuluses are, now, likewise, in full blossom; some very beautiful. A sort of marigold (*Chrysanthemum Indicum*, I think,) is here cultivated. I have seen several fields of it. Some tell me it is only used as fodder for cows and horses; but others assert it is employed as a pot herb.

"26th.—An old Musalmán comes nearly once a week to this garden, on his weekly circuit of the town, to proclaim his (or, rather, his daughters') wants. He is a *Pírzádeh*, or descendant from some saint or another; and, being too poor to defray the charges of his (two) daughters' nuptials, takes this method of soliciting any charitably disposed person to lay up a treasure in heaven by disbursing some money for the marriage of the old gentleman's daughters. This method is not uncommon, of going round to proclaim a specific demand on the purses of the charitable. Some take more direct, and rather coercive means of exacting specific demands from the devout. Nothing is more frequent than for mendicants to make definite requests for money or particular sorts of food. Their requests are, in general, so trifling, that they are oftener complied with than refused.

"Having wandered thus far from the subject, I would, if I had present leisure, describe the institutions and polity of the Muhammedan *Fakírs*, consisting of fourteen Orders (*Khánwádas*);¹ who look up to (that is the phrase) four *Pírs*. They

¹ *Khánwáda*, literally, a family, applied to a race or tribe.

are governed by a *Sirgeróh*,¹ whose jurisdiction is local, and does, or ought to, extend over all resident or travelling *Fakírs* within the precincts of the town wherein he presides. He has subordinate officers, such as *Cutwál*, etc., and others honorary, as *Najíb*, *Chobdár*, etc. All these officers, of both descriptions, are themselves *Fakírs*.²

* * * * *

"27th.—Yesterday and the day before, the detachment ordered to Hoshengabad marched with their guns. A park of artillery which has been some days before my house is not, as supposed, destined for this detachment, but formed by way of preparation for the *Dasérá*. It consists of two very small guns, brass ordnance, three of larger calibre (about nine-pounders), and one mortar. The carriages are coarsely made, on a bad construction. The cattle is good. The tumbrels are common carts, on the most usual Indian construction, and very strongly built; but the construction itself is bad. There are about a dozen or fifteen of them.

"Oct. 1st.—By an accidental mention of the rate at which the inhabitants of the town are supplied with water, I find that about four annas a month is a common rate for one jar filled daily.

"30th.—The whole month has nearly elapsed without leisure to proceed with this Journal, or, rather, without inclination when there has been leisure. The *Díwálí* (*Dípávalí*) or *Dípán-witá* has overtaken me, before I have noticed the *Dasérá*; and the month has not been deficient in occurrences which must now be, for the most part, omitted. The 28th, being the day of the conjunction in *Cártica*, was celebrated in the manner usual throughout India; namely, with illuminations around houses, in honour of *Lacshmi*, and to celebrate the defeat of the demons by *Césava*. The preceding night was sacred to

¹ *Sirgeróh*, head of troop, applied to *fakírs*.

² A few slight details are here omitted. The subject is treated more fully in a separate paper at the end of this chapter.

Yama; and libations were made to him during the day: the three nights preceding that were sacred to other gods. The first lunar day of the next fortnight opened with the Dyúta Pratipat, when games of chance are practised, as a commemoration of Párvatí's beating Mahádéva at dice. It is usual to confound these two festivals together; and the practice of playing at games of chance at the Díwálí lasts several days.

"The 29th was ushered in by Hindu women going round their own houses, beating a winnowing basket with a ladle, and saying "away with poverty, come opulence." This practice is universal in India, and has been even adopted by Musalmán women. It has no other origin than the Dípánwítá being sacred to Lacshmí, the goddess of prosperity, and, as the Indians understand it, of opulence. Accordingly, invocations are also made to Cuvéra, the god of riches. The Musalmáns, as well as the Hindus, practise, on this day, "the filling of the Díwálí," That is, they pile up a quantity of Kílé, or fried rice; on one side they put great quantities of different fruits, including seed of floating trapá, or whatever is; on the other they throw heaps of sweetmeats, made in the form of all manner of birds and beasts, and called *Khilon*; they place other figures of man or beasts, made of earth, and painted; besides this, painted earthen vessels (*culiá*) are also put on the pile, some filled with *Kilé* and sweetmeats, others ready to be filled for distribution next day. At each corner of the house, or of the principal apartment, one *culiá*, so filled, is placed, for good luck; the rest await the morning's distribution. It is usual, among friends and relations, to send presents of the materials for the Díwálí to each other. The person who observes the festival, or who, as the Hindustani term expresses, fills the Díwálí, must, with his or her own hands, pile up the heap, strew the fruits and sweetmeats upon it, and fill up the earthen pots for distribution. The next day it is given away among servants and dependants. The only novelty I observed in the celebration of the Díwálí here is, that the

female slaves of respectable families issue forth on this day (that is in the morning of the Dípavali) to solicit presents.

“This day (30th Oct.), being the second of the lunar fortnight, is sacred to Yama, or, more properly, to him and his twin sister Yamaná; and thus ends a week’s celebration of fasts and festivals.

“The first nine nights of the light half of *Āśvina* are sacred to Durgá. Some, indeed, begin the festival of Durgá six days earlier; others, on the contrary, only awaken the goddess on the 6th lunar; but all continue it to the same period; and the three last are the great days. It was here celebrated with the same religious ceremonies as are universal among the Hindus, but with some, or, rather, with much, difference in the decoration of the goddess. In Bengal, the three last evenings of the Durgá pújá are celebrated with particular splendour and festivity. The 10th day, her image is cast into the river. Here, on the contrary, as at all the Courts of Hindu princes (especially those who rule warlike nations), the 10th day, or Dasérá, is most observed. The new year begins here with the light fortnight of *Āśvina*; ¹ but opening in the midst of Durgá’s festival. New Year’s Day is only celebrated on the 10th lunar day. In the meantime, presents of clothes are distributed, by the Prince, to his friends, his relations, his officers, servants, and dependants; and all are expected to appear, on that day, with new clothes, out of the Prince’s gift, and with new liveries, uniforms, accoutrements, etc. In short, the Prince holds that he cannot put on new clothes himself, in right of new year, until he has furnished all his friends, etc., with something new to put on also.

¹ The mode of reckoning differs from that which prevails generally in India, and according to which the year commences with the entrance of the sun into the sign Mésa (the Indian Aries). Another reckoning prevailed in ancient times, adjusted to the Lunar Asterisms, and regulated by the winter solstice. It would appear, too, from a passage in Niebuhr’s travels, that the reckoning in use in Nágpur was followed in Bombay and Guzerat at the time of that traveller’s visit. The year is said, by him, to begin with the month Kártik, evidently referring to the Autumnal Equinox.

"We were asked to attend the celebration of the day. We did so; and the spectacle was, certainly, grand. The immense concourse of spectators on the plain south of Nágpur exceeded what I could have supposed the town of Nágpur to contain. They must have assembled from far and near on the occasion. The avenue was lined with troops and with spectators, from the river to the place where the procession was to move to. Near an hour before dark, I had notice that the Raja was setting off; and I was desired to set off, also, and meet him on the plain. However, it was past sunset before he crossed the Nág river, at the edge of the town. His own, his brother's, his son's, and mother's Zeriputras led the way, carried on the largest elephants. The flags and standards of different chieftains were, also, carried on elephants, and the kettle-drums of some, if not of many, on camels. He sat in a silver ambárá, bowing to the right and left as he went along. An empty silver howdej, with a parasol shaped like a peacock, attended him; his son driving an elephant of his own, an amusement the Mahratta nobles do, here at least, much delight in. Many of the largest Ceylon and other Deccany elephants bore ambárá, in which all the chiefs and nobles rode, dressed with magnificence, and adorned with the richest jewels.

"The procession stopped at the end of the avenue, where a small tree, or branch of one, had been planted, close to a low altar of earth. Here everybody dismounted. The Raja and others proceeded to perform a *púja* (to worship some divinity) there; and we were desired to sit on one side, so as not to see that ceremony. As soon as the religious celebration was finished, the whole company was assembled, and sat a little while in conversation; after which we took leave, and returned home; and the Raja and his procession soon after took their road homewards also.

"At this season, people of all classes consecrate the tools or implements of their profession; and some, their furniture. A

soldier performs *pūjā* over his sword; a Cáyastha over his inkstand, and so forth.¹ The ceremony with the sword, as I saw it performed in one place, seemed singular: a part of it consisted in beating an old man with a *lorá* or large horsewhip. I have not yet got the explanation of this strange mode of adoration.

"Nov. 19th.—An excursion to meet the Queen-mother returning from Jagannáth has been lately in agitation. After various postponements, with and without cause, the Raja set off, this day, to meet his mother and brother. After making some progress he returned, stayed an hour, and set out again.

"Sunday, 24th.—A singular phenomenon was observed by me to-day,—an occultation of Venus by the Moon, visible by daylight. The occultation was complete at $11^h. 27'. 12''.$ = $23^h. 27'. 12''.$ apparent time. The Nautical Almanac must be erroneous, marking this phenomenon at $16^h. 41'.$ The difference of two hours (for the longitude of Nágpúr, as determined by Mr. Ewart, is $5^h. 18'. 46''.$) is too great to be accounted for by parallax, which will not, I believe, account for more than an hour, at most.²

"Monday, Nov. 25th.—Venus is again visible to-day by daylight. She is, probably, much oftener visible by daylight than

¹ In Bengal reverence is paid to pens, ink, and books, on the festival of Lacs-
shmi, kept in February.—Wilson's Works, II. p. 187.

² The confidence with which Mr. Colebrooke relied on the accuracy of this observation, made as it was when the sun was near the meridian, led me to make a request to Mr. J. R. Hind to have the time of the occultation determined from the data afforded by the Nautical Almanac of that year. He was so obliging as to comply with my wish, and with the following curious result. I should state that the longitude of Nágpúr, as determined by recent surveys, differs only by two miles from that which is given above.

"Nautical Almanac Office, April 23, 1868.

"DEAR SIR,—I have the pleasure to send you the result of a new calculation of the circumstances of the occultation of Venus at Nágpúr, November 23, 1799. The moon's places have been taken from the Nautical Almanac, those of Venus from Leverrier's new tables. Complete immersion at $23^h. 29m. 15s.$ apparent time at Nágpúr. Complete emersion at $23^h. 53m. 51s.$ apparent time.

"Mr. Colebrooke's observation gave $23^h. 27m. 12s.$ for complete immersion. The agreement is sufficiently close, considering that the moon's places in the Nautical Almanac may require slight correction. I did not, however, think it was

is remarked. She was yesterday much brighter than the Moon: but the greater size of the Moon conducted the eye to both planets; and to-day the people knew where to look for Venus, because they had seen her yesterday. The Brahmins not inelegantly remarked of the occultation yesterday, that it was the emblem of the meeting between the Raja and his mother, which was, by the bye, to have taken place yesterday, but did not; so that, it should seem, the planets were not informed of the postponement early enough. The Musalmáns, on the contrary, seem to consider a star being visible in broad day as a forerunner of some dreadful calamity.

"28th.—I remark marble used at a temple now building by the Raja's brother, near his garden. I had already seen it at the Raja's garden of Tulasibágh, where some sculptors were carving idols of marble. The quarries are not very distant from this place. The marble is good; white with tinges of black, and susceptible of good polish.

"The various constructions of carts here are curious. They have some with solid wheels, made of three planks joined together, the same with those used in Rangpoor.¹ Major Tone, in speaking of the same wheels, used by the Mah-rattas for their artillery, justly remarks, that they soon lose their circular shape, and become elliptical. The reason is obvious. These carts have an axle-tree, on which rests a triangular frame, the apex of which is prolonged, and becomes the pole of the carriage.

"Other carts and carriages are upon the common but intricate construction of Hindustan. Others again are upon a very neat light construction, which I have only here seen. The wheels necessary to delay this note by the introduction of lunar places from Hansen's new tables, which require to be worked very carefully.

"The difference in times in that case is, therefore, clearly owing to the effect of parallax, or difference of position of Nágpúr and Greenwich.—I remain, etc.

"Sir E. Colebrooke, Bart."

"J. R. HIND.

¹ A similar construction of cart-wheels was in use in Ireland within the last fifty years. A representation of a cart with these wheels will be found in Hone's Every-day Book, and described as an Irish cart.



have spokes like a star, surrounded by a broad brim. They are, many of them, so small that the body of the carriage seems more like a bird-cage than a place for a person to sit in. Carts for burden, as well as carriages for travelling, are met with on this construction, which partake much of that first mentioned, but are more neatly constructed. The carts have frames a little in the European style, to retain what they are loaded with. I have remarked some carts curiously fitted, in an after-compartment of it, with a stool for the traveller to sit on, while the first compartment holds his baggage. This stool belonged, probably, to the carriage, which was at pleasure convertible into an open riding carriage, by taking off the loading frame and placing the stool in its stead, as the shape indicates.

“Three days ago, a Maithila Brahmin came to see me; he had been wounded and robbed on his way hither from Ali Behadur’s camp. He means to proceed to Puna, to solicit the possession of a village of 5000 Rs. which Dhucal Sinh, the late dispossessed Raja of Bundel, granted to him on paper, when he visited Ashtbhuja at Vindhyavásiní, where this Pandit was performing austerities. Ali Behadur offered him, he says, a village of 1000 Rs., which he refused, and is going to Puna, to solicit an order from the Peshwa to Ali Behadur to give him up land to the whole amount. The man is truly absurd, though methodical in his absurdities. He expects that I shall introduce him to the Raja of Berar, and that the said Raja will pay him the first visit, etc. This is the pride of learning, with a vengeance.

“Feb. 29th.—The people of this country do certainly manifest some ingenuity in the economy of labour. The leathern bucket, or, rather, bag, for drawing water out of wells, has an appendage drawn into the trough, by the same cattle which raise the bag, and that by simple means, a string running over a roller placed at the edge of the well. A man and two boys can manage three pairs of oxen, raising as many bags of

water. I have, this morning, seen one man managing two pairs. This, however, was only during the absence of his companion. In Hindustan, two persons to each pair of oxen are employed, one to drive the oxen, and the other to empty the bucket into the trough.

"Last evening I noticed an explosion at one of the quarries on the hill of Sítábári. It readily occurred to me, and I found it true, that they use this European method of breaking out stones for use. This is another instance of ingenuity. When I proposed this expedient for widening the road at the Ecapaya Pass, which is a very dangerous one, all agreed that no native could be found who knew, or could be made to understand, how to blow up a rock.

"I forget whether I have already noticed the petrifications at Sháh Ferid's tomb, and the ridiculous fable concerning them. I was deceived by the appearance, agreeing a little with the vulgar prejudice, and supposed them to be, really, petrified betel nuts, etc. It is now evident that they are common calcareous crystallizations, as was remarked by Mr. Williamis.

"Tuesday, Dec. 3rd.—The Raja of Berar, his mother, and and brother, returned the day before yesterday. Congratulations are received on the occasion of his acquiring the fort of Mundla, an event of which he lately received intelligence. Upon this excursion he manifested a more irascible temper than I attributed to him. He has confined in irons an elephant-driver, because the ladder gave way as he ascended the Howdej, by which circumstance he sprained his ankle a little.

"The eagerness of the people in collecting cow-dung is ludicrous. Wherever a drove of cattle is moving, a train of women and children follow, to pick up what falls from the cows. A cart or two are also followed by vigilant cow-dung gatherers. The wrangles of the women, and the eager exclamations of the children, when they find a rich prize, are ludicrous. The exorbitant price of fuel at this place gives such a value to the excrements of the cattle.

"The winter crop is now green. It is thriving well, though rain was deficient in the latter months. The dew promotes vegetation, and is assisted by irrigation. This evening I remarked a peasant drawing water from the Nág nullah, to water his fields. He had a frame overhanging the banks of the nullah.

"6th.—There is no barley cultivated here, nor anywhere in the neighbourhood of this place. The little that is brought here (for medicinal uses) comes from Hindustan. It is sold for its weight in copper. Sersún (white mustard seed) is also rare here, being sparingly brought from a great distance, and sold very dear for medicinal uses.

"12th.—The day before yesterday was a festival on the eating of new grain. The Raja and his family¹ (ladies, old and young) went to (his brother) Nana's garden, two miles from town. Fresh cane-juice was expressed from sugar-canes in several mills, before the ladies, and new grain (maize, etc.), was fried and eaten. The festival was kept with more ceremony than is usual in other places; but it is an universal one, and should fall on the full moon of Phálguna, though it seems to have been kept here on the day before the full moon. Two other days, on which oblations of new grain are made, occur, in the almanacs, within the same fortnight. Here, it seems, the festival is not restricted to particular days; but all the relations of the Raja,—and himself, in the first instance,—give entertainments to the whole family, on the occasion. The ladies rode in covered palankeens, with peeping holes, but no blinds. The gentlemen (the Raja, for example,) gallantly accompanied them on horseback. A temporary building, with linen walls, was erected on the western bank of the great pond, for the ladies' devotions, after their return, before they re-

¹ Mr. Colebrooke, describing elsewhere the members of the reigning family, adds: "According to the usual custom of the Mahrattas, all these persons are commonly distinguished by terms of endearment allotted to each. The present reigning prince is called Bapa Sahib, his brother Nana Sahib, his son Bala Sahib, and his nephew Apa."

entered their houses. Pújá was made there, and victuals cooked, as appears from red lead on a stove, under a tree, and plenty of cooking places.

"Friday, 13th.—The other day (but I have somehow omitted to remark it), the garden we inhabit became a place of religious resort. A few rude blocks of stone, at the foot of trees, are idols possessing some holiness. To these came people, in great numbers, to pay their devotions on that day. It must have fallen about a week ago.

"Thursday, 19th.—Coming home from riding, this morning, I met a very large cavalcade going out. It was the Raja and the whole Court, going forth on a hunting excursion, to a grass forest, at a few cos distance, where wild hogs are known to harbour. It is intended to drive them out in the usual manner, by noise, and shoot them as they pass by the sportsmen. If missed, they will be pursued and killed with lances. This, then, will be much in the style of sporting in Hindustan.

"24th.—Ortolans abound at this place already. I have, within this fortnight, seen several small flocks,—this morning, many very large flocks of them. I have before remarked the same, in the neighbourhood of Sassaram, and at other places on the new road, in January; and I have seen flocks of ortolans, early in February, in the district of Purnea. Do they migrate? Or only assemble after a general dispersion taking place towards the end of the hot season? In most places large flocks are not seen until the hot season commences.

"Saturday, 29th.—The Monsoons blow very regularly. During the rainy season the wind was always westerly or southerly, and, for the most part, south-westerly. Since the change of season, it has been as constantly northerly or

¹ The following answer to these questions is on the margin of the manuscript, and added in the year following:—"March 28th, 1800.—The ortolans became less numerous in February; scarce in the beginning of March; and none have been seen here since the middle of the month. They must migrate. Probably they inhabit the mountains during the rainy season. They assemble in the valleys during the cold season, and visit the champaign country in the hot weather."

easterly, and, for the most part, north-easterly. The high situation of this country (which is, certainly, very elevated, as is proved by so many rivers taking their source here and hereabouts), exposes it to the free course of the periodical winds.

“The Raja, with all his family, is gone upon his devotions to the temple at Rámtéc.

“January 2nd, 1800.—The prodigious number of stills here marks the drunkenness of the people.

“Sesamum does not ripen here so early as in Bengal. It is still on the ground; or, at least, some fields of it are not yet reaped.

“The two last days of 1799 were cloudy, with some rain. The weather was close, and the thermometer stood, in the morning, 15° higher than the preceding week. This morning it returned within 5° of its former level. It has not been much below 55° .

“Jan. 9th.—The bringing of Ganges water from Heridwár and from Prayág is a profession followed by Brahmans, inhabitants of those places. They are sometimes hired by the agents of opulent natives in the Deccan to bring water, which, being holy, is used for ablutions, etc. Sometimes they bring the Ganges water on speculation, to retail it, or to be hired to carry it and wash some famous idol therewith, especially that at Deogerh, in the Bírghúm district. Each basket contains ten phials, of near a pint each. The hire of one man, with two baskets, from Prayág to Púna, *viâ* Nágpúr, as stated by some *Caurorchis*, whom Captain L. questioned, is 24 Rs.; the retail price of each phial, variable.

* * * * *

“January 12th.—Yesterday was the last day, both of the lunar and solar month. The coincidence of the sun entering *Macara* (Capricorn) at the same time the moon is full is called *Macara mághá*; and bathing at Prayág is particularly beneficial on such occasions.

"The sun's quitting *Dhanishthā* is called *tila sancrānti*,¹ because, say the Brahmins, the days begin to increase at the rate of one *tila*, or sesamum seed, each day. *Tila* is, therefore, given away on this occasion. It so happened that last night was the Shub-i-Berāt² or Muhammedan festival, on which illuminations are made, and fireworks let off.

"25th.—A rutting elephant was let loose a few days ago, according to the Mahratta custom; the driver was on his neck, and another man on his back. He ran at several people, who were saved by Goozerba (the Raja's nephew) riding at him, which diverted his attention from the object of his fury. He soon became ungovernable. He turned into the town, and killed an old woman and a child. He threw his driver, but was stopped and kept at bay by a host of spearmen, in a narrow street. The next morning he was driven out of town and secured, and tied near the Nana's garden. He broke loose the following night, and was, this morning, again secured, after killing a horseman and another person. The Raja and the whole court went out on this occasion.

"26th and 27th.—Came out to Sohengaon (Sonégaon? Sona-gaon?) over night, to kill antelopes. This is a place much frequented by the Raja. There is a large building with mud walls, for the accommodation of the ladies of his family,—a one-story bungalow, built as a Chabootra (Cháóree) for the cotwal of a bazar founded here, but which went into decay. A garden remains here, and a temple; also a wall of masonry, like one side of a well, for raising water from the river. The river is the Kanhar; the same where we fished in May last.

"Antelopes are very numerous on the plain, especially beyond Tarsa, and thence towards Rámtéc. Caught one antelope by the decoy, and killed five the first day, and two on the second, with the ounces. The decoy is a male antelope, trained for

¹ *Sancrānti* is the term applied to the passage of the sun from one sign to another.

² "The night of the record," in which the actions of men about to take place in the ensuing year, are supposed to be recorded.



the purpose. Two strings, with a slip-knot, are coiled, and set in the space between his horns. He is led by two attendants, who approach with him, as near as they can, to a wild male antelope on the plain. They then loose him; and he proceeds slowly towards the wild one, challenging him to combat. The other, if valiant, accepts the challenge, and comes down to engage. In the fight, his horn catches the noose; and, drawing the slip-knot tight, he is thus held by the strings which are secured to the roots of the decoy's horns. In the course of these two days the decoys (we were attended by three) were loosed eight or ten times, but only once with success. The last time the wild male abandoned his does, and fled dastardly; other times, the male and does went off together; twice or thrice they did not notice the decoy; once, two males did, but after bounding about him, went off without accepting the challenge. The corn fields much assist the sport with ounces. The most successful method is to head the antelope, drop an ounce in a corn-field, and, making a circuit, come round with speed behind the antelope; meantime the ounce has crept on in the corn, and, the antelope meeting him, the ounce rises, and, in a stretch or two, catches him. One time, the ounce was loosed behind the antelopes, and crept on in the corn as far as he could undiscovered, and then rose and overtook a doe, in a long run of one hundred yards. The ounce does not spring, but runs fairly after the antelope, and has the speed of him. He is, however, somewhat assisted by the debilitating fright of the poor animal, who is, sometimes, in a manner, fascinated.

* * * * *

"The Hindus here, as in many places besides, respect the religion of the Muhammedan faith. A number are constantly maintained at the Raja's gate.

"One who does not very explicitly acknowledge whether he be Hindu or Musalmán (but is, in reality, a Hindu, though called Dervesh, Maula, Sáhib, etc.), resided close to the garden