



great number of the *élite* of the nobility. It may easily be imagined, that on such an occasion there was no lack of festivals and amusements, in which I took some share, as I met with a very kind reception, owing, perhaps, to my oriental costume.

From Töplitz I returned to Kronstadt, my native country, in order to pass the carnival there among my relations. In the spring of the year 1836, I went to Vienna, on particular business, and I stayed there till the autumn. In the summer of the same year, the long-dreaded guest, Cholera, was raging in that capital. I myself felt the first symptoms of that dreadful and destroying epidemic. I had spasms and a diarrhoea; I therefore lost no time in applying my remedies, taking, every half-hour, a homœopathic dose of *ipœcacuanha*. This remedy proved quite efficacious, and I was fortunate enough to be entirely recovered in the space of six hours.

As there are many substitutes for *ipœcacuanha*, I think it not superfluous to mention on this occasion, that it is only the genuine drug that can produce the desired effect. That by which I was restored, was from Doctor Lehmann. The good result which I experienced in myself and others, from adopting the homœopathic system, induced me to extend the practice to a larger circle of patients. For that purpose I chose the capital of the Ottoman empire, which I thought particularly suitable, as it was at no great distance from my native country, and because I was acquainted with the oriental languages, habits and manners. Besides that, my pecuniary circumstances were rather embarrassed, as the reader may be aware, owing to the losses I had sustained in different countries, particularly in Bokhara (by the Armenians) and in Russia (by my sable transactions). To carry out my plan, I petitioned for a passport to Constantinople, which I obtained without any difficulty.

I departed from Vienna, passed through Kronstadt and Bukarest for Gallaz, where I embarked, not as previously at Varna in an open vessel, but in a steamer bound to Constantinople. Contrary to my expectation, the plague was raging there at that time, and the Europeans kept themselves shut up in their houses, far from any contact with the world. Under such circumstances,



I had no alternative but to wait for another opportunity. To do this with more comfort, I hired a small house on the shores of the Bosphorus, in a village situated in the most pleasant part of that country, from which I enjoyed a beautiful prospect. On the very evening of my taking possession of the cottage, I was called to attend a Greek lady living in my neighbourhood, who required my medical assistance. I was told that she had a fever. I found her in bed, complaining of being uneasy and costive, accompanied with a headache, so I ordered her an emollient clyster, which I myself was obliged to administer, as nobody could undertake to do it. But, to my alarm, I was informed on the following morning that she had died during the night of the plague, her husband having preceded her but a few days from the same complaint. The house of the deceased was immediately shut up. At that time the quarantine establishments at Constantinople were still in their original state of organisation, my small house therefore remained free, and luckily it was not infected with the plague. The circumstance of my not being myself affected by it—neither had I conveyed it to my household—induced me to believe that I had not any disposition to be attacked by that pestilential disease. I was also of opinion that the plague was not contagious. In order to have some experience in this matter, I tendered my services at once to the plague-hospital at Pera, where the poor patients were left to their fate, as no medical assistance or any other aid was to be had. Without any authority or permission, I attended them at my own expense. I proceeded, to the satisfaction of all the attendants and patients, to treat the infected according to the homœopathic principle, and my endeavours were mostly crowned with success. All this, effected by the most simple treatment, did not fail to procure me, in a very short time, a great reputation; so that, after the extinction of the plague, and the abolition of all quarantine, I was in great request among the most respectable private families. But, before I proceed to prove the efficacy of the minute doses of homœopathic medicines, I must first speak of a special remedy, which proved very efficacious,



employed as a prophylactic or curative; and, I dare to say, with respect to the plague, it might be considered as a specific.

During my stay at Constantinople I frequently had an opportunity of making the observation that many individuals, especially Armenians, wore a string, to which was attached a bean, called *Strychnos Faba St. Ignatii*, as a preventive against the plague. Having been informed that this bean was acknowledged to be an effective one, I administered it in minute doses, as a medicine, and that with the best success. The particulars will be mentioned in the course of this work.

Among the above-mentioned private houses in which they relied on my medical skill, was that of M. Shabert. The head of this respectable family had been formerly invested with the office of English interpreter.

It is the duty of a physician to have patience when he has occasion to attend old ladies; and thus I must crave the reader's indulgence while I relate what Mrs. Shabert communicated to me. She began thus:—"A young Greek stabbed my son with a stiletto; and, at the moment when he was about to cry out for assistance, the Greek was so malicious as to thrust the weapon into his mouth and cut a blood-vessel, from which a violent bleeding ensued, and it could only be stopped by immediate surgical assistance. He was taken to the consulate, in front of which it happened, and where he was employed. By the application of red-hot iron, the blood was stanch'd; but two or three days subsequently, the bleeding began afresh, and the patient felt exhausted; when the bleeding was renewed for the third time, he became much worse. On the ensuing night, he was restless, and in a state of great perturbation from his dreams. It appeared to him as if his adversary was running towards him, with the stiletto in his grasp. The attendant physicians, thinking this symptom to be the forerunner of another flow of blood, declared the patient's state to be very critical, being persuaded that, upon another bleeding, death was inevitable." In this awful position, the family proposed to the physicians to allow them a trial of homœopathy. They readily consented, in the



hope of meeting with a good opportunity of rendering homœopathy ridiculous, and showing the public the inutility of that system. Mrs. Shabert having finished, her husband requested me to accompany him to the consulate, where his son was then lying, in order that I might cure him. I found the youth very much reduced, but tranquil in mind. His surgeon, a Frenchman, who was present, or rather was waiting for me, told me he had, by a repetition, stanced the blood with a red-hot iron and other styptics, but that another bleeding was to be feared as soon as the scab should come from the wound, and as the parents of the patient were anxious to try homœopathy, he consented, and I administered, in his presence, three lilliputian pills of *Aranea diadema* (X³⁰⁰), and then took my leave. When I called on my patient in the morning, he told me that he had passed a quiet night, that his former physician had already been there, and on hearing that no bleeding had taken place, he had prescribed for him some pills; but he again and again repeated, that he felt no inclination to take them, as he preferred my medicine, which had proved so beneficial. Whilst I was preparing the medicament, the doctor, who was an Italian, came in, and was about to fasten a quarrel on me; but old M. Shabert took him by the arm and led him into another room, from which he disappeared, and I saw him no more. I repeated the medicine for eight days, at the end of which time he was completely recovered. I must observe here, that the *Aranea diadema* was prepared by Doctor Lehmann, at Köthen, whose medicines, as I have already mentioned, were recommended to me by Hahnemann.

What did the surgeon do in the meanwhile? To show that the recovery of the young man was the effect of his treatment, he ordered a dog to be brought from the bazaar, and cut through its crural artery, and then applied his styptic (creosote); but seeing that the wound did not heal, he allowed the dog to escape, and a short time afterwards the animal was found dead in the street.

Another case occurred in the above-mentioned family, with a female, which may serve as an example how small homœopathic



doses not only produce effects, but sometimes cause great and beneficial excitement.

A sister of the young Shabert was troubled for many years with a megrim. This evil was accompanied with a nervous pain in the face, which made itself sensible at intervals of three or four days, in the early part of the day, like a disguised fever. In the moment of one of these paroxysms, I administered to her a dose of pulsatilla; but afterwards she became so much worse, that her husband, Signor Salzani, came to me at ten o'clock at night, in great alarm, to tell me that his wife had become almost mad, and that they had to use great efforts to prevent her from throwing herself out of the window. But this was her last paroxysm, at least she had no more during my stay at Constantinople. The dose of pulsatilla which I administered to her, was one drop of the third dilution on a lump of sugar; the tincture I had brought with me from Vienna.

At that period, the Prince Abdool Mesjeet (now Sultan) fell dangerously sick, and I was told that his royal father had dismissed all the physicians, English, French, Greek and Turk, on account of their unsuccessful treatment, and that my reputation and fortune would be established if I succeeded in curing him. I replied that my rule was—"*Noli accedere, nisi vocatus,*" adding, that only on the request of the Sultan would I undertake to attend the royal prince; his majesty, however, was fortunate enough to find a physician who performed the cure in a few days. The Sultan ordered those doctors who had attended his son formerly, to make their appearance again in the seraglio, and presented him to them, asking whether they thought he was perfectly recovered. They expressed their astonishment at this unexpected and sudden recovery, and wished much to see that miraculous doctor, who had performed such a cure, in so short a time. The Sultan opened the door of a side room, out of which there issued an Armenian lady, in Turkish costume, whom he presented to them, smiling, as the miraculous doctor to whom his son owed his recovery, to the shame of the assembled doctors. To bestow on her greater honor, he ordered it to be publicly



declared in all the Christian churches, that Mariam Khatoon (Lady Mary) had saved the life of the royal Prince, and was the only person who could cure the *gelinjik*, that being the Turkish term, derived from *gelin*, bride, and means the bride's disease. In Greek it is called *nymphixze*; it is a kind of *cachexia*, or *hydrops alba*. The royal Prince caught it in consequence of the measles, and they were in fear for his life, as his younger brother had died of the measles, having been improperly treated and bled during the disease.

As to the treatment which the Armenian lady employed, the following fact, which I insert, was generally rumored:—she placed the Prince in a heated oven (tandoor), which caused a profuse perspiration; after that, she fumigated him with the burning flesh of a weazel, also called *nymphixze*, and his body was rubbed with oil. Besides this external treatment, she administered to him some medicines, of which the following three substances were the chief ingredients—ambergris, cochineal insects, and earth-worms. She ordered the Prince to observe a very strict regimen, not permitting him meat, or even broth, only light digestible fish (*gelinjik balugi*), because of its name being like that of the disease. This disease occurring frequently in the capital, and weasel flesh being a costly thing, the druggists there sell it dried. There are many Christian women, Greeks and Armenians, at Constantinople, practising the cure of that malady, the principal remedy for which, I am told, is *Album Græcum* (white dung of dogs). It is a question whether *phosphate of lime* might not take the place of that disgusting remedy, as it consists of nearly the same substances. That disease is said to occur in consequence of wrongly-treated acute eruptions, especially the measles, or in consequence of sudden fright or excessive fatigue: it gradually increases in virulence. It is to be recognised by a pulsation behind the ears and other parts; the pulse on the wrist is felt more up the arm than usual; the eyes and feet are swollen; the lips are pale; asthma is felt in walking, with weakness in the knees; finally, a slow consuming fever follows, which is succeeded by death.



I remained only two years at Constantinople, from the autumn of 1836 to that of 1838. During that time, my homœopathic practice was extensive, as there were only myself and the private physician to the Russian ambassador who practised the new system; and it was so lucrative that I had no idea of leaving that place so soon, still less of returning to Lahore, until I learned from the Austrian internuncio, Baron Stürmer, who was in quarantine at Malta, and who had met with General Ventura, that the maharajah had ordered the general to make inquiries for me in Europe, and to persuade me to go back to Lahore. Accordingly, the general invited me to accompany him thither, after the expiration of his leave of absence in the autumn. I yielded to this invitation, and went in company with the general from Alexandria to Bombay, whence he proceeded alone, with the utmost speed, to Lahore, as Runjeet Sing was dangerously ill, and as at that time the English were preparing to place the Shah Soojah on the throne of Cabul.

General Ventura was accompanied by a shawl merchant, named Monsieur Le Bœuf, and a captain of cavalry, M. Mouton, with his lady. These three persons the general requested me to accompany to Lahore, as they were unable to speak Hindostanee.

At Bombay we went on board a native vessel, and sailed to Gogo, and thence we continued our way, partly in carriages, partly on camels. Among our fellow travellers there were some native shawl merchants from Umritsir. We took the shortest road, through Palce, Ajmir, Hansi and Loodiana. We were hardly two days' journey from Gogo, when we were overtaken by two English captains, who had been ordered to examine our papers; for they looked upon us as if we were Russian spies. At Palce the plague was raging, as it had then been for the last three years. Previous to our arrival there, we passed a very pleasant evening with the family of an English captain. On this occasion I made the acquaintance of an English physician, Dr. Keir, who informed me that the English physicians in India do not agree in their views respecting the plague at Palce: for some of them consider the disease to be a



pestilential fever peculiar to India, while others declare it to be the same plague that was so common in the East, and especially in Turkey and Egypt. He told me he would be very glad if I would write to him my opinion about it, should I on my journey observe the disease, as he considered it might be of great importance both to himself and to science, because I had had so much opportunity for studying the nature of the plague at Constantinople, adding that he intended to publish my report.

About noon we arrived at the infected Palee, where we ordered our tents to be pitched near to the large marsh, opposite to which the town lies. The first sight which presented itself to our eyes was the funeral trains of several of the inhabitants. After dinner, at two o'clock, I repaired to the governor, who was a Hindoo, and told him I was a traveller and a physician, and that I wished to see a few infected persons, and administer to them my medicines gratis, if he would kindly send some one to accompany me. He received me very affably, and yielded to my request. The man who accompanied me had not the trouble to escort me far, as in the very next house there were several patients, some of whom had only a short time to live. At these visits I neglected no circumspection and precaution. I never entered a house, but caused the patients to be brought before the door, where I examined them, writing down their names and their statements, and administering to them the remedies, and I departed without having touched any of them. The aspect of the town itself offered a sad spectacle: only now and then I met with a human being: the bazaars and shops were closed; they told me that the greater part of the inhabitants had either died, or left the town; and numbers of houses were quite deserted. The infected died in general on the third or fourth day; and scarcely one among twenty recovered. I saw carbuncles, buboes, bleeding at the nose—in one word all that I had seen in the hospital at Constantinople. I no longer, therefore, doubted that the disease was a most virulent plague. It is true, that it was not the plague of Turkey, Arabia or Egypt, but one peculiar to India; Palee being a province of that part



of Asia. At four o'clock the same afternoon I returned to our tent, and retired to rest at the ordinary time, in the enjoyment of the best of health; and I should have slept longer than usual, if Madame Mouton had not come to awake me, and announce that the camels were ready for our departure. The moment I began to rise, I felt a pain in my groin; and a presentiment of having been infected with the plague, caused a rush of blood towards my heart, so that I had the feeling of one who had been stabbed with a dagger. The pain in the groin, the fever and my anxiety increased rapidly; and it was with difficulty that I moved a few steps, in order to examine the painful part, upon which I discovered some buboes, the size of peas. I felt a burning pain, so I placed myself in the kajaweh (basket) on my camel, and we departed. The station we had to reach was five miles distant; the reason why we made so short a journey was, that our only object was to quit the region of the plague, and even now I look upon it as fortunate that I was removed to a place where the healthy air probably aided the effect of the medicine which I had taken. As soon as we arrived at our station, I took some of the small pills of the above-mentioned *Strychnos Faba St. Ignatii*. Although Palee alone was infected by the plague, still the inhabitants of the village did not allow us to enter it; they, however, brought us all we were in want of, and took the money from our hands without any scruple. During my scientific excursion to Palee, my fellow-travellers had shot some ducks on the marshes, and these were prepared for our lunch. I was invited to partake of the repast, but did not feel any inclination to eat, as I was burning with fever, and my pain was almost insupportable; but not to cause suspicion, I took my place at the table, and the bits which I conveyed with one hand to my mouth, I transferred with the other to the napkin; this I performed with the skill of an adept. After dinner, I repeated the dose of the same medicine, laid down, and covered myself all over, and in a short time I began to perspire to such a degree, that my mattress was wetted through. In consequence



of this perspiration, I got rid of the fever and anxiety, and entertained the hope of being restored to health, although the pains in the groin still continued. The swelling of the glands remained for three weeks, as I did not employ any local remedy. After my complete recovery, I wrote to the English physician (on whose account I had visited the infected town of Palee) the result of my experience, and read the letter to my companions, who manifested their astonishment, and blamed me for having exposed them to the infection of such a dangerous epidemic. My answer was, that I only did my duty as a physician, and that those who were not pleased with such proceedings ought not to travel in the society of a physician.

I cannot tell how it was that I caught the plague, in spite of all my precautions, unless it was that when I was entering the town, there was a violent wind blowing, whirling the pestiferous dust up into the air; and this might have communicated the *virus* to my body externally, and even internally—externally, by absorption through the lachrymal glands of the eyes, the pituitous membrane of the nostrils, and the cavity of the ear; internally, by the respiration of the lungs. The infection was not produced by immediate contact; had that been the cause, I should certainly not have escaped it at Constantinople, if the predisposition to it lies in every one. At this time I must have had a predisposition for the contagion, for some days before I had felt an itching in the body, and a kind of plethora, owing to the irregular manner of living which is consequent on the inconveniences and difficulties of long journeys. It is certain that the plague does not require a long time to develope itself, as it made its appearance a few hours after my visiting the patients. In some cases an interval of two or three days may occur before the symptoms are visible. The malaria of Palee, I believe, is generated by the exhalation of the immense marsh, whither thousands of birds and reptiles resort, and which serves at the same time as a depository for all the substances ejected from the town. The government could easily prevent the obnoxious influence of this marsh, by converting it into fertile ground.



Arrived at Lahore, I found my former patron, the maharajah, Runjeet Sing, seated on a chair, with swollen feet, and making himself understood by gestures and signs with his hands; his organs of speech being paralysed to such a degree, that he was not able to utter a single articulate sound, and other means of imparting his thoughts were not in his possession, as he never had learned to write.

From time to time I had occasion to relate many of the cures effected by the new method of homœopathy, by the aid of which I had cured myself in Vienna of the cholera, and lately in Hindostan of the plague. Although they did not doubt the truth of my assertions, it was not without difficulty that they could prevail on themselves to trust me with the treatment of the maharajah, because the favourable season—it being spring—allowed the native physicians to rely on other trials which they had to make: meanwhile I succeeded in some homœopathic cures quite to my satisfaction. But the greatest sensation produced, was by a cure which I undertook at the request of the minister, Rajah Dhyen Sing. He committed to my medical care a native of Cashmere, Aboo Ibrahim, commander of his jesails (camel-artillery), in whose head, ten years previously, a bullet had been lodged, at an affair with the Affghans, and which no native surgeon had been able to extract, and in consequence he was paralysed on one side. I trepanned him, and extracted the bullet, which was stuck beneath the skull, and pressed the brain, without, however, affecting that organ. My patient having been a drunkard, and troubled with indigestion in consequence of his weakened stomach, I administered to him some physic, to accelerate his recovery; and I succeeded in restoring him to perfect health, in the short space of two months. When relieved from his hemiplegy, I presented him to the minister, and he introduced him to the maharajah.

Meanwhile, the excessive heat had come on. At this time the fakeer Azeez-oo-Deen came unexpectedly and called on me, as the native physicians were unable to improve the health of the maharajah. This man, who had formerly been physician in ordinary to the king, told me that the maharajah had never



taken any remedy prescribed by a European physician, and that he used to give all the remedies which had been ordered him by the English doctors, Murray, Steel, and Macgregor, to his servants, to try the effect on them; but that he was now resolved to take my medicines, which I was to prepare in his presence. This I promised to do. It was then mid-day, the time when the durbar (assembly) leaves the palace, so, accompanied by the fakeer, I presented myself to the king. I found with him only the minister, Dhyan Sing. I had brought with me the *tinctura dulcamara*, and three empty corked little phials. First of all, I asked for a gudwai (water-carrier), and ordered him to bring the spirit that the maharajah was in the habit of drinking; this had been distilled, in my presence, from Cabul grapes, and it was rectified, because Runjeet Sing preferred strong spirits. I put the three empty phials into the hands of the gudwai, and ordered them to be rinsed with the same spirit, and afterwards each of them to be half filled with spirit, about one drachm in each phial. When this was done, I put just one drop of the essence of dulcamara (woody-nightshade) into one of those phials which the water-carrier held in his hand, and I ordered him to cork it and shake it. Then I desired the fakeer to mark it number "one," and I put a drop out of it into the second phial, causing it to be corked and shaken like the first, and marked number "two." In the same manner, the third dilution was made, and number "three" was marked on it. From this last, I ordered one single drop to be let fall on a lump of sugar, which, at my request, the maharajah put into his mouth, where it was retained until dissolved. I ordered the same dose to be administered to the patient every morning and evening.

During the preparation of the medicine, some persons who were standing by could not forbear smiling; and the fakeer himself was of opinion that such a minute dose could not be hurtful, should it even be supposed to be poison. But what was the result? On the first day there was no sensible amelioration in the health of the maharajah; on the second day he felt somewhat better; and on the third he was in such a merry humor



that, at five o'clock in the afternoon, he ordered the minister, Dhyan Sing, to put a pair of gold bracelets on my arms, valued at five hundred rupees, in his own presence and in that of the durbar; this present was accompanied with two Cashmere shawls of the same value, and, whilst I sat on the floor, the minister laid them upon my shoulders, the maharajah telling me that my physic had produced in him the best effect. It was, of course, quite natural that this event should fill my heart with joy, as it inspired me with the hope that the king would soon recover, and thus lay the first stone of my reputation and future fortune. This scene took place in the royal garden, Shahbelore, two miles from the city, where I had resided for three days. On the fourth day, early in the morning, the minister allowed me to visit my patients in the city; but while there, I heard that several mounted messengers had been despatched from Shahbelore to request me to return to that place. I galloped back; and on the road I overtook some hakims (Mohamedan physicians) and astrologers, travelling the same way, on elephants, on horseback, or carried in palanquins, from which I presumed that the maharajah had met with some accident, which made me very anxious. Arrived at Shahbelore, I was told that the maharajah had an attack of fever. On examining him, however, I could not find the least symptom of fever, it being in fact only excitement. The gudwai, who was in charge of the medicine, was of opinion that the fever proceeded from too great a dose, which the maharajah had asked for on the previous evening, namely, two drops at once; but I thought that could not be the cause of the alteration; one drop more or less not being able to produce such an effect. The physicians of the city were invited to a consultation. That was all they desired; for they had been touched to the quick on hearing that the maharajah was recovering, and that he had made me presents of gold and robes of honour. They would have preferred seeing the king die, rather than acknowledge me, an European, as his saviour. That was the reason why all my endeavours and all my demonstrations turned out fruitless. The prudent minister was of opinion, that it did not lie in his power to decide; the fakeer,



Azeez-oo-Deen, exercising such magic influence on the maharajah, that only by addressing myself to him could I obtain any decision according to my desires. I reminded the fakeer of his own words, that such minute doses could not be hurtful, even if it should be poison. Besides, I observed, that it was not every fever, especially when appearing in so mild a form, that could be of bad consequence, as nature sometimes cures diseases by re-action in the frame; and that, *under such circumstances, it was advisable to lay aside all medicine, and await the result.* But he objected to that, saying that the maharajah was too feeble to endure such a fever. "But," continued he, "let us hear what opinion the other physicians have." All my arguments availed nothing. The consultation, at which the fakeer presided, was composed of a dozen hakims from Peshawur and Lahore, Hindoo physicians, astrologers, &c., each of whom imagined that he possessed the deepest knowledge of medical art. Most of them carried large books, to cover their want of real learning. In fine, they agreed unanimously to administer to the patient a majoon (electuary), of which jowahirad (precious stones) constituted the principal ingredient. The fakeer himself prepared and administered it to the patient; but in less than a fortnight the maharajah gave up his temporal life. He died at the fortress in my presence, upon which the minister ordered the gates to be shut, but I readily obtained his permission to absent myself. The fakeer, who exercised great influence in the household of the royal court, and who had begun his career at Lahore as a barber, with a few boxes of ointment, did not live long after his patron, Runjeet Sing. Azeez-oo-Deen—of Arabian origin, and descended from the Ansari Arabs of the desert—was the oracle of Runjeet Sing. He, the prime-minister Dhyen Sing, and Dewan-Decna-Nauth minister of finance, constituted the triad of which the privy-council of the king was composed. The latter has been recently promoted to the rank of rajah by the English.

The small doses of opium (every afternoon one pill of 3 grs.)



which Runjeet Sing took daily, and the strong spirits he used to drink at different hours of the day, transported him into a kind of excitement, which manifested itself in the highest degree in the evening, after the enjoyment of larger portions of spirits. Every one loved and feared him at the same time. He had an army of 100,000 men, inspiring awe and respect, half of whom were regular and the other half irregular troops, with whom he might have enforced his laws on all the Hindoos; nevertheless, he entertained the greatest friendship with his neighbours the English, and manifested his favour towards the French, the Italians, and other European nations, by making them governors in his provinces. His disease was brought on by a severe cold, and by indulging somewhat too much in strong spirits. The latter I am told was especially the case during the winter in which the Governor-General of India, Lord Auckland, came to Lahore to pay him a visit. In the transport of his joy, he drank more than ordinarily. Probably, if an emetic had been given at the commencement of the disease, it would have produced a good effect; but as the native physicians did not know of any good and effective emetic, and are fearful, also, of the effects of vomiting, they prefer using purgatives, by which sometimes the disease grows worse, as the case above related sufficiently proves.

It made a very deep impression on my feelings to have been prevented from making myself useful to the maharajah, and restoring to health the man on whose life was depending the happiness, peace and prosperity of that country. Every one whose forethought enabled him to throw a glance on the future, must have seen with pain and sorrow that a violent crisis menaced that country, by which a nation scarcely risen from barbarity might sink back into its former condition.

The first sad and cruel scene that I witnessed after the death of Runjeet Sing, was the Suttee, or burning of his eleven wives, along with the body of the deceased. There were four rances (legal wives), and seven female slaves, who, animated with the superstitious hope of entering paradise with their



lord and husband, were ascending the funeral pile with death-despising intrepidity; they cowered round the corpse, and were covered with reed mats, on which oil was poured in profusion. This done, fire was set to the funeral pile, so that the poor creatures became suffocated by the smoke and flames before they could utter a cry. In order not to give the reader a false notion of the customs and manners of the Hindoos, it is necessary to observe, that no woman is compelled to be burnt with her husband; they do it by their own free will, and it is a characteristic trait, that only those women devote themselves to that dismal ceremony whose fate had decreed them not to be mothers. Perhaps they follow their husbands to the other world, in the hope of obtaining there what was denied them in this sublunary one. But it is not the custom for men to be burnt, either with their wives or with other men; nevertheless, the minister, Rajah Dyan Sing, insisted upon being burnt with his lord and his wives; but the welfare of the country depending at that time solely on him, he was prevented from undergoing this terrific ceremony. Runjeet Sing, a short time before his death, engaged this minister to assist his son, Kurrek Sing, whom he made heir to the throne, although he must have been persuaded of his incapacity; and if Kurrek Sing had followed the prudent advice of his father, and had not yielded to the insinuations of his tutor, Sirdar Chet Sing, every thing would have proceeded in a prosperous manner.

Before I proceed in my relation of the late eventful occurrences at Lahore, I must give some more details to such of my readers as may wish to know the particulars of that abominable ceremony of burning the living with the dead, which at present occurs but rarely in places under the English government, by whom it is strictly forbidden. I witnessed the above-mentioned self-sacrifice, of which the following are the details:—

Early in the morning subsequent to that on which the death of the maharajah happened, I went down the Tukht (coronation-square), accompanied by Col. Henry Steinbach (lately in the service of the maharajah, Gholab Sing, in Cashmere, now



in Europe), and we directed our steps towards the large yard, which we had to cross, in order to get betimes to a convenient place close to the funeral pile. This was erected between the walls and the fortress, in a small garden, the conflux of the people having been so enormous in the fortress. In the large yard, we observed one of the four ranees (queens) coming out of the harem on foot and unveiled, for the first time in her life. She was slowly proceeding towards the place where the royal body was lying, and she was surrounded by about one hundred persons, who kept themselves at some distance, while accompanying her. Close to her side there was a man carrying a small box, containing the remainder of her jewels (as she had already distributed some), which she made presents of, handing them one by one to the people on her right and left. Two or three steps in front of her, there was a man moving in a backward direction, his face turned towards her, and holding a looking-glass, that she might convince herself that her features were unaltered, and no fear visible on them. At the distribution of the jewels, Col. Steinbach made the observation that, had we stretched out our hands to receive a present, it certainly would not have been denied; but we thought proper to leave it to the poorer people, because we occupied lucrative posts. It is curious, indeed, that this was the very ranee whom Runjeet Sing married in the first year of my residence in that country, ten years having passed since I witnessed the nuptials at Nadoun. She was, as I mentioned before, a daughter of Sunsarchund, and she had a younger sister, whom the maharajah at the same time took also for a wife, and conveyed them both to Lahore; the latter, I am told, had died of consumption during my absence. As for the former, although I was present at her wedding, I nevertheless had never seen her before, and it was only on her last fatal walk, which she took to her funeral pile, that I could behold her. The funeral train, accompanied by many thousands of spectators, was now proceeding; all were on foot, their abode in the fortress not being far distant from the place of the ceremony. The four ranees only were carried, in open



palanquins, behind the deceased, after them followed the seven female slaves, barefooted; some of them appeared to be not more than fourteen or fifteen years of age. The ranees, too, were barefooted, their silk dresses were simple, and without any ornaments, and they appeared to be indifferent to the awful though voluntary fate which awaited them. Perhaps our hearts throbbed more at the view of this dismal train than those of the poor victims themselves. The body of Runjeet Sing was placed on a board, to which it was probably fastened, and was carried on a light and decorated bier constructed in the shape of a ship; the sails and flags of the vessel were made of rich golden and silk stuff (*kinkab*), and of Cashmere shawls. A number of people carried the bier from the interior of the fortress up to the funeral-pile, there the board with the body was taken out of it and deposited on the ground, where, on what was a small garden, now stands a *summood*, *i. e.*, a tomb of the royal family Runjeet Sing, Kurruck Sing and No-Nehal Sing, *i. e.*, the father, son, and grandchild, together with their wives and slaves. The costly ornaments of the richly decorated bier were given to the mob; the Brahmins performed their prayers from the *Shaster*, a book written in the Indian or Sanscrit language; the Gooroos, or priests of the Sikhs, did the same, from their holy scripture called *Grunthsahab**, and the Musselmen accompanied them with their "Ya, Allah! Ya, Allah!" A slow, but not displeasing rumbling of the drums, and the murmuring of the people, gave to the whole scene a melancholy aspect, and was peculiar to the country. The funeral-pile which displayed itself before the eyes of the spectators, was constructed of dry woods, amongst which there were pieces of aloe; it was about six feet high and square. After the prayers of the Brahmins and Gooroos, which lasted nearly an hour, the minister and other sirdars ascended by a ladder the funeral-pile, upon which ignitable matters and substances, as cotton seeds, &c., were strewn, and the royal body was respectfully placed in the middle

* *Grunth* is the holy book of *Baba-Namik*.



of the pile, together with the board. After this, the ranees ascended the fatal ladder, one by one, according to their rank, the slaves followed, and the minister showed himself very officious in affording them assistance. The ranees placed themselves at the head of the royal body, and the slaves close at its feet. There they cowered, remaining in silent expectation for the fatal moment, when a strong thick mat of reeds being brought, with which the whole were covered, oil was then poured over the mat, the minister and sirdars descended, and the pile was lighted at each corner. In a few moments, the deplorable victims of an abominable and fanatic ceremony had ceased to exist.

The consuming of this pile occupied two days; on the third, some of the bones and ashes of each of the bodies were collected in the presence of the court only, and separately placed in urns. After which ceremony, a preparation was made for a journey, with exactly the same pomp and splendour as if the maharajah and his wives were still alive. Thus their remains were conveyed in five richly caparisoned palanquins by numerous attendants and guards, accompanied by handsome presents, such as shawls, costly decorated elephants, horses, &c., &c., to the banks of the Ganges, where the Brahmins receive the whole. The bones and ashes they put into the river, the other valuables they distributed among themselves; nothing returning but the men. The tents under which the ashes of Runjeet Sing and each of the ranees were placed, were composed of the most valuable Cashmere shawl materials, the props of which were of gold and silver. Some millions of rupees were expended in this outfit. Upon the procession leaving the fortress, it traversed the streets and bazaars, the ministers and some of the principal sirdars on foot, with numerous others mounted on their elephants and horses. Thousands of persons were assembled in the streets, bazaars, and on the tops of houses, by whom flowers were thrown upon the palanquins. The curtains of the palanquin which contained the remains of Runjeet Sing were open, while those of his wives were closed, in the same manner as when travelling during their lifetime. The minister walked close to the palan-



quin of his royal master, being occupied in keeping the flies from its contents, thus showing his respect to the last. On the arrival of the procession outside of the Delhi gate, a final and profuse royal salute was given by the thundering of cannon from the fort and ramparts of the city, upon which the minister and sirdars returned, leaving the remains and presents to be conducted by the guard. The mourning lasted thirteen days, the colour of the costume being white.

After the obsequies of Runjeet Sing, his legitimate son, Kurruck Sing, ascended the Guddee (throne), who, besides being a blockhead, was a worse opium eater than his father. Twice a-day he deprived himself of his senses, and passed his whole time in a state of stupefaction. It was quite natural that the government could not long remain in the hands of such an individual. His guardian, or tutor and factotum, Sirdar Chet Sing, being desirous to become an independent minister, was a rival of Dhyan Sing, and was contriving to remove him. He intended to assassinate him one morning in the durbar. For this purpose he had collected in the fortress, where he lived with Kurruck Sing, his two recently organised battallions of body-guards, and had ordered the sentinels at the three gates, devoted to Dhyan Sing, to be changed early in the morning fixed upon for the murder of the minister; but this plot was not concealed from Dhyan Sing, and he hastened to prevent the treacherous act, in which he succeeded by the assistance of the royal prince, No-Nehal Sing and a few of the sirdars; and with the aid of his two brothers and some relations, Kurruck Sing and Chet Sing were assailed in the fortress before the break of day, when Chet Sing and all his relations and partisans were destroyed. This was the beginning of the bloody scenes in the Punjab, which could only end by the interference of the English.

After the murder of Chet Sing, the royal prince, No-Nehal, Kurruck Sing's only son, took possession of the government, and ordered his father to retire to his private house in the city, where he soon became indisposed. A few months after-



wards he followed his father, Runjeet Sing, to the funeral-pile. The rumour was current that he was poisoned, and the poison employed was also specified, but I do not believe it. Only it is a fact, that the son showed great indifference in regard to the treatment of his father, or for his recovery; and, during his father's illness he never saw him but once or twice, and then but a short time before his death; on which occasion the father was treated by his only son in a manner quite revolting, even to the natives around, which accounts for his having committed him into the hands of inexperienced physicians and faqueers. I, the only appointed European physician, was never called for during the king's disease, which lasted nine months. It is probable that the patient requested my assistance, but the son prevented my attending. Had he known that the death-day of his father would also be his own, he certainly would have behaved in another manner.

On the same day in which the king, Kurruck Sing, and his only son died, a curious event happened. Early in the morning, I was called by Meean Oottum Sing, eldest son of the Maharajah Gholab Sing, and he committed the Chief of his mountain troops to my treatment, he being very ill, promising me a pair of Cashmere shawls in case I should be able, as I expected, to relieve him by the evening. My new patient was unable to void his urine, and was troubled with gravel in the kidneys. He recovered the same day, whilst Oottum Sing himself, as we shall see, met with his death. When I hastened into the house of the patient, summoned as I was by Oottum Sing, with whom he lived, I found both in a small room, and, according to the custom of the Hindoos, the patient was lying on the floor, whilst Oottum Sing was sitting on the bed, offering me to sit near him. We were speaking about the disease of the patient, when suddenly a messenger entered, with the news that the Maharajah Kurruck Sing had expired a few minutes previously. The ceremony of the funeral-pile took place the same afternoon. Three of his wives were burnt with him; and I was present at that horrid, yet remarkable spectacle. The ceremony took place



close to the same spot where Runjeet Sing was burnt, and nearly with the same rites. The court afterwards went on foot to the river, to perform their ablutions, according to the custom of the country, whilst I returned to my above-mentioned patient. Scarcely had I arrived, when I was told that I had been called for, and invited by the minister to attend immediately at the fortress garden (hazooree-bagh). I did not lose one moment, but repaired to that place, and found the minister waiting for me, who, as soon as he descried me, came, and seizing my hand, told me it was all over with Meean Oottum Sing. My surprise was increased, upon hearing that a piece of the wall falling upon him and the royal prince, No-Nehal, had crushed them beneath its fragments. Oottum Sing was killed instantly, and the royal prince considerably hurt. The minister conducted me to a tent, where I saw the prince; but he (the minister) enjoined me, in the most energetic manner, not to speak about that event to any one. The prince was on his bed, his head most awfully crushed, and his state was such that no hope of his recovery existed. With that conviction I left the tent, and whispered to the minister, in so low a tone that no one else could hear it, "Medical art can do nothing to relieve the unfortunate prince;" upon which, the minister requested me to wait there while he re-entered the tent, and, after a short stay therein, he came out, addressing me loud enough to be heard by all the assembly, who listened attentively, asking "whether they might give some soup to the Koonwar Sahib (royal prince), he wishing to have some." Whereupon I answered, "Of course; he is in need only of parsley;"—a proverb applied to those dangerously ill, and not expected to live. The minister's intention in questioning me thus, was to conceal at that moment the approaching death of the prince, in order to have time to make the necessary preparations, so that the peace and tranquillity of the country might not be disturbed, in which he succeeded so that the death of the prince remained a secret for three days. This interval he took advantage of to recall Sheer Sing, Runjeet Sing's adopted son, and to place him upon the throne. In the meanwhile, the



partisans of the deceased prince invited the ranee, his mother, Chund Kour, to come as soon as possible. Both arrived on the third day, only that Sheer Sing was rather later than the ranee, who had taken her position in the interior part of the fortress: and he was therefore obliged to camp in the garden (hazoorie bagh) outside the fortress. When both were at their respective posts, the death of the royal prince was made public, and the burning ceremony was ordered, which took place close to that of his grandfather. Two beautiful young ladies became victims of the flames with him. One female of the age of twelve years Sheer Sing detained, owing to her not being yet ripe for the ceremony of the suttee.

It would have been proper at that time to have made inquiries whether the falling of the wall by which No-Nehal Sing and Oottum Sing had been crushed, was accidental, or a premeditated machination of wicked conspirators; but none thought it worth their while to make the inquiry, and the event was regarded as a punishment of God—the royal prince having neglected his royal father, and if he had not caused his death, had at least accelerated it by his negligence.

The absence of investigation induced the English to believe the death of No-Nehal Sing to have been a premeditated plot of Dhyan Sing, who, according to their opinion, ambitious as he was, saw in the prince the only impediment and obstacle to the sinister purposes which he had in view. As for me, having lived for a long time in that country, an ocular witness of the events, and having had the opportunity of closely observing the conduct and motives of the minister, I cannot agree with this assertion. Firstly, he would certainly have spared the life of his nephew Oottum Sing, whom he loved, and would have appointed another companion to the prince, and also have kept himself somewhat farther from the place at which the accident happened. He could not foresee the moment of the downfall of the wall, nor calculate the distance where he might escape the ruin: as a proof of which, his arm was severely contused and injured, for which I myself attended him. Secondly, he would certainly



have arranged that Sheer Sing should be at hand, in order to raise him immediately to the throne, by which he would have prevented the consultations which daily took place in the fortress for fourteen days, until at last it was decided that the Ranee Chund Kour, mother of No-Nehal Sing, and heiress, should occupy the throne, which she did not know how to maintain. There is more reason to suppose that the partisans of Kurruck Sing and Chet Sing were the authors of this plot against the prince, as he had intended to ask them for an account of their perfidious behaviour during his father's long illness, they having cheated and robbed him in the most shameful manner, and it was generally known that immediately after the funeral rites of his father, he (the prince) intended to order seven of their houses to be closed, and inquiries to be made.

During the conferences of the sirdars in the fortress, which lasted for a fortnight, the Ranee Chund Kour attempted the life of Sheer Sing; but Dhyān Sing was soon informed of it, and warned his *protégé*. Sheer Sing did not forget it, and when he afterwards took the reins of government into his hands, it happened that during his absence from Lahore, the slave-girls of Chund Kour crushed the head of their mistress with a brick, whilst she was enjoying her siesta. Dhyān Sing proceeded, in the absence of the king, against the assassins, and caused their noses, ears and hands to be cut off, which was effected publicly, before the kotoali (police-office), and expelled them from the city; but as their tongues had remained unhurt, they alleged that they only fulfilled the wish of Sheer Sing, who promised them as a reward a jaghir (some land). On that account, they were transported to the opposite side of the river Ravee, and were never afterwards heard of.

The Sikh troops had been often reviewed before their monarch or the royal prince, and on such occasions some were promoted or rewarded. This was abolished under the government of Chund Kour. She was only visible to some of her confidants. Her ministers and counsellors directed the helm of the state vessel, which moved on indifferently, as each one neglected the public



welfare, and provided only for his private interest. In the course of time there naturally arose a general dissatisfaction. The minister, Dhyan Sing, perceiving the consequences of it, pretended to go with his younger brother Soochet Sing into the mountains of his native country, on a hunting party, to restore his health; but, in fact, it was only a pretext for calling in Sheer Sing, to whom all the troops flocked to range themselves under his standard.

The following event may serve as a sample of oriental policy. Dhyan Sing's eldest son, Heera Sing, and his own elder brother, Gholab Sing, belonged to the faction of the ranee. They shut themselves up with her in the fortress, which was bombarded incessantly for three days and nights. It was only when the besiegers prepared to take the place by storm, that the besieged surrendered, under the following stipulations: the ranee shall henceforth live in the fortress, a convenient jaghir shall be granted to her; and to the garrison, consisting of two battallions of dogras (mountaineers), the troops of Gholab Sing, a free retreat shall be granted. Their retreat was fixed to take place in the darkness of the night, and they were permitted to take with them whatever they pleased. Gholab Sing was during five days in possession of the fortress where the treasury happened to be. The troops of the mountains were ordered to go to the opposite side of the river Ravee, until the coronation of Sheer Sing should have taken place. By Dhyan Sing and Soochet Sing's mediation, Gholab Sing and Heera Sing were reconciled with Sheer Sing, living with him on the best terms, and enjoying as before the greatest influence at the court. Had the party in the fortress gained the day, the issue of that civil contention would also have finished in favour of the Rajah's family. After the settlement of this affair, two of the rajahs retired into the mountains with their troops, laden with their stolen treasures, the two others remained with Sheer Sing.

The new maharajah addicted himself to immoderate drinking, and indulged especially in champagne. The good-feeling between him and Dhyan Sing soon reached its end, and they began to



hate each other in the most acrimonious manner. Sirdar Ajeet Sing and his uncle Lena Sing (descended from the family of the Scindawalla, and related to Runjeet Sing) belonged to the party of the rance, who had fought against Sheer Sing and Dhyan Sing; but they knew how to insinuate themselves into the confidence of both to such a degree that, without the knowledge of either, they destroyed both the maharajah and his wuzeer. They conspired with Sheer Sing to murder Dhyan Sing, but at the same time they also intrigued with Dhyan Sing to murder Sheer Sing. Both king and minister were well acquainted with their preparations for war, and knew also that the Scindawallas had provided themselves with gunpowder, bullets and soldiers. Sheer Sing was even repeatedly cautioned by his friends to be on his guard, to which advice however he paid no attention, and in an immovable manner allowed them to concoct their schemes. Each one believed that the stroke was appointed for his adversary, and, finally, it fell upon both. True is the proverb: "He who digs a pit for another, falls in himself;" for Ajeet Sing as well as Lena Sing had laboured for their own ruin.

Sheer Sing used to review his troops every day. On such an occasion, being in the royal garden (Shahbelore) for the purpose of mustering the Scindawalla's troops, and sitting before the window of a small room, to look at the soldiers, Ajeet Sing approached him and exhibited a loaded double-barrelled fowling-piece, as a nazerana (present), and at the moment Sheer Sing was stretching out his hand to receive it, he was shot with that gun on the spot. Ajeet Sing's troops, arrayed before the window, gave a volley of musket shots through the window, to kill the men surrounding Sheer Sing, and penetrated into the room to cut off his head. I was by accident not farther than ten steps from the place where the horrid crime was committed, and five minutes before his atrocious murder I had spoken to him in the garden under a tree, where he ordered me to remain until his return. The subject of our interview was a gunpowder-mill with machinery, which Dhyan Sing had ordered me to make. Sheer Sing had inspected that establishment four days pre-



viously (on a Sunday), and was so satisfied, that with his own hands he put on my arms two pair of gold bracelets, and ordered 500 rupees to be given to me, as an additional sum to the 900 which I already received as my monthly appointment. This having been only an oral promise, I went daily to the durbar, in order to receive an authority in writing, and was with him on the fatal Thursday on which he was assassinated. Whilst this crime was being perpetrated by Ajeet Sing, Lena Sing, his uncle, murdered, in a garden in the neighbourhood, the royal prince, Pertaub Sing, a boy only twelve years of age. This innocent victim of party fury was cruelly cut into pieces with sabres, at the moment when he was occupied with his Brahmins in prayers and giving alms to the poor; for it was a San-crut day, the first day of a Hindoo month, on which similar ceremonies generally took place. The guardian of the infant child, Bai Goormuck Sing, Misser Belee Ram (the first treasurer), and other accomplices, did not wait long before they received retribution. From Shahbelore, the murderers hurried towards the fortress. On their way they met Dhyan Sing, who was on his road to Shahbelore, and they informed him of what had been done, and took him back to the fortress to execute their project of placing Runjeet Sing's youngest son, Dulleep Sing, on the throne. When they arrived in the fortress, they shot Dhyan Sing, cut his body into pieces, shut themselves up in the fortress, and proclaimed, by drum-beating, Dulleep Sing as king, and Ajeet Sing his wuzeer. Rajah Heera Sing, Dhyan Sing's son, who was at liberty, having escaped being murdered, knew how to gain the favour of the troops by his eloquence and promises, and they declared themselves ready to follow him. Confident with this armed force, he entered the city at midnight, surrounded the fortress, and blockaded it. The thundering of the cannon lasted twelve hours, till mid-day, at which time the small garrison was almost exhausted. At that moment, Heera Sing gave the signal for storming. A Spanish colonel, named M. Hurbon, in the service of the Sikhs, was one of the first on the battlements of the dismantled walls. Those who laid down their arms



remained unhurt, only the ringleaders. Ajeet Sing, Lena Sing, Baii Goormuck Sing, Misser Belee Ram, and a few others, were destroyed in the *melee*. Ajeet Sing's head was delivered to Heera Sing, as a trophy, but his body, and that of his uncle, Lena Sing, were hung up on the outside of the city gates. Who would have imagined that the victorious Heera Sing should so soon have met with a similar fate!

With the body of Dhyān Sing, thirteen wives and female slaves were burnt. Heera Sing, his son, had been educated by Runjeet Sing, was endowed with wit and genius, and had received a good education, being able to read and write well; and knowing also how to treat the troops; which latter accomplishment he learned from his father. The young king (eight years old) had therefore a young minister (twenty-five years of age), who might have occupied his post for a long time, had he not been too much under the control of his guardian, whom he regarded as a deity. This guardian was a fanatic Brahmin, from the mountains, of the name of Jellah Pundit, who frequently induced Heera Sing to take false measures, by influencing his mind with astrological dreams and false prophecies, to the injury of the country. In fact, he only did that which pleased him, and ordered only what agreed with his extravagant ideas; this caused considerable confusion, and in consequence there was general dissatisfaction; so it was thought prudent to remove Jellah Pundit. The troops themselves, with the king's uncle at their head, insisted on his being delivered over to them, to which Heera Sing manifested no inclination; this caused the flight of the latter, with his guardian, which they performed on elephants, laden with their riches. But scarcely had they gone a few miles from the capital, and crossed the river Ravee, on their way to the mountains, when they were overtaken by their persecutors, whilst stopping at a village for a few minutes repose. They were overwhelmed, in spite of the brave resistance of Heera Sing's retinue; the village became a prey to the flames; and he and his escort were killed to the last man. Among those who perished in that affair was Meean Son Sing (a son of the maharajah



Gholab Sing), whose head, together with those of Heera Sing, Jellah Pundit, &c., &c., was brought as a trophy to the capital.

It cannot escape the attention of an observer who has followed the course of the political changes at that period, that in this party contention a great deal of bloodshed and mischief might have been averted from the country, if the Sikhs had been endowed with more penetration, and if, instead of defending the cause of Heera Sing's party, they had ranged themselves under the banner of Ajeet Sing, and supported his interest. If they had arrested Heera Sing, as the circumstances then imperatively required, they would not only have prevented every future struggle, but brought also into their possession all the immense treasures which were at Heera Sing's disposal. But the proverb says, "*Quem Deus vult perdere, prius dementat.*"

I intend to give to my readers a true picture of what happened to me at the assassination of Sheer Sing, being an involuntary spectator at this ferocious scene; and how I escaped the perils which threatened my own person. At the moment I heard the firing of the guns, and perceived all the people in motion, taking their weapons, I felt persuaded that the locality was not an asylum for a tranquil man; so I looked for a passage to make my escape from the garden—the scene of horror—and betake myself to the spot where I had left my horse and servants. These were still waiting, at a place which was separated from me by a small low garden wall, and a narrow ditch. I hastened towards them, jumped over the wall and ditch, and arrived safely at the spot. It was by a fortunate chance that I took this direction for my escape; my people telling me afterwards, that at the great entrance to the garden the bullets hissed and flew about, and that they were in great anxiety for my life. Thus I was saved in a critical moment, by taking a firm resolution, without any hesitation.

Having said thus much about my own preservation, I will now proceed with my narrative.

At the time of Sheer Sing's reign, we mustered about twenty



Europeans, for the most part French and English officers, in the service of the Lahore government. It was the common saying, that we should bye and bye form a colony; but Jellah Pundit dismissed them from the service, one after the other, alleging economical motives, but, in fact, from religious fanaticism; so that I and the Spaniard only remained. But at last I too was dismissed. Nevertheless, I remained in the city; and cautiously made preparations for my departure, and for that purpose had sold all my effects at a very low price. I did this partly by the advice of my friends, partly by my own inclination, persuaded as I was that such misgovernment could not be of long duration, and anticipating what the future must bring forth. I did not doubt for one moment that they would bring the heads of the minister and his bad adviser as trophies to Lahore; and my supposition was realised by the result. The fanatics, the Akalees (immortals), or rather the robber-pack, the Nahungs, exhibited for money the head of Jellah, at Lahore and Umritsir: "That is the rogue," they exclaimed, "who induced the young Heera Sing to murder his uncle, the brave Rajah Soochet Sing, for which he wanted an army of 20,000 men, although his antagonist was only assisted by forty valiant mountaineers." This murder happened in a small mosque, five miles from Lahore. Jellah, the idol of Heera Sing, intrigued as a decided fanatic against the high priest of the Sikhs, Gooroo Baba Bear Sing. Under the pretext that this holy man was on good terms with the rebels and fugitives, and collected them in his camp, in order to surrender the country to the English, he spurred the minister on to send a part of his troops to the residence of the priest, and to take the fugitives prisoners. At this expedition, accompanied by great bustle, the Gooroo was shot, together with a great number of horned cattle (holy beasts, sacred among the Hindoos and Sikhs), and numerous poor people supported by the charity of the priest; part of them were driven into the river Sutlej, near to Hurekee-ke-Puttun (a ferry on the Sutlej), where they perished. Among the slain there was also Cashmere Sing, son to Runjeet Sing, who had been driven from the fort-



ness Seelkote, which was given to him and his brother, Peshora Sing, as an appanage from their father.

Jellah impaired the civil list of the king, Dulleep Sing, and his mother, Ranee Chunda, and that of his uncle Jewahir Sing, to such an extent that they could not live in a style due to their rank. This prompted the brother of the ranee, Jewahir Sing, to allure Dulleep Sing out of the fortress on an elephant, and to take refuge with the troops of General Avitabile, but the kidnapper was received by the general in command, Misser Jodaran, a Brahmin, and father-in-law to Jellah, with, instead of friendly salutation, a stroke in the face, and he imprisoned them both, for which he lost his nose when sirdar Jewahir Sing became wuzeer. In the city the rumour was current that Jewahir Sing intended to convey Dulleep Sing to Ferozepore, to deliver him to the English. Early in the morning Heera Sing went out on horseback, and brought both the fugitives back to the city. According to custom, a salute of hundreds of cannon were fired on the entrance of Dulleep Sing, who was given up again to his mother in the fortress. Jewahir Sing was dragged to prison. At that time Jellah Pundit entered into a tender connection with a widow of Sheer Sing, and promised her that he would murder Dulleep Sing, and place her son, as legitimate heir of the Guddee, on the throne. The affair could not be performed secretly, and it reached the ears of impartial persons, so the Ranee Chunda became informed of this conspiracy, and that was quite sufficient to suffocate it at its birth. Women's cunning surpasses all skill, especially if the question concerns their own interest. First of all, she contrived to secure the good will of the treasurer, Lall Sing. Who would have thought that a man, who owed his splendid position to Rajah Dhyan Sing, and who lived always in the society of Heera Sing, with whom he contracted brotherhood, and with whom Jellah Pundit exchanged turbans as a token of true amity, would have played the felon against these friends, in supporting the ranee with his advice and activity? First of all he occasioned the release of her brother, Jewahir



सगी

CSL

محنت تاپيد و حسن تدبير



در بوفت نشاء در حفره الور از ابتداى سال ۱۳۰۴
در بوفت نشاء



نوشته شده اند و در حجب نشاء معتبر است

در کتابخانه و در حجب نشاء

در حجب نشاء

در حجب نشاء

باید که در حجب نشاء
در حجب نشاء

در حجب نشاء

در حجب نشاء



Sing, and gave him the required sums, with which he allured the Nahungs, in order to bring him out of the city. He succeeded immediately in attaching the discontented regular troops to his party; and at the head of his partisans, he appeared the next morning, on the place used for military displays before the fortress, asking from Heera Sing the delivery of Jellah Pundit; Heera Sing obstinately refusing the request, and feeling himself at the same time too feeble to oppose openly the mutineers, resolved to fly, as before mentioned, with Meean Son Sing, Jellah Pundit and his partisans the mountaineers, &c., directing their steps towards the river Ravee. Thus the whole body of the Sikhs became alienated from his interest, and his most intimate friends, pursued him with the army, and when he was overtaken, they killed all who could not escape. Lall Sing and Jewahir Sing re-entered the fortress victoriously about noon, with their trophies, consisting of five heads, whilst the robber-pack, as rear-guard, eager for booty, divided amongst themselves the riches which the fugitives had taken with them. Every one hastened to present his nazerana (present), and to express his congratulation, and I did the same; on which occasion the new wuzeer, Jewahir Sing, who replaced Heera Sing, received me, not only with a friendly smile, but I obtained again on the same day my former position as physician, and director of the powder-mill, &c.

Jewahir Sing, like his predecessors, did not long enjoy the possession of his dignity. He and the celebrated slave-girl, Mungela, formed one party of the opposition, whilst Lall Sing, and the Raneer Chunda, were the other antagonists of the government. On both parties depended the administration of the government, while, on account of the contrast in their views, they could not act in harmony. A pseudo son of Runjeet Sing, named Peshora Sing, brother to Cashmere Sing (who was killed with the high-priest), intended to excite a rebellion against the subsisting government, and took the fortress of Attock. Jewahir Sing, flattering him with promises, allured him out of the fortress, and gave orders that he should be secretly murdered. But the



troops, among whom the victim had a great number of partisans and friends, got information of the treacherous assassination, and in revenge killed Jewahir Sing when riding on his elephant. Jewahir was aware what the troops meditated doing with him, and endeavoured to avoid their invitation to enter their camp.

In the latter period of Jewahir Sing's administration, we lived under very critical circumstances; neither justice, order nor security of life were enjoyed by the community. The soldiers, having lost all discipline, acted as each thought proper; for instance, if a soldier went into a bazaar to receive an old debt, he took it by force with tenfold interest. At the camp of Meean Meer, five miles from Lahore, there was a false report that I had concealed in my house some English spies, who were in communication with Jewahir Sing, to surrender the country to the English. Colonel Mouton was the only one who lived in my house, and who, a short time previously, had returned from France, in order to solicit a new engagement; and now and then the Spaniard, Hurbon, and St. Amand, a painter, called on me, these being the only Europeans at Lahore. On one occasion, some soldiers whom I attended, told me confidentially that the troops had resolved, if Jewahir should not come from the fortress into their camp on that afternoon, to assail the fortress and kill him there. Their intention, they added, was also hostile towards my dwelling, which they intended to plunder and burn, as they thought I was concealing English spies who were conspiring with Jewahir Sing to surrender the country to the English; they advised me therefore, to carry anything of value to a secure place. It was indeed, not before the last moment, when Jewahir heard, by the beating of the drums, that the troops were in full march to assail the fortress, that he resolved to leave his residence; which turned out happily for the city and myself, for had he not done so, Lahore would have been plundered and sacked. In leaving the fortress he was riding on an elephant, holding little Dulleep Sing before him on his lap. In his Howda



MAHARAJH GOOLAB SING



RAJAH DHYAN SING



RAJAH SUOCHET SING



RAJAH HEERA SING.



(chair), there was a number of bags filled with gold and silver. He thought probably to ransom his life with it, but he was mistaken. The Ranee and Mungela, with many slave-girls, followed him on several elephants. When the train arrived at the camp, the soldiers first took Dulleep Sing from his lap, and sent him with his mother in a royal tent, erected on purpose for the court. Scarcely was that done, when they fired at Jewahir Sing, without any further ceremony, and the same fate awaited two of his attendants, named Baba-Ruttun-Sing and Chetta Payah. This catastrophe made such a deep impression on the Ranee and Mungela, that for many weeks they were quite inconsolable; they appeared before the public for several days with their hair loose, as if mad. Every morning they went from the fortress on foot, crossing the pret (place for exercising soldiers) in the garden where Jewahir Sing had been burnt with both his companions and five living women; there they gave free vent to their tears, to relieve their oppressed hearts.

In the year 1845 the cholera arrived at Lahore, having travelled through Turkistan and Cabul. At the same time Gholab Sing was brought from Jummo, a town in the mountains, a prisoner to Lahore, and he might have congratulated himself on having escaped the persecution of Jewahir Sing; for it was well known that at different periods attempts had been made upon his life. The reason of Jewahir's hatred against him was that Gholab Sing had persuaded a great number of the Sikh troops to follow his banner, to whom he trusted himself. He was brought from Jummo to Lahore, in consequence of his resistance to some government exactions. It is a remarkable fact, that Gholab Sing, in spite of his fortress being blockaded by numerous troops, was bold enough to give an order to murder on the road the delegates of the Sikhs whom he himself had despatched with the subsidies requested by the government, as if he had regretted performing his duty.

During his struggles in the mountains, Runjoor Sing, well known to the English as the commander of the Sikh troops at



the battle of Aliwal, had the command in the mountains of Jesrota. One of the most wealthy Brahmins of that country had been requested by some of his neighbours to take their moveable goods into his custody, for which purpose the Brahmin solicited of Runjoor Sing a guard, which he obtained. But when Runjoor Sing was apprised that valuables were stored in the house of the Brahmin, he plotted an intrigue for obtaining possession of them, and despatched a division of his men, disguised as robbers, to plunder the house. The Brahmins being convinced that this violence had been perpetrated under the protection of Runjoor Sing, flocked in numbers to Lahore, to make their complaints to Jewahir Sing; but seeing they could not receive any satisfaction from him, they all returned to their homes. The Brahmin at whose house the robbery was committed, was the only person who remained behind at Lahore, firmly determined not to leave the capital until he obtained satisfaction. After a long and vain expectation, he early one morning ascended a fig-tree, declaring that he would not leave that tree before he got reparation for the injustice which had been done him. When Jewahir Sing was informed of the fact, he despatched a soldier to compel the Brahmin to descend. The Brahmin, rather than comply, stabbed himself in the tree; upon which, Jewahir commanded the faqueer Noor-oo-Deen to order the jerahs (native surgeons) to cure the wound. On the same day I was by accident coming from the durbar, which that day was held in the fortress, and met the faqueer, when we went together in the Goolab Khana, at the Hazooree Bagh, where the faqueer had his business during the day. There we found one of the jerahs, who reported that the cure of the Brahmin was impossible, the bowels having protruded from his body, and could not be replaced. While I was inquiring what was the subject of their conversation, the faqueer related to me the particulars, and requested me to accompany the native surgeon to see the patient for a moment, adding, that he wished me to do my best to restore him to health. I went there, and found him in a small garden before the city gate (Tunksallee



Derwazeh.) The other jerahs had already given him up as a lost man, and retired. On his abdomen I saw the protruding intestines, which, although unhurt, were of a blueish colour, by having been six hours exposed to the heat of the summer in that position. The patient, a lean man of about fifty years, was in the full possession of his senses. I sent for my instruments, and enlarged the narrow opening of the muscle and the peritoneum, so that I could replace the bowels, made a gastroraphy, and joined the wound. All this was done in a few minutes. During the operation, the patient said slowly "tenn, tenn, tenn," (saint, saint, saint). The assisting jerah gave me the title of ustad (master). After this, the patient was troubled by an annoying hiccup, which lasted for three days, and then he recovered. I presented him to the faqueer Noor-oo-Deen, and the minister. The latter did his best to appease him, and ordered some cows, utensils, clothes, and money to be delivered to him, and he retired satisfied. From this fact, every one will be convinced of the incapacity of the native surgeons, or jerahs, in the East.

After the death of Jewahir Sing, the ranee conferred on her lover, Lall Sing, the title of prime minister. She had been several times *enciente* but had always procured abortion. The fact was a public secret. It is easy to imagine that neither civil nor military men respected or feared the ranee and her favourite. This was especially the case among the army, whose discipline was in the highest degree corrupted. Every battallion had two men called punches, or deputies, who dictated laws to the court, according to the resolutions taken by the assembly of the troops. This continued until the ranee and her lover became objects of contempt and disrespect, and were often abused publicly, and threatened by the troops. There was no doubt any longer that their days were numbered, and at that time they thought it necessary to put themselves under the protection of the English. How was that to be effected? It could only be done by making war against the English, by which, although her troops might be destroyed, and their opponents take



possession of the country, they would be personally benefitted. Another reason which may have induced the ranee to place herself under the protection of the English government, was possibly lest her fate might resemble that of her predecessors, should her adult son learn in what manner his father, and also his grandfather, had destroyed their own mothers (*vide* Major G. C. Smyth's *History of the Reigning Family of Lahore*). Thus she was between two fires, and thought her only safety was in English protection. The difficulty was, how to carry out their plot; but they very soon found the means. At that time Teja Sing was governor of Peshawur, having succeeded General Avitabile, and was the only man who exercised a great influence over the troops since the time of Runjeet Sing. The ranee called on him for his advice. On his proposal, false documents were drawn up, which were read in the durbar, the contents of which were, that the English had confiscated the incomes of the lands of the Sikhs on the other side of the river Sutlej, and had committed numerous outrages, and that they were preparing for war against the Sikhs; therefore it was said to be necessary to have revenge, and attack them.

Lall Sing was proclaimed wuzeer, and Teja Sing commander-in-chief of the troops. The Sikhs received their guree pershaut (consecrated bread) on the Summoed (tomb of the royal family), where they administered an oath to each individually; the Mahomedans on the Koran, and the Hindoos on the water of the Ganges.

The astrologers having named an auspicious day, they went, without any further diplomatic conferences, on their march. The English, although well acquainted with all those disturbances and confusions which happened in the neighbouring country, yet had not the least idea of being attacked by their allies, and were consequently not at all prepared for a war. On the other side of the river Sutlej, the four battles were fought—at Moodkee, Ferozeshahur, Aliwal, and Sobraon; and the English, completely triumphing in the last battle, became masters of the



country. Teja Sing, whom I attended at Lahore, made to me the candid confession, that, in circumstances like those to which the country was reduced, no other remedy was left for its salvation but to surrender it to the English. It is well known, that on the 22nd of December, 1845, Teja Sing arrived on the field of battle with a reserve of twenty-five to thirty thousand regular troops, after the English had fought a whole day and night, and consumed all their ammunition, on account of which they had been obliged to retreat. But the Sikhs with whom they had fought, believing themselves defeated, retired also, and the English returned and re-occupied their abandoned camp. That was the critical moment in which the reserve army, under the command of Teja Sing, arrived; and he, being in correspondence with the English, did what he could to check the ardour of his troops by filling them with fear; and he was the first who turned his back in order to spare the English, he knowing their critical position. The army followed his example, and retreated also. That was the famous battle in which the confusion among the British troops reached its highest pitch—to such a degree, that they fired on each other. On this occasion, a Catholic priest, the only one in the whole army, lost his life, his long beard and turban causing the mistake. It is known, too, that the Prince Waldemar of Prussia was in the English ranks as a volunteer, and distinguished himself by his courage and calmness. Although he luckily escaped the peril, he was much afflicted by the sad accident of seeing his dear friend and travelling companion, Doctor Hofmeister, fall by his side, having been killed by a shot from the Sikh camp.

On the 10th of February, 1846, the battle of Sohraon took place, which decided the fate of the country. Teja Sing, the traitor, took to his heels, and, on passing the Sutlej, he ordered the bridge to be broken down, leaving the greater part of his troops behind in a helpless state. The betrayed soldiers cried, with their hands folded and grass in their mouths, making themselves emblems of their holy animals, the cattle. It is said, that some of them exclaimed: "We suffer only the just reward



for our sins; we did not deserve any better fate, for there, beyond the river, is the land where we killed our gooroo with his cows." Major G. C. Smyth, in his history, says very truly concerning the attack on the gooroo:—"One of the first victims was the holy Bai, one of whose legs was nearly knocked off by a cannon ball. Utter Sing and Cashmere Sing, with some other sirdars, fell in the conflict which ensued; and numbers of their people were drowned in the river in attempting to escape. The Sikhs lost all their reverence for their gooroo, the sight of the rich plunder which his camp afforded being a temptation too strong for their piety. Their only object now was to secure, every man for himself, as much of the booty as he could; but for this they had to fight hard. When the struggle was over, the Baba was found breathing his last, in exclamations against those of his own caste and creed. He now produced many of the letters which he had received—the forgeries before mentioned—to prove, as he supposed, the treachery and villainy of the Sikh chiefs and officers, who, as he believed to the last, had written these letters, instigating him to take the part of Utter Sing. 'When,' said he to the Sikhs around him, 'you and your chiefs and officers wrote these letters to me, with the most solemn promises, both to myself and Utter Sing, I relied on your good faith, and agreed to your proposals, in the hope of obtaining for Utter Sing and his family the means of a quiet livelihood; but you, calling yourselves Sikhs, are worse than Mahomedans. You have proved yourselves a vile, treacherous and unfaithful race, without pity or religion. Still, my dying prayer to heaven is, may even your wickedness be requited by good.' He then gave directions that his body should be thrown into the river, that his bones might not be left on such a land of iniquity," &c., &c.

Utter Sing was an uncle of Ajeet Sing, and brother of Lena Sing, who were the murderers of Sheer Sing, Dhyan Sing, and Pertaub Sing, &c., &c. They were all members of the Scindawalla family, and related to Runjeet Sing; for this reason, Utter Sing embraced the party of the Ranee Chund Koor, at the outbreak of the civil contentions. But the fortress of Lahore having been surren-



dered to Sheer Sing, Utter Sing took to flight, and solicited protection from the English. It was natural that Heera Sing and his counsellor, Jellah Pundit, should endeavour to catch him, at any price whatever; so they managed to bring him over to the Baba Beer Sing, in order to implicate the holy man in the affair. I related before, that Jellah Pundit, through religious fanaticism, hated the Baba for having given an asylum to the two unfortunate princes, Cashmere Sing and Peshora Sing, after having been driven, by Heera, from the fortress of Seealkote, which had been allotted to them as their property. Utter Sing permitted himself to be deluded by false promises, and repaired to the appointed place, where directions were afterwards given to capture him alive. The plot miscarried, it is true. Utter Sing was overwhelmed by a superior force, but he shot at and killed the general who was about to capture him, which caused the ensuing battle.

The Sikh army having passed the Sutlej, the soldiers became aware that their leaders were playing the part of traitors, not doing anything they ought to have done. In the before-mentioned history of Smyth, we find the following passage:—

“They gave vent to their alarm and indignation in fierce reproaches on the treachery of their leaders; but that was all they could do. ‘We knew,’ they said to their leaders, ‘that you had leagued with the court to send us against the British, and to pen us up here like sheep, for them to come and slaughter us at their convenience; but remember, that in thus acting, you play the part, not only of traitors to your country, but of ruthless butchers and murderers. You destroy a whole army, which, whatever its faults and crimes may have been, has always been ready to obey the orders of the state and its officers. We might even now punish you as you deserve; but we will leave you to answer to your gooroo and your God; while we, deserted and betrayed as we are, will do what we can to preserve the independence of our country,’” &c., &c.

During this war of the Sikhs against the English, the Rajah Gholab Sing remained neutral at Jummoo, in the mountains.



It is true he promised his support to the Sikhs, but he hesitated in fulfilling them as long as possible. A short time previous to the last battle, at Sobraon, some hundreds of the Sikh delegated punches (deputies) succeeded in drawing out the "bear," as they used to call him, from Jummo, his den. Under the pretext of getting the order from the ranee herself and the durbar, he went, accompanied by them, to Lahore. But this was only done in order to procrastinate. Arrived at Lahore, I called on him, because we were well acquainted with each other, and he asked me for my advice how he ought to act in that critical position. He complained of the embarrassment he was in; "because," said he, "the same Sikhs who murdered my brothers and sons, and who, under Jewahir's administration, attempted my own life, are now endeavouring to draw me into the field, in order to fight against the English." I advised him not to mingle with the affair. This agreed with his views, the Sikhs having already lost three battles; and it was more than probable that the fourth, which must decide the destiny of the country, would be their last. The treacheries of the chiefs having been well known to him, I made him aware how prudent it would be to demand the eighteen English prisoners at Philoor, and to send them to my house, which he did. Meanwhile, the news of the defeat at Sobraon reached us, and that the English had passed the Sutlej. They requested Gholab Sing to repair to Kussoor. He despatched the English prisoners (among whom there was Doctor Benet) on elephants into the English camp, having previously made them presents at the durbar; and three days after, Gholab Sing followed them.

He chose me to accompany him as a private counsellor; at the first station, Kanekatch, about fourteen miles from Lahore, we received news from the city which intimidated me. It was rumoured that the defeated Sikhs had collected the rest of their troops, and intended to kill their commander, the traitor Teja Sing; and having done so, that they then intended to divide into two parties, one to march towards Lahore, to plunder it, and take revenge on the ranee and her paramour;



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درست و اصلاح پذیرنده دکتر و استاد

عربی و کتب رسیده بخدمت دوسرینهاست

مردم هرگز عود را بدست ندارند و این

نسخه ۱۹۰۵ تا ۱۹۰۶

مردم هرگز





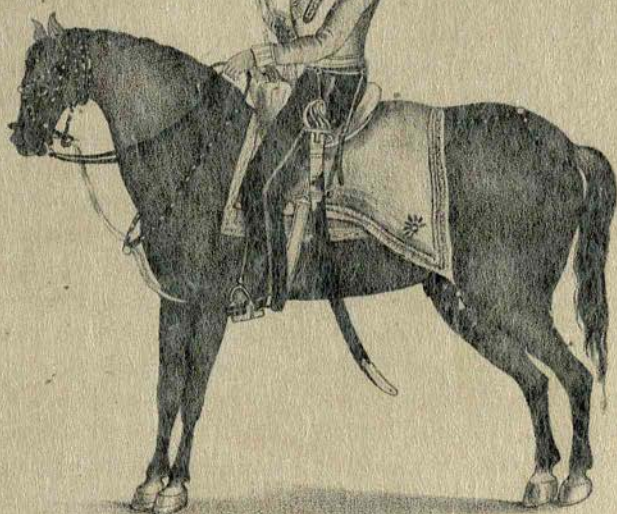
and the other to attack Gholab Sing and his retinue, for having first promised them his assistance, and instead of that, intending to go to Kussoor, to surrender the country to the English. Fearing to be attacked during the night, no one allowed himself any rest. Gholab Sing placed four cannons which he had with him, under the command of Captain Gardner, at some distance from our camp, and he himself occupied the whole of the night in going the round of the various outposts. Happily the Sikhs did not execute either of their intended movements, and the next day we arrived unmolested at the English camp, in the vicinity of Kussoor. Gholab Sing with his suite were not received with much apparent cordiality, but when all was settled, and the English had obtained what they desired, the scene changed its aspect: the young Dulleep Sing was brought from the capital to give his sanction to all the transactions, the English then proceeded to Lahore, and thus ended the independence of the once powerful state founded by Runjeet Sing. The English forces encamped at Metan Meer, about five miles from the city. To enfeeble the country, it was divided into three parts; one was left to the Sikhs, the second was annexed to the English possessions, and the third, Cashmere, comprising a part of the mountains, was appointed to Gholab Sing, as a reward for the services he had rendered, and also in consideration of a large sum of money he had delivered over to the conquerors. He was promoted to the title of Maharajah of Cashmere, which was made independent of Lahore, but under English protection. Dulleep Sing, after having paid the expenses of the war, remained the ruler of Lahore, and Lall Sing was appointed his wuzeer. Sir H. Lawrence was appointed by the English as Resident, into whose hands the reins of government were entrusted. One of his first measures was the reduction of the army, and the suspension of several establishments for the manufacture of military stores, including my powder-mill, &c. Instead of these establishments, an hospital was erected in the vicinity of the capital, under the direction of the darbar; and



I was entrusted with the organisation of it. In this hospital, an asylum for lunatics was established, and I also created another, viz., an hospital for prisoners.

Rajah Lall Sing, who had risen from the rank of muleteer to be minister of state, did not long enjoy the title of wuzeer; being a crafty Brahmin, of great influence among his partisans, and in possession of immense riches, which he acquired at the time when he was Runjeet Sing's treasurer (he never having rendered any account of the funds under his charge), such a man appeared to the English to be dangerous, and his removal was considered necessary. Accordingly he was arrested as a political intriguer, and sent to Agra, with a stipulated pension. Teja Sing succeeded to Lall Sing, and at the same time was appointed Rajah of Seealkote, on account of his treachery to his own country on the Sutlej. At the ceremony of his inauguration, the ranee prohibited her son, Dulleep Sing, from making the Tike (saffron sign) on Teja's forehead, being fully persuaded that he had caused the removal of Lall Sing, in order to obtain his post. This inconsiderate behaviour of the ranee, who exercised a great influence on her son, caused the Resident to insure her inoffensiveness by exiling her to the fortress of Sheg-Opur. But not having even there remained inactive (in the revolt at Moultan), Sir Frederick Currie, the then Resident, ordered her to be conveyed into another fortress on the Ganges, her plenipotentiary, Gangaram, and General Khan Sing having previously been hung, as associates in the conspiracy. But the cunning lady knew how to provide herself with means, and to find out a method of escaping from her prison; and it is reported that she is now living in Katmandoo, the capital of Nepaul, not, however, to the displeasure of the English, who thus effect a considerable saving.

Sir H. Lawrence, perfectly acquainted with all the tricks of the orientals, and knowing well how to treat those people, succeeded in procuring their general esteem and approbation. Nevertheless, a short time after the English had occupied the country, a riot took place at the bazaar at Lahore, which was so



CHARAENA SOWAR



NAHUNG



serious that the gates of the city were ordered to be shut. The residency was still in the city; and at this critical moment, the resolute Resident, accompanied by Major Edwardes and a few sowars (mounted soldiers), appeared on the spot where the tumult of the mob was raging, in order to establish tranquillity; but they were welcomed by the mob with a volley of stones; Major Edwardes received a slight wound on his forehead, and one of the sowars a sabre wound. On the request of the Resident, Lall Sing caused the ringleaders to be captured; and one of them, a Brahmin, was hung before the city gate, without ceremony or hesitation.

The principal cause of this by no means insignificant riot, was said to be that an English soldier of the garrison gave a cut with his sword to an ox, which is esteemed by the Brahmins as a sacred animal. Since then, however, oxen are not only killed at Lahore, but at Umritsir, the holy city, and the meat is publicly sold at the bazaars. The Sikhs and Hindoos, who consider the killing of oxen and cows to be a capital sin, can do nothing but grieve at the sacrilege, and weep at their inability to prevent it. Their feelings on this point, however, would sometimes take a more active and dangerous turn; and on one occasion, when the Resident gave an entertainment in the royal gardens, called Shallemar, to which many ladies and gentlemen, and their children were invited, and I also happened to be among the number of the guests, we were near falling victims to the people's vengeance. By good fortune, however, the Resident was apprised of the conspiracy, and all preparations were made for our security, otherwise it would, I am afraid, have gone hardly with us, as the quarters of the troops were at Anarkhali, five miles from the gardens.

Bad health induced the Resident to accompany the Governor-General, Lord Hardinge, to England, and Sir F. Currie replaced him; but as he treated the Sikhs with more indulgence, not being so well acquainted with oriental policy as Sir H. Lawrence, the people soon began to abuse his kindness. Two officers also, named Agnew and Anderson, both of them unacquainted with



the manners and customs of the country, and therefore ignorant of the proper method of dealing with such a people, were sent, accompanied by a native, Serdar Kan Sing, to Mooltan, to receive the state accounts from the Mulraj, and to take their posts as governors of that district. Both these officers were barbarously murdered; and the natives, as if by a given signal, rose in revolt against the English. The troops of the provinces Bann-Tank, Hazareh and Peshawur also joined the hostile movement; and a conspiracy was detected at Lahore, in which, as before mentioned, the ranee was implicated. Their intention was to carry away Dulleep Sing, and to bring him into the camp of the insurgents. An earnest and bloody struggle arose: Dost Mahomed Khan, of Cabul, whom the English released a few years ago from prison, took the conduct of the Sikhs, and they defeated the English in two battles, at Ramnuggur and Chillianwallah; and it was not before the return of Sir H. Lawrence that the English recovered their position, by those two deciding battles of Mooltan and Gujerat, on the Chenaub river; after which—viz, on the 1st of May, 1849—the country was annexed to the English possessions; the Sikh durbar was abolished; and my official capacity depending only on the existence of that body, was consequently at its end. I solicited a pension, which I obtained. Dulleep Sing was sent to the interior of India, where he lived upon a pension, derived from the revenue of the same country from which I receive my own; the only difference between the two pensions being, that I am allowed to expend mine wherever I please. The receipt, however, must be at Lahore; my agent there presenting a life certificate, signed by an English authority.

It was in the year 1839 that I had returned to Lahore, after having visited the European continent and my native country. I enjoyed the pleasure, on my return, of being the companion of General Ventura, who was also hastening to India to resume his duties. On our voyage we had many conversations, among which, the events which had happened during my absence from Lahore underwent discussion. On that occasion, the general



HARIDAS



related to me an occurrence which at first I could scarcely believe, thinking it a pure invention or a mere joke; but I soon became persuaded that he was in earnest. I give it here with the remark only, that after having arrived at Lahore, I heard it confirmed by other persons, in whose statements I could also place confidence.

Runjeet Sing—thus runs the narrative—was told that a *saat*, or faqueer, living in the mountains, was able to keep himself in a state resembling death, and would allow himself to be even buried, without injuring or endangering his life, provided they would remove or release him from the grave after the expiration of a fixed time, he being in the possession of the means of resuscitating himself again. The maharajah thought it impossible. To convince himself of the truth of the assertion, he ordered the faqueer to be brought to court, and caused him to undergo the experiment, assuring him that no precaution should be omitted to discover whether it was a deception. In consequence, the faqueer, in the presence of the court, placed himself in a complete state of *asphyxia*, having all the appearance of death.

In that state he was wrapped in the linen on which he was sitting, the seal of Runjeet Sing was stamped thereon, and it was placed in a chest, on which the maharajah put a strong lock. The chest was buried in a garden, outside of the city, belonging to the minister, barley was sown on the ground, and the space enclosed with a wall and surrounded by sentinels. On the fortieth day, which was the time fixed for his exhumation, a great number of the authorities of the durbar, with General Ventura, and several Englishmen from the vicinity, one of them a medical man, went to the enclosure. The chest was brought up and opened, and the faqueer was found in the same position as they had left him, cold and stiff. A friend of mine told me, that had I been present when they endeavoured to bring him to life, by applying warmth to the head, injecting air into his ears and mouth, and rubbing the whole of his body to promote circulation, &c., I should certainly not have had the slightest



doubt of the reality of the performance. The minister, Rajah Dhyani Sing, assured me, that he himself kept this faqueer (whose name was Haridas) four months under the ground, when he was at Jummoo in the mountains. On the day of his burial, he ordered his beard to be shaved, and at his exhumation his chin was as smooth as on the day of his interment; thus furnishing a complete proof of the powers of vitality having been suspended during that period. He likewise caused himself to be interred at Jesrota, in the mountains, and at Umritsir, and also by the English in Hindostan. In the *Calcutta Medical Journal* about 1835, there is a full description of the faqueer, and we are there informed, that he preferred having the chest in which he was enclosed, suspended in the air, instead of its being buried beneath the earth, as he feared the possibility of his body being attacked by ants, whilst in that middle state between life and death. Having, however, refused to undergo another trial, several of the English people there doubted the truth of the story, and refused credence in so astonishing a power.* But it is quite certain that had there been any deception as regards the interment of the faqueer, rendering his experiment easy of accomplishment, those engaged or associated with him, and to whom the task of restoring the vital energies was necessarily entrusted, would of necessity be acquainted with the mystery, and able, since his real decease, to emulate his example; that, however, is not the case. It appears, consequently, that the faqueer was the only one then in possession of that ability; and as a further corroboration of this view of the case, I may mention that I myself inquired in the Punjab, in the mountains and valleys of Cashmere, and in other parts of India, and used every exertion to find a person possessed of this power, in order to bring him to Europe, or at least to Calcutta, but without success. Several Hindoos told me that such faqueers set no value upon money; I replied to them

* To corroborate the above, my readers can refer to General Ventura (Paris), and also to Colonel Sir C. M. Wade (London), who were present, and assisted at the restoration of the faqueer, some accounts of whom have been published from the Colonel's statement.



however, that at all events they fully appreciated other worldly pleasures. They did not like to hear this statement, implying that the faqueer was a *debauchée*. Several complaints had, however, been made of him, on which account Runjeet Sing intended to banish him from Lahore. He anticipated the intention, by eloping with a Katrany (woman of a Hindoo caste) to the mountains, where he died, and was burned according to the custom of the country. His elopement with this woman may serve as a proof (in contradiction to other statements) that he was neither an eunuch nor a hermaphrodite.

Doubtless, it is a difficult task, and not within the power of every one to acquire the skill necessary for the performance of this experiment, and those who do succeed must undergo a long and continual practice of preparatory measures. I was informed that such people have their *frœnulum linguae* cut and entirely loosened, and that they get their tongue prominent, drawing and lengthening it by means of rubbing it with butter mixed with some pellitory of Spain, in order that they may be able to lay back the tongue at the time they are about to stop respiration, so as to cover the orifice of the hinder part of the *fosses nasales*, and thus (with other means for the same purpose, which I shall mention) keep the air shut up in the body and head*. Novices, in trying the experiment, shut their eyes, and press them with their fingers, as also the cavities of the ears and nostrils, because the natural warmth of the body might cause such an expansion of the enclosed gas as otherwise to produce, by the violence of its pressure, a rupture of some of those delicate organs not yet accustomed by practice to endure it. This, I am told, is especially the case with the eyes and the tympan of the ear. For the better acquisition of this power, they are accustomed to practice the holding of the breath for a long period. They swallow a small strip of linen, in order to cleanse the stomach, and by a tube draw a quantity of water through the anus into the intestines to rinse them. This is

* A similar process is explained in some of the *Encyclopædias*, in the article on "Engastrimythe," or the mechanism of the ventriloquists.



performed while sitting in a vessel filled with water to the height of the arm-pits. It is said that the faqueer in question, a few days previous to his experiments, took some kind of purgative, and subsisted for several days on a coarse milk regimen. On the day of his burial, instead of food, he slowly swallowed, in the presence of the assembly, a rag of three fingers in breadth and thirty yards in length, and afterwards extracted it, for the purpose of removing all foreign matters from the stomach, having previously rinsed the bowels in the manner I have before mentioned. Ridiculous as this operation may appear to the reader, and as it appears, indeed, to me also, yet these artists must of necessity be complete masters of their body and its organism, and possess a more than ordinary power over the muscles. We are scarcely capable of swallowing a somewhat long piece of maccaroni if it is not well boiled and moistened with butter, &c., to render it palatable. It is probable, however, that they may have lost the sense of taste, and their neck-muscles may be relaxed to such a degree that the long linen strip does not meet with any resistance in the throat. These preparations being made, the faqueer stopped all the natural openings in the body with plugs of aromatic wax, placed back his tongue in the manner I have before indicated, crossed his arms over his breast, and thus suffocated himself, in the presence of a multitude of spectators. On his exhumation, one of the first operations is to draw his tongue into its natural position; after this, a warm aromatic paste, made from pulse meal, is placed on his head, and air is injected into his lungs and also through the ears, from which the plugs are withdrawn. By this operation, the pellets in the nostrils are driven out with considerable force and noise, and this is considered the first symptom of his resuscitation. Friction is then strenuously applied all over the body, and at length he begins to breathe naturally, opens his eyes, and is gradually restored to consciousness. It is related that, two hundred and fifty years ago, in the time of the Gooroo Arjun Sing, a Joghee faqueer was found in his tomb in a sitting posture, at Umritsir, and was restored to life. This faqueer is reported to have been below the



ground for one hundred years; and when he revived, he related many circumstances connected with the times in which he had lived. Whether this tradition be true or false, it is impossible to say; but I am of opinion, that he who can pass four months below the ground without becoming a prey to corruption, may also remain there for one year. Granting this, it is impossible to fix a limit to the time during which a suspension of the vital functions may continue, without injury to their subsequent power.

However paradoxical or absurd this statement may appear, and however persuaded I may be that many a reader, believing himself to be a wise man, will smile at the relation, I cannot, nevertheless, avoid confessing freely, that I do not entirely reject all the details given respecting the circumstance, for as Haller observes:—"In the interior of nature no mortal can penetrate; happy is he who knows a small part, even of its surface." We find much credence given to such phenomena in the most ancient traditions. Who will not remember the history of Epimenides of Creta, who, after a sleep of forty years in a grotto there, is reported to have again re-entered the world from which he had so long been separated? Who will not remember also the seven holy sleepers, who, according to a Vatican manuscript, were concealed in a grotto near Ephesus, in order to escape the persecutions of the christians, during the reign of the Emperor Decius; and who, 155 years subsequently, in the time of Theodosius II, returned to consciousness? But even rejecting these traditions, have we not also similar examples in the animal kingdom? Have not animals, especially toads, been detected in rocks, wherein, according to the calculations made, they had been enclosed for several centuries, in a state of sleep or torpor, and which animals, after having been brought into the air, have recovered their vitality; and it is not necessary to remind the naturalist of the fact, that many species of animals invariably pass the winter season in a kind of sleep, awaking in the spring with renewed and unimpaired energies. Among recent cases, which demonstrate the great endurance of human life, is the



following relation.—At Vienna, some years since, a Hungarian was, during a period of twelve months, in a comatose state, and his jaw-bones were so firmly closed that it was impossible to open his mouth; the physicians were consequently obliged to extract some of his teeth, in order to administer some remedies and broth, to preserve life; he nevertheless at last recovered.

In the Philosophical Transactions for 1705 (Nov. and Dec., Vol. XVII., p. 2177), the history of a case is related, which supports what has been previously mentioned:—"A man of about twenty-five years of age, living in the neighbourhood of Bath, fell suddenly asleep, and continued for nearly a month in that state. Two years afterwards, he was again in a similar condition: his jaw-bones closed themselves; he was unable to eat, but fell asleep, and continued to be deprived of sensation for seventeen weeks. This occurred at the time when barley was being sown, and when he again awoke it was quite ripe. In the month of August he again fell asleep. He was bled; stimulating remedies were employed; and every means of restoration were used which the medical skill of the period could suggest, but in vain; he did not awake until the month of November." In Plott's Natural History of Oxfordshire (c. 8, sec. 11, p. 196, published in 1677), a case is alluded to, which, not being generally known, I will quote here, it being another evidence of the length of time during which a person may exist without nourishment.

"Rebekah Smith, the servant maid of one Thomas White, of Minster Lovel, being above fifty years of age, and of a robust constitution, though she seldom ate flesh (it scarcely agreeing with her), after she came from the communion on Palm-Sunday, April 16, 1671, was taken with such a dryness in her throat, that she could not swallow her spittle, nor anything else to supply the demands of nature; and in this state she continued, without eating or drinking, to the amazement of all, for about *ten weeks*, viz., to the 29th of June, being both St. Peter's and Witney fair day; by which time, being brought very low, her master made inquiry, and found out a person who gave him an amulet (for it was supposed



she was bewitched) against this evil: after the application of this amulet, within two or three days time (though I dare not suppose there was any connection between the medicine and the disease), she first drank a little water, then warm broths in small quantities at a time, and nothing else till Palm-Sunday again, twelve months after, when she began to eat bread and other food as she had formerly done; and the record states that she was then about the age of sixty, and still living in the same place, ready to testify to the truth of the matter; as were also Thomas White and his wife, who were the only other persons living in the house with her, and who would confidently assert (for they carefully observed), that they did not believe she ever took anything whatever in those *ten weeks* time, nor anything more than what is before mentioned until the expiration of the year."

The London Medical and Physical Journal, Vol. XXXV., p. 509, states that:—

"An account of the sleeping woman of Dunnibald, near Montrose, was read by the Rev. James Brewster, at the Royal Society of Edinburgh. Her first sleeping fit lasted from the 27th to the 30th of June, 1815. Next morning she again fell into a sleep which lasted seven days, without motion, food, or evacuation. At the end of this time, by moving her hand and pointing to her mouth, it was understood she wanted food, which was given to her; but she remained in her lethargic state till the 8th of August, six weeks in all, without appearing to be awake, except on the 30th of June," &c., &c. This case is well authenticated.

And in J. N. Willan's Miscellaneous Works, published by A. Smith, M.D., p. 339, he states that he had seen many, mostly Jews and other aliens, of a dark, swarthy complexion, sometimes lie six or eight weeks in the torpid insensible condition above described.

After this digression I will return to my own adventures, having first cited a case in which the remedy called *Mumiai*,



and of which mention has been frequently made in this book, proved very efficacious.

In the time of the Maharajah Sheer Sing, it happened that an elephant, in spite of all the caution of the driver, and of the animal itself, during the darkness of the night, fell into a grave in traversing the ruins of old Lahore. Mrs. Van C—— was thrown from her howda, and had two of her ribs broken by the fall. I may also mention that she was at that time in the ninth month of her pregnancy. I began my treatment with a copious bleeding from the arm, and afterwards administered to her one grain of mumiā daily, for three successive days, and ordered her to lay quietly on her back, so as not to disturb the bandage. On the fourth day, when I visited her, she endeavoured, but in vain, to make the cracking of the bones audible by moving from one side to the other, the union of the fracture was already effected by the *callus*, and a few days subsequently she was delivered of a fine healthy boy with much ease.

About the same time, under Sheer Sing's administration, a faqucer struck me from behind with a stone, whilst I was passing the bazaar at Lahore; I was told that he was insane, and had already behaved in the same rude manner to some sirdars. On this account I caused him to be imprisoned, placed a chain upon his legs, and had him taken to my powder-mill to work. I gave him good food, administered remedies, and prohibited him from smoking churrus or eating opium, to which habits he was previously addicted. Scarcely was he a few days in the mill when I was informed that he had been bitten by a serpent, and at once sent him some medicaments which I judged likely to prevent the ill effects of the venom. On the same afternoon I visited him, and found him in good spirits. I at first attributed the circumstance to the effect produced by the remedies I had sent, but was surprised on hearing that he had not taken them, he being of opinion that the venom of the serpent was incapable of affecting him,