

THE
ASIATIC JOURNAL

AND
MONTHLY REGISTER

FOR
BRITISH AND FOREIGN INDIA, CHINA,

AND
AUSTRALASIA.

VOL. XIX.—NEW SERIES.

JANUARY—APRIL, 1836.

LONDON:
WM. H. ALLEN AND CO.,
LEADENHALL STREET.

1836.

Doc. done.

JNA

JL

m29

m36.19

98436

5L
m M29
M36-19



PRINTED BY J. L. COX AND SONS, 75, GREAT QUEEN STREET,
LINCOLN'S-INN FIELDS.

CONTENTS.

	Page
Critical Notices.....	60, 138, 207, 278
Literary Intelligence	139, 280
New Publications	140
Examinations :—East-India College, Haileybury—East-India Company's Military Seminary, Addiscombe	62, 63

PART II.

ASIATIC INTELLIGENCE.

Calcutta	1, 44, 93, 132, 161, 196, 237, 277
Madras	22, 120, 133, 182, 200, 264, 280
Bombay	23, 125, 133, 190, 200, 268, 284
Ceylon	24
Penang.....	27, 201
Singapore	28, 128, 133, 191, 201, 274
Dutch India	120, 191
Portuguese India	24
China	29, 55, 129, 133, 193, 286, 288
Australasia	31, 55, 129, 133, 201, 275, 288
New Zealand	132
Mauritius	31, 193
Cape of Good Hope	33, 130, 275, 288
Tristan d'Acunha	194
Persia	55, 192
Egypt	130
Syria	55
Circassia	195

REGISTER.

Calcutta	35, 51, 134, 147, 202, 289
Madras	39, 54, 138, 149, 207, 296
Bombay	40, 142, 208, 300
Ceylon	43, 145, 211, 305
Penang	145, 211
Singapore	43, 145, 211, 305
Malacca	43
Dutch India	43, 146, 211
Spanish India	43
China	43, 55, 146, 211, 305
Australasia	43, 146, 212
Mauritius.....	44, 146, 212
Cape of Good Hope.....	44, 147, 152, 212, 306
St. Helena	306
Debates at the East-India House on the 16th December 1835, 3d Fe- bruary, and 23d March 1836	57, 213, 306
Home Miscellaneous Intelligence	58, 86, 152, 229, 307
Prices of European Goods in the East	89, 156, 233, 310
India Securities and Exchanges	90, 157, 234, 311
Shipping Lists, London Markets, &c. &c.	91, 158, 235, 312

CONTENTS OF VOL. XIX.

Micro Filmed on
Reel No.

PART I.

	Page
Education of the Natives of India	1
The Women of India, No. II.	17
Ancient Inscriptions in India	27
A Chorus from Euripides	34
Mr. Moorcroft's Journey to Balkh and Bokhara	35, 95
Extraordinary Fish in the Indian Seas	42
The Aghori	43
Journey across the Peninsula of India, from Madras to Bombay	46, 72
Mr. Holman's Travels—China	51
M. von Klaproth	65
Tales of an Indian Voyage.—No. I. Pierrepont and Henrietta	81
The Present State of India	91
A Cannibal's Tribute to Valour	94
Poem of Aboo Talib Khan	102
Indigo Planters	105
Bactrian and Indo-Scythic Coins	115
Mr. Caunter's "Romance of Indian History"	123
On the Hindu and European Notions of Cause and Effect	141
Oriental Library and Museum	149
The Indian Press	150
Anglo-Indian Society in Former Days. No. I.	157
The Temple of Harsha, in Shekawati	167
The "Orientales" of Victor Hugo	177
Memoir of Governor Brooke	181
The Durgahs and Mahomedan Saints of Hindostan	185
Assam	195
Mr. Royle's "Botany of the Himalayan Mountains"	60, 201
History of Ancient Madura	202
Sketches of the later History of British India, No I.—The Mutiny of Vellore	209
Sentiment of the Lichen	222
The Rámsanéhís of Western India	223
British Relations with China	230
No. I, Chowringhee	233
The Virtue of Patience under Wrong	242
Mr. Hutchinson on Indian Jails	243
The "Kitáb Alágháni," or Book of Songs	246
Properties of British Subjects in Java	250
Mofussil Stations, No. XIII.—Saugor	251
History of She-hwang-te, of the Tsin Dynasty of China	262
Miscellanies, Original and Select	54, 133, 203, 270

THE
ASIATIC JOURNAL

JANUARY—APRIL,
1836.

EDUCATION OF THE NATIVES OF INDIA.

TO THE EDITOR.

SIR :—The relation which I have the honour to bear to the literature of India, and the warm interest I feel in the promotion of the education of the natives of that country, as well as the active part borne by me in the measures adopted for its advancement during the last years of my residence in Bengal, will, I trust, be considered as a sufficient apology for my expressing, personally, the sentiments which the disposition recently manifested by the Government of Bengal, to withdraw their patronage from native colleges and native literature, has inspired. The measures publicly announced,* in conformity with that disposition, appear to me to involve the most mischievous consequences: impressing upon the minds of the natives the conviction that they and their rulers have conflicting feelings and incompatible interests,—contributing to destroy their respect for the British character, which, it appears from recent melancholy events, has lost already much of its weight in native estimation, and tending to defeat the very purpose in view,—to retard indefinitely, if not altogether to prevent, the intellectual, moral, and religious improvement of the people of India.

* I have noticed for some time past repeated effusions in the Calcutta newspapers, advocating a departure from principles hitherto considered sound and just, and recommending the exclusive encouragement of English as the first stage of a very feasible project for the annihilation of all the languages of India, vernacular or classical, and the universal use of our native tongue throughout the East. As long as these reveries were confined to the columns of a newspaper, they were inoffensive or even amusing; they assumed more importance when, in order to prepare for the extermination of the languages, the supersession of the alphabets was seriously undertaken, and Oriental works were printed in characters which the natives could not read, to the extravagant waste of time and money expended upon so sage a device; and they have grown into portentous consideration, if they have dictated to the Government of Bengal the dream of making English the sole language of its subjects, and therefore inducing it not only

* See the *Asiatic Journal* for last month, and the Proceedings of the Asiatic Society of Bengal of the 6th of May and 3d of June last.

to withhold its aid from the literature of the country, but to resume endowments granted for the support of its professors, and appropriate to the hopeless realization of a wild theory the funds that had been set apart for very different purposes.

It appears from late accounts,* that the proceedings of the Bengal Government, in regard to native literary institutions, awakened in the people of Calcutta serious apprehensions that the abolition of those institutions was in contemplation. The Mohammedans, to use their own words, "were confounded and beside themselves at the intelligence;" anticipating, in the suppression of the Madressa, not only the extinction of their classical literature, but a preliminary step to an authoritative interference with their religion. They accordingly addressed a petition to government, signed by above eight thousand persons, including all the talent and respectability of the Mohammedan community, in which they stated their fears, in the most forcible language they could well devise, and prayed the Government, "from motives of justice, philanthropy, and general benevolence, and to ensure its own stability," to give orders for the continuance of the Madressa. The occurrence is unprecedented in the annals of Calcutta, and great, indeed, must have been the dismay of the people before they could have ventured to remonstrate with their rulers at all, much more to use language of the tenor employed in their petition. Although the Hindus did not come forward in the same open and resolute manner as the Mohammedans, yet letters from men of the highest character, "men versed in public affairs, and well acquainted with the system of the British Government,"—men also warmly attached to it,—have assured me that they fully participated in the fears and sentiments expressed in the Mohammedan petition. Whether the alarm entertained by the people of Calcutta was well-founded or not, it cannot but be deeply lamented that such apprehensions should have been excited, and it is still more deeply to be regretted that the reply of the Government was ill-calculated to gain credence and to allay mistrust.

The answer of the Governor-general in Council disclaims, it is true, all purpose of departure from the tolerant principles which had ever influenced the councils of the British Government of India, and declares that "his Lordship in Council would feel uneasiness if he thought that the Government authorities had, in any part of their conduct or proceedings, afforded ground or occasion of any kind for such an apprehension to be entertained by any classes of the subjects of the state." The petitioners, however, might have referred to the public newspapers for the grounds of alarm furnished by Government functionaries, and general professions were little likely to be credited in opposition to avowedly proposed acts. They were told, indeed, that it was not intended to abolish the Madressa, but they were told, at the same time, that it had been determined to introduce an innovation which, in their estimation, must have been equivalent to abolition. The reply stated, that "the purpose of Government was not to abolish, but to reform;" and, that "the reform contemplated extended only to the discontinuance

* See *Asiatic Journal* for October last, p. 95.

for the future of the practice of granting stipends to scholars, as an inducement to them to continue their course of studies;" it also added, that this reform was to be extended to all other Government institutions.

Now every person acquainted with the circumstances of India must be aware, that, to withdraw wholly the stipends of the scholars of the native colleges, is virtually to abolish them. In the Madressa, the Sanscrit college of Calcutta, the Sanscrit college of Benares, and the colleges of Agra and Delhi, a considerable portion of the students receive small monthly allowances, not "as an inducement to continue their course of studies," but to enable them to engage in them at all. These stipends are their chief, very often their sole, means of living, whilst absent from their homes, and to deprive them of these means is to banish them from the colleges. Now, in all civilized countries, a provision for poor scholars is liberally made. The stipends of the native students are the scholarships and exhibitions of Oxford and Cambridge, and if these are beneficial and necessary, amidst the wealth and social refinement of England, they are infinitely more so in the poverty and backward civilization of Hindustan. Those classes especially, which furnish the candidates for admittance to the Government institutions,—the respectable and the learned,—are least of all able to incur any expense for the education of their sons, or for their support whilst in attendance upon their studies. To deny them the help they have hitherto received, is, therefore, to exclude them from the colleges, and when the students have been driven away, the professors will be superfluous. It is scarcely credible that the Government did not anticipate this result, and at any rate it would be hard to persuade the petitioners, many of whom look beyond the smooth surface of professions, that the inevitable consequence of abolishing all stipendary grants had not been foreseen,—had not been designed. The British Government will, in such case, have compromised its character not only for liberality but for truth.

The discontinuance of all support to the students is the virtual abolition of the colleges; the expedience of the former, therefore, hinges upon that of the latter measure; but, even if they were not necessarily connected, if the one did not result from the other, the arrangement is in itself objectionable upon other grounds. Admitting, for the sake of argument, that students would resort to the Government institutions, even without stipends, there can be no doubt that they would be members of a particular class alone, or the sons of persons residing in the cities where the establishments are situated. If a few of the more opulent inhabitants of Calcutta, or the decently-salaried native officers of Government, may be able to dispense with pecuniary aid for their sons, whilst studying in the immediate vicinity of their parents, and living in fact at home, the same absence of necessity does not apply to the sons of persons living at a distance; they must be precluded from benefiting by public endowments, and instead of being diffused, as at present, all over India, the advantages of the Government colleges will be restricted to the capital and one or two great towns. Hitherto, the reverse has been the case, and the students have been chiefly

composed of natives of the surrounding districts, of remote provinces, or even of distant regions. I have known a native of Malabar a student in the Sanscrit college of Calcutta, and a native of Badakhshan amongst the pupils of the Madressa. That it is highly desirable to encourage the resort of students from the villages and provinces is scarcely to be questioned especially in the present circumstances of India, in which the country population has such imperfect opportunities of acquiring instruction of any sort, and has no means of becoming acquainted with the persons, character, or conduct of the ruling authorities. Hitherto, whilst receiving tuition, the best of its kind, the natives of the country, as well as those of the city, have been put in the way of much valuable collateral information; they have seen close at hand the principles and practice of English sway, and they have been brought into personal intercourse with many of its principal functionaries,—an intercourse which as yet has tended to dissipate prejudice, attract confidence, and beget affection, and which has sent forth hundreds of well-instructed young men to disseminate similar feelings amongst their countrymen. Even, then, if the natives be mistaken in regarding the cessation of scholarships as preliminary to the downfall of their institutions, the measure is one that cannot be vindicated upon the grounds of justice, liberality, or policy.

That the abolition of all native institutions for native education is the ultimate object of Government, is, however, confirmed by the subsequent resolution to discontinue the publication of Oriental works. Undoubtedly, if there are no students, there is no need of books; but, without pupils and without books, there is no need of professors. It is, therefore, idle—it is worse—it is untrue—to disclaim such a purpose. The consequence is infallible, and must be generally known to be so. It were more consistent with the dignity and with the safety of the Government to avow its intention, and announce its determination to suppress the existing colleges and apply their funds to the expenses of English education alone, if it feels satisfied of the justice and wisdom of the arrangement.

The first point to be considered,—the justice of applying the funds that are disbursed under the control of the General Committee of Public Instruction in Calcutta, to instruction in English exclusively,—requires some more accurate investigation into the nature and employment of those funds, than they appear to have undergone. From a statement printed by the Committee of Public Instruction, the annual income available for native education, in 1831, was Rs. 2,37,000, or about £23,700; a considerable part of this, or one lakh of rupees per annum, was granted under the clause of an Act of Parliament, in 1813, which directed that a sum of money to this extent should be appropriated “to the revival and improvement of literature, and the encouragement of learned natives of India.” The law was enacted, it is understood, upon a recommendation from the Governor-general in Council. In the address of the Asiatic Society* to the Government of Bengal, it is very reasonably suggested, that the terms of the Act entitle native literature at least to a fair proportion of the grant, and although some-

* *Asiat. Journ.* for December, p. 301.

thing may have been left to the discretion of the Government, yet it cannot be denied that the law provides for the encouragement of “learned natives.” *Learned natives* assuredly implied “persons cultivating Oriental literature,”—their own literature; and this is further intimated by the expressions “revival and improvement:” *revival* could not apply to English, which had never formed any branch of native literature, and it would be a strange, though not, perhaps, a wholly unparalleled, interpretation of the term *improvement*, to argue that it signified “annihilation.” Adverting, also, to the authors of the measure,—to the Government of India at the time, with Lord Minto, a liberal patron of Oriental literature, at its head, and that eminent scholar, Mr. Colebrooke, a member of council,—there can be no doubt of the spirit of the provision; there can be no doubt that the bounty was intended to rescue the native scholars and professors of Hindustan from the state of destitution into which they had been plunged by foreign rule, and to afford them means and inducements to prosecute, with renovated vigour and hope, the cultivation of their own languages and their own literature. It was not designed to elevate upon their downfall a new race and new studies.

The annual grant has, however, been ordinarily regarded as appropriate to the general purposes of education, and a considerable portion of it,—the largest portion, or 70,000 rupees a-year,*—was applied, in 1831, to the promotion of *English education*. The natives, therefore, had no great reason to think that the designs of the legislature in their favour had been fulfilled, or to be well-satisfied with the inconsiderable benefit they derived from the bounty of Parliament. As long, however, as the preference given to English was not exclusive, as long as those objects which they prized were not entirely overlooked, they shewed no disposition to complain. They were satisfied to be unequal sharers in the more recent liberality of the Government, as long as they were not despoiled of what former benevolence had assigned to them, as long as the cultivation of English was not extended at their expense, as long as the funds specifically appropriated to native institutions remained inviolate. This is no longer the case when the scholarships of the native colleges are to be abolished, that the sums thence saved may be expended upon a purpose foreign to their foundation, the dissemination of English.

The Madressa, or Mohammedan college, of Calcutta was founded in 1781, by Warren Hastings, expressly “to assist in preserving a knowledge of Persian and Arabic literature and of Mohammedan law amongst respectable individuals of that persuasion.” The college was endowed with lands, which were afterwards commuted for an annual money payment of 30,000 rupees. This allowance maintains a certain number of professors and pupils who, according to the terms and avowed objects of the founda-

* It was thus distributed:—Hindu or Anglo-Indian college, 26,000 rupees; Madressa, English class, 4,800 rupees; Sanscrit college, English class, 3,000 rupees; Delhi institution, 9,000 rupees; Benares school, 9,000 rupees; Agra college, English class, 1,600 rupees; printing and books, about 15,000 rupees. The Committee's establishment, or 12,000 rupees a-year, since increased to 18,000, may also be considered as defrayed from this source; making an appropriation of 87,000 rupees, not applied to native literature or learned natives.

dation, have a right to the income assigned to them. Even if the Government think it advisable to remodel the Madressa, therefore, it cannot in justice divert the funds to any purpose not legitimately connected with the objects of the institution; and the retrenchment arising from the abolition of stipends to the students should go to the enrichment of the professors, or the printing of books required for their studies. This, however, is not the end in view, and the students may, no doubt, keep their allowances, if the Madressa cannot—as in liberality and equity it cannot—be deprived of them.

The Sanscrit college of Calcutta arose out of a resolution of the Bengal Government, passed in 1811, to re-establish the Hindu colleges that had formerly flourished in Tirhut and Nadiya, but which had fallen into decay under a foreign administration. An annual sum of 25,000 rupees was devoted to this purpose, and although it was ultimately deemed expedient to transfer the institution to Calcutta, no change was made in its character, and the endowment was designed exclusively for the encouragement of Hindu literature and of learned Hindus.

The Benares college was founded, in 1792, by Mr. Duncan, under the authority of the Government, declaredly “to preserve a knowledge of Sanscrit literature and Hindu law amongst the Pundits;” 20,000 rupees a-year were assigned, from the revenues of the province, for the support of the college, and it enjoys an addition of 6,000 rupees a-year, the interest of a sum accumulated out of its income. It will scarcely be maintained, that any part of the revenue of this establishment is legitimately applicable to the cost of education in English.

The funds of the Agra college consist of the rents of certain villages, bequeathed by a Hindu for charitable purposes and native tuition, and the Delhi college is maintained by the interest of a considerable donation, made by the minister of the king of Oude for the promotion of Mohammedan education in the city of Delhi. There can be no question that neither Gangadhar. Pundit, nor Itimad-ad-Doula, intended to provide for instruction in English, and it is a sorry encouragement to donors and testators, if no regard is to be paid to their wishes and designs in the distribution of their munificence.

Besides these special endowments, the committee has the disposal of about 9,000 rupees a-year, the interest of donations made by Hindu gentlemen, in full reliance, no doubt, that their benefactions would be disposed of amongst those persons who had the best claim to the bounty of their country,—pundits and poor students,—or for the furtherance of that literature which they had been accustomed to venerate.

Of the remainder of the lakh of rupees, after providing for English education and Committee's office, above 16,000 are appropriated to the maintenance or aid of different provincial seminaries for native tuition of an elementary character, and this would more than exhaust the grant, except that a further annual income of about 20,000 rupees arises from the interest of portions of the lakh not expended in former years. This, then, or 17,000 rupees, about £1,700, is the whole sum actually available for the general

encouragement of native literature, for the expense of substituting printed books for manuscripts; and of preparing and publishing useful translations; and it is of too inconsiderable an amount to be withheld from these objects, even if the Government be not fully impressed with their importance.

From a consideration, then, of the nature of the existing resources for the promotion of native education, under the Bengal presidency, it is undeniable that they are, for the most part, of a specific origin, and of determinate application, and that to employ them in the establishment of other seminaries, and for other purposes, is to annul the deliberate acts of former governments, and to subject the existing administration to the charge of breach of faith. That the Government has abstractedly the right of resuming grants made by its predecessors, cannot be disputed; but it is a right that cannot be too cautiously exercised, and that the resumption in the present instance is just, politic, or generous, may safely be denied.

Whilst, however, few will question the rightful claim of native literature and its professors to the whole of the grant destined for their encouragement by the Parliament of Great Britain,—whilst still fewer will dispute their right to property expressly assigned to them by successive local Governments, and recognized as theirs through periods of varying duration, extending as in the case of the Madressa to fifty years, there can be none, I should imagine, who will deny their having a strong moral claim upon the patronage of the British Government. Why do they need it? Let us replace their nawabs and rajas in possession of the rank and revenues which they enjoyed before we seized upon their territory; let us restore to the natural patrons of the scholars of India the means of maintaining them, and pundits and maulavis will then have no reason to complain of the supercilious indifference and heartless neglect of their rulers. But we have exterminated the patrons, we have usurped their power and engrossed their wealth, and those who depended upon them must perish, unless we admit that the duty of providing for them devolved upon us along with the funds from which that provision was derived. There are some things which we cannot restore to the learned classes of India; we cannot sympathize with their tastes, we cannot appreciate their talents, we cannot delight them by our admiration nor exalt them by our applause; but we can give them bread,—we can abstain from robbing them of the pittance which the enlightened humanity of some amongst ourselves has bestowed.

It is not the learned classes alone, however, who have a claim upon the revenue for the encouragement of native literature; the people at large have a right to expect that a part of their own money, a portion of the revenue we raise from them, shall be applied to the maintenance of their own institutions and the cultivation of their own literature. It has been pretended, indeed, that the natives of India entertain no veneration for their own literature and are indifferent to its extinction; but the assertion is too contrary to all experience to merit refutation. The Mohammedan petition is reply sufficient, if reply were needed. As long as the Hindu and Mohammedan religions subsist, the works in which their doctrines are enshrined must be considered by Hindus and Mohammedans as sacred, and a total revolution

must take place in eastern society before many other branches of their learning cease to be held in estimation. Had native princes the disposal of the revenues of British India, there can be no doubt that native literature would be liberally encouraged, and it would be politic as well as magnanimous in us to avoid reminding our subjects that we still are strangers. It would be but prudent, as well as generous, to interest ourselves in behalf of the intellectual efforts which they delight in, venerate, or admire, until at least we can lead them, with their own concurrence, to chaster models of taste, correcter guides in science, and purer sources of religious belief.

But, it is asserted, this advancement in sound knowledge is not to be expected unless the study of English is substituted altogether for the study of native literature. The experience of the last ten years proves that the opinion is unfounded. During this period, native literature has been actively encouraged; during the same period, English literature has been actively encouraged; no incompatibility between the two has been found to exist, and improvement, to an extent which the most sanguine expectations could scarcely have anticipated, has been the result. The very measure now under discussion, the very project of making English the exclusive object of study, is a proof of great and unexpected change. Ten years ago, its introduction at all into the Government institutions was regarded by competent authorities as a difficult and delicate question, and no one would have ventured to conjecture that its adoption altogether would ever be seriously proposed. That such an idea should now be entertained is evidence of an altered feeling amongst a considerable body of the people, and this altered feeling has been the work of the same Education Committee that respected ancient endowments, and fostered the literature of the country.

It unfortunately happens, in India, that few public measures are subjected to a fair trial; that they are suffered to pass through a sufficient period of probation for their tendency to be unequivocally manifested; that they grow up through seasonable and healthy stages to ripeness. The individuals by whom they are commenced leave the country before they bring their arrangements to maturity, and, being succeeded by others wiser in their generation, the rash confidence of inexperience roots up the yet imperfect plant, to make room for another, destined in its turn to die and bear no fruit. Such seems to be the case at present. Individuals of undoubted talent, but of undeniable inexperience; of unquestionably good intents, but of manifestly strong prejudices, have set themselves impatiently to undo all that was effected by men, at least, their equals in ability, their betters in experience, and who can never be surpassed in an ardent desire to accelerate the intellectual, moral, and religious amelioration of the natives of India. To those acquainted with the civil service of Bengal, but a few years back, and to many interested in the temporal and spiritual welfare of the people of British India, it will be sufficient to mention the names of Harington, Martin, Larkins, Bayley, Mackenzie, and Sterling, to satisfy them that, in the Education Committee of Bengal, as it existed for several years subsequently to its first formation, there was no deficiency of cultivated talent, experienced observation, sound judgment, or enlightened

piety. That proceedings originating with, and sanctioned by, such individuals, should merit to be condemned and reversed by such successors as those I have alluded to, is little probable, and still less likely is it that they should have overlooked or lightly esteemed the important question of extending the study of English through the presidency of Bengal.

Accordingly, the minutes of the Education Committee will shew that, after collecting all the information that was procurable regarding the state and prospects of native education,* they entered fully into the question of communicating the knowledge of English to the people. The advantage of such instruction was at once recognized; but there were then insuperable obstacles in the way of its immediate and extensive introduction, the principal of which were the low esteem in which English, as a vehicle of knowledge, was held, and the repugnance of the natives to its acquirement. It may be doubted, even now, how much of the popularity which English enjoys is ascribable to any sense of its value as a medium of instruction, and how far the expectation of a limited degree of proficiency proving the means of earning a livelihood, alone influences the natives in their reported eagerness to engage in the study. That the learned and influential classes were inspired by no such zeal, that they looked with indifference, if not with disdain, upon the acquirement, even when they had been induced to make a respectable progress in the study, I know to have been the case when I left Bengal, and I cannot believe that their sentiments have undergone so sudden and so total a change. However this may be, the Education Committee of 1824 reported, that "the actual state of public feeling was an impediment to any general introduction of western literature and science;" and, instead of exacerbating aversion, by forcing the study, they undertook to allay the jealousy and secure the confidence of those with whom they had to deal, before they attempted to bias their judgment and influence their tastes.

The principles which actuated the Education Committee, during the period I was proud to be attached to it as secretary, were these. Feeling that the faith of the Government was pledged for the maintenance of the native colleges, and that learned natives had many claims upon the Government patronage,—convinced that the native mind might derive real benefit from the cultivation of various branches of their own literature, especially their philology, their laws, and, in the case of the Mohammedans, their history,—and satisfied that, by taking their studies under European superintendence, many improvements might be silently introduced and many innovations quietly engrafted on the original stem, the Committee determined, in the first instance, to render the native institutions effective. They went to work in good faith and sincerity of purpose, and displayed an active and judicious interest in the well-doing of the native colleges, both Mohammedan and Hindu. The immediate consequence was, the entire confidence

* So little does the present committee benefit by the labours of its predecessors, that a gentleman has been appointed, I understand, with a large salary, to inquire into the state of native education. All the information that can be of any necessity is to be found in their own records, as the first step of the Education Committee was to circulate queries calculated to elicit an exact view of the condition in which native education was then prosecuted. Many valuable answers were received, which might have obviated the necessity of the appointment referred to.

and cheerful obedience of the leading members of those bodies, and advantage was taken of their good-will to give a more useful direction to the studies of the youth and new facilities to proficiency; a number of young and talented individuals have, in consequence, been reared in their own course of education, who have proved of valuable assistance in the administration of the laws, and have diffused a higher scale of acquirement and a loftier tone of intelligence throughout the country. At the same time every opportunity was also taken to introduce that branch of study which was at first so distasteful, and English classes were gradually established, and without a murmur, in all the institutions originally confined to education in the native languages and literature alone.

At the same time that an important advance had been effected by the introduction of English into the native institutions, it was expected that a combination of studies might be in time accomplished, which would not fail to be productive of the most momentous results. As long as the learned classes of India are not enlisted in the cause of diffusing sound knowledge, little real progress will be made. In the history of all philosophical and religious reformation, it will be found that the most effective agents have been those who had been educated in the errors they reformed: such men alone can come fully armed into the contest, as are masters not only of their own weapons but of those wielded by their adversaries. Bacon was deep in the fallacies of the schools: Luther had preached the doctrines of the church of Rome: and one able pundit or maulavi, who should add English to Sanserit and Arabic, who should be led to expose the absurdities and errors of his own systems, and advocate the adoption of European knowledge and principles, would work a greater revolution in the minds of his unlettered countrymen than would result from their own proficiency in English alone. There are at this moment a number of able English scholars, amongst the natives of Bengal, who are well disposed to labour for the enlightening of their fellows, but whose efforts are of little avail, because they are not masters also of the learning of their people. Such a combination is not to be hoped for under the new system, and the undue depreciation of native literature, and the unjust encroachments on its long acknowledged rights, will have converted its professors into angry foes, where they might have been rendered attached and invaluable allies.

At the same time that the Education Committee steadily availed themselves of every opportunity to blend English with Oriental studies, they gave to the former, where it was prosecuted singly and to good purpose, the most effectual support: of this, the Hindu college is an unanswerable proof. When first associated with the native managers of this seminary, the committee found it in a state of helpless inefficiency: some fifty boys were occupied with the merest rudiments of the English language. In the course of a few years, the number of scholars was increased to four hundred, and the pupils proceeded from elementary study to a familiarity with our best authors, both in prose and verse, and at the same time were instructed in different branches of useful knowledge. At the examinations of 1830, written answers were given, with very creditable accuracy, to several hundred questions in ancient and modern history, geography, astronomy,

mathematics, chemistry, and experimental philosophy. One young man has since published a volume of English poems of singular merit; another edits an English newspaper; several are in the habit of speaking at public meetings of our countrymen in Calcutta, and in a style not common amongst Englishmen; several have established themselves as English teachers and school-masters, and two at least, young men of respectable families and of more than ordinary talents, have become Christians. Such have been the effects of the encouragement of English by the Education Committee that also encouraged native literature, and all this was accomplished, without exciting any discontent or alarm, with the cheerful acquiescence and perfect good-will of all classes and all religions.

From this brief notice of the objects accomplished by the first Education Committee, in the short space of eight years, it will, I think, be evident that the expectations raised by the sterling characters of those of whom it was composed were more than fulfilled, and it may be safely inferred that a few more years of the same judicious proceeding would have realized all that was really worth attempting, without violating any pledges, without invading any rights, without wounding any feelings, without doing legal or moral wrong.

In considering the question of an extended study of English, it is necessary to inquire what should be proposed. No person, I presume, will think it worth while seriously to attempt the extirpation of the vernacular forms of speech in favour of our language. It is only of importance to determine whether we should seek to disseminate extensively the practical use of the English language, or a conversancy with our literature. The former is unprofitable and unnecessary; the latter is impracticable.

To extend a smattering of English throughout India, is to do little good. Every day's experience shows that a command of the English language, sufficient for the ordinary purposes of life, is quite compatible with gross ignorance and inveterate superstition. The Bengali sircar or kerani, who copies letters and keeps accounts, who understands all that his employer says to him, and who can communicate intelligibly to his master all that it is necessary for him to impart, is as genuine and unenlightened a Hindu as if he had never known or spoken any other than his mother-tongue. Nay, there are well-known instances of individuals of rank and education, who have acquired the elegancies of our language, and who speak and write it with purity and precision, who are not the less bigotedly devoted to their national belief. If it is expected that a knowledge of the English language merely, will work a beneficial change in the principles of the people, the end will most assuredly be disappointment. To spread a thin sheet of water over a vast tract, will generate only slime and weeds; fertility is the consequence of deep and judiciously distributed irrigation.

Whilst the wide dissemination of superficial acquirements will be of little real good, it is an object on which it is quite unnecessary for the Government to bestow attention or cost. The demands of the public service and of private interests already offer a sufficient inducement to the natives to acquire the use of English, to an extent fully equal to all they could derive from the multiplication of petty schools at the Government charge. It is

probable that the demand for English in public affairs is on the increase, and it will, no doubt, create its own supply. All the Government need attempt is to provide teachers; and one or two seminaries, like the Hindu college, in which English is well taught, will answer this purpose. At the time I left Calcutta, there were, it was estimated, about six thousand youths studying English, of whom only between three and four hundred were in part educated at the expense of the Education Fund.

The Government of India, then, need not resort to measures of spoliation to provide funds for rearing clerks and copyists; there will be no want of them, as long as their services are in request. To produce any improvement in the notions and feelings of the natives, their education must extend to things as well as words; they must be taught knowledge, not speech. They have already the means of communicating ideas; what they want is an additional and a better stock of ideas. To furnish this through the medium of English, they must be well grounded in our literature as well as in our language; they must receive a high English education; but it is impossible to impart widely an English education of a high description, for, even if competent teachers in sufficient numbers could be salaried, their labours would be attended with a very inadequate result. The great body of those who are willing to engage in the study want the language and nothing more. Of the language, also, they want only as much as can be turned to profit,—as will enable them to earn a subsistence. They have not the inclination, nor, if they had the will, have they the leisure, to follow that protracted and persevering career, which alone can give them the mastery of that immense store of words, of those infinitely varied combinations and those unfamiliar and, to Asiatics, often incomprehensible allusions and imagery, which compose the unwieldy mass of the literature of England. It is, therefore, as vain to seek to extend very widely a profound acquaintance with English literature, as it is needless to disseminate a superficial use of our language. Either attempt will be a mischievous waste of labour and money, diverting them from objects of greater practicability and advantage.

Although it is impossible so to extend the study of the English language, as by its instrumentality to change the whole colour and complexion of the native mind, yet it may be so cultivated as to form the basis upon which great and important changes may be founded. The leading principle in this project is that which actuated the first committee,—the principle of concentration. Instead of reducing instruction to a thin insubstantial vapour, by spreading it over the largest possible surface, the object of the committee was to condense it, in a solid and permanent form, in a few bodies favourably circumstanced for its preservation, like the Hindu college of Calcutta. The scholars thus reared are the most ready, most economical, and most effectual means of acting upon the mass, not merely by becoming their instructors personally, but by assisting in what is of more value than oral instruction, the formation of an indigenous literature. It is not by the English language that we can enlighten the people of India; it can be effected only through the forms of speech which they already understand and use. These must be applied to the purpose, either by direct transla-

tion or, which is preferable, by the representation of European facts, opinions, and sentiments, in an original native garb. In the early stages of improvement, the former mode is the only one that can be expected; hereafter, the latter would take its place, and would give to the people of India a literature of their own, the legitimate progeny of that of England, the living resemblance, though not the servile copy, of its parent. Of this most desirable result, however, the only one to which rational expectation would look forward as the consummation to be wished, there can be no prospect as long as the available funds are frittered away upon vain and delusive speculation.

Indeed, already a fatal blow has been given to the institution of an improved national literature, by the suicidal act of discouraging translation. The Bengal Government, it appears, upon the recommendation, of course, of the Education Committee, has discontinued its disbursements on account of various useful translations in the course of printing. Such has been the precipitate impatience with which this mark of its disapprobation has been displayed, that works have been stopped which were on the eve of completion: thus throwing away, with very equivocal economy, all the labour and money that had been expended on their preparation. As matters of curiosity merely, a few thousand rupees,—a few hundred pounds,—might, it may be thought, have been spared by a great Government for the publication of translations of Euclid, Hooper's Anatomy, Bridge's Algebra, and Hutton's Mathematics, or for such a work as the *Khazanat-al-Ilm*, an original compendium of European mathematics by a native author,—by a Government, too, professing an anxious desire to diffuse useful knowledge amongst its native subjects. Such, however, is the mischievous consequence of acting upon a theory, and diverting the funds appropriated to education from purposes of practical utility, in order to apply them to the unnecessary and unprofitable scheme of teaching English to all the natives of India.

A no less mischievous measure is the suppression of the publication of original works in the classical languages of Asia, Arabic and Sanscrit. Whatever may be thought of their value to Europeans, their value to the natives of India is undeniable. I do not speak of the estimation which they enjoy as the repositories of the laws and religion of the Mohammedans and Hindus, but of their salutary influence in maintaining amongst the people a respect for science, a veneration for wisdom, a sense of morality, a feeling of beauty, a regard for social ties and domestic affections, an admiration of excellence and a love of country. It is prejudiced and ignorant criticism that looks only for blemishes in the literature of the East, and is insensible to its merits and its beauties. That it has defects, may be admitted, and what literature has them not? A fair comparison, between the writings of the East and West would, probably, shew that there are as many foul spots in the latter as in the former; but who could, therefore, conclude that the whole should be effaced? It is much sounder policy to connect ourselves with the literature as it is, and, by assuming the guidance of native studies, direct them to a discriminating perception of what is faulty in morals and in

taste. At any rate, by annihilating native literature, by sweeping away all sources of pride and pleasure in their own mental efforts, by rendering a whole people dependent upon a remote and unknown country for all their ideas and for the very words in which to clothe them, we should degrade their character, depress their energies, and render them incapable of aspiring to any intellectual distinction. But the thing is impossible; we may in time and by judicious interposition instil into the native mind of India very different notions of Government, of morality, and of religion; but we shall never wean them, nor need it be attempted, from the congenial imagery and sentiments of their poetry—from the intelligible and amusing inventions of their dramatists and tale-writers—from the, to them, important facts of their history, and the interesting and not uninteresting legends of their tradition.

Independently of the beneficial tendency of their own literature, under judicious guidance, to maintain amongst the natives of India a high tone of civilization, there are other obvious advantages attending its cultivation. Amidst much that is erroneous in their works of pure science, there is much that is correct, and a meritorious member of the civil service, an intelligent and sincere promoter of native education, has well shewn how they might be made introductory and subservient to accurate information.* The logical and metaphysical studies of both Hindus and Mohammedans, amidst all their subtleties, promote a closeness and shrewdness of argument, which might be beneficially adopted by many who look upon their own reasoning powers with ill-grounded admiration. The laws of Manu and the *Koran* will scarcely be set aside altogether, it is to be presumed, by the luminaries of the new legislative council. The perusal of poetry and narration, in classical compositions, is necessary for the formation of a standard of style even for the vernacular dialects, and the study of Arabic and Sanscrit philology is no less indispensable for the acquirement of those languages, than it is for the perfection of the current forms of speech and the formation of a national literature.

It is in this latter particular, their effect upon the vernacular languages, that the cultivation of those considered in India as classical, is of indispensable necessity. The project of importing English literature along with English cottons into Bengal, and bringing it into universal use, must at once be felt by every reasonable mind as chimerical and ridiculous. If the people are to have a literature, it must be their own. The stuff may be in a great degree European, but it must be freely interwoven with home-spun materials, and the fashion must be Asiatic. In their present state, however, the vernacular dialects are unfit for the combination; they are utterly incapable of representing European ideas,—they have not words wherewith to express them. They must, therefore, either adopt English phraseology, which would be grotesque patch-work; or, they must have recourse, as they have been accustomed to do, for all except the most every-day terms, to the congenial, accessible, and inexhaustible stores of their classical languages. Every person acquainted with the spoken speech of India, knows perfectly

* Mr. Wilkinson on the Use of the *Siddhantas* in Native Education. *Journal of Asiatic Society* for October, 1834.

well that its elevation to the dignity and usefulness of written speech, has depended, and must still depend, upon its borrowing largely from its parent or kindred source; that no man who is ignorant of Arabic or Sanscrit can write Hindustani or Bengali with elegance, or purity, or precision; and that the condemnation of the classical languages to oblivion would consign the dialects to utter helplessness and irretrievable barbarism.

If, then, the intellectual, moral, and religious improvement of the people of India, not the indulgence of vain conceit, the realization of idle dreams, or the gratification of a malignant and destructive ambition, be the end proposed, there can be little doubt that it will be most readily and effectually attained by adherence to the same system which, in the eight years that followed the appointment of the Education Committee, was found to work so satisfactorily and so well. The best advice that could be given to those now charged with the superintendence of native education, would be,—follow the example set by your predecessors; cultivate English soundly and circumscribedly, cultivate native literature liberally and judiciously, and seek to bring them into an intimate association as the joint vehicles of useful knowledge; win the confidence and secure the acquiescence, or, if possible, the co-operation, of all classes, particularly of the learned classes; encourage and enable them to cultivate their classical literature, that they may derive from it all the benefit it can bestow, and that they may be fit and willing to extend and improve their acquirements and to assist in the labour of enlightening their countrymen; abandon all theories of a universal language, and rear an indigenous literature upon the basis of western civilization. Then, and then only, will the improvement of the natives of India be achieved, and light and life be diffused throughout the East.

The injurious effect of the measures of the Government of Bengal, in discontinuing the printing of Arabic and Sanscrit works, as it relates to Oriental literature in general, is of less moment than the mischief it inflicts upon native education: I shall not think it necessary, therefore, to bestow much space upon its consideration. Neither is it necessary, after the just and able strictures which it has undergone by the members of the Asiatic Society of Bengal, which will be echoed, no doubt, by the Asiatic Societies of London and Paris, and by every Oriental scholar in Asia or in Europe. They can entertain but one sentiment upon the subject, and from their sentence there is no appeal. If I wished to learn the merits of a picture or a statue, I should consult a painter or a sculptor; if I desired to know the contents and character of a book which I could not read, I should ask the opinion of a qualified judge by whom it had been perused. In like manner, the merits of Oriental literature must be most accurately appreciated by Oriental scholars, and it were a strange departure from all analogy and from common sense, to reject their testimony in favour of the evidence of those who are ignorant of the subject. When, then, we find such men as Mill, Macnaghten, and Prinsep, exerting their great talents, extraordinary acquirements, and matured judgment, in vindication of the claims of native literature on the patronage of the Government of Bengal, it would be the height of absurdity to listen to those, whose only title to

pronounce an opinion is a vain boast that they might have been scholars. Had they made themselves what they pretend they might have been, their opinions would have been entitled to greater deference. On this subject, however, I am not disposed to dwell; the case may be left to its own merits and to abler advocates. It is in connexion with the education of the natives of India, that the discountenance of their native literature by their European rulers is chiefly to be deplored.

Whatever may be thought of my competence to form an accurate estimate of the comparative merits of different plans for the diffusion of useful education in Bengal, it will probably be conceded to me, that, during my residence in that part of the world, I was in habits of intimate intercourse with the natives, and enjoyed an influence with them rarely exercised by a European. It will, therefore, follow that I have some knowledge of the means by which their good-will may be won, and I may claim credit for having endeavoured, I trust not without success, to avail myself of their friendly disposition to promote their real welfare. It was my gratifying lot to receive, on the same day, and in the same place, the hall of the Sanscrit college, filled by hundreds of the pupils of that establishment and the pupils of the Hindu or Anglo-Indian college, addresses in Sanscrit and in English, and testimonials of acknowledgement from both classes, for the interest I had taken in promoting the studies of both institutions. Whoever had witnessed that scene, would have been convinced, that the right course had been pursued, the right principle had been adopted, by the Education Committee of that day; and that, with the feelings which sparkled in every countenance, which every tongue expressed, time alone was wanting thoroughly to amalgamate the approximating elements, and to unite the different orders of society, the different languages and thoughts of the East and West, into one race, one literature, and one religion. The altered system has clouded this bright prospect; the seeds of discord have been substituted for those of harmony; fear has succeeded to confidence, jealousy to cordiality, and hostility to affection. It is, however, to be hoped, that it is not yet too late to remedy, in some degree, the mischief that has been committed; to revert to the benevolent, prudent, and certain career which the highest talents in the Company's service, the most genuine promoters of the best interests of the people of India, originally devised—measures, too, which after trial were stamped with the sanction of the Hon. the Court of Directors, who, in a letter to the Bengal Government of the 29th September 1830, declared that the results of the Committee's operations had surpassed their most sanguine expectations, pronounced their warmest approbation of the general system on which all the institutions under the Committee's superintendence had been conducted, as well as of the particular improvements which they had successively introduced, and expressed their wish, that the establishments for native education should be conducted on the same principles, and receive the same support from Government, at all the presidencies.

Oxford, 5th Dec. 1835.

H. H. WILSON.

THE WOMEN OF INDIA.

No. II.

IN spite of the disadvantages attendant upon the colour of the skin, perhaps no part of the world can present more perfect specimens of feminine beauty than are to be found in Hindostan. Travellers are struck with admiration at the appearance of many of the women filling their water-pots at the ghauts and wells, or going about the towns and villages in the pursuit of their daily avocations. Their fine erect forms, set off by the graceful drapery, wound in so picturesque a manner around them, are highly attractive, even when the veil casts its shroud over the face, leaving "half an eye to do its worst of witchery." The custom of carrying light burthens upon the head, from childhood, gives great breadth to the chest, uprightness to the figure, and freedom to the movements; and the unfrequent use of shoes, or the substitution of an easy slipper for the tight ligatures worn in Europe, imparts a beauty which few save Oriental females possess, that of a perfect foot. Though seldom much below the middle height, and occasionally tall, all the native females are delicately framed; their hands and feet are exquisite, and the latter, when not encumbered by ornaments, resemble those carved by the chisel of a Grecian sculptor. The toes, and indeed the whole foot, are so perfectly flexible, that they are turned to much better account than Europeans have any idea of, both by men and women, who, particularly when seated on the ground, employ them in aid of the fingers in many kinds of work; nor is there any thing awkward or ungainly in the attitudes thus assumed, the natives of India being naturally extremely graceful. Very few, even amongst the lowest order, resemble those untutored clowns, whose attitudes and gestures distinguish them so remarkably in other countries from persons who have had the advantage of a dancing-master or a drill serjeant. The beauty of feature, though not quite, is almost, as common as that of figure; all have the splendid, dark, gazelle-like eyes, which form the characteristic mark of Orientals. Not even the enthusiasm of poetical fervour can go beyond the truth in the description of those liquid, loving, melting eyes. In the whole population, the general expression is softness; excepting when inflamed by rage, very few are fierce, and there is an indescribable charm, a fascination, about their eyes, which in many instances is quite irresistible, and, with the exception of a few obstinately prejudiced persons, has the effect of interesting a stranger very strongly in favour of the people possessing them. The form of the face is usually very fine, boasting that beautiful curve, from the ear to the chin, which is always given to statues. When the nose and mouth have equal claims to admiration, the charm is complete; but it is these which are most frequently defective, and in many cases produce the extreme of ugliness. Strangers in India have few opportunities of judging of the beauty of the women, except from specimens found amongst the lower orders. Some idea of the great superiority of the higher ranks may be formed by the appearance of the sepoy, a very handsome class of men, who are said to derive much of their personal attractions from their mothers. Many of the nautch girls are lovely creatures; and, though personal beauty is not considered essential to their profession, when super-added to other accomplishments, it is of course highly prized, and some romantic stories are told of the extraordinary attachments inspired by females of this class in the breasts both of native and European admirers.

The complexion of Indian women varies from a pale yellow to a very dark
Asiat. Journ. N.S. Vol. 19. No. 73. D

bronze, the intermediate shades being numerous; fairness is considered a great advantage by the natives themselves, but has not the same attraction to European eyes, as it is almost always of a sallow and somewhat unearthly hue, far less agreeable than the warm browns, which are the prevailing tints. Natives are exceedingly anxious to be thought fair, and those whose skins nearly approach to black, will not wear any thing which might tend to make them look darker. Servants have been known to object to livery turbans on this account, and in taking their portraits, it is always necessary to give the sitter the advantage of a complexion a few shades lighter than the real. Sometimes, though rarely, skins may be seen of a clear olive tint, not darker than those of many Italians; but fairness is generally so totally without the transparency which Europeans have been accustomed to admire, that it cannot be at all pleasing to the eye.

The Indian ladies endeavour to heighten their beauty by the aid of art; but not always with effect, some being so injudicious as to blacken their teeth. Naturally, the teeth of the natives of India are very beautiful, and the rows of even pearls revealed by the parting lips contrast finely with the dark hue of the skin. This charm is of course utterly destroyed by a process which is erroneously supposed to make the face appear fairer, but which seems quite as barbarous to European eyes as the custom of tattooing. This black dye is a preparation of antimony, called *misse*, and it is sometimes applied to the lips as well as the teeth. This sort of paint is also used to darken the eyebrows, and to improve the arch, which is as popular in the East as in the western world; a small portion sometimes appears beneath the eyelid, and, when skilfully put on, may be said to aid the dark languish of the orb. Rouge is not much in request amongst the Indian ladies; for, the cheeks never assuming any tint akin to the hue of the rose, it would seem out of place; nevertheless, it is occasionally employed, and a red dye produced from *mhendee* is much in request for beautifying the palms of the hands and the soles of the feet.

Though tight lacing is altogether unknown, the Indian ladies are not destitute of some support for the bust; a simple kind of corset, called an *ungeeah*, is the substitute for the stays worn in England; short tight sleeves are attached to this bodice, which is fastened at the back. No woman, however low in station, who prizes the symmetry of her figure, will discard this essential portion of her apparel; those by whom it is rejected speedily becoming shapeless and almost disgusting in their appearance. Wealthy persons have the *ungeeah* made of silver tissue, or at the least profusely embroidered with silver, and richly spangled. The Mussulmaanee women wear a short vest over it, called a *coortee*, usually made of some transparent material, edged with beautiful embroidery in silver or gold. This falls below the top of the *pyjama*s, or trowsers, which are fastened over the hips; there is, therefore, a portion of the body, between the waist and the bosom, which the *coortee* covers, but does not conceal. The *pyjama*s are usually so exceedingly wide as to look like a petticoat; they are made of rich brocades, and are embroidered at the bottom. The veil, of a transparent silver gauze, richly bordered, completes a costume, which is very becoming in itself, and set off by a profusion of jewels worn upon the neck and arms, the head and the feet. The wide trowsers are not frequently worn, except by women of rank, inferior persons contenting themselves with a much less voluminous article; these, with a straight *coortee* and a veil alone, are so ugly, that ayahs in the service of European ladies are obliged to put on a petticoat, which is always extremely full, being composed of eight or ten breadths, and displaying a small portion of the *pyjama* beneath. This addi-

tion renders the costume very graceful and becoming, and it is also adopted by Hindoo women attached to European families. The *saree*, though graceful, and giving a statue-like appearance to groups of females, is not suited to our ideas of propriety; it consists of one long, wide, piece of drapery, wrapped round the figure in a way which it would be scarcely possible to describe, covering it very completely from head to foot, yet so scantily as not to accord with European ideas of decorum. This is universally worn by the lower classes of Hindoo women, with the exception of nautch girls; but women of rank occasionally clothe themselves differently, and there are peculiar costumes belonging to different tribes. The *saree* is sometimes formed of the finest muslin of India, manufactured at Dacca, and entitled, from its gossamery texture, *night-dew*: it is said that a Hindoo monarch, complaining of the indecency of the dress of one of his daughters, was told that the lady had some hundred yards of this muslin folded around her. These *sarees* are also beautifully embroidered. The ground-work of the bordering of the ladies' dresses in India, is sometimes of seed-pearls, a gem which enters profusely into their needle-work, being also frequently employed as an edging of the gold and silver flowers introduced in rich patterns round the hems of the drapery: *pyjama*s, made of the finest Cashmere shawl, are thus embroidered at the feet, and a whole dress of this description has been valued in England at £400. The slippers are equally rich, being frequently of gold tissue, worked with pearls; these are only worn in crossing the court-yards and gardens of the zenana: they somewhat resemble the shoes in fashion some centuries ago in Europe, the points being always curled over the front, and frequently rising very high.

It will be seen by this account of the toilette, that the Indian ladies neglect nothing which may increase the effect of their charms; those charms, however, generally speaking, are of very short duration. A woman is getting old at five-and-twenty, and, at forty, too often becomes a perfect hag. That exquisite roundness of limb, which is a general characteristic,—a beauty, rare in other countries, but common throughout India, where raw-boned, clumsy, angular women are to be seen,—is lost either in a skeleton-like meagreness, or in an incumbrance of fat. It would be difficult to imagine any thing more hideous than a very old woman in any part of Hindostan. Some of the women, together with a venerable appearance, preserve the remains of former good looks; but the women are altogether frightful,—impersonations of witches of the most withered and revolting description. A few, however, notwithstanding the loss of every outward attraction, retain a strong influence over the minds of the other sex. It is said by some persons, but with what truth, the writer is unable to judge, that the Hindoos, being by nature less sensitive and more apathetic than the fervid disciples of Mohammed, are not so feelingly alive to the decay of feminine charms. Indian women, perhaps, owe the greater portion of the power they have been known to possess of inspiring strong and lasting attachments, both in natives and Europeans, to their untiring and obsequious attendance upon their lords and masters. They willingly pay those attentions which women in many other countries expect to receive, rendering themselves slaves to the comfort of the husband or the lover. They will cook for him, wait upon him, soothe him, under irritation or fatigue, by that gentle process of shampooing, in which Indian women are such adepts, fan him while he is sleeping, and, in short, render themselves essential to every idle habit in which he may delight to indulge. Others there are, it is true, who seem to owe their influence to exactly opposite means; but, in all probability, their's is not quite so lasting. We hear of nautch girls driving men to despe-

ration, forcing some to commit suicide, and others to disgrace themselves in the eyes of the world. A celebrated lady, named Kundoo, made the upper provinces ring with the fame of her empire over the heart of a young prince, Fyz Tulub Khan, the heir of Jigur. Having had a quarrel with her paramour, she quitted his zenana, and flying to Delhi, became an object of attraction to all the young and dissipated nobles of that libertine city. Fyz Tulub Khan, unable to exist without the goddess of his idolatry, followed her to the imperial court, and, finding flattery and entreaty unavailing, was content to purchase her restoration by a large sum of money, which this fair mercenary extorted from him before she would consent to return. Kundoo had by this time turned the heads of half the population of Delhi; poems were made in her praise, celebrated artists were employed in painting numerous portraits, and, finally, in order to secure her against the danger she might run of being sacrificed to the jealous indignation of the protector whom she had quitted, her friends obliged him to enter into a heavy bond, to be forfeited in the event of any violence being offered to the faithless fair.

Sepoys are frequently the slaves of these syrens, many having been known to kill themselves in jealousy or despair, while others are still more frequently reduced to extreme poverty by their lavish gifts to these voracious nymphs. The affection of these women is often quite as dangerous as their cupidity, for they are apt not only to be exceedingly, and very easily, jealous, but revengeful: many frightful stories are upon record illustrative of the fatal effects of giving a rival to a woman who has long considered herself sole mistress of the affections of her protector.

Some years before the abolition of the rite of *suttee*, a young European officer, voyaging up the Ganges, perceived a procession coming to a neighbouring ghaut, which he was informed had assembled to assist at the incremation of a young widow, who intended to burn herself upon the body of her deceased husband. He was new to the country, and though the more experienced residents could scarcely look upon such a sacrifice unmoved, to him it was so full of horror, that he determined, if possible, to prevent it. This resolve was strengthened by the sight of the victim, a beautiful young creature scarcely fifteen, who looked around her with an air of bewilderment, which shewed that her heart was not entirely in her purpose. After remonstrating with her companions, who evinced little inclination to listen to his representations, he approached the widow, and at length succeeded in inducing her to abandon her design. Unaware of the consequences of such interference, he returned to his boat, fancying she would find protection amongst her kindred. Early the next morning, however, while preparing for his departure, he saw this poor creature, seated under a tree, shivering with cold, and in the most desolate condition imaginable. Going up and accosting her, he discovered that she had incurred the vindictive hatred of her relatives by the disgrace of her apostasy, and the burthen she had cast upon them of her future maintenance. Unable to endure their reproaches, and half afraid that they would take her life, she had wandered away in the night, and now knew not whither she should fly for safety. There seemed to be only one alternative; the young man offered his protection, and she accompanied him to his boat. During a considerable period, he did not feel any inconvenience from the companion thus cast upon him; she endeavoured to gain his affection by all the devotion for which her sex and her country are remarkable, and she did not seem to entertain a single doubt of her success, or of the permanence of the connexion. Years passed away, the fervour of youth had subsided, and new ideas sprang

up in the breast of the officer, who, growing weary of a mode of life which had nothing intellectual to recommend it, suffered his heart to be surprised by the charms and accomplishments of a young English lady, to whom he made an offer of marriage. The Hindoo gave no opposition to this union, and the bridegroom never for an instant suspected how deeply and direfully she was affected by it. Time passed on, and the birth of a child approached, but neither the mother nor the infant survived the day which brought the blighted blossom into the world. There were too many manifestations of poison for the medical attendant to doubt that unfair means had been employed; but inquiry was rendered unnecessary by a voluntary admission on the part of the murderess, who confessed the whole transaction, relating with the utmost minuteness the various measures she had employed to effect her object, and the determination she had cherished from the moment she discovered that she had been abandoned for another. In a second instance, the bridegroom himself was the victim, being found dead in his bed on the morning appointed for his marriage.

In order to avoid the imputation of a libel upon the Indian women, it must be admitted that these tragedies have only been performed at intervals, during a very considerable period, and over an extensive tract of country. They are certainly not common enough to act as a salutary warning to Europeans, who frequently form connexions with Asiatic females, which are more or less lasting, according to the peculiar disposition of the parties. Some of these ladies do not object to be made over to a friend, at any convenient opportunity, and many realize considerable property during the heyday of their beauty and attractions. In Calcutta and other places, snug domiciles may be seen tenanted by fat elderly women, enjoying the *otium cum dignitate*, after a life spent in the accumulation of rupees collected from the purses of generous lovers. Mothers of families of daughters will sometimes come to England, where they pass for Indian princesses married, after the Mahomedan fashion, to some European adventurer; and though perhaps not a very common sight, in the public drives in India, there may occasionally be seen some very old native women, in the corner of a carriage, dressed after the English fashion, though perhaps without a cap, her grey hair combed across her forehead, and looking still worse in the attire which declares her to be a Christian than she would have done in her native dress. The ladies thus exhibited are usually wealthy, and can give dowries to their daughters, which may atone for their complexional tint and the mode of their education. It is, probable, however, that they are not of high descent, for Indian ladies of rank, actually married to European gentlemen, continue in almost every instance unalterably biassed in favour of the institutions of their own country, and refuse to shew themselves in public, or to be seen by any male except their husbands, the few who become Christians acting in the same manner.

Amongst the signs of the times, however, one has occurred, which shews that native ladies of rank are beginning to assert their own independence, though still in a manner which does not altogether outrage the prejudices of the land. A princess of the house of Delhi has refused to marry; at least she has declared her firm determination never to bestow her hand upon a prince who consents to live in slavery. "Shew me a man," she exclaims; "one who will rid the country of these Christian intruders, and I will become his wife." Were all the women of India imbued with this chivalric spirit, our empire in the East might be exposed to some peril. This lady, after years of entreaty and persuasion, at length succeeded in persuading the King of Delhi to allow her to travel through the province, and view those architectural wonders of

the land, the tombs of her more illustrious ancestors, who were in reality sovereigns of Hindostan. Such a pilgrimage by an unmarried female was quite contrary to etiquette; nevertheless her entreaties prevailed, and she set out upon her travels, attended by a large retinue. A lady, the wife of a civilian of Agra, proceeding one evening to visit the mausoleum of Akbar at Secundra, a few miles from that station, was surprised to find the whole of the park surrounding the building transformed into a camp, pitched by battalions of horse and foot belonging to the king of Delhi. Upon inquiry, she learned that one of the princesses, accompanied by a very numerous retinue, had taken up a temporary abode in the marble chambers which sweep in long colonnades on either side of the lofty pile, in which Akbar's bones repose. The lady was accompanied by an officer, who had never seen this celebrated mausoleum, and who, passing in haste through Agra, was not likely to have an opportunity of visiting it again. He was, therefore, much disconcerted when he found the entrance guarded, and was respectfully solicited by the officer on duty, to return without the accomplishment of the object he had in view. Unwilling to intrude upon the privacy of a lady, or to be disappointed at the very threshold of his undertaking, he sent a message intreating permission to ascend to the summit of the building, with an assurance that he would carefully avoid those portions of the edifice which were in the occupation of the princess and her suite. A celebrated European commandant of one of the irregular corps of native cavalry, who was in attendance upon the imperial visitor at the time, negotiated this delicate business, and the officer was admitted. He made a hasty survey, and withdrew, but his female companion, anxious to improve the opportunity so unexpectedly occurring, requested to be allowed to pay her respects to the illustrious pilgrim, and was very graciously conducted to the presence. She found the wing, in which the princess held her court, very tastefully fitted up, according to the Oriental style; native skill being generally more conspicuous in the arrangement of a march or a bivouac, than in a regular residence. A large space in front was inclosed by *kanauts* (canvas walls), the entrances were hung with rich *pardahs* (curtains), and the floors covered with carpets. A beautiful girl met the visitor in the outer-chamber, and conducted her through several others into an apartment, where the wife of the commandant before mentioned, a native lady of rank, was seated. Conversant in every branch of etiquette, she performed the part of lady in waiting upon this occasion, and introduced the European guest to the princess, who received her with the utmost courtesy. She was reclining on cushions, surrounded by her attendants, but rose instantly to welcome the stranger. Her dress was somewhat plainer than that of her suite, being merely distinguished by the superior splendour of her jewels. Though past the period of youth, she had retained her personal charms and all her graces, and the European lady, who fortunately spoke Hindoostanee well, was delighted with the graciousness and elegance of her manners, and the magnificence of the groupes which surrounded her. The female attendants, many being very young and exquisitely beautiful, were clad in the manner already described, in wide *pyjamahs* of rich brocade, and transparent veils and *coorrees*, superbly embroidered, they were also covered with ornaments of gold, silver, and gems, and not even the descriptions given in *Lalla Rookh* could exceed the gorgeousness of their appearance. The guest, who was clad in a simple kind of half-dress, the costume of evenings at home, felt almost mortified at the poor figure she was conscious of making in the midst of all this magnificence. She, however, succeeded in producing a favourable impression upon the mind

of the princess, who informed her that she intended to visit the Taaj Mahal, which stands within a much shorter distance of Agra, and invited her to spend a whole day in her apartments. Lights were brought in during the interview, and after the presentation of rose-water, and *paan*, the guest withdrew, extremely gratified by her reception and its results. Agreeably to her previous arrangement, the princess arrived at the Taaj Mahal, a scene still more adapted for such a pageant than the former spot. Desolation and decay are stealing fast around the precincts of the last resting-place of the mightiest monarch of the Moghuls, whose fame eclipsed even that of Timur Lung, and though the gay bustle of an encampment might conceal much of the ruin which in its solitude is but too evident, even the glittering accompaniments of a splendid retinue could not entirely revive the magnificence of past days. The Taaj, on the contrary, retains all its ancient glories; its terraces and palaces spread their gleaming wonders amid gardens rich in all the flush of leaf and flower. These extensive pleasure-grounds are kept in perfect order, the fitting haunt of birds and butterflies, and those gay creatures of the earth so closely resembling them in the glitter of their clothing, and the joyousness of their freedom. No "festival of roses" could have been more gorgeously or more numerously attended, the females attached to the *cortège* amounting to at least three hundred, while the males encamped on the outside, with all their picturesque great accompaniments of camels, elephants, and horses, spread in straggling confusion over a wide space, gave the idea of a vast multitude congregating upon some occasion of great importance. The civilian's wife, in due time, received the promised invitation, couched in proper form. Nothing can exceed the splendour of an Oriental letter; the paper is bordered, starred, and flowered on gold, or powdered all over with the same material; it is wrapped in several envelopes, and finally inclosed in a case of silk or brocade. The summons, of course, was gladly obeyed, and, accompanied by a female friend, the lady appeared at the proper hour at the gates of the Taaj. Never had she seen that exquisitely interesting building to so much advantage before; the fountains were playing beneath the shade of the cypress-trees, in that lovely avenue which leads to the pearly splendours of the tomb. Amid the roses and myrtles of this hallowed spot, troops of lovely women were disporting; for a moment the remembrance of the dead was absorbed in admiration of the living, and a fond expectation might almost be cherished that the light of the palace, the fair Moom Taza Mahal, would re-appear in all the loveliness of her happiest days. The princess declared herself to be highly gratified by her visit to this celebrated shrine; her enjoyment, however, she confessed, was clouded by the melancholy prospect afforded by the present condition of her family, the descendants of those mighty victors, who once held the world in awe.

The display she made upon the present occasion, the numbers of her retinue, and the immense sums which must have been lavished on the robes and jewels which covered the persons of her women, conveyed to the mind of the casual spectator, no idea of a diminution in the resources of the imperial family, whose representative seemed to shine forth in all the splendours of the peacock-throne. It may easily be imagined that, notwithstanding the magnitude of the pension allowed by the British government to the king of Delhi, the state he is obliged to keep up in his own person, and in that of the members of his family, must go nigh to swallow it all. Upon the occasion of the marriage of one of the monarch's nephews, which was celebrated in the imperial palace of Shahjehanabad, the expenses incurred, if defrayed by the monarch himself, could scarcely fail to straighten his income for a considerable

period. Some idea of the cost of the whole, and the kind of establishment kept up at this court, may be formed from an account of the bridal procession, which paraded through the principal avenues of the city. First came seven standard-bearers, carrying green and scarlet standards, and followed by the same number of heralds, all mounted upon camels, gaily caparisoned; these were succeeded by a train of eight hundred females, marching in single file. All carried trays upon their heads filled with various articles, some being vessels which in more prosperous times contained rich fruits and delicate confections, intended as presents to the nobles and courtiers, but now were carried merely in compliance with ancient custom; others exhibited artificial flowers fantastically laid out, and a third body bore miniature models of thrones and palaces, all glittering in coloured talc and tinsel. Bands of musicians were interspersed throughout the long line, some mounted on animals, and some conveyed along upon a large ornamented platform, gaily canopied, and carried on the shoulders of a multitude of bearers. There were, besides, bodies of soldiers, troops of gallant cavaliers attendant on the bridegroom, a handsome youth of sixteen, mounted upon a white horse, multitudes of camels and elephants carrying silver howdahs, attendants innumerable, and lastly ten or twelve four-wheeled carriages draped with scarlet and white cloth, drawn by oxen, all trapped and jingling with bells, and containing the female attendants of the bride. The display of this procession was not confined to one day, and its exhibition at night formed a still more splendid pageant; the trays of the women were then lighted up with coloured lamps,—a novel kind of illumination producing a very striking effect, as, meteor-like, these wandering stars glittered along the lower sphere, as if they had suddenly determined to visit earth. It is said that, upon these and similar festivals, the expenses are partly, if not wholly, defrayed by the wealthy classes of the nobles of Delhi, too happy to evince their loyalty and attachment to the fallen family upon the throne, by pecuniary contributions to a very considerable extent; but the support of the royal household alone must occasion a most enormous outlay, and it is no wonder that the poor king is nearly bankrupt.

The custom which obtained, in former days, amongst the Turks and Persians, of putting all the male relatives of the prince who ascended the throne to death, never seems to have been much followed by the Moghuls. The consequence is, that an immense multitude of persons, the descendants, both legitimate and illegitimate, of former and present members of the imperial family, have grown up to be a burthen upon the state. These personages entertain such an exalted idea of the splendour of their descent, that they consider it highly derogatory to devote themselves to any profession or pursuit, which would tend to render them respectable members of society. They form a very considerable body, under the name of the *Julateen*, and occupy the south-east angle of the palace, which is exclusively dedicated to their use. They subsist partly upon the charity of the reigning monarch, and partly from a small revenue derived from some villages, of which a few possessed fiefs, but of which it is said little now remains, the greater part having been claimed by money-lenders, always ready to accommodate the spendthrift when there is any security to be had. Formerly, the *Julateen*, like the Abyssinian princes, enclosed in the Happy Valley, were strictly confined to the palace, but this imprisonment being considered a hardship by British spectators, the king was induced, at the representation of some of the Christian officers of his household, to grant them emancipation. It is said, however, that the privilege thus conceded, so far from being productive of any beneficial effect, has materially

injured the condition of the *Julateen*. Impoverished by their extravagance, and by their ready precipitation into the snares of greedy usurers, they are now little better than a troop of vagabonds, exhausting the parent state and adding nothing to its strength or respectability.

The Mahomedans are a far more luxurious, magnificent, and extravagant race than the Hindoos, who, generally speaking, are contented to live frugally, and do not maintain so lavish an expenditure in feasting, apparel, and equipage. The ladies are more plain and simple in their dress, reserving their most expensive costume for particular periods, and clothing themselves, upon ordinary occasions, in white muslin not highly ornamented. There are times, however, in which they make a great display, and in the article of jewels, they shine as brightly as the followers of the prophet. Like the princess of Delhi, they also are sometimes desirous to obtain leave to visit some celebrated place of pilgrimage, and the avenue to a ghaut or to a temple may be blocked up by the attendants of a fair devotee, bathing in the sacred waters of the Ganges, or laying her offering on the shrine of some favourite deity. These ladies are extremely hospitable and courteous to English women who seek their society, and will entertain them according to the most approved custom of the country. The wife of the civilian fared very sumptuously with the princess of Delhi, the Mahomedan cookery being exceedingly well adapted to European palates: as much cannot be said of the Hindoo *cuisine*; their dishes chiefly consist of greasy masses of ghee, sugar and rice, and their *kaaries* have far more than a due proportion of garlic in their composition. The ladies are apt also to perfume themselves with the flowers of the Indian jessamine, the fragrance of which is almost beyond endurance, and together with sandal wood oil, and even oil of coco-nut, which are also in request, render the atmosphere almost overpowering. We read a good deal of the richness of Indian scents, and sometimes a gush of delicious odours will come upon the air, borne from the *baubool*, or other tree of equally delicate aroma; but more frequently the atmosphere is loaded with fragrance which is actually stifling, and absolutely arrests the breath as it is wafted in a thick stream by some passing breeze. The natives of India, both male and female, are distinguished by the strength or dullness of their olfactory nerves; they will sustain little or no inconvenience from smells which would nearly poison an European.

The preparation of the scented oils, so much in request by the ladies of Hindostan, is performed by a very simple process. The oil itself, which is frequently rancid, is merely an extract from the coco-nut, or from linseed, added to the distillation of some favourite flower, the bala, the jasmine, and the rose, being the most esteemed. These oils are hawked about for sale, in bottles of common greenish glass, of various sizes, stopped with wool or cotton, by a class of hawkers called *Gundies*, who carry them in small baskets. They are also the vendors of various cosmetics, the *missee* before-mentioned, which, as well as being ornamental, is supposed to preserve the enamel of the teeth from the corrosive effects of the *paan*, so commonly chewed by all classes of persons. The mixture of a piece of lime with the sliced betel-nut and cardemum, wrapped up in the *paan* leaf, is supposed to be so injurious to the teeth, that it is sometimes omitted, in which case this favourite aromatic does not produce the same disagreeable effect on the breath, nor does it dye the interior of the mouth and the saliva of that deep red, which is so disgusting to European eyes. Native habits of this kind, when indulged in by females of rank, do much towards diminishing their personal charms, and the elegance and grace of their manners. To persons unaccustomed to such things, a lady,

however handsome or richly dressed, if daubed over with coarsely-scented oil, and breathing abominations from a mouth continually overflowing with a red liquid, will possess very few attractions. But this is, perhaps, fortunate; for, were these dark-eyed houries as scrupulous concerning their essences and their eating, as European ladies, the roses and lilies of colder climes might have little or no chance against their fascinations.

A favourite amusement of the ladies of India, which is also shared by the gentlemen, consists in flying kites from the house-tops. They are often very skilful in a process which is reduced almost to a science. The fashion of the Indian paper kite differs materially from that of the school-boy population of England; it is in the shape of a bird, with expanded wings, rounded off at the ends, and has no tail. The material is a light tough kind of paper, and a slight frame-work of bamboo; one straight stem passing down the centre. The lines are formed of thin strong cotton, firmly twisted, and about fifty yards of the portion attached at the upper end to the kite, is rubbed with a mixture of cement and pounded glass. This is done in order to cut through the cords of rival kites, as they cross each other in the air, one of the principal objects of the flyers being to shorten the career of those of their opponents. Considerable dexterity is requisite in first raising the kite from the ground, but, accustomed to the practice from childhood, they frequently soar to a height which would be scarcely believed by those who have only witnessed the flights of those in England. In large cities, multitudes of these white-winged aeronauts may be seen sailing through the fields of air, while, every now and then, one, which has lost its vantage-ground, is precipitated to the earth by the severing of the cord which had supported it. Those who are engaged in this amusement become immediately aware of the crossing of the cord by that of another kite, by the vibration which ensues, and both endeavour immediately to saw through the adversary's line; a minute is generally sufficient, one of the kites tumbling prostrate to the earth, and bets are frequently lost and won by the eager spectators, who have been watching the result with the utmost anxiety. There are a great many manœuvres practised to achieve the favourite object, and exceedingly quick and penetrating eyes are necessary to determine whether the roughened portion of the line can be made to fall upon that which is not guarded and strengthened by the glassy particles, for upon this circumstance success must mainly depend. A great deal of activity and, indeed, sleight of hand, is also necessary in lowering the kite at any favourable moment, and giving the cord the exact jerk which will produce the intended effect. The eagerness with which this sport is followed will sometimes lead the females of India to a greater display of their persons than the established regulations can sanction. Anxious faces will shoot up beyond the parapets of the roofs, or the sudden disarrangement of the veil will give some fortunate spectator a glimpse of charms which he had never hoped to see. When a kite falls, its possession is eagerly contended for by the populace in the streets, to whom, on account of the great competition, it seldom proves a prize of the slightest value, its frail and fragile materials usually giving way before the destructive grasp of those who claim it as their own. Puerile as the amusement may seem altogether, it is productive of great excitement. The Hindoos engage in this sport, but not with such great avidity as the Mahomedans, who are addicted to all kinds of gambling, and indeed no sort of dissipation appears to come amiss to them. Kite-flying was one of the favourite recreations of the late Dowlut Rao Sindiah.

ANCIENT INSCRIPTIONS IN INDIA.

FRESH discoveries continue to reward the diligent investigation of ancient inscriptions in various parts of India, the results of which have been, from time to time, recorded by us. The Asiatic Society of Bengal is the focus to which the communications converge, and from the late numbers of its interesting *Journal* we extract some further facts, of considerable importance, which have been brought to light in the course of these investigations.

Amongst the lāths, or pillars, which have been examined with attention, are the Bakhra pillar of Tirhut and the Rādhia or Arah-rāj lāth of zillah Sārun. The latter is in good preservation, and bears a long inscription in the Allahabad character, No. 1; * it appears to be also identical with that of Firoz's lāth: "so that we are now," as Mr. Prinsep observes, "in possession of four copies of the same inscription, three of them perfect, viz. the Delhi, the Mattiah, the Sārun, and that of Allahabad mutilated."† Both the Mattiah and the Sārun inscriptions want the last eleven lines of the Delhi version. There are some incongruities likewise in the characters of the several inscriptions.

A fact of some moment is mentioned by Lieut. Kittoe, in a description of the Allahabad pillar, and confirmed by Mr. Ewer, of Allahabad, namely, the interlineation of nearly the whole character No. 1, of the inscription on that pillar, with Sanscrit, which Lieut. Kittoe supposes may be a translation of the former: it is cut, or rather dotted, in a very rough manner, and in some places the letters join into those of No. 1, to which he attributes certain errors in the shape of the letters and their actual number, in the copy of the inscription transmitted by Lieut. Burt, on which Captain Troyer's and Dr. Mill's translations were founded. Lieut. Kittoe considers these interlined characters more modern than the other; Mr. Ewer pronounces them older. The latter gentleman has undertaken to make a copy of the interlineation, and to collate the printed copies of the inscriptions with the original. "It is possible," observes Mr. Prinsep, "they may prove contemporaneous, and there will be an end of the mystery which has hitherto hung over this writing."

A discovery made by Mr. J. Stephenson, in an excursion to the ruins and site of an ancient city, near Bakhra,‡ has been attended with curious results.

Near the village of Bakhra are the remains of a mound of solid brick-work, about forty feet high, and about the same diameter at the base. A little to the north are the ruins of a large fort, of an oblong shape, one side of which is 1,000 yds., and it is surrounded by a ditch. The mound and fort are apparently coeval with each other, and of considerable antiquity, for no tradition, Mr. Stephenson says, exists, that can be depended upon, concerning their origin. A remarkable pillar also stands amidst heaps of brick-rubbish. "This superb monument," observes Mr. S., "has escaped the ravages of time, owing to the solidity of its structure. The smooth polished shaft is an immense block of a small-grained, reddish-coloured sandstone, surmounted by a singular and beautiful sculptured capital, on which rests a square tabular block, supporting a well-sculptured lion, in a sitting posture, of the same material. The total height of the pillar is thirty-two feet; the circumference of the shaft, four

* See vol. xvi. p. 102 and 133.

† Two more lāths have been discovered, in upper India, by Major Colvin, of the engineers, one at Hissar, and another at Fatihabad, near Delhi: the former, though in a decayed condition, still has a few characters.

‡ This village is sixteen cos north of Patna, and six north from Singhea.

feet from the ground, twelve feet. The sculpture is better than the Egyptian, and the general appearance striking and good." The native name for the pillar is *Bhim Sinh ka Lattea*, 'Bhim Sinh's walking-stick,' which is derived from a ridiculous legend. A few yards to the north of the pillar-stands a mound, or tumulus, of solid brick-work, of a conical shape. The outward parts of the mound are dilapidated by time; the bricks, which are well-burnt, are a foot square; mud has been used instead of mortar. A Hindu faqir had availed himself of an excavation made in the north side of the mound, to convert it into a place of worship.

Amongst the images of clay, which the faqir had stuck to the sides of the cavity, one, which was coloured black, attracted the notice of Mr. Stephenson by its grotesque appearance. "On closer inspection," he states, "I discovered that the lower part was of stone, finely sculptured, and altogether different from the upper, which I found to be made of clay. I succeeded in purchasing the deity from the faqir for two rupees, and after washing, picking, and separating the outward covering of clay, in an adjoining tank, a fragment of beautiful ancient sculpture was brought to light. On further inquiry, the faqir's artfulness was detected by a person present, who recognized the fragment to have been found by the zemindar of the place when digging among the ruins for bricks to build his present pakka house, a few hundred yards distant. This fragment of sculpture represents the lower part of a figure of Buddha, sitting cross-legged, according to the custom of the east, with the arms resting across the upper part of the thigh. On the soles of the feet (which are turned up), and on the palm of the left hand, is represented the lotus-flower.* The back of this fragment is beautifully sculptured, with two lions standing, in an erect position, upon two elephants. On each side of the base, is cut a lion half-couchant, with a small female figure in the centre. The stone is the same as that of the pillar, viz., a red, fine-grained sandstone, very hard. On the lowest part of the fragment, is an inscription in Sanscrit, which the pandits of this part of the country cannot as yet decypher."

This mutilated image, thus rescued by Mr. Stephenson, was presented by him to the Asiatic Society, where the inscription, which had baffled the pandits of Tirhut, excited considerable curiosity, none of the ancient Buddhist images in the museum possessing such an appendage. We now take up the statement of Mr. Prinsep, respecting a singular coincidence which shortly after served to increase the interest this inscription inspired:—

"Some of my Benares friends, Captain Thoresby, secretary of the Sanscrit College, Major Grant, and Lieut. Alexander Cunningham, of the engineers, stimulated by the success of General Ventura's operations in the Panjab, have undertaken, at joint expense with myself, to open carefully the large Buddhist monument at Sárnáth,† so frequently alluded to in the *Asiatic Researches*, wherein it is conjectured, from the evidence of some ancient inscriptions on copper, dug up near the spot, to have been erected by the sons of Bhupála, a rájá of Gaur, in the eleventh century.‡

"Lieut. Cunningham, who is still zealously occupied in this interesting work, at such moments as his official duties will permit, has himself promised me a full account of his operations, when the whole shall be completed; but he has

* The emblem always borne by a *chakravartti*, or universal sovereign, and *a fortiori* by Buddha.

† It must not be supposed, that, in this enterprise, the feelings of the natives are in any way offended. The Hindus are quite unconcerned about the tope, and the two sects of Jains in Benares, who are now at variance with each other, had joined in requesting me to open the building at their expense, that it might be ascertained to which party (Digambari or Svetambari) the enclosed image might belong. My departure from Benares alone prevented my satisfying their curiosity in 1830.

‡ See *As. Res.* vol. ix. pp. 74, 203; x. 130.

permitted me to anticipate him in mentioning the subject I am now about to introduce, should I be able to furnish a full explanation; which the sequel will prove to be the case."

"At the depth, then, of ten feet and a-half from the summit of the stone building, he extracted a slab of stone 28½ inches long, 13 inches broad, by 4½ thick, bearing an inscription in an ancient form of Devanágari, of which, after referring in vain to the pandits of the degenerate Kási, he sent me an exact facsimile by dák. The stone was found lying with its head to the south-west, among the bricks and mud. It is of a pinkish hue, and all the letters are in excellent preservation. Lieut. Cunningham remarked the similarity of some of the forms to the Sanscrit of the Manikyala coins, and to some letters of the Allahabad inscription.

"The facsimile reached me while the Tirhut image was under examination, and it immediately struck me, from one or two prominent letters, as well as from the general appearance of the whole, that the two inscriptions were substantially the same, although the characters of the two differed as much from one another as the Nágari from the Bengálí alphabet. Upon shewing them to Govind Rám Shástrí, Mr. Wilson's intelligent pandit, and comparing the letters with the Tibetan and Gya forms of the Sanscrit alphabet, the identity of the two was confirmed, and several words made out, among them the titles "*Tathágata* and *Mahá Sramana*," both of an important Baudhdha acceptance; but the context was devoid of meaning. The pandit's meritorious efforts were communicated to our learned vice-president, Dr. Mill, who, recognizing at once the form of the ancient *dh*, a semilunate letter, which had been taken for a *v*, was enabled to complete and give the true meaning of the inscription, with the exception of the initial word, which (in consequence of

the stroke at the commencement) was read अयं *hic*, in the Sárnáth version,

and एष in the other sentence, instead of ये *qui*, in both."

The interpretation of the inscription was thus given by Dr. Mill:—

"This is the generative source of the cause of meritorious duties. For the cause of these hath Tathágata [or Buddha] declared. But as to what is the opposing principle of these, that likewise *doth* the Mahá Sramana [the great ascetic] declare."

The Tirhut inscription was found to differ from the other merely in the substitution of two synonymous words, the transposition of two others, and the omission of a particle: the translation was precisely the same. We resume Mr. Prinsep's statement:—

"The circumstance, however, of two sculptured inscriptions, found at distant places, in terms of the same import, though varying in phrase and in form of letter so much as to prove that one was by no means a mere copy of the other, suggested to my mind, that they must assuredly contain some very common text from the Baudhdha scriptures, and I accordingly hastened to inquire of my friend Mr. Csoma de Körös, whether he had met with any similar passage, in his extensive examination of the Tibetan volumes. He did not at first recognize it, but promised to bear it in mind; and sure enough, in the course of a few days, Mr. Csoma brought me the pleasing intelligence that he had discovered the very sentence, agreeing, word for word, with the Sárnáth version, in three volumes of the *Kahgyur* collection; being in Tibetan characters, according to their mode of writing Sanscrit, and without translation. Moreover, on referring to the corresponding Sanscrit originals, in the

Lantsa and in the modern Devanāgarī copies of the same work (forming part of the treasures of Bauddha literature, made known to the world by our associate, Mr. B. H. Hodgson), no less than fifteen examples were brought to light, of the *verbatim* introduction of the same text. In all these instances, it was found to occur as a kind of peroration, or concluding paragraph at the end of a volume.

"Something, however, was still wanting, to remove the ambiguity of the abbreviated sentence, and this Mr. Csoma's acute and assiduous research soon enabled him to supply; for, in the *Do* class of the *Kah-gyur*, vol. 9, leaf 510, he was so fortunate as to meet with the same passage, connected with another Sanscrit sloka, in the Tibetan character, and followed immediately by a faithful translation into the latter language."

Mr. Csoma transcribed the whole passage from the Tibetan work, in Sanscrit, Tibetan, and the Roman character. "Here, then," observes Mr. Prinsep, "was the solution of the enigma. The sentence thus frequently repeated was the preamble to the quaint compendium of the Buddhist doctrines, which was so universally known to the professors of this faith, that it was no more necessary to repeat it on all occasions than it would be to insert the *gloria patri* at the end of each psalm in our own ritual. The sense was now seen to run on from the present tense of the second part of the sentence to the maxims which followed; and the whole passage was thus literally and intelligibly rendered from the Tibetan by Mr. Csoma de Körös:

'Whatever moral (or human) actions arise from some cause,
The cause of them has been declared by Tathāgata:
What is the check to these actions,
Is thus set forth by the great Sramanas.
No vice is to be committed:
Every virtue must be perfectly practised:
The mind must be brought under entire subjection:
This is the commandment of Buddha.'"

"It is unfortunate that the Sanscrit text of the moral maxim has not been any where found in the Lantsa copy of the *Prajñā Parāmita*. Its authenticity rests, therefore, solely on the Tibetan version, in which there is apparently some error; for the sentence, as it stands, is not pure Sanscrit, and certainly will not bear the interpretation which Mr. Csoma has given literally from the vernacular translation of Tibet. Dr. Mill has favoured me with some valuable observations on the passage, which, with his permission, I here insert. Mr. Hodgson will doubtless be able to confirm the true reading by consulting the Sanscrit original of the *dPah-var hgrovahi tingé hdsin* (Sans. *śhūrangama samādhi*, the heroical ecstasy), which may still exist in some of the monasteries of Népal."

Dr. Mill discovers the error into which he had been led, and pronounces Mr. Csoma's translation of the former part of the inscription perfectly agreeable to the Sanscrit. "I am by no means equally well satisfied," he adds, "with the *other* sentence quoted by Mr. Csoma, as following the former in *some* of the places where it occurs in the Buddhist scriptures, the Sanscrit text of which is certainly corrupted in the copies he cites, and, except in the last line, exhibits no sentence corresponding in form to his Latin or English version. I have also very considerable doubt of the accuracy of the opinion, that this second stanza is the clue to the supposed enigma in the first, or necessary in any respect to complete its meaning. That it is even the object of reference in the former stanza, appears to me doubtful. The occurrence of the former passage,—not

only in the two several inscriptions of Benares and Tirhut, by itself,—but at the end of chapters in the places you pointed out to me from M. Csoma's Lantsa MSS., seems to indicate that it has a complete meaning in itself: and the

एवं 'thus' or 'alike' of the fourth line may as well be understood with reference to the preceding clause, as to any sentence following. The metrical structure of the two passages confirms me in the idea of their independency: the latter being in the ordinary Anustup measure, with about the same degree of license as we find that measure in the Purānas: whereas the former, though approximating in places to the measure of eight syllables, is as remote from the rules of Valmiki's sloka as are the hymns of the Védas: and it is equally irreducible to the laws of the Arya or any more modern poetical measure.

"In the translation of the latter passage, I would advert particularly to the line which M. Csoma has translated, 'Every virtue must be practised.' I do not see how the Sanscrit, however amended, can bear that meaning. The first word, *kusalasya*, ordinarily means 'of felicity,' or else, 'of skill and cleverness:' while the other word, which, coalescing with *kusalasya*, makes up the whole line, is certainly not Sanscrit in its present state; for there is not, and cannot be, any such compound as उपसपदं. By making the two last

letters म्पदः i. e. *mpadas* instead of *pradam*, (which, however, seems clear in the Tibetan character), and reading the last word of the first line करणे

instead of करणि, I obtain the meaning,

'In the abstinence from [lit. *non-doing of*] all sin, is the attainment of felicity.'

"A third meaning of *kusala*—though much less used among brahminical Hindus—is pointed out in the *Nāna-artha-varga* of Amara-Sinha, who was himself a Buddhist, in the following line, (*Kōsha*, lib. iii. c. 4, s. 23, l. 206), which may furnish us with an approximation in ultimate meaning, though not in the structure of the sentence, to the Tibetan explanation given by M. Csoma:

"'Accomplishment, happiness, holiness: in these three meanings is the neuter noun *kusalam* learnedly understood.'

"Adopting the last of these three senses, that of *punyam* or sanctity, and taking the word *upasampadas* in a sense which the Buddhist* use of the term points out, we may render the second line in question,

'The advancement, or high attainment, of purity.'"

It appears that Dr. Mill's conjectural emendation of the second line of the second stanza has been unexpectedly confirmed by Ratna-Pāla, a Singhalese Christian convert from Buddhism, who can repeat both passages, in the Pāli and Prācrit form, from memory. His reading, however, gives *upasampadā* in the plural; and in the former passage, that of the inscription, he makes a few slight variations. His Pāli reading is good Magadha Prācrit.

The following are the versions into Sanscrit and Prācrit:

Sanscrit Version.

Yé dharmā hétu prabhavā, hétun téshan Tathāgató hyavadat,
Téshan cha yo nirodha, évam vādī Mahā Shramanas.

* The word *upasampada* is technically understood of the superior order of the Buddhist priesthood, the supply of which, when it had become extinct in Ceylon, has frequently been an object of solicitude to the more religious of the Candian monarchs, and has even been the occasion of embassies to Siam. For the attainment of the order, the possession of 227 separate *gunas* or virtuous qualities is requisite: each of which is distinctly mentioned in their treatises concerning ordination.

Sarva pápasyákarani (? am), kushalasyopasapradam,
Sva chittam paridamanum, étad Buddhánushásanam.

Prácrit Version.

Ye dhammá hetuppabhavá, Tesán hetun tathágata
A'ha tesan cha yo nirodha : Evan vádi mahá samana.
Sabba pápassa akaranan : Kusolassa upasanpadá:
Sa chitta paridamanan : Etan Buddhanusásanan.

A subsequent communication from Mr. Hodgson, in Nepal, states that, at Kathmandu, almost every man, woman, and child, of the Buddha faith, can repeat the inscription on the Sárnáth stone, as their confession of faith. "Dr. Mill," he says, "was perfectly right in denying the alleged necessary connexion between the inscription, and the complement to it produced by M. Csoma de Körös. No such complement is needed, nor is found in the great doctrinal authorities, wherein the passage occurs in numberless places, sometimes containing but half of the complete dogma of the inscription; thus:—*'Yé Dharmá hetu-prabhavá; hetu teshán Tathágata.'*" Even thus curtailed, the sense is complete, without the *'Teshán cha yó nirodha, evana (vádi) Maha Sramana,'* as you may perceive by the following translation:

"*'Of all things proceeding from cause, the cause is Tathágata;'* or, with the additional word, *'Of all things proceeding from cause; the cause of their procession hath the Tathágata explained.'* To complete the dogma, according to the inscription, we must add, *'The great Sramana hath likewise declared the cause of the extinction of all things.'* With the help of the commentators, I render this passage thus: *'the cause or causes of all sentient existence in the versatile world, the Tathágata hath explained. The Great Sramana hath likewise explained the cause or causes of the cessation of all such existence.'*

"Nothing can be more complete, or more fundamental, than this doctrine. It asserts that Buddha hath revealed the causes of (animate) mundane existence, as well as the causes of its complete cessation, implying, by the latter, translation to the eternal quiescence of *Nirvritti*, which is the grand object of all Bauddha vows. The addition to the inscription supplied by M. Csoma, is the *ritual application* merely of the general doctrine of the inscription. It explains especially the manner in which, according to the scriptures, a devout Buddhist may hope to attain cessation from mundane existence, viz. by the practice of all virtues, avoidance of all vices, and by complete mental abstraction. More precise, and as usually interpreted here, more theistic too, than the first clause of the inscription, is the terser sentence already given; which, likewise, is more familiar to the Nepalese, viz. *'Of all things proceeding from cause; the cause is the Tathágata;'*—understanding, by Tathágata, Adi Buddha. And whenever, in playful mood, I used to reproach my old friend, Amirta Nanda, (now alas! no more) with the atheistic tendency of his creed, he would always silence me with, *'Yé Dharmá hetu-prabhava; hetun teshán Tathágata;'* insisting, that Tathágata referred to the supreme, self-existent (*Swayambhu*) Buddha.* Nor did I often care to rejoin, that he had taught me so to interpret that important word (*Tathágata*), as to strip the dogma of its necessarily theistic spirit!"

The following communication from Mr. Hodgson, which appears in the same

* The great temple of Swayambhu Náth is dedicated to *this* Buddha: whence its name. It stands about a mile west from Kathmandu, on a low, richly wooded, and detached hill, and consists of a hemisphere surmounted by a graduated cone. The majestic size, and severe simplicity of outline, of this temple, with its burnished cone, set off by the dark gariture of woods, constitute the Chaitya of Swayambhu Náth a very beautiful object.

number of the Journal of the Asiatic Society of Bengal as that from which we have extracted the foregoing,* throws further light on the characters of Indian inscriptions.

"On the main road from the valley of Nepal to Tibet, by the Eastern or Kúti Pass of the Hemáchal, and about two miles beyond the ridge of hills environing the valley, there stands a diminutive stone chaitya, supported, as usual, by a wide, graduated, basement.

"Upon the outer surface of the retaining walls of this basement are inscribed a variety of texts from the Bauddha Scriptures, and amongst others, the celebrated Shad-Akshari Mantra, *Om Mani Padme Hom*. This is an invocation of Padmá Páni, the 4th Dhyáni Bodhisatwa, and *præsens Divus* of the Theistic school of Buddhists—with an accessory mention of their triad, under that symbolic, literal form, which is common to them and to the Brahmanists.† It is not, however, my present purpose to dwell upon the real and full import of these words; but to exhibit the inscription itself, as an interesting specimen of the practical conjunction of those two varieties of the Devanágari letters which may be said to belong respectively and appropriately to the Saugatas of Nepal and of Tibet. Not that both forms have not been long familiar to the Tibetans, but that they still consider, and call, that one foreign and Indian which the Nipálese Bauddha scriptures exhibit as the ordinary ecriture; and which, though allowed by the Nipálese to be Indian, and though most certainly deducible from the Devanágari standard, is not now, nor has been for ages, extant in any part of India.

"It is peculiarly Nipálese; and all the old Sanscrit works of the Bauddhas of Nepal are written in this character, or in the cognate style denominated *Bhujin Múlú*—which latter, however, I do but incidentally name. I wish here to draw attention to the fact, that that form of writing or system of letters called Lantza in Tibet, and there considered foreign and Indian, though nowhere extant in the plains of India, is the common vehicle of the Sanscrit language amongst the Bauddhas of Nepal proper, by whom it is denominated *Ranjá*, and written thus, in Devanágari रंजा; *Ranjá*, therefore, and not,

according to a barbarian metamorphosis, *Lantza*, it should be called by us; and, by way of further and clearer distinction, the Nipálese variety of Devanágari. Obviously deducible as this form is from the Indian standard, and still enshrined as it is in numerous Sanscrit works, it is an interesting circumstance to observe it in practical collocation with the ordinary Tibetan form—likewise undoubtedly Indian, but far less easily traceable to its source in the Devanágari alphabet, and devoted to the expression of a language radically different from Sanscrit. Nor, when it is considered that *Ranjá* is the common extant vehicle of those original Sanscrit works, of which the Tibetan books are translations, will the interest of an inscription, traced on one slab in both characters, be denied to be considerable. Singular indications, indeed, are these of that gradual process of transplantation, whereby a large portion of Indian literature was naturalized beyond the Himálaya, as well as of the gradual eradication of that literature from the soil of its birth, where, for four centuries probably, the very memory of it has passed away!‡ Those who

* For April 1835.

† Viz. the trilateral syllable *Om*, composed of the letters A, U, and M, typifying with the Brahmanists, Brahmá, Vishnu, and Mahesá—but with the Buddhists, Buddha, Dharmá, and Sanga.

‡ The very names of the numerous Sanscrit Bauddha works recently discovered in Nepal were totally unknown to the pandits of the plains, who received the announcement of the discovery with absolute disbelief.

are engaged at present in decyphering ancient inscriptions would do well, I conceive, to essay the tracing, through Ranjá and Bhujin Múlá,* of the transmutation of Devanágari into the Tibetan alphabet. In conclusion, I may observe, that this habit of promulgating the mantras of their faith, by inscriptions patent on the face of religious edifices, is peculiar to the Tibetan Buddhists, those of Nepál considering it a high crime thus to subject them to vulgar, and perchance uninitiated utterance.

"The Tibetan sentiment and practice are, in this respect, both the more orthodox and the more rational. But in another important respect, the Nipálese followers of Buddha are far more rational at least, if far less orthodox than their neighbours: for they have utterly rejected that absurd and mischievous adherence to religious mendicancy and monachism, which still distinguishes the Tibetans."†

* All the four systems of letters are given in the 16th vol. of the Asiatic Researches.

† The curious may like to know that Tibetan Buddhism is distinguished from Nipálese, solely by the two features above pointed out—unless we must add a qualified subjection on the part of the Saugatás of Nepál to caste, from which the Tibetans are free; but which in Nepál is a merely popular usage, stript of the sanction of religion, and altogether a very different thing from caste, properly so called.

A CHORUS FROM EURIPIDES

Alas! how can I choose but weep,
How can I choose but sigh!
Since the tree on the Ida's steep,
Bow'd its crested head from high,
And Paris on the ocean bright
To the couch of Helen came,
Song of many lyres! the night
Hath darken'd round thy name.
For our folly, Grief and Woe
Found our bosoms long ago;
But a stranger's hand hath cast
The glory from our heart at last.
We have mourned since the hour
The shepherd gave the beauty-prize;
Grief hath been our only dow'r,
Day, nor night, nor bird, nor flower,
Hath roll'd the shadow from our eyes!
The tempest came with fire and spear,
Shouts and wailing far and near—
It broke upon my lonely dwelling,
With a wild-sound of affright—
Chariots like the thunder swelling—
My house was in the dust at night!
Tears are dimming many an eye,
Where Eurotas windeth by;
The damsel weeps beside the hearth—
Her spirit hath forgot its mirth.
The mother dwells with grief alone,
Children, husband—all are frown!
Yet sometimes her heart is fann'd
By the memory of the dead;
She feels once more a youthful hand
Uphold her aged head.

MR. MOORCROFT'S JOURNEY TO BALKH AND BOKHARA.

JOURNAL OF GHOLAUM HYDER KHAN, EDITED BY MAJOR HEARSEY.

(Continued from last vol., p. 289.)

THE fort of Attock is surrounded by a wall, made of brick and mortar, with round bastions; the walls are about thirty or forty feet high; there are eight guns mounted on the bastions, and four or five fit for service on carriages at the gateways. The fort is completely overlooked by two hills, on the opposite side of the river, near where the Seeks have another fort, called Khyrabad, made of mud; both these fortresses are completely commanded by those heights. The Attock river is about 300 yards broad, and the stream is very rapid; both banks are of rock. The ferry-boats are like the English flat-bottomed ones. The matchlock shots go across the river. The Seeks have only a force of about 400 horsemen in Attock, and about 300 men and four small brass guns in Khyrabad: there are about twenty-five or thirty ferry boats on the river.

This day the party halted, and Mr. Moorcroft proceeded inside, with a few unarmed followers on horseback. Soorut Sing accompanied him; they entered by the Peishawur gate, and went through the place, and out by the west gateway. The bazars were narrow, the houses built of stones and bricks; populous, and seemed to carry on a brisk trade. This place is not noted for any particular manufacture. *Chimeh* is scarce, and barley is generally given as food to the cattle, and *bhoosah* or chopped straw; no grass or hay procurable; flour and all kinds of grain were cheap.

Mr. Moorcroft and Mr. Trebeck messed together, and Mr. Guthrie separately; from Cashmere they left off the use of tables and chairs, and merely spread a sheet on the ground, and sat down to eat. Their breakfasts usually consisted, either of Indian bread, called *chippatees*, *khechurree*, or *chillaw*, with tea made in the Tatar fashion, churned with salt and butter. At dinner, they sometimes got vegetables, otherwise doll, rice, curries, pillaws, and cabauks, &c. In the evenings, they amused themselves talking or writing down the occurrences of the day, and they generally went to sleep about nine p.m. They kept on their European dresses, excepting loose trowsers. To carry their baggage, they had hired thirty camels from Jhelim to Peishawur, for Rs. 10 a-head; their tent-equipage consisted of two double-poled tents, with two flies, with kannauts to the inner fly only, and nine pauls, or small Hindoostanee tents, for their baggage and followers.

This day the party crossed the Attock river over to Khyrabad, which is a miserable mud-built fort, with a garrison of Akhallees, and four small brass cannon. Mr. Moorcroft gave the ferry-men Rs. 10. They encamped to the north-west of the fort, in an open plain; here they halted until the 30th, when Gholaum Mahomed Khan, a respectable and trust-worthy man, whom Mr. Moorcroft had entertained at Rs. 50 per month, and had been sent on a-head during their sojourn at Jhelim, returned from Peishawur with two envoys, one named Abdool Huck Khan, naeeb or lieutenant of Peer Mahomed Khan, chief of Peishawur, and the other Shaik Gholaum Mohaodeen, a respectable man of Sirdar Yar Mahomed Khan's. They were accompanied by four or five horsemen, and brought letters to Mr. Moorcroft, and a present of two horses, laden, one with sugar-cane, the other with grapes, with their permission to come on, and expressing that they should be very happy to see him, &c.

Halted this day, and a month's pay was issued to all the servants.

After breakfast, they marched, and at a place three coss beyond Khyrabad, called Geedur Gully (or narrow pass), Soorut Sing took leave of Mr. Moorcroft, and returned with his guard of Seekes, as the boundary of Rajah Runjeet Sing only extended thus far beyond the Attock river. Mr. Moorcroft made him a present, but very inadequate to his services, as he was a most attentive, faithful man, and zealous in his endeavours to afford every convenience and assistance in his power to Mr. Moorcroft and his party, and made himself beloved by all Mr. Moorcroft's servants: he returned to Amritsir.

From Geedur Gully there are two passes; the one to the right, will admit cannon or hackeries to go along; the party took the one to the left, which was a footpath, stony, and very narrow, for near half a coss, when they came out into a plain country intersected with ravines, and covered with low underwood of prickly bushes; no villages to be seen, nor any signs of cultivation. The road was good, and the first inhabited place they met with was Akhora, eleven coss from Geedur Gully, and fourteen from Khyrabad. The party proceeded beyond, and encamped about a musket-shot from the village, near the bank of a river called Sandéh, which comes from Kabool and falls into the Attock about half a coss above Khyrabad. At Akhora was a bazar, and the party furnished themselves with supplies. This place belongs to Abbas Khan Khuttuck (a caste of Patans). About five o'clock in the afternoon, the naeeb of this man called upon Mr. Moorcroft, and said his master was absent, and without his permission he could not permit the party to advance; "if he would be so good as to stay two or three days, he would arrive, and after a meeting he could proceed on his journey." Mr. Moorcroft replied he could not wait so long, and it was his intention to march the next morning. The naeeb went away angry, to make preparations to prevent the party going forwards; and about seven p.m. he sent another man, who brought a verbal message from the naeeb, that if Mr. Moorcroft persisted on marching, it was at his peril, as he would use force. This man, being very impertinent and abusive, was treated roughly, and pushed out of the camp. After a council being held, it was agreed the party should steal a march upon the naeeb, and move off at midnight. The naeeb, suspecting this, got all his men under arms, and placed three parties of cavalry on the different routes; intimation of this was given to Mr. Moorcroft, who got all his men under arms, but the plan of marching was laid aside.

Early on the 3d December, the camels were loaded, and after breakfast the party assembled to move forwards; when about 300 or 400 horsemen took up a position on the road, and about 250 footmen, armed with muskets and matchlocks, formed another line flanking the road. Mr. Moorcroft, having the models of two small cannons along with him, had them taken down from the boxes they were packed up in, with great bustle; they were loaded with grape-shot, sixteen matchlock balls in each; one was pointed towards the cavalry, and the other towards the foot. His party mustered thirty-two muskets; sixteen faced the horse, and sixteen the foot. The effect of these tremendous cannon, the very name thereof, produced what was wanted; in dragging one of them briskly over the stones, in the direction of the infantry, they heard the noise, were panic-stricken, broke, and fled; upon which the party gave a shout, and the horse followed the example of the foot, and quitted the high road. The naeeb then came forward, and the loaded camels advanced, preceded by one gun and half the infantry, and the rear was followed up by the other gun and the remainder of their foot, and all the horse, amounting to sixteen men, including Mr. Moorcroft. A parley commenced, and the naeeb, finding he could not frighten them into his measures, requested to see Rajah

Runjeet Sing's perwanneh, which Meer Izut Oollah promised to give him as soon as he came to the boundary of Akhora, which was three coss in front. The naeeb, with his horse and foot, attended them one coss, when he returned, leaving one horseman to accompany the party to the boundary, at which place the perwanneh to Abbas Khan's address was delivered.

The road from Akhora was good, but through an underwood of prickly jungle, and along the banks of the Sandéh river, which continues to the right about two furlongs. Thus far in the Akhora country all appeared waste land, and no cultivation was perceptible, until they arrived at Nosheira, six coss from Akhora, within the Peishawur boundary, where there were cultivation and habitations. From hence to Peerpuhaee (the place they encamped at) was four coss; the road was good, and cultivation here and there; the distance came this day was ten coss. Abdool Huck Khan, who was the Peishawur chief's naeeb, here presented sheep, goats, and supplies, as a *zeeafut* to the party, and would not receive payment for them (these had been forced as a requisition from the poor inhabitants). Peerpuhaee is but a small village, situated on a plain consisting of about twenty or twenty-five houses, the walls built of mud, and with flat roofs, inhabited by Anghwans. The people were disheartened and low-spirited, from the exactions of their masters. The common trees here are peepul, burgudh, beyrees, and various others, but no mango groves.

On the 4th, they proceed to Jungheerabad, eight coss, which belongs to Peishawur. This village was more respectable than the last, and belongs to Peer Mahomed Khan. On the sides of the road, this day, they met with several large cypress trees. Four large fat-tailed sheep, called *doombahs*, were presented to Mr. Moorcroft, and two to Meer Izut Oollah. The party encamped close to the village, to the east, in some cultivation or rice-fields, which had been cut. Abdool Huck Khan and Gholam Mahomed Khan were sent on in front from hence, with a present to the kauzee of Peishawur, to get a suitable reception, and a peishawee to meet Mr. Moorcroft on the morrow.

After breakfast, the party proceeded by a good plain road, and fine cultivation on each side, mostly rice-fields, many not cut, to Chum Kunnee, a large populous village, six coss from Jungheerabad. Here the sirdar, Peer Mahomed Khan, came out with about 1,000 horse, with drums (kettle) and colours, to meet Mr. Moorcroft, who advanced from Chum Kunnee, and a meeting took place about half a coss beyond; they both dismounted, embraced, and after mutual ceremonies of inquiries after their health, in Persian, they mounted, and proceeded together to Peishawur, where Meer Akram Khan's house was given to him to reside in. The chief saw him to the threshold of the door, and then departed to his palace. This mark of attention to Mr. Moorcroft was far greater than what was paid to the Hon. Mr. Elphinstone; but a sad change had taken place since that period, and Peer Mahomed Khan, the chief, wanted to make his subjects believe that Mr. Moorcroft was deputed to him as an ambassador from the British government.

The house they put up in was two stories high, the lower part built of bricks and the upper part of wood; underneath the lower apartments are cellars, or *tacekhancks*, to which the inhabitants retire during the heat of the day, in the hot weather, for coolness. The houses are built on the same plan as those of the natives of India. Mr. Moorcroft was induced to stay here six months, by the persuasion of the chiefs, who advised him not to go on until the end of the spring or commencement of summer; but their view was to induce Mr. Moorcroft to stay entirely with them, and take the management of their country

into his hands. Their credit was at a very low ebb; their troops, amounting to 4,000 horse and foot, were very much in arrears, and they wanted him to pay them three lacs of rupees annually in cash, for which sum they would deliver up to him the sovereignty of their country. Mr. Moorcroft said he could not accept of their offers, as he was a servant of the Hon. Company; but terms were proposed in Mr. Trebeck's name, who said if they would accept one lac of rupees per annum for three years, he would take upon himself to settle the business, and that, after three years, he would give them three lacs of rupees annually. Meer Izut Oollah Khan, on their part, and Meer Abool Huck, on the part of the two sirdars, Peer Mahomed Khan and Sooltan Mahomed Khan, were making these terms, and these two chiefs were very anxious that it should take place; but some of Yar Mahomed Khan's followers, having stated to him their suspicions that it was the intention of the Europeans to reinstate the king, Shooja-ul-Moolk, who was at Loodhiana, he became averse to the treaty that was going forwards, and set his face against it. Syfeoolah, a moosahib, or favourite with Yar Mahomed Khan, was the principal person in giving this advice to him, and mutual jealousies began to spread amongst the sirdars. Sooltan Mahomed Khan was a warm friend to Mr. Moorcroft, and he frequently invited him to visit him in his *mahal surace*, or women's apartments.

The country of Peishawur is divided between four brothers, who are called sirdars. The eldest is named Yar Mahomed Khan, who is about fifty years old; Sooltan Mahomed Khan, forty-seven; Syed Mahomed Khan, forty-two; and Peer Mahomed Khan, thirty-five years old. The present revenue of Peishawur is nine lacs of rupees per annum; the coin is equal to the Nannuck shaee rupee, or fourteen annas, and is discounted as follows: cowries, or shells, are the lowest currency; twenty-eight gundahs, of four cowries each (or 112 cowries), make one pice of copper; four pice make one shahee (a nominal coin); three shahees make one sunnar; two sunnars or six shahees make one abassee; two abassees make one rupee of Peishawur, equal to forty-eight copper pice. Mahomed shahee gold mohurs are procurable, but are not current; as also tillahs. The bankers of Peishawur are Hindoos, and grant notes as far as Kabool. The buneyahs are mostly Hindoos, but there are Moossulmans, who sell flour, &c. The only article for which Peishawur is famous is the manufacture of loongees, or sheets, of light blue and dark blue colours, with deep borders, made with *kullabuttoon*, or gold thread; the best sell from Rs. 15 to Rs. 40 a-piece, and the common ones from R. 1 to Rs. 8. They also manufacture small snuff-boxes of horn and wood; they have also very fine snuff, the tobacco from which it is made being cultivated only in a village called Mungoze. Peishawur is situated in an extensive plain or valley; the Barra river flows through the city, and there are several canals from it, and bridges over them. The Khybur mountains are to the N. by W., about eight coss; the Sandeh or Kabool river is three coss to the N.; the Koh-haut mountains are to the E. twelve coss; the Mahomed Kulleel mountains are to the W. ten coss: these are small hills.

Peishawur has been a large city, extending about three miles in length from east to west, that is, from Asseah Mohulleh to Gowur Kutree or Beygum Surace; and north and south above two miles: two parts out of three are in ruins and desolate, consisting of mouldering walls and graves. The sirdars' houses are situated in Jehangeeree Poora, in the city, towards the west end. The bazars are paved with large round stones; the large musjeet, with two minarets, is called Mahobut Khan's; and there may be above 100 smaller ones

in the different wards or mohullahs. The fort of Peishawur, called Bala Sahar, is to the north of the city, joining to it, and close to the walls of the fort, is the garden called Shalimaar, and a little beyond is the ruins of a tank with stone steps, and the remains of some Hindoo temples to the east of it, with several very large peepul trees; the fort is about 100 yards square (each face 100 yards), with four round bastions; inside are the remains of some fine old buildings, built with marble. In 1822, Rajah Runjeet Sing's troops destroyed the walls and bastions of the fort, but it could easily be repaired and fortified, and one of the canals brought into the ditch. The inhabitants of the city have made free with the materials of the walls and buildings of the fort.

The city of Peishawur was plundered by Runjeet's forces; when peace was established, he divided the country into five portions, between Nawab Summund Khan, Yar Mahomed Khan, Sooltaun Mahomed Khan, Syed Mahomed Khan, and Peer Mahomed Khan; they became his fiefs, and agreed to send him annually 100 horse-loads of fine rice and fruits, and twenty-five saddle horses of superior value. It was through the treachery of Nuwab Summund Khan, Yar Mahomed Khan, and Dost Mahomed Khan, that Runjeet's troops came into the country at their request, saying they would deliver up Nawab Azeem Khan and his army to him; at the same time they wrote to Azeem Khan, who was at Kabool, that if he would come they would join him against the Seeks; and by defeating them they could retake Cashmere. The Seeks came as far as Akhora, and Azeem Khan as far as Nosheira; his army was computed to be near 40,000 horse and foot; but most of these were militia, or people assembled with a view to plunder and not to fight; the army of the Seeks were not so numerous, but composed of fighting-men. At some distance from Nosheira, in front of Azeem Khan's army, the militia of Peishawur, to the number of 4,000 men, took up a good position, and encamped on some hills on the banks of the Sandeh river; they were called Ghazees. During eight days, they had several skirmishes with the Seek horse, who suffered most. It is supposed some flattering terms were offered by the Seeks to Yar Mahomed Khan and Dost Mahomed Khan, to which these chiefs acceded, and they put in use a stratagem, by going over to Azeem Khan, and telling him that a force of 500 horse had been detached by the Seeks, under Jey Sing, to a small mud-fort, called Mitchnee, to surprise and carry off his wives and the treasure he had left behind him; this was a mere fabrication of theirs, but had the desired effect, as Azeem Khan fled in great confusion, leaving behind all his tents, baggage, and eight pieces of cannon in his camp, which was taken possession of three days afterwards by Runjeet's army, who would hardly believe that Azeem Khan had fled. The ghazees, or militia, fought very gallantly, and would not throw down their arms, or accept of quarter, but were all slain; but this was not effected by the Seek horse, whom they had repeatedly repulsed, and it was only when Rajah Runjeet Sing ordered up his regular troops, under the command of his Frenchmen, that they were surrounded and defeated by continued volleys of grape-shot from the artillery.

Azeem Khan fled most shamefully, taking his wives and treasure, and did not stop until he reached Kabool, nor did his troops even fire a shot at the Seeks; had they acted with the same spirit as the Peishawur militia, the ghazees, Runjeet Sing would have been defeated, and Cashmere would have again fallen into the hands of the Patans; but it seems he became acquainted with the treachery of Yar Mahomed Khan and Dost Mahomed Khan, and they worked up his fears, and succeeded in getting Peishawur out of his hands, and under their own control; and, no doubt of it, fearing to be attacked by the

Kabool chiefs, who had applied to the Persians for assistance, they wished to make a bargain for themselves with Mr. Moorcroft, in case of their being defeated. This war originated in a horse which was sent in a present to Rajah Runjeet Sing, by Futteh Khan, the vizier, and which Azeem Khan seized and detained. But without the treachery of the Peishawur chiefs and the Akhora man, Abbas Khan, Runjeet's troops could never have got a footing beyond the Attock river. After this defeat, Azeem Khan sent this horse to Rajah Runjeet Sing.

The Seek army remained one month in the vicinity of Peishawur; and after making the division of the country before-mentioned, he returned to Lahore. Fifteen days after sending the horse, Azeem Khan died at Kabool.

Peishawur has a most delightful warm climate (considered too warm in the hot weather by people coming from Kabool); it produces all the grains of India in the khurreef, or first crop. Flour made of maize, or Indian corn, is in general consumption. All kinds of fine and coarse rice in the second crop. It produces wheat, barley, and kaboolee cheneh, peas, beans, &c. &c., all kinds of fine vegetables: of fruits they have apples, pears, quinces, grapes, aloochas, musk-melons, water-melons, and various other kinds; the sugar-cane thrives admirably, and they cultivate vast quantities of the cotton plant. Indigo would also thrive if introduced. The soil is very rich, and the facilities of irrigation admit of watering their crops with little expense. The sugar and sugar-candy they produce has a brisk sale towards Kabool, and to the north.

Their weights and measures are the same as in India; their breed of horses is bad; the chiefs mostly prefer the horses that are called Vizierees (coming from a country of that name, about forty coss to the S.W.); a good Vizier horse can be purchased from Rs. 150 to Rs. 200; they are above fourteen hands high, active, and fleet; common horses, fit for our cavalry, cost from Rs. 80 to Rs. 100 a-piece. They have a fine breed of camels; a very good one can be purchased for Rs. 50 or Rs. 60. Mules are most esteemed for the carriage of goods; a good mule costs from Rs. 40 to Rs. 50, and a galloway or tattoo, of the Toorkee breed, Rs. 20 or Rs. 30.

They plough their lands with bullocks; a good bullock may be purchased for from Rs. 6 to Rs. 8; cows, Rs. 5 to Rs. 7 per head; doombas, or fat-tailed sheep, from Rs. 1 to Rs. 3; goats, from Rs. 1 to Rs. 0; fowls, eight for Rs. 1; four eggs for 1 pice. They have some geese and ducks, which are kept as curiosities by their chiefs. Wheat-flour sold for thirty seers per rupee; maize-flour one maund; the finest kind of rice, three seers only for Rs. 1; less fine, but very good, ten seers and twenty seers; coarse rice, twenty-six seers: their grain is all ground into flour by water-mills. They make gunpowder, which is dear and bad. Lead is about 1½ seers per rupee. They manufacture arms, such as matchlocks, muskets, pistols, swords, and armour.

Their cavalry are pretty-well mounted, fine-looking men, armed with carbines, matchlocks, pistols, and swords; some with spears. They wear partial armour and shields; their saddles are covered with leather, and they have gudees, or cushions of thick woollen stuff, called humdahs, below them; they are undisciplined as well as their infantry, who are armed promiscuously with muskets, matchlocks, and swords.

When the chiefs take the field for a campaign, they are obliged to advance Rs. 15 or Rs. 20 to each horseman, and Rs. 4 or Rs. 5 to each footman, with which sum they are obliged to furnish themselves with ammunition and provisions, and subsist most of the time by plunder. The smaller chiefs hold villages and lands as jagheers, to furnish these troops; but there is little or

no subordination amongst them; and they are easily disheartened, and suddenly disperse. Money is the only scarce article, and which proceeds from their having no commerce. Had they a regular army, and well-paid, they have a fine race of men, more hardy than the Seeks, and, when once disciplined, they would make excellent troops, and equal our Europeans. As every thing is very cheap, a man and horse can subsist upon Rs. 8 a month, and a footman on Rs. 2. There are thousands of camels for hire at Rs. 4 or Rs. 5 per month; and thousands of mules and tattoos, and grain to suffice an army of 200,000 fighting men.

The climate of Peishawur is nearly similar to that of the upper part of India; sometimes it snows in the winter, and is frosty; the spring sets in about the middle of March, and summer commences in the middle of May, when it becomes very hot; June is also a hot month; in the latter end of July the rains set in, and it rains during August and half September; the fair weather sets in in October: they have no hot winds.

Fevers and agues are common to new comers, and bad eyes to the residents. They have some doctors or hakeems, who follow the *Unamee*, or Grecian *lib*, or book of practice, but no good surgeons.

The markets were well stocked with good meat; buffaloes' flesh sold for two pice per seer, beef three pice, Doombah mutton and goats' flesh at six pice per seer; plenty of good milk and very fine cheeses; ghee, oil, and all other articles of consumption are cheap in proportion; spices are dear. If Peishawur was blessed with a good government, and a regular army of 6,000 disciplined foot and 2,000 horse, it would yield thirty lacs of rupees of revenue annually. The soil is excellent and productive; all the Indian trees, with the exception of the mango, thrive admirably; but the unfortunate cultivator does not get one-third of the produce of his labour.

On their arrival, Mr. Moorcroft discharged the camels he hired from Jhalum, which had been hired by contract to this place. After halting five months and twenty days, he proceeded on his journey on the 28th May 1824, accompanied by Sooltan Mahomed Khan and Peer Mahomed Khan, and their army, amounting to about 4,000 horse and foot, and four guns. Each of the chiefs have about 100 horses of their own, for their own riding, and for a few retainers, who are Bargeers; these men get land, and their pay comes to from Rs. 7 to Rs. 10 per month. At Peishawur Mr. Moorcroft only purchased two horses, of the Vizier breed, both bays. Sooltan Mahomed Khan presented him with a gray horse of the Persian breed. The two bay horses he bought; for one he gave Rs. 180, and for the other Rs. 160: they were very fine animals, and above fourteen hands high. Mr. Moorcroft also hired thirty camels of a man named Aladad Khan, to whom he paid in contract Rs. 250, to carry all his effects to Kabool.

At Peishawur all law-suits are brought before the chiefs for their decision. The kotewaul acts as magistrate, keeps up a body of thieves, and divides the spoil with them. There are, of course, a great many robberies and murders committed. They have kauzees and mooftees, who are seldom applied to excepting in cases of the Shérri marriages and deaths. The chokeydars are paid by the inhabitants of each of the mohullahs; and they have gateways to each street, which are locked at night. They have no colleges at Peishawur, but schools are kept up in each of the musjeets, where Persian and Arabic, as far as concerns the Koran, are taught; there are many learned men in the city.

The chiefs, with their army, marched out and encamped at a place called Tope, seven coss from the city; as it was near evening when they set off, Mr.

Moorcroft and his party accompanied them, but pitched separately from them, near the bed of a small river, with a little water in it. This place was not inhabited, but there was a fine large plain. On the 29th they marched to Zumoorut, five coss, a Khyburree village, below the pass of that name. About 1,500 men were assembled here, and, being great robbers, Mr. Moorcroft's party expected to be attacked during the night; every precaution was taken, and the guards were alert, but they were not troubled with any visits from these people, who are notorious robbers. Zumoorut is a large village, of thirty houses, and the remains of a tank, which is in ruins and dry.

On the 30th May they marched along the dry bed of a small river, ascending gradually, having the Khybur pass to the right hand, as it was impassable for the artillery. About six coss they came to a pass called Allee Musjeet, where there are a few huts of the Khyburrees. This is a defile, the road narrow and stony, and both sides several hundred feet high; but the difficult part is not above two hundred yards long, when it gets broader and easier. The party proceeded on to Lallah-beg-ke-gurrhee, six coss beyond, and encamped for the night; the total distance they came this day was 12 coss. Here are the ruins of a mud-fort, and some Khyburree huts, that were inhabited; but they fled as soon as they saw our troops coming. The army and party were obliged to drink the water of some ponds: plenty of fine cultivation. The thieves annoyed them during the night, but no accident occurred; the sentries fired one or two pistol-shot at them and supposed they hit one man.

EXTRAORDINARY FISH in the INDIAN SEAS.

Mr. Piddington has sent to the Asiatic Society of Bengal a notice of an extraordinary fish seen by him in the Indian seas, which corroborates the account given by Lient. Foley.* He says: "In December, 1816, I commanded a small Spanish brig, and was lying at anchor in the bay of Mariveles, at the entrance of the bay of Manilla. One day, about noon, hearing a confusion upon deck, I ran up, and looking over the side, thought, from what I saw, that the vessel had parted, and was drifting over a bank of white sand or coral, with large black spots. I called out to let go another anchor, but my people, Manilla men, all said, "No, Sir! its only the *chacon*!" and upon running up the rigging, I saw, indeed, that I had mistaken the motion of the spotted back of an enormous fish, passing under the vessel, for the vessel itself driving over a bank! My boatswain (*contramestre*), a Cadiz man, with great foolhardiness, jumped into the boat with four men, and actually succeeded in harpooning the fish! with the common dolphin-harpoon, or *grains*, as they are usually called, to which he had made fast the deep-sea line; but they were towed at such a fearful rate out to sea, that they were glad to cut from it immediately. From the view I had of the fish, and the time it took to pass slowly under the vessel, I should not suppose it less than seventy or eighty feet in length. Its breadth was very great in proportion; perhaps not less than thirty feet. The back was so spotted, that, had it been at rest, it must have been taken for a coral shoal, the appearance of which is familiar to seamen. I did not distinguish the head or fins well, from being rather short-sighted, and there being some confusion on board."

Mr. Piddington was induced to collect a variety of particulars respecting these monsters, which seem to leave no doubt of the existence of large fish, of which no scientific description has yet been given.

* Last Vol. Asiatic Intelligence, p. 12.

THE AGHORI.

In the year 1833, whilst encamped at Deesa on the Bunas, I made an excursion to the foot of the celebrated Mount Abu, or Abuji, situated in the little province of Sirohi, on the southern borders of Joudpoor. My design was not to ascend this venerable seat of the Jain faith, for which I had neither time nor other requisites; but to examine the country, and the manners of the Rahtis, or mountain peasantry. I was, therefore, unaccompanied, except by a few native servants.

The scenery was superb and imposing. Independently of the vast mountain, whose venerable aspect lent a kind of sanction to the traditional tales which make it the abode of gods,—its *sikra*, or holiest pinnacle, piercing the skies,—the landscapes of this part of India are highly attractive and sublime. Hedges of the prickly cactus, intermingled with the khooja, or white dog-rose, divide and diversify the fields, which are enamelled by the golden and fragrant champa, and a variety of delicate flowers. The dark foliage of eternal woods deepens the gloom of the mountain steeps, and the pomegranate, the date, the mango, and the tamarind, refresh and beautify the plains. The peasantry, although they do not present the lofty bearing and martial air of the genuine Rajpoot, are a fine race of men; rude in their civilization, and simple in their manners, their dwellings humble, and their fare coarse, they lack, at the same time, many of the vices which are the inseparable concomitants of refinement, whilst their character is disfigured by few of those qualities which become vices only by contrast with morals formed on a more artificial model.

Having resolved to explore some caves, which abound in the vicinity of Abu, once, perhaps, the habitations of a numerous Troglodyte population, I was startled by the sudden appearance, from one of them, of an object, which, though the form was human, I could scarcely believe to be man. He was a tall gaunt figure; his hair and beard, through long neglect, had become matted and ropy with filth; his body, nearly naked, and almost fleshless, was smeared with blood, soot, and ordure; his eyes glared, and expressed a wild, maniac, savage meaning, and his features altogether had a character at once horrid and horrifying. I could not have imagined, without actual experience, that the human form and face were capable of exciting such emotions as those I experienced. I was alone, and I confess this spectre inspired me with almost as much alarm as I should have felt had a tiger faced me.

This man was an Aghori, or Aghorapantli, belonging to a class of ascetics, happily now not numerous, who worship Maha Devi in her most dread forms, and who not merely sacrifice human victims, but subsist on human flesh. Although, by their horrid practices and the severe penances to which they subject themselves, they acquire a title to exalted piety (the Hindus universally believing that pain, privation, and any form of suffering, for religion's sake, earns a proportionate measure of heaven-worthiness), yet they are, as individuals, shunned and abhorred by other sects.

Although I would have been content to retire from the presence of the

Aghori, some undefined motive, fear, pride, or curiosity, or a compound of the three, kept me rivetted to the spot. We surveyed each other for some time without speaking a word. I was wrapped in one of the dark coomlis of the country, and my dreadful companion may have mistaken me at the beginning for a native. The first to break silence was myself. "Who are you?" I asked. The Aghori pointed upwards, either to the sky or the mountain. I repeated my question, and he muttered something, which I could not understand. Beginning to gain confidence, and seeing one of my servants approaching, I scrupled not to comply with an invitation which he conveyed to me by gesture, and entered his cave. It made me shudder. Heaps of bones, with distinct marks of teeth upon them, lay in one corner; part of the body of a half-putrid dog, on which, no doubt, the Aghori had made his last meal, was deposited upon a stone in another place. Dirt, of every possible variety, defiled the floor and walls, and the odour of the cave was probably more detestable than that of Polyphemus's mansion.

The Aghori squatted down upon a heap of earth, or of indurated filth, and, looking in my face, inquired whether I was not a Feringhee. I answered "Yes." "You are unused," he resumed, in a more rational and calm manner than I could have anticipated from his appearance, "to such a place and such objects as you see in it. I am a worshipper of the dread Kali, the goddess who delights in blood. Blood is my delight. It was not always so." The last expression excited some curiosity to inquire into the wretch's history, if he would deign to tell it; and I resolved to make the experiment. It is needless to detail the various *ambages* I employed to effect my object, which was at length attained, and the Aghori began as follows:

"I said, it was not always so with me, as you see me now. I am of a proud Rahtore family, of the stock of Seoji. The Toork and the Feringhee have trampled us under foot, but we are Rahtores still. My grandsire was murdered by the thakoor of Nokra. The feud descended to me. I resolved to balance it. The thakoor's son had made overtures to adjust the quarrel; I feigned acquiescence. The thakoor invited me to a feast at his village, and thereupon I laid a plan with some of my family to go secretly armed, and avenge our grandsire's murder. Whilst the opium-draught was passing round, the appointed signal was given; I unsheathed my dagger, and in a moment it was plunged into the throat—not of the thakoor, but of my own brother, who had resolved to save him, and had rushed between us. Then followed a *mélée*, and the banquet-hall was surcharged with blood. The death of the thakoor satiated the thirst of vengeance which had hitherto nourished a fever in my heart; and when calm I was appalled at what I had done. I mounted my horse, and rode into the Thul (desert), where I consorted with the wild Bheels. Their habits sharpened my ferocity of temper. I became habituated to the sight of blood; and many a skull did I add to the necklace of Kali. Crossing the borders of the Thul, towards the river, with a party of Vaniputras, we espied a body of horsemen. I was the first to make one of their number

bite the dust. He was recognized by me as my brother,—my only remaining brother. Confounded at this new calamity, I felt that my doom was fixed; that I had been chosen by the dark goddess as one of her peculiar priesthood, and I professed myself an Aghori. The rites which my profession required exiled me from social life; I was compelled to fly to the haunts of wild animals, to court their society, and to live like them upon offal and carrion. Hunger and habit, the vows I had made to the goddess, and a depraved appetite engendered by misanthropy and aversion to human customs, gradually gave birth to new tastes, and I acquired a relish for food which you deem offensive. As I had renounced all communion of feeling with men, it was fitting that none of my former habits and tastes should remain,—that no link should subsist betwixt me and mankind. The dissolution of these ties is an evidence that I am one of the elect of Maha Devi. I glory in the distinction. None of the weak passions of humanity molest me: I am as far superior to them all as the Guru Sikra of Abuji is lifted above these plains. Neither fear, nor love, nor hope, nor anxiety, nor remorse, can now vex my heart. The deeds of blood I have done were so many unconscious propitiations of the dread goddess, who has at length enrolled me in the list of her most favoured votaries. The disgust which my aspect raises in others is grateful to me; I abhor mankind; I belong to heaven,—to Kali. Not only do men shun me, but the very monsters of the jungle fly my presence, either awed by preternatural impulse, or actuated by sentiments of pity which I never excited in the soul of man. I am a god,—an Aghori."

The strong emotions, with which this singular confession was uttered, would alone have precluded me from believing that this wretch was so independent of human feelings as he wished to persuade both himself and me. I had heard of these miscreants before, but had always classed them with the other misguided creatures, who, from sheer infatuation, had consented to barter the comforts of this life for the hope of a splendid existence in some imaginary state hereafter. Here, however, I had before me a proof that the horrors of Hindu superstition opened a refuge for crime, and stilled the torments of compunction; that there was a branch of that superstition,—which mawkish-minded liberalists clothe with the attributes of mildness and charity,—which exacted from its votaries the commission of the deadliest offences against society; and that Thuggism, which is treated merely as a crime of spoliation, is in reality as much a superstitious as a secular atrocity: Bhavani, the tutelary goddess of the Thugs, to whom they pay their devout orisons, is another form of the same Hindu divinity as Kali, and the corpses of the unhappy travellers, whom they strangle, are so many sacrifices to their blood-thirsty goddess.

Hindooism must surely be cleansed of these foul impurities before we can concede to it the mild and benevolent character which some of its votaries arrogate to it. The Aghori and the Phansegar could have been produced only under a creed radically detestable: they would be regarded as hideous spots upon the superstition of a tribe of untutored savages.

JOURNEY ACROSS THE PENINSULA OF INDIA, FROM
MADRAS TO BOMBAY.

Preliminary Remarks.

ON arrival at Madras, 24th April 1834, I purposed to proceed from thence over-land to Bombay, and set on foot the necessary inquiries as to the best route, method of procuring bearers, stages, distances, &c. I was not a little surprized to find, that general ignorance seemed to prevail with regard to these matters, not only among private circles, but even in houses of agency. The embarrassments and difficulties I experienced, led me to suppose that it might be useful to travellers, about to perform the same journey, to lay before them a summary of my proceedings, with some suggestions.

The first thing to be procured is a palanquin, which should be large, airy, and easy; its price is of little consequence, as it is readily saleable at Bombay. It should be fitted up with cuscus mats, which should be occasionally wetted when you arrive at the tanks, or when the bearers rest at a village; which will be a great refreshment, not only from the coolness it creates, but also from the grateful perfume it exhales. Two bamboo poles and ropes are also indispensable, in case of the palanquin poles being broken or injured; as the want of such substitutes, may occasion a detention of some days in a wild and desolate country, remote from civilized habitations. The next and vitally essential part of the preparations, is the edibles and potables; common experience proves that the best preventive of illness is abstemiousness. Food and drink ought to be simple in quality and taken in moderate quantities, particularly when travelling under a tropical sun: excess in either adds fuel to the scorching heat, renders fatigue more insupportable, is very apt to produce bilious derangement. Accidents of this kind will, however, occur, notwithstanding the greatest care and self control; it will, therefore, be necessary to carry a small stock of medicine, say, two dozen pills made of 2 drs. calomel, combined with 24 grs. extract of Hyosciamus; also a small package of salts and senna and a little oil of peppermint. In case of a bilious attack, one or two of these pills should be taken, followed by a draught of the salts and senna, with 2 drops of the peppermint. It would be judicious, likewise, to take a phial of cholera mixture, in the event of that disease unfortunately attacking either the traveller or his bearers. All superfluities should be left behind; they only overload the bearers.

Several days before starting, it will be necessary to adopt measures for having relays of bearers stationed in their proper places; to accomplish this, letters must be forwarded, say a week previous to departure, to acquaint the official gentlemen up the country with the nature of your views, and with the time and place at which you wish your dak, or relay of bearers, to be posted. The words "*immediate*" and "*if absent, to be opened*," should be written on the corner of the letters; and, to prevent accident, a duplicate copy of each should be sent by the following post. By this course, the bearers are generally secured and posted, and no delay is experienced. If they are not to be found, strict inquiry should be made for them on the spot, as they sometimes intentionally get out of the way, and claim demurrage for a number of days. I occasionally found a difficulty in getting them to pass villages, that are thickly scattered three or four miles distant from each other; wishing too frequently to stop, under a false pretence of wanting to refresh themselves with (*panee*) water. Sometimes, the irregular cooley-bearers insisted on setting me down, declaring they would only go from their own village to the next; but I always

found the exhibition of my pocket-pistols, and now and then threatening to report them and get them discharged, a far better method than hours of wrangling, conducted in the purest Hindoostanee. In the independent province of Savanhoor, the potail of the village said he had received no orders to provide me with bearers, and accordingly refused. I waited for some time, till I pulled out my pistols and began to load: the sight of these awful preparations was enough; the bearers were instantly ordered, and I was overwhelmed with politeness and offers of fruit.

The character of Indian bearers, in general, is gentle and tractable. When they meet with an "*Utcha Sahib*," they do every thing in their power to satisfy his wants; they study his convenience, and cheerfully obey his orders; such as procuring him eggs, hot-water, milk, accommodation, &c. A distinction must be made between cooley-bearers and those who are regularly trained;—the coolies are as clumsy and slow as they are obstinate and disobliging. The previous reputation of the "*sahib*" goes a great way in promoting their good offices and kindly feelings, or in creating a disobliging sullenness. Many hot-headed, imperious young men, and others who have not the excuse of youth, are in the habit of beating and otherwise ill-using these poor creatures, as if they were beasts of burthen or galley slaves; and these gentlemen are occasionally left on the road by the bearers absconding: a most awkward situation. In most places, the hammals go over their stages with much spirit and goodwill, at the average rate of three miles an hour in the hot, and four miles in cold weather.

Diary of the Journey.

1st May 1834.—With a view to conscientious punctuality, I suppose, my bearers began to muster strong, and to sound the "*note of departure*" exactly four hours previous to the appointed time; the retinue amounting to twenty, amidst gaping bystanders. One would have imagined from the bustle, hubbub, and uproar, that all were on the tiptoe of expectation for a rajah or nabob at least. While this was going on out of doors, I set about garrisoning my internals with a copious tiffin, like honest Dalghetty, to provide against the privations and fatigue of my campaign. At 4 P.M., I bade adieu to Madras,—my bearers screeching like owls, or as the American Indians. In a short time, palanquin bearers, cavalcade of attendants, and all, were fairly off, and quickly obscured in clouds of suffocating dust, which was more or less harassing all the way to Arcot.

The intervening country presented an almost uniform aspect, broken here and there by a few straggling, withered-looking trees. Owing to the heat of the season, and the want of rain, the country seemed burnt up, displaying a desolate barrenness, which impresses the mind with a melancholy sentiment of solitude. I urged on my bearers all night, as I expected a dak to be waiting at Cauvery Pauk, and to reach Arcot at 9 A.M. In this, however, I was disappointed; no bearers were there, so I had to take metal from my purse, and put it in the heels of the jaded set who were with me. There was nothing worthy of notice at Cauvery Pauk; very few natives were to be met with on the road, which I attribute to the effects of the late famine. After passing Cauvery Pauk, the country continued a cheerless waste, as much so as if it had been exposed to fire and sword; at one place only was I gratified with the sight of corn in a mill, and highly amused by the method which the natives have of clearing it from the chaff. Lolling in their usual indolence, the corn is laid in the bullock-track round the mill, and trodden out by the frequent circumambulations of the animal. The value of time is not at all appreciated

by the native—the acmé of their ambition is to procure food and repose; give them these and their heart's desire is fulfilled.

The heat became dreadfully oppressive as we approached Wallajanuggur; so much so as to scorch the feet of my bearers, and raise fiery lumps on their backs and shoulders. They were so completely exhausted, that, with one accord, they deserted me at this place; so I had to sit down patiently until I could procure a fresh *dák* from Arcot. This delay prevented me from reaching the next stage until 4 p.m., and exposed me to the heat of the day; but as even my arrival there at 9 a.m. would have subjected me to the sun for upwards of an hour, I would advise travellers to start from Madras at 3 p.m., in order to reach Arcot at 8 the following morning. It is much hotter from 3 to 5 p.m. than from 8 to 10 a.m. The heat of the day ought to be shunned in India during the hot months; from neglect of this some travellers have died in their palanquins, and others have suffered severely from disease for a length of time.

I was hospitably received at Arcot by a son of Mars, and had a warm bath, which much refreshed my stiffened limbs. This is one of the greatest and most wholesome luxuries in a hot climate, especially after travelling; it allays that heat and feverish exhaustion which attends a long and broiling journey. My gallant entertainer drove me round the cantonments to enjoy what he described a fresh breeze; but, alas! the atmosphere was hot, close, suffocating, and still as the waters of the Dead Sea. Many of the buildings were large, but totally unoccupied and badly arranged—the natives I saw were mostly peons and attendants on the station. This is the hottest place I have ever visited in India.

3d May.—Started at midnight and passed the citadel of Vellore, one of the strongest hill-forts in India, surrounded with a broad fosse, teeming with alligators. In the morning, the atmosphere had much improved; the animating prospect of cultivation and verdure began to unfold itself, enlivened by flocks of goats and herds of bullocks grazing in the meadows. The fertile vallies were every-where girded round with lofty, barren-looking mountains. At 8 a.m., I arrived at a bungalow at Policondah, where I rested during the heat of the day. I there met a veteran ensign, of ten years' standing, who with his lady was travelling to Bangalore. Warrior-like, even in these "piping times of peace," he had signalized himself by breaking first an arm, and then a leg, by successive dislodgements from the back of his noble charger:—he, reasonably enough, kept up a hanging fire of grumbling curses against his ill-fated stars, which had first cheated him out of promotion, and then consoled him with broken bones; he was accompanied by a herd of goats and trains of baggage and servants. I had an excellent dinner (for a traveller) with him in the bungalow, provided by an old sepoy, who had been at the taking of Seringapatam, and was now in charge of this wanderer's resting-place—he was very civil and obliging, and provided us with mulligatawny, fowls, currie, &c., and proposed killing a sheep, which, however, we declined.

At 5 p.m., I left my gallant acquaintance and proceeded on my way to Laulpett, where there are fine fruit-gardens; but as I arrived there in the dark (say 11 p.m.), I merely tasted the fruit which a fresh *dák* presented me in a basket. Passed on from Laulpett at 11 p.m. and arrived at the foot of the ghauts at 1 a.m. 4th May. The night was beautiful, the sky was radiant with myriads of glowing stars; the moon was up, and her beams lighted the majestic mountain scenery that towered around.

Moonlight is at all times lovely, but those who have not witnessed it in

India, can have no idea of the magic charm which it throws over the scenery—there is a brilliancy in its mellow light, and a fascinating delicacy in its tints, not to be found beyond the tropics; the smallest stars glitter like planets, and the face of the heavens seems to be overspread with a continuous sheet of spangling flame. Its effect on the scenery is truly wonderful—barren, sandy plains seem animated with life and gladness; the scattered and squalid mud hovels of the poor natives appear exquisitely beautiful. All Nature breathes a tenderness over the soul.

The road up the ghauts was frightfully precipitous, and ran in a zigzag direction, thickly overshadowed by trees and dense jungle. I walked a little a-head of my bearers, partly to enjoy the scene, and partly to relieve them of the burden in ascending. Two coolies preceded me with the baggage, attended by a sepoy, with a drawn sword. The disengaged hamals had lighted torches, formed of pieces of dried wood, stript of the bark, resembling British oak in hardness and colour: there are piles of them made up and posted at different villages throughout the country. I fortified myself with a pint bottle of Hodgson's beer, and with a stout heart commenced the ascent. In this order, we moved along without interruption, until we had got half-way up the mountain, and were threading our way through a narrow defile, impenetrably darkened by trees and brushwood, the glare of the torches serving only to render the pass more gloomy, when, suddenly, a loud rustling noise was heard among the trees, and two huge unshapely figures burst from the thicket and planted themselves directly in our path. My two coolies and fire-eating sepoy lost no time in calling out "*Bogg! bogg!* (Tiger! tiger!), throwing my baggage with a crash to the ground, and then bolting with my valiant protector, broadsword and all, into the thickest of the jungle. I myself stood aghast with horror, but, feeling convinced that safety did not always consist in flight (on this occasion at least), I remained rooted to the spot until my palanquin-bearers came up. By the light of their torches, we were glad to ascertain that the objects of our alarm were two wild buffaloes, who quietly sneaked off on our approach!

My attention was now and then attracted by blazing lights flitting like meteors among the woody labyrinths. This, as I was informed, was occasioned by the rapid transition of the carriers of the *tappaul* (post), who pursue a sort of steeple-chase, up hill and down dale, towards their destination. The straggling lights had a singular appearance, amid the wilds of the mountain—the road is about five miles long. On reaching the summit, I was disappointed at finding my view obstructed by the cloudiness of the sky. The northern division of Arcot terminates here.

I got into my palanquin and soon entered the Mysore country, making the best of my way for Vencatagherry, where I arrived at daylight, 5th May; reached Baitmangalum by 10 a.m., and put up at a comfortable bungalow in charge of a native, who shewed me every attention.

At 2 p.m. left Baitmangalum and passed through Woncundepatnum, a formidable name, but nothing more. The country, hereabouts, is very rocky; large masses, of a rugged sugar-loaf shape, tower to a considerable height and are surmounted by forts. They had a wild appearance, and seemed impregnable; the city consisted of mud hovels, environed by lofty mud walls. It is in hovels such as these, that the posterity of native princes and rajahs (perhaps the lineal descendants of crowned heads) now ply their thrifty trade; the very recollection of former greatness seems to have become extinguished, and nobles, princes, and courtiers are blended with the plebeian multitude:

Asiat. Jour. N.S. VOL. 19. No. 73.

There is the moral of all human tales;
 'Tis but the same rehearsal of the past,—
 First freedom, and then glory; when that fails,
 Wealth, vice, corruption—barbarism at last,
 And history with all her volumes vast
 Hath but one page.

At 7 P.M., as the sun was sinking upon the horizon, we pushed on for Nursapoor. I could observe by the moonlight that the cultivation was better, and the crops more luxuriant, than I had hitherto seen. Rows of trees (the leaf of which is used by the natives with betel-nut) overhung the entrance of Colar; a number of excellent farms were interspersed amid the adjacent country. The town was secluded and picturesque. In passing through Mysore, I could not but remark the pristine state in which young females, of even ten or twelve years of age, went about in broad day-light.

Being anxious to make Bangalore by day-light, I made no stay at Nursapoor, but pushed on and passed through Ooscottah at 1 A.M. of the 6th May. Travelled all night, and at day-break was quite exhilarated at hearing the sound of the bugles at Bangalore. The morning was fine, with an atmosphere cool and bracing, and, notwithstanding my fatigue, I was animated with unusual buoyancy of spirits. The face of the country was highly prepossessing: extensive lawns and meadows opened to the view; and nearer to the fort were gardens neatly laid out, a pleasing spectacle after a tedious journey through a barren parched country, with nothing but dirty villages in the way. I was further gratified by meeting a number of European ladies and gentlemen, on horseback and on foot, who had left their downy pillows to enjoy the salubrity of morning exercise. I felt as if I had been suddenly transported from a wilderness to a country of civilization and beauty.

A sepoy from Col. M. met me about a mile from the fort, and directed me to the worthy colonel's hospitable mansion. The town, from a distance, presented nothing imposing; the houses are large, but straggling and irregular. By Col. M. I was kindly received, and there met with Col. W., who commanded one of the principal divisions of the army during the Coorg war. I met also with Capt. G. of the engineers, an intelligent officer, who accompanied me round the lines, and over an old palace which formerly belonged to Tippoo Saib. I was shewn the dungeon where Col. Bowser was confined, containing the tread-mill in which he was accustomed to take daily exercise. When Tippoo wished to afford the ladies of his harem a diverting entertainment, the poor colonel was introduced within the wheel, and was under the necessity of making the best use of his limbs during its revolutions, like a mouse in a revolving cage.

At one extremity of the square, opposite the palace, is the building which was intended for the residence or genteel prison of the captive rajah of the Coorg country. The building is large enough to accommodate the rajah and 200 of his suite; the windows are iron-barred outside; a very lofty wall tapering towards the top shut in the house, and encroached on the ground of the square. The trees around were cut down, that no lurking-place might be afforded. This building was raised in the almost incredible short period of eight or nine days, but, like most suddenly-devised undertakings, its intended purpose was abandoned, and the ex-rajah was lodged in the more secure fortress of Vellore.

Abundance of tiger skins are brought into Bangalore from the adjoining country, for which a reward is paid by Government, in order to effect their

extirpation. I made a hearty dinner with my hospitable entertainer and a few friends, and left Bangalore at 10 P.M. Passed during the night through the towns of Madaverum, Nellamungalum, Chickenumawray, Davarahisuhally, and breakfasted on the morning of the 6th at Toomcoor. The country was barren and sandy; I saw no human beings, no cultivated fields, herds or flocks, in this desolate waste. A dilapidated traveller's bungalow was my quarters, whose roofless and sieve-like walls well adapted it for ventilation.

(To be concluded next month.)

MR. HOLMAN'S TRAVELS.*

CHINA.

MR. HOLMAN has completed his work, in one respect,—that of being an account of a voyage round the world performed by a blind man,—the most extraordinary book ever published. Independently of its curiosity, however, it contains a good portion of readable matter. The author is evidently a man of faculties naturally quick and intelligent, these qualities being improved by the absence of external light, which is providentially often compensated by a superior illumination of the mind.

The bulk of this volume is devoted to China, for which Mr. Holman departed from Calcutta in August 1830. Much of what he tells us of that empire is borrowed from books, such as the *Chinese Repository*, and Mr. Gutzlaff's history; but there are passages in which we recognize the genuine traits of original description.

On nearing the coast of China, our traveller had an amusing specimen of the cupidity of its inhabitants. The master of the vessel, being about to enter the Bocca Tigris for Canton, inquired of a Chinese in a sampan the name of some islands off the coast; the fellow refused to tell unless he had a dollar for the information!

Mr. Holman, who had for his fellow-passenger in the *General Harris*, Mr. Astell, of the Factory, took up his quarters in Macao at the house of Mr. Jackson, one of the supracargoes, and he appears to have met, here as well as elsewhere, the attention due to his situation and character. He passed his time agreeably. "Besides having more society than I expected," he says, "the walks were more numerous than could have been expected in so small a place." During the heat of the day, the gentlemen, as well as the ladies, are carried about in a kind of sedan-chair, made of wicker-work; but in the evening every one takes exercise on foot. Mr. Holman thinks, if we were to take possession of Macao, garrison it with Bengal sepoys, and declare it a free port, it would be one of the most flourishing places in the East, and lower the bullying tone of the Chinese. Perhaps so.

The inveterate prejudice of even the common people of China against innovation is shewn in a ridiculous light by the following incident. The foot-paths from the town of Macao to the barrier wall, on the narrow isthmus, which excludes all but natives, being narrow and bad, the factory

* A Voyage round the World, including Travels in Africa, Asia, Australasia, America, &c. from 1827 to 1832. By JAMES HOLMAN, R.N., F.R.S., &c. Vol. IV. London, 1835. Smith, Elder, and Co.

gentlemen, being fond of riding, petitioned the Chinese magistrate for leave to widen it. Whereupon, the people of Mongha village petitioned against the "lawless and violent road repair, in which the living are insulted, and the dead annihilated" (there being a burial-place in the way); and the petition, according to the translation, gives the "villainous barbarians" very hard measure and bad language. The petty magistrate, accordingly, prohibited the work; but his superior sanctioned the undertaking, and the villagers were easily reconciled by bribery to the act of desecration which had excited so much horror. Mr. Holman launches out against the corruption of the Chinese; indeed, the force of bribery can no further go than to induce one man to be executed for another, which is not very rare in China.

Begging is not disreputable in such a country. Accordingly, it is not surprising that it should be resorted to on such an occasion as the following:—Two young lovers, anxious to marry, were prevented by want of means to pay the expenses of the wedding, amounting to about twenty dollars. In order to raise this sum, they hired persons to stand by the public road, and raise melancholy cries, till the charity of passengers had contributed the amount required.

At the commencement of the season, he accompanied the gentlemen of the Factory to Canton. Here he witnessed the insults to which Europeans are exposed from the lower orders of Chinese, the children calling them *fan-kwei*, 'foreign devils,' and applying other opprobrious epithets. "The contempt in which the Chinese hold all other nations," says Mr. Holman, "is the first lesson instilled into the minds of children."

A large junk from Siam, bringing the annual tribute, arrived at Canton during Mr. Holman's visit. It was of 600 tons burthen, built of very hard wood; her masts were single trees merely stripped of the bark, and without rigging; the mainmast was eleven feet in circumference; the anchors, which were of wood, the flukes only being tipped with iron, were thirty-three feet in the shank; the cables were composed of whole rattans, twisted in the same manner as those of hemp-yarn, and the rudder-ropes were made of split rattan. Mr. Holman remarks, that all the Chinese boats are admirably adapted to their various objects, and that the boatmen and *boatwomen* are very expert in the management of them.

How-qua's garden, near the city walls, which cost upwards of £20,000, presents a prototype of the strange scenery which is represented on Chinese porcelain: buildings ornamented in the country taste, running streams of water, bridges, grottos, large pieces of rock scattered in premeditated confusion over the surface. The narrow suburban streets, which lead to this garden, are full of noise and annoyances,—shopkeepers, beggars, porters and barbers, each contributing his quota.

Mr. Holman's friends described to him an amusing fight on the river between two mandarin boats and a smuggler. The latter, a boat of fifty oars, made off, and soon distanced its pursuers, but, falling in with three other smuggling boats, they drew up in line to give battle to the mandarin

boats, which were glad to retreat. "Thus, in open day, only a few miles from Canton, four smugglers resisted with impunity the government of the country." These smuggling boats, which are well-armed with swivels, muskets, pikes, &c., and defended by shields and boarding-netting, constitute the elements of a force which may prove seriously mischievous to the empire. Some politic monarch of China, we suspect, will stop this dangerous system; by giving way to the appetite of his people for this drug, which cannot be extinguished, and legalizing its growth in the country.

Mr. Holman formed one of the party who proceeded, in October 1830, to the city gate, with a petition against the exclusion of females from Canton, which is an incident of some importance in the history of our intercourse with China. The sequel of this affair is well known, at least to our readers. It was the first attempt on the part of the Factory to act upon the intimidating principle, and it has grievously lowered our moral power in China. Mr. Holman adopts the easy conclusion, that downright force is the *sine qua non* in our dealings with the Chinese. "They have all the braggart, as well as all the recreant, qualities, of cowardice in their nature," he observes; "if we were to make a decided demonstration of hostility, we should speedily obtain all that we require at their hands; a few British men of war would shatter the flimsy armaments of China," &c. These are sentiments which have been for a long time past uttered at the dinner-tables at Canton, and we are not surprised that they should have been echoed by an officer of the British navy. The justice of such a proceeding, and the political consequences that might flow from it, seem, however, not to have been contemplated with equal attention.

Mr. Holman describes Mr. Baynes and his lady as "inspecting the defences that had been prepared to resist the Chinese authorities," in terms which summon to the fancy the image of a Wellington surveying the impregnable lines of Torres Vedras. The heroism of Mrs. Baynes receives great, and we doubt not, just eulogium. This lady, Mr. Holman says, "in thus accompanying her husband to view the warlike preparations, reminded me of Queen Elizabeth's visit to Tilbury Fort, on the expected invasion by the Spanish Armada!"

Mr. Holman has given a very detailed account of a dinner at Tin-qua's; but the reader will, perhaps, conceive some aversion to Chinese gastronomy from the following statement: "There is a small market near the Factories, at the bottom of Old China-street, where vegetables and fruit are exposed for sale, and, to the astonishment of Europeans, there is a constant supply of dogs and cats intended for the table: they are brought in baskets alive and sold by weight. The dogs are generally young puppies, but the cats are of various ages. Rats and frogs are also commonly sold for eating, and even dead rats, thrown overboard from ships at Whampoa, are picked up by the natives and cooked. The above-mentioned animals are also hawked about the streets of Canton in baskets for sale."

A very considerable portion of the volume is devoted to an account of the manners, customs, arts, &c. of the Chinese, the accuracy of which Mr.

Holman asserts "with perfect confidence." We do not find much in this account which is not apparently collected from former publications. It is not to be expected that the most acute observer of the suburban population of a place like Canton, could glean any material facts to illustrate Chinese characters and manners, where they are out of the reach of the causes which modify them there.

Pride and timidity are the main principles to which our traveller refers the political weakness and the moral depravity of this people. These positions he makes out by quotations from the *Chinese Repository*, and the *Canton Register*, respectable works, but which limit their remarks on character and manners, in a great measure, to Canton.

Mr. Holman visited the Australasian colonies in his way to England, where he arrived the latter end of 1832.

We take this occasion (for a particular reason) of discharging a duty to the public as well as to ourselves, by stating that, on more than two occasions, publishers of works reviewed in this Journal have appended to their advertisements of books, commendations, as from the *Asiatic Journal*, which are not to be found there. Upon the first instance of this dishonesty coming under our notice (in which our *censure* of a book was metamorphosed into *praise*), we privately intimated the fact to the publishers. A second offence of this kind from the same publishers induces us to give this public notice, that we shall, in any future instance of this disreputable practice, name the offending parties. If readers of advertisements attach any weight to these garbled extracts, they should, at least, have some security that they are not deliberately falsified.

Miscellanies, Original and Select.

PROCEEDINGS OF SOCIETIES.

Royal Asiatic Society.—The session 1835-6 commenced on December 5th, Sir Alex. Johnston, V.P., in the chair. The table was loaded with the donations to the Society, which had accumulated since the last meeting, held in August. Among them were, a collection or series of philological and scientific works, published under the patronage of the King of Bavaria, at the royal press of Munich, presented to the Society by order of his Bavarian Majesty. Another very valuable donation came from Brian Houghton Hodgson, Esq., political resident at Catmandoo. It consists of twenty-six folio volumes of an original work on the philosophy and religious rites of the Buddhists, written in the Sanscrit language. In a letter, which accompanied this gift, Mr. Hodgson expressed a hope that he should shortly be able to complete and forward to the Society a collection, or rather a complete series, of works in Sanscrit, by which the history, nature, and extent of Buddhism would be made more obvious than could ever be hoped for from the knowledge attainable through the medium of the Tibetan or Mongolian tongues. Mr. H. also remarks: "It is probable that, during four or five centuries, Buddhism was as influential within the bounds of the continent of India as Brahmanism; and it is certain that the period of its greatest influence there was synchronous with the brightest era of the intellec-

tual culture of that continent. The brahmans themselves attest, again and again, the philosophical acumen and literary abilities of their detested rivals; and upon the whole I fancy it can hardly be too much to assert, that until the speculations and arguments of Sákya and his successors are as well known as those of Vyása and his successors, we must remain, with respect to the knowledge of the Indian philosophy of mind and its collateral topics, pretty much in the same condition which we should be in with regard to the same sciences in Europe, were the records of Protestant sagacity obliterated, and those of Catholic ingenuity alone left us to judge and to decide by." The special thanks of the Society were voted to Mr. Hodgson; as well as to Miss Roberts (among others), for a presented copy of her "Scenes and Characteristics of Hindostan." The meeting was very fully attended, perhaps under the impression that some notice would be taken of the great loss sustained by the Society in the deaths of Colonel Tod and Colonel Broughton, both of whom were able and indefatigable Orientalists: the notice, however, was deferred to the anniversary. The paper read to the meeting was a portion of an essay, by Professor H. H. Wilson, on the Civil and Religious Polity and Government of the ancient Hindoo kingdom of Pandya.

Asiatic Society of Bengal.—The Society, at their meeting on the 11th March, received a splendid and costly present from Col. Burney, in his collection of fossil bones from Ava. Extracts of various letters were also read from Capt. Cantley and Dr. Falconer, describing the progress of their geological explorations in the Sewalik hills. The rhinoceros, hitherto a desideratum in their fossil cabinet, had at length been recognized by seven veritable molar teeth; the museum at Seharunpur was now richly stored with subjects in this department of science.

Colonel Burney, the resident at Ava, presented the following valuable papers: A Chronological Account of the Kings of Siam, obtained from the rightful heir to the Siamese throne, now residing as a druggist at Ava; and Translation of an Epitome of the Kings of Prome, Pagan, and Ava, drawn up by order of the King of Ava for Col. Burney; Translation of the Official Registers of the population of the Burmese Empire, made in 1783, and revised under the present king in 1826, whence it appears that the whole population of Burma proper, exclusive of the "wild tribes," is only 1,831,467 souls.

Extracts of letters from Mr. Masson to Captain Wade, dated the 15th July and 30th September 1834, communicate his progress in exploring the Afghan topos. He says:—

"I rejoice to say, that very fair success has attended my operations; of seven unpromising topos, as to appearance, opened near Chaharbágh or Jalá-labad, four yielded results satisfactory, one of which will be interesting from the coins therein discovered. Of fourteen topos and tumuli opened at Hiddáh, the greater portion have alike yielded the wished-for results, in relics and medals; one produced a very splendid collection of relics and a great number of coins, the major part silver Sassanian, but also seven gold ones, of which, singular to relate, are five of Roman emperors, two of Theodosius, two of Leo, and one of Marcianus. These coins are themselves curious, and the discovery of them in such a place is not less so, and they may be of great use in assisting to ascertain the epoch when the monument containing them may have been built."

"Nearly a month since, I arrived in Cabúl, and took in hand a tope which had been opened and abandoned by M. Honigberger, at a spot called Gool

Durah : from this were extracted eight fine gold coins with *etcetera*, seven of them of the king Kadphices : the eighth of a prince of the same family. I am now in Kohistan, for the purpose of operating on two topes in critical spots, availing myself of the presence of Mahmad Akbar, Dost Mahomed Khan's son. My collection of coins this year will far exceed that of the last, and I have found several new ones. Last night I procured a copper Menander of very large size, and at Cabul I gained a silver one, more large and beautiful than any that I have seen or heard of. When the year's labours close, I shall draw up the result, and I hope to be able to identify another Greek monarchy distinct from those of Bactria and Nysa."

In a letter to Colonel Pottinger, M. Masson gives further particulars of the Hiddah tope. "The relics found there comprise a handsome gold box, with cover set with gems, and at the top a fine blue stone; this was originally filled with a liquid perfume, in which musk predominated. This box was enclosed in a larger silver one; with this was also a smaller silver one, containing four Sassanian coins, one or two gems, and an unctuous substance. The whole was contained in a box of iron, gilt, and this again was enclosed in a large copper vessel, handsomely washed with gold, which was half-filled with a liquid mixed with earth and impregnated with the oxyd of copper. In this copper vessel were 180 silver Sassanian coins, and two golden, probably Hindu, with three copper ones of Koveen (?) types. In the iron gilt-box were three golden Roman coins, and, in the golden box within it, two others of Theodosius; the former were, one of Marcianus and two of Leo. In the copper-vessel, moreover, were two gold rings, on one of them the gem engraved with the head of a sovereign, and among the detached gems is another one engraved. Besides the gold ones, there is a multitude of plain silver ones, and a variety of fragments of ornaments: upon the whole, this has been the richest prize yet produced from any of the topes opened."

Mr. J. T. Pearson brought forward a motion to the following purport :

"That the Committee of Papers be requested to consider the propriety of admitting a new order of members into the society, to be called Associate Members of the Asiatic Society, and to consider upon the terms of their admission."

The object of this resolution, he explained, was to obtain the assistance of many scientific men, who were now prevented from joining the society by their inability to pay the quarterly subscriptions. The dignity of honorary membership should be reserved for those distinguished Orientalists out of India, whose contributions to our Transactions or our Library, or whose successful promotion of the objects of the Asiatic Society, should merit such a reward. The grade of associates would merely imply admission to all the privileges of ordinary paying members, conferred upon those whose labours would be valuable in their respective departments, and who were unable to pay. It was so understood in the Linnean Society, which derived material aid from its associate members."

At the meeting of the 3d June, was read the following Report of the Committee of Papers, on Mr. Pearson's proposition :

1. "We consider Dr. Pearson's proposition for creating Associate Members to be worthy of adoption by the society, and we would propose that they should enjoy all the privileges of ordinary members; but we would suggest, that, by way of maintaining more than the mere distinction of name between the associate and the honorary members, some contribution, however trifling, should be required from the former class. The associates, it may be presumed,

would be composed of men, whose reputation would not be sufficiently brilliant to admit of their being classed among our honorary members. They would, in all probability, did their circumstances admit, become ordinary paying members, and the principle upon which the present proposition rests, is, that the society, desirous of removing this obstruction, and encouraging their labours, is willing to admit them on a less expensive footing: at the same time, requiring a moderate contribution to distinguish them from those eminent men, whom it considers an honour to itself to enrol in its list of members.

2. "Under the above considerations, we concur in recommending that the annual payment of associate members be fixed at four rupees. Their election to proceed in the mode prescribed for honorary members, that is, to be previously submitted to the Committee of Papers for report."

The President, followed by Mr. J. R. Colvin, proposed that the first part of the report be adopted, "That there should be Associate Members, having all the privileges of ordinary members."

Mr. D. Ross, seconded by Mr. McFarlan, moved as an amendment, that the words "with the exception of any power of voting on money questions," be added. This amendment was lost, as was another proposed by Mr. N. B. E. Baillie, seconded by Capt. Forbes, "that they should have all the privileges of ordinary members, except the right of voting."

The motion was then put and carried; the second proposal was also made into a resolution, *viz.* "That Associate Members shall pay an annual contribution of four rupees."

The monthly meeting of this Society, July 2d, was attended by upwards of thirty members. After the usual routine of reading the proceedings of the last meeting, and balloting for the members then proposed, the secretary read the following address:—

To the Hon. Sir Edward Ryan, Knight, President of the Asiatic Society.

Hon. Sir: I have the honour to acknowledge the receipt of an address dated the 3d inst., transmitted by you to the Governor-general in Council on behalf of the Asiatic Society. I am directed, in reply, to forward to you a copy of orders issued by the Supreme Government, on the 7th March, to the Committee of Public Instruction which will make the Society acquainted with the views and intentions of the government on the general question discussed in your address.

With respect to the specific requests and recommendations contained in the address, I am desired to state as follows. The Government has no intention of soliciting from the Court of Directors any specific pecuniary aid to be appropriated exclusively to the support of native literature, beyond the sums already devoted to that object, in conjunction with the encouragement of English literature. Its reluctance to take this step is not influenced by any doubt that larger sums might be beneficially appropriated to both these objects, but by the financial difficulty which necessarily limits within narrow bounds the aid to be so afforded. The Government having resolved to discontinue, with some exceptions, the printing of the projected editions of Oriental works, a great portion of the limited Education Fund having hitherto been expended on similar publications, to little purpose but to accumulate stores of waste paper, cannot furnish pecuniary aid to the Society for the further printing of those works, but will gladly make over the parts already printed, either to the Asiatic Society, or to any society or individuals who may be disposed to complete the publication at their own expense.

The Government has the highest respect for the Asiatic Society, and the valuable and laudable pursuits in which it is engaged; but must nevertheless consider the Committee of Public Instruction as the appropriate organ for dispensing the patronage bestowed by the Government on Oriental studies, from which, as justly supposed by the Society, it is not the intention of the Government to withdraw its support.

I have the honour to be, Hon. Sir, your most obedient servant,

Council Chamber, the 10th June 1835.

G. A. BUSHBY, Sec. to Gov.

Asiat. Journ. N.S. VOL. 19. No. 73.

I

(Then follows copy of the General Consultations, dated 7th March, inserted in our last vol. p. 206, *Asiat. Intell.*)

The *Secretary* then stated, that, notwithstanding the little relief they had received, which no one could regret more than himself, he hoped to be able to lay before them another proposition, which government would not refuse, and which the Society could make without apprehending any pecuniary sacrifice. He had taken a good deal of pains to ascertain the necessary expense of finishing the various works, the printing of which had been suspended by order of government, and now produced an estimate of the printing charge, which he had caused to be reduced very considerably. This would be the only expense, for all the native moonshees, &c., who had hitherto been employed under the Education Committee, had offered their gratuitous services for the work, and the superintendence would be equally given without charge. The whole sum required, therefore, he was quite confident, might be reimbursed by selling copies of the works, as they were in high estimation among the natives, and besides, he had reason to believe that a great part of it might be covered by subscription. The secretary then moved a resolution (which we give in the altered form in which it was finally adopted), which was seconded by Mr. Colvin :

"That, with reference to the fifth paragraph of Mr. Secretary's Bushby's letter, the Society feels disposed to accept the offer of government to transfer the printed portion of the several Oriental works now in progress, to the Asiatic Society, and entertains a reasonable hope of being able to complete the whole of them, without involving any material charge on its funds; but the Society would request the government to withdraw the exception alluded to in the secretary's letter, and to make over the whole of the publications lately in progress at the Education press."

The proposition, as at first worded, applied the epithet "liberal" to the offer of government, and accepted the offer "with the exception of the works reserved." It also bound the Society to complete all the works they took over. In the conversation that ensued, the Secretary stated that much misapprehension existed as to the amount expended by government upon Oriental literature. He had ascertained, that in the whole ten years since the publication of such works was commenced, no more than Rs. 60,000 had been devoted to that object: in fact, it was not so much, for this was the whole charge for printing, which included translations of English works into the native languages. The latter, and the salary of Dr. Tytler, &c., must be considered as part of the expenditure on education.

Mr. *Macnaghten* thought it injudicious to compromise the funds of the Society unnecessarily. He would merely express a disposition to complete the publications.

Sir *John Grant* moved an amendment (seconded by Capt. Forbes), to the effect that government should be requested to specify what works they intended to except.

Mr. *Bushby* gave his private opinion, that the Society would be permitted to take over the whole without exception, if they desired it.

Mr. *Turton* and Mr. *Macnaghten* pressed the reference; but the *President* thought the proposed reference for further information unnecessary, for they had it before them—the amendment would have the effect of asking for the two works excepted.

After some further conversation, it appearing to be the general wish that government should be asked to transfer all the unfinished works, without exception; Sir J. P. Grant withdrew his amendment, and the original motion was modified accordingly.

Mr. *Turton* wished the word "liberal" to be struck out. He could not consider the offer of what the government looked upon as mere "waste paper," a liberal offer. The term might be misconstrued, and it was disrespectful to use a word that seemed to be introduced by way of irony. This opinion being assented to all round, the word was taken out, and the resolution was put as above, and carried unanimously.

Mr. *Macnaghten* then proposed that a letter, becoming the dignity of the Society, in terms respectful to government, abstaining from any bitter reflections, should be written to the Royal Asiatic Society, forwarding copies of the correspondence with government. This it was incumbent upon them to do, in testimony of their zeal for Oriental literature. He moved accordingly: "That a copy of the correspondence be sent to the Royal Asiatic Society, in order to show that this Society has not been deficient in zeal in the cause of Oriental literature, as well as in order to engage the support of that powerful body to the cause which they have so strenuously but so unsuccessfully endeavoured to uphold."

Mr. *Turton* wished, before the resolution was put, to make a few observations on the correspondence that had taken place. He would be sorry to see a right set up which could not be maintained, nor would he ask as a favour what was founded on right. It appeared to him that a misconception existed on the point of right in this case. The clause of the Act (53d Geo. III. c. 155, sec. 43) gave the whole discretion to the local government, and evidently contemplated both Oriental and European literature, not the former only. They had consequently no right to stand up for. But he was satisfied that the best way to promote the introduction of our own literature was to shew our respect for that of the natives. This was but a private Society; the Education Society was undoubtedly the fittest channel for promoting that desirable object.

Mr. *Prinsep* observed, that Mr. *Turton*, not having been present at the last meeting, had mistaken the views of the Society; they had never insisted on an exclusive application of the Parliamentary vote to Oriental literature. But it was impossible to construe the words "revival of literature" otherwise than as intended to embrace Oriental literature, the only literature that could be revived. The withdrawing all the public funds from that object, which he must attribute to the Education Committee, was an insult to the natives of India. The laws of the country, as well as its theology, were in those languages, and in those books, which it was now attempted to suppress. It was not unlikely that the natives might be stimulated by this proceeding to do themselves what it was our duty as their guardians to do for them; but the reputation of the British Government would suffer. He believed Mr. *Turton's* opinions were in accordance with his own, but he wished to go further than the proposition before them, and should therefore follow it up with a motion for a memorial to the authorities at home.

Mr. *Colvin* did not see the object of the present discussion. Mr. *Prinsep's* attack upon the Education Committee was uncalled-for, and out of place here, and therefore he should not answer it. Indeed, he was tired of the subject, which had been discussed *usque ad nauseam*. But he must deny that government had ever withdrawn its support, as asserted. He would readily support Mr. *Macnaghten's* resolution,—which was then put, and carried unanimously.

Mr. *Prinsep* moved the appointment of a committee to memorialize the Court of Directors and Board of Control. An amendment was proposed by Mr. W. Grant, who did not think the wording of the resolution strong enough. This drew forth some remarks from Sir Edward Ryan, who expressed his full

concurrence in the object aimed at, but objected to certain expressions in the motion, as conveying a censure upon the government, and a declaration on a point of law. His desire was to adopt the most conciliatory and most effectual means of attaining the end.

Mr. Colvin would agree to Mr. W. Grant's amendment, and hoped the members would come to an unanimous vote on this question, as they had done on that of others.

Mr. Turton would not blink the question. We must tell the government at home why we go to them. Mr. Colvin's unanimity was very amiable, but for himself he liked consistency. "In another place (says Mr. Colvin), I am decidedly of a different opinion, but let us be unanimous here." This sort of consistency he did not understand. There were Societies at home for supporting Scotch literature, Welch literature, Irish literature—and why should we consider the ancient literature of India less dear to the natives of this country? To proceed as we are doing, is to make them think we have only our own interested objects in view.

Mr. Colvin was a friend to Oriental literature, and could support it without compromising his opinions regarding the best plan for the education of youth.

The amendment was then re-modelled, and unanimously adopted as follows:

"That it be referred to a committee to prepare a memorial from this Society to the Court of Directors and Board of Control, stating that government here have withdrawn the funds hitherto appropriated to the revival of Oriental literature in this country, respectfully impressing upon the authorities at home, the importance of having some public funds appropriated to this purpose, and requesting them to adopt some means, as they think fit, for providing a sufficient sum for this important object."

The following gentlemen were named as the committee: Dr. Mill, Mr. Macnaghten, Mr. Turton, Mr. Wm. Grant, Mr. Colvin, and Mr. Prinsep.—*Cal. Cour.*

CRITICAL NOTICES.

Illustrations of the Botany and other Branches of the Natural History of the Himalayan Mountains, and of the Flora of Cashmere. By J. FORBES ROYLE, Esq., F.L.S. and G.S., &c. Part VIII. London, 1835. Wm. H. Allen and Co.

THE Eighth part of this truly splendid work brings the orders down to the 116th, the *Solanæ*, including also the little known *Asclepiadæ*. Amongst the narcotic plants of the Solanean order, is tobacco, of the history of which Mr. Royle gives a brief account. The inferior quality of East-India tobacco is not, he says, owing to any inherent defect in the climate of British India. The Martaban or Arracan tobacco has been pronounced in London the very best ever tasted, "surpassing the finest imported from Turkey and Persia." Some of the tobacco from the Bengal and Madras provinces is of good quality, and Mr. Royle is persuaded that the failure of the experiments made by the Company, who imported seed from Maryland and Virginia, was the result of inattention to principles.

The plates in this part, ten in number, are, as usual, eminently beautiful.

A History of Rome. In Two Vols. Vol. II. being Vol. LXXIII. of Dr. Lardner's *Cabinet Cyclopædia.* London, 1835. Longman and Co. Taylor.

THE substance of this history is avowedly taken from the admirable, though little known, work of Schlosser, with material additions and modifications. The succinctness and fidelity of the narrative, the justness of the reflexions, and the novelty which the author has diffused over so familiar a subject, are high recommendations of this work.

Legends of the Conquest of Spain. By the Author of "The Sketch Book." London 1835. Murray.

THIS is the third part of Mr. Irving's "Miscellanies," and it contains three historical narratives, the "Legend of Don Roderick," the "Legend of the Subjugation of Spain," and the "Legend of Count Julian and his Family." The reader will perceive that the sources of these narratives are the apocryphal histories of Spain, and that the events are connected with the Moorish conquest. Mr. Irving owns that he has "ventured to dip more deeply into the enchanted fountains of old Spanish chronicle than has usually been done by those who, in modern times, have treated of the eventful period of the conquest;" he adds, "but, in doing so, he trusts he will illustrate more fully the character of the people and the times." The narratives are, accordingly, an agreeable medley of truth and fiction, the agents and manners being European and Asiatic, which, aided by the pleasing style of the author, who evidently luxuriates in this employment, lulls the mind into a kind of delightful trance.

Margaret Ravenscroft; or Second Love. By JAMES A. ST. JOHN. Three Vols. London, 1835. Longman and Co.

THIS is a love-tale, in which there is much business and incident, interwoven with pictures of foreign manners. There is skill and felicity in the story, discrimination of character, and ease of language.

Land and Sea Tales. By the Old Sailor. Illustrated by George Cruikshank. Two Vols. London, 1835. E. Wilson.

THESE tales are much in the manner of the author's "Tough Yarns." They are amusing; but the style is deficient in point.

Selection of Parochial Examinations, relative to the Destitute Classes in Ireland, from the Evidence received by his Majesty's Commissioners for Enquiring into the Condition of the Poorer Classes in Ireland. By Authority. Dublin, 1835. Milliken. London, Fellowes.

THIS is a book which cannot fail to attract a large share of public attention. It contains the Report of the Commissioners (including the Archbishop of Dublin) appointed, in 1834, "to enquire into the condition of the Poorer Classes in Ireland, and into the various institutions established by law for their relief; with an epitome of the evidence (taken most impartially and on an admirable plan) excellently digested and arranged. The inquiry was divided into two principal branches; first, into the extent of destitution, the modes of relief, and the effect of those modes; secondly, into the causes of destitution, embracing inquiries into the rate of agricultural wages, the habits of farm-labourers, &c., and the state of the manufacturing population, the fisheries, and mining. The result will appall those who have had no opportunity of acquiring local experience of the condition of the Irish poor.

What is Phrenology? Its Evidence and Principles familiarly Considered. By EDWIN SAUNDERS. Renshaw.

A FAMILIAR exposition of the principles and nature of Phrenology, in a little treatise of fifty-six pages.

Finden's Illustrations of the Bible. Part XXI. Murray.

Illustrations of the New Testament by Westall and Martin. Parts I. and II. Churton.

THE 21st part of Mr. Finden's Illustrations contains four Plates, all of them excellent; namely, a Distant View of the Cedars of Lebanon; Cyprus; the Plain of Jezreel; and Thyatira.

Messrs. Westall and Martin's Illustrations of the New Testament include some excellent designs. Both artists have, in one instance, chosen the same subject, "the Angel announcing the Nativity." Mr. Westall's, we think, unusually poor in conception.

College-Examinations.

EAST-INDIA COLLEGE, HAILEYBURY.

GENERAL EXAMINATION, December 1835.

On Friday the 4th of December, a deputation of the Court of Directors proceeded to the East-India College at Haileybury, for the purpose of receiving the Report of the College Council of the result of the General Examination of the Students.

The Deputation, upon their arrival at the College, proceeded to the Principal's lodge, where they were received by him and the professors and the Oriental visitor. Soon afterwards, they proceeded to the hall, accompanied by several distinguished visitors, where (the students being previously assembled) the following proceedings took place:—

A list of the students, who had gained medals, prizes and other honourable distinctions, was read.

Mr. William Edwards read an English essay.

The students read and translated in the several oriental languages.

The medals and prizes were then delivered by the Chairman (Wm. Stanley Clarke, Esq.), according to the following report, viz.

Medals, prizes and other honourable distinctions of Students leaving College, December 1835.

Fourth Term.

Hervey Harris Greathed, prize in classics, medal in mathematics, medal in law, medal in political economy, prize in Persian, and with great credit in the only remaining department.

Wm. James Morgan, prize in classics, prize in Hindustani, and highly distinguished in other departments.

George Henry Clarke, prize in Bengali and Persian writing.

Thomas Coutts Trotter, highly distinguished.

George Davy Raikes passed with great credit.

Third Term.

Frederick Bobb Gubbins, prize in Persian, prize in Hindustani, and with great credit in other departments.

Second Term.

Mungo Fairlie Muir, prize in mathematics, prize in law, prize in Bengali, prize in Hindustani, and highly distinguished in other departments.

James Bentham Mill, a special prize by vote of council for ability in every department, and research and talent displayed in his essay.

Edward Thomas Colvin, second essay, prize and highly distinguished.

Messrs. C. T. Seally, J. W. Hadow, and C. T. Le Bas, distinguished.

Prizes and other honourable distinctions of Students remaining in College.

Third Term.

Alexander Penrose Forbes, prize in classics, prize in mathematics, prize in political economy, prize in law, prize in Sanscrit, prize in Arabic, and with great credit in the only remaining department.

G. B. S. Karr and Sir C. M. Ochertony, Bart., were highly distinguished.

Second Term.

Edward Peters, prize in political economy, prize in Sanscrit, prize in Persian, and highly distinguished in other departments.

William Edwards, prize in classics, prize for the essay, and with great credit in other departments.

Messrs. R. B. Thornhill, H. M. Reid, A. St. J. Richardson and F. L. Beaufort, were highly distinguished.

First Term.

Cecil Beadon, prize in classics, prize in mathematics, prize in law, prize in Bengali, prize in Arabic, and highly distinguished in other departments.

Archibald Roberts Young, prize in Sanscrit, prize in Persian, prize in Hindustani, theme prize, and highly distinguished in other departments.

Messrs. H. D. H. Fergusson and W. I. Turquand were highly distinguished, and Wm. Fisher passed with great credit.

Rank of Students leaving College, as determined by the College Council, viz.

BENGAL.

First Class.

1. H. H. Greathed,
2. W. J. Morgan,
3. M. F. Muir,
4. J. B. Mill,
5. C. T. Seally,
6. C. T. Le Bas.

Second Class.

7. G. H. Clarke,
8. T. C. Trotter,
9. G. D. Raikes.

(No Third Class.)

MADRAS.

(No First or Second Class.)

Third Class.

J. R. Pringle.

BOMBAY.

First Class.

1. E. T. Colvin,
2. J. W. Hadow.

College-Examinations.

Second Class.

3. F. B. Gubbins.

No Third Class.)

It was then announced, that the Certificates of the College Council were granted, not only with reference to industry and proficiency, but also to conduct; and that this latter consideration has always the most decided effect in determining the order of rank.

It was also announced, that such rank would take effect only in the event of the student's proceeding to India within six months after they are so ranked; and "should any student delay so to proceed, he shall only take rank among the students classed at the last examination previous to his departure for India, and shall be placed at the end of that class in which rank was originally assigned to him."

Notice was then given, that the next term would commence on Tuesday the 19th of January 1836, and that the students were required to return to the College within the first four days of it, unless a statu-

table reason, satisfactory to the College Council, could be assigned for the delay, otherwise the term would be forfeited.

The Chairman then addressed the students, expressing the very great gratification which the deputation felt at the favourable result of the examination, as well as the excellent conduct of the whole body of the students; and the business of the day concluded.

Wednesday the 6th, and Wednesday the 13th of January, are the days appointed for receiving petitions at the East-India House from candidates for admission into the College next term, which will commence on Tuesday the 19th of January 1836.

N.B. It will facilitate the passing of the Candidates before the Committee, if they are instructed to call at the College Department, with their papers, a day or two before either of the above dates.

W. T. HOOPER,

Clerk of the College Department,
East-India House.

EAST-INDIA COMPANY'S MILITARY SEMINARY, ADDISCOMBE.

THE examination of the gentlemen cadets of the first class was held on Friday, the 11th of December, in the presence of the Chairman (W. S. Clarke, Esq.), the Deputy Chairman (J. R. Carnac, Esq.), and many other members of the Court of Directors.

Among the professional and other attendants, were Major-Generals Sir Patrick Ross and Millar, H.M.S.; Colonels Sir L. Greenwell, C.B., Sir Jas. Sutherland, Sherwood, Durant, Galloway, Osborne, Robertson, Pasley, C.B., Ayle, R.A.; Lieut. Colonels Roberts, Sykes, and Hay; Sir H. Willock, Messrs. H. Ravenshaw, Jas. Taylor, P. Melvill, J. Underwood, F. Warden, D. Colvin, and J. Shore; the Rev. Dr. Young; the Rev. Messrs. Lindsay and Coles; Doctors Gregory, Thompson, Southey, Kemball, &c.

Soon after eleven o'clock, the line performed the manual and platoon exercise, marched past in review order, slow time, marched past in quick time, and wheeled into line. Two gun detachments formed on right and left of line, and fired fifteen rounds of blank ammunition. The line advanced, and performed the general salute, formed open column, retired, grounded arms, took up swords and performed the sword exercise, mounted and dismounted.

The class subjected to examination, consisted of thirty-two; of which Cadets C. B. Young and P. M. Francis, were

selected for the engineers; W. Falconer, and T. Brougham, for the artillery; and for the infantry, the following—C. R. W. Hervey, J. E. Gastrell, E. C. Beale, E. T. Peacocke, C. D. Atkinson, P. G. Robertson, J. G. Caulfield, M. Galwey, A. S. Young, R. Fitzgerald, W. O. Harris, W. L. Mackeson, R. P. K. Watt, A. A. Geils, J. C. McCaskill, G. A. Farmer, F. F. C. Hayes, C. P. Rigby, J. A. Evans, V. C. Taylor, H. F. Philipps, A. T. Alcock, W. G. Arrow, J. Gordon, H. C. Roberts, James Metcalfe, W. T. Money, E. W. Metcalfe.

The following distribution of prizes was then made by the Chairman, in the name of the Court:

C. B. Young—1st mathematical, 1st fortification, 1st military drawing, 1st civil drawing, 1st Hindustani, and 1st general good conduct; the last, consisting of a handsome artillery sword: in presenting which, Mr. Stanley Clarke took occasion to impress, in kind and dignified terms, the importance of this mark of the Court's approbation, adding, that the conduct which had merited so distinguished a memorial, was an earnest that it would never receive tarnish in the hand of him to whom, in the name of the Court, he had the pleasure to present it.

To P. M. Francis was adjudged the 2d mathematical, 2d fortification, and 2d good conduct prizes.

W. Falconer, Latin.

E. T. Peacocke, French.

P. G. Robertson, 2d Hindustani.

At the recommendation of the Lieut. Governor, prizes were also awarded to the following cadets of the 2d class, viz.

R. Strachey, for mathematics, fortification, military drawing, civil drawing, French, Latin, and 3d general good conduct.

G. Macleod, Hindustani.

And for general good conduct, R. B. Smith of the 4th class.

It may be here remarked, that Messrs. C. B. Young and R. Strachey (each the leading cadet of his respective class) have continued with unabated ardour their successful career, which from the first has been distinguished by their attaining the high prizes in the several branches of instruction in which they have competed.

The address of the Chairman was to the following effect:

"Gentlemen Cadets:—After the very favourable report of those deservedly eminent and gallant officers, the Public Examiner and the Lieut. Governor, it may be thought superfluous in me to say much in relation to the proceedings of this day, —a day no less satisfactory in its results than that on which, a few months back, it was my pleasing duty to congratulate you.

"We have not, it is true, been honoured by the presence of that distinguished nobleman, who, by his attention to your exhibitions, on the last occasion, evinced the interest he felt in the objects of this establishment; and who, from the resources of his enlarged experience, explained to you how to attain that eminence in a career of which he, undeniably, is the most illustrious and successful of examples. It is, in fact, upon the unceasing culture and proper application of those sciences which you have acquired under the direction of the able professors and officers of this institution, that must depend whatever fame you may desire to reap in those fields, which some of you immediately, and all of you eventually, are destined to occupy.

"You are to remember that, though educated for the army, your abilities, in proportion as you improve and develop them, may possibly embrace a more extensive sphere of utility, and after having run a career of honour as soldiers, you may in due course, fairly aspire to those of a political nature.

"The constitution of the Company's service, like that of our country, opens to successful exertion the avenues of distinction without any exclusion on account of peculiar profession; and in those numerous instances in which merit has obtained its due reward, the profession of soldier sheds increased lustre on that of statesman and minister.

"Allow me to add, with more immediate reference to the service for which you are destined, and to the example which, as Englishmen, you are, by every national motive, bound to illustrate, that the native soldiery rely, to a degree unequalled by those of other countries, on the officers with whom they are associated and by whom they are commanded.

"The pages of Indian history abound in evidences of the good effects of kind and considerate treatment of them, and of the evil consequences of contemptuous indifference to their prejudices and usages.

"The wide extent of British rule in the East, will attest the zeal and valour of an army conducted by officers of spirit and intelligence; and the pacific state of the same country is a pleasing evidence of the subjection in which it is happily maintained, under the guidance and authority of the civil power, by means of that singularly-constituted army.

"Cherish, then, I exhort you, those feelings of mutual confidence and attachment, which are the best bonds of union between the officer and the soldier, and let it be your emulation to identify, by your every individual action, the interests of British India with Britain herself.

"As a means of promoting these essential views, I cannot too often repeat, that you must acquire a knowledge of the native languages. Without such determination, your intercourse can neither partake of that freedom which is necessary to your forming a due estimate of the native character and institutions, or even obtain for you those staff appointments, your access to which is through the ordeal of a prescribed examination.

"Thus qualified, and keeping in mind the nature of the connection of the two countries, you will be enabled to act in the spirit of those important maxims, which have been established for the good government and consequent security of India.

"Gentlemen Cadets:—I wish you, for myself, and in the name of my honourable colleagues who have accompanied me here to-day, kindly farewell!"

The civil and military drawings which were exhibited on this occasion, were not inferior in execution to those of preceding terms. A drawing by Mr. C. B. Young, from the beautiful model belonging to the seminary, of the island of St. Helena, is calculated to sustain the character of the institution for this branch of science, and unequivocally attests the justice of the award of a corresponding prize to this young gentleman for his superior attainments as a military draftsman and surveyor.

(65)

M. VON KLAPROTH.

It is a new proof of the little consideration in which Oriental literature is held in this country, that the death of one of its most accomplished Continental professors, Julius von Klaproth, has hitherto attracted scarcely any notice. By some unaccountable oversight, although the event happened in August last, it has never yet been announced in our publication, although the extraordinary talents and acquirements of M. Klaproth would entitle him to prominent notice, if he had not other claims as a diligent and able contributor to this Journal, for several years, until his malady disabled him from writing, and a frequent and valued correspondent.

The ensuing biography of this eminent orientalist is almost exclusively derived from a memoir by M. C. Landresse, inserted in the *Journal Asiatique* of Paris, which "renders to his labours, his talents, and his memory, that public homage which the professors of literature owe to those who illustrate it with their labours."

M. Henry Julius Klaproth was born at Berlin, on the 11th October 1783, and he began, so early as the age of fourteen, to devote himself to those studies which soon raised him to the first rank of Oriental scholars. His perseverance and sagacity acquired for him, when a very young man, a store of knowledge which is rarely attained in mature age. His father, the celebrated chemist, whose predilection for the exact sciences disqualified him for appreciating the merits of Oriental literature, considered that his son was wasting his time in vain and frivolous speculations. This path of study, it must be confessed, was then sufficiently unpopular and unpromising, whilst chemical science was enjoying the lustre and renown which the discoveries of Black, Priestley, Bergmann, Lavoisier, Vauquelin, and Klaproth, had deservedly earned for it.

The tenderness of his mother secretly encouraged the ardent passion in her son, which the cold taste of his father condemned and ridiculed. Young Klaproth felt at this time that insatiable eagerness for books, which never for an instant deserted him, or was suspended even in the midst of pain; and Mrs. Klaproth, out of her own slender accumulations, afforded him the means of feeding his inappetible appetite. He availed himself, with equal avidity and discernment, of this resource, and he has been often heard, at a later period of life, to express in the warmest terms his gratitude for it.

That instinctive kind of inclination, or invincible bent of curiosity, which is sometimes called genius, and which decides the choice of studies or vocations, directed the taste of M. Klaproth to the narratives of travellers. He contrived, for some time, to keep the balance tolerably equal between his own inclinations and his father's wishes; he even studied chemistry with success, and acquired considerable skill in mineralogy, which was ultimately useful to him in his travels. But the scale soon preponderated in favour of his own favourite pursuits; he neglected and abandoned all other studies for those which were more difficult, and, as some would have said, less useful. The regret which his father experienced at his son's dislike of the career which he had marked out for him, was soon consoled by his success, and he lived long enough to confess "how groundless were his apprehensions, and how futile his prejudices, against a course of application which promised to shed a new glory upon his name."

The royal library of Berlin, which abounds in many rarities, possesses a pretty large collection of Chinese books. M. Klaproth, at the first sight of them, was seized with an irresistible ambition to learn the language in which
Asiat. Jour. N.S. VOL. 19. No. 74.

they were written. The only means of accomplishing this object were an incomplete dictionary, edited by Mentzel, under the direction of Father Couplet, and a manuscript Chinese and Spanish dictionary, by Father Dias, equally imperfect. His industry was, perhaps, sharpened by these defective implements, and the interest which this curious language inspired was so great, that this novel study captivated his mind and absorbed all his attention. The time drew near when the examiners went through the different schools, to require from each student an account of his progress. Klaproth's turn came, and he was unable to answer the simplest questions. The examiner, tired of interrogating him, observed, "why, you know nothing at all, Sir!" "I beg your pardon, Sir," replied Klaproth; "I know Chinese." "What! Chinese? And who taught it you?" "Nobody, Sir; I learned it by myself." "But even in China, a whole life is scarcely sufficient to acquire a knowledge of their books." "I will convince you, Sir, it is no such thing." Away went the scholar to his paper-case, and produced to the eyes of the astonished examiner copies of Chinese characters, essays of translations, and extracts from original works. He was now upon his proper ground; there was no hesitation, no perplexity; all was ease and confidence; from student he had ascended at once to master, and might retort upon others the reproach of ignorance which had just been levelled at him. His answers were satisfactory; he obviated doubts and difficulties; explained the pretended mystery of the Chinese tongue, and, after displaying the spoils of his patient industry, he described, with all the enthusiasm of a discoverer, the irresistible fascinations of a study from which he could not withhold his nights, after having sacrificed his days.

His reputation commenced from this moment; his unassisted acquisition of such a language as the Chinese, then deemed almost unconquerable,* caused young Klaproth to be looked upon as a literary phenomenon. His exclusive application to this study had, however, left his education, in other respects, defective, and, in 1801, he tore himself, with reluctance, at the instance of his father, from Berlin, to study the Greek and Latin classics at Halle. In a few months he had performed all that was required of him, and, in the summer of 1802, he was prosecuting at Dresden the studies he had been forced to forego at Berlin. Towards the close of this year, he published, at Weimar, in German, the first numbers of his Asiatic Magazine,† containing valuable memoirs and documents respecting the history and geography of Asia.

Soon after this, the Academy of St. Petersburg named M. Klaproth one of their associates for Asiatic languages and literature. This nomination, which was not purely of an honorary character, determined him to proceed to Russia, a country which opened boundless resources to his ardent and inquisitive mind, a country which was eager to welcome learned foreigners, and where he hoped, like other ingenious men, to find better pecuniary prospects, and larger facilities of inquiry, than Prussia presented. The result did not fulfil his expectations.

He had already distinguished himself in Russia by the novelty and importance of his researches, when an extraordinary embassy to Peking afforded him a fair opportunity of augmenting and completing them. Before even the ambassador had been fixed upon, M. Klaproth was appointed to accompany him, together with a long train of scientific persons, besides political and commercial

* One of the Jesuit missionaries, writing from Peking, represents the acquisition of the Chinese language by a native of Europe as impossible.

† He commenced another periodical work, under the same title, in 1824, in French. It ceased, after three numbers had appeared, owing to want of encouragement.

agents. The department of science was assigned to Count John Potocki; that of politics and commerce to Count Golowkin, the chief of the embassy. Great efforts were made by the government to secure an accurate report respecting the geography of the country between Lake Baikal and the frontiers of China, the steppes of the Kirgheez, and the manners of its Asiatic nomade subjects.

Before Count Golowkin had completed his arrangements, M. Klaproth set off in the spring of 1805, visited Kasan and Perm, crossed the Ural mountains at Ekatherinaburgh, followed the Irtysh from Tobolsk to Omsk, whence he proceeded to Tomsk, Krasnoyarsk and Irkutsk, where the embassy was to rendezvous. This route led him amongst the Samoyeds and the Finnish and Tartar tribes, that dwell on the banks of the Yenisei, from the Frozen Sea to Lake Baikal, extending from the Obi far into the eastern part of North Siberia. South of this province, he met with tribes of Mongol origin; he resided amongst the Tunguses of Tobolsk and Irkutsk; with the Bashkirs, the Yakoots, the Kirgheez, &c.; he studied their manners, collected vocabularies of their dialects, and noted their national physiognomy, in order to distinguish the characteristic traits of the families whose races had crossed. "Guided by the analogies and distinctions he remarked, he ascertained the relations of consanguinity and community of origin of tribes, which are now placed remotely from each other; he reduced their languages into families and subdivided them into dialects; then, following the different nations in their migrations, he traced them from station to station, till they became blended and confounded together in the nations of Middle Asia. These observations, the fruit of much reflection and confirmed by farther inquiries, constituted the foundation of an immense work, in which the people of Asia are distributed according to their languages, and the order of their primitive races, with the exactness so essential in such matters. The classification adopted by M. Klaproth, in his *Asia Polyglotta*, as it comes into use, will soon prevent our confounding, with De Guignes or Blumenbach, all the nations of Northern Asia in one, denominated sometimes Huns and sometimes Mongols."

The embassy assembled at Irkutsk at the close of the summer of 1805, and reached Kiakhta on the 17th October. Here obstacles, thrown in the way by the Chinese authorities, detained it till the end of the year; but the delay was favourable to the objects of M. Klaproth. He applied himself with indefatigable industry to acquire a variety of Tartar dialects; he learned the Mongol, perfected himself in the Mandchou, and besides a valuable store of notes and other materials, he obtained a pretty large collection of Chinese, Tibetan, Mandchou and Mongol works.

Meanwhile the cold became severe; mercury froze, and the felt tents of the Mongols were a bad protection against the rigorous inclemency of the weather. Privations and fatigue had, however, little effect upon the zeal of M. Klaproth, from which much benefit would have resulted to Oriental letters had the embassy been permitted to proceed to Peking. After crossing the frontiers, Count Golowkin became embroiled with the Chinese viceroy of Mongolia, at Ourga, in a dispute about etiquette, and the embassy was compelled to retrograde to Kiakhta, which it reached in March 1806.

Under the instructions of the Academy of St. Petersburg, M. Klaproth continued to examine the northern frontiers of China as far as Oostkamenogorsk, where he was to inspect the Buddhist temples of Semipalatnaya and Ablaykit, and copy the Tibetan fragments said to exist there. After skirting

the Sayanian mountains, traversing the Altai chain, and making an excursion from the Irtysh to Lake Dzaysang, in the Eleuth country, some distance from the southern frontier of Siberia, he returned by way of Omsk to St. Petersburg; where he arrived at the beginning of 1807. The academy, to which he made a circumstantial report of his travels, recompensed his zeal, activity, and intelligence, by appointing him academicien extraordinary, prior to the allotted time, and the Emperor Alexander, besides other marks of particular regard, granted him a pension of 300 roubles.

Another testimony to his merits was his selection, at the recommendation of Count Potocki, to survey the new conquests of this immense empire in Georgia, and on the shores of the Caspian. He departed on this mission in September 1807; his instructions were given him by the academy, which defrayed his expenses; they required him to ascertain the extent of the new territories; to report upon the soil and moral character of the people; to study their dialects, explore their annals, and collect their traditions; and he was to push his researches as far as Baku, and even into Persia, if possible.

He arrived at Georgiewsk in November, intending, till the close of winter, to restrict his excursions to the northern part of the line of the Caucasus, and not to proceed to Tiflis till the spring. But the plague, then ravaging the country, obliged him to cross the Caucasus in the middle of December, and he reached Tiflis in January 1808, which he made the pivot of his journeys. Political circumstances, as well as pestilential diseases, prevented his visit to Persia and even to Baku; and he was recalled by the academy towards the end of the year 1808. The valuable fruits of this expedition are recorded in the narrative which he published in German and French.

The numerous vocabularies collected by M. Klaproth, during his two journeys, and the comparisons to which he subjected them, qualified him for a species of study which, though ungrateful and unattractive, was long ago pointed out by Leibnitz as the surest means of arriving at an accurate knowledge of the origin of nations, namely, the comparative study of languages. No pursuit demands at once more judgment in the choice of materials, and more discretion in the use of them. It became with M. Klaproth a passion; with the enthusiasm of his age and the ardour of his character, he plunged into the chaos of etymological hypotheses, where, though he often collected scattered rays of light, he was sometimes deluded by *ignes fatui*. But if he was not always guided in these researches by the necessary circumspection, he evinced considerable skill in the combination and direction of the means he employed. The results he obtained from a comparison of the different dialects of the Old Continent, inspired him with the desire of comparing the languages of Northern Asia with those of America, and solving, in this way, the enigma respecting the origin of the races which people the New Continent. The manifest affinities, and some remarkable analogies, which he discovered between the roots of the American tongues and those of certain other dialects, appeared to him sufficient to demonstrate that those roots sprung from a common stock, or mother-tongue, which, he thought, had numerous relations with the languages of the Samoyeds and Kamtschadales. He fancied he perceived the affiliated dialects stretching in a vast chain along the north-west coast of America, from Queen Charlotte's Archipelago to the River of the Amazons, over southern Canada, the United States, Louisiana, Florida, the Great and Little Antilles, the Caribbee Islands, and Guiana. At the same time, he found in the physiognomy and manners of these races resemblances to those of northern Asia. Many of these hypotheses are founded upon such

minute analogies, that much reliance cannot be placed upon them. It is remarkable that M. Klaproth was not slow to discover or to expose the fallacy of these imaginary analogies in others. In communicating his discovery to the academy of St. Petersburg, he supported it by a vocabulary of Carib words, which he had met with in various dialects of northern Asia. He exhibited his views in a comparative table, under the odd title of *Hic et Ubique*,* and in others of his works, corrected, however, and modified by further inquiries and reflection. "He then began to think that, in the comparative as in the analytical study of languages, nothing is so dangerous as being too systematic and desirous of explaining every thing; he admitted a sort of general, universal analogy, which he called 'antediluvian,' and which he detected in dialects in which it would be almost absurd to seek for real analogies." M. Klaproth, himself, acknowledged that resemblance of language was not sufficient to prove the descent of the races of the New Continent from those of the Old.

When he abstained from large and bold deductions, and had the prudence to confine himself to more tractable subjects, the results of his comprehensive knowledge of languages, and his accuracy of research, supplied him with many new and curious materials to elucidate the primitive history of nations. He demonstrated that the native races of Great and Little Bucharra are erroneously classed amongst Turkish tribes, since they are of Persian origin; by the help of an Ouigour vocabulary, he established the fact, that a people of Turkish origin, originally from the banks of the Orkhon and the Selenga, gradually spread themselves westward as far as the sources of the Irtysh, and, after ruling over Little Bucharra, became blended, in their migrations, with the Usbeks and the Kirgheez. In another work, he considers the origin of the Afghans, which has been reported to be Armenian, Arabian, Georgian, and even Jewish; and he substitutes plausible conjectures for wild hypotheses. The academy of St. Petersburg printed his dissertation on the Afghans, at its own expense, apart from its memoirs, as well as a collection by M. Klaproth, entitled *Archives pour la Littérature Orientale*. They both appeared in 1810.

About this time, he had been employed to prepare a catalogue of the valuable collection of Chinese and Tartar works belonging to the academy. It might have been expected that, occupied so advantageously and so agreeably to his taste, in a country which afforded ample scope for his inquiries, he would not have been anxious to quit it; but, having been despatched to Berlin, in 1811, to superintend the engraving of the different characters requisite for printing his works, he seized the opportunity with eagerness to bid an eternal adieu to Russia. This year appeared his Explanation of the inscription attributed to the great Chinese emperor, Yu, in which he maintains the authenticity of this monument against the sinologist Hager.

Germany was now a scene of political disorder, which was far from favourable to the cultivation of letters. M. Klaproth, who was employed on his Travels in Caucasus, endeavoured to find a quiet asylum in the mountains which separate Silesia from Bohemia. But Silesia itself was invaded and ravaged by the French armies, and it was not till they were driven across the Rhine, in 1812-14, that he could resume the printing of his work.

He made some attempts to enter the service of France, which were unsuccessful; and, in October 1814, he quitted Berlin with the determination of applying directly to Napoleon, at Porto Ferrajo. His application was cordially received, and he was ordered, by way of trial, to prepare a memoir on the different Asiatic races which inhabit the frontiers of Russia. Before he

* See *Asiat. Journ.* Old Series, vol. xv. 461.

could finish it, the downfall of the power whose patronage he had solicited left him at Florence in a most difficult position. He exerted all his resources to get to France, and, in June 1815, he arrived in Paris, where he took up his residence and continued to reside ever since.

In the capital of France, facilities for study were, at first, all the advantages he gained; he subsisted there in a precarious manner, until Baron William von Humboldt met with him, and employed all his great influence to improve the circumstances of his countryman. He knew him only by reputation, and by having found him at Dresden in a situation by no means comfortable, a short time after the battle of Leipsic; he was not ignorant of the circumstances of his journey to Porto Ferrajo; but he likewise knew the extent of his knowledge and of his labours, and he foresaw the benefit which literature might expect from such a man. At his recommendation, the king of Prussia conferred upon M. Klaproth (August 1816) the title of professor of Asiatic languages and literature, advancing him, in addition to a handsome salary, 80,000 francs towards the publication of his works, granting him permission to remain at Paris till they were entirely completed. To this liberal patronage we owe, amongst other works, the Supplement to the Chinese Dictionary, the Mandchou Chrestomathy, and the Catalogue of Chinese and Mandchou books in the library of Berlin.

The literary productions which emanated from the pen of M. Klaproth, during his sojourn at Paris, and which appeared in a variety of periodical works, as well as separately, are very numerous. Though most of them are short, there are none which do not bear the strongest indications of profound study, patient research, and an accuracy which is the result of comprehensive knowledge of the subject, tenacity of attention, and a judgment habituated to close discussion. Some of these papers bear his name, others are anonymous, and some were published under assumed names; it was seldom, however, that the characteristics of his style, and his extent of reading, did not betray him: few could command the same resources, or apply them with equal effect. He was not over-solicitous about style; facts were his objects, and it was sufficient for him if he stated them with accuracy, precision, and perspicuity.

"But it is to be deeply regretted," observes M. Landresse, "that he should have wasted so much time in discussions as useless to letters, as they were distressing to those who took an interest in their welfare. In this species of warfare, he displayed an ardour and a skill which were invincible; yet, however just might be his judgments, he strangely detracted from their merit and effect, by divesting them of that urbanity from which neither the profoundest knowledge, nor the goodness of a cause, can claim exemption. Men are to be dealt with most gently when they are in the wrong; M. Klaproth thought differently. The intemperance which he carried into controversies, had often the effect of imparting worth and importance to the notions he attacked; and he had, moreover, the misfortune to find, that nothing is so well calculated to inspire others with kindness as the manifestation of it on our own part."

This irritability of temper excited against M. Klaproth a prejudice which has greatly obscured the reputation he may justly claim. In the course of a discussion on his merits and learning, we happened to hear it remarked with asperity, but not altogether without reason, that he had resided so long amongst rude and unpolished people, that he had, insensibly, imbibed a tincture of their manners.

Constant application, multiplied labours, and probably this very irritability

of temper, undermined his constitution. For more than two years past, palpitations, the symptoms of which he alone understood, intimated to him that his days were numbered. His disorder was an aneurism, and he sunk under its effects suddenly, on the 27th August 1835, at one o'clock in the morning, in the midst of the invaluable library which he had collected at such cost and so many sacrifices.

"His sufferings," observes M. Landresse, "had scarcely interrupted his labours, but it is impossible to give even an approximate report of their number, extent, and condition. Almost inaccessible in his cabinet, maintaining no intercourse with the learned except by his books, he had not even a pupil, I might almost say a friend, to whom he confided the plans he had formed, the doubts he hoped to remove, the chasms he wished to fill; he died with the mortification of having abandoned works of importance already commenced, and plans too little developed to be undertaken and continued by others. It is, however, supposed that his commentary on Marco Polo, if not completed, is at least considerably advanced: this work is the fruit of thirty years' prodigious study and research, in which he consulted, compared, extracted, and translated all the Chinese, Tartar, and Persian texts, which could diffuse any light upon the places visited by the Venetian traveller. M. Klaproth appears likewise to have finished latterly a geographical, statistical, and historical description of the Chinese empire and its dependencies; and it is known that, some years ago, arrangements were concluded between him and a celebrated German bookseller, for the publication of a new *Mithridates*, which, besides a grammatical sketch and an analyzed text of each language, was to exhibit a comparative vocabulary of the dialects of the five portions of the world, and a table of the graphical system in use amongst all nations. He had just finished for the Prussian government a grand chart of Asia, in four sheets, which he intended to accompany with an explanatory and descriptive text. Lastly, he had undertaken to publish, for the Asiatic Society of Paris, a Georgian grammar and a Mandchou dictionary."

The remains of M. Klaproth were deposited in the cemetery of Montmartre. His obsequies were performed with the pomp due to his eminent literary character; amongst those who paid the last tribute to him after death was M. von Humboldt, who had been his most zealous patron during life.

A slight personal acquaintance, improved by a frequent correspondence, for several years, impressed us with a high esteem for the intellectual qualities and extraordinary industry of M. Klaproth, and convinces us that the void left by his loss will not soon be filled up. The havoc which the hand of death has made, within comparatively a few months, amongst Oriental scholars, in sweeping off such men as Rémusat, Saint-Martin, De Chézy, Morrison, and Klaproth,—the first four at the very head of their respective departments, the last eminent in all,—is an inauspicious omen to the cultivation of Asiatic literature. Certain Vandals in India seem impatient to co-operate with the ravages of Time.

JOURNEY ACROSS THE PENINSULA OF INDIA, FROM
MADRAS TO BOMBAY.*

Set out for Biddery at 3 P.M., where I saw a native car gorgeously bedizened with all sorts of gaudy finery. I was given to understand, that this was the state-equipage of no less a personage than the Devil; whose favour the poor deluded natives think to propitiate by homage and offerings.

I found the people kindly disposed; they offered me milk, eggs, &c. I had twenty bearers with lighted torches, and left Biddery about sun-set. On the road, I was informed, that, a short time since, a native fell a victim to the tusks of a beast of prey, which piece of interesting intelligence did not at all heighten the pleasures of the journey. As we approached the outskirts of the jungle, it was dark as pitch; my sepoy advised me to have my pistols in readiness. I had no sooner entered this black region, than my bearers raised a horrible clamour; one and all kept incessantly screaming and bellowing "*Bogg! Bogg!*" till the woods re-echoed; the narrow straggling pathway was hemmed in on all sides, and occasionally broke in upon, by long grass and brush-wood, which rustled and crackled against the bottom and sides of the palanquin, and might have formed the covert of a tiger, at rather too familiar a distance; however, we passed the jungle unhurt. It is surprising with what callous indifference the natives expose themselves to the most imminent danger; the tappaul-carriers and palanquin-bearers are every now and then pounced upon and devoured by tigers; accidents of this sort do not deter others from following their steps in close succession; the fear of death giving little concern in a land of fatalism, charms, and talismans.

I passed, during the night, through the miserable town of Seerah, where is an ancient mosque in ruins, and arrived in Tonncoolhully on the 7th May, at day-break. Here I had no regular *dāk* awaiting me, and was obliged to hire ordinary coolies, with cross-bars to carry my palanquin; two of these bars are placed transversely under the palanquin, in front, and two behind, at a little distance from each other. Travellers should take care that the bearers do not place the bars too near the extremity of the pole, as there is great danger of their being broken off from the palanquin; the coolies are fond of that arrangement, as, by increasing the powers of the lever, it lightens their burthen; and, not having been trained to palanquin-bearing (which is very difficult), four men support the drop-bars in front, and four behind, two being placed on each side of the pole; sometimes, one or two are also placed at its extremities; in this way they crawl along, at the rate of two miles an hour, and even then, from want of practice, their shoulders are much bruised and swollen. I was often tempted to get out and walk, but the scorching heat prevented me; sometimes, under such circumstances, I hired the *tattoos* (poneys) of the potails, or head-men of the villages, which relieved me from the stiff position and tedium of confinement in the palanquin.

To obviate the serious inconvenience which often results from the irregularities of the *dāk*, and the uncertainty of procuring bearers from distant parts of the country, it is rather surprising that Government has not yet adopted the scheme of appointing bearers at certain stations on the high road to principal towns; this might be done, at little or no expense, by appropriating small pieces of ground for the bearers to live on, and by giving them a trifling allowance of money. The hire of the several *dāks*, thus posted, would, in all probability, reimburse Government for the outlay. With the aforementioned

* Concluded from p. 51.

coolies, I was from day-break till night-fall travelling over twenty-four miles, something less than two miles an hour.

At Heerlor, I met with good regular bearers, and reached Chittledroog at 1 A.M. on the 8th May. This hill-fort stands on a lofty eminence, is of amazing strength, and reckoned impregnable; it is only by blockade or surprize that we have captured almost all these forts: being generally well garrisoned and strongly fortified by the enemy. Chittledroog has immense barrier-gates and huge impenetrable walls; it was now occupied by 660 horsemen, commanded by a native. The adjoining huts are mean and wretched; in the town, there is a Moorish and a Gentoo church. I took up my quarters at the residence of the commandant, in a large ancient building.

Before sun-rise, I went over the interior of the deserted fort, which is one of the most remarkable in India; it was once the capital of a Poligar chief, who here held his court, till Hyder dispossessed him by treachery in 1776: the remains of its former grandeur may still be perceived in the mouldering walls of what was once a palace; the huge surrounding masses of rock tower aloft on all sides, and leave no outlet, save the narrow gateway by which you have entered.

Some eight or ten years ago, two English officers of the garrison had ascended to a rocky pinnacle, to inhale the evening air; while enjoying their cigars, a lighted end chanced to fall in the cavern beneath them—a tremendous explosion followed, blasting asunder the superincumbent rocks; and the officers, with two attendant matrosses and a dog, were scattered to the winds. The scene where this tragical event occurred, still retains its frightful features of devastation, fresh as if it were but yesterday. Myriads of monkeys, with a few wretched Hindoo devotees, are now the only inmates of this once powerful fortress; the native troops at the station preferring to encamp in the neighbourhood; and, indeed, I should think the heat within the fort, from the reflection of the rocks, must be almost intolerable in the summer season.

I arrived at the fort of Myacondak, which is thickly peopled; they are well clothed and famed for handsome native women and children. From Myacondak I passed through Davengra to Hurryhur, a large populous village, and a military station, where Colonel C. received me with a hearty welcome; but, in consequence of the colonel not having received a notification, there was no *dāk* posted for me.

May 9th.—Had much wrangling with the head-man of the village before I could get him to provide me with bearers. As they are almost invariably robbed by the potail of nearly every pice which they earn, they have no interest in being on the alert to attend a palanquin; this should be another inducement for Government to appoint stations and grant allowances to bearers on the principal roads; on this occasion, the impudent cutwal, being overawed by the sight of my pistols, despatched peons throughout his district, who dragged in whatever bearers they could lay hold of, by force, to carry my palanquin, and appointed a guard to prevent any of them from absconding before or after I started. I then paid them their hire to Rannee Beduoor, leaving Hurryhur at half-past 9 A.M.

At a short distance from this place is the river Toongabudra, which separates Mysore from the southern Mahratta country, and the presidency of Madras from that of Bombay. The river was very low, from want of rain; a great many females were busily engaged washing on its banks, others were drawing water, while different groups were bathing; the women carry water in goblets on their heads with much grace and elegance; their appearance was pictu-

resque and reminded me of the biblical descriptions; indeed, the habits of the natives strikingly illustrate many passages of the Old Testament.

Nothing worthy of notice occurred before reaching Rannee Bednoor, where I arrived at 2 P.M.; it is a large town, composed of mud houses and celebrated for its manufactures of silks and cotton. At almost every house, the natives were employed at their simple and rude manufacturing machines.

The bearers, accompanied by a sepoy, being in readiness, I left Rannee Bednoor at 3 P.M. During the night, I crossed the river Wurdah, which was nearly dry; and, at 6 P.M. of the 10th May, arrived at Savanoor. At this place I met with the very uncivil cutwal, before spoken of. The town was in ruins and filthy in the extreme, but has a good bazaar well stocked with fruit. After two hours' detention, I managed, by a determined dealing with the cutwal, to procure regular bearers, and was glad to make the best of my way out of this disagreeable place. Fortunately, my bearers proved excellent, and took me on at a bouncing pace, over hills and dales, and across nullahs, towards a village called Ingly, where they said another set were in waiting; but I found myself again deceived, for, on arriving there about mid-day, none were to be seen. I bivouacked under a large tree, on the outskirts of the town, along with several travelling native merchants, who journeyed on horseback with their pack-saddles of merchandise. I sent for the potail, who confirmed the statement, that no *dák* was laid for me; I had, therefore, to bribe my old set to carry my palanquin on to Hobly, while I rode on the cutwal's tattoo, which I hired for a rupee. My steed was as lanky and raw-boned as the skeleton charger of Dr. Slop.

I left Ingly at 2 P.M. Before sun-set, a tremendously awful storm came on: we were involved in darkness, and fairly lost our way; but, as the nullah was very shallow, my bearers walked up the stream, which they rightly conjectured would lead us to some village, on reaching which I went to the tappaul and had a blazing fire lighted to dry my clothes. I there learned whereabouts we were, and obtained information as to our road to Hobly, and, having procured torches, finished this arduous day's journey, arriving there at midnight.

I found my regular *dák* awaiting me at Hobly, and, notwithstanding my fatigue, pushed on for Dharwar. The dawning day exhibited a delightful view of rich and fertile districts, with the cotton-tree flourishing in abundance. I was happy to find, that, notwithstanding the apathy of Government with respect to the cultivation of cotton, in this, as in many other provinces, the people were raising it. Although the natives of Dharwar do not clean their cotton so well as they do further north, I have seen specimens equal to the finest Tinnevely produced at this place. Until lately, the Company advanced the ryots sums of money, which were refunded from the produce of the crops; but an order has since been issued to interdict this salutary measure, which must cause the crops to decline, as the ryots have not funds to maintain the requisite labourers. No doubt, however, some enterprising merchants will step in to supply the place of the Company in this respect. So uncertain are the people here of a market for their produce, that it has a greater variation of price than in any other part of India; last season, owing to a scarcity of cotton in Bombay, and the high prices offered for it in China, the common sorts in Dharwar rose to 180, and then declined to 50 per cent. above the average price. A confederacy of the wealthy natives monopolized all the cotton, grain, &c., and maintained it at a high price, under an expectation that the opening of the trade to China would produce a greater demand.

The principal cotton talooks in the province of Dharwar are Now Goona,

Dummall, Plusgard, and Badama; there are six or seven smaller ones. The cotton is packed at Dharwar and forwarded to Vingarla, and from thence to Bombay. I met several convoys of bullock-carts on their route to Madras, laden with cotton, which had to be transmitted four or five hundred miles, previous to being shipped from that place for China, where it went under the denomination of Madras cotton. The Company's experimental farms are visited by a medical gentleman skilled in botany, who travels from one farm to another, and suggests such improvements as he may deem necessary for ameliorating the crops.

On the 11th May, at 7 A.M., I arrived at Dharwar; the country round extremely fine and intersected with fruit and vegetable gardens. The roads are good, and my bearers, though cross-barred ones, were more active than usual; but their screaming was intolerable. Owing to their awkwardness, they broke my palanquin-windows with their bars; I had them repaired, but they were broken again by the extreme ignorance of the natives; one of them, who I suppose had never seen a bit of glass before, deliberately drove his hand through it, to his great astonishment. Dharwar is a large military station, and contains a few good houses, but they are very irregularly disposed.

At Dharwar, the south-west monsoon commenced; we had frequent storms of thunder and lightning, accompanied with rain. I spent two or three hours very pleasantly, with the judge of the province. I may notice, *en passant*, that a great and general misunderstanding seems to prevail, both at home and abroad, respecting the nature of the duties and rank of a *collector*. From the literal meaning of the word, many persons suppose that the name is synonymous with *tax-gatherer* in England. Indeed, it is not a little singular that it should still be retained, as it by no means conveys an accurate idea of the functions and authority vested in the gentlemen who hold that office. Instead of being simply collectors of taxes, they are invested with power to impose, increase, or decrease the taxes, according to the capabilities of the provinces at the different seasons. This is an important trust, when it is considered that they are responsible to Government for the immense land-revenues of India. Their political jurisdiction also is very extensive; that of Mr. N. embraced a territory of upwards of 300 miles in extent; they have ample salaries and live in a style more resembling viceroys than private gentlemen. When they visit the various districts of their respective provinces, they are often attended by a retinue of bearers and followers, equal to that of many of the native princes.

The gaol of Dharwar is very capacious, and well secured with lofty walls; on the top of which sentries are stationed, to prevent the escape of the prisoners; some of them had broken out a short time prior to my arrival, and before they would surrender a number were cut down and many severely wounded. At the period of my visit, there were no less than 750 inmates. The prisoners are employed in the manufacturing of table-cloths, weaving of silks and other commodities of domestic use: in making which they have arrived at such a degree of perfection, that families are in the constant habit of supplying themselves from the prison depository.

On taking a survey of the town, I observed that the cantonments of the soldiers were completely in ruins, which was caused by an insane old woman setting fire to the buildings. The cottages, which were thatched, have nothing to boast of, either in comfort or cleanliness. A plain monument has been erected to Mr. Thackeray. I left Dharwar on the 12th, at 6 A.M., with eight bearers, for Gurrug, where I arrived at 9 A.M.; the intervening country con-

sisted of barren heath, favourable for field-sports; although there were no hedges, gates, or dykes, to shew off the huntsman's metal; there was abundance of ragged, sharp-edged rocks. The atmosphere was cool and afforded some palliative to the clouds of dust that filled the air.

At Gurrug there is a comfortable bungalow, where I met a Mr. R., an assistant collector, with whom I breakfasted. This gentleman is accustomed to reside for a month together in this solitary place, receiving the revenue and ascertaining the state of crops, &c., and is seldom gratified with the sight of an European face; this, however, is nothing compared with the situation of many military officers, who for years together reside alone, in charge of sepoy, without ever experiencing the pleasure of European society. Some have become insane from an overpowering feeling of monotonous, unvaried solitude. Such is one of the fairy-tale luxuries of the East, of which people talk so rapturously in England! At this place, I was again delayed for want of bearers, which was partly owing to the rapid progress I had made, and partly from the collector having employed nearly all of them in his retinue in visiting his province. I managed, however, to obtain a set of cooly cross-bar men, and left Gurrug at 1 P.M. for Padshapoor; my bearers literally crawled along, in a most vexatious manner. We passed through Sangolie, Nursurghee and Achtengeshall, and as the morning of the 13th dawned, Padshapoor burst upon the view. The prospect of this town was imposing and romantic; two long and lofty chains of mountains, thickly clothed with brushwood, lay extended on each side; a deep valley, with trees of the richest foliage, formed a picturesque avenue to the town, which stood on a distant eminence at the head of the valley. The Mahratta castellated towers at the angles of the ramparts, and the lofty walls, illuminated by the morning sun-beams, rendered it at once beautiful and formidable. I crossed the Markundah river, where I saw crowds of females, bathing, washing, and drawing water. Proceeding through the outskirts of the town, I reached Whokirree at 9 A.M. Here are some celebrated tombs, built by a Mahomedan some 200 years ago; they are of considerable height, dome-shaped, and strongly built with stone; they afford a cool and refreshing resting-place for the weary traveller. Many rich natives are in the habit of constructing temples, bridges, cemeteries, tanks, and choultries; others (as has lately been the fashion) build ships and send pilgrims *gratis* to Mecca, to perform their obsequies at the tomb of the prophet.

At the tombs I met Mr. M., who had one fitted up for himself and another for his horses; the interior was remarkably cool. The cotton and corn farms were excellent. Monopoly here, as in other places, had fastened its iron gripe on the land; two or three natives, by a joint capital, had bought up most of the grain and sold it at their own prices; if any rival started, they undersold him. I left about noon and set out again, with bad bearers, over bad roads and a rocky mountainous country, for Chickoree, where I arrived at 1 P.M.

I passed through Erroor at 11 P.M., and from thence reached Mussal at 4 A.M. of the 14th May. I found the village in an uproar; a herald, blowing an instrument bearing a rude resemblance to a French horn, accompanied by a Mahratta, came prancing forwards and informed me that Rajah Chintaman Row, having heard of the intended journey of a friend of Mr. N. through his dominions, had sent an invitation for him to rest at his palace. This flattering message was backed by twenty-four bearers, two torch-men, four coolies, two horsemen, fully accoutred as a guard, and a horse gorgeously caparisoned for myself, in case I should prefer that mode of conveyance. I accordingly mounted the steed,

and our imposing cavalcade proceeded to Moritch, where we halted at 7 A.M. I here visited some Brahmin temples and was permitted to enter, after going through the usual ceremony of pulling off my shoes. Their exterior appearance was plain, but the interior was more beautiful than any that I had seen. The town is large and populous, surrounded with a high turretted wall; the streets and mud houses were filthy. At 8 A.M. I advanced a short distance towards Sangly, and pitched my tent in the beautiful residence of Rajah Chintaman Row; the apartments were not spacious, but were elegantly furnished according to European style, with mirrors, couches, &c.;* attached to the palace were delightful gardens; luxurious groves of orange, citron, and myrtle trees exhaled a balmy perfume, and reminded me of the voluptuous haunts of the sultans and viziers portrayed in the glowing terms of the *Arabian Nights*.

I remained here for nearly six hours, without being honoured by an interview with the rajah, who I was informed was in great affliction in consequence of the death of his only son, which occurred the preceding day. Previous to my leaving, however, he sent his interpreter, desiring to see me, but as I was on the point of leaving, and presuming, under these circumstances, that the mission might be rather a matter of formality, I respectfully excused myself from intruding on his retirement so early after his recent loss.

At 2 P.M. I set out fresh for Poosa Soolee, which I reached at day-break on the 15th May: the country exhibited a richer soil and was better cultivated than any I had hitherto seen. After passing through Bambréwurreh, I met with sorry accommodation in an uncomfortable pagoda; I expected a dak from Sattarah would have been laid, but in this I was again disappointed. There was great bustle in the town and market-place, from the natives disposing of their goods. Amid all this confusion, I could not procure even a bullock-cart to carry my palanquin: so I sat disconsolately down under a tree in the thoroughfare, and attempted to wash down my chagrin with a cup of the celestial beverage. I was truly in a pitiable plight; I looked round on the bawling, busy group of natives, but none gave heed to my forlorn condition: I felt that I was a stranger in a foreign land. After waiting for about two hours, the potail sent me from twenty to thirty villagers, who, amid much jocularly and mirth, thought it fine sport to carry a palanquin to the next village,—what perhaps they had never done before in their lives. One of them beckoned me to mount a poney, which was standing beside an old woman, which I did *sans ceremonie*. The poor woman set up a loud howling, and continued screaming and whining after us to the next village, which was about three miles off. Here my villagers left me and I continued to get a fresh set from village to village, while I alternately rode the potails' tattoos, or walked, until we reached Sattarah. I had a miserable day of it, travelling in this way over forty of the longest miles of my journey. I had a great deal of irritating "palaver" with the potails, before I could get them to collect me cooley bearers for even three miles in extent; to keep them in good-humour, I paid the first set beforehand, in order to induce them to carry me a full stage; but they set me down at the first village and then ran away. Betwixt Poosa Soolee and Sattarah (forty miles), I had no less than fifteen sets of cooley bearers and as many potails' tattoos.

At day break of the 16th, I at last arrived in the vicinity of Sattarah, where my ears were again delighted with the martial notes of the bugle. I left my palanquin in charge of the potail of the adjoining village, and was directed by

* The mirrors were small and rested on the floor, which is convenient to the natives, who use them in a recumbent position.

one of the soldiers to Adjutant L's dwelling, where I received a hearty welcome.

Adjutant L. advised me to go to Bombay *via* Mahabaleishwa hills, instead of by Poonah. His description of the festivities that were taking place on the hills, and the beauty of the scenery, speedily determined my choice. I shall, however, give Mr. M.'s route by Poonah, as it may be useful to other travellers. From Sattarah to Deevor is a very difficult stage; from thence the route is by Neerah bridge; Poonah may be reached within twenty-four hours after leaving Sattarah. Such rapid travelling, however, incurs an exposure to the heat of the sun for a whole day; it is better to halt for the day at Neerah bridge, and make two nights' run of it. Starting from Poonah precisely at 4 P.M., Panwell may be reached at ten next morning. Previous to embarkation for Bombay, high-water must be waited for, which, at full and change, is thirty minutes past one.

I had a sumptuous dinner with the mess of the regiment, which was a pattern of good feeling, harmony, and good order; while the officers of most regiments in the hon. Company's service live and mess in their own houses, these preferred the company and good-fellowship of each other. When we consider that the officers of a corps are bound together by so many ties of sympathy—that they are engaged in the same common cause and exposed to the same casualties, and that they must look to themselves for the principal sources of amusement and comfort in a foreign land, the wonder is that regimental messes should not be generally established in the military stations of India: such establishments tend to keep alive both the *esprit de corps*, and kindly feelings between brother officers.

The bungalow of the officers' mess is tastefully laid out, and furnished with a good library, billiard-table, &c.; the dinner service was elegant. The sepoy lines were at some distance from the town where the rajah resides, who is provided by the Company with a subsidiary force.

Left Sattarah at midnight, and at day-light on the 17th began to ascend the Ghauts, on my route to the hills. I was resolved to walk up them, in order to enjoy the beauty of the scenery; but I found it a more Herculean task than I had anticipated: the roads were zigzag and very bad, and the dust was very annoying. The scenery, however, amply recompensed for these inconveniences; towering mountains, whose summits seemed to be encircled by the clouds, while the bold peaks of others soared far above them, and proudly lifted up their heads into the region of ether; intricate labyrinths of trees shrouding them from the view; secluded solitary retreats, where the human foot had rarely or never been, and where fancy might paint the savage haunts of the prowling inhabitants of the forest. As I approached the summit, the air became quite cool and invigorating, and the eye was suddenly delighted with the animating spectacle of clusters of European bungalows overtopping the mountain ranges. I bent my course to a country seat, called Bohemia, the residence of the Hon. Mr. N. I was agreeably surprized to find my kind host and a few friends at breakfast at so fashionable an hour as 11 A.M., which was occasioned by the prolonged festivities of a farewell ball given the preceding night by my hon. friend; who was about to return to England with a handsome fortune. He was deservedly a great favourite both at Bombay and on the hills. After a residence of nearly thirty years in India, he still continued to be the life and soul of social intercourse; his departure will consequently be regretted by the *beau monde* in these parts.

I drove round the place to see the lions. The roads were good; the houses

were built of stone, somewhat in the European style. The climate admitted of carpets, blankets, cloth wearing-apparel, and a snug fire-side, &c. Hence, the hills have latterly been the general resort, as the *sanitarium* of the western districts of India, and will, no doubt, in a short time, entirely supersede the fatigue, danger, and expense of a long journey to the Neilgherry hills, which has hitherto been the plan adopted by invalids. The bungalows were situated in the midst of beautiful gardens, in which grew all sorts of fruits and vegetables: they in general occupy about ten to twenty acres of ground. In the neighbourhood, stands a pretty little English church. The mountain-fern, which is very uncommon in other parts of India, grows here in abundance. On a conspicuous part of a rising ground, an obelisk has been erected to the memory of Sir Sidney Beckwith.

At the period of my visit, there was a numerous party on the hills; a continued round of spirited convivialities formed a constant novelty and a striking contrast to the monotony and sickly in-door residence in the plains beneath. Here one may ride and walk all day long without inconvenience; and those who have a taste for the sports of the field may engage in hunting the bison, which, however, is attended with great risk and danger. A fine young man, cornet in H.M. 4th Dragoons, was lately killed by a bison, that burst upon him unawares from the midst of the jungle; he was several times spitted on its huge sharp horns and tossed into the air, and expired shortly after. His comrades had the poor satisfaction of subsequently killing the animal. Notwithstanding this unfortunate accident, they continue to pursue so dangerous a sport with as much avidity as ever. Wild cheetas and hyænas, too, are by no means uncommon. The first night of my stay at Mr. N.'s, a hyæna entered the compound and came close up to my tent. Men, dogs, and guns were hastily in requisition, but the animal escaped.

A grand bachelor's ball was in preparation, to which I had the honour of being appointed florist: the apartments were decorated with flowers and the verandah laid out with groves of orange and citron trees, and bowers of myrtle artificially cut and arranged; a large concourse of elegant ladies, however, formed by far the most charming portion of the ornaments. I could not help observing that the great majority of the ladies were unmarried, which is generally found to be the case amid the gay assemblages of Europeans in India. We had a strong muster of Portuguese musicians from Poonah, who struck up quadrilles, waltzes, Scotch reels, and country dances with great spirit. The coolness of the weather, combined with the spirit-stirring strings of the performers, soon lighted the beam in the eye and led on the festive dance. The supper was sumptuous; and (according to the phraseology of the gentlemen of the press) the wines gave general satisfaction.

I took my leave of the Mahabaleishwa hills with regret; and, after a stay of four days, resumed my journey on the 20th, at 4 P.M., accompanied by Mr. B. on horseback, one of the keenest and best sportsmen in India. He escorted me to the verge of the ghauts, amid clouds of dust and showers of missile weapons discharged from the trees by the chattering monkies. A magnificent prospect of the sea now opened before me; the well cultivated vales beneath smiled with waving crops of brightest verdure; a strong fort hung wildly on the brink of a frowning precipice, and lofty cliffs with their rugged heads rose far above the adjacent plain. The edges of the roads were frightfully abrupt; my head often became giddy while contemplating the profound abyss that yawned around. A false step of my bearers might have dashed us to atoms in an instant. We accomplished our descent, however, in safety, though by

the timid and nervous it may fairly be considered a very hazardous undertaking, as there are other sources of danger quite as alarming as the apprehension of a broken neck. A friend of mine, during his progress upward, at midnight espied a cheeta asleep by the road side, quietly resting upon his paw; perceiving that it was unobserved by his bearers, who, if they had seen it, would have run off and left him exposed in a tonjon chair, he very prudently held his peace and was carried safely by, without waking his sleeping adversary.

I arrived at Maha a little after sunset. It is situated on the banks of Bancoot river, and forms a depôt for the reception of military stores and for the supply of the southern Concan; so that it is full of life and bustle. The temperature of the plains, contrasted with the bracing air of the hills, was disagreeably hot; and the sudden change from the one to the other rendered it more oppressive. The whole of the southern Concan is notorious for its high temperature; wide tracts of sun-burnt rocks impress the mind with sickly feelings. I arrived in the middle of the night at the confines of an immense jungly forest, about half-way between Maha and Indapoor. We entered its mysterious mazes with lighted torches, whose glare rendered them still more gloomy. In a situation like this, the mind swells with a solemn sense of the sublime, if not depressed with fearful apprehensions.

We got safely through the forest, and on the 21st passed through Indapoor. Here I found that new and excellent roads, from Nagootna to the hills, were in progress under skilful engineers from the surveyor-general's department: this will greatly promote the comfort by insuring the expedition of invalids travelling in that direction. I arrived at Nagootna about noon; it is a smoky dilapidated-looking village. I rested at the bungalow; on examining the scrap-book belonging to the place, I found an interesting description of the assault of a tiger on the horse of the Rev. Mr. Wilson, a much-respected missionary, who happened to be riding through the forest with a party, about six weeks before me. He was a little a-head of his party, when a huge tiger made a spring at his horse and, missing his aim, bounded away into the jungle again; he endeavoured to hasten its retreat by loud bawling, and galloped back to his party, who advanced in a body without farther molestation. The bungalow was a very poor one. The village of Nagootna stands on the banks of a river on the coast opposite to Bombay; it is a place of great trade, and forms a sort of repository for merchandize passing and repassing between Bombay and the southern Concan. Passengers going to Bombay may either embark in a large cargo-boat, or in a Bombay bunder-boat, which must be ordered previously, and is about double the expense of the cargo-boat. I sent an order for a bunder-boat, a few days before, which was sent over, plentifully supplied with provender.

At 11 p.m., the tide answering, I took my leave of the great peninsula of India, filled with pleasing reflections on the novelties and events of my journey and cheered with the prospect of speedily rejoining my friends in Bombay. We were all night sailing down a circuitous river, towards the sea, which we reached at day-light; the tide and wind opposing us, we came to an anchor off Caranjah Bunder; when circumstances permitted, we again weighed, and at 2 p.m. I once more set foot on the soil of Bombay.

Exclusive of stoppages, I was only ten days and nights accomplishing a journey of nearly 800 miles, in which space of time a person of robust constitution may accomplish it. The only change I experienced was the loss of fifteen pounds in weight, being otherwise in good health and spirits: an enjoyment which I cordially desire may be the portion of all travellers who may hereafter follow my footsteps across the Peninsula of India.

TALES OF AN INDIAN VOYAGE.

No. I.—PIERREPOINT AND HENRIETTA.

ON board East-Indiamen, a rather singular person is often to be found,—a female, sometimes a native of Hindostan, at others of European birth, who earns her subsistence by voyaging backwards and forwards, from England to India, as the attendant of those female passengers who have no domestics of their own. Accustomed to the sea, and well-acquainted with all the resources of a ship, these women are far more efficient than any other class. As their employment depends upon their good character,—for no captain will take a person of known ill-conduct on board in the capacity of a servant,—they are usually steady and honest, and much less liable to be corrupted than inexperienced females, who, from the nature of their duties, are obliged to associate, to a certain extent, with the numerous hangers-on of the steward's pantry. Those who are active and prudent save considerable sums, increasing their wages by the purchase of small investments, which they sell to advantage in England and India. One of these persons was known to be educating her daughters at a boarding school, while she ploughed the deep in search of the means for their support; and a native of Hindostan observed, on quitting England, that she must make one more voyage, as she still had a daughter to marry. The comfort of having a steady, respectable woman of this description on board ship, is incalculable; one who, having got over the horrors of sea-sickness, can attend to those who are suffering under the attacks of that distressing malady, and, having weathered many a gale, is able to re-assure the timid and inexperienced, who fancy that every squall must send the ship to the bottom. When the person who undertakes this important office happens to be intelligent and observant, she often proves a very desirable companion, especially to invalids; beguiling many hours of confinement to the cabin by relations of what she has seen and heard during her peregrinations on the water. Half a mermaid, she can tell stories of the vasty deep, talk of strange fish, and moving accidents by flood; wrecks, storms, hidden rocks, and all the dangers and disasters of the sea. Sometimes, her narratives prove to be of a more domestic character, and from one of many falling from the lips of a peculiarly kind-hearted and intellectual woman of this class, the following has been selected.

"I have made many voyages," she observed, "and have seen great variety of passengers, but I never met with any young lady so beautiful, and I may say so interesting, as poor Miss Henrietta Fortescue. It was only the second time I had been to sea, and it was fortunate I should serve so amiable and considerate a mistress; for I do think that, if, in the early part of my life, I had encountered the unreasonable, fanciful, capricious, and violent ladies, whom it has been my lot to come across since, I never should have had courage to venture on board ship again. But if there ever was an angel upon earth, it was Miss Henrietta. She was scarcely eighteen, and so lively, it was delightful to hear her, laughing, and singing, and making merry, let the weather be what it would. She had her work, and her books, and her guitar, and never seemed to think the time long, or the voyage dull. Of course, we had gentlemen on board; but she was kept very much out of their way; for she was returning to her parents in India, under the care of an exceedingly proud civilian and his wife, who associated very little with the rest of the passengers,

Asiat. Journ. N.S. Vol. 19. No. 74.

M

least-ways at first, for, afterwards, circumstances happened, which induced them to make some exceptions.

"There was, in the ship, a young officer of a dragoon or lancer regiment, I do not rightly know which, who, to my mind, was a perfect picture of a man: what black curling hair he had! and what eyes! they would pierce you through and through,—that is, when he was earnest or inquiring; for, generally, they were very soft, indeed almost melancholy. He was not of a dark complexion, but very pale; and then he had such a peculiar smile, and shewed such a fine set of teeth, and was so easy in his carriage; though tall, never seeming to get his legs in the way of any thing; or looking awkward when obliged to stoop to enter the low doors of the cabins. There were some very personable cadets on board, but no one that could come up to him; and the elegant undress uniform he wore, set off his person so finely, that it was no wonder he cut them all out. For my part, I could scarcely keep my eyes away from him, and Miss Henrietta used to laugh, and declare that I must be in love. I cannot help admitting, that all the men in that ship, both gentle and simple, from the captain down to the cabin-boy, were very civil and well-behaved; but, oh! Mr. Pierrepont far outdid them all in politeness, particularly to me, and though it might be partly because I was so much about Miss Henrietta, I am sure it was natural to him, and that he could not have behaved rudely to the poorest creature who came in his way. In the early period of the voyage, he seemed very melancholy, talking little, and often leaning for hours over a gun, gazing at the water, or seated under the awning, with a book in his hand, which he did not seem to read. It struck me, that the sunshine of Miss Henrietta's looks appeared to cheer him, for he gradually became less solitary-like, and mixed more with the other passengers. Whenever my young lady came upon the deck, he was always at hand to offer some little attention; but this was done without officiousness, and his civilities were directed rather to Mrs. Vernon, who had the care of Miss Fortescue, than to Miss Fortescue herself; and Mrs. Vernon, though she was one of the haughtiest ladies that ever I saw, was not displeased by the deference paid to her by so handsome and elegant a young man. If his wife was stately and proud, Mr. Vernon was still more so, and, moreover, had not so much sense. He was silent, partly because he had nobody to talk to that he thought good enough for him, and partly because he had nothing to say; and it really was enough to cloud Miss Henrietta's fine spirits to be always sitting next or walking with so stupid and disagreeable a man. However, she did not mind it, taking pleasure, dear heart! in every thing, and no more thought of a lover, or falling in love, than if she had not been half so handsome, or going out to a place where all the gentlemen would be at her feet.

"This lasted until we got to the Cape. I was taken on shore, along with the ladies; but, of course, I did not see so much of them as when we were on board ship together. They were out a great deal, at balls and parties, and particularly at Government House. Though nothing could be more affable than Miss Henrietta, who never seemed to pride herself upon being born in a higher sphere, talking as freely with me, upon all proper occasions, as if I had been her equal. She was not a person to make a *confidante* of, or to betray all her feelings to, her attendant, and I entertained so high a respect for her, that I never presumed to ask her any questions which ran the chance of displeasing her. I saw, however, that Mr. Pierrepont had contrived to ingratiate himself. He was related to the governor of the Cape, a lord, I think, or some very great man, and that made a world of difference to Mr. Vernon, who never

thought much of people, unless they were of high rank, or very rich. Miss Fortescue, I know, received an offer from one of the most wealthy gentlemen of the colony; but she would not accept it; she did not like him, and, from what I could see, she did not like the society; the Dutch ladies were unsuited to her, and though she did not scorn and jeer about them, in the manner that Mrs. Vernon did, there must have been somebody more charming than Mr. Vandereeten,—I think that was his name,—in the way, to have induced her to remain amongst them. Perhaps, she did not laugh quite as much while she was at the Cape, as she used to do on board ship, where she had only her own fine spirits to amuse her; but it was easy to perceive that she was quite as happy; there was a heavenly sort of satisfaction in her countenance, which shewed a heart at ease, and sometimes I fancied that she was losing a little of her girlishness, and becoming more womanly in her demeanour, and I could not help thinking this difference was occasioned by a secret consciousness of Mr. Pierrepont's attachment, and a growing inclination towards him.

"We were nearly a fortnight at the Cape,—for ships in those days remained longer in port than they do now,—and, all the while, festivities were going on, excursions into the country in the morning, and balls at night. Miss Henrietta used to dress beautifully on board ship, every thing of the best, and put on with so much taste; but I was perfectly dazzled by the figures she and Mrs. Vernon made at the governor's parties. They brought out all the newest modes from England, and far exceeded the other ladies in style and fashion. I had not thought much of Mrs. Vernon before, who had suffered a great deal from sickness, and who did not consider it worth her while to put on her best looks at sea; but I now could not help allowing that she also was a very handsome woman, and younger than I had taken her to be,—not above thirty certainly, if that, and able to pass for much less. Her temper, likewise, seemed altered; she had grown more cheerful and contented, and much more easily pleased; perhaps that was caused by her being less dependant upon her husband's society, who certainly was quite enough to mope and sadden the gayest person in the world. He appeared to be pleased with the attentions he and his party received, and swelled, and strutted, and looked more important than ever; but it did not make him a bit more amiable; in fact, he took every mark of civility paid to him as his due, and never seemed to be the least indebted to any body, let them put themselves to ever so much inconvenience to oblige him.

"We took in other passengers at the Cape, one a very great man indeed, a Sir Thomas Malpas, who was returning to some high appointment he held in Calcutta. His arrival made quite a commotion on board; every thing seemed to be turned topsy-turvy upon his account. The captain vacated his own cabin for his accommodation, and several of the cadets, who had for a small sum of money been allowed the use of one or two vacant below, were turned into the steerage, greatly to their annoyance, to make room for his suite. At first, they talked very high about the matter, and threatened the captain with a lawsuit; but they soon came round, for I have always seen that people are very easily induced to put up with affronts, if they proceed from great men, who are able to be of any service to them. Sir Thomas brought a great many Indian servants on board, and quite a replenishment of sea-stock. He had his own Constantia wine, his own champagne, and liqueurs, dried fruits, sauces, pickles, and confectionary of all kinds; of these he was very liberal, sending them about to every body at table. One servant he placed behind Mrs. Vernon's chair, and one behind Miss Fortescue's; he insisted upon dividing the

ladies, who had been accustomed to sit together, and, in short, contrived to have his own way in all things.

"The ship, which had been very dull during the first part of the voyage, was now quite a scene of gaiety. Sir Thomas had a cook on board, and plenty of provisions, and was always getting up little suppers, and promoting amusement amongst the passengers, who began to dance, and to act plays, and to do a hundred things which they had never thought about before. Affairs were changed also with Mr. Pierrepont; he was no longer distant and sad, but had become quite upon terms of intimacy with the Vernons and Miss Fortescue. He never omitted to join them upon deck, was of all their parties, and from a silent, melancholy gentleman, was the gayest of the gay. Somehow or other, I fancied that things had been best as they were before all this feasting and revelling went on. Notwithstanding his riches and his profuse way of spending his money, there was something about Sir Thomas Malpas which I did not like. His servants were as insolent and overbearing a set of fellows as ever I saw; they would push any body down almost who came in their master's way, and if any thing was wanted for him, all the rest must go without. They wore very rich clothes, handsome shawls round their waists, and some of them had gold bracelets and gold earrings, besides a great parcel of other ornaments. They were for ever cooking and messing for themselves, or for Sir Thomas, and he, I thought, rather encouraged them in their audaciousness, seeming to fancy, though in a secret sort of way, that it gave him consequence. Sir Thomas was quite as proud and overbearing as Mr. Vernon, only in a different manner; he had more sense and certainly more art, and contrived by a less direct method to make every body obsequious to him. Mr. Vernon tried to do this, but could not succeed, and was laughed at for his pains; while Sir Thomas, without appearing to have any such intention, managed to rule over the whole ship. He passed for a princely sort of person, never so happy as when he was benefiting others by his wealth; while in reality he had a design in every thing he did, merely lavishing the superabundance of his luxuries to those about him, in order to gain the mastery over them. I made no scruple, when alone with Miss Henrietta, to give my opinion of Sir Thomas, and, though she seemed to think I was prejudiced against him, I am sure what I said made an impression. I had a jealousy about me concerning him; he had a sort of off-handedness of manner, which deceived almost every body else; they fancied he was frank, candid, and open-hearted, to the greatest degree, while I felt certain he was always upon his guard, and never spoke a single word except to further a scheme of his own. He did not shew it,—in fact, he took the greatest pains to conceal it from every body;—but I was quite sure he had fallen in love with Miss Henrietta. Mr. Vernon, it appeared, was under a promise that he would deliver up the young lady to her parents free from any engagement, and that he would endeavour to prevent her from giving away her affections while she was under his guardianship; both Sir Thomas and Mr. Pierrepont knew this, and they were, therefore, obliged to hood-wink Mr. Vernon as much as possible: no difficult affair, for he was, as I have said before, a very stupid man, and saw nothing at all that was not exactly pointed out to him.

"Sir Thomas, though apparently quite indifferent about the matter, always contrived to get close to Miss Fortescue. Mr. Vernon, fulfilling his engagement in the most precise, but not the most sensible way, used to be for ever at Miss Henrietta's elbow whenever she left her own cabin, and her artful admirer pretended to be so much delighted with her guardian, as not to be

happy except he was engaged in conversation with him, and therefore Mr. Vernon took entirely to himself all the civilities and attentions which were in reality paid to his fair ward. Mr. Pierrepont, seeing this, could think of no better way of getting into Miss Fortescue's good graces, than by paying attention to Mrs. Vernon, through whose recommendations he hoped to succeed. It was very plain that, although he disdained, when he first came on board, to explain to his fellow-passengers that his birth and fortune entitled him to more respect than they had shewn him, he was not displeased that they should have seen, by the conduct of the governor at the Cape, how greatly they were deceived in fancying him to be a mere nobody, unworthy of their notice.

"Mrs. Vernon at first appeared very desirous to attract the attention of Sir Thomas; but, finding that, notwithstanding his great professions, he never went beyond common civilities, and seemed to prefer the society of her husband to hers, she ceased her useless endeavours, satisfied, at least, that Miss Henrietta had failed as well as herself. She was, therefore, quite ready to be consoled for the disappointment, by the monopoly of Mr. Pierrepont, who, young and inexperienced in the ways of women, entertained too good an opinion of her to suppose there was any danger in the intimacy which took place. I have observed that very proud ladies are not always the most difficult to persuade into forgetfulness of their dignity. I thought Mrs. Vernon was as much too familiar with Mr. Pierrepont now, as she had before been too distant. Miss Henrietta seemed to think so too, though she never breathed a word upon the subject, and I felt vexed with Mr. Pierrepont for giving her, though inadvertently, cause for uneasiness. It was not, however, easy for him to act otherwise; for he could not help being drawn into a great many gallantries, which he would not have volunteered.

"Sir Thomas Malpas continued to pay great court to Mr. Vernon, seemingly never being satisfied unless they were together; but this, as I have said before, was only to get near Miss Henrietta, who was obliged to be always at Mr. Vernon's side. Although Sir Thomas was a very entertaining gentleman, and talked and laughed and told merry tales, I perceived that my young lady's spirits were much more depressed than when she had been entirely left to Mr. Vernon's dull discourses; perhaps it was the gay conversation which was going on between Mrs. Vernon and Mr. Pierrepont that made Miss Henrietta sigh and look sad; she liked those times better when he used to stand quite gravely by himself, and do nothing but look at her. She began now to try to make excuses to keep in her cabin; but, as she could not pretend to be ill, this was seldom allowed. She dared not complain of the attentions of Sir Thomas, because they were offered to her in so artful a way, that it would have been easy for him to have made it appear it was only a fancy of her own which caused her to think he had any design upon her. For my part, I was quite terrified at him, for I saw he was so deep a schemer, that he would be pretty sure to succeed in every thing he undertook.

"During all this time, we had been very fortunate in the weather, not having had a gale of wind since we left the Cape; but, suddenly, when we least expected it,—for it was not the season for such storms,—the sea got up, and it began to blow in a most tremendous manner. It was dreadful enough during the day, but when night came, it was much worse; nobody could have a notion of going to bed; all the sailors seemed to think we should have some difficulty in weathering it out, and, though the captain kept a good heart, yet, by his never leaving the deck for a single instant, heedless of being wet through and through, and hoarse and exhausted from giving orders, we could

not help fearing he thought we were in a bad way. Mrs. Vernon came in to Miss Fortescue's cabin, which was the only dry one in the ship; she was in a terrible taking, poor woman, never ceasing to cry and lament, and to wish all manner of impossible things: she was almost angry with Miss Henrietta for remaining calm and collected, and, while she was glad to accept of my services, scolded me for my want of feeling. I did not like the notion of drowning any more than herself, but I saw little use in giving way to my fears, and, while making up my mind to the worst, tried to be as hopeful as I could. Miss Henrietta was evidently praying in her own mind, and, though looking very pale, she did not shed a single tear, becoming more composed as the danger seemed to be more threatening; while Mrs. Vernon went off quite in a wild distracted way, calling for Mr. Pierrepoint, and, at last, getting hold of one of the cuddy-servants, she made him go with a message to him. After a little while, in which the tempest grew louder than ever, Mr. Pierrepoint came in. The moment Mrs. Vernon sat eyes upon his face, she saw that the ship was in great peril, and, bursting out into loud screams, she threw herself down upon the cabin-floor, where she lay upon some cushions quite incapable of knowing who it was that attended upon her. I could not, of course, leave her in that state, but, while endeavouring to keep her from going into convulsions, I could not help casting occasional glances at Mr. Pierrepoint and Miss Henrietta. The noise in the cabin was too great to hear what they said, but their countenances and attitude shewed that, in this moment of despair, they had opened their hearts to each other. There was a sort of angelical expression on the faces of both, as if it were a happiness to die together. I saw him repeatedly press his lips to hers, and, notwithstanding the momentary expectation I was in of being lost, I could not help thinking more of them than of myself, and admiring the beauty of their appearance,—his fine black hair, though wet and dishevelled, still curled over a face which looked like that of a marble statue; while she, with her hair, too, flowing over her muslin dress, clung to him, apparently satisfied to share his fate, whatever it might be.

They were thus locked in each other's arms, when, suddenly, Sir Thomas Malpas rushed into the cabin. There could be no doubt that he came with the news that we were upon the point of sinking, and possibly he entertained some desperate hope of saving himself and Miss Henrietta; for, the moment he saw her in the embrace of Mr. Pierrepoint, his countenance changed; he looked at them like a demon, and would, I feel persuaded, have endeavoured to force them apart, but that a great cry arose upon the deck. In one moment, the wind had lulled, and the ship had righted; all hands were summoned, and both Sir Thomas and Mr. Pierrepoint hastened away to lend their assistance in working the vessel. Miss Henrietta fell upon her knees in a sort of speechless ecstasy; it was perhaps the happiest moment of her life, and Mrs. Vernon, though still confused and wandering, seemed sensible that some change had taken place: she raised her head, looked wildly round, and, in another minute or two, could comprehend what I said to her. Mr. Vernon came down soon afterwards, bringing a decanter of wine; he made us all drink some, and told us that the ship had behaved well, and that we were out of all immediate danger. It was now nearly day-break, and, when that appeared, the wind still continuing to subside, we got Mrs. Vernon undressed, and, making a bed for her on the sofa, began to put the cabin to-rights, which was soon done, for it had sustained less damage than any other part of the ship. By dinner-time, though going under jury-masts, every leak had been stopped, and the men had left off working at the pumps. Sir Thomas, who would have

been much mortified had he been obliged to appear with less than his usual state, came to table attended by all his servants, who, though they looked half-drowned, had clean clothes on, and as many gold ornaments as ever.

"The storm had made sad havoc with the crockery-ware, and so Sir Thomas got up a service of plate of his own from the hold, and insisted upon its being taken into common use for the cuddy. We had lost all the live-stock; but the table was as well, if not better, supplied than ever; for our nawab, as the people called him, produced a great quantity of preserved meats, which he was taking with him to Bengal, with a vast number of other delicacies, potted, and bottled, and in French pies, to make up for the deficiencies in pork and mutton. His cooks were set to work to manufacture savoury dishes out of the rice, peas, and other articles on board, we had new sorts of pillaus, and occasionally a regale of turtle and venison, for Sir Thomas had laid out several hundred pounds at the Cape in the purchase of novelties for his feasts in Calcutta, buying up the whole investments of ships which had put in there. It was a great triumph to him, to see that all the passengers were dependent for a good dinner upon his liberality, and, though the expense must have been enormous, he did not seem to grudge it, feeling repaid by being looked up to quite as a god in the ship.

"Mrs. Vernon had been too completely lost, during the latter part of the gale, to know what had been going on between Miss Henrietta and Mr. Pierrepoint; but she seemed to entertain some notion upon the subject. Miss Fortescue had recovered her cheerfulness, if not her former high spirits, and Mrs. Vernon appeared to be uneasy at finding she was no longer jealous of her. This misguided lady had, certainly, fallen very deeply in love with Mr. Pierrepoint; she made great advances to him, which he either did not or would not see; for, feeling now quite certain of having gained Miss Fortescue's affections, he made little scruple of shewing his attachment to her, and would not submit, as he had done before, to be always kept in the back-ground by Mr. Vernon and Sir Thomas. The nawab was too much upon his guard to shew openly how much he felt annoyed at being thus circumvented, as it were; but I knew that it rankled in his mind, for I overheard a conversation between him and Mr. Vernon. Though well-acquainted with the real state of the case,—for he could not have forgotten the scene in the cabin, which he had witnessed with so much displeasure,—he pretended not to be in the secret of the young people's attachment, merely cautioning Mr. Vernon to take measures to prevent the chances of an entanglement of the heart while Miss Henrietta remained under his protection. Mr. Vernon observed, truly enough, that he had done his best, and added that he was now the less uneasy at the prospect of such a thing, as he did not think it possible that Mr. and Mrs. Fortescue could object to their daughter's alliance with a young man so eligible in every respect as Mr. Pierrepoint, his family and fortune being quite equal to any thing they could find in India. To this Sir Thomas agreed, and said no more upon the subject, determining, I do believe, from that moment, to go another way to work. Mr. Vernon, who, though very stupid and disagreeable, had been a most indulgent husband, became captious and cross with his wife; she was now often either seen in tears, or with the appearance of having been crying. She did not, at these times, come for consolation to Miss Fortescue; on the contrary, she seemed rather to avoid her. She was now jealous in turn, and took every opportunity of complaining to Mr. Pierrepoint, and of exciting his pity and compassion. I am persuaded, and always shall be, that this gentleman never entertained an evil thought regarding Mrs. Vernon, and

that it was his innocence of all bad intentions, which made him espouse her cause, and treat her with the tenderness natural to his disposition, and which he would have shewn to any woman in distress. Though not lavish of his money, like Sir Thomas, where there was no occasion, or always making fine speeches, he possessed a great deal more goodness and kindness of heart, which was shewn when any person was ill, or in grief, and perhaps if I had been less honest in betraying my real opinion of both these gentlemen (which I did), not so much by words as by my manner, I should have got more insight into the secrets of Sir Thomas; but he was sharp enough to see that he had never imposed upon me for a single instant.

"Mrs. Vernon often sent notes to Mr. Pierrepont, and people in the ship began to speak about their intimacy. Mr. Vernon grew cool in his manner towards him, and a great deal came to his ears which nobody else heard. I am afraid Mrs. Vernon would have been very glad to have thrown herself upon the protection of Mr. Pierrepont, and that she wished to entrap him into some indiscretion, which would have given her the opportunity to leave her husband. At any rate, she played into the hands of Sir Thomas, whose aim it was to get Mr. Pierrepont into a scrape, and to ruin his character, before he could arrive at Bengal; for with Miss Henrietta's prepossession in his rival's favour, he could not hope to gain her parents over, unless he could make the younger suitor odious to them. I often wonder that nobody else saw the game Sir Thomas was playing; I had frequently a great desire to speak both to Mr. Pierrepont and Miss Henrietta about it; but they gave me no encouragement to talk of such things; and I felt too great a respect for them to intrude my advice, without having something more than my own suspicions to communicate. It might have seemed impertinent in me to tax Sir Thomas with any bad design, particularly as I could not bring any proof of it; neither did it become me to say a word about Mrs. Vernon, much as she gave occasion for people to talk.

"Things went on in a very uncomfortable manner for some time; at length, one evening, Mr. Vernon was heard to speak very harshly to his wife in their cabin, and it was said afterwards that he struck her. The ladies had all retired for the night, but, upon this quarrel, Mr. Vernon slammed the cabin-door to, and went upon deck. I heard nothing more for some time, but felt very uneasy, and so did Miss Henrietta. Mrs. Vernon had shewn so great a dislike to her of late, and had repulsed her so frequently, that she was afraid to intrude upon her retirement, and therefore sent me to see whether we could do any thing for her. I went to the cabin, but Mrs. Vernon was not there. My mind misgave me when I saw it empty; yet, as there were other lady passengers on board, I had no right to suppose that she had not sought refuge with some of them. Two occupied the cabin next to Miss Henrietta, but I knew she had not gone there; the others were married and slept below, and I hesitated about intruding upon them, as they might not have liked it. However, I at length resolved upon going back to Miss Henrietta, and, just looking out at the cuddy-door as I passed, I saw that the night was as dark as pitch. When I told my young lady that Mrs. Vernon was not to be found in her cabin, she seemed to take the alarm immediately; starting up, she entreated me to go, without an instant's delay, and seek her out; and, accordingly, I did go, looking first into her cabin, to see if she had returned. Unfortunately, when I got in, the door closed upon me, and the ship having been much damaged by straining, it got wedged somehow in the doorway, and would not open. I tried for a long time, with all my strength, to move it, but without success. I became exceedingly agitated, and heard, or fancied I heard, the

sound of angry voices in the cabin belonging to Sir Thomas Malpas. The ship was rolling about a good deal at this time, though we were not in a heavy sea; and, after I had almost given up the hope of being liberated, the door flew open at a sudden plunge of the vessel, and I went into the cuddy. Before, however, I could get across it, I heard, through the noise of the sails, the straining of the cordage, and the knocking about of the blocks, the crack of a pistol, and when I reached the deck, I saw two men bringing the body of Mr. Pierrepont down one of the poop-ladders. He had been shot through the heart, and was quite dead. I stood speechless with horror. Mr. Vernon came behind with a pistol in his hand, and I looked about for Sir Thomas Malpas, but he was not to be seen. The deck in an instant became crowded with people, and lights were hurrying to and fro on all sides; amongst the rest, Sir Thomas rushed out of his cabin, and hearing at the same time a shrill scream, I thought in a moment of Miss Henrietta, whom in my bewilderment I had not recollected before, and, hastening back to her apartment, found her in a dead faint upon the floor. It was past my power to bring her to her senses, and the surgeon of the ship could not be had for some time; he was busy in trying to assist Mr. Pierrepont, already beyond all hope, and afterwards had to bleed Mrs. Vernon, who went off in a sort of apoplectic fit. At last, however, the doctor came, and, by the help of strong restoratives, we succeeded in re-animating Miss Henrietta, who, upon opening her eyes, entirely seemed to comprehend all that had happened, and to be perfectly resigned to it. She did not weep, or exhibit any strong signs of anguish, but remained quite quiet, lying upon the bed, and only by a slight occasional quiver running through all her frame, showing how much she suffered. Mrs. Vernon, after being in strong hysterics for a few hours, recovered surprisingly; she had been found by one of the black servants of Sir Thomas Malpas in Mr. Pierrepont's cabin, but the poor young gentleman was not in it at the time; he had gone upon deck, and I am very sure knew nothing of the matter, until Mr. Vernon, foaming with rage, put a pistol in his hand, and immediately afterwards discharging his own, stretched him dead at his feet. One of the servants belonging to the cuddy told the people about him, that he had heard Sir Thomas declare to Mr. Vernon, that, if he were in his place, he would shoot Mr. Pierrepont as he would a mad dog: but, afterwards, he said (bribed no doubt) that it was Mr. Vernon who talked about mad dogs. Sir Thomas had been seen to come out of his own cabin, when the poor dear young gentleman was brought lifeless from the poop; but many thought he was present when the fatal shot was fired: there would have been no great difficulty in dropping down over the side, and so into the open port below, and it was so exceedingly dark at the time, that the people who were employed in a different part of the ship could not see whether Mr. Vernon was quite alone or not, when he went up to Mr. Pierrepont. They suspected nothing, until they heard the report of the pistol.

Sir Thomas, of course, gave his own version of the story. He said that Mr. Vernon was standing, in a state of great excitement, in his cabin, complaining of the injuries he had sustained, when Nour Jehan Houssein, the hookah-badar, came in, and reported that the beebee saib had been seen to secrete herself in Mr. Pierrepont's apartment; that Mr. Vernon immediately seized a brace of pistols, which happened to be lying on the table, and before Sir Thomas, who was preparing for bed, could put on his clothes to follow him, he heard a shot fired, and, hastening out, found that a meeting had taken place. The hookah-badar did not fail to confirm all that his master had said, and Mr. Vernon, who

was never very clear in his intellects, now talked so confusedly, that it was impossible to discover the real state of the affair from him.

"The captain thought it right to put the murderer, for so he was considered, under confinement in his cabin, and one of the ladies, very compassionately, offered to take Mrs. Vernon under her protection, while her husband as kindly went to attend upon Mr. Vernon, who was not in a state to be left alone. Of course, I never quitted Miss Henrietta for a single moment, and I was the only person, not one of the principals in the dreadful catastrophe, who did not go upon deck to witness the last sad duties performed over the body of poor Mr. Pierrepont. A burial, if it may so be called, at sea, is always a melancholy thing; but this was particularly distressing, from the frightful manner in which so promising a gentleman had come by his death. The captain read the service in a very impressive manner, though, at times, almost overpowered by his feelings; there was not a dry eye to be seen; even Sir Thomas Malpas shed crocodile tears, and many of the crew cried bitterly, for Mr. Pierrepont was a favourite amongst them. However, after the body had been consigned to the deep, the ship's company and passengers, with few exceptions, shook off their dejectedness, and many went about again as if nothing had happened. Sir Thomas, though maintaining a shew of sorrow, just to keep up appearances, took care to make himself quite as agreeable as ever to the captain and all the rest of the persons at table, feasting them as usual, and shewing them how much more it would be to their advantage to be his friend than his enemy. How they could eat their dinner at all, when their diminished numbers must have reminded them of the shocking circumstance which kept so many absent,—for the lady and gentleman who so charitably devoted themselves to Mr. and Mrs. Vernon never appeared in public afterwards,—I cannot tell.

"I am certain that Sir Thomas entertained no doubt of succeeding in all his projects in the end; he cared not who suffered provided he gained his object. He rejoiced at having got so effectually rid of a rival, and seemed to be only uneasy upon Miss Henrietta's account, who did not recover in the way that he had expected. She had youth and a good constitution upon her side, and the doctor's report was rather favourable than otherwise: one day she was better, the next no worse, and so on. She shewed no wilfulness or obstinacy, took all the medicines that were given her, and such light sustenance as the medical gentlemen prescribed. Still, she did not rally, remaining as at first, composed and tranquil, without uttering a single complaint. At last, we cast anchor off Saugor Island, and Mr. and Mrs. Fortescue came on board, in great distress; they got the poor young lady into a pinnace without much difficulty; she was as light as a feather, and submitted like a lamb, shewing no emotion upon leaving the ship. I took my seat beside her, as she lay stretched upon a couch in the cabin of the vessel, and, as I watched her pale cheek and heavenly countenance, I saw that all would soon be over. She breathed her last sigh as the pinnace neared the shore, and we landed her a corpse at Champaul Ghaut."

THE PRESENT STATE OF INDIA.

EVERY incident in our singularly-constituted eastern empire, which is in the slightest degree of an unusual complexion, awakens a painful interest in those who are habituated to reflect upon its anomalous circumstances. Connected with this country by none of those visible bonds, which seem indispensable to political cohesion,—being remote from the mother-country, having no body of permanent British settlers on its soil, and an utter discordancy existing betwixt all the social elements of the two nations,—their union seems purely ideal, and dissoluble almost by a mere act of volition. Occurrences, therefore, which, in ordinary cases, excite no particular attention, and are totally independent of political consequences, when they happen in British India, and are contemplated with reference to its peculiar relations with this country, acquire an extrinsic importance. The most sanguine advocates of our Indian administration confess that the connexion between England and India must be regarded as temporary; that the course of events can only hasten or retard a separation which is inevitable; it is, consequently, neither rash nor useless, to speculate on the great change, to endeavour to discern its sources, and to watch the omens which precede and mark its silent approach.

As the origin and nature of the alliance between the two countries are unprecedented and peculiar, so, it is reasonable to expect, will be the immediate causes of its dissolution. The character and habits of the people of India, in whom the very idea of patriotism, if it ever existed, at least under the Brahminical system, has been extinguished by ages of despotic tyranny, preclude the apprehension of a general combination, from mere impatience of a foreign yoke; and the states adjacent to British India want motive as well as ability to offer any molestation to our authority. These are the dangers which threaten external possessions in general, and against such dangers our eastern dependency appears, at present, almost secure. The extraordinary incident, of the standing army of India, which retains it in subjection to foreigners, being principally composed of natives, is often regarded with alarm, as pregnant with a peculiar peril; but, in reality, it provides an additional guarantee of our tenure, so long, at least, as we manage that army with prudence and justice. The sepoys consider themselves as stipendiary servants of the British government, and have not the most distant notion that they violate any natural or social obligation by bartering their services to it for an equivalent. So long as we fulfil our contract with them, an implied stipulation in which is that their religious scruples shall be respected, they can have no inducement to withdraw their services, or to transfer them elsewhere; and it must be manifest that the people of India would feel more repugnance to a standing army of Europeans than of Hindus.

It is, we are convinced, a mistake, though a very prevailing one, to suppose that our firmest tenure of India consists in the sense which its people entertain of the equity and mildness of our government. So long as any of the generation remain (and it is speedily passing away), in the

more recent acquisitions, who can compare, from actual experience, our administration with that of the governments which we have displaced, the former will undoubtedly enjoy a certain degree of popularity on this score. But a nation, especially one which has been long enslaved by conquerors, estimates its political happiness by the present, without reference to the past; and when the actual condition of the bulk of the Indian people is considered,—a condition which is more the fruit of their own indolent and improvident habits than of the unequal distribution of property,—it is almost irrational to conclude that a change of rulers would not be to them a matter of indifference. The opulent classes derive, indeed, an advantage from our sway, which it is impossible to overlook, in the security afforded to property; but this advantage is alloyed, if not neutralized, by their exclusion from those distinctions which wealth could purchase or command under Asiatic princes. Until the intellectual and social condition of the Hindu people be far superior to what it now appears to be, and until they have made considerable advances in the science of government, they will not be competent to appreciate the abstract excellence of our rule. When this period arrives, they will be qualified to govern themselves: so that it is no paradox to say, that, as soon as they can properly discern the preferable properties of our government, they must be desirous of getting rid of it.

The main pillars of our dominion in India are the army, and the influence generated by the universal belief in our superior knowledge, which is the more commanding because, in the existing state of the native mind, it is vague, and operates like something supernatural. Of these, the first is the firmest, and can only be impaired by gross mismanagement; the other is daily declining from a variety of causes. The moral power, which results from a sense of our intellectual superiority, must decrease in a combined ratio by the diffusion of European education in India.

A process which is to change one of the elements of our power in that country, ought to be a matter of grave consideration; yet one might almost imagine, from the precipitate and superficial manner in which the subject of education amongst the Hindus is sometimes discussed, that its consequences had never been considered at all. Disclaiming the abominable doctrine, that they may be better ruled without education than with it, we yet believe that they may be educated upon a wrong system, which would not only disappoint the advocates of education of the fruits they have a right to expect from such a boon, but might cause more temporary mischief to the Hindus than ignorance itself.

A taste for the literature of Europe seems to have grown up of late years in those parts of India where the natives are in immediate contact with Europeans. We are not sure whether it be safe to infer from this fact that it would experience the same favour throughout India. Motives of interest or caprice may influence many of the individuals who adopt European notions at the presidencies and principal stations; but, we fear, that the prejudices of the mass of the nation are not to be subdued without a struggle, an agony. It must be remembered that they are not a tribe of savages, proud to copy the fashions of white men. The Hindus, and still

more the Mahomedans, with all their respect for the intellect of Europeans, entertain a sovereign contempt for many traits in our civilization, and may be apt to regard our literature through the same media as our manners.

It may be reasonably doubted whether more than one generation must not pass away, before the people of India can be expected to undergo any essential change. In the meantime, assuming that the several branches of our government shall be administered on the same equitable principles as they are at present, with improvements in their machinery,—that the native army shall have no just grounds of complaint either on their own behalf, or that of their European officers, for whom they do and should entertain a strong sympathy,—and that no external enemy, near or remote, shall act upon the weak elements of discontent within,—we should be inclined to predict a long repose for India, and a distant postponement of the period of divorce between the two countries.

There have been, however, some recent indications in the political horizon in that quarter, which, though not alarming, are of an unsatisfactory nature. The litigious spirit, which seems to have infected, in so unusual a degree, the officers of the Indian army, and which is exemplified in the unprecedented number of Courts Martial and Courts of Inquiry, is a diagnostic which cannot escape notice, though it is a subject not to be dilated upon. The very extensive dissatisfaction which has been generated amongst public servants, a class which comprehends a large proportion of the European public in India, by the retrenchments rendered necessary by our financial difficulties, and which is not corrected, as in England, by an antagonistical principle residing in the mass of the people, conscious that they gain what the others lose (for it is idle to suppose that the natives of India, generally speaking, care or even know any thing about the matter), has a tendency to form a nucleus of discontent, which a free-press affords a medium of propagating and augmenting. But the most serious of these indications are, the recent attack upon the British functionaries at Jeypore, the assassination of the commissioner at Delhi, the attempted murder of Colonel Townsend by a discharged sepoy of his regiment, and the many instances of deliberate murder, in various parts of India, with which the recent advices from that country teem. It is difficult, notwithstanding the distinct character of these transactions, to disconnect them in the mind with an impression that there is a morbid spirit reigning in certain classes of the people, which vents itself in these atrocious acts.

Much mystery still veils the occurrence at Jeypore. The fact is, however, notorious, namely, that the life of the British resident, Major Alves, was attempted in open day, in the midst of the capital of Amber, immediately on his return from a visit to the court; that Mr. Blake, the assistant, was murdered in cold blood, and that other Europeans of the resident's suite escaped by flight alone the same fate.

Jeypore was the last of the Rajpoot states which submitted to accept the protection of the British government in 1818; all but force was required to extort a tardy and ungracious assent to the treaty, even after the predatory system had been totally extinguished, and Holkar had received his death

blow at Mahidpore. If the act of assassination can be traced to the ruling authorities of Amber, the motive may be found in the impatience felt under a yoke thus forced upon them. The latest accounts of the transaction assert that the perpetrators were Meenas, who are described as a set of low ruffians, hanging loose upon the society of these Rajpoots. But the best authority on this head, Colonel Tod, represents them in a very different light; he says, that, in Jeypore, the Meenas are a race enjoying the highest immunities and privileges; that many of them hold large estates, and that they possess the most confidential posts about the person of the princes of Amber, having charge of the archives and treasure in Jeygurh; they guard his person at night, and have even that most delicate of all trusts, the charge of the *rawula*, or harem. Under these circumstances, we should be inclined to ascribe some weight to the speculations of those who argue, from the concert exhibited on this occasion, from the preparations (the mob being armed), and from other suspicious facts, that it was not a sudden and casual onset, but a meditated attack, countenanced if not planned by authority.

The atrocious act committed (we may now fairly assume) by the zemindar of Ferozepore, raises up all the images of horror which the act of Thurtell and his associates inspired. A baser and more deliberate murder was never committed; and, the coolness with which all the details were arranged, the length of time occupied in daily search of a convenient opportunity to perpetrate the deed, the number of persons who appear to have been privy to it, before and after, and the circumstance of Kurreem Khan, the assassin, going to his mosque and offering up prayers, prior to imbruing his hands in the blood of one against whom he had not even the poor provocation of a common grudge, are incidents in the transaction which make it frightful. Here, again, it is difficult to look at the crime as an individual offence, and without taking into view the probability that it is an index of the feelings of the Mahomedans of India generally towards their European rulers, or of the indifference of the people to such an enormity. All accounts concur in describing the natives as anticipating and wishing the liberation of the nawab.

The attack on Colonel Townsend, by a discharged sepoy, independently of its illustration of the character of the native soldiery, affords a practical comment on the policy of the recent popular measure of abolishing corporal punishment in the native army. This man would have endured the pain and disgrace of flogging; but a discharge was ruin as well as indignity, and, careless of the consequences, he threw away his own life to revenge the one and terminate the other.

A CANNIBAL'S TRIBUTE TO VALOUR.

THE natives of New Zealand manifest their respect for European valour in a peculiar and characteristic manner. A chief told a missionary, that the natives of Taranake had lately killed a European, and eaten him; but that they would not eat the lower part of the arm and hand, as a compliment to his bravery.

MR. MOORCROFT'S JOURNEY TO BALKH AND BOKHARA.

JOURNAL OF GHOLAUM HYDER KHAN, EDITED BY MAJOR HEARSEY.

(Continued from p. 42.)

THEY marched to Dhuckha, twelve coss, situated in a plain, near the edge of the Sandéh river. About two coss beyond Lallah-beg-ke Gurhee is a narrow defile, called Sandéh Khaneh ka tungee. Only one gun could go through at a time at this place. The Khyburrees made a show of opposition, and assembled about 600 armed men on both sides of the pass; but Peer Mahomed Khan ordered out a party of 200 horse, on each side, above the men, who proceeded as flankers for near two coss. From the mouth of this defile, they entered an extensive plain, at a place called Kafer ké Killah (the ruins of a stone-built fort); there are rivulets and springs of good water; but from thence to Dhucka, eight coss, not a drop of water is procurable.

The army and Mr. Moorcroft's party proceeded to-day by an excellent plain road, leaving the Sandéh river to their right, and encamped at Bassoul, eight coss, a large village with mud walls and bastions, a good bazar, and water procured from wells. This place is inhabited by Agwauns, and belongs to Jullalabad; the walls of the houses are built of mud, and they are flat-roofed. The Khyburree country extends only in the hills from Zumroot to Sandéh Khaneh, about a space of twenty-four coss.

They encamped this day at Bhuttee Kote, eight coss, a deserted village, and a few peepul trees; the only water procurable to drink was from a rivulet, which was very dirty. At this place, some mules had been sent out by the sirdars from their camp, to procure *boosah* for their horses, to a village about two coss to the left, the inhabitants of which refused to give any; whereupon all the troops, with their cannon, proceeded there. After threatening to set fire to and plunder the place, the people inside promised to pay them a sum of money, as a fine, and gave them the quantity of forage they demanded. This pacified the sirdars, and they returned peaceably to Bhuttee Kote.

As the next day's route was a very long one, and the heat in the day oppressive, the party set off at midnight; the road good, now and then stony, and several small ascents and descents. About twelve o'clock at noon, on the 4th of June, they arrived at Jullalabad, fourteen coss.

Jullalabad is a large place, but cannot be called a city; it is surrounded with a mud wall and bastions, and is the capital of Mahomed Zeman Khan, to whom the country yields an annual revenue of Rs. 70,000. He keeps up an establishment of about 1,500 horse and foot, and four pieces of cannon; there are bazars inside, but many desolate houses and ruins. Mahomed Zeman Khan's house is built of burnt brick.

The sirdars, with their army, encamped beyond the town, on the banks of the Sandéh river. Mr. Moorcroft and his party pitched their tents between them and the city, near a small canal, or water-course. Mr. Moorcroft and Mr. Trebeck went and called upon Mahomed Zeman Khan, who received them very cordially, and sent them a *zeeafut*. They halted here the 5th and 6th, and found out that the sirdars had entered into a coalition, and were to be joined by Mahomed Zeman Khan and all his forces, and his four guns, to attack and drive out Hubeeb Ollah Khan, the son of Azcem Khan, from Kabool. As far as Jullalabad, the sugar-cane is cultivated, and not beyond.

Mr. Moorcroft and his party marched on the 6th to Sooltaunpoor, ten coss, a large place; and a good plain road all the way, rather ascending. About

two coss from Jullalabad, on the left, about two furlongs from the road, they passed a garden, called Chuhar baug.

On the 7th, Mr. Moorcroft proceeded to Balla baug, by a good plain even road. Balla baug is a large garden, full of apricot trees, some walnuts, quinces, apples, and pears; the walls are broken down, and it is going rapidly into ruins. Mr. Moorcroft encamped outside. He here found the combined army, and the sirdars, who were inside the baug; they had made but one long march of seventeen coss, as Balla baug was but five coss from Sooltaunpoor. Here the party halted four days, 8th, 9th, 10th, and 11th, in which time two ambassadors had come from Hubeeb Oollah Khan, named Mehr Dill Khan and William Meer Akhoor (or master of the horse), who advised the chiefs to send back their troops and settle the dispute amicably, to which the party acceded; and it was agreed that Sultan Mahomed Khan and Morand Ally Nazir should be deputed, with about 100 followers, to Kabool, and accompany Mehr Dill Khan and William Meer Akhoor: their army was to return to Peishawur by the Kujja route (a place famed for its fine pomegranates). Mr. Moorcroft and his party accompanied Sultan Mahomed Khan and the nazir, under the protection of the former, who was much attached to Mr. Moorcroft.

On the 12th, after taking leave of the other Peishawur chiefs, the party, now reduced in number, proceeded to Nimla baug, eight coss, a garden built and planted by some of the emperors of India; the walls and buildings are in ruins. It contains numerous pomegranate trees, a few quinces, cheenaar and much underwood. As this place was notorious for the number of snakes that occupied the ruins, the chiefs and their party went outside in the evening; but Mr. Moorcroft and his party remained there during the night, and no accident occurred to man or beast.

They marched to Ashpuhim, twelve coss, a small village situated in a low marshy soil, surrounded by flags and rushes, and a small rivulet. The road to this place was good all the way, and artillery could pass with great ease. About half way, or six coss, they had to cross by a bridge of three arches (one large and two smaller ones) over a river called Gundnemuck, on the south side of the river. Not far from the bridge is a large white stone, from which the bigoted Mussulmans chip off pieces, to preserve as amulets: their fabulous tradition will have it, that Huzrut Allee slew a very large dragon here, with a mass of snow, which he had hardened into the consistency of ice, and which in time became this mass of stone. The Gundnemuck river flows from west to east, and was about three feet deep and fifty yards broad; it falls into the Sandéh or Kabool river. From this river commences the country of the Gilzee caste of Patans. On each side of the road, this day, passed a number of large mulberry trees, red and white kinds; the fruit was ripe and very sweet; for one small pice, a basket-full could be purchased. The country adjacent appeared well cultivated, and there were many rice fields; the road begins to ascend very much from this bridge. Several small mud forts are visible, near the villages, to the left of the road. Ashpuhim is also surrounded by a mud wall, and contains about twenty-five or thirty houses.

On the 14th, they set off, about two o'clock A.M., and the day broke upon them near the bridge over the Soorkhaub river: this bridge had also three arches. At six coss beyond the bridge was a village, called Jugdullick, which was above, and a little off the road; this was the general halting-place. There were a few buneyahs' shops, and plenty of very fine milk and dhye procurable; but, it being early, the party proceed on to a pass called Purreedurrah, fourteen coss. This was a narrow pass, but good level spot, with a rivulet running

close to it of pure good water. During the night, they were obliged to be very alert, and made patrols to go round the encampment, as the Gilzees are notorious night thieves.

As the marches were long, and the heat of the day oppressive to the men and cattle, they set off again at two A.M., and proceed to Teyzee, fifteen coss, a village off the road, nearly a mile from the encampment. The road this day was in general good, but much up and down and stony. This village is inhabited by Gilzee Patans; Nawab Jubbar Khan is their chief.

At midnight, having a longer march, the party moved off from Teyzee, and proceeded three coss along the bed of the river, ascending to a place called Huft Kohtul, or the seven passes, which after ascending, come to a plain and a village to the left, called Khoord (or Little) Kabool, nine coss from Teyzee. Here the party halted and refreshed themselves, and the gentlemen ate their breakfast. At the summit of the pass, is a tomb of some saint, called Peer Jubbar. Here are some rivulets, which were left to the right hand, and the party descended gradually by a good road to Bootkhauk, six coss from the pass, and altogether sixteen coss. The party were much fatigued with this day's journey. This is a large village, with three buneyahs' shops in it; the inhabitants are all Gilzees, and notorious thieves. The party encamped in some fields to the N.W. of the village. What with the heat of the day and want of sleep, the two or three previous marches, a remissness took place in one of the sentries, who fell asleep; about midnight, three of the Gilzees crept along the ground, like dogs or jackalls, and entered Mr. Trebeck's tent, carrying off a brace of pistols, a pocket-compass, his hat, a shawl dress, and a Budukshan shawl. The sentry was fast asleep. A hakeem, named Mirza Juwud, who was proceeding to Bokhara under Mr. Moorcroft's auspices, and who gave him Rs. 100 a month, also lost all his clothes. Mr. Trebeck was the first to awake; he got a light, went round and saddled his horse, mounted, and, with three or four foot people, armed, and hunted about; but it was all in vain, and he returned to his tent; but, next day, making offers of a handsome reward for his pistols, pocket compass, and hat, the things were brought to him at Kabool.

The party breakfasted, and waited until a messenger they had sent off returned from Kabool. Sultan Mahomed Khan went on in front, very early in the morning, leaving his baggage in camp, and told Mr. Moorcroft not to advance until such time as some respectable man came from Hubeeb Oollah Khan to meet him. About nine A.M., Sultan Mahomed Khan sent Mr. Moorcroft a present of some loaves of refined sugar, some sweetmeats, and some ice, which he had procured at Kabool; the men, who brought the presents, told him to prepare to march, and load their effects; and they moved off about twelve A.M. On the road, five coss in front, they came to a large black stone, called Sung Sheea, where they met Hubeeb Oollah Khan's man, with ten of Sultan Mahomed Khan's horsemen. Mr. Moorcroft and all his baggage, in a compact body, proceeded on one coss, and arrived at the city of Kabool, and put up in Sultan Mahomed Khan's house, two stories high, built of burnt brick, and plastered with mud. There was plenty of room therein, and the floors were covered with mats of date-tree leaves, or *khujjoor* leaves. They had to enter the city through a gateway, on the left-hand side. Above was the fort, called Bala Saar, and on the right a small garden. The road lay through the Chuhar Chutta bazar; and from the entrance of the gateway to the house they occupied was near three miles.

The city of Kabool is surrounded by a wall, built with stones and bricks, ()

cemented with mortar; it is about eighteen or twenty feet high; the parapet is about six feet high, turreted, and pierced with loop-holes for musketry, and port-holes or embrasures for cannon. The city is perceptible from six coss' distance. To the left of the gateway, the fort, called Bala Saar, is built on an eminence, about forty or fifty feet above the level of the plain; it is surrounded by a wall of stone and brick, with round bastions; there are two gateways in it, one called Chummum gate, to the east; the other Shenbazar gate, to the N. by E.; from gate to gate it is about 300 yards long, and but 150 yards broad. It is inhabited by a party of Khutlebaush Moguls; they were part of Ahmud Shah Abdallee's troops, called Golaum Khaneh (or household slaves), besides some Arabs, Armenians, and Jews (called Jeehood), and Hindoo buneyahs; and it is looked upon as a place of security. There are plenty of wells in it, and good water. Upon a small eminence above this place, about eighty feet higher, and about 250 yards beyond to the N.W., is a large round bastion-like or Martello tower, which is called Bala Bala Assar, in which are some cannon; this is commonly called Koolah-ai-feringee (or Europeans' hat); from hence a steep mountain rises, near a mile in ascent; the city wall is continued up its side and along the top of it, and descends again and proceeds towards the river, called Kabool, over which is a fine bridge of masonry; it has seven arches, three large ones, and four small ones. The city wall then continues up the sides of a smaller hill, on the top of which is a smaller bastion; the wall then descends, and ends here. From hence are the remains of a wall made of earth, which comes round nearly to the gateway the party entered by, called the Lahore gate. The other large gateway is, after crossing the bridge, and close to it, called the Kandaharree gate. In the town there are upwards of eighty musjeets, two or three large ones with minarets; and there are three colleges (mundursahs), with professors who teach Arabic, Persian, Turkish, and the *tib* (physic). There are several good hakeems, or physicians, and plenty of medicines procurable. The Moguls are all of the caste of Sheeahs, or Iranees; the Patans are Soonees. As the latter are masters of the country, and are most prevalent in numbers, they will not permit the Sheeahs to make *taw-zeeahs*, but who nevertheless make small ones inside of their houses, which they call *allums*, where they assemble, weep, and rehearse hymns about Hussun and Hossein. The Armenians also have a place of worship. The Jews and Armenians have stills, and make spirits, and sell them; the Armenians are cloth-merchants, bankers, &c.

The town of Kabool in shape is nearly circular; the longest diameter is about three miles and a half, the shortest is from two miles and a half to three miles. Chuhar-chutta is the largest bazar; the next in size is the Shore bazar; the third is the Moraud Khanee, where there is a mud fort with four bastions; it is beyond the river, and the Kandaharree gate. To the right of this is the Ausheirah, where there is another fort, with four bastions, inhabited by Moguls, who are mostly horse and fruit merchants.

The climate of Kabool is perfectly European, and they have but one crop of grain annually; no hot winds or regular rains. The staple commodities of Kabool are fruits, horses, camels, mules, sheep, assafetida, and a kind of camlet they manufacture from camels' and goats' hair.

The horses mostly prized are the Toorkmans, and the Moguls form kafilahs (or caravans), and proceed to a mart at Ukhchah, which is about twenty days' journey from Kabool, and tributary to it. They are mostly Mussulmans; there are some Arabs amongst them, and there are many Toorkman Tatars. These kafilahs go there in the months of July, August, and September, and

take with them chintz, loongees, sugar-candy, spices, and various kinds of coarse cotton cloths, turbans, &c., besides European broad cloths, Cashmere shawls, indigo, and fine muslins, &c. From the inhabitants of Ukhchah they purchase grown-up horses, and promising young colts, paying half the value in kind, and the other half in ready money. They also purchase from them dresses made of camlet, called *burruck*, hair-bags called *khoorjeen*, *khuj-jurrees*, or horse-clothing, *numdahs*, and *galcechas*. They return to Kabool in November. The horses are fattened on barley, barley-straw, and hay made of lucerne. The horse-merchants and their strings of horses for sale, and camels laden with fruits, assafetida, and dried fruits, quit Kabool in December, and reach Delhi in February; the early kafilahs with fruit arrive first at Delhi in November.

The apples at Kabool are small, and the fruit-merchants send to Cashmere for them; the pears are good, and the kismis (or currant) is a small grape without stones; the vines on which they grow are low and bushy; the long red grape they dry into raisins, and the long, white, pulpy kind they bring in *kooters* (or round boxes), preserved in cotton, to India; they are called *hossainees*. Kabool and its vicinity produces fine *aloochas* (green-gages), damsons, quinces, peaches, apricots, figs (not good), almonds, plenty of pomegranates, and walnuts. Amongst the vegetables produced, they have fine kurrum kullans, cabbage, carrots, turnips, lettuces, radishes, spinach, beet-root, onions, garlic, and several kinds of pot-herbs, in the greatest perfection. The grains produced in this soil are wheat, barley, ahwa jhow (or buck-wheat), peas, beans, kabookee chuneh, and mussoor; of the oil kinds, linseed, sesame, and mustard.

The cattle are bullocks, cows, Doombah sheep, goats, horses, mules, asses (of a fine, large, and hardy breed), camels, and a large breed of sheep, with four and six horns; the wool of the sheep is very fine. The bazars are well supplied with fish and flesh of the best kinds.

The currency consists of golden tillahs, and there are bootkees of gold to be procured (these find their way from Russia); the tillah changes for Rs. 6. 12 ans., Ayobee rupees (the Ayob shahee rupee is of silver, equivalent in value to As. 14 of India), and passes for 100 small copper pice: 4 pice make one shahee, 3 shahees 1 sunnar, 3 sunnars 1 abassee, and 2 abassees 1 Ayobee rupee. No cowries or shells are current in this country.

Their weights are as follows: 4 paowahs, or quarters, make one churrug, 4 churrugs make 1 seer, 40 seers 1 maund, equal to 50 seers of Delhi weight. The yard, called Shahjehwanee, is near forty English inches long; by this all cloth is measured.

Fine fat beef costs in summer four pice per seer; Doombah mutton, eight pice, in winter twelve pice; fowls from eight to twelve per rupee; eggs two for a pice. They have tame geese and ducks, plenty of fine honey (the farmers keep hives), fine fresh milk, dhye, and ghee; this latter article is mostly used by the Hindu population, as the Mussulmans use the lard of the fat of the tails of the Doombah sheep in all their culinary preparations. Wheat flour is thirty seers per rupee; barley flour, fifty seers; ghee, half a seer per rupee.

In every street are several cook-shops, called *nandbaees*, which have bread and victuals of all descriptions ready cooked at all hours of the day; a Mussulman has only to set himself down in one of these shops, and order whatever he pleases, and pay accordingly. They have several kinds of beverages ready-made; the one called *faloodah* (a preparation like starch), which they drink in sugar and water, iced; they have also a nice pickle, made from rhubarb stalks, called *raihwanah*. Fruits are extremely cheap; kismis is Rs. 3 per

maund; dried apricots are Rs. 8 per maund; red or white grapes, fresh, Rs. 2 per maund; dried raisins (*moonukha*) Rs. 5 per maund; almonds Rs. 8 per maund.

They manufacture fire-arms, muskets, pistols, carbines, and blunderbusses; the flints made use of are found at a place called Rohee, between Khooloom and Kabool (a white and opal-coloured flint); swords, large knives (called *peish kubzaks*), daggers, matchlock-guns, and steel armour, mostly chained.

There are capital lead mines in the mountains of the Huzarehs, and very fine iron ore in the mountains in the vicinity of Kabool; plenty of sulphur and nitre, which are found in the Huzarehs' country: the gunpowder they make is but of inferior quality, and sells for about four seers per rupee.

The dress of the inhabitants is similar to that worn by the Peishaurees; it consists either of a shawl, longee, or *pugree*, on the head, a *koorta* of silk or fine white cloth, as long as the European shirt, with broad sleeves; over this is a *chupkun* of kheem-khaub (golden cloth), silk or camlet, and over all the *chogah*, or loose dress, of broad cloth, or cotton cloth, agreeably to the season and the abilities of the wearers to pay for them; below they have *paeejahs*, or loose trowsers, and high-heeled shoes, with iron nails in them (called *kufsh* or *distah*). In cold frosty weather, the dress consists of a *koorta* (or shirt), *neemcha*, and over all, a loose dress made of sheep-skins, called a *poosteen*; in very cold weather, the hairy side is worn inwardly, and when warm or rainy, outwardly: some of these valuable *poosteens* cost thirty or forty rupees; the poor people get them for two or four rupees a piece. Boots are also made of *poosteen*.

Snow begins to fall in the latter end of November, and in December most of the standing waters and rivers are frozen over; the ground remains covered with snow for near three months; all the cattle are fed in stalls, on dried hay, lucerne, and barley-straw chopped fine.

The farmers cultivate and plough their ground with ploughs like those used in the mountains near Almorah (a very rude instrument), and use bullocks; they have no kinds of wheel-carriages or carts; every thing is conveyed on camels, horses, mules, or asses.

A very fine camel can be purchased for Rs. 30 or Rs. 40; a good, serviceable horse, above fourteen hands high, for from Rs. 80 to Rs. 100; a good mule, for Rs. 60 to Rs. 80; a common one, from Rs. 15 to Rs. 20; an ass, for from Rs. 10 to 12; a pair of good plough-bullocks, for Rs. 12 (the bullocks are mostly of a black or red colour); a fine large fat Doombah sheep costs Rs. 4, and as low as Rs. 2.

All spices, sugar-candy, indigo, and the produce of India, sells about 200 per cent. dearer here.

The revenue of Kabool alone does not amount to more than twelve lacs of rupees per annum; and the number of their troops, including militia, to 6,000 horse and foot; they are kept on the same establishment as those at Peishawur. They muster twelve pieces of cannon, ten of which are field-pieces, from six to four-pounders; but are in a most miserable state of equipment.

The inhabitants of Kabool, the men, more especially the Moguls, are fair and ruddy, and wear long beards; amongst themselves they talk Turkish, but the common dialect is Persian. The Patans, who are masters of the country, imitate the manners of the Moguls; but amongst themselves they generally talk Pushtoo. As they have continually intermarried with the Moguls, they are nearly as fair; they are a larger race of men, but of coarser bones and breed than the Moguls, and very much behind them in manners and education.

The women are not under such restraint as in India, as they go out visiting one another, covering themselves with a cloak, called a *boorkha*. If they have any distance to go, they ride on horseback, astride; if a journey to go, they are mounted on camels, with paniers and a cover over them. They are handsome, more especially the Mogulannees, who receive an education, and read and write Persian. Those of the Mogul merchants, who are rich, educate all their daughters in Turkish and Persian, by women, and they retain several of these learned ladies merely to amuse them, when going to sleep, with stories, which they have by heart. They have dancing-women, who are Cashmerees, and were first introduced into Kabool by Azeem Khan.

Hubeeb Oollah Khan is the eldest son of Azeem Khan; his youngest son's name is Akrun Khan. Hubeeb Oollah Khan is much addicted to drinking spirits, and is a dissolute debauched character, and may be about twenty-six years old; he is fair, handsome, has a large black beard, and is about six feet high. He has large eyes, and altogether a manly countenance.

Mr. Moorcroft, after resting some days at Kabool, wished to have a meeting with Hubeeb Oollah Khan; but this was put off by Sultan Mahomed Khan, who said he ought not to call upon him until he deputed some confidential man to wait upon him. Allah Dad Khan, a confidential man of Sultan Mahomed Khan's, was the person who gave this advice. In the mean time, a deep game was playing, of which Mr. Moorcroft had no intimation. As Sultan Mahomed Khan had given him his protection, and had hitherto been his friend, he determined to act as he proposed.

About the 10th July, Hubeeb Oollah Khan invited Sultan Mahomed Khan to a feast, in Azeem Khan's garden, close to the river, and Allah Dad Khan came and invited Mr. Moorcroft to accompany him, being his guest. About 7 P.M., Mr. Moorcroft, Mr. Trebeck, Meer Izut Oollah, and Golaum Hyder Khan, proceeded on horseback to the appointed place; when they came to the doorway of the garden, they dismounted and proceeded on foot, towards the centre, in which was a chubootra (or square platform, about three feet high), in the open air; on this was a platform of carpets covered by some woollen carpets (called *gulleechas*), and some small Persian carpets (or *minudis*), in which Hubeeb Oollah Khan was sitting. On his right, was Sultan Mahomed Khan, and on his left Mehr Dil Khan, and in front of him was a child of Rutteh Khan (vizier of Shah Mahomed). At the time they arrived, there was a great uproar, what with kettle-drums playing, fireworks going off, firing of jinjalls, or wall-pieces, and cannon. It was during this din and noise, and while a party of Shikarporee nautch-women were dancing and singing, that Mr. Moorcroft and his party were presented to the chief, and made their salams, which were most gracefully returned by Hubeeb Oollah Khan, and Sultan Mahomed Khan requested them to be seated to his right, on their own chairs, below the platform. In half an hour, dinner was served. First of all two trays of sweetmeats were placed before the gentlemen, consisting of cardamum-comfits and *gosha fiel* (or elephants' ears), shaped pastry fried in butter and covered with preserved fruits, chopped in pieces, and another kind called *pushm-uck*, made of sugar quite white, and as fine as horse-hair, in which rose-water and other sweet essences had been mixed. After this was removed, a *chillumchee* and *aufthab* was presented to them to wash their hands and mouths. Then followed the second course, in long plateaus, or *kistus*, on which were several China and Ghoree dishes and bowls, in which were various kinds of pillaws, curries, bread, *kofetaks*, fowls, *hulloahs*, pickles, sweet and sour, and preserved sweetmeats; these were all well-dressed, and of a remarkably fine

m m29 m36-19

flavour. Mr. Moorcroft and his party fared sumptuously, and did honour to the entertainer. After they had done, the ewer and pitcher were again brought to them, to wash their hands and mouths, and they sat about an hour longer; when the sirdars got up, and the party dispersed. Mr. Moorcroft and his party came home on foot, conducted through some bye-lanes; the party went off without any accident, nor was there any disturbance amongst the spectators.

Two days after the feast, Mr. Moorcroft proposed sending a suitable present to Hubeeb Oollah Khan.

(To be continued.)

POEM OF ABOO TALIB KHAN.

TO THE EDITOR.

SIR: As a curiosity in its way, I send you a poem by the late Mirza Aboo Talib Khan. The author was well known in the first circles of London society, some thirty years ago, and was a great favourite with the ladies, of whom he professed himself to be a devoted admirer. The only return he could make to his fair friends for all the smiles they lavished on him, was to write sonnets to their eyebrows; but the great difficulty he experienced was to render the conceits of the Persian muse intelligible. Many of his little complimentary pieces, addressed to different ladies, are scattered through the *Muscrree Talibee*, a work containing an account of his travels in Europe, a translation of which was afterwards made by a late professor of Hertford. I have attempted a literal translation of the poem, in prose, adding a few notes at the foot, and if it be not trespassing too much on your space, the following prefatory remarks on the design of the piece may not be without their use.

The object of the poet is to show, that there is nothing on earth worthy of adoration but WOMAN. This divinity of the nether world comprises within herself whatever is the object of veneration to Christian or Mussulman, Jew or Gentile. All idolatry, in the conception of our philosophic bard, originated in the innate desire of Man to make unto himself some material resemblance or personification of the Author of Nature, to which he might offer the homage due from the creature to its Creator. With this view, some nations likened Him to the human form, and made images; others worshipped Him in the Sun and Stars. Why, then, says the Khan, shall we not at once select, as our idol, Nature's master-piece, *Woman*, and bend the knee at her shrine, in humble adoration of the Omnipotent Power unseen, whose ineffable beauty is, as it were, displayed to our enchanted gaze in this the loveliest of the works of Creation?

King Solomon, in his Canticles, perhaps, anticipated this idea of the Khan; but it is, in fact, with a trifling change in the gender of the adorable object, the foundation of all Persian poetry of the erotic class. According to the creed of the Soofees, or Mystics (a sect not unknown in Europe, and which, for a time, reckoned a Fenelon amongst its number), sensibility to the charms of material beauty is the first step to the conception and contemplation of the beauty of the Deity, the love of our species naturally leading every ardent and enthusiastic mind to the love of God. To the pure, all things are pure. The *Liber Amorum*, therefore, is nothing but the horn-book of Divinity, which every student intended for the church should get by heart; and as Hafez and Jamee are not taught in our universities, he may find an excellent substitute for their *Dewans* in the lyrical compositions and sacred melodies of Little and Moore, *alter et idem*, which, taken together, would comprise the whole body of Soofee theology.

VERSES BY THE LATE MIRZA ABOO TALIB KHAN ON MISS AMELIA L—R.

غزل

ایدل از کعبه گهپی قصد کلیسا نکنه
یعنه از روی بتان روی به بطحا نکنه
نتش الله بیقین به ز نقوش خلق است
با حجر خال سیه کوش که سودا نکنه
مظهر قدرت حق مخزن حسن است اینجا
غیر لندن طرفه قبله دل را نکنه
سجده طاعت اگر شرط مکانی دارد
جز به محراب دو ابروی املیا نکنه
حجرو لات و مناتند زیگ اصل آ
تو برهنه گری آن بت ترسا نکنه
زلف چون اهرمن و روی چو یزدانش بس است
روی بآتشکده که هیرد آسا نکنه
شمس از رویش چو مه مقتبس نور بود
هان پرستشگری شمس چو حربا نکنه
زلف نعبان صفت و هین ید یبضا عارض
گوش کن چشم بران سخره موسی نکنه
یوسف اربود کنون بد چو زلیخا رسوا
طعنه بر ذلت افعال زلیخا نکنه
مریم آسا لب لعش چو بود روحی را
طوق گردن بجز آن زلف چیلپا نکنه
فتنه دهر ز چشمانش حکیمای زاید
گوش بر دهری و بر قول سونسطا نکنه

خال او مایه سحر است بجایه غیب
 سامریرا بجهان بیهده رسوا نکنه
 بینیش شق قمر کرده جو انگشت نبی
 حیرت از معجزه شق قمرها نکنه
 در نظر هست چو آن ساعد سیمین ولیم
 ابلهان عجیبی از ید بیضا نکنه

1. O, my heart, never leave the mosque for the church; I mean, never turn your face from the countenance of the fair idols towards Mecca.
2. The works of God certainly surpass the works of man: beware, then, how you exchange a black mole for a black stone.*
3. In her, behold displayed the magazine of beauty and the wondrous power of the Almighty. Make, then, no place but London the *kibleh*† of your heart.
4. If a temple be required for the worship of the Most High, perform your devotions nowhere but under the arch‡ of Amelia's eye-brow.
5. The black stone and Laut and Munaut§ are all of one origin: be you not a brahmin but for that Christian idol.
6. Sufficient are her locks, black as Ahriman,|| and her face, bright as Yuzdan || Do not, like Heerbood, become a worshipper of fire.
7. The sun borrows his light from her, as the moon does from him. Do not, like the foolish Camelion,¶ turn towards the sun.
8. Behold her ringlets, twisted like snakes,** and her cheeks, glowing like the hand of Moses: give no heed, then, to the foolery of the Jewish prophet.
9. Were Joseph alive now, he would disgrace himself like Zuleekha. Do not, then, reproach the wife of Potiphar for stooping to love.††
10. Since, like the Virgin, her ruby lip is filled with the spirit, wear no cross‡‡ about your neck but her flowing tresses.
11. O, philosopher, the calamities which you ascribe to fate, are caused by her eye: listen not, then, to the creed of the fatalist and sophist.
12. The mole in the pit of her chin is the capital stock of sorcery: do not, then, idly give Saumersee§§ a bad name for witchcraft.
13. Her nose, like the finger of Mohamed, has divided the moon. Do not wonder at the miracle of the lunar bisection.||||
14. When her silver arm, O, William,¶¶ appears to view, why should we foolishly admire the shining hand of Moses?

* An allusion to the stone in the temple of Mecca.

† *Kibleh* is the quarter to which the Mohammedans turn the face in prayer.

‡ Strict Mussulmans maintain that the act of prostration in prayer ought to be performed only under the arch or dome of the mosque set apart for that purpose.

§ Laut and Munaut, Hindu idols.

|| Yuzdan and Ahriman, the good and evil genii of the magi.

¶ The camelion (like the heliotrope) is said by the Persians to turn always to the sun.

** Snakes. This alludes to the miracle of Aaron's rod. The story of Moses' burning hand is too long for insertion here.

†† Every one knows the Persian legend of the loves of Joseph and Zuleekha.

‡‡ Cross. *Chulepah*, or cross, is a name given to the locks we call heart-breakers, and which Persian lovers twist round their necks.

§§ Saumersee made the golden calf for the Israelites, for which offence he is said to be hung by the heels in a pit or well of Babylon, where he continues to give lessons in the black art to this day.

|||| Mohamed pretended that he had once divided the moon with his finger. Amelia does the same with her Grecian nose.

¶¶ William; a young gentleman, at whose house Aboo Talib used to meet the fair lady.

INDIGO-PLANTERS.

A PASSAGE has been retained in the published journal of the late Bishop Heber, which, very unintentionally on the part of that estimable prelate, is calculated to throw considerable discredit upon a large body of highly respectable men. That Bishop Heber had just grounds, in the conduct of some individuals, for the vote of censure which he passed, there can be no doubt, for no one who has ever been in India can have failed to meet with instances of the most profligate conduct on the part of the cultivators of indigo. But his assertions were of too sweeping a nature; he judged of the whole from a very small portion of the community, and, had he lived to correct the errors of his first impressions, he would assuredly have modified, if not entirely suppressed, an opinion which was certainly too hastily formed.

Excepting at large stations, in which various manufacturers and shopkeepers have established themselves, the only Europeans, not belonging to the Company's service, hitherto settled in the interior of Bengal, have been the indigo-planters. There are very wide distinctions amongst this class of persons, and many differ as much from each other in manners and acquirements, as they do in colour and country. We find Europeans and Indo-Britons, of all shades and grades, from the most polished, refined, benevolent and urbane, to the most brutal and demoralized, rendering it sometimes difficult to say whether the foreign adventurers, or the children of the soil, are the best entitled to either character: many of the Indo-Britons being distinguished by every excellence that can adorn society, and many of the Europeans being equally conspicuous for the exhibition of every vice. All indigo-planters, however, especially under the old *régime*, had to contend against prejudice; none possessed rank or station in the country, and, when settled at a distance from Calcutta, (the only place in which mercantile pursuits, unconnected with the Company's trade, were regarded with any respect) were looked upon in a dubious sort of light, and tolerated, in the circles where they were found, rather than considered acknowledged members of them. A little of this aristocratic feeling had been probably imbibed by the good bishop in his intercourse with the great; and, though it cannot be denied that he possessed an enlarged and liberal mind, which soared above the petty distinctions of society, he seems to have too hastily adopted opinions respecting a considerable body, which could only apply to a few individuals.

In some places,—Tirhoot for instance,—the indigo-planters live in tolerably large communities, and in many they are settled at visiting distance from each other, or the civil and military residents of some neighbouring station; but a great number live almost wholly isolated. The traveller, journeying through some remote and unfrequented place, often comes suddenly upon a splendid mansion, surrounded by stately gardens: should the owner, probably a bachelor, be at home, he is welcomed with the greatest hospitality, and finds in this lonely retreat every luxury that taste can suggest, or wealth purchase. In the absence of the master of the house, the servants

endeavour to supply his place; the stranger is invited to walk in the gardens or repose in the long suites of apartments which compose the mansion.

Though the European houses in the provinces of India are frequently encompassed by park-like grounds, these are not secured, as in England, by close palings, gates, and porters' lodges; there probably is a fence of some kind, a low mud wall, or a hedge of aloe or prickly pear, usually insufficient to keep out cattle, and in this respect they differ widely from the domiciles of the rich natives, which are always so surrounded by high walls as, in many instances, to assume the appearance of fortresses. In dangerous places, where ravines afford harbour for wild beasts, or where robbers abound, whole villages are sometimes inclosed by a high bare wall of unbaked mud, a protection which, while highly unpicturesque, is interesting from its singularity, especially when occurring upon a bare plain, the ravines before mentioned being usually fissures broken in the surface. Europeans, on the contrary, appear to seek neither privacy nor security; and, while in England we only obtain distant glimpses of mansions from a favourable point upon the road, in India we pass the very threshold of some splendid palace, and are (or were, for this, like other features of Anglo-Indian manners, may have undergone a very recent change) almost certain of finding a warm welcome within its walls, or, in the absence of the owner, permission to stroll about, indulging in those day-dreams which haunt the imaginative mind, and find such ample food when wandering alone amid sequestered places. Silence and solitude are not, however, always the characteristics of a secluded indigo-factory; the traveller may fortunately chance to meet a large and agreeable family domiciled amid the woods and wilds, young and beautiful women shedding radiance on the scene.

The wives and daughters of the superior class of indigo-planters rank amid the best educated and most elegant women of India, and, in the article of dress, they frequently outshine all their competitors; for, possessing greater wealth, they are better enabled to indulge in expensive wardrobes. Notwithstanding the admission contained in an article in this Journal, that many individual toilettes, in India, are perfect, the disquisitions upon dress have not satisfied those, who, either receiving impressions of India in its best days, or, blessed with the means of consulting taste and splendour in their apparel, are disinclined to allow that the majority of their fair companions are not, or have not been, equally fortunate. By far the greater number of the European residents in India are decidedly poor, and as, after a certain point, there is no possibility of making further retrenchment, the necessary expenditure for the common comforts of life leaves them little or nothing to devote to shew. Very few of the military classes,—and it is they who, in the Upper Provinces, chiefly compose the society,—are in possession of liberal incomes; the civilians are too widely scattered to give a decided tone to the manners, and as many of them are very deeply in debt, they are not always able to assume a superiority in outward appearance. It may be admitted that the ladies of India dress as well as those belonging to the same class at home; we will even allow them a superiority; but, when all this is granted, the general effect of their appearance

will not equal that which is to be seen in capitals possessing enormous wealth, and where manufacturers, retail dealers, and milliners, are striving by every means in their power to render the luxuries of dress necessities amongst the fair part of the community, who are so easily tempted to such expenditure. When the female society of India was much smaller than it is at present, and when husbands and fathers commanded more extensive resources than are now at their disposal, in all probability, female apparel was very magnificent; but times are sadly changed, and though a good deal of money may still be expended, it is quite impossible that it should be laid out to the same advantage in Calcutta, as in London or Paris, where, even when the colonial markets are overstocked, there is infinitely more choice and variety in the articles offered for sale. Were we to concede to the metropolis of Bengal the same advantages as those enjoyed by European capitals, still there would be the society of the Upper Provinces to be taken into consideration, and it is not too much to say that scarcely one lady in ten, composing it, possesses the means of procuring a single dress throughout the year, from the fashionable milliners of Calcutta. Upon inquiry at the shew-rooms of the principal *modistes* of the presidency, respecting the ultimate destination of their importations from Paris, we have been informed that, by far the greater portion are purchased for the ladies belonging to the families of indigo-planters. As these, for the most part, are condemned to inhabit remote and solitary wilds, persons frequently meet with expense and elegance of attire where they might seem the least to be expected.

Although most Anglo-Indians are too well accustomed to solitude and solitary travelling, to find it particularly irksome, few are insensible to the pleasure of an unexpected introduction to agreeable society; but it is only those who have journeyed long and drearily, without companionship of any kind, who can truly estimate the delight afforded by a welcome into the bosom of some charming family, every individual member being equally ready to give and to receive pleasure from the accidental circumstance which brings a new acquaintance to their dwelling. Notwithstanding their great seclusion from the world, the unmarried ladies of an indigo-planter's family are seldom doomed to waste their sweetness on the desert air, during any very protracted period; their claims to admiration become noised abroad, frequently raising a romantic degree of interest in the hearts of those who have had no opportunity of seeing and judging for themselves; a distant journey is frequently the consequence, and in many instances the affair ends by the adventurous suitor bringing a bride away in triumph.

The houses belonging to the superior classes of indigo-planters, are well-furnished with books. A library is necessary to beguile the tedium which, in a greater or lesser degree, must fall to the lot of all who can only take pleasure in refined amusements; the life of an indigo-planter being one of alternate toil and idleness, of great anxiety or of dearth of interest. The watching the crop, the necessary superintendence in person, leading to great exposure during the heat of the day, the cares, mental and personal, attendant on the process of manufacture,—a process depending for success upon

peculiar states of the atmosphere,—are followed by intervals, in which there is nothing to be done, and during which the owner of the factory must draw entirely upon his own resources for the employment of his leisure hours. The fluctuations and vicissitudes which mark an indigo-planter's life, resemble those of a gambler, and the excitement he feels is nearly equally strong. Immense fortunes are sometimes made in one productive season, and frequently, when great success has induced more extensive speculations, some perverse circumstances will entail a total failure, reducing the eager expectant to ruin, and obliging him to begin the world again, with blighted hopes and reduced physical powers. Others toil on, during a considerable number of years, without averaging more than a sufficiency for the maintenance of a family; while many are merely agents, or junior partners, working hard, with a very distant prospect of advantage to themselves, for the benefit of some great firm in Calcutta. Indigo forms the resource of multitudes, who have gone out to India with very different views: nautical men, writers to the signet, merchants, and even missionaries, sitting down, after various disappointments, to the management of some remote factory.

The soil most favourable to the cultivation of indigo is one which is rich and moist; it is essential that the ground be well tilled, and thoroughly cleared of weeds. The seed, which somewhat resembles gunpowder, is sown at the commencement of the rainy season. In favourable weather, the plant will appear above-ground in the course of three or four days; it is ripe and ready for cutting at the end of two months, not being allowed to exhaust itself in flowering. This is a very anxious period for the cultivator, for the crop is liable to accidents which no human ingenuity or foresight can remedy or prevent: the plant is apt to become suddenly dry, and to wither away; or, all at once, a peculiar species of caterpillar makes its appearance, and will destroy, in the course of a day and night, the most favourable prospects which luxuriant fields could offer. As this catastrophe is of frequent recurrence, no one can reckon with any degree of security upon his harvest, and the misfortune experienced by so many adventurers, has rendered it a common saying in India, that an indigo-planter may retire to his bed a rich man, and rise in the morning utterly ruined. It is necessary to gather in the indigo, after it has been cut, with great care, the leaves being covered with a delicate bloom or farina, which if shaken off would deteriorate their value. It is said that, in India, the cultivators use the leaves only, which renders the dye very superior to that of America, where the whole plant is thrown into the steeping vats. These are usually miniature tanks, lined with masonry; they are filled with a sufficient quantity of water to cover the plant; the fermentation commences in a few hours, and continues during an indefinite period, in which it must be closely watched, the excellence of the dye mainly depending upon the fermentations being stopped at the precise time. While in this state of effervescence, great quantities of froth are thrown up, the liquor becomes exceedingly hot, and to a passer-by the effluvia it exhales is any thing but agreeable. When the proper moment for drawing the liquor off has been ascertained,—and

though there are various tests, experience is found to be the best guide,—it is conveyed into another vat, where it is strongly agitated by means of wooden implements of a peculiar form, made for the purpose. This is done to separate the true dye from the salt of the plant; the former is precipitated to the bottom, and here again it is necessary to be well-skilled in the process, in order to pursue it only to the precise moment, in which the mixture should be allowed to subside. The water is then drawn off, and, after the indigo has remained a short time longer to settle, it is taken out and, being drained in cloth bags, is dried gradually in the shade, in shallow wooden boxes. While it is still damp, it is cut into small cakes, of an inch square, and, when in a fit state, it is packed either in barrels, or in coarse linen, covered with a skin, which is rendered impervious to damp. The indigo manufactured in India is of various degrees of excellence, partly arising from soil and situation, and partly from the care taken in its cultivation. Its good quality is said to depend in a great measure upon the age of the plant; if cut before it has come to maturity, it will yield less in quantity, but the quality will be much finer. It is necessary to keep it very free from weeds, and to attend to the state of the weather at the period of gathering; for, if cut upon a dry day, the plant, which otherwise would last for two years, will die at once. The liquid changes colour two or three times during the progress of fermentation, being at first green, then violet, and gradually assuming the deep blue, which proves that the first stage of the process has been completed.

At the houses of the superior indigo-planters, little or no indication of the calling of the owner is to be seen; his mansion is distinct from the factory, and the whole establishment manifests the taste and refinement of the inhabitant. But all do not boast the same degree of elegance. Rivulets of the deepest blue, ragged retainers with their blue skins,—for the skin always imbibes the colour of the manufacture,—scantly covered with cloths of the same tint, exhibiting itself in every direction, frequently mark the premises of the *leal-wallah* (blue fellow), as he is termed by the natives, locating in the wilderness. The house, in these instances, is large, ungainly, and barn-like; the waste, dignified by the name of a garden, is intersected by long rows of sheds, necessary for the manufacture, and sunken vats appear at intervals, in which the plant is soaking. Within side, a sluttish kind of plenty reigns; the apartments have been handsomely furnished, but the furniture has suffered from neglect, and now exhibits various stages of dilapidation; rat-holes, tenanted by numerous families, yawn in the walls, and the dogs repose without ceremony upon the chairs and sofas. Should the master be Scottish, Irish, or French, the peculiar manners of his country will be far more conspicuous than when you find the same individual living in close community with other Anglo-Indians, where, generally speaking, the whole society fall into one particular fashion; the method of cookery, the choice of food, the hours, and the domestic arrangements, all savour of the parent soil, and we seem to step at once from an Indian jungle into some well-remembered haunt of the Scottish high-lands, or upon the banks of the Shannon, or in some old town in Nor-

Microfilm
Reel No.

mandy. Living almost alone, the same habits and usages will be observed, to which the exile has been accustomed in his early youth; he finds no motive for the adoption of foreign manners, and he makes those of his forefathers assimilate with a new soil and a new hemisphere.

Occasionally, the house of an indigo-planter affords the most frightful picture of desolation and decay imaginable; its mouldering, weather-stained walls and falling roof, yielding an inadequate shelter from the elements; while the large comfortless apartments of the interior, the damp, and dirt, and squalor, which prevail within, render the smallest hut, which is clean, well-swept, and in good repair, a far more desirable abode. No habitation in England, however neglected, which is capable of accommodating a tenant, can at all compare with a dirty ill-conducted European residence in India. Portions of the floors, literally ploughed up by white ants, are quite as dusty as the public-roads, while others, damp and slimy, produce plentiful crops of the fungus tribe. Where the stuccoed brick-work of the verandahs and porticoes has given way, the places of pillars and roofs are supplied with bamboos and thatch. Some of the large venetians hang upon one rusty hinge; others have fallen prostrate, and a *jaump*, formed of coarse matting, propped-up with a bamboo, furnishes security to the doors and windows from sun and rain. Most of the latter which remain are unglazed, or have only three panes left out of the number which formerly adorned them, the rest being pannelled up to the top with rough unsightly pieces of wood. Native charpoys, or bedsteads, do the duty of sofas; the mats, if any be left, are ragged and worn away; the tables are ricketty and the chairs worm-eaten. The glass shades belonging to the lamps have been broken, and, at night, a sudden gust of wind will extinguish all the lights: an exploit which, by way of variety, is sometimes performed by a cloud of insects in a most effectual manner, these intruders at all times surrounding the unguarded tapers in such multitudes, as to make it impossible either to read or to pursue any other employment. Yet there are numbers, both European and Indo-Briton, who are quite content with such a residence, and never dream of giving themselves the trouble of putting it into better condition. Custom has reconciled them to their mode of life, and they have no idea of the horror with which a stranger, better acquainted with the habits of civilized society, surveys the dismal scene. Poverty is not always the accompaniment and cause of all this desolation; it frequently happens that, while the elegancies of life are disregarded, there is no scarcity of grosser luxuries; a plentiful dinner will smoke upon a board covered with a ragged table-cloth, or, perchance, not graced with any table-cloth at all; Claret and Sauterne will appear, as well as beer and brandy, and the lady, though she may indulge in a shawl and a dressing-gown, will still adorn her person with trinkets of value.

Now and then, a mansion, differing from any yet described, will exhibit itself to view; a small neat bungalow, furnished with all things needful, but with nothing shewy or superfluous, and tenanted either by a quiet couple, or some grave and steady bachelor, accustomed to look solitude in the face, and to brave its severest inflictions. This person's residence may

be so insulated, as to remain for months,—nay years,—unknown to the European inhabitants of a station within forty or fifty miles, or even less: it is discovered by some accident, such as the illness of a traveller, seeking shelter at a neighbouring village, and directed by the natives, who are always unwilling to have the responsibility of a sick European on their hands, to a house where he can be better and more carefully attended. It was not until the third year of his residence at an outpost, that the officer commanding learned, through the medium of a friend who had been detained by illness upon the road in a journey from Cawnpore, that a recluse, hermitizing still deeper in the jungle, possessed a library which offered a convenient exchange for the oft-read volumes so long the solace of his retirement. A correspondence ensued, and both parties derived benefit from the establishment of a lending and borrowing system. Where families travelling are unsupplied with medicine, those, who are acquainted with the resources of the country, immediately inquire, in the event of any attack of illness, whether there is an indigo-planter in the neighbourhood, and, if they are so fortunate as to be answered in the affirmative, send without ceremony for any thing they want, the virtue of hospitality being practised amongst this class in all its amplitude.

Few Europeans have ever travelled in India without being largely indebted to the kindness of the cultivators of indigo. At one period, during the rains, a party, of which the writer formed one, were detained in a budgerow, by contrary winds, behind a bluff promontory, abutting into the Ganges near Rajmhal. There was no tracking-path, and the contemplation of a protracted sojourn in a place very ill-calculated to afford accommodation for travellers, excited no very agreeable images in the fancy. The scenery around, though very beautiful, bore a wild and savage aspect, the only human habitations consisting of a few clusters of native huts, and some old Mussulmanee tombs, the abode of squalid-looking faqueers. On the first day of our detention, we observed a European, at a little distance, superintending the despatch of a train of bullock-carts, loaded with indigo; but he did not appear again upon the scene. After a few days had passed, we began to entertain a very well-grounded apprehension, that we should see the end of our larder before we could procure a further supply. The village being entirely inhabited by Hindoos, we could not obtain either fowls or eggs, and it was only the coarsest kinds of grain which could be purchased in the bazaar. The river was in too restless a state to admit of fishing, and, fortunately for us, our washerman could not find any water in a proper condition for the exercise of his calling. We had by this time forgotten the indigo-planter, but were reminded of his vicinity by our anxious domestic, who asked for a note requesting permission for him to wash his clothes in the tank belonging to this gentleman's establishment. The note was written, and away went the dobee. This man happened to be a particularly active, intelligent fellow, and very anxious about the comfort of the family he served. It appeared that, without the slightest instructions from us, he reported the lamentable state of affairs at the budgerow, how we were upon short allowance of a fowl *per diem*, and

how, after sending in several directions, for twenty miles round, little or nothing could be obtained. These representations aroused the benevolent feelings of the indigo-planter, who had been confined to his house by illness from the very period we had seen him exposing himself to the damp steamy atmosphere of the clearing up of a day in the rains. The low grounds in the neighbourhood of the place in which we lay moored being all flooded, we were deprived of the advantage of the evening walks to the old Mussulmanee tombs before-mentioned, which we had taken on our first arrival, and were obliged to be contented with a survey of the country from the deck of the budgerow. The return of the washerman, in the dearth of other objects of interest, was an event of some importance, more especially as he had been told that there were alligators lurking in the shallow waters, which it was dangerous to pass on foot. We observed him at a distance carrying his basket of linen on his head, and accompanied by two other persons, who did not appear to be empty-handed. Upon a nearer approach, we discovered that one of these people carried a large fish, and the other a basket of vegetables. The prospect of so welcome an addition to the repast preparing for us, and which, to confess the truth, was of a meagre description, proved very agreeable; but we were farther delighted by a polite message, intimating that we should receive a supply of bread and butter on the morrow. Full of gratitude, we felt anxious to evince it in something better than words; we therefore collected all the newspapers we had received since our departure from Calcutta, and some duplicate copies of entertaining books, which we despatched with a note of thanks. The next morning, according to promise, the bread and butter arrived, and with it a dozen live ducks, together with many obliging expressions of regret, that an attack of fever prevented the donor from paying his respects. The wind changed before our benefactor, for such he must be termed, recovered, and we never met with him afterwards. Upon another occasion, when travelling with a female companion only, who was newer to the country than myself, the shallowness of the river obliged us to put into Bogwangolah, instead of proceeding, as we had intended, to Moorsbedabad, from which place we were twenty miles distant. We sent off a letter to apprise our friends at that station of our situation, but it appeared that it never reached its destination. There was little or nothing to be had for money of the Hindoos of the village; but, having now the advantage of a little experience, I made no scruple to write to an indigo-planter in the neighbourhood, and to ask his assistance in procuring bearers and something for us to eat. He complied most readily with the request, and on the arrival of my friend's husband, who had heard a rumour of our situation, sent an elephant to assist in the conveyance of the party. He also was confined to his bed with fever at the time, but I had subsequently the pleasure of meeting him in Calcutta, and of offering my thanks in person for the attentions he had shewn me when so much in need of them. He has since fallen a victim to the insalubrity of the climate, which, though country-born, he could not brave with impunity.

No set of men are more liable to the various maladies incident to con-

stant exposure to the weather, than indigo-planters. Their wealth, when they do gain it, is hardly earned; and their lives, though apparently luxurious, are frequently subject to great privations. Many of these persons are bachelors, not on account of the difficulty of maintaining a wife, but from an unwillingness to expose a female to the numerous infelicities which must be endured in remote places. Occasionally, they diversify their solitude by visits to the presidency, or some large station; they are frequently keen and active sportsmen, but even hunting and shooting will scarcely serve to fill up the leisure of a life which, though laborious during one period of the year, is for the most part monotonous in the extreme. The cultivation of indigo seems in many respects to be better adapted to Indo-Britons than to Europeans; the former have no recollections of home to contrast with a foreign, and perchance a dismal scene; their constitutions are better suited to the climate than those of exiles pining for their native land, and they fall more easily into the habits of the natives. The estimable portion of indigo-planters are amiable, contemplative men, frank, hospitable, and generous in a very high degree, and, though able to endure an almost companionless solitude, ready to welcome the stranger, and to enter freely into society whenever an opportunity is afforded. Their taste for reading has already been mentioned; it is sometimes united with literary pursuits, and the contributions of many to the periodicals of the presidencies are frequently of no mean order of merit. There are, however, some very different characters to be found amongst the cultivators of the precious weed, which has turned to gold in so many hands. Lawless and profligate ruffians may be met with, ever at war with each other, or with the native planters, whom, if other means of competition fail, they will attack in the night, cutting and taking forcible possession of the crops, which may be better than their own. These worthies trust to all sorts of false swearing, on the part of their retainers, to elude the consequences of such exploits in a court of law: none of the people whom they employ entertaining the slightest scruple at perjury. Occasionally, the most frightful circumstances take place, and the Supreme Court of Calcutta has been occupied by trials for murders perpetrated in open day, and which, though matter of public notoriety, have seldom been brought home to the principals. The evidence produced upon such occasions affords a fearful picture of the abandoned profligacy of the mode of life adopted by coarse-minded, unprincipled Europeans, or ill-educated Indo-Britons. These men contrive to engraft the vices of the natives upon those inherited from the parent stock, practising the virtues of neither; and it is only when some desperate act brings them under the cognizance of the magistracy, that the shuddering world is made acquainted with their crimes. The history of some of these people is both curious and appalling; they have come out to India, or have been cast accidentally on its shores, after a rough journey though life, with hearts hardened and tempers soured by adversity and disappointment. The charge of some small indigo factory offers the only resource, and they plunge at once into the jungle, where, unfettered by the restraints imposed by civilised society, associating only with the lowest orders of natives, whom they look upon as beasts of bur-

then, they abandon themselves to every description of vice. An immoderate indulgence in ardent spirits, and the habit of considering themselves masters of all they survey, aggravate the natural fierceness of their dispositions; they are ripe and ready for the commission of any outrage, and their wretched dependents too, often fall a sacrifice to their brutality. Murders of this kind are easily hushed up, when the petty tyrant lives beyond the cognizance of European neighbours. The natives of India have not as yet been made to understand that they render themselves accessories after the fact, by neglecting to report a crime of which they have obtained information, and to secure the perpetrator. Inquests do not sit upon the bodies of all persons who may be suspected of having perished by a violent death; and, unless there should be some party deeply interested in the punishment of the offender, the affair is seldom brought before the district judge. Should the neighbouring *cutwal*, or police officer, hear of it, there is not often much difficulty in bribing him to silence; and thus it sometimes happens, that the most frightful crimes are committed with impunity.

It chanced that two European indigo-planters, resembling each other very closely in their habits, manners, and mode of life, were near neighbours, and for a considerable period lived together in the utmost harmony. Some occurrence, however, which did not transpire, happened to change this friendship into the most deadly enmity, and, while one of the parties was seated in his own house, not apprehending the slightest danger, the other, attended by a multitude of armed retainers, came up to the door, dragged him forth, and forcibly conveying him to a little distance, either murdered him with his own hands, or instigated his followers to commit the deed. The servants of the unfortunate sufferer gave the alarm; many were witnesses of the acts of violence by which he sunk overpowered to the ground; and upon their representations, the principal and several of his abettors were apprehended. According to the Mohamedan and Hindu law, no persons can be convicted of murder unless the body of the victim be produced; in this instance, care had been taken to dispose of it so completely, that the natives engaged in the affair could only be punished for riot and assault, and sent to work upon the roads. The principal was dealt with in a different manner, being indicted capitally before the Supreme Court of Calcutta, and tried for his life. No one for an instant could doubt this man's guilt; but the ingenuity of his counsel, in baffling and contradicting the testimony against him, and the gap in the evidence occasioned by the concealment of the body, procured an acquittal, and he was returned again upon society.

In a very interesting little volume, published a few years ago, entitled *Navfragus*, some details will be found, which afford a very correct representation of the mode of life and conduct of those indigo-planters who scruple at nothing in the furtherance of any guilty pursuit. The romance attached to this narrative has made many persons suppose that it is altogether of a fictitious nature, whereas the whole is a veritable history of the life and adventures of a singularly amiable young man,* who, at an early

* The name of the author of *Navfragus*, Moffat James Horne, is not generally known: perhaps no work ever published has presented a truer picture of the romance of real life.

period of life, was sent to seek his fortune in the world. Many persons in Bengal are still living to corroborate his account of an indigo-planter, who did not scruple to incense a whole population against him, by forcibly carrying off the bride of a brahmin, as she was proceeding to the home of her husband. Money, that grand panacea for all the ills and outrages of life, prevented him from falling a sacrifice to Hindu vengeance: but others have not escaped so well.

Though not possessing any settled rank, indigo-planters, of gentlemanly habits and respectable conduct, have, at least during a very considerable period, been freely admitted to the vice-regal court. In the Upper Provinces, they are invariably estimated according to their merits, and the society being smaller, the intercourse with those who are of native descent is much more close and frequent than in Calcutta, where Indo-Britons and Europeans do not mingle much together. A considerable number of indigo-planters, who have either factories at a short distance, or have retired altogether, are settled at the seat of government. They inhabit very handsome houses, and see a great deal of company; these gentlemen are chiefly Indo-Britons, and the few Europeans who are occasionally entertained at their parties, are literally astonished by the multitude of dark beauties with which they are surrounded: wealth and hospitality abound, and though there may be some slight prejudices in the breasts of those who pique themselves upon the untainted hue of their skin, the Eurasian community have little else to contend against in their intercourse with society. Many feel deeply aggrieved at their inadmissibility to offices of public trust and emolument, and probably the rising discontent may occasion the government some inconvenience at a subsequent period; at present, however, the murmurings of the community find vent in the Demosthenian oratory of the Town-hall.

BACTRIAN AND INDO-SCYTHIC COINS.

Mr. PRINSEP, Secretary of the Asiatic Society of Bengal, has given, in the Society's Journal for June, some further notes on the Bactrian and Indo-Scythic coins, from the collections and details which have been brought before the Society since his observations on the Kanerkos and Kadphises group, as connected with the Manikyāla tope.* The labours of Generals Ventura and Allard, of the late Dr. Gerard, in whom science has lost an able, diligent, and persevering investigator, Mr. Masson, Mr. Honigberger, Lieut. Burnes, Sheikh Kerāmut Ali, and others, in this department of archæology, promise to fill a chasm in ancient history hitherto deemed past remedy. Besides the confirmation of past discoveries (in which the lamented Colonel Tod took the lead), the correction of former errors, and the elucidation of doubts, the names of several princes, unknown to history, have been brought to light, and great progress has been made in the recovery of the ancient Pehlevi alphabet, in what Mr. Prinsep terms the Bactrian form of its character, from the specimens found on the reverse of many of these coins. "Lastly," observes Mr. Prinsep, "it has lain open a perfect link and connection between what we have hitherto called the Indo-Scythic coins with corrupted Greek inscriptions, and the Hindu

* See last vol., p. 9; vol. xvii., p. 96.

coins attributed, with reasonable certainty, to the Kanouj dynasties, immediately anterior to the Mahomedan irruptions of the eleventh century. In a few more years we shall doubtless have the whole series, from the time of Alexander downwards, fully developed."

We subjoin such parts of Mr. Prinsep's paper as can be given without the graphic designs and fac-similes of the Bactrian-Pehlevi character:

"The coins of the two first princes of Bactria, by name Theodotus I. and II., are yet unknown; perhaps they never struck money, but were content with the Syrian currency then prevalent. With Euthydemus begins our collection—a purely Grecian coinage, bearing only Greek inscriptions, and, as far as hitherto known, all of silver. The coins of Demetrius are more rare, but equally beautiful with those of his predecessor and supposed father. Heliclos, the prince introduced on the authority of Visconti, will, I think, turn out to be our Agathocles. With Menander begins the system of native legends on the reverse, which is followed up without intermission throughout the whole series to the barbarous Kadphises. Some only of the coins of Eucratides have a Pehlevi legend, as will be hereafter explained.

"As the majority of the coins now to be introduced have these native legends on the reverse, it will better enable us to describe them if we begin by explaining what we have been able to make of the alphabet of this native language; which, from its marked difference from other types of the same character, I have ventured to term *Bactrian-Pehlevi*.

"Mr. Masson first pointed out, in a note addressed to myself, through the late Dr. Gerard, the Pehlevi signs, which he had found to stand for the words *Menandrou*, *Apollodotou*, *Ermaiou*, *Basileos*, and *Soteris*. When a supply of coins came into my own hands, sufficiently legible to pursue the inquiry, I soon verified the accuracy of his observation; found the same signs, with slight variation, constantly to recur; and extended the series of words thus authenticated, to the names of twelve kings, and to six titles or epithets. It immediately struck me, that if the genuine Greek names were faithfully expressed in the unknown character, a clue would, through them, be formed to unravel the value of a portion of the alphabet, which might in its turn be applied to the translated epithets and titles, and thus lead to a knowledge of the language employed. Incompetent as I felt myself to this investigation, it was too seductive not to lead me to an humble attempt at its solution."

By the help of the corresponding Greek letters, those in the ancient inscriptions in Persia, the Manikyala inscriptions, the Zend and the Hebrew characters, Mr. Prinsep has given a value to twenty-four of these Bactrian-Pehlevi symbols, some of which appear indubitable; others are less satisfactory. He then turns his attention to the coins themselves, and he brings down the series of selected specimens from Euthydemus to Kadaphes Choranos, "a name so nearly allied to *Kadphises*, that the latter may be looked upon as its patronymic; while the title that follows it (*Choranos*) coincides so closely with what has been already described as existing on the *rao nano rao* group, that it would seem to form the link of connection between them and the coins which bear Pehlevi legends on the reverse."

He begins with the coins with Greek inscriptions only.

EUTHYDEMUS, of Magnesia, who conquered Theodotus II. B.C. 220. A silver tetradrachma, weight 240 grs. *Obv.* head of the king in high relief (apparently well-executed); *rev.* Hercules with his club, seated on clouds; *inscr.* *ΒΑΣΙΛΕΥΣ ΕΥΘΥΔΗΜΟΥ*.

DEMETRIUS, silver hemidrachma, in the Ventura collection; a very beautiful

coin, similar to one depicted in the Sestini collection; *obv.* head of the king, with helmet on, shaped like an elephant's skin and tusks; *rev.* Hercules standing; *inscr.* *ΒΑΣΙΛΕΥΣ ΔΗΜΗΤΡΙΟΥ*.

AGATHOCLES, a silver coin in the Ventura collection; *obs.* a well-executed head, with the royal fillet; short curly hair; *rev.* Jupiter standing, holding a small female figure, having apparently a flambeau in either hand: on the sides *ΒΑΣΙΛΕΥΣ ΑΓΑΘΟΚΛΕΙΟΥΣ*, with a peculiar monogram.

"The general appearance of the head, and of the figure on the reverse," observes Mr. Prinsep, "resemble the unique coin of Heliclos, which Mr. Wilson has sketched for me from Visconti's work. Should there have been any indistinctness in the first two letters of the name on that coin, we may find reason to erase Heliclos from the Bactrian monarchy, and to substitute Agathocles, of whom Mr. Masson has already made known to us ten very peculiar copper coins. The inscription in Pehlevi (?), on the reverse of those coins, proves that they belong to a Bactrian prince, and are not to be ascribed to Alexander's general of the same name, who is nowhere asserted to have assumed the regal power. The name is common enough. It was in revenge for a grievous insult offered to his family by one Agathocles, prefect of the provinces beyond the Euphrates, under Antiochus Theos (B.C. 250), that the Scythian Arsaces was roused to establish independent dominion in Parthia. The same party may have followed the example of assuming the title of king in some province of Bactria. That the coin does not belong to Agathocles of Syracuse, I can now assert with confidence, having before me the most beautiful plates of the coins of that sovereign (whose name is always written in the Doric genitive (*Agathocleios*, or *Agathocleios*), in the '*Tresor de Numismatique*,' now under publication at Paris."

MAYUS, or **NAYUS**, a copper coin, in the Ventura collection; *obv.* head of an elephant, with proboscis elevated, a bell hanging round the neck; *rev.* the caduceus of Mercury, on the side of which the words *ΒΑΣΙΛΕΥΣ ΜΑΥΟΥ*, and a monogram composed of the letters M and I.

"This is an entirely new name, nor can it be read as a Greek word in its present shape, although the characters are perfectly distinct on the coin, and the style of engraving corresponds with the early and pure Greek types. There is no Pehlevi inscription. Could the third letter be read as *gamma*, the name *Μαγού* might denote the union of the office of chief priest of the Magi with that of king, and the elephant's head found on the coins of Menander and of Demetrius might enable us to appropriate the present medal to one or the other of these princes."

EUCRATIDES.—A silver tetradrachma, badly executed; Ventura; *obv.* head of the king, helmeted; *rev.* two Bactrian horsemen (or Castor and Pollux), with wings on their shoulders, and lances; the two first letters of the legend corrupt, *ΡΥΣΙΛΕΥΣ ΜΕΓΑΛΟΥ ΕΥΚΡΑΤΙΔΟΥ*; monogram M. A beautiful didrachma, of the same prince; Ventura; *obv.* a neat head, without helmet; hair bound with fillet; *rev.* two horsemen; *inscr.* *ΒΑΣΙΛΕΥΣ ΕΥΚΡΑΤΙΔΟΥ*. Three copper square coins of the same prince, upon the reverse of which is seen, for the first time, the introduction of a Pehlevi legend. Several of the same coins are depicted in Mr. Masson's paper; they all agree in having the inscription on three sides only of the square. The legend in Roman characters may be rendered *malakao kákao eukratido*.

"The history of Eucratides is too well known to require repetition here. Bayer fixes his ascent to the Bactrian throne in the year 181 B.C. He was a cotemporary of Mithridates I. of Parthia, who assisted him in repelling Deme-

trius, king of India, as he is termed, beyond the Indian frontier, and finally driving him from his throne at the advanced age of seventy-eight years. On the division of the conquered empire, Mithridates had the provinces between the Hydaspes and Indus assigned to him, and Eucratides all the remainder, east and south of his Indian possessions; 'all India' is the term used, but it is uncertain to what limit southward this expression should apply.

"It has not yet been remarked by those who are curious in reconciling the names of Indian legend and Grecian history, that the names Eucratides and Vicramāditya bear a close resemblance, both in sound and signification; while the epoch and the scene of their martial exploits are nearly identical. The Hindu accounts of Vicramāditya are not to be found in the regular Purānic histories, but only in separate legends, such as the *Vicrama Cheritra* and others, mentioned by Wilford (*As. Res.* IX. 117), all teeming with confusion, contradictions, and absurdities in an extraordinary degree. The genealogical tables of the solar and lunar lines contain no such name, neither does it occur among the few notices of embassies to and from India to Syria and Rome, in the authors of the west.* Eucratides' empire was so extended and matured, that he assumed the title of *Βασιλεὺς μέγας*; thus the peaceful coin (the didrachma) was doubtless struck before his expeditions; those with the armed head, and the addition of "the great," after his return; and it is remarkable that the latter only have a Pehlevi legend on the reverse, being intended for circulation, perhaps, in his more southern provinces, or imitating in this respect the coins of Menander, whose reign in India had been so glorious. If the date assigned by Bayer (146 B.C.) to Eucratides' death, be thought too far removed from the commencement of the Samvat era of Vicramāditya (56 B.C.), it may be argued, that, as Eucratides is acknowledged to be the last but one of the regular Bactrian kings, all the new names recently discovered—Agathocles, Mayus, Philoxenus, Antimachus, &c.—must find their places before him in the list, which may easily bring down his date even a century. The analogy between the Bactrian and the Indian heroes is, it must be confessed, of very slender texture, just enough to be hazarded as a web of speculation, which more skillful antiquaries may indulge their ingenuity in spinning out, or brushing aside as visionary."

KODUS, three small silver coins; inscriptions entirely Greek, though they have no other pretensions to be counted with Bactrian coins. The appearance of the head-dress in the third is rather Arsacidan, but the names and titles are altogether novel and curious. The first two are of Mohan Lāl's, the third of Kerāmat Ali's collection. The name of *Κωδός* is altogether unknown. The heads on the *obverse* of all these coins seem to belong to different persons; the standing warrior on the reverse is alike in all, and the inscriptions on the two first *Κωδὸν Μακκάρη* *Ῥαθηρόν*. On the third coin, the titles differ, and are illegible, but the name *Κωδ.* . . . is the same.

MENANDER: "although Menander is well known to have preceded Eucratides in date, I have preferred separating his coins from the genuine Bactrian group, and classifying them with those of Apollodotus, Antilakides, &c., as a distinct series, on account of the essential difference in their style of execution. Their native legends, also, seem to denote a different locality. Menander, before he came to the throne of Bactria proper, had, it is supposed, formed an independent dominion in the more southern provinces on the Indus. This

* The embassy of "Porus" to Augustus must have been immediately after Vicramāditya.—It is stated that his letters were written in the Greek character. The Scythians were then pressing the country.

may be the reason of the deviation from the Syrian type of coin, so remarkably preserved by the earlier sovereigns of Bactria."

A silver hemidrachma, weighing 37 grains (one from Keramat Ali; a duplicate from Dr. Gerard), differing from those depicted in Masson's plates, and from Dr. Swiney's coin described in the *Journal*, vol. II. p. 406. *Obv.* Head facing the left, on the margin *Βασιλεὺς Σωτήρης Μενάνδρου*: a kind of sceptre, or crook, lying on the shoulder. *Rev.* Minerva, with Jupiter's thunderbolt, facing the right; Pehlevi legend, *malakáo rakako minano*, and monogram.

APOLLODOTUS, two silver; of the first the number is considerable; the latter is new, and of very beautiful execution; one has already been described. The legend on the *obverse* is here quite distinct: *Βασιλεὺς Σωτήρης καὶ Φιλοπατορὸς Ἀπολλοδοτοῦ*. The Pehlevi inscription on the *reverse*, however, has no addition for the words *καὶ φιλοπατορὸς*, being simply *malakáo rakako apolodoto*.

Another has on the *obverse* the Indian elephant, with a monogram, and the usual title; and on the *reverse*, a Brahmany bull, with the same Pehlevi legend. Another is a copper coin in Dr. Swiney's collection, the precise fellow to that described by Col. Tod, in the Royal Asiatic Society's Transactions. Two are from among several square copper coins brought down by Mohan Lāl. They are nearly the same as the coin in Lieut. Burnes' collection, supposed to be a Menander, but recognised by its Pehlevi legend.

ANTILAKIDES: three quadrangular coins of Antilakides, selected from six in the Ventura collection. The name was first made known by Masson, who supposes, from the beards, that this prince and the next *Λυσίος* belong to a separate dynasty. *Obv.* head of the sovereign, with the legend *Βασιλεὺς Νικηφόρος Ἀντιλακίδου*. *Rev.* two plumes waving over two conical caps or bee-hives? Monogram below, and Pehlevi inscription, *malakáo ajalado atilikado*, or *átikalikado*?

LYSIUS: a copper quadrangular coin of Lysius, similar to two in Masson's series of Ausius:—the first letter is clearly an *l* in Greek, and this reading is confirmed by the Pehlevi. The monograms are the same as in the last coin. *Obv.* Head of the king, with the legend *Βασιλεὺς Ἀνικητοῦ Λυσίου*. *Rev.* An elephant, with a monogram, and Pehlevi inscription.

The following are coins (from the Ventura collection) of new names and features, for which no locality can yet be assigned. As almost all bear Pehlevi inscriptions, they are evidently Bactrian; they seem to bear out the hypothesis that there were several petty independent dynasties, like that at Nysa.

PHILOXENUS, a fine silver coin in the Ventura collection. This name was borne by one of Alexander's generals, to whom Cilicia, west of the Euphrates, was assigned in the division of his conquests. The coin, therefore, cannot belong to him, though his title of 'unconquered' would argue his power and warlike propensity. *Obv.* head of the prince, in a helmet similar to that of Eucratides; *legend*, *Βασιλεὺς Ἀνικητοῦ Φιλοξένου*; *rev.* the prince on horseback; monogram formed of two *Λ*'s; legend in Pehlevi. A square copper coin of the same prince. *Obv.* a female figure, holding the cornucopia; Greek legend, and monogram as before; *rev.* the Brahmany bull, with the same Pehlevi legend.

ANTIMACHUS.—A small silver coin of Antimachus, also a new prince. The character of the horseman connects it with the preceding; the portrait of the

prince is wanting. *Obv.* Victory or Fame; *legend*, ΒΑΣΙΛΕΥΣ ΝΙΚΗΦΟΡΟΥ ΑΝΤΙΜΑΧΟΥ; *rev.* horseman, and Pehlevi inscription. A copper coin, recognized to belong to Antimachus, from the Pehlevi name. *Vent.*

NONUS. A silver coin, in the same style as the last, and without portrait. *Vent.* *Obv.* horseman, with couched lance; scarf round the neck, part of the legend visible ΒΑΣΙΛΕΥΣ ΝΟΥΟΥ; *rev.* soldier holding a spear; name in Pehlevi. A square copper coin of the same prince, in which his title of *μεγαλου* is apparent. The style of the copper coinage, compared with the silver, in all the above, connects them with the Menander and Apollodotus group.

UNCERTAIN NAMES—One reads in the Pehlevi *Utilizou*; the titles are those of a paramount sovereign; the Greek letters corrupted; *obv.* the king holding a sceptre; *rev.* Jupiter seated in his chair. The obverse of another has a horseman with couched lance, with the legend ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ. Others have a well-executed horse on the reverse.

Then follow a series of coins exceedingly numerous, and of various device, bearing the name of a prince altogether unknown to history—*Azos*. It was from a coin presented by Munshi Mohan Lal (Dr. Gerard's *compagnon de voyage*) to Dr. J. Grant, that was first recognized the name of this sovereign, many of whose coins are in Lieut. Burnes' collection, and in Masson's plates, without presenting a legend sufficiently distinct to be decyphered. Gen. Ventura's collection also possessed many very distinct coins of *Azos*, and his name, either in Greek or in Pehlevi, was thence traced through a series of coins that had been given to other monarchs.

"The title of *Azos* is always ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΖΟΥ. In Pehlevi, *malakáo*, *kakkáo*, *maláko*, *Ajo* or *Ayo*. The name is generally set upright under the device, both in Greek and Pehlevi; but an occasional exception occurs, where it runs continuously with the rest of the marginal legend. None of the coins of *Azos* bear his head, nor in general have they his effigy, unless the seated figure in some represent him, as is probably the case; seated on a cushioned throne, with a sceptre on his lap. The mode of sitting, it should be remarked, is entirely oriental, and the animals depicted are such as belong peculiarly to the East, the elephant, the Brahmany bull, the lion, and the Bactrian camel. The cyphers or symbols, on the reverse of these coins, seem evidently compounded of Pehlevi letters, on the same principle as those of the more genuine Greek coins, from Greek letters; they may probably denote dates, but it will require much labour to establish this point, and the same symbol appearing on coins of very different devices, rather militates against the supposition.

"It is a peculiarity of the coinage of this period, that the pieces were of a very debased metal, washed over with silver, somewhat in the manner of the coins of the Roman Emperor Gallienus and his successors, and denominated "billion" by numismatologists. Is it possible that the scarcity of silver, to which the origin of this species of coin has been attributed in the West, had extended even to India? If so, it will fix the date to the latter half of the third century. At any rate, it is fair to suppose that the system was copied from the Roman coins, to which many other circumstances of imitation may be traced; among these, the soldier trampling on his vanquished foe, and the radiated head on the coin without a name, which is connected with the rest of the series by the equestrian reverse, seems an imitation of the radiated crown of the Roman emperors of that period."

Three coins of *Azos*, having, on the *obverse*, a Brahmany bull, and on the

reverse, a panther or lion. The monograms on all three differ; legends in Greek and Pehlevi as above described.

On others, the bull is placed with the Pehlevi on the *reverse*, while a well-formed elephant occupies the place of honour on the *obverse*.

In others, the place of the elephant is taken by a Bactrian camel of two humps. No name is visible on any, but the Pehlevi word *malako* is plain on one, and their general appearance allows us to class them with the foregoing coins of *Azos*.

On another, a horseman, with couched spear, in a square or frame, occupies the *obverse*, and the bull again the *reverse*: the word *Azou* is distinct on both sides. The device and attitude of the horseman will be seen to link this series with the coins of *Nonos*, *Azilisos*, and others that are as yet nameless.

A variety of other coins of this prince are described, including copper.

A new series, including a specimen of the most common coin discovered in the Panjáb and Afghanistan, follows: "Bags full," Mr. Prinsep says, "have been sent down in excellent preservation, and yet nothing can be elicited from them. The present specimen is engraved from a coin in Col. Stacy's cabinet, found in Malwa; but the same coin has been engraved in the *As. Res.* vol. xvii.; in Burnes' collection, fig. 13; also, 10 of pl. xiv, in the same volume: and in Masson's series, 26, 27, 28. It was the first coin found in India on which Greek characters were discovered or noticed. The trident monogram connects it with the foregoing series; but it is impossible to say to whom they both belong. I have placed them next to *Azos*, from the similarity of the horseman. They are all copper coins, of high relief, and generally in good preservation."

AZILISUS: "Were it not that the name in these two coins is distinctly ΑΖΙΛΙΣΟΥ in the Greek, and *Aziliso* in the Pehlevi, they might both have been classed in the preceding group. The bull is surmounted by two monograms, like those of the *Lysius* coins. It is so far singular, that, while the name of the prince *Azilisos* seems compounded of the two names *Azos* and *Lysius*, the *obverse* and *reverse* of his coins should be counterparts of theirs. The name itself is quite new, and we can only venture to assign his position in proximity to his prototype, *Azos*."

HERMÆUS, one silver and three copper coins of *Hermæus*, selected from a considerable number, in order to develop the whole circle of marginal inscription, seldom complete on a single specimen. The description of one will serve for all, since, contrary to usage, the impression on the silver and copper is precisely alike.

A silver coin in the Gerard collection; *obv.* the king's head with simple diadem; legend in corrupted Greek ΒΑΣΙΛΕΥΣ ΣΥΤΗΓΟΣ ΕΥΜΑΙΟΥ; *rev.* Jupiter seated; his right hand extended. Pehlevi legend *malakáo rakako Ermayo*.

"Mr. Masson supposes *Hermæus* I. to have reigned at Nysa (*kod. Jelalabad*) because one of the topes opened in that neighbourhood contained several of his coins; they have, however, been found in equal abundance in the Panjáb, and it will be safer in the present paucity of our knowledge to adhere to the general term "Bactrian," without attempting to subdivide the Greek dominion into the separate states, of which it probably consisted throughout the whole period of their rule."

UNADPHERRUS: four coins of the prince made known to us by Mr. Masson under the name of *Unadpherrus*. They are numerous, of rude fabric, and more clear on the Pehlevi than the Greek side. The device on all is the same, namely: *obv.* a bearded head with a diadem; inscription as made out

from the combined specimens ΒΑΣΙΛΕΥΣ ΣΩΤΗΡΗΣ ΥΠΕΡΒΑΛΟΝ: in some the titles are in the nominative case; rev. a winged figure of Victory holding out a chaplet or bow: Pehlevi inscription may be rendered *malakáo fareto nanado*.

"The only recorded name that at all approaches to this barbarous appellation is *Phraotes* or *Phraotes*, whom Philostratus asserts to have reigned at Taxiles, south of the Indus, about the commencement of the Christian era. He was visited by Apollonius Tyanæus, in his travels, who conversed with him in the Greek language. The execution of the coins before us does not well agree with the magnificence and elegance of Phraotes' court, as described by Philostratus, 'the residence of dignified virtue and sublime philosophy *,' but much allowance may be made for exaggeration. The Bactrian sway was already broken, and the country in a disturbed state. 'Whether Parthian or Indian, Phraotes was tributary to the Southern Scythians, whom he gladly subsidized to defend him against the more savage Huns, who finally drove before them the Scythians, who had seized upon the Bactrian kingdom†.' Apollonius describes a magnificent temple of the sun at Taxiles. The fact, frequently mentioned in history, of the native princes of India conversing and writing in Greek, is satisfactorily confirmed by the discovery of the present coins having Greek legends, with names evidently native.

"A very numerous group of copper coins is attributed by Masson to Ermaeus the Second, the first three letters of whose name certainly appear on some few specimens; but his name is not to be found on the reverse in the Pehlevi, which is totally distinct from the preceding coins, and yet it is the same on all the specimens I have compared; although great variety exists in the Greek legends, as if they had been copied at random from other coins. The device of all is the same: obv. a head with curly hair, no beard, in general miserably engraved; for marginal inscription; one has ΔΙΩΣΚΟΥΡΟΣ ΣΥΛΕ.... on others, ΒΑΣΙΛΕ.... ΕΥΜ.... on others, ΝΕ ΚΑΔΦΙΣΗΣ; and ΒΑΣΙΛΕΥΣ.... ΕΩΥ; rev. a spirited figure of Hercules, standing with his club, and lion-skin cloak. Pehlevi inscription.

KADAPHES: if any thing were wanting to connect the two lines, these coins would supply the gap. One of them was presented by Lieut. Burnes to the Society, and was mistaken for the horseman coin above described. The name was more fully made out from six coins of Ventura's and three of Keramat Ali's collections. The monogram agrees with one of the Azos series; obv. a neatly engraved head, with diadem and legend; ΚΑΔΑΦΙΣ ΧΟΡΑΝΟΥ. Rev. Jupiter seated, left hand extended; the wheel monogram, and legend in nearly the same characters as that of the preceding coins.

"This coin will form an appropriate conclusion to my present notice, which, I believe, has embraced all the specimens properly attributed to the Bactrian group. The fire-altar on the next, or Indo-Scythic coinage, forms a convenient mark of distinction, as well as the disuse of the Pehlevi character, which extends no further than to the first coinage of the series, namely that of Kadphises, with the bull reverse, and is quite illegible there, while the Greek is comparatively distinct. This group has, however, been sufficiently described in my former papers.

"Before closing my present notice, I must use my privilege of amending the theory I advanced upon one of the coins from the Manikyála tope, a Sassanian coin, bearing the distinct Sanscrit name of Sri Vásu Deva. This being the patronymic of Krishna, I supposed the figure to represent that god, as the Indian

* Maurice's Modern Hindostan, I. 152.

† Ditto, I. 142.

substitute for Mithra or ΗΛΙΟΣ. The face, however, was that of an aged human being, and I think it may be more rationally accounted for as such, on the following grounds:

"Ferishta asserts, that Basdeo had assumed the throne of Canouj, in the year 330, A.D.; that Barham, the Persian king, was at his court in disguise, and was recognized by the nobleman who had taken tribute to Persia from the Indian king. Basdeo reigned eighty years, and one of his daughters was married to Barham. Now, under these circumstances, it is natural to suppose, that the Sassanian monarch, out of compliment, may have affixed his father-in-law's portrait and name on some of his own coin: and the strongest evidence is thus afforded, both of the historical fact and of the date of this individual coin of the Manikyála set."

MR. CAUNTER'S "ROMANCE OF INDIAN HISTORY."*

MR. CAUNTER has judiciously, though apparently with some caution and hesitation, added to the preceding series of his popular *Romance of History*, a new series devoted to India. The volumes before us are confined to the Mahomedan conquests in India, and consequently the tales have, with some exceptions, an Arabian air which gives them an exotic appearance. We think Mr. Caunter might have been more happy in his selections; nevertheless, there is in these volumes abundant food for those who love to indulge their fancy in the day-dreams of historical romance, and to whom the gorgeous apparatus of Asiatic courts, and even the despotic character of their governments, which generally appears to be exerted in behalf of justice and virtue, have more attractions than the sober, mechanical movements of European society. There is a defect in those and all Asiatic tales which Mr. Caunter has pointed out.

Romantic as are many of the events which the Mahomedan annals supply, they are nevertheless all of one tone and colouring. They want the delightful blendings and tintings of social circumstances. Their princes were despots, their nobles warriors, their governments tyrannies, and their people slaves.

We subjoin a sample of these romantic narratives, premising that it is not the best of the number, and selected only because it is more adapted to our limits. The time of the tale is the close of the tenth century of the Christian era, when Aluptugeen, governor of Khorazan, rebelled against the king of Bokhara, and established an independent state at Ghizni.

IN the forests of Candahar, a solitary traveller was pursuing his way. Overcome by the heat of noon he sat down on the margin of a small stream that gurgled through the thick underwood, allowing his horse to crop the fresh herbage upon its banks. The scene around him was gloomy but imposing. So thick was the growth of the jungle, that the sun's rays could not penetrate, except here and there, where patches had been cleared by the charcoal-burners or for purposes of fuel; and these were comparatively few. Some of the trees were of a growth so stupendous as to impart a character of sublimity to the whole aspect of the forest. Many of them reach the prodigious height of a hundred and thirty feet, presenting a straight branchless stem, which rose like

* The Romance of History—India. By the Rev. HOBART CAUNTER, B.D. Three Vols. London, 1836. Churton.

a colossal pillar from the ground to the altitude of twenty yards, without a single branch or even a sprout upon its surface. Under the vast leafy canopy which spread out above it, the wild elephant frequently reposed, and seemed, by comparison with the stately growth beside which it rested, but as some ordinary animal.

It is far from the haunts of men, amid the deep recesses of the forest, or on the summit of the distant mountain, that Nature is seen to develop the noblest features of her beauty. The stillness that reigns around, the solemn repose of the scene, not broken in upon by human associations, nor interrupted by the voice of human intercourse, enhance the impression of grandeur produced by the sight of objects which cannot fail to elevate the soul to pious adoration of the great and illimitable God of the universe.

The stranger was impressed by the somewhat painful novelty of his situation, and solemn thoughts were awakened in his heart. He sat calmly gazing upon the brook as it bubbled before him, when his attention was suddenly roused by a crashing of the bushes, immediately accompanied by a loud roar, and in another moment his horse was prostrated by the paw of a huge lion. The traveller started from his seat, drew his sword, and coming behind the ferocious visitor, cut the sinews of its hind leg, and before the animal could turn, repeated the stroke on the other, and thus completely disabled it. The savage instantly relinquished its prey, but so tremendous had been the stroke of its paw, and the succeeding laceration so extensive, that the poor horse rolled upon the streamlet's bank in the agonies of death. The lion roared with appalling fury—its eyes glared—its mane bristled—but it was unable to resent the injury it had received. It dragged itself forward upon its fore-legs with a vain endeavour to retaliate. Its vanquisher approached fearlessly, struck it across the skull with his sword, and, repeating the stroke, laid it dead at his feet.

The loss of his steed was an untoward event, and as he would now have to make his way through the forest on foot,—as, moreover, the sun had long passed its meridian, he determined to pursue his journey without further delay.

Strapping to his shoulders a kind of wallet which had been fastened to his saddle, he commenced threading the thicket. His journey was long and arduous, but on emerging into an open space, he saw a doe grazing with her fawn. The latter had just been born, and the traveller, coming suddenly upon them, secured the little one, while the affrighted dam fled in terror. Pleased with his capture, he bound the fawn's legs, and placing it under his arm, proceeded on his way.

He now quitted the cleared space, and plunged again into the jungle, satisfied at having procured something to relieve his hunger, should he be obliged to pass the night in the forest. When he had at length reached a convenient spot where he might prepare a meal, he placed the fawn beside the trunk of a blasted tree, and having kindled a fire by the friction of two dry pieces of wood, he was about to sacrifice the little animal, but perceiving the mother at a short distance, gazing upon him with an expression of the deepest distress, he paused. The tears rolled down her cheeks—her head was raised, and her eyes intently fixed upon the stranger's countenance. They next turned upon her innocent offspring that lay bound at the root of the tree, unconscious of its danger, but still yearning for its parent. She gradually advanced within a few yards of the spot on which the traveller stood. He retired several paces; the anxious dam immediately sprang towards its young, lay down by it, and caressed it with an intelligible joy. On the traveller's approach she quitted her

fawn with a bound of terror, but still retreated only a few yards, manifesting the strongest symptoms of maternal suffering.

It was an affecting sight—an irresistible appeal to human sympathy. The heart of the stranger was moved to pity, his bosom heaved with generous emotion, and under the impulse of a fervid and holy exultation he released the fawn from its captivity. The tender creature instantly ran to its mother, which, with a cry of joy, passed forward towards the thicket: but before she was secluded from the sight of him who had delivered her young from death, she turned round as if with a look of grateful acknowledgment, and plunged with her delicate offspring into the close cover of the forest.

This was an act to gladden the heart of a good man. Life is the blessed boon of Heaven, and the greatest of its gifts: to the mere animal, the loss of it is the loss of all; and yet how wantonly does man trifle with the life of animals, to which it is an object of such high enjoyment; for dumb creatures, having no apprehension of pain, possess the highest sense of mere corporeal fruition, so long as they are not actually suffering.

The release of the fawn had softened the stranger's sympathies and impressed his feelings. Taking from his wallet a small quantity of rice, which had been already boiled, he made a homely but grateful meal, and determined to pass that night on the spot, endeared to him by the consciousness, which it kept alive, of having performed a benevolent action.

It was a heavenly night. The light of a clear moon peeped through the trees, and seemed to dance in ten thousand phosphoric corruscations, as the slender branches, agitated by a gentle evening breeze, diverted its course for the moment, or trembled in its gentle beams. The forest gloom contrasted solemnly with the silvery light of the deep azure expanse above, and the general repose of nature, at that still hour when man retires to rest from the stir and bustle of day, added an additional tone of solemnity to the scene. The beast of prey was abroad, and, as it prowled, its occasional roar was a sort of diapason to Nature's imposing harmony.

The traveller having collected some dried leaves, strewed them under the broad foliage of a tree, the branches of which formed a thick canopy within six feet of the ground, and casting himself upon this easy woodland couch, courted that slumber which his fatigue had rendered welcome. His reflections were peaceful. He reverted to the occurrences of the day, and though the loss of his steed was a subject of uneasy recollection, yet it was more than counter-vailed by the happy remembrance of that little episode in the brief chronicle of his life, which he never afterwards reverted to without satisfaction—the restoration of the fawn to its bereaved dam.

He lay for some time pursuing the quiet tenor of his contemplations, occasionally lapsing into a state of half-consciousness, and then reverting, by a sudden impulse of the mind, to perfect self-possession. At length, overcome by the active process of his thoughts and fatigue of body, he fell into a profound sleep, in which some of the most striking events of the past day were presented to his imagination, combined with new associations, and invested with new hues and a more varied colouring. He dreamed that he was visited by the Prophet, who approached him in shining garments, from which a glory was emitted so dazzling that he could not gaze upon it, and said—"The generosity which you have this day shown to a distressed animal has been appreciated by that God who is the God of dumb as well as of rational creatures, and the kingdom of Ghizny is assigned to you in this world as your reward. Let not your power, however, undermine your virtue, but continue through life to

exercise that benevolence towards man which you have done this day towards the brute." Having uttered these words, the celestial messenger disappeared, and the stranger awoke.

The moon was still bright in the heavens, but he could not again close his eyes in sleep. The vision was too strongly impressed upon his waking senses to allow them to yield to the gentle solicitations of slumber. He arose, and watched the clear "pale planet," through the trees, as it slowly marched towards the horizon to make way for the brighter dawn.

The dews fell heavily, and a thin silvery mist began to rise and invest every object with an ashy tint, as the moon gradually faded in its far descent behind the distant hills. The grey dawn at length broke slowly over the plain, but was not perceptible to the traveller's eye until the valleys were flooded with the young dewy light. The mist had thickened. The leaves of the trees dripped with their liquid burthen, and every spot that was not protected by a mantle of thick foliage, presented a bloom of moisture from the atmosphere, that seemed tinted with hues from fairy-land. Each blade of grass curved under its watery load, bending its delicate neck as if proud to bear the pure deposit of the skies. Every thing was clothed in the same soft drapery, which was shaken off by the morning breeze, when each object resumed its natural variety of hue, and harmonious conformity of light and shadow.

The traveller gathered together the leaves on which he had slept, kindled them, and taking a small coconut hookah from his wallet, smoked his chillam; then, making a scanty meal from the cold rice, refreshed himself with a draught of the dews which he had allowed to drip during the night into a plaintain leaf doubled up in the form of a cup.

Although his repast was a spare one, it was taken with a pure relish, and having once more strapped his few articles of baggage upon his shoulders, he prepared to resume his journey; but first turning his face towards the holy city, he offered up his devotions with pious fervour, and supplicated the protection of Heaven through his wanderings.

As he pursued his solitary way through paths to which he was a perfect stranger, he could not help recalling the vision which had haunted his sleep. It had come so vividly before him that he more than half persuaded himself it must have been intended to be a direct revelation from Heaven—and yet, that a man without a name, without a home, a stranger in the land, should become the monarch of a powerful empire, seemed one of those impossibilities only to be dreamed of, but never realised.

To his calmer reflections, the night vision appeared nothing more than the lively operation of a fancy excited by sleep, and which had been rendered the more keenly alive to impressions from certain peculiar coincidences of events that had deeply interested him, and from those reflex images presented in slumber in consequence of the strong feelings which those coincidences had awakened within him. Nevertheless, in spite of the apparent unreasonableness of the thing promised, the utter improbability of such an event taking place, and the force of his arguments upon the folly of harbouring such a thought, he could not expel from his mind the singular revelation of that night.

The traveller now pursued his way through the intricacies of the jungle, with much difficulty and equal patience. He had not long quitted the spot of his last night's repose, when, entering a small glade where the wood had been cleared, he perceived a group of eight men, seated round the glowing embers of a fire, some smoking, and others apparently devouring the last of their morning's meal. Knowing that retreat would be of no avail to secure him

from their hostile intentions, if they were enemies, he boldly approached, and inquired his way to the nearest hamlet. One of the men rose, and meeting him, said with a significant laugh,

"Perhaps you wouldn't mind ending your journey here?"

"Indeed but I should. If you can direct me on my way, well; if not I have no time for parleying."

"Good! but travellers that pass through these woods are in the habit of paying for safe conduct."

"I require no guide, and therefore must decline the tribute."

"Hark ye! Do you think your single arm a match for eight pair? Be advised, and lower your tone. We live here by our good wits, levying contributions when the opportunity invites, and living on what the forest provides, when such opportunities fail us. We must have what you carry upon your shoulders, your money, and your provender, if you have any. When we make our demands, remember we take no denial."

"Then I am in the presence of robbers?"

"Ay,—and what then?"

"This—that I shall not submit to your exactions, though you had a hundred, instead of seven, to back you!"

The robber laughed; and, turning to his comrades, said—"Here's a fellow that won't be plucked without fluttering! we must try blows to bring down the game, if he chooses to be deaf to persuasion. Come," said he, turning to the traveller, "get rid of that unsightly hump upon your shoulders, and show how straight a man you are when you stand upright, without an incumbrance."

"Life," replied the traveller, "is only to be valued at its worth; and I am ready to relinquish mine, if it be Allah's will, in defence of my property. 'Tis no great matter for a man to die, who has known little else than crosses in this world, and has nothing better to look forward to. Take heed then, though you be robbers, and such are seldom merciful, how you impede the progress of a desperate man."

Saying this, he retreated towards a tree, against which he placed himself, and, drawing his sword, declared his determination to resist to the death.

The robbers paused, surprised at the determination to oppose himself against such palpable odds; but, in order to prove how the hero had miscalculated his chances, one of the men discharged an arrow, and transfixed his sword-arm, pinning it to the tree. The traveller immediately snapped off the shaft, and raised his arm to strike, but it fell powerless beside him. He was instantly overpowered and disarmed; but, upon examining the contents of his load, great was the disappointment of the bandits. They scattered its contents upon the ground, deriding the stranger's risk of his life for property so valueless.

"Well," said the robber who had already spoken, "as he keeps no purse, we must make one out of him. His limbs are of the right mould, and your purchasers of slaves will give something for a sturdy labourer. We'll bid you good-bye when we can provide you a master who knows how to pay for being furnished with a brawny pair of shoulders, that he may lay his own load upon, without carryingt hem on his own head. Come along; you shall rest quietly till that awkward puncture in your arm is healed, and then you shall be shown the way to the next hamlet."

The stranger's arms were bound with his turban, and he was forced to proceed between two of the bandits. They entered the thicket, and after a walk of about five minutes, stood before several rude huts, formed in one of the closest recesses of the forest. These hovels were constructed from various

growths of the jungle, a small square spot having been cleared in front, where the outlaws smoked, cooked their curries, and held their councils. Each hut accommodated a family, for all the men were married.

As there was no spare dwelling for the stranger, one was immediately constructed by a couple of the robbers, and completed in about two hours. It consisted of a few slight bamboos, driven into the ground at intervals of a foot, under the foliage of a low tree, which formed the roof. These bamboos were crossed with smaller canes, and the interstices filled with broad leaves and dried grass: the turf being cleared from within, the habitation was complete.

On the third day after his capture, the traveller was commanded to prepare for a change of condition. His wound was doing well, but the arm continued useless. His hands had not been released from the bandage by which they were confined when he was made captive. He was brought out into the area before the huts.

"Now," said the principal bandit, addressing him, "what say you to a change of life, in the mode at least? We are robbers; our business requires quick heads and stout hearts. You are a brave son of a good mother: what say you to a union of interests with those who, as you see, know how to live, and, when provisions get scarce, are not over nice in appropriating them without purchase?"

"I fear," replied the prisoner, "that I have too quick a conscience for a robber. You had better not trust me: I should betray you."

"We'll run the risk; a brave man never can discredit his courage, and to skulk in the track of treachery is the choice only of cowards. We'll trust you."

"You would act then with a fool's discretion; for brave men should be honourable, and 'tis an honourable act to proclaim rogues, who are the bane of society:—not to proclaim them would be an act of treachery against honest men."

"In truth, I did not take thee for an honest man, though I did for a brave one; but I suspect thee to be neither, and only fit to rub a horse's crupper, and perform the slave's drudgery. So be it; thou shalt soon know thy vocation."

"These bonds are thy security," said the traveller, raising his hands, which were still tied with the turban. "Cowards are always brave when they are beyond the reach of danger. Does it become thy manhood to insult a maimed and unarmed man?"

This appeal, though it galled the pride, roused the better spirit of the robber; and he said—"Well! our notions of valour may be like our notions of honesty; therefore, let both be a divided question; but, since you decline joining your fortune with our's, you must settle our demand for home and nourishment, and as you seem to have no gold of your own, we must turn you into a disposable commodity, and get something for our trouble and care of you."

The stranger now proceeded with his captors, and, after a march of some hours, they reached a village bordering upon the forest. It consisted of a few miserable huts, and its inhabitants were of the lowest class. Shortly after their arrival, a merchant made his appearance, who purchased the prisoner from the robbers; and he was left with a stranger in the new and unenviable character of a slave. This was anything but a realization of his dream; it however satisfied him, if he harboured a different conviction before, that dreams are the mere fantastic creations of an excited brain, and he felt ashamed of having allowed so flimsy an illusion to obtain one moment's influence over his mind.

There was nothing to be gained by despondency, and he resolved to submit to his destiny, with a secret trust in God, and a determination to direct the tenor of his life according to the pure suggestions of a rigid and inflexible conscience. So soon as he had become the merchant's property, the latter examined his wound, and, having carefully dressed it, as carefully felt his chest and limbs, in order to form some idea of the texture of his muscles. This preliminary settled, he expressed himself well satisfied with his purchase.

The merchant was a little shrivelled man, with a light brown complexion, exhibiting a dull ochreous tinge, as if in him the whole biliary structure were placed in his head. He had a thin-straggling beard, so scattered over the corrugated surface of his sharp-pointed chin, as to give him the appearance of a senile hag, rather than that of a venerable slave-dealer. He was accompanied by several athletic attendants, who amply made up in bone and sinew for the deficiency of their master in both particulars.

Having asked his new slave a few questions, respecting his former habits of life, and thus ascertained that he had been accustomed to those hardy exploits likely to have inured his body to endurance, calculating that he should make a handsome profit by his bargain, the thrifty chafferer ordered him to be carefully attended to. After a day's rest at the village, the merchant directed his route towards Khorassan, whither they arrived, after a laborious journey. The slave was lodged at the house of his purchaser, who fed him well, and used him with sufficient kindness, in order to bring him into the best possible condition for sale. He took care to have it rumoured that he had a stout handsome fellow to dispose of, such as could not be matched in all Persia; in consequence many persons, willing to purchase, came to see the marvel; but, finding that the description was not exactly borne out by the reality, and the sum demanded being more than they could afford, or were willing to pay, they declined entering upon a bargain.

The merchant began to grow impatient; and, as he was daily incurring an expense without profit, he thought it would be better to abate something of his demand and conclude an immediate sale, than to throw away more money upon the doubtful chance of obtaining a better price. An expedient, however, struck him. Conceiving that bondage could be desirable to no man, it occurred to him that the object of his anxiety and late disappointment might have the means of purchasing his own freedom. When this bright conclusion came across his mind, delighted with the excessive novelty of the thought, he argued that a man ought to pay more for his own liberty than another for the privilege of withholding it from him, because it was a far greater benefit to the one than to the other; and he consequently determined to raise his demand in proportion. With a portentous smile quivering upon his features, he approached the object of his anticipated gain, and said—

"Would you not be glad to enjoy your freedom?"

"You may as well ask a starving man if he loves rice."

"Are you willing to pay for it?"

"How?"

"In money."

"No. I am not disposed to buy what is the blessed boon of Heaven, and of this you have no more right to deprive me than I have to cut your throat, which you well deserve, for being the encourager of knaves and the supporter of brigands."

The old man's countenance collapsed like a death's head, and, without uttering a word, he turned away.

ing a word, he tottered from the presence of his incensed captive, as if stung by a scorpion.

From this time he treated his prisoner with much more rigour than he had hitherto done, and at length came to the resolution of putting a collar round his neck, and forcing him to perform offices of drudgery for a daily compensation. It however fortunately happened that Aluptugeen, governor of Khorassan, hearing a favourable account of the slave, desired to see him. He accordingly made his appearance, and was immediately purchased by the governor, to the no small gratification of the slave-merchant.

The purchase being completed, the slave was removed to the governor's palace. Here he was placed among the household servants; but Aluptugeen, soon perceiving in him the promise of better things, had him about his person, and he shortly became an obvious favourite with his master. This flattering impression continued to increase, and he was at last advanced to a post of some distinction in the state. Seeing in his slave such superior endowment, Aluptugeen one day inquired of him concerning his birth. The slave replied—

"My history is brief. Though in bondage, I have done nothing to disgrace my parentage. I was born free, though in poverty; I am lineally descended from Yezdijerd, the last of the Persian monarchs, who, as you no doubt well know, when flying from his enemies, during the Caliphate of Othman, was murdered at a water-mill near the town of Murv. His family, being left in Toorkistan, formed connexions among the people, and his descendants have become Toorks. I am now a Toork.

"I was brought into the world amid poverty and destitution; but the very wants to which my youth was subjected forced me to exert the energies with which the Omnipotent had endowed me, and I became at an early age skilled in the sports of the field, of a hardy frame and daring temperament, with the determination of seeking and securing my own fortune. My father, a man of information and letters, in spite of the pressure of penury, did not neglect to instil into my mind the obligations of virtue, and store it with the seeds of wisdom; I may, therefore, be said to have been better educated than many who figure in the courts of princes.

"From my earliest days, I had entertained a presentiment that the poor Toorkoman's son was born for something better than to pass his life in indigence and obscurity. Under this impression, false as it has hitherto proved, I quitted my father's house in my nineteenth year, and was on my way to join the armies of Ghizny, when I fell into the hands of robbers, and have in consequence become the slave of a most generous master."

Aluptugeen was pleased with the history of his dependant, whom he soon raised to still higher honours under his government. The favourite did not disgrace his freedom, but rose rapidly into favour, until at length was conferred upon him the distinguished title of Ameer-ool-Omrah, chief of the nobles. He became now the first man in Khorassan, and was finally placed at the head of Aluptugeen's armies. He brought them to a state of the highest order and discipline, led them on to conquest, and was the idol of the troops. The enemies of his master were awed into submission by the superior genius of his general, and peace and prosperity prevailed throughout the empire. His rise to distinction was as signal as it was rapid, and he could not help frequently reverting to his dream in the forest, which appeared gradually advancing towards its accomplishment. His father lived not to see the exaltation of his son, but that son had his mother conveyed to Khorassan, where

she enjoyed the happiness of seeing him hailed by the public voice as a great and good man.

What a singular change had come over the destiny of the stranger within the lapse of a few years! The bondsman, who had bent the knee to his superiors, was now bowed to as a great and glorious being. He was the favourite of the Governor of Khorassan; he directed his master's councils, commanded his armies, and was the oracle of his cabinet. He was constantly with the Governor, and nothing of moment was undertaken without his advice. He was now the happiest of the happy. Beloved by his ruler, the idol of all subjected to his control, the terror of those neighbouring potentates, who were hostile to the government of his kind patron—he had scarcely a wish to gratify, and he felt that the clouds which had hung upon the dawn of his career had rendered the succeeding brightness only more vivid and joyous.

Aluptugeen had a beautiful daughter, whose affections were courted by the most powerful nobles of Khorassan; but she continued deaf to their advances. She was a woman of rare endowments, and therefore an object naturally coveted by such as thought themselves in a condition to woo her. She was not to be won. Many, with whom her father would have gladly sought an alliance, were rejected, and the beautiful Zahira remained unwedded. Her coldness was the universal topic of expressed surprise; still she listened not to the voice of the wooer. She was her father's only child; and he felt naturally anxious, through her, to perpetuate his race: the disappointment, therefore, saddened him. But there appeared no remedy, as he did not choose to interfere with the antipathies or predilections of a beloved daughter.

As the Ameer-ool-Omrah resided in her father's palace, Zahira had continual opportunities of seeing him. They frequently met—they frequently conversed—and such meetings and such conversations begat mutual good-will. The quondam slave soon perceived that he was not despised; his admiration for the daughter of his patron grew at length into a warmer feeling, and he became conscious that he loved her. He was aware of the splendid offers that had been made to her, which she had refused. He knew the extreme fastidiousness of her approbation, yet was he disposed to think, or at least to hope, that she might be won to return the ardour which glowed in his bosom towards her.

It was impossible they should frequently meet, without that optical revelation which is invariably made where two hearts throb in unison; and when he was satisfied, by the eloquent exchange of a certain tenderness not to be mistaken, which the eye so legibly communicates when it is really and evidently felt, that his passion for the lovely daughter of Aluptugeen was returned in full force, he no longer hesitated to declare his passion, which declaration was received with an approbation that excited him to a perfect delirium of joy.

"Lady," said the Ameer-ool-Omrah, in avowing his passion, "though once a slave, I am lineally descended from a long race of kings; your purity of blood will not therefore be tainted by an alliance with one who, from the lowest degradation of bondage has attained to the highest condition of freedom.

"Noble," replied the lovely Zahira, "in the choice we make of those who are to guide our destinies, we should look rather to the moral qualities of the man we select, than to those adventitious circumstances which may either make him a sovereign or a beggar. To choose a wealthy man is easy; to choose a man of birth and distinction in the courts of princes is not more dif-

fiicult. I have had the choice of both; but to select a virtuous man, is one of the few auspicious occurrences of our lives."

"Lady, I pretend to no virtue, beyond those of the nobles who compose the brilliant assemblage of your father's court. There is, that I know of, but one main difference between us; they have inherited rank and opulence—it came to them without effort; mine, though descended from a line of kings, has been obtained with the point of my sword."

"I am content to share with you," said Zahira earnestly, "the happiness or misery of a united lot, provided my father withhold not his consent; for I have no will, whatever wish I may entertain, apart from his. Duty to a parent is only exceeded in intensity of obligation by duty to a husband, and she who would fail to perform the one, would not be very likely to perform the other."

"I will immediately seek the governor, and make known to him our mutual desires. He esteems me highly, as I have reason to believe; but how far his pride may struggle against his friendship, is a circumstance to be ascertained."

On that very day, the Ameer-ool-Omrah sought an audience with Aluptugeen, and declared his passion for the daughter of that prince. The Governor expressed no surprise, but said, "You know Zahira is my only child—a sweet blossom, that now for sixteen summers has blown round my heart with a purity and a fragrance that has rendered life to me a scene of enviable enjoyment. It is my duty therefore, no less than my wish, to render that girl happy. She has already been solicited in marriage by four different princes, who possess each an extensive dominion and wide political influence; but she has rejected them. Several nobles of my court have made advances to her with like success. In such a solemn matter I shall neither bias nor direct her. You must therefore win her consent before you can obtain mine."

"I have avowed my passion, and your daughter has condescended to accept my vows. She waits but your decision. If you are averse to our union, my doom is sealed; if you approve of it, my happiness is secured."

"If you have her consent I shall not withhold mine, and may the blessing of that great and good Being under whose sanction marriages are ratified, attend your union! She has at least fixed her heart upon a worthy man, and I am satisfied."

The marriage was almost immediately solemnized with great pomp and splendour; and though some of the rejected nobles looked with envy upon the happy bridegroom, it was nevertheless an event that diffused joy throughout the whole district of Khorassan. Shortly after this union, on the death of Abdool Mullik Samany, who reigned over Transoxania, the nobles sent a deputation to consult Aluptugeen regarding a successor. The dynasty of Samany was very powerful. Its power extended over Khwaruzm, Marvur-ool-Nehr, Jourjan, Khorassan, Seewustan, and Ghizny. The kings held their court at Bokhara. When the deputation arrived from Bokhara, Aluptugeen hesitated not to express his opposition to the accession of Prince Munsoor on the plea of his being too young, recommending that his uncle should for the present assume the reins of government.

Before this answer reached the capital, a party had placed Munsoor upon the throne; consequently, when the young king sent a summons for Aluptugeen to show himself at court, the latter, apprehensive that mischief was intended, made excuses, and did not appear. In the year of the Hegira 351, and 962 of

our era, Aluptugeen raised the standard of rebellion and marched to Ghizny, which was subdued by the bravery and conduct of his son-in-law, and there established an independent power.

Munsoor, hearing of this defection, conferred the government of Khorassan on a noble of his own court, and sent armies to attack Aluptugeen, which were successively defeated by the husband of his daughter. This raised the latter still higher in the love and confidence of his troops. His arms were everywhere victorious. The power of Munsoor was abridged, and he began to tremble for the security of his kingdom.

During fifteen years, Aluptugeen retained his independence. He was frequently engaged in war with the Indians, in which his troops were invariably successful. He lived to a good old age, and died A.H. 365, A.D. 975, regretted by his subjects. He was succeeded by his son Aboo-Isaac, who immediately upon his accession proceeded to Bokhara, accompanied by his brother-in-law the Ameer-ool-Omrah. Aboo-Isaac was well received by Munsoor, who granted him a formal commission as governor of Ghizny. His general was likewise appointed by the king as his brother-in-law's deputy and provisional successor.

Aboo-Isaac survived this event but a short period, when the husband of Zahira was unanimously acknowledged King of Ghizny by the chiefs and nobles. Thus was the dream fulfilled—the quondam slave became a powerful sovereign, and was no less a man than the celebrated Subooktugeen, father of the still more celebrated Mahmood Ghiznevy, who may be termed the first Mahomedan conqueror of India.

Miscellanies, Original and Select.

PROCEEDINGS OF SOCIETIES.

Royal Asiatic Society.—A general meeting was held on the 2d January; David Pollock, Esq. in the chair. Several presents of books were laid on the table, and a handsome collection of ancient coins and medals, fifty-one in number; among them were several Bactrian; one of gold. The rest were principally Persian and Mahomedan, in silver, copper, bronze, &c. Also, eleven casts of ancient and scarce coins. They were presented by Colonel Miles, a member of the Society. Thanks were returned to the donors.

The paper read was a continuation of Professor Wilson's sketch of the ancient Hindu kingdom of *Pándya*.

A general meeting was held on the 16th; Sir G. T. Staunton, Bart., F.R.S., V.P., in the chair.

Amongst the donations laid upon the table were, from Lieut.-Colonel Francklin, M.R.A.S., two illuminated MSS., beautifully written in a very small character, on rolls of fine paper little more than an inch in breadth, and several feet in length; one being the *Bhagavat Gita*, the other the *Durgá Mahátmya*.

Each of the MSS. is enclosed in a small box, for the convenience of being carried about the person : a practice which is prevalent among the Hindús, who look upon such transcripts of their sacred writings, not precisely in the character of charms or amulets, but as spiritual mentors, to which they can at all times refer for consolation or advice. From Lieut.-Colonel M. E. Bagnold, a human hand, and a piece of beef, preserved by means of a preparation of vegetable tar found on the borders of the Red Sea, in the vicinity of Mocha ; and a specimen of the tar.

The Secretary read a letter, referring to the above, addressed to him by Col. Bagnold, from which the following passages are extracted :

" During my residence as Political Agent on the Red Sea, a conversation with some Bedouin Arabs, in the vicinity of Mocha, led me to suspect that the principal ingredient used by the ancient Egyptians in the formation of mummies, was nothing more than the vegetable tar of those countries, called by Arabs *katrán*. My first trials were on fowls and legs of mutton ; and which, though in the month of July, and the thermometer ranging 94° in the shade, succeeded so much to my satisfaction, that I forwarded some to England ; and have now the pleasure to send for the Society's information and inspection a human hand, prepared four years ago by my brother, Capt. Thomas Bagnold. The best-informed among the native Arabs think that large quantities of camphor, myrrh, aloes, and frankincense, were used ; these specimens will however, prove that such were by no means necessary ; as the tar, when applied alone, penetrates and discolours the bone. The only use now made of this tar, in Arabia, is as a plaister or ointment for sore backs of horses and camels ; rot in the feet of sheep ; and, lastly, in the preparation of the heads of criminals sent from the distant provinces to the seat of government. The tar is obtained from the branches of a small tree, or shrub, exposed to a considerable degree of heat ; and found in most parts of Syria, and Arabia Felix."

The hand in question, though perfectly black, has little of the shrivelled and distorted appearance of a mummy.

The Secretary then read the following letter addressed to him by Brian Houghton Hodgson, Esq., Hon. E. I. C.'s Political Resident in Nepal:

" *Nepál, April 2d, 1835.*

" My dear Sir,—Through Dr. Wallich, I have recently had the honour to transmit to you a copy of the *Sata Sahasrika Prajna Paramita*, or *Raksha Bhagavati*, as it is more commonly called here ; and, in the course of the year, I trust to be enabled to send to you copies of the nine works denominated the *Nava Dharma*. They will be followed by despatches of the other *Pauránika* and *Tántrika* books of the *Sangatas*, of which the names are enumerated in my Sketch of Buddhism.

" It is my hope and my ambition to be able to deposit in your archives a complete series of these original Sanskrit depositories of Bauddha philosophy and religion ; in the conviction that in them *only* can be traced with success the true features of a system, which is far too subtle and complex to be apprehended through the medium of such languages as those of the Tibetans and Mongolians ;—and which system demands our best attention, not less on account of its having divided with Bráhmaism the empire of opinion for ages, within the limits of India proper, than for its unparalleled extension beyond those limits in more recent times, and up to the present day. It is probable, that, during four or five centuries at least, Buddhism was as influential within the bounds of the continent of India as Bráhmaism ; and, it is certain, that the period of its greatest influence there was synchronous with the brightest era of the intellectual culture of that continent. The Bráhmans themselves attest, again and again, the philosophical acumen and literary abilities of their detested rivals ; and, upon the whole, I fancy it can hardly be too much to assert, that, until the speculations and arguments of *Sákya*, and his successors, are as well known to us as those of *Vyása* and his, we must remain, with respect to the knowledge of the Indian philosophy of mind, and its collateral topics, pretty much in the condition which we should

be in, with regard to the same sciences in Europe, were the records of Protestant sagacity obliterated, and those of Catholic ingenuity alone left us to judge of and decide by.

" As to the importance of a knowledge of the speculative tenets of Buddhism, with a view to complete the history of Indian philosophy and intellectual culture, there may be some difference of opinion ; but there can be none respecting the desirableness of drawing from *original* and adequate sources our notions of that existing system of faith which, for the number of its followers, surpasses every religion on the face of the earth : not to mention that the researches of every year furnish us with fresh presumptions in favour of the former prevalence of Buddhism in wide regions where it is now superseded by Islámism, or by Christianity. The works, which it is my purpose to deposit copies of in the library of your Society, constitute such original and adequate sources of information respecting the *Sangatas*. They are all written in the Sanskrit language, are of vast extent, and embrace numerous treatises belonging to the *Tántrika*, as well as the *Pauránika* class. Till very recently, works of the former order were withheld from me, owing to religious scruples ; but I have, within the last year, procured several, am daily obtaining more, and am now of opinion, that nearly the whole contents of the immense *Kahgyúr* and *Stanggyúr* collections of Tibet may yet be had in the original Sanskrit in *Nepál*. Such being the case, I do not intend (unless the Society express a wish to that effect) to continue the transmission of the Tibetan series ; nor to make any additions to those volumes of the *Yám* division of the *Kahgyúr*, which were sent to you along with the *Sata Sahasrika*, in the original Sanskrit, because I am quite confident the Tibetan translations are infinitely inferior to the Sanskrit originals ; and because there are as yet no Tibetan scholars in Europe.

" The general opinion amongst Europeans seems to be, that the *Bauddha* sages committed their doctrines to the Páli language rather than to the Sanskrit,—an opinion founded, as I presume, upon the fact, that the *Buddhist* works extant in Ceylon are in the Páli, as well as those of the Indo-Chinese nations, so far as the latter are not avowed translations thereof into the vernacular tongues. But before I can subscribe to the opinion adverted to, I must see Páli works produced, comparable in importance and number with the Sanskrit records of Buddhism that have been procured in *Nepál* ; and, in the mean while, it appears to me most extraordinary that the philosophers of *Ayodhya* and of *Magadha*, the acknowledged founders of *Buddhism*, should be presumed by us to have postponed Sanskrit to Páli ; whilst, on the other hand, I can easily conceive, that as the new opinions spread into the remote Dekkan, and thence to Ceylon, their propagators should have facilitated their operations by means of Páli translations. In a word, I believe the Sanskrit books of *Nepál* are the only original treatises on Buddhism yet discovered by us, or now extant ; and I think I do not exaggerate the importance of those treatises when I say, that through them only shall we be enabled either to complete the history of Indian philosophy, or to elucidate the real nature of those religious doctrines, which constitute the faith of the Indo-Chinese, Ceylonese, Tibetans, Mongolians ; as well as of the bulk of the Chinese, of the Japanese, of the various nations usually called Tartars ; and, lastly, of the Himalayan mountaineers of India."

The Right Hon. Lord Auckland, Governor-General of India, Major George Willock, K L.S., and George Earl, Esq., were elected Resident Members of the Society ; Senor da Costa de Macedo, Perpetual Secretary of the Royal Academy of Sciences at Lisbon, was elected a Foreign Member.

The paper read at this meeting was an extract of a letter from the late Rám Ráz, Native Judge of Bangalore, on the introduction of trial by jury into the Hon. East-India Company's courts in India, addressed to H. S. Græme, Esq., Acting Governor of Madras. Rám Ráz considers the subject with reference to the following points:—1st. The general notion of his countryman in regard to the measure ; 2dly. Whether the Hindú law contemplated any similar mode of trial ; 3dly. Whether it would be open to corruption ; 4thly.

Whether the persons called upon to sit as jurors would experience any difficulty in giving their attendance; 5thly. Whether the jurors would feel any religious scruples in finding a verdict against a Bráhma; and lastly, Whether they are likely to be possessed of sufficiently retentive memories to recollect all the circumstances of a case, and what means could be adopted for preserving such recollection in the jurors. With reference to the second point, Rám Ráz shews that the Hindú law contemplated a mode of trial similar to the one in question; and gives passages from Hindú books of authority to that effect. *Subha*, in Sanscrit, signifies 'a court,' 'an assembly,' 'a meeting:' it is derived from *sa*, 'together,' and *bha*, 'to shine;' and is applied to an association of respectable persons. In the *Smṛiti Chandrica*, a work on Hindú law, of great celebrity, both in the northern and southern parts of India, are enumerated fifteen descriptions of *Subhas*, or courts. As to how many of these were at present existing, or did lately exist, under Hindú dynasties, Rám Ráz had not been able to collect much information; but he says there is reason to believe that popular tribunals once prevailed over all India. At the present day, in the dominions of the Rájá of Mysore, the collector and judge of an extensive district, who was well known to Rám Ráz, used to summon an assembly called the *Pancháyat*, composed of all classes of people indiscriminately, to attend at his cutcherry, for the purpose of deciding civil causes. He says, it is clear, on the whole, that the *Subhásadús*, or assessors, so far as regarded the verdicts on the case, resemble the juries of the English courts.

The thanks of the Society were ordered to be returned to Mr. Græme for his valuable communication.

The next meeting will be held on the 6th of February.

Asiatic Society of Bengal.—At the meeting of the 5th August, Sir Edward Ryan in the chair, the secretary read the following reply from government to the application made in conformity with the resolution of last meeting.

"To the Hon. Sir Edward Ryan, Knt., President of the Asiatic Society.

"Honourable Sir,

"I am directed by the Governor-general of India in Council to acknowledge the receipt of your letter, communicating the request of the Asiatic Society that the whole of the Oriental works, the publication of which, at the expense of the Fund for Education, has lately been discontinued by order of government, and those that have been reserved by government for completion, may be made over to the Asiatic Society, with a view to their completion, at the expense and under the superintendence of the Society.

"2. The Governor-general in Council is glad to accede to the wishes of the Society, and the necessary instructions will be issued to the General Committee of Public Instruction, to transfer the publications accordingly.

"I have the honour to be, &c.

(Signed) "G. A. BUSHBY, Secretary to Government.

"Council Chamber, the 15th July, 1835."

Referred to the Committee of Papers, who will take measures for the receipt and accommodation of the books, and for the immediate continuation of the works now in the press. Resolved, also, that a book of subscriptions be circulated among the members, with a prospectus specifying the price of each work.

Read a letter from the Hon. Mr. George Turnour, of Ceylon, of which the following is an extract:—

"I am engaged in the translation of a valuable historical work in the Páli language. This work contains, besides detached historical fragments, a chronologically connected Buddhistical history of India, from B.C. 590 to B.C. 307. It is within that interesting period, that the invasion of India, by Alexander, and the embassy of Megasthenes to Palibothra, took place; which, in their results, formed the earliest connecting link between the histories of the east and west.

"The account given in the commentary on his work, by the Páli historian, of the Indian monarch of that period, 'Chandagutto,' closely resembles Justinus' sketch of that usurper's character, under the name of 'Sandra-cottos.' In point of time, also, this Páli history accords with the chronology of the histories of the west, with considerable accuracy. The reigns of Alexander and Seleucus Nicator comprised the period from about B.C. 336 to B.C. 280, according to the latter authorities; while the Páli historian assigns to the reign of their contemporary, Chandagutto, the period from B.C. 385 to B.C. 351."

Mr. Turnour adds, that he intends to publish the text also, in Roman characters, printed with diacritical marks; that the entire work will occupy about 1,200 pages in quarto; that a few copies in octavo of the early chapters are printing for distribution amongst the literary societies, and that the publication is undertaken entirely at his expense. "If, as I believe," he continues, "it will stand the test of scrutiny, the foundation, I conceive, will then be laid for the development, and adaptation to chronological order, of a vast mass of historical data, connected with India, which are now scattered in detached fragments amongst the voluminous religious Páli records still extant in this island; and I trust also, that the attention of orientalists will thereby at last be directed to the examination of the Páli works so often alluded to by Colonel Tod and others, as being still in existence in the Rajpoot and other western divisions of India."

Medical and Physical Society of Calcutta.—At a meeting of this Society, on the 4th April, a paper by C. Morehead, M.D., of the Bombay establishment, entitled "Further Observations on Dracunculus," was read and discussed.

Dr. Morehead's paper is intended as a continuation of a former one on the same subject, which appeared in the sixth volume of the Society's *Transactions*, and in which he suggested, that the endemic prevalence of dracunculus might be found connected with geological formation; the secondary-trap series being, in his opinion, the one which would most probably be found favourable to the disease. His farther researches have not gone a great way to establish this theory: notwithstanding, he continues to prosecute them. His information relative to the presence or absence of guinea-worm in the northern and southern Concan has been obtained, in a great measure, from the replies to queries, circulated at his request among the native functionaries of government, by his friends the collectors of the northern and southern Concan, and the sub-collectors of Bugulcotta and Cuddapa. The following is the result of these inquiries:—

In four talookas, guinea-worm does not occur, and in all the upper crust is of laterite rock. The water used is not specified, but from the physical features of the districts, it must be chiefly that of wells. There are reports from 494 villages, in which guinea-worm does not occur; of these 364 are in a district, the upper crust of which is of laterite rock. The nature of the water is

not mentioned, but from the physical features of the district it must be chiefly of wells. Of the remaining villages, in 109 the water of rivers of considerable size is used, 162 of which are in districts where primitive rocks, chiefly marble and clay slate, constitute the geological features; 7 in secondary-trap districts; and 21 villages use the water of nullahs, wells, and tanks. Of 991 villages in which Guinea-worm prevails, 309 are in districts of secondary-trap formation; 451 in districts in which there is a probable alternation of geological structure, but in which the secondary-trap formation prevails to a considerable extent; 215 are in districts in which primitive rocks prevail; in 120 limestone and clay slate are the principal members of series. Of the 991 villages in which Guinea-worm occurs, in 479 the nature of the water is not stated, but from the physical features of the districts it must be chiefly of wells; of the remaining villages, 276 use the water of wells, 131 the water of nullahs or tanks, and 58 the water of rivers; but in a great proportion of the villages in which nullah water and river water is used, the disease is stated to occur every second, third, or fourth year, and not annually. In zillah Cud-dapa, of nine talooks in which Guinea-worm occurs, in four allusion is made to the water being deteriorated by the influence of a soil of calcutufa. In some, allusion is made to a particular kind of vegetable, and to a bilious condition of the constitution as predisposing to the disease.

CRITICAL NOTICES.

Christianity; a Poem, in Three Books, with Miscellaneous Notes. By the late WILLIAM BURT, Esq. Edited, together with a short Memoir of the Author, by his Nephew, Major T. SEYMOUR BURT, M.R.A.S., &c. London, 1835. Cochrane.

THIS poem, and the notes, (perhaps we should say, notes and poem, for the notes form four-fifths of the volume) prove the writer to have been a man of piety and learning, research and taste: the poetry is far above mediocrity, and some passages are expressed with force and elegance. The notes evince extensive reading, and the merit of the whole work justly entitles it to exemption from the fate which, but for the fortunate interposition of Major Burt, might have befallen it.

A History of Greece. By the Rev. CONNOR THIRLWALL. Vol. II. being Vol. LXXIV. of Dr. Lardner's *Cabinet Cyclopædia*. London, 1836. Longman & Co. Taylor.

WE noticed in our seventeenth volume (p. 292), the first volume of this history. The second in no respects disappoints the expectations we formed, from that specimen, of the ability of the work.

Life of Prince Talleyrand. Vols. III. and IV. London, 1836. Churton.

THE reader of this biography, of perhaps the most extraordinary living political character of the present day, need not debar himself from the amusement it will afford him by a too rigid and hypercritical inquiry into the authenticity of the anecdotes. Some of them are so good that they ought to be true.

Memoirs of Mirabeau; Biographical, Literary, and Political. By Himself, his Uncle, and his adopted Child. Vols. III. and IV. London, 1836. Churton.

WE have detailed the nature and the character of this work in our critical notice of the first two volumes. The materials are evidently authentic, and they elucidate the traits of the singular personage who is the subject of the work; but we must own there is a good deal of heavy reading in it. A biography of Mirabeau, into which the data which the papers afford were incorporated, would have been more amusing to the general reader.

Sketches in India, and in other Localities of Interest, selected from the Portfolio of an Officer. Part I. London, 1836. Ackermann.

THIS part of the Sketches contains four views, the subjects—Benares, the rock of Jungheera, Monghyr, and a temple near Patna. They are not executed in the very first style, but of one at least we can attest the accuracy.

LITERARY INTELLIGENCE.

Proposals are issued at Calcutta for publishing, by subscription, an Illustrated work on the Zoology of Nipal.

A work in one volume octavo, with coloured plates, on the Statistics of Kemaon, embracing an Account of the Rocks, Minerals, and Mines, Organic Fossils, Waters, Population, Wild Animals, Birds, and Insects of the Province, by Assistant Surgeon John McClelland, is also announced at Calcutta.

A prospectus of a native work is also issued at the same presidency, entitled *Spirit of the English Magazines*, which is to consist of extracts from the English periodicals.

Part I. of a New Sanscrit Grammar, being principally a translation of the popular Sanscrit grammar entitled the *Mugdabodha*, by Vopadeva, but copiously illustrated with explanatory notes, observations, and examples, together with a glossary of the most useful terms, by M. W. Woollaston, of the Government Sanscrit College, is announced at Calcutta.

Another newspaper is to appear at Canton, to be established under the auspices of some mercantile gentlemen in China, in opposition, it is stated, to the *Canton Register*, supposed to be under another section of the mercantile body.

At Colombo, in Ceylon, an English and Singalese magazine has appeared. The chief object proposed by the conductors is, to excite and encourage, among the native Singalese, a taste for useful knowledge, and an increased desire to cultivate an acquaintance with the English language. With this view, each article will usually be given both in Singalese and English.

The Travels of Messrs. Moorcroft and Trebeck, in the Panjab, Ladakh, Kashmir, &c., from their Journals and Notes, communicated by the Government of Bengal to the Asiatic Society of Bengal, and now first prepared for publication, under the authority of the Society, by Professor H. H. Wilson, is in the press.

Mr. J. G. Wilkinson has in the press, some Account of the Private Life, Manners, and Customs, Religion, Government, Arts, Laws, and Early History, of the Antient Egyptians; derived from the study of the hieroglyphics, sculpture, paintings, and other works of art, still existing, compared with the accounts of antient authors.

In the press, with Maps and a Plan of Nineveh, from original observations and numerous illustrations, Narrative of a Residence in Koordistan, and on the Site of Antient Nineveh, with Journal of a voyage down the Tigris to Bagdad, and an account of a visit to Shiraz and Persepolis, by the late Claudius James Rich, Esq., Resident at Bagdad.

An Historical and Descriptive Account of China, in three volumes, illustrated by a map and numerous engravings, from original drawings, forming Nos. 18, 19, and 20 of the *Edinburgh Cabinet Library*, is nearly ready.

The following works are likewise in the press:—

Biblical Antiquities, translated from the German of Dr. Jahn.

Heeren, on the Influence of the Crusades.

The Political Antiquities of Greece, from the German of Carl Frederick Hermann.

Wachsmuth, a Translation of the Historical Antiquities of Greece.

Ritter's History of Ancient Philosophy.

An Introduction to Writing Hebrew; containing a Series of progressive Exercises for Translation into Hebrew, adapted to Stuart's and Lee's Hebrew Grammars; with an English-Hebrew Vocabulary.

NEW PUBLICATIONS.

LONDON.

Illustrations of the Botany and other Branches of the Natural History of the Himalaya Mountains, and of the Flora of Cashmere. By J. Forbes Royle, Esq., F.L.S., &c. Part VIII. Imp. 4to, with coloured plates. 30s.

Narrative of a Voyage round the World; comprehending an Account of the Wreck of the ship Governor Ruddy in Torres Straits; a Description of the British Settlements on the Coast of New Holland, more particularly Raffles Bay, Melville Island, Swan River, and King George's Sound; also the Manners and Customs of the Aboriginal Tribes, &c. &c. By T. B. Wilson, M.D., Surgeon R.N. 8vo. 12s.

A Voyage round the World, including Travels in Africa, Asia, Australasia, America, &c. &c. from 1827 to 1832. By James Holman, R.N., F.R.S., &c. Vol. IV. (which completes the work). 8vo. with lithographic views, 14s.

An Address delivered in King's College, London, introductory to a Course of Lectures on the Languages and Literature of Asia. By Felix Seddon. 8vo. 2s. 6d.

Oceanic Sketches, comprising an Account of the State of the Missionary Stations in the Society Islands, Otaheite, Huahini, Samoa, or Navigator Islands, &c. &c. By Thomas Nightingale, Esq.; with a Botanical Appendix, by Dr. Hooker, of Glasgow. Small 8vo. 7s. 6d.

The Romance of Ancient Egypt. Second Series of the Romance of Ancient History. By J. G. Seymer, B.A. 2 Vols. post 8vo. 21s.

The English Boy at the Cape; an Anglo-African Story. By the author of "Keeper's Travels."

Select Views in Greece, engraved and coloured from Drawings taken on the spot, in the year 1833. By Wm. Cole. 4s. 4s. in a portfolio.

The Oriental Annual for 1835. By the Rev. Hobart Caunter, B.D., with 22 Illustrations by W. Daniell, Esq., R.A. 31s. 6d.

Mahmoud. 3 Vols. post 8vo. 31s. 6d.

Fables and Tales, suggested by the Frescos of Pompeii and Herculaneum. By W. B. Le Gros. 4to 24s.

An Examination of the Ancient Orthography of the Jews, and of the Original State of the Text of the Hebrew Bible. Part I. containing an Inquiry into the Origin of Alphabetic Writing; with which is incorporated an Essay on the Egyptian Hieroglyphics. By C. W. Wall, D.D. 8vo. 15s.

The East-India Register and Directory for 1836. Compiled by F. Clark, of the Secretary's Office, East-India House. 10s. for the Presidencies separate, viz. Bengal, 6s.; Madras, 5s.; Bombay, 5s.)

Romance of History: India. By the Rev. H. Caunter, 3 Vols. post 8vo. 31s. 6d.

Address to the People of Great Britain, explanatory of our Commercial Relations with the Empire of China, and of the Course of Policy by which it may be rendered an almost unbounded Field for British Commerce. By a Visitor to China. 8vo. 2s. 6d.

Imported from the East.

Index to the First Eighteen Volumes of the Asiatic Researches of Bengal. royal 4to. 15s. (Calcutta.)

Journal of the Asiatic Society of Bengal. Edited by James Prinsep, F.R.S., &c. Vols. I. II. and III., for the years 1832, 1833, and 1834. 8vo. 30s. each vol. (Calcutta.)

Useful Tables, printed as an Appendix to the Journal of the Asiatic Society of Bengal.—Part II., containing a Series of Indian Chronological Tables, 8vo. 4s. (Calcutta.)

A Chinese Commercial Guide, consisting of a Collection of Details respecting Foreign Trade in China. By J. R. Morrison. 8vo. 7s. 6d. (Canton.)

The Chinese Repository for March 1835 2s. 6d. each number. (Canton.)

The Aphorisms of Hippocrates, translated into Arabic. By Hossin Ben I-hak, Physician to the Caliph Motawukkul. royal 8vo. 7s. (Calcutta.)

The Vidyun-Moda-Taranginee; or Fountain of Pleasure to the Learned. Sanscrit and English. The English translation by Rajah Kalee-Krishna Bahadur, M.A.S., &c. 8vo. 4s. (Calcutta.)

Byatal-Puchiri; or the Twenty-Five Tales of Bytal. Translated from the Brui-bhakha into English, by Rajah Kalee-Krishna Bahadur. 8vo. 4s. (Calcutta.)

The Bengal Directory and Annual Register for the Year 1835, with a Map of Calcutta. 8vo. 8s.

The Bengal Annual; a Literary Keepsake for 1835. Plates, 12mo. 21s.

The Application of the Roman Alphabet to all the Oriental Languages; contained in a Series of Papers, written by Messrs. Trevelyan, J. Prinsep, and Tytler, Rev. A. Duff, and Mr. H. T. Prinsep, and published in various Calcutta periodicals in the year 1834 8vo. 6s. (Serampore.)

Kitib Tahrij Urdu Za'ba'n Men, &c.; a Hindustani Spelling Book. Part I. Romanized by Saiyid Azimuddin Hasan. 12mo. 9d. (Calcutta.)

The English and Hindustani Students' Assistant; or Idiomatical Exercises in those Languages. Part I. Illustration of Nouns. Romanized. 12mo. 1s. 6d. (Calcutta.)

Banga Bho'sha'r Burnama'la, &c.; a Romanized Bengali Spelling Book, calculated to assist Indian youth in attaining a knowledge of the Bengali tongue. 12mo. 6d. (Calcutta.)

The English Instructor, No. II., in English and Bengali; containing English Sentences, with a literal interlinear Version in the Bengali Character, and a free Version in the Roman Character. 12mo. 1s. (Calcutta.)

The Gospel according to Matthew, in English, and Hindustani in the Roman Character. 8vo. 2s. 6d.

The Sermon on the Mount, in English, and Bengali in the Roman Character. 6d. (Calcutta.)

Ditto ditto, with Extracts on Relative Duties, in English, and Hindustani in the Roman Character. 6d. (Calcutta.)

Library of Entertaining Knowledge, No. I.—The Pitiful Story of the Unhappy Mother who Sacrificed her Infant. English, and Hindustani in the Roman Character. 12mo. 6d. (Calcutta.)

The Bengali Alphabet, on a card, 2d.—Also, with Figures, on a quarto page, 1d. (Calcutta.)

Bengali Copies for Writing. 6d.

Synopsis of the Mode of Applying the Roman Letters to the Burman Language. 12mo. 9d.

An Address to the Friends of India on the Establishment of Native Schools.

CALCUTTA.

The Poorna Chandra-uday (Rising of the Full Moon), a Defence of Hindooism.

Maimaul-Lataif, or Collection of Pleasantries. By Maharajah Kali Krishna Bahadur.

Digest of the Pay and Audit Regulations in force under this Presidency. By Lieut. R. G. Macgregor.

HOLLAND.

Horapollinis Niloi Hieroglyphica. Ed. Conradus Leumann. Amstel.

BAVARIA.

Die Philosophie der Hind. Vaedanta-Sara von Sadanada, Sanskrit und Deutsch, &c. Von Dr. O. Frank, Munich.

Ueber das Bild des Weltbaumeisters, Visvakarmā, in einem der Feuertempel bey Ilora in Indien. Von Othmar Frank. 4to.

ON THE HINDU AND EUROPEAN NOTIONS OF CAUSE AND EFFECT.

A CAREFUL consideration of what the Hindus have said on Cause and Effect makes it evident that they have fallen into the same error as the Greeks and modern writers on that subject; and that they have blended the *relation of cause and effect* with the question of *source and product*, as well as with that of *doer and deed, agent and act*; and that they have also used the word *cause* in the sense of *efficient, maker, motive, reason, origin, &c.*, as is done by our own metaphysicians. The Latin *causa*, the Greek *αἰτία** and the Sanscrit *hetu*, are all simple terms, the verbal derivation of which is not now obvious, so that no means remain of defining their actual import by analysis, nor by any ulterior reference; but it will be seen, in the course of the following remarks, that this cannot be assigned as the reason of the great obscurity and confusion in which the true meaning of these words is involved.

Though mankind, by that discrimination with which they are commonly endowed, not only, generally speaking, use language correctly, but immediately feel the impropriety of anything that is contrary to its true analogies, yet there are very few indeed who could, even after some labour of thought, give anything like a rational solution of the nature of the words they have been employing. Most people, if they were asked what they meant by the word *cause*, would fly to an illustration, and point to a *thing* of some kind as being a cause. But this would be an error; for the word 'cause' implies the *relation* in which the thing stands, and not the thing itself. 'Cause,' therefore, is merely a *general term*, which the mind employs to mark one of the two relations in which anything may, under certain circumstances, be contemplated. A word that implies a relation, must, by its nature, have another that is invariably understood, and which is its correlative attendant: thus the term *father* implies that there is a child; *husband*, that there is a wife, &c.; and by the same analogy, *cause* implies that there must be something else, which we call an *effect*: but the sense of the word *thing* is complete and absolute in itself, without the aid of any other word. Even Locke, when he defines *cause as a substance exerting its power into act*,† has fallen into this mistake; for cause can never be a substance; but substance may stand in the *relation of a cause* which is to produce an effect. The definition is likewise incomplete, as it is inapplicable to the Deity, or first cause.

These general distinctions have been premised for the purpose of leading the mind of the reader to the true consideration of this not unimportant question, as the fallacies of many of the ablest writers have derived their importance solely from the obscurity and confusion, in which the import of the term *cause* has been involved. We have just seen that *substance cannot be a cause*, but that it may stand in the *relation of cause*; that is, that the mind, observing any series of changes or results, perceives that these follow one another in a

* The Greek *αἰτία* is in all probability derived from the Sanscrit *hetu*. The want of etymological significance in these words is a proof of their great antiquity, and shews that they were of the first necessity, as is also clear from their import. The Sanscrit *krāna*, implying the *making to do*, is evidently of much later use.

† I have not been able to verify this quotation, which is taken from Johnson's Dictionary, where it is employed to elucidate the word *cause*; but this is of very little consequence, as it is only necessary to refer to Locke's *Essay on the Human Understanding*, Bk. II. Ch. XXXVI. § 2, to see that it is supported by his argument on Cause and Effect: for he says there, *a cause is that which makes any other thing either simple idea, substance or mode, begin to be; and an effect is that which had its beginning from some other thing*. This definition, which applies very well to agent and result, does not contain any allusion to the perception of relation, which alone constitutes that of cause and effect.

sequence, and to the perception that one is prior to the other it gives the name of 'cause;' seeing that they are related together by being one before and the other after, and contingent upon it. Therefore, till there was a mind to perceive the relation of events, there could be no cause, as it is merely a mental distinction; but this has nothing to do with agent, maker, efficient, or source, for these must have had an existence whether there was a mind to perceive them or not.

Having thus cleared away all other imports from the word *cause*, except that which really belongs to it, namely, a relation of something that is perceived to be prior to another relation that is called an effect, we must see that, when it is employed for *source, origin, reason, motive, efficient, agent, or maker*, we are really talking about things with which it has no logical affinity. When we say, therefore, that God is the *final cause* of all things, we mean, though we express ourselves incorrectly, that he is the *source or maker* of all things. When again we talk of *secondary causes*, we must intend the subsidiary agents or *means* by which an effect is produced. By the same analogy, we cannot, with propriety, speak of *efficient and material causes*; for the first means an *agent* capable of effecting anything, and the second, a source from which something proceeds, and which can have nothing to do with the real meaning of *cause*, that is, the perception of relation between the doer and the deed, or the agent and the act.

The importance of the foregoing distinctions and elucidations will be immediately felt when the application is made to the arguments of KAPILA, and the other *Sāṅkhya* philosophers. For when they assert* that effects exist in their causes, and that "what exists not, can by no operation of the cause be brought into existence," and elucidate their meaning by saying that the oil previously existed in the seed from which it was expressed, we must immediately see that, by the word *cause*, they intend a source from which a production proceeds, which is a mere truism; for, undoubtedly, without a source, there could be no production; but when they apply it to the Divine Source of all things, they beg the question; for they might as well argue that, as every numerical series is composed of units, a unit must come from something else, which every one will allow would be nonsense. Now, to continue this illustration; it may be said that, just as the unit is the admitted starting-point of numbers, so must the Deity be the source of all things; and all productions, natural and artificial, proceed from his essence, as all multiples do from the unit.

The whole of this confusion in the use of the term *cause* has arisen from the very nature of the human mind, which, deriving all its ideas of language from sensible objects, assimilates every thing to substance, and considers all abstractions as realities. It is on this account that employing, as we do, such words as *cause*, from infancy upwards, as something real, we never arrive at any idea of their real import, but by close reflection. Now, experience proves that this is an operation beyond any systematic effort of the generality of mankind; and if the mind does even occasionally light upon the truth, it is only, as is exemplified in the electric flash, which gives a momentary gleam, to leave us at once in the obscurity in which it found us. Owing to this inveterate, and almost inevitable, mental error, and to the consequent confusion of ideas, we have been led to the invention of a verb meaning *to cause*; and we make use of such expressions as *he caused him to fall*. But as the verb *to cause*, in such senses, means *to make to do*, and therefore implies that *he made him fall*, it must express *agency*, and not *mental relation*; for when the phrase is properly expressed, it means, he, standing in the relation of cause, made him fall. This misuse of language is not

* Trans. R.A.S., vol. i. p. 32.

of the least consequence in the common business of life, as it misleads no one but it is of the highest importance when we reason about fundamental notions, as it then becomes the source of the worst errors of philosophy, deceiving those who are considered the infallible authorities of the rest of mankind; and thereby rivetting the human mind in the fetters of their own mistakes. Such being the nature of language, we cannot hope, nor is it necessary, to alter its course; but it is incumbent on philosophers to bear its imperfections in mind, when they attempt to philosophize upon the nature of things, and to endeavour to prevent it from misleading themselves, as well as those for whom they write.

It may, however, be objected by those who have not attended closely to the tenor of these observations, that cause and effect have always been regarded by philosophic writers as standing in a state of relation to one another; and that, as a proof, they always speak of "the relation of cause and effect." This is perfectly true; but while they have so spoken, they have always argued as if cause were something *real*, instead of a mental perception. Indeed, they have converted it, by their mode of argumentation, into an *entity*, or rather a *substantiality*, possessing agency, and capable of producing effects; and this is proved, not merely by the quotation from Locke, but likewise by the use of the verb *to cause*, implying *to make to do*; and the noun of action, *causation*, signifying the act of making to do, which such writers employ on the same occasions with equal incorrectness. By a strange inconsistency, arising from the deceptive character of language, they convert the relation of cause into an agent, and at the same time fancy they employ the verb *to cause*, and the noun *causation*, in a manner that only intends relation! So inveterate are these errors in our way of thinking, owing to the nature of our minds, as well as of language, and of habit as the consequence of its employment, that it will require no ordinary effort in the reasoner who may attempt to liberate himself from their thralldom; and an attentive perusal of the arguments that have been adduced on the nature of cause and effect, by any one who shall keep the foregoing distinction in view, will make him feel that those stately disquisitions, that have been raised on the fallacy here exposed, are often but mere verbiage, *vox et præterea nihil*, or, at the best, but as the *baseless fabric of a vision*. The same kind of fallacy could with ease be shewn, on nearly similar grounds, to be the case with all the arguments generally used about Nature and Necessity.

The only chance of preventing the errors that have been pointed out from being committed by those who are not accustomed to analyze their own thoughts, is to remember, that in ninety-nine cases out of a hundred, in which the word *cause* is employed, it is involved in this fundamental error. They should, therefore, always consider, when they adopt the term, whether they use it in any of the many senses that have been already pointed out, and, if so, they should employ the specific word in its place; that is, if they intend to speak of an *origin*, a *motive*, &c., they should employ those words, and no other. With respect, too, to the verb *to cause*, and to the noun *causation*, these should never be employed in any case where the relation of cause and effect is intended; as they invariably imply *agency*, and not *relation*, and they consequently establish the very point of dispute in such cases, namely, the existence of a *causer, agent, or doer*, which being once admitted, the whole subject of debate falls to the ground. As a proof of the importance of the foregoing distinctions and observations, a few remarks are here added, that will at once illustrate and confirm their truth; and for the purpose of pointing out the constancy of the fallacy about *cause*, whenever it is adopted by popular usage for an agent instead of a perception of relation, the word *causer* is made to follow it in brackets. Were

the subject clearly and universally comprehended, it would save much chance of confusion if the word *cause* were always restricted to the sense of the relation, and *causer* to that of the agent or efficient of a result.

When the Hindu metaphysicians, after the enunciation of the rule, give the examples by which the exact import of the term may be inferred, we must see clearly that they sometimes employ the word *cause* as the *efficient*, *effector*, *producer*, *agent*, or *maker*, and sometimes as the *source* of production; and often as the *reason*, or the *motive*, as well as the *origin*, of anything, just as is done by the metaphysicians of Europe.

When they say, therefore, that there is no distinction between cause and effect, and that *effects exist in their causes*, it is clear, from the example they give, namely, that *the seed of sesamum is the cause of the oil*, and that, therefore, the oil existed in its cause, which was the seed, they have palpably confounded *agent* and *source*, and that the seed can neither be considered as standing in the relation of cause, nor as an agent or causer. It is quite evident that the oil, as a product, must have existed in its source, which was the seed. So, likewise, when they say *the Deity is the efficient cause of the universe*, they mean that he was the agent in producing it; and when they say he was also its *material cause*, they imply that he was the source from which it proceeded. Now when we assert that *God made the world*, we mean to say that he stands in the relation of its *cause*, that he is its *source* and its *maker*, which senses are all included in the one word, *CREATOR*; and, by the same reason, the world is contemplated as an *effect* of his power, as the *product* of his essence, and the *work* of his agency. The *Sāṅkhya* philosophers, therefore, in asserting that that which did not previously exist, could not by any effort of the cause (causer) be brought into existence, have, by separating the cause (causer) in this case from the source, made a *petitio principii*, and proved their own point by the form of the enunciation; for it will be evident that, when we consider the cause (causer) we call first, we must not argue as we would about the cause (causer) we contemplate as secondary; as we cannot here separate cause (causer) and source, though we may do so afterwards, for we then know, by observation, that they are distinct. Thus, to borrow a Hindu illustration, the potter is the cause (i.e. *causer* or *maker*) of the pot, but he is not the source of the earth of which it is formed. Sometimes, however, what we call a secondary cause (causer) must include the two distinctions; as when we say, *the spider spins his web*, of which he is at once the cause (causer) and the source, and consequently the web is a *work* and a *product*; and the spider stands in the relation of cause to the web, which is reciprocally in that of effect to him. But those who have been familiarised to the jargon of the schools, which has been current from Aristotle to the present time, will here, perhaps, fly from the real scope of this argument, which is to prove that cause and effect imply simply a *perception of relation*, and will say that the oil existed *potentially* in the sesamum, just as the fruit existed *potentially* in the tree, and the tree in its seed, and the seed in the preceding tree and seed, &c. But the fallacy of this argument, which has nothing to do with the present question, will be evident, by shewing that, by a similar process of reasoning, we might say that all the bullets cast in a mould existed *potentially* in the mould, as the lead poured in is only the equivalent of the nutriment taken in by the tree and seed. The potentiality which produced the bullets existed in the individual who made the mould and cast the bullets, and the potentiality of the individual exists only in God, who made and sustains him; and the same must be said of the tree and seed, which have their existence from the Deity only, who is, therefore, the source of all power and of all existence.

It may not, however, be without its use to carry this enquiry a few steps further, and to consider the unanswerable objection that attends upon materialism, with regard to the doctrine of power. The atheist considers that power is inherent in matter, and inseparable from it; and that it is through its own energy that this universe, with all its wonderful variety, has arisen. Perhaps the best answer to the groundlessness of this assumption will be to consider the nature of the power with which the materialist endows matter; and this may be done in a few words. Power must be either something *real* or something *ideal*; that is, it is either concrete or abstract. In the case of a cannon-ball, the power passes from the gunpowder, by its explosion, into the ball. It is, therefore, clear that it is capable of augmentation and diminution; and that it consequently can be transferred from one body to another. Power, therefore, it must be seen, is not an inherent and inseparable property of matter. But it may be replied, that by power is meant nothing that is transferable, but merely an inherent energy which is in matter, and which, by certain mechanical arrangements, enables one thing to give impulse to another. This last explanation implies that it is nothing *real* that is meant by power, but something *ideal*; and to this last supposition, therefore, the remainder of the argument must be directed. Power and energy, if they do not mean something real, mean nothing at all, as they are mere abstract terms employed by the mind for the convenience of reasoning; and the materialist, in using them without a material sense,* has really, in this instance, changed himself into an *idealist*, and is so inconclusive a reasoner as to admit of operations that stand in the relation of effects, and yet to deny the existence of the indispensable thing which can alone produce what are to stand in the relation of causes. But as there may be some materialists who do not hold the doctrine that power is inherent in matter, though they deny the existence of an All-wise Mind, rendering it the instrument of his WILL in producing the phenomena we witness around us, the following remarks are intended as an answer to such a supposition.

Power being admitted to exist as a real something, it may be asked what it is that directs or guides it into the production of all the exquisite forms we see in nature? Every individual has a certain degree of power at his command; still, experience shows us that there must be a most felicitous combination of circumstances, such as fine organization, years of instruction and application to a particular branch of study, before he (who is himself assumed to be a mere production of chance!) is fitted to give even an ordinary and lifeless imitation of those graceful and beautiful objects, which, according to the supposition of the atheist, have arisen fortuitously, that is, without a directing mind.

The power possessed by every individual is exhausted after a certain degree of effort; and sleep and repose are both necessary for its renewal. We find that a watch will not go till it is wound up, that is, till a certain degree of power is communicated to it; by what process, therefore, is it that the individual is, as it were, wound up, or renovated for new efforts? Repose and sleep, which are mere states of quiescence, could not do it; there must, consequently, have been some agent at work, which has, so to say, recharged him with power for the labours of the coming day. That agent the theist calls God; the atheist terms it repose, a mere abstract term, and therefore devoid of reality. He has, consequently, assigned an effect without a cause (causer), merely from his ignorance of the nature of language.

* By the word *material*, it is meant that they imply something real, however subtle, and not an abstraction.

If it be argued that the power which had been exhausted by effort returns to the individual by the simple process of sleep, it will be only necessary to bear in mind, that what has life must possess more power than that which is inanimate; consequently, if there was a transfer of power by the ordinary laws of nature, it would pass from that which is alive into that which is not: that is, if it tended to an equalization, it would quit and not enter the body. But so far is this from being the case, that we find that the body receives an increase of power during sleep. There remains, therefore, but one inference to be drawn from this fact, namely, that the power of the sleeping body has been replenished by some agency. Vital function could not be assigned as the reason, since function itself, as an *action*, must require an actor or agent for its production; and it could, therefore, be only the *medium* by which the end was effected.

But it may be said that, if the food was flesh, the power was transferred from it to the individual who ate it; and, though this must be true to a certain extent, as experience proves, still, at the best, it could be but the *vehicle* of the power, and cannot do away with the necessity of some agency by which the transfer was effected, and does not account for the means by which it entered the animal from whom the flesh was taken. It may, perhaps, be replied, that he got it from the herbage on which he fed; but, if so, whence did the herbage acquire it? Now all this shows, that in each step of the progression we must suppose a conscious and efficient, though invisible, agency as the prime source of all these natural operations. These inextricable difficulties of atheism have evidently beset the human mind from the earliest periods of its investigations, as will be seen by the following extracts from the book of Job (xxxiii., 8, 9), one of the *very earliest*, as well as most sublime, compositions that have come down to us from ancient times, where, speaking of the agency of the Deity, it is said:—

"Behold, I go forward but he is not there, and backward, but I cannot perceive him:

"On the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him."

To sum up the inferences to be drawn from the preceding argument, it may be stated, that the definition of cause and effect is simply as follows: *Whatever produces a change stands in the relation of a cause, and whatever change results from it, in that of an effect.* This general proposition will meet every case; but, as it may be often useful to consider the law in its threefold distinction, it is here subjoined under its separate heads.

Physical.

I. In the *material world*, when power produces a result, the power stands in the relation of a cause, and whatever change results from its operation, in that of an effect.

Mental.

II. In the *moral world*, that which influences or affects the mind, is contemplated as standing in the relation of a cause, and whatever results from that influence, or affection, in that of an effect.

Metaphorical.

III. In *figurative language*, whatever is supposed to produce a change, stands in the relation of a cause, and whatever is inferred to arise from it, in that of an effect.

Every instance that may be adduced regarding cause and effect, which is not physical or mental, will be found to arise from the use of figurative language,

which employs the same expressions as when the case concerns *real* power. Thus, in the phrase *virtue is the cause of happiness*, the expression is not merely metaphorical, but contains, *metaphysically* speaking, two errors. The first is, that *cause*, instead of implying the relation in which virtue stands to happiness, which is the effect, is employed to indicate an agent or *causer* producing a result. The second is, that virtue and happiness are used as if they were realities, and that the antecedent had the power of producing the consequent; though, from both words being mere abstract terms, power can neither be conferred by the one, nor received by the other. The sentiment, therefore, when released from its figurative and abstract character, merely implies, that *the individual who acts virtuously will be happy*. Sometimes, the two first kinds are blended, and a moral cause gives rise to a physical effect; as when we say, "shame caused him to commit suicide;" and for the same reason a physical cause produces a moral effect; as in the expression, "the blow caused him to become angry." Those abstract states which logicians call accidents, are also treated as substances; as when we say, "heat causes fluidity." In this instance, heat stands in the relation of cause, and fluidity in that of effect; it may, however, be doubted whether we can find an *accident*, standing in the relation of a cause, to effects that are physical or mental.

The remarks which are now about to be offered to the reader's consideration, and to which his attention is requested, contain the *real* essence of this question, and they have been kept back for the purpose of preparing his mind for what would have been otherwise unintelligible or inconclusive. Passing over the error that has been pointed out, of *cause* being considered as a *substance* instead of a *relation*, it is uniformly thought, that in a series of things acting upon one another the prior is the cause, and the subsequent the effect. Thus, in a series of balls put in motion by the billiard-player, the first ball is said to be the cause, and the next the effect to it, and the cause to the one it strikes, and so on, till the whole are put in movement. That this, however, is a fallacy, will be evident, if we remember that the first ball, which we call the cause, has only moved the second, and that, therefore, the effect it produced was the *movement* of the second. Now, if there were fifty balls, each separately moved by the one that preceded it, it might be said that there were fifty movements, though, in point of fact, we can only say that the fifty balls were moved. Having got thus far, let us consider that it was the movement of the first ball that made the second to change its place, and so communicated an impulse to the whole series. The moment we see this clearly, we must be convinced that it was not the first ball, but its *movement*, that moved the second; and that the movement of the second made the next change place, till the whole were urged forward in succession. In all this operation, we cannot fail to perceive that we have had fifty effects and not one cause; for, otherwise, *movement* must be both cause and effect; and, if we suppose it so, then we arrive at this conclusion, that movement stands in the relation of cause to movement, which it as much as to say, that movement can produce itself, or, in plain language, that *change of place can produce change of place!* To get at the cause (causer), therefore, we must go back to the billiard-player, who put the whole in movement. Now, it is evident that all the effects witnessed on this or any other occasion, are simply changes that evidence the passage of *something* that flits from the first to the last, and which, being propagated by the will of the agent or doer, forces the ball on till it is arrested in its progress by impinging on the next, which it moves in its turn. The something that operates in such changes mankind have agreed to call power, which, *as long as*

we believe in the reality of the external world, is a real essence, capable, under direction, of effecting all the changes that arise from the will of individual beings, or the will of God. But as matter is seen to be passive, or at least may be considered so, from the uniformity of the law of gravitation, power is the sole means by which it is set in movement when it is once at rest; but as power is unequal to produce an effect, except under direction, it cannot, strictly speaking, be held to be a cause (causer), but must be merely considered as the medium by which the real cause (causer), that is, the Deity, carries on all the operations observed in nature. As all things in nature are but results dependant upon the Divine Will, we must, if we desire to be conclusive in our reasoning, admit that there is no real cause (causer) but God, who, in his character of Creator, forms and sustains all things, being both the origin and the agent in the production of the universe: it is HE, therefore, as the source of causality, that stands in the relation of *causa causarum* to all things: FOR IN HIM WE LIVE, AND MOVE, AND HAVE OUR BEING.

OF THE MAXIM "EX NIHILO NIHI FIT."

THE preceding remarks appear to the writer to be indispensable to the taking a rational view of the celebrated maxim *ex nihilo nihil fit* of the ancient Greek philosophers; for, though some of the Hindu metaphysicians hold the doctrine that *nothing comes from nothing*, which cannot be disputed, and seems at first sight to be nearly the same opinion as that of the Greeks; yet it does, in fact, essentially differ from it, as the first merely implies that without a source there can be no product, but it has no reference to an agent or causer; while the other means something more, by intimating that no agent could produce a work without having a source from which to elicit his production. The opinion of the Greeks, though essentially true in itself as regards any secondary cause (causer) or agent, is utterly inapplicable to the Deity, as it assumes the fact that his work, that is, the universe, is distinct from his essence; and to prove the fallacy of such a supposition, it is only necessary to consider what would be the inevitable consequences of the eternal and absolute existence of matter, with a Deity separate and attempting to operate upon it; and this may be done without taking into consideration the still greater difficulty, how either could, in that case, have had any claim to infinity.

The absurdity of the maxim of the Greeks, which Hume justly characterizes as impious,* consists in supposing a being existing without a cause (causer), and therefore of himself, and yet unable to produce matter by his *fiat*. A Deity, so inefficient as the maxim supposes him, must either have been pure spirit, or pure matter, or a compound of both. If we regard him as pure spirit, but unable to modify matter by his *fiat*, we must immediately admit that he could not have acted upon chaotic matter so as to give birth to the universe. So, likewise, if we suppose such a Deity to be pure matter, he must have remained like a statue, inert, powerless, and lifeless; and therefore incapable of creation. There remains, then, but the third supposition, namely, that he was a compound of both spirit and matter. But such a notion as the last implies a self-evident contradiction; for, as he existed of himself, without any extraneous cause, how could matter and spirit become blended in his person? If, the Deity being spirit had no power to modify matter by his *fiat*, how could

* Essays vol. II. Note Q.

he operate upon it so as to give it that form that was necessary to constitute the corporeity that united both natures in his own person, namely, spirit and matter? But granting for a moment that such a union could have arisen by some sort of process or result incapable of being conceived by the human mind, he must still have been under the necessity of fashioning for himself instruments with which to work, like a mere mechanic; and even then it is impossible to conceive how he could regulate the birth, maturity, and decay of universal nature. He could not himself have escaped the influence of gravitation, which we must, on the hypothesis of his origin, suppose to be an inherent and indestructible property of matter. It is likewise evident that a being so constituted could have had no ubiquity; for, as he would be composed of matter, whatever place he occupied would exclude any planetary system, and he and his work could never have occupied the same part of space. He must have been either large or small. If large, all the heavenly orbs must, by the power of gravitation, have clustered round him, just as barnacles attach themselves round a wreck at sea; and merely added to his mass. If small, he could have had scarcely any influence upon any object larger than himself; and he must have fallen in by the same force upon what he never could have formed. In short, the difficulties and absurdities attendant upon the supposition of the independent and absolute existence of matter are too many to admit of its being entertained by any reflecting mind that has given the subject a moment of due consideration.

The sum of the argument amounts to this, that whether we divide or multiply matter *ad infinitum*, we arrive at a contradiction to common sense; and we have but one conclusion left us from the incomprehensible nature of the subject, namely, that every thing we see, and feel, and think about, are but results presented to us by Divine Omnipotence and Wisdom, for reasons which it would be folly in us to attempt to scan.

H.

ORIENTAL LIBRARY AND MUSEUM.

A correspondent (a CHINESE STUDENT) suggests that the library of the East-India Company, now become national property, and the library and museum of the Royal Asiatic Society, should be incorporated and placed in the British Museum, where apartments might be provided for the society, instead of at Somerset House, as projected: "London would then," he remarks, "have to boast of, perhaps, the finest Oriental Museum in Europe." To obviate the evils of concentration and distance, he recommends that the duplicates of works be presented to the City Library, at Guildhall. "By following up this plan, with the Museum and City Library, a beginning would be made towards removing the great reproach of London, that it has but one considerable public library."

THE INDIAN PRESS.

THE recent removal, by the temporary Governor-general of India, of the restraints upon the press in that country, is a measure of such manifest importance, that we are a little surprised, in spite of past experience, at the slight notice it has attracted at home. A question, in which, according to Sir Charles Metcalfe, "the happiness of all India, it may be said, of all the world, is concerned," seems to have expended all its excitement upon the good people of Calcutta; whilst they have been haranguing, and feasting, and singing *Io Peans* in praise of the "Liberator of the Indian Press," the newspapers at home have scarcely vouchsafed to report the fact; a modest paragraph alone being occasionally suffered to steal in between puffs of vegetable pills or of new novels, when the details of Mr. O'Connell's migrations do not quite fill the vast dimensions of our modern London journals.

That the subject is not without interest in the eyes of Anglo-Indians at home, is evident to us from the many communications we have received, mostly unfavourable to the measure. One of our correspondents, with some justice, regrets that Sir Charles should have laid himself open to a suspicion of being actuated by a paltry desire to court popular applause, and to snatch the glory of the act from Lord William Bentinck's successor, to whom it more properly belonged. "If Mr. Adam," it is observed,* "was censurable for seizing the occasion of temporary power, to shackle the press, instead of leaving the decision of that important question to Lord Amherst, Sir Charles Metcalfe is still more culpable for, under the same circumstances, throwing down the barriers continued by Lord Bentinck; because Mr. Adam had, at least, a plea of urgent necessity, which Sir Charles has not." Another correspondent,† in a somewhat indignant tone, assures us that "all who have been in the habit of associating with Sir Charles Metcalfe must be perfectly aware that, as long as such a boon could have been withheld from the Indian public, he would have done it;" and that "he was one of those who most loudly applauded Mr. Adam," &c. At a time, however, when a public man may oscillate in his political sentiments to the extent of half a circle, and still be honoured (provided the index of his opinion settles at a liberal point) as advancing in wisdom, this objection of our correspondent can have no weight whatever against Sir Charles. A third correspondent directs our attention to certain letters which have appeared in one of the Calcutta papers, under the name of VINDEX,‡ as exposing the quackery of the Free Press partisans. The question, however, of the policy of an unrestricted press in India, must be tried by its own intrinsic merits, apart from all considerations of individuals or parties.

All laws are restraints upon the natural liberty of man. The liberty of communicating our thoughts, either by speech or writing, is that which, at first sight, it would appear, ought to be the least abridged. Upon consi-

* By our correspondent COMMON SENSE.

† Under the name of VERAX.

‡ From which we gave an extract in our Asiatic Intelligence of last month, p. 108.

deration, however, it will be found that this part of our natural liberty is that which, in the freest states, is under more restraint than other parts. Even in the colloquial intercourse of society, the laws of good-breeding impose a restriction upon the tongue equivalent to that of the severest censorship. The liberty of writing is subject to restraint both in free and despotic states; but the mode of restriction differs in each. In the former, every free man is considered to have an undoubted right to lay what sentiments he pleases before the public, but if he publishes what is improper, mischievous, or illegal, he must take the consequence of his own temerity.* In states where the government is despotic, that is, where no representative system exists, and where the legislative and executive functions are united in the same person or body, the restraint is imposed before-hand; a person has not the option of wantonly affronting the law; an official examination of all works takes place by a functionary of the government, in the first instance, previous to publication, in order to prevent the promulgation of improper matter; or the first offence subjects the party to a summary punishment, which prevents the repetition of it. In the former case alone the press is said to be free.

The two modes of restriction seem essentially to belong to the respective systems of administration. In a free state, or one in which there is an adequate representative government,—where the people are, therefore, to a certain extent, themselves the rulers,—little inconvenience is to be apprehended from that excess to which every course of human action is constantly liable. Political libels may become frequent; the press may be converted into the instrument of some dangerous but secret plot against the public welfare; the few may employ it for their own objects against the interests of the many, and, owing to public excitement, conviction may be difficult, and offenders may be encouraged by impunity. Yet this state of things, however inconvenient, cannot last long, and a popular legislature, should it assume a positively dangerous aspect, can devise a temporary remedy.

In a state ruled according to despotic or arbitrary maxims, there is not only the same tendency to outbreak in the press, as under liberal governments, but the press and the government are in a state of natural antipathy and repulsion towards each other, even supposing both to be conducted with honest views. One of the most familiar axioms in politics is, that a free press is incompatible with a despotic government. A celebrated writer declares that nothing more than a free press is required to overturn the best cemented rule built upon arbitrary principles. Such a government has none of the elasticity which enables one of a popular character to yield for a time to sudden pressure, and, when the force is spent, to recover its lost ground. *Frango non flecto*, is the motto of despots.

If this be the position of despotic governments in relation to the press, it will be readily conceded that, where the country subject to that species of government is an immense and densely peopled territory, conquered by the ruling power, which is placed some thousand miles apart, the functionaries of government thinly scattered over its vast surface, the people attached but

* Blackstone, b. iv. c. xi.

loosely to their rulers, and the army by which they are kept in subjection composed of natives,—the elements of danger are mightily increased. Were the warmest advocates of a free press, in the absence of so peculiar an example, to be urged to say whether an unrestrained liberty of publication would be politic or reasonable in such a country, few, we suspect, would answer in the affirmative.

We are aware how invidious it is, at all times, to advocate political restrictions, and how much odium, at the present day, a writer necessarily incurs, who suggests any reasons for continuing an interdict upon the press of any country. It is not, therefore, lightly and without very deliberate reflection, that we have formed an opinion adverse to the measure adopted by Sir Charles Metcalfe, by which the press of India has been divested of all restraints save those which govern that at home: having adopted that opinion, however, we shall not hesitate to avow and defend it.

The grounds upon which our opinion principally rests are two;—the condition of India,—and its relations to this country.

We think that the condition of British India, apart from all other political considerations, is not such as to call for or justify the measure. It is a position which can hardly require discussion, that the institutions of a society must be adapted to its condition and circumstances; that there are periods when the community is not fitted for the exercise of certain rights to which it has a latent claim. Even if this be denied, it must be admitted that no great political change, which places a vast power in the hands of a people, should be made until the body in whom it is to be vested is prepared for the change, and competent to use the power entrusted to them with judgment and discretion. Few persons are disposed to consider how much mischief has been done in the world by the precipitate introduction of great changes; however beneficial those changes were in the end. We are inclined to agree with those who think that the Reformation itself was hasty and premature. Wieland was of that opinion, and Mr. W. Taylor has avowed the same sentiment in his *Survey of German Poetry*.*

The modern Hindus are in a state of intellectual infancy; they are now but entering upon the elementary part of education, to which a restricted press offers not the slightest impediment. Efforts are making, by slow, cautious, and therefore judicious means, to impart to the next or succeeding generation of Hindus the advantages which are indispensable to their enjoyment of a free press; and let it be recollected, they have now a native press, and that this native press will be acted upon by the free English press. This point is strongly put by the able, the enlightened, and the liberal Mr. Elphinstone:

The rapid advance made by the natives, (he observes) has now brought forward a new consideration as important as any yet contemplated: this is the

* The author of the *Recollections of Wieland*, printed in Mrs. Austin's *Characteristics of Goethe*, says: "Of the Reformation, he said that it had retarded the progress of philosophy for centuries; that Erasmus, Melancthon, and a few others, were on the right road, but that Luther had spoiled all by making the people a party to what should have been left to the thinkers. Hence a series of horrid wars throughout Europe, and the generation of malignant passions in individuals. But for this, liberty, and science, and philanthropy, would have made rapid progress. There were great men, in Italy especially, who were crushed entirely." Vol. ii. p. 230.

effect of the European press on the native press. Many natives already read English, and as the number increases, the English newspapers will write for native readers. This will lead them to comment on the native newspapers, and to assert the right of that branch of the press to freedom, if attempts shall have been made to keep it under restrictions. This will create discontent, and lead to disputes with native editors, and will end in the abandonment of the control over them also. So that it may be taken for granted that, if the European press be free, the native one cannot long be otherwise. If all be free, we shall be in a predicament such as no state has yet experienced. In other countries, the use of the press has gradually extended, along with the improvements of the Government, and the intelligence of the people; but we shall have to contend at once with the most refined theories of Europe, and with the prejudices and fanaticism of Asia, both rendered doubly formidable by the imperfect education of those to whom any appeal will be addressed. Is it possible that a foreign Government, avowedly maintained by the sword, can long keep its ground in such circumstances?*

In no part of the elaborate reply of Sir Charles Metcalfe to the address of the inhabitants of Calcutta, on the proposed press law, do we find this objection, resulting from the condition of the natives of India, specifically met. The inherent right of the people to "freedom of public discussion" is asserted, and the burthen of showing "imminent peril" arising therefrom, is cast on the party adverse to conceding the exercise of that right to the people of India.†

But, if the preceding objection were of no weight, the relation in which India stands towards this country seems to furnish another of a most formidable character. If it be true, that a free press is incompatible with a despotic government, and if it be admitted, and it cannot be denied, that our administration of India is, and must necessarily be, founded upon despotic principles, *cadet questio*. The arguments which apply to the press of other countries, where the government is anti-liberal, can scarcely apply to British India, which is in an anomalous position; it is hardly possible to conceive that an Indian unrestricted press could ever be otherwise than hostile to the continuance of a foreign domination supported by the sword. We ventured in a preceding article‡ to express our conviction that the notion, that "our firmest tenure of India consists in the sense which its people entertain of the equity and mildness of our government," is erroneous; and that the bulk of the people would regard a change of rulers with indifference. We are supported in this opinion by a high and liberal authority, Mr. Holt Mackenzie. "If not hated by the people," says this gentleman, "we are at least without the slightest hold on their affections: from Benares upwards, the fact appears to be generally admitted, and within those limits lies almost all the military part of our

* Hon. M. Elphinstone's Ans. to Circular, 5th Aug. 1832.—App. I. (A), to Rep. of Sel. Comm. on E. I. Affairs.

† "To all who doubt the expediency of the liberty of the press, I would say, that they have to show that it must necessarily cause imminent peril to the public safety, such as would not exist without it, and cannot be averted by salutary laws; for otherwise there can be no doubt, that freedom of public discussion, which is nothing more than the freedom of speaking aloud, is a right belonging to the people, which no government has a right to withhold."

‡ "The Present State of India," p. 91.

population;”* and he adds, that the dislike under which we labour, or much of it, “is inseparable from the position we hold.”

This statement is almost enough of itself to discharge the *onus* of proof, and it is plain that our position can never be materially altered. To engraft the liberal institutions of a free government upon such a system as that of our Indian administration, is a wild and impracticable theory, the attempt to act upon which would entail inevitable mischief. “A government,” says Mr. David Hill, another able and enlightened authority, “founded on the right of conquest, and maintained by the power of the sword, must needs be arbitrary; liberal institutions will not coalesce with arbitrary authority, and the attempt to combine the two, only frustrates the purposes of the government, even when they are beneficial, and puts the people under subjection to many tyrants instead of one.”†

Now let us see what are the reasons alleged by Sir Charles Metcalfe, by which the measure appears to him to be “justified and recommended.” After stating, in the passage already quoted, that freedom of discussion is a right which no government is entitled to withhold from a people, unless it can be shown “that it must necessarily cause imminent peril to the public safety,” he proceeds as follows:—

It also rests with them to show, that the communication of knowledge is a curse and not a benefit, and that the essence of good government is to cover the land with darkness; for otherwise it must be admitted to be one of the most imperative duties of a Government to confer the incalculable blessings of knowledge on the people; and by what means can this be done more effectually than by the unrestrained liberty of publication, and by the stimulus which it gives to the powers of the mind?

If their argument be, that the spread of knowledge may eventually be fatal to our rule in India, I close with them on that point, and maintain, that, whatever may be the consequence, it is our duty to communicate the benefits of knowledge. If India could only be preserved as a part of the British Empire by keeping its inhabitants in a state of ignorance, our domination would be a curse to the country, and ought to cease.

But I see more ground for just apprehension in ignorance itself. I look to the increase of knowledge with a hope that it may strengthen our Empire; that it may remove prejudices, soften asperities, and substitute a rational conviction of the benefits of our Government; that it may unite the people and their rulers in sympathy; and that the differences which separate them may be gradually lessened, and ultimately annihilated. Whatever, however, be the will of Almighty Providence respecting the future Government of India, it is clearly our duty, as long as the charge be confided to our hands, to execute the trust, to the best of our ability, for the good of the people. The promotion of knowledge, of which the liberty of the press is one of the most efficient instruments, is manifestly an essential part of that duty. It cannot be, that we are permitted by divine authority to be here, merely to collect the revenues of the country, pay the establishments necessary to keep possession, and get into debt to supply the deficiency. We are doubtless here for higher purposes, one of which is to pour the enlightened knowledge and civilization, the arts and sciences of Europe, over the land, and thereby improve the condi-

* Minute, 1st October 1830.

† Minute, 8th March 1830.

tion of the people. Nothing surely is more likely to conduce to these ends than the liberty of the press.

These arguments involve several fallacies, which, we should have thought, could hardly have escaped so clear-headed a man as Sir Charles Metcalfe, and they make us more prone than we ought, perhaps, to be, to listen to the suggestion of a correspondent, who assures us, *from his own knowledge*, that Sir Charles's secret opinion is the very reverse of his public one. Sir Charles assumes that British India is in the predicament of any other country, with reference to the question of the press; which is plainly not the fact. He argues on another assumption, equally incorrect, namely, that useful knowledge cannot be imparted to the people of India without an “unrestrained liberty of publication.” Sir Charles either does not see, or, like a skilful advocate, dexterously conceals, the fact, that the acquisition of the only kind of knowledge of which the natives of India are at present susceptible, must precede and prepare the way for that higher species of knowledge, upon the benefits of which he expatiates in so rhetorical a manner. Sir Charles goes on to observe that, “Those who object to it are further bound to show that it is not salutary for the government and its functionaries to have the check of a free press on their conduct.” Does he intend by this remark to invite the criticisms of the natives throughout India—a community described by an advocate of a free press as semi-barbarous—upon the theory and practice of the government to which force, not inclination, has subjected them,—which is not the offspring of an original compact,—a government which, according to Mr. Holt Mackenzie, from the bare circumstance alone of their being subject to it, they hate? Are “the government and its functionaries” to be the topics of animadversion in every *zillah* in India where a discontented zemindar may choose to take upon himself the expense of a native paper? No distinction is avowedly made between a native and a European press. “To legislate in distrust of our native fellow-subjects,” observes Sir Charles, “or to legislate differently for them and for Europeans, in matters of right and liberty, would be extremely unwise and unjustifiable policy.” The native press being, therefore, freed, the predicament referred to by Mr. Elphinstone now exists.

The universal application of the observation that “it is salutary for the government and its functionaries to have the check of a free press on their conduct,” is proclaimed at the very moment when European military officers, forming a large, an almost predominate, proportion of the public in India, are prohibited, by the revival of an obsolete order, from communicating the misconduct of military functionaries to the newspapers, on pain of dismissal!

A remarkable observation occurs in the concluding part of the reply:—

You have alluded most justly to the difficulties that beset the framing of a law to restrain all excesses and injuries which may be committed by means of the Press. On this point, I fear, legislation is set at defiance. We cannot apparently enjoy the liberty of the press without being exposed to its licen-

tiousness. We must submit to the attendant evil for the sake of the predominant good. Although the boundary between liberty and licentiousness is perceptible enough in practice, it can hardly be defined by law, without the danger of encroaching on useful liberty. The laws of England have utterly failed to prevent the licentiousness of the press, and yet perhaps could hardly be made more efficient without endangering its freedom. Much, therefore, necessarily depends on the good sense and good taste of those who wield the power which the press confers.

If it be acknowledged to be the worst policy to place power in irresponsible hands, what must be thought of the discretion of that ruler who, with a full conviction of the power of the press, leaves that mighty engine, in such a country as India, to "the good sense and good taste" of conductors of newspapers,—persons who, however respectable, have not, in any country, *always* either one or the other, and whose interest does not *always* run parallel with the right ends of the government or the real benefit of the governed!

The sentiments of the community of Calcutta are too often mistaken for the "public voice" in India. But even the sentiments of the community of Calcutta do not appear, upon this point, to be unanimous. Taking the attendance at the dinner to celebrate the liberation of the press, as a criterion, we find that the number of ninety-one persons, eked out by sixteen Indo-Britons, with almost a total absence of persons in the civil and military services, represented the public spirit, the wealth, and the intelligence of such a place as Calcutta! The sentiments of Mr. Pattle, who, we presume, did *not* represent the civil service, shews to what ends the concession of a free press is to be employed as means. "Legislation with open doors" is not likely to be advocated by Sir Charles Metcalfe so long as he retains the opinion he expressed in his minute of 18th October 1830.*

However decisive our opinion may be as to the impolicy of this measure, we do not recommend its recall. The experiment may be harmless—it may even be beneficial: experience sometimes belies the most rational conclusions. At all events, there resides, *at present*, in the government of India, a power which may be exerted instantly to remedy a pressing evil.

This expression of our honest sentiments will probably entail upon us the fate of all who, at this period especially, give utterance to unpalatable truths; we shall be accused of being inimical to the press, advocates of "keeping the people of India in a state of ignorance," and such "skimble-skamble stuff." We shall be indifferent to such censure, but grateful to those who can prove our views to be erroneous.

* Papers respecting the East-India Company's Charter, 1833. No. lxx.

ANGLO-INDIAN SOCIETY IN FORMER DAYS.

No. I.

PERSONS acquainted with British India only as it now exists, the high degree of integrity and probity which characterizes the majority of its Christian inhabitants, and the (generally speaking) just administration of the laws, can scarcely form an idea of the state of affairs amongst the early visitors and traffickers. Yet, notwithstanding the great and manifest improvements, few, who have looked upon Anglo-Indian society with an observant eye, will deny that much still remains to be done, in order to render justice as easily attainable in India as in England. Occasionally, even at the present period, we see such "fantastic tricks" played before "high heaven," as may be supposed to "make the angels weep;" but this is nothing compared with the doings of other days.

Hitherto, the main obstacle to the redress of grievances in India has been the almost total absence of public opinion. In so comparatively narrow a circle, the press has not afforded a sufficient medium for the exposure of private wrongs. Editors have observed a degree of delicacy towards persons in high places utterly unknown at home, with respect to acts unconnected with the government, and in which, before the emancipation of the press, they might have interfered without incurring any danger except that of giving private offence. Not many years have elapsed since a widow, desirous to institute an action at law against one of the great mercantile houses of Calcutta, could not get an attorney to conduct the cause, for the more nefarious the transaction to be exposed, the more unwilling did these gentlemen feel to embroil themselves with persons with whom they were constantly associated. As it was not easy to induce editors of newspapers to incur the odium attendant on the publication of any flagrant case, recourse has been had to a medium liable to much abuse; anonymous letters, containing the foulest slanders, have been published, with little scruple, and no inquiry, on the part of those who have printed them in their columns, respecting the truth of their statements. Hence a double mischief has been produced, resulting from the dissemination of private scandal, and the suspicion too often attached to innocent persons, supposed to be the authors. The proceedings of the Supreme Court have been exempted from discussion, even when it has unjustifiably refused its interference, or disdained to reply to the legal claims of its suitors in matters of the most serious import. If, however, civil law has not been always open to those who have made appeals to it, the condition of military litigants has been infinitely worse; they have had only a misnamed court of honour to apply to, and it is sufficient to peruse the remarks made by judicious commanders-in-chief (when the army happened to have been blessed with such a personage), to shew the mistakes into which ignorant and prejudiced men have fallen. Though there is even yet scarcely such a thing as public opinion in India, party spirit prevails, especially in the Upper Provinces, to a serious extent. Any accusation privately circulated against an officer who has not the support of powerful friends, is apt to be instantly believed; molehills swell into mountains; he is driven to demand a court-martial, and, in consequence of the merest act of imprudence, often finds a formidable list of charges arrayed against him, and a host of enemies anxious for his downfall. He may know that half the members of the court are personally inimical to him; but to challenge these jurors would be to insinuate doubts of their honour: they

have taken an oath to judge according to the evidence, and it must not be supposed that they can be biassed by private feelings. The prosecutor may be upon the most intimate terms with the president, the deputy judge-advocate, and all the most influential persons, who are sitting in judgment, dining with them, and talking of the affair over the bottle, while the other party is in arrest; but if he were, in the course of a trial,—generally lasting many days, and often protracted during weeks,—to protest against conduct so highly indecorous, the whole court would be up in arms against him. As men of honour, they claim an exemption from the infirmities of human nature, and, with their minds laden with representations, perhaps false, or probably distorted, they pretend to be able to divest themselves of all prejudice, and to give a fair and dispassionate judgment.

An officer brought to a court-martial in India cannot have the benefit of legal advice, but at an expense which few are able to encounter; the utmost they can do is to get the assistance of a friend better versed than themselves in a difficult branch of jurisprudence. The deputy judge-advocate is not always well-informed and well-instructed in his peculiar functions, and if there should be no bias or prejudice at head-quarters, the injured party is not always able to procure justice at their hands. Authenticated documents essential to the case have not been forthcoming on demand, though required for the purpose of being brought before the Court of Directors at home; and persons proceeding to England, under the persuasion that every paper relative to their case has been scrupulously forwarded, have found some dreadful omission, which has been ruinous to their interests. It is necessary, in any defence made before officers and gentlemen, in order to avoid a reprimand for contempt of court, or an additional charge tacked on to the original, to adopt the device of Mark Antony, and to designate the members of the tribunal as "honourable men." The defendant must not insinuate that any of them have been actuated by improper motives in their proceedings, and in consequence, upon seeking redress in England, he is told that he has no remedy in a court of law, since, on account of the tenor of his defence, he cannot impute malice to any one of the parties. It is true that the commander-in-chief and the governor-general have it in their power to redress these wrongs, and some have gained immortal honour by reversing an unjust sentence, and exposing the irregularities and misconduct of a court-martial; but, in too many instances, tardy and often insufficient justice has been left to the Court of Directors at home, who, without having half the means possessed by the local government at their disposal, to enable them to judge of the merits of the case, have either restored the injured party to the service, or granted a pension as an imperfect compensation for his wrongs.

Perhaps no colony or dependency can be perfectly exempt from evils of this nature, and most certainly the conduct of public men in India has much improved, and is still improving. It is instructive as well as amusing to look back to an earlier period of its history, and to mark the great changes since the era when English settlers were not only at war with the natives, the Dutch, and the Portuguese but frequently with each other, and rival adventurers from the same port met in warfare upon the high seas. Before the final adjustment of the charter granted to the potentates of Leadenhall Street, various private persons obtained letters patent from the King, which enabled them to trade to India upon their own account, greatly, it was supposed, to the prejudice of the regular company: this led to much ill-will, both abroad and at home, and as persons attached to the same factory treated each other in the

most unjustifiable manner, it could scarcely be expected that they should be more considerate to those who openly crossed their interests. The government, if such it might be called, established at the different settlements upon the coast of India, was often carried on with flagrant disregard of reason or justice. The strong oppressed the weak, and licentious unprincipled men, "decked in a little brief authority," outraged every law, in the furtherance of their pursuits and the indulgence of their passions. Some very curious features of the state of society in India, as far back as the reign of Charles I., are to be found amid the pamphlets of the day, consisting chiefly of statements of wrongs, printed for the purpose of being laid before the King or the Parliament. One, bearing the date of 1644, being not unjustly entitled "unparalleled and extraordinary," is the narrative of one Richard Boothby, merchant, a man of family and substance, who went out to Surat as a member of council, with a fair prospect of succeeding in time to the office of president. He appears (by his own account) to have been a worthy and pious gentleman, very unfit to deal with the revellers and runagates whom he found in absolute rule at the seat of government. The puritanical nature of his principles may be inferred from his recommendation to the directors of the Company at home, that, before they proceeded to the election of a servant to manage their affairs in India, they should engage "some pious divine to spende an hour or lesse in godly exhortations, in a sermon, to perswade to upright dealing between all parties, as well in the differences between the Court and their servants, one against another, as for their fidelity and industry in managing the main affaires or joynt stock of the Company; for surely," he adds, "the partiality, injustice, and ingratitude of those courts, have wrought much wrong to their best servants, being blinded with the hopes of ill-gotten goods, by bribery, and hopes to match ill-deserving men in marriage to their daughters." Dreams of conquest had not, at this period, entered into the imagination of the merchants trading to India; their intercourse with native powers was purely commercial, and the ill-gotten wealth, here mentioned, was not acquired by the spoliation of the country in which they were settled, but by the not accounting to their employers for all the monies which passed through their hands. Persons engaging in the service of the Company were obliged to enter into a covenant, by which they bound themselves to abstain from private trade; but, as their salaries were exceedingly small, this covenant was always broken, a consequence so inevitable, as to be connived at by the very framers of the bond. Not contented, however, with what might be entitled fair transactions of this nature, lawless and profligate men engaged in all descriptions of fraud and knavery, enriching themselves at the expense of their employers, and being cheated in turn by their executors or agents, since they were obliged to keep their accounts so loosely, that, in case of death or absence, they were wholly in the power of those who might have their money or goods in their hands.

Our adventurer informs us, that on his arrival at Surat, he endeavoured to discharge his duty with a good conscience, and therefore could not avoid being scandalized by the profligate lives of his associates. The president, Richard Wylde, who appears to have been a dare-devil of the first order, carried every thing before him, one of the members of the council, George Page, being his creature, and another, one Skibbowe, so continually in a state of intoxication as to be of no account whatever. Their time appears to have been spent in devising iniquitous schemes, and in drinking to their success. Boothby characterizes their conduct as marked "with deep jugglings and impostures, to the defraudment of their honourable employers," and his refusal to join in

these excesses brought upon him the imputation of being "a puritan, a spie, and an informer." Anxious to rid themselves of so rigid an observer of their actions, they commenced a series of persecutions of the most galling and intolerable nature. Their first step was to degrade him in the eyes of the people around, by compelling him to discharge inferior offices, such, as he observes, "would be almost scornful to an apprentice." He was obliged, against his conscience, to attend at the custom-house on Sabbath days, a thing the more grievous to him, as he perceived that the "heathenish idolaters" would not so desecrate their religious festivals. The native merchants, it appears, who were always very kind to him, took notice of these indignities, and consoled with him upon them: they are a quick-sighted race, and easily discerned the merits and demerits of the strangers with whom they trafficked. Their subsequent conduct, and the confidence which they seem to have placed in our friend Boothby, form strong testimonials in his favour, and the desire they manifested to serve him in his utmost distress is equally creditable to their characters. In the present instance, the respectful attentions they paid to Mr. Boothby increased the enmity of the president, which was perhaps rather imprudently augmented by some ill-timed remonstrances upon his part. Wylde and his colleagues spent their time in feasting and drinking with a promiscuous throng of Dutch, French, Italian, and Armenian adventurers, who joined readily in the sabbath-breaking orgies of their entertainers. Boothby, on the contrary, stood aloof, yielding, as he says, "mild reproof to their bacchanalian counsels," and their licentious life and conversation, which he stigmatizes as little inferior to that of the Earl of Castlehavens, a nobleman in bad repute at the time. Unwilling to have so severe a censor always at hand, the confederates devised a plan to exile him to a place which he designates as the most "uncouth, forlorn, and contemptible factory in India," and thither,—though protesting that he had covenanted for a residence at Surat, and being a member of council, was bound to remain on the spot,—"*nolens volens*," he was banished. When thus removed, few pretexts were needed to involve him in ruin. They sent him two commissions so contrary in their purport, that he could not fulfil the one without transgressing the other; the first containing the orders of the government at home, the second being of their own framing. In his reply, he chose to abide by the former; and this act of contumacy, together with a visit of curiosity which he made to the city of Amadabad, afforded a plea for the execution of a scheme which was but too successful in the end, though failing in some of its objects. Their first attempt was to make him a bankrupt; and, commanding him to return to Surat in the most inclement season of the year (the rains), they seized upon his goods and papers, and obliged his native creditors to send in their accounts, though only of a few weeks' standing. Upon his arrival at the factory, he was not allowed to occupy his former apartments, but was compelled to take up his quarters in a meaner place. He could gain no admission excepting to the second table, where he sate amidst pursers' mates, inferior clerks, and cabin-boys promoted to officers on shore:—an indignity which struck him deeply, as he was a man of good family, accustomed to great respect at home, while the president and his abettors were low-born adventurers, who came to India without capital, and were always in danger of losing their credit. Soon after Boothby's arrival, Wylde sold off all his goods (which he had seized, upon a false pretext of money being due to the Company), below their original cost, in the hope of reducing the owner to insolvency; but in this he failed, there being a surplus left after the payment of every demand. Having authority in his hands, he

was not, however, to be deterred from further aggression; he contrived to draw up "seven foolish and malicious charges," and caused his victim to be arraigned before a senate composed of the European riff-raff collected out of merchant-vessels and counting-houses. Richard Wylde, with Page and Skibbowe at his elbows, seated himself at the head of two long tables, joined together by way of state, while the culprit was obliged to stand bare-headed at the lower end. Of course, in such an assembly, so conducted, neither law nor justice could be obtained. Boothby at first protested against the right of this tribunal to try him at all, and had he been firm in his refusal to recognize its power, he might have defeated the malice of his enemies; for Wylde, though pretending he possessed a secret commission, which gave him the power he had usurped, was unable to prove his assertion. Aware, perhaps, of the character of the person with whom he had to deal, he tried the art of intimidation, threatening him with torture and death if he refused to plead. The menace of instant execution upon an "extraordinary high gallows, at the seaport, before the Christian ships lying there at anchor," so wrought upon Boothby's fears, that he consented to make answer upon oath. It seems scarcely possible that Wylde could have proceeded to such an extremity, even though permitted by his mean-spirited colleagues to use the threat; but Boothby evidently stood in bodily fear of the result of further resistance, and submitted. Finding, upon his examination, that he was acquainted with secrets which the president and his colleagues supposed to be only known to themselves, they hastily dissolved the court; but this discovery, in all probability, strengthened their determination to compass the ruin of one of whom they had made a formidable enemy, and they subsequently brought him again before them, and found him guilty. Judgment followed, and he was sentenced to be mulcted of the arrears of his salary, dismissed from his employment, and confined in irons in a dungeon, until the departure of the fleet, in which he should be shipped as a prisoner to England. Upon this decision, Boothby was removed to the place assigned to him, a dungeon six feet square, for which a set of iron stocks, or bilboes, ten or twelve feet long, of extraordinary size (like the gallows), had been unadvisedly provided. The size of the apartment precluded their admittance, so they were set up at the door, and fetters substituted in their place. A gaoler of the most stony-hearted character being appointed to keep guard, with orders to prevent all intercourse with Christian or heathen friends, the condition of the prisoner would have been desperate, but for the conduct of two faithful native servants, peons, who insisted upon sharing their master's captivity, and clung to him with unconquerable fidelity to the last. As the president had retained his unfortunate victim's money and effects in his own hands, the poor man had not wherewithal to requite the services of his two attendants, nor to provide the means for his own subsistence. No funds had been allotted for that purpose; but at length a sum, amounting to about tenpence English money, was wrung from the public purse for the daily maintenance of the prisoner and his servants. This boon was rendered as ungracious as possible, by an order forbidding the issue of more than one day's pension at a time, and that only at the humblest solicitation. The system pursued by the president had the desired effect. Boothby found his imprisonment too intolerable for endurance, and at length, the native merchants being permitted to visit him, he suffered himself to be persuaded to write submissive letters to his adversary, and was in consequence freed from his fetters, removed to a more commodious apartment, and admitted to a seat at the second table. The native banians, or merchants, more than ever compassionating the situa-

tion of a gentleman whom they had reason to esteem, were charitably desirous to bring about a reconciliation between him and the president. Wylde spoke them fairly, and, deceived by his declarations, they represented to their persecuted friend the policy of submission, and assured him that it would obtain restoration to his former appointment. Boothby lent an ear to these suggestions, for experience had taught him that the natives were sincere in their desire to befriend him. He was convinced that, in the attempt to make him a bankrupt, they had been constrained to call in their advances against their inclination; for, in order to shew the sincerity of their friendship, they made a proposal, which, had his European friends been equally staunch, would have retrieved his broken fortunes. It appeared that cloves, which, a very short time previous, had been a drug in the market, were suddenly in great demand, and that the ship *Jonah*, commanded by a Captain Swanly, had arrived laden with a full freight. Having stated these circumstances, they offered to advance the money for the purchase of the whole cargo, at the current price, and to sell it again at a large profit for the benefit of a person whom they desired to serve. It was computed that a sum amounting to several thousand pounds might be gained without risk, and in the course of a very few days, by this speculation. Boothby, being under duress, could not appear as a principal, but this objection the native merchants removed, by suggesting that he should write to Captain Swanly, to effect the purchase, in his own name, upon condition of sharing the profits. The affair looked promising; Boothby, however, hesitated, intelligence having been brought that George Page, the president's profligate favourite, had started three hours before, for the purpose of going down to the ship, and effecting the business for himself. The native merchants, well-acquainted with the character and habits of this gentleman, were not disposed to dread his interference; they represented the great probability of his being drunk at the half-way tree, a noted waiting-place upon the road, and gave it as their opinion, that he was at that moment sleeping off the effects of the liquor. They were right; George Page was drunk at the half-way tree, and the prisoner's trusty peons got on board, with their master's letter, three hours before him. Thus the affair would have proceeded prosperously, but for the ungenerous conduct of Captain Swanly, who was "so much daunted by the sudden downfall" of a person whom he had left high in office, that he refused to engage in the adventure. This transaction coming to the ear of the president, enraged him still further against Boothby, whose credit with the natives, notwithstanding the condition to which he had been reduced, he perceived to be greater than his own. He dissembled, however, for the present, and continued his assurances of good intentions with such apparent sincerity, that the merchants, in reporting the matter to Boothby, swore "by their heathen gods" that he meant fairly, declaring that he must be "a devill, and no man," if he failed in the performance of the promises made to them in his behalf. Thus wrought upon, Boothby made overtures for a reconciliation, in the shape of a submissive letter, the fourth he had been persuaded to write. Richard Wylde gained the end he had in view, that of possessing documents which he might shew in his own justification, should a long series of hardships and privations bring the object of his persecution to the grave. Never for an instant contemplating any cessation of hostilities, upon the receipt of this letter, he ordered Boothby, who had at this time experienced six months' captivity on shore, to repair, as a prisoner, on board the *Jonah*, then upon the eve of its departure for Persia,—a voyage which it was to make previous to the return of the fleet to England. It was reported that the Portuguese

had despatched several ships, in order to intercept this vessel, and the president was willing that the prisoner should run the risk of an encounter with the enemy, or any other disaster which the sea might afford. In the event of Boothby's safe arrival at the place of destination, Wylde endeavoured to provide against the chance of his situation being compassionated by the English residents in Persia; he, therefore, wrote letters to the captains and merchants, calumniating his character, and directing that some money, which was due to him in that country, should be placed to the Company's credit, a body to which he was falsely stated to be in debt. Fortunately, the power of this despot did not extend so far; Boothby, continuing his narrative, tells us, that he met with much kindness from his countrymen, who never went to visit or feast with the native sultans, or the Dutch, without inviting him to bear them company. Upon these occasions, he was mounted upon "a brave Persian horse," and attended by Persian servants, in addition to his two faithful peons, who accompanied him on board ship, never quitting him as long as he remained in the East.

Upon our author's return to Surat, he was informed that George Page, on account of various misdemeanours, which had reached the ears of the people at home, had been ordered to England, and that Richard Wylde, the president, having great reason to expect his recall in the course of another year, had determined to accompany him. It was but natural to conjecture that George Page, deep in the secrets of his bosom friend and patron, would not scruple at an attempt to exonerate himself by throwing all the odium on the absent sharer in his iniquities; it would, therefore, be advisable to proceed to the spot, in order to parry accusations which threatened to end in disgrace. It began now to be rumoured that Wylde would gladly endeavour to atone for his former conduct, by a reconciliation with the man whom he had so deeply injured, and who, upon proper submission, would stand a good chance of being appointed president instead of Skibbowe, who, in consequence of continual intoxication, was very unfit for a situation of such credit and responsibility. Suspecting a snare, and moreover naturally desirous to obtain some signal act of justice from the Company at home, Boothby, who had had great reason to repent his former facility, refused to humble himself again. To avoid farther provocation and dispute, he consented to deliver up the money and goods he had brought with him from Persia, and which, contrary to the president's "imperial command," had been consigned to his own care. The poor man was thus left perfectly destitute, and, though hitherto we have been somewhat sparing of quotation, we cannot refrain from transcribing his own account of his situation. "By this meanes," he observes, "I was deprived of all helps to furnish myself with private comforts or provisions for a full yeare's voyage; but praised be God therefore, though the chief of my fare in that voyage was the ordinary ship's allowance of beef and pork of three yeare's powthering, and scraps of mouldy bisket, too well-replenished with mites and maggots, and stinking water smelt before it came near a man's head, I was not sick a day, nor ever refused one meale's meat, though I have often wished to be set on the score (*i.e.* have credit), for money or meanes I had none, five shillings or ten shillings a meale, for such fresh provisions, bread, and beere as my servants enjoyed at home. And though I did comply so fairly with him (for my own misery), yet had this jugling president the conscience to defraud and cheat me of part of those goods befitting his ambitious magnificency, and that was in two large Persia carpets, usuall in Persia and India for men of quality to floor their rooms they lie or sit in, or the princes of Christendome in their

chaires of state, which carpets in Persia cost me about forty pound English, and would have covered the floor of a room about eighteen or twenty feet square. For excuse of his defraudments, he pleads that he left them in the custom-house for the Company's use, and so puts me upon them for satisfaction, and they foisted me off to him, alledging they were never brought to their account, and therefore they were not liable. The time being now come to put to sea for England, the day before he (Richard Wylde) delivered up his commission to Mr. Skiblowe, and a warrant was directed by Skiblowe, as president, annexed with his hand, and other new councillors, to the admiral of the fleet, for my strict imprisonment at sea, to be lodged in a very mean cabin, and to take my diet with the common men, and not to be permitted to go ashore in any country or island where we should arrive, for refreshments or otherwise. Soe I was now bound for England, a prisoner, to my adversarie's greate hopefull expectation that I should perish at sea for want of necessaries in so long a voyage, and so make an end of the troubles which they feared would happen to them for their intollerable oppressions towards me, they having provided themselves out of the abundance of their ill-gotten goods (twenty or thirty thousand pounds, or near, by report) three hundred pounds in excellent provisions of all sorts comfortable for necessity and superfluous to ryotous gluttony and ebriety."

The first portion of our author's voyage was exceedingly dismal, the part of the ship allotted for his berth being drenched in rainy weather, and so situated that he never could be an instant alone, either day or night. At length, Captain Swanly, who seems to have been incapable of any generous action, was shamed into better treatment, and permitted his prisoner to share the round-house with the mate, a drunken sot, who proved to be a most disagreeable companion. In this condition he arrived at the Mauritius, where a great feast being made by the admiral of the fleet, Captain Weddell, he was the only person of any note who did not receive an invitation; some of the guests, compassionating his situation, expressed their regret that he should sit alone in his cabin, wanting the common necessaries of life, while so much "superfluous gormandizing" was going on at a neighbouring table. Mr. Wylde attempted to excuse his conduct by attributing it to the suggestions of his satellite, George Page, who, retorting furiously, from words they came to blows, upsetting the dishes and trampling the dainties under foot, "to the prey and great derision of the common men."

The convoy then proceeded to Madagascar, where it met with the fleet from England, consisting of four ships, the commodore being a man of great worth and integrity, named Morton. He brought out with him a gentleman, Mr. Rastelle, who had been appointed to the supreme command,—in fact the governor-generalship,—of all the Company's settlements in India. Rastelle had been directed to send Wylde and Page home, and to bestow the office of president of Surat upon Richard Boothby! His surprise was, therefore, very great, when he saw the abject condition to which this person was reduced by the machinations of men whose characters had preceded them to England. Both he and Captain Morton gave an attentive hearing to the relation of Mr. Boothby's misfortunes and wrongs, and the opinion they expressed seems to have wrought a considerable change in the sentiments of those who had hitherto tamely acquiesced in the persecution going on against him. Wylde now began to perceive that the period of absolute authority was at an end, and, protesting, with more sincerity than formerly, that there was nothing he so much desired as a reconciliation, a hollow sort of peace, or rather armistice,

was patched up, which enabled him and Mr. Boothby to meet at the same table. Upon this occasion, a feast given by the admiral, Wylde publicly acknowledged that he had been to blame, assuring the assembly that he heartily repented the conduct which he had pursued. Mr. Rastelle, who appears to have been a true and judicious friend, now seriously recommended the emancipated prisoner to return with him to India, offering to confer upon him the office of president at Surat: had Boothby listened to this advice, he would "in all probability have retrieved his broken fortunes; but, naturally languishing for redress, and not imagining that such crying wrongs as those he had endured could by any possibility be lightly treated, he determined to go home, his object being not only to punish Wylde for his aggressions, but also to clear his own character from the aspersions so unjustly cast upon it. Mr. Rastelle was less sanguine, being better acquainted with the people who had the management of affairs at home, and knowing that Wylde possessed a powerful friend in Sir Morris Abbott, an influential person, not of the strictest probity.

Mr. Rastelle had lost no time in formally releasing Boothby from his imprisonment; he now attended to his comfort and accommodation on board ship. Having applied for a cabin to himself, Captain Swanly was directed to relinquish that which he had occupied jointly with a passenger, Mr. George Clement, merchant. Expressing his willingness to yield to this demand, Captain Swanly requested, "for the sake of his reputation," to be allowed to retain possession while the two fleets remained together in harbour, and permission was given to this effect; "but," continues the narrator, "I, knowing the ambitious spirit of sea-commanders, lent my opinion that, Mr. Rastelle having gone, his words and commands by word of mouth would be accounted but wind, and therefore desired his warrant or command under his hand-writing, to which he condescended, and went presently to his closet to frame the warrant for my accommodation in all things before-mentioned, and in especiall for the great cabin to myself, and precedence being given me; adding also thereunto, that no act of consultation in fleet should passe without my consent and approbation in chiefe. The English fleet shortly after departed for India; but, before it sailed, Mr. Rastelle commanded the four captains each to send me aboard the ship *Jonah* a barico of sack, about six or eight gallons, a-piece, for my private expense and comfort in the voyage. About six or eight dayes after their departure, I demanded of Captain Swanly possession of the great cabin, which he denied, slighting Mr. Rastelle's command, as before fore-imagined; whereat some distast befell and crosse words found vent; and the captain, taking in ill part my forcible demands, made complaint to the admiral, Captain Weddell, who stuck hard to his vice-admiral, and in conclusion called a consultation, aboard the *Jonah*, to question me about words that I had spoken, but misconstrued by Captain Swanly. At which consultation, I made demand againe to the Admiral to fulfil Mr. Rastelle's command, as he promised faithfully to perform; but the same was slighted by him as before by the vice-admiral. Then, finding it fit time, I took out of my pocket my warrant, telling him to peruse that, which, having performed, their stomachs were abated, the warrant being strengthened with words of vehemency and authority from his Majesty King Charles, substituting Mr. Rastelle chief commander of all the English, both by sea and land, in the oriental parts of the world. Then they both began to perswade and entreat me to let the vice-admiral and Mr. Clement to enjoy the great cabin still, being in possession, and I should have the round-house solely to myself. To which I yielded, for quietnesse and unity, and ever after lived peaceably, contentedly, and friendly together, the

captain denying me nothing, yea, tendering me more courtesies than I could desire, or would accept of."

Upon his arrival in England, Mr. Boothby waited upon the chief persons composing the Court of Directors in London, and stated to them the causes of his complaint; but the reception he met with augured anything rather than success. Sir Morris Abbott did not scruple to rebuke him for coming forward with accusations against his superior, but he obtained a better hearing in open court. The recital of such heavy grievances produced a powerful impression at first; the assembly listened with indignation to the details, condoled with the narrator on his sufferings, and, promising restitution of the property so wrongfully appropriated, assured him he should receive a handsome remuneration for his past services, and be appointed again to some honourable employment in India. This fair prospect, however, did not last; after a time, the subject matter lost its interest; counter representations obtained a hearing, and, when the business had been spun out for three whole months, Sir Morris Abbott declared openly in favour of Wylde, upon the plea that it was not advisable for the Company at home to question the acts of persons whom it placed in authority. The report ran, that Wylde had obtained this opinion by a bribe to the party who volunteered it, of "a porter's load of silver plate." The ex-president of Surat appears to have been a clever fellow; after cheating his employers in India, he comes home with a large fortune, and by throwing a little of the gold dust in their eyes, which he had gathered together in the most fraudulent manner, bribes them with their own money to bear him harmless through his iniquitous proceedings. Boothby, who had been a witness of the shocking profligacy which marked the lives of Wylde and his colleagues at Surat, had the mortification of seeing these mendacious caitiffs in the enjoyment of the highest degree of credit and favour amongst men of good reputation and estate, who were dazzled by the appearance they made, and the report of their riches. Both were courted as suitors for the hands of virtuous young ladies, whose parents regarded wealth rather than character, and thought nothing of the licentious career pursued amongst dancing girls in the East, in comparison with the splendid advantages attached to a liberal income. Every day increased the credit obtained by Wylde and Page in England, and, greatly to their luckless victim's discomfiture, a re-action occurred in the court to which he had appealed. The members took upon themselves to pass a vote of censure upon his conduct, and refused to make good his losses, or to pay up the arrears of his salary. Wylde, in the interim, had been called to account for his peculations, and fined to the amount of £2,500, but, by his influence with people in power, he contrived to get the whole remitted: thus triumphing over every difficulty, and sitting down to the enjoyment of his ill-gotten gains. Denied justice by his employers, there was nothing left for Richard Boothby but to petition the King; the matter was referred to arbitration, and, after much vexation and delay, this ill-used person obtained something in the way of compensation, though exceedingly inadequate to the losses he had sustained. Two hundred marks were allotted for this purpose, and on accepting it he was compelled to sign a release, comprehending every party with whom he was at issue, not even reserving, as it had been previously stipulated, the right to prosecute Wylde and Page in a court of law. It was not, however, in the nature of things, that he could sit down contentedly with so unsatisfactory a conclusion, and, not being destitute of literary talents, Boothby occupied himself in the composition of a pamphlet, which, though somewhat prolix, and weakened by digressions, forms a valuable addition to our stock of information

relative to the character and conduct of the early settlers in India. One passage acquaints us, that a custom, which Shakespeare declared to be "more honoured in the breach than in the observance," even at the court of Horwendillus, still prevailed in the time of Charles I. Some property belonging to Mr. Boothby was burned in a ship, "set on fire by shooting guns at drunken healths, a detestable abuse and damage," continues the narrator, "to the Honourable Company."

The document which has supplied the chief contents of the present paper is to be found amongst the scarce tracts in the library of the British Museum, and, as comparatively few persons are likely to peruse the original, the abstract now given may prove acceptable to the readers of the *Asiatic Journal*.

THE TEMPLE OF HARSHA, IN SHEKAWATI.

THE Journal of the Asiatic Society of Bengal contains a notice of the temple, called Seo Byjnauth (Siva Vaidyanâth), discovered at Harsha, on the hill of Unchâpahar, in Shekâwati, by Sergeant E. Dean, with a restitution and translation of an inscription found in the ruins, by Dr. Mill, principal of Bishop's College.

Unchâpahar, 'the High Hill,' is about five miles N.E. of Sikar, and a conspicuous object, from its height, for fifteen or twenty miles. The sergeant ascended the hill by a path, or causeway, paved with stones laid flat and on edge, twelve feet wide, which takes a general or zigzag direction to the south; its length is about a mile and a-half, with an average slope of two feet in ten.

"On the way up, by the side of the causeway," he says, "where the ground will admit, several small chabutrâs are raised, two or three feet high, on each of which is set a block of stone on end, blackened with smoke and oil; and about a quarter distance from the top, a singular building of cubical form appears, standing on a natural platform; the length of whose side is about ten feet. It is dedicated by the present generation to Devi. Its singularity consists in the peculiarly massive structure of a building of such a size. Set in the wall, opposite the door-way, are three or four stones, on which are carved in bas-relief, various symbols, among which are three figures of an animal resembling the nyl gao, more than the domestic cow, having no hump, a short tail, and a neck very like the former animal.

"About 100 yards from the upper end of the causeway, on passing the crest of the hill, stands a Binising Mandir, dedicated at present to Ganesh. It is built of about forty-five cubical blocks of stone, without mortar or any connecting body; the side of each cube is about one foot. It forms an inclosure to the N., S. and W., but open to the E., and has no roof. The stones are extremely well hewn, and without the slightest ornament. Some mutilated figures are lying on the ground at the inside of the west face.

"The surface of the top of the hill is about one mile long, by 100 yards average breadth, and shews many bare spots, where the secondary sandstone, coming to the surface, checks vegetation; there are also large masses of felspar scattered in an unconnected manner over it.

"The whole surface of the hill, both sides and top, is covered with jungle of *Dhau* and *Soldri*, fifteen to twenty-five feet high, and thickly studded with clumps of *cactus*.

" On arriving at the building which had principally excited my curiosity from the plain below, I found it occupied a site about quarter distant from the south-westerly end of the top of the hill, and on the precipitous verge of the northern face. The guide and officiating brāhmans informed me, that it may be distinctly seen from the hills round Jeypore, thirty-five coss S.E. from Sambre, thirty coss south of Midag, and when standing in relief against the dark background of a rainbow, it has frequently been seen from thence and Baudra, two villages or towns in the said territory, distant forty-five coss N.E. by E. Such is the native account, which I think is entitled to belief, as I have myself seen it from Taen, a distance of about forty miles, at least I imagine so, without taking much trouble to find it out. It is a plain building, of a similar though plainer style of architecture, than the Mandirs of Bindraband, Mathura, &c. It is reported to have been built by Seo Singh, a rájá of Sikar, and great grandfather to the present rájá, about the year 1718. Many of the stones composing its base are specimens of elaborate and elegant sculpture, the remains of buildings lying in confused heaps near it to the south-west.

" These ruins, which are not visible from below, in their present unpretending state, on being discovered, entirely engross the attention; the only remaining perfect parts of them consist of two rows of columns, of exceedingly beautiful proportions and workmanship, covered with exquisite sculpture, every line and harris of which is as finely preserved as if drawn on paper or executed in alabaster. They are ten in number. These are flanked on either side by square pillars, also beautifully carved, and are brought up through (I must say, for want of a more applicable expression) a ledge, which protrudes two feet in towards the centre of the apartment, from each of its four sides, being only broken by the two door-ways. I have no idea of the use of this ledge, as it forms no necessary part of the building, neither is it at all ornamental, unless it has been used for the reception of offerings made to the deity to whom the building has been dedicated, or for sacrificial purposes; but its presence is entirely conclusive of this compartment of the original building being still complete. These columns and pillars support a stone roof, composed of a first set of ribs, whose ends are supported by four columns, forming a square with a side of about ten feet. Over the point of bisection of each of these sides, another set of ribs are disposed, so that the angles of a second and of course smaller square, rest on the centres of the lower ribs. The interstices of these figures are covered in with slabs, forming between each four columns a beautiful and simple figure, and taken as a whole a roof of the most primeval architecture.

" In the northern face of this apartment, a door-way (relieved by an architrave of most elaborate sculpture, divided into twelve compartments, in each of which a group from the Hindu pantheon occupies a place), communicates with an inner apartment, (the sanctum sanctorum), around which, at a height of about five feet from the ground, are ranged seventeen jogies, about three and a-half feet high, executed in bold demi-relief, in a superior style of sculpture. They are in a very primitive state, as regards their habiliments, and placed in lascivious postures, belonging to Deví, who herself, about six feet high, occupies a corner. This figure has no connexion with the buildings, but merely reclines against one of the walls, and has probably been brought here in latter days, although from its style evidently coeval with the others. In the centre of this room is a Jelahrí, on which stands a Chaumana Mahádeo, worked in marble.

" Near the entrance to the outer apartment lies a large slab of black stone,

about three and a-half inches thick, and three feet square, in which is cut an inscription in a fine clear character, in good preservation, of which I have forwarded a *fac-simile*, taken with ink on paper from the stone.

" About ten yards in front of the entrance lies, or rather sits, Nandi, sculptured in a block of coarse white marble, with an ornamented collar, and bells hung round his dewlap and the back of his hump, and another round his neck, about one-sixth larger than life. How this immense block of stone (in itself a curiosity) was ever brought to the top of this hill, considering the imperfect knowledge of machinery possessed by the natives of the present day, is a matter of astonishment to me.

The site of the main building, if we may judge from the remains of an octagonal *chabutra*, round the whole base of which are an immense number of elephants, executed in demi-relievo, about a foot high, and each one placed in a different attitude, some of them in the act of destroying a human being, others assisting the mahaút to mount, others again destroying monsters; and from what remain, I have no doubt, the ingenuity of the artist must have been exhausted in typifying the sagacity and different uses to which this wonderful animal may be put. This base is about thirty yards south-west of the part described, and bears every appearance of having belonged to a noble building, of which Nos. 1 and 2 are specimens, being the crowns or upper courses of domes, which have rested on gradually expanding courses, with the carving and style of architecture of which, I am convinced, a most intimate connexion in the buildings surrounding the court in which the Delhi town pillar stands, might be traced. I will by the first opportunity send you a specimen brought thence, and which will give a good idea of the quality of the stone, and, although much mutilated, of the finish of the carving.

" The whole of these remains have been worked in freestone of excellent quality, which is no where procurable in the neighbourhood: neither have I met with it any where, but in the buildings before mentioned, at the Kuttab, which are formed of the same sort of stone, but of inferior quality; and the finish of the sculpture will not bear comparison. The natives could give me no account of whence it had been brought.

" Lying on the extreme edge of the precipice on which these ruins and temples stand, are fifteen or twenty figures, male and female, about one-third larger than life, and, although exposed to the weather, in very good preservation. The numerous (I had almost said numberless) groups, in some of which there are from twenty to thirty figures, consist of processions, dancers, male and female, and musicians. (The instruments used by the latter are generally the sitara, fife or flute, and drum.) These fragments of sculpture are scattered over a space of two or three acres; besides what from accident or design have fallen over the precipice, as well as others built in the modern structure: and I should think that the whole of the Hindu Pantheon must have been here represented in a style, the pecuniary ability to follow which has, I fear, gradually passed away with the genius which was capable of designing and executing such a work of art.

" Not the very slightest tradition concerning these interesting ruins is in possession of the resident brāhmans (three in number), attached to the temples of Siva Baijnāth generally, but in particular to that portion of the ancient one now remaining perfect. They say that it is possible that they were contemporary with the palace of the Hursah Murgarie Rájá, the site of which is still known, and which is now level with the surface of the earth, but to the existence of which, other than as ruins, no date can be affixed. The elk,

leopard, hog, and nyl-gao, are found in, and in the neighbourhood of, this hill."

The etchings in the Journal attest the truth of Serjeant Dean's account of the beauty of the sculpture.

The inscription, the date of which precedes, by a few years, the first great invasion of the Mahomedans, has been laboriously restored and translated by Principal Mill, who considers it of some philological and historical value, in illustrating the political and literary state of India at the very remarkable period to which it belongs.

"The character in which this inscription is executed," Dr. Mill observes, "joined with the extreme precision of its date, gives it a value beyond that of its own intrinsic information: furnishing, as it does, a definite standard, from which the age of other monuments of similar or more remotely resembling characters may be inferred with tolerable accuracy. The character, though illegible at present to the pandits even of northern India, presents no difficulty after the deciphering of the more ancient inscriptions, whose characters resemble those of the second on the pillar of Allahabad. This stone exhibits the Devanāgarī in its state of transition, from the form visible in that and other yet older monuments, to the writing which now universally bears that name, and which may be traced without sensible variation in inscriptions as old as the twelfth century. From the *fac-simile* of Serjeant Dean, I easily transcribed all the legible letters of the inscription into the last-mentioned character: and the circumstance of its being in verse of various measures, (though written, according to Indian usage, in unbroken lines, like prose), with the exception of a few prosaic enumerations near the end, helped greatly to the restitution of the reading, where the stone was broken or partially defaced.*

"The subject of the inscription is the erection of the temple, in whose yet splendid ruins it was found, to Siva Mahadeva, under a name by which he is not generally known elsewhere—Sri Harsha: the latter word (joy), being still the name of a village in the neighbourhood, and apparently of the high mountain itself, as we learn from the descriptions of the site now published. The inscription, however, connects this name with an event of great celebrity in the mythology of India,—Siva's destruction of the Asura or demon Tripura, who had expelled Indra and his gods from Svarga or heaven; and his reception of the praises of the restored celestials on this very mountain: whence the name of Joy is stated to have been derived to this hill, and the surrounding region, as well as to the great deity as here worshipped.

"After some of the ordinary topics of praise to Siva, in which the mythology of the Purānas and the deeper mystical theology of the Upanishads are blended in the usual manner,—and after the commemoration of this peculiar seat of his worship,—the author begins, in the thirteenth of his varied stanzas, to recount the predecessors of the two Shekāvati princes, to whose liberality the temple was most indebted. A genealogy of six princes, of the same distinguished family whose head then held the neighbouring kingdom of Ajmeer,

* * Of the forty-nine verses or stanzas, of which the poetical part of this inscription consists, twenty-three are in the measure the most nearly approaching to the freedom of prose, the Iambic Tetrameter of the *Rāmāyana* and *Mahābhārata*: and one is in the ancient description of metre called *Arjya*, in which, as in the Anapaestic measures of the Greeks, the aggregate quantity of feet is preserved, without regard to the number of syllables. The remaining twenty-five (which the great length of some of the metres causes to be the most considerable portion of the whole inscription), are in various descriptions of lyrical measure, seven in number, in each of which the number and the quantity of syllables are regulated with the same rigour and precision as in the greater part of the Odes of Horace. These seven measures are interspersed with the two other metres and with each other *ad libitum*, as in the drama, and other classical writings of the Hindus.

—the family of the Chāhumāna or Chohāns,—is continued regularly from father to son, and terminated in Singha Rāja, in whose reign this work appears to have been commenced, A.D. 961. Then comes a seventh king, of a totally different family, being sprung from the solar race of Raghu. The name of this descendant of Rāma is Vighraha Rāja; but in what character he appears as the successor of the former princes, whether as a conqueror or as a liberator from the power of other conquerors,—and in what manner, if at all, he allied himself to the former race which he is said to have restored, is not distinctly stated in the three verses (19, 20, 21), where the succession is recorded. We find only, that in his liberality to this temple of the god of Joy, he emulated and surpassed the donations of his apparently less fortunate predecessor Sinha Rāja, and that in his time it was probably completed, twelve years after its commencement, in A.D. 973. From this list of monarchs, which is not without value as illustrating the discordant and divided state of India at this critical epoch of its history, the author passes in the 28th verse to what is of paramount importance in the Hindu mind—the commemoration of the chief brahmans of the temple and their predecessors. The princes were but donors and benefactors, but these world-renouncing men are represented as the actual builders, whose spiritual genealogy, from preceptor to pupil, the author proceeds to trace. The line, when apparently degenerating, is described as reformed by the zeal and devotion of one who is an incarnation of the god Nandī himself, the greatest of Siva's attendant deities,—and who, in his mortal state, received command to erect this magnificent temple in the sacred mount of Harsha,—a work, however, which was not completed by himself, but by his pupil. After some descriptions and panegyrics, in which due mention is made of what excites the admiration of all beholders of the ruins at this day, the conveyance of the huge stones of the building to this mountain height, the poetical part of the inscription ceases; and the minute account of the year, the month and the day, in which the work was begun and ended, is followed by a list of benefactors of various degrees, kings and subjects, with their several donations of lands to the temple. The whole is concluded with a verse eulogizing benefactions of this nature, and adjuring all future princes, in the name of the great Rāma, to preserve them inviolate.

"The last king Vighraha is very probably the Yaso-Vighraha of Capt. Fell's Benares inscription, the head of the family whence sprung the last (Rahtore) kings of Kānyakubja or Kanoj: though Wilson's calculation of only twenty-four years each for four generations would bring that chief to A.D. 1024, fifty years after the date of this monument, (*A.R.* vol. xv. p. 461). But for the same distance of time, deduced from more certain data, I should have been led to identify Vighraha's younger brother, whose name occurs in the 26th verse of the inscription, with a prince who in the same year, 1024, in conjunction with another Indian chief called Brahma Deva, nearly turned the tide of victory against Mahmūd Ghaznevi, after his rapid march from Ajmeer to Somanāth, by arriving seasonably to assist his Guzzerratti countrymen; and, whom Mahmūd, after his reduction of that place, apprehending as a formidable enemy, took prisoner with him to his capital beyond the Indus; whence being sent back to a kinsman of his own, who had been left viceroy of Guzzerrat, he succeeded, by a most remarkable adventure, in possessing himself of the kingdom of that country. Certainly this prince, whom Ferishta calls (as well as his kinsman) Dābshelīm,* is called by other authorities, Hindu and

* * Dow, vol. i. pp. 74, 79, 82.—Briggs, vol. i. pp. 70—80.—*Ayin Achery*, vol. i. pp. 82, 86.

Mahomedan, Durlabha, the same name as that here assigned to the warlike brother of Vighraha."

Then follows a translation of the Inscription:—

I.—To him who has effected the destruction of all obstacles—who is worshipped by the celestial gods,—who is to be adored even by Siva herself [his female counterpart or energy],—whose birth is from abstract essence alone,—the giver of religious devotion, of liberation from worldly things, and perfection in what is of paramount and eternal concernment,—to him I reverently bow, the granter of petitions, the ever-blessed Siva.

II.—May he who is thus praised even by the pure gods, their minds disturbed by his awful power the destroyer of the demon Tripura, protect you!

III.—He at whose dancing the earth bows, moved by the rapid tread of his feet, though fixed to the hood of her supporting serpent, and even the whole system of the world, though joined with its chief guardians, the lords of the several regions of space, together with the sun and moon, is displaced—he, under the name of Sri Harsha, conquers all, the bestower of compassion on the universe.

IV.—"The three-forked spear in thy left hand, the extended axe in thy right; thy head-dress the celestial Gangā herself; a serpent the necklace about thy blue throat; never was so wondrous vesture as thine, O three-eyed one, seen any where by me." May Hara, who smiling was thus addressed sportively by his fair consort Gaurī, protect you!

V.—May the river of heaven, fair as the moon, which, agitated by rains, pervades with her masses of waters in thousands of lines of waves the region of the sun and planets, looking down even upon the rapidly-flowing seas,—may she grant your petition, bearing gentle sport, cricket-like, on the crest of the moon-crowned Siva, fast bound with its shining horrid ornament [of clotted hair].

VI.—May he, by whose will the moveable universe with its varied expanse of worlds, mountains, rivers, islands and oceans, all long before made internally, yet germinant with adoration, with its lords, the Pramathis [attendant deities of Siva], the most excellent Munies, the Yaties, and other immortals;—he, by whose will and active power, this universe, while yet non-existent, is produced, and by whom it is destroyed; may he, even Harsha-deva, the incomparable architect in the fabrication of the worlds, protect you!

VII.—May Siva, crowned with the moon, the foe of Tripura,—who after consuming that demon with his fiery darts, when with joy springing thence, he was adored by the glad troops of liberated gods, Indra and the rest, on this very mountain, was thence called Harsha or Joy, the name both of this mountain peak, and of the country [adjacent], for the benefit of Bhārata [or India universally],—may he be yours in the form of his phallic emblem, and with his mansion doubled.

VIII.—Whose form, essentially illumined with the fiery light of the immense conflagration, that oft issues from the evil glance of his eye, audibly flashing, darkening even the bow of heaven with the multiplied dense smoke of trees consumed by that long-standing flame,—and which, uttering a tremendous sound at the commencement of the fiery onset, destroyed even him of the incomparable arrows [Cama or Cupid], and thus became a subject of doubt to the gods beholding it, whether his great periodical destruction of the universe was not perpetually repeated, even in this tranquil time.

IX.—May this sacred mountain, possessed of the glory of the joy [above-mentioned], and thence called Harsha, on which thus sat the eternal Sambhu, destroyer of Tripura, with the breeze of heaven on his head, protect you!

A hero speaks the following verse.

X.—"May this mountain protect you, with pure and varied splendour resting on its peak as of reddened gold, which the beauty—ah, what, is not that beauty?—of its pleasant gardens, brings delightfully to my ravished bodily sense! Yet has this mount

of Siva no other transcendent and incomparable felicity, but this, that the eternal Sambhu sat there: that is the paramount cause of its loveliness."

XI.—To that mountain on which the Eight-formed one, the Eternal endued with eight infinite perfections, chose to sit,—no one of equal excellence exists in the world.

XII.—This temple of the blessed Harsha-Deva, splendid by reason of its complement of open chapels around, whose structure is embellished with eggs of gold, delightful for the sweet yellow flowers appended to it, formed into garlands gathered for morning offerings; a temple vying in loftiness with the peak of Meru itself; adorned with a door and sacred porch, on which is a finely wrought effigy of the bull of Siva; distinguished, moreover, as the frequent resort of various celestial songsters—surpasses all others.

XIII.—The first prince was celebrated by the name of Gúvaka, the blessed, of the Chāhumāna (or Chauhān) family, and obtained heroic eminency amidst the multitude of kings in the several worlds, from the infernal world of the blessed Nāgas upward: the earthly effigy of whose glory shines forth doubly in this excellent house erected to Harsha-Deva, and is celebrated by the most excellent of beings.

XIV.—His son was Chandra Rājā, the blessed, of glory pure as the sky, arrayed in fervid splendour. And his son was again a splendid king, named like the first, Gúvaka. From him sprung Chandana, the blessed, inspiring terror into kings, of rays which [like the sun's] produced showers, who, having once without repetition proudly smitten his foes in the fearful onset of war, obtained glory by this act, and was worthily possessed of the full felicity of conquest.

XV.—Then came his son, the great king, the fortunate Vākpati, supremely glorious, perpetually victorious in war, foremost in battle.

XVI.—By whom, possessing a fierce army that loosed the reins altogether from their coursers, even Tantra-pāla, the possessor of conquered regions from the serpent that bears the whole earth, the well-pleased governor of earth with its innumerable regions,—even he, having his elephant terrified and driven into a lake by the sounding cymbals of the hostile war-elephants, was forced to wander through various countries, overwhelmed with the shame of defeat.

A hero speaks the following verse.

XVII.—The son of this fortunate king, Vākpati, was the incomparable Sinha-rāja, who is sung, in this terrestrial world, as equal to the great Harischandra, whose fame was spotless in the surpassing excellency both of liberality and dominion, and whose justice was resplendent; by whom money procured without deceit was spent upon Hara (or Siva) for this sacred temple.

XVIII.—By whom was placed on the top of the house of Siva, his own appropriate emblem, the golden figure of a full moon, and also his eight proper forms.

XIX.—By whom,—when he had slain, together with Lavana, the leader of the hostile spears, proud of the command of armies,—the kings of men in every direction were annihilated in war through his victorious might, and many also, who had opposed his messengers, were detained in a capacious prison of stone:—yet for the liberation of this very king (Sinha-rāja) a conqueror of the world of the race of Raghu voluntarily interposed.

XX.—This was the fortunate Vighraha-rāja, resembling Vāsava, [or Indra], when he had performed his adoration [on this same mountain, to the same deity]; by this young prince were the wealth of the race, and the prosperity of victory, both rescued from destruction.

XXI.—[For he it was] by whom, when the wealth of the kingdom, deprived of [her husband] Sinha-rāja, inquired, as in terror, "Who now will be my Lord?" She was peacefully answered—"Dwell thou in my two arms:—thus affording her a lasting resting-place.

XXII.—By whom also, having effected the conquest of his enemies, the whole earth on every side being overcome, as in sport, with his mighty arms, was, as a servant beneath his feet, subjected to his will.

XXIII.—Whose glorious exploits, when good men hear perpetually celebrated by mankind through the world, their body becomes repeatedly encompassed as with a panoply of solid gold, arising from their extreme delight.

XXIV.—Who worshipped Śrī Harsha with strings of pearls without end; with wanton steeds, and gorgeous garments and weapons; with camphor, with cakes mixed with the fruit of the Areca; with the best sandal-wood of Malabar; with immense ingots of gold; with conspicuous gifts composed of the birds of every country and species, of herds of elephants with their mates; gifts without deceit, delightful and most numerous, brought hither by his liege servants.

XXV.—By him, through his exemplary devotion, two villages were presented with suitable deeds of gift to the deity called Harsha, the best of these called Chhatrādhārā, the second Sankarānaka.

XXVI.—Who also was adorned by his younger brother, the fortunate prince Dur-labha, even as was Rāma by Laxmana, and Balarāma by Vishnu, [i. e. by Krishna].

XXVII.—This series of great kings had the origin of all their other virtues in devotion to Sambhu [or Siva]. Śrī Harsha was the tutelary god of their race; hence was their genealogy illustrious.

XXVIII.—The spiritual teacher Visva-rūpa was a happy and learned master of replies, on an infinite variety of subjects, according to the received discipline of the Panchārthala tribe of brāhmins.

XXIX.—His disciple was called Prasāsta; who had attained the choicest mystic formulae, and was skilled in the interpretation of all that were produced to him; an accomplished devotee of Siva, lord of beings.

XXX.—His disciple, twice received as such, was one attached to the earth, named Tollata, sprung from a holy family of brāhmins of the Vargatika tribe;

XXXI.—Whose origin was from the place which is known as a village in the neighbourhood of Harsha, called Rāna-pallikā, the received discipline of which is that of the worldly tribe.

XXXII.—Then came in disguise Nandī, he whose rank among the votaries of Siva is most eminent. He of his own accord descended to the state of mortality for the worship of Śrī Harsha.

XXXIII.—A brahmanical student from his birth—with mere space for his pure covering, [i. e. a pure gymnosophist], with subdued spirit, addicted to self-torturing exercises, with his excellent mind singly bent with eagerness on the worship of Śrī Harsha, having forsaken the infatuation of the external world—by him thus living, having assumed birth under the name of Suvastu, the best of youthful corporeal beings,—and through his discernment of religious duty,—was this ample well-compacted temple of Harsha caused to be built.

XXXIV.—Seeing thus by whom, on this mountain, bearing the symbol of Chandā [the female energy of Siva], with its lofty peak kissing the path of heaven, an incomparable temple has been raised to that Lord of Creatures, as celebrated under the name of Śrī Harsha,—a temple resembling the rapid car of the pure gods, encompassed with ornaments and excellent delights, the habitation of many immortals—it is clear, that nothing is impracticable even to the bodily power of sages who have renounced all selfish desire.

XXXV.—Of him [Nandī or Suvastu], who was thus of the form of a Naisthika or perpetual student, a splendid devotee of Siva, and who multiplied his exercise of severe self-torment to that degree, that the triple quantity of holiness, unholiness [or passion], and defilement no longer existed within him—

XXXVI.—Of him [I say], thus similar in splendour to the great deity himself, the disciple was the eminent religious teacher Sandīpita, who was likewise conformed to the eternal Siva, and endued with his splendour.

XXXVII.—This [Sandīpita], having received command from his preceptor [Suvastu], who desired to consecrate this house of Siva, obtained the consent of the deity himself, Harā, to the works as they were already commenced.

XXXVIII.—By whom also, in front of what was already dedicated, a third

ground-floor, including a hall for self-torturing exercises, and extending as far as the place for distributing water, was splendidly covered with well-compacted stones.

XXXIX.—With the sweet water there contained, the sprinkling of this sacred hall is ever to be performed, as well as the whole of the duty attached to the watering place.

XL.—For the worship of Sambhu by the offering of beautiful flowers; and also the giving of water to the cows to drink;—these two works are alike regarded as meritorious by the choice band of men ambitious of sanctity.

XLI.—Ethereal vesture (i. e. nudity), clotted hair, and ashes; also habitual adherence of mind to the destroyer of Tripura, and the hand used as the only drinking vessel—to whom these things were held dear and sacred—

XLII.—by that man was the ornamental area caused to be made, level and pleasant for walking, in front of the house of Siva, having for this purpose filled up with stony heaps what was before impassable water mixed with unwholesome earth, and firmly bound the whole with the smoothest stones.

XLIII.—For that architect was the famed son of Vārarudra, all-knowing and skilled in house-building craft, even as Visvakarmā.

XLIV.—By whom was built this soul-ravishing house of Sankara (Siva),—with its chapels, and its fine portico, graced with the presence of Gaya, the holy Asura,—even as it were a fraction of heaven by the will of the Creator Vedhas [or Brahma].

XLV.—In the house of the Lord of Gangā, what glorious easy-flowing praise, interspersed with the histories of his consort Chandī, was uttered by the prince of learned men, the religious son of Uruka!

XLVI.—As long as the lords of earth [i. e. the brāhmins], the earth itself and sky, the river of the gods [Gangā], the lunar varying disk, and the holy occupation of the Yaties, subsist;—as long as Laxmi rests on the bosom of Mura's foe [Vishnu], or as the sun and stars shine upon the earth;—as long as Gayatrī, the best beloved wife, remains most closely united with Brahmā; so long may this house of Harsha-deva shine in orient light, its sign not removed from sight, when the sun is shorn of its splendour!

XLVII.—He who subsists when even such duration has elapsed, even Sambhu the eternal, how can he be defined by time? The time, however, of the building of this his temple is consigned to writing, as now seen.

In the Samvat year 1018, in the month of Ashādha, the first division of the month, the 13th day.

XLVIII.—When a thousand years, with twice nine added, were elapsed, the sun approaching the sign of Leo, on a lunar day, which was the third of the waxing moon, accompanied with a fortunate conjuncture of planets, and on a Monday—then did the builder aforesaid, being commanded by the eternal Sambhu, who desired to give an undefiled site and endued with essential holiness to his own sacred name,—and having obtained the site accordingly,—commence the whole work of erecting this house to Siva,—who bestows absorption on those who devoutly approach it.

Hail! in the Samvat year 1030, in the month of Ashādha, the first division of the month, the 15th day, the deeds of conveyance, as they were severally received, are written in the following order.

The great king, the king of kings, the blessed Sinha-rāja, in the 12th day of the sun's mansion in the sign of Libra, attached [to this temple the village of] Sinha-prostha, with its revenues and produce, which were his own.

He likewise made over by deed of gift, as long as moon, sun, and ocean should endure, Ekalaka, Krisānu-kūpa and Uru-saras, in the district named in the deed, together with the hamlet of Kanha in the Kōha district, being four villages in all, to Śrī Harsha-deva, the all-sufficient protector, seated on the hill whose sign is the moon—on a holy day, remembering the sacred resort of pilgrims Pushkara, [or Pokar near Ajmeer] for the sake of the solemn celebration of festive journeys thither, accompanied with ablutions, bodily unctions, burning of incense and lamps; [that the same may be performed by the brāhmins of Harsha without loss].

Likewise, his brother, the blessed Vatsa-râja, made over by deed of gift the village of Kardama-khâta, whose revenues had been possessed by himself, for the purpose of obtaining victory.

Likewise, two villages were made over with a deed of gift, by the blessed Vighna-râja, as it is written above. [See verse XXV].

Likewise, the two sons of the blessed Sinha-râja, viz. the blessed Chandra-râja and Govinda-râja, did religiously convey a hamlet, consisting of two divisions, and a village, with a deed of gift entirely written with their own hand, even to the prescribed formal enumeration [of name, family, date, &c.], having first taken the holy water; thus having made a record to all future times concerning the district described in the deed, whose revenues were (till then) possessed by themselves.

The blessed Dhandhuka, though unconquered by the subjects of Sinha-râja, did, nevertheless, by permission of his liege lord, make over the village of Mayûra-pura, whose revenues were received by himself, in the district of Khadga-kûpa.

Likewise, the young prince, the blessed Jaya-Sri-râja, religiously bestowed on Harsha-deva, the village of Koli-kûpaka, whose revenues were received by himself.

Likewise, by Sâkambarî, whose husband was the blessed Harmahata, the whole of [the villages called] Lavana, Kûtaka, Prativinsa, and Apaharshaka, was bestowed in the same manner.

Likewise, by a lady named Tâvika, one village, in a northern direction, was given through divine love to Sri Harsha.

Let us behold likewise, here, the lands bestowed by holy-minded personages, the revenues of which are now enjoyed by the gods - - - - -
the shade of holy pippala trees in a beautiful hamlet - - - - -
- - - - - causeway to those who approach the sacred soil of Harsha - - - - -
- - - - -

a mighty force.

XLIX.—Râma, the splendid, thus intreats all devout kings of the earth that are to come after him: "This common causeway of virtue and religion to princes, [viz. the endowment of temples with land] is at all times to be carefully observed by your highnesses."

A fac-simile of the inscription, its exhibition in the Devanagiri character, arranged in slokas, and a copious collection of notes, by Dr. Mill, complete this curious paper. Speaking of the sixth verse, Dr. Mill observes: "in this verse, of which both the sentiment and expression are of a higher order than in most others of the inscription, we have the doctrine, well known among us as the Platonic, of the Universe existing in archetype as ideas in the divine mind, before the material creation; in the words of our Spenser,—

What time this world's great Workmaister did cast
To make al things such as we now behold,
It seems that he before his eyes had plast
A goodly paterne, to whose perfect mold
He fashioned them, as comely as he could,
That now so faire and seemely they appeare
As nought may be conceived any where.
That wondrous paterne, wheresoere it bee,
Whether in earth laid up in secret store,
Or else in heaven, that no man may it see
With sinfull eyes, for fear it to deflore,
Is perfect Beauty, which all men adore:
Whose face and feature doth so much excell
All mortal sense, that none the same may tell."

THE "ORIENTALES" OF VICTOR HUGO.

WHEN noticing, in a former Journal, the poetry of Lamartine's *Souvenirs*, we translated a poem of Victor Hugo, and now add another specimen from the same volume. Without entering into any elaborate analysis of the modern French canons in poetry, we may point out what has always struck us as a singular coincidence of taste between the romantic school, as it is called, and our own metaphysical poets in the seventeenth century. Coleridge defines fancy to be "the aggregative and associative Power;" to which Wordsworth objects only as being too general. But it appears to contain within it a false deduction; for the qualities of collecting—the aggregative, and the qualities of harmoniously mixing—the associative, are evidently distinct, and demand a re-union of the judgment with the invention. For it is assuming the argument to affirm, that he, who can *evoke*, can also *combine*; that he who has gathered the pearls, knows how to dispose them in appropriate order. The metaphysical poets abounded in fancy, which was constantly supplied with food by a very various and ample learning; hence, they gave us clusters of thoughts, and became obscure by the very excess of brightness. Any page of Cowley—the greatest of the school—would sustain the assertion. Let us take the first stanza of his Pindaric ode upon "Life and Fame."

Oh, Life, thou Nothing's younger brother!
So like that one might take one for the other!
What's Some Body, or No Body?
In all the cobwebs of the schoolmen's trade,
We no such nice distinction woven see,
As 'tis To Be or not To Be.
Dream of a shadow! a reflection made
From the false glories of the gay reflected bow,
Is a more solid thing than thou.
Vain weak-built Isthmus, which dost proudly rise
Up betwixt two Eternities;
Yet canst not wave nor wind sustain.
But, broken and o'erwhelmed, the endless oceans meet again.

Every reader will perceive the grandeur of the lines in italics, and the effect they would produce if disencumbered of their companions. Now Victor Hugo has the eccentric extravagance of the metaphysical poets, without their occasional felicity. Of all modern French writers, in his verse, he is most negligent of pathos; if he purifies the heart, it is by terror. The most powerful poem in the *Orientales* is that entitled "*Le Feu du Ciel*," founded, as the reader will remark, upon the terrible catastrophe recorded in *Genesis*. Here, that rapidity and vigour of imagination, for which he is remarkable, come to his aid, and his thoughts rush along with impetuous power: as Coleridge said of Dryden, his chariot-wheels warm with the motion. Our translation does not pretend to be literal; but it is hoped that the essential spirit of the original has not entirely evaporated. A few lines are occasionally omitted. The tranquillity of the scenery, over

which the Cloud of Destruction is seen passing, contrasts finely with the awfulness of the event:—

Dost thou see it rush by on the lurid sky,
Yon Cloud, now red, now pale, to the eye?
Vision of affright! on the wind of the night
Roll the smoke and the storm of crimson light,
With the terrible shrieks of a plundered town,
When tower, and temple, and gates, go down!

Whence can it be, from the hills, or the sea?
Is it the glare of a demon-car,
Flaming along to a distant star?
The cloud is rent,—and horribly,
Like a serpent, the blazing mist unroll'd,
Wreath upon wreath, and fold upon fold!

The deep! the deep! on every side
With heavy wings the sea-birds glide.
What distant shore do the surges lave?
Turn, and look at the horizon's rim;
A gathering Cloud, all dark and grim,
Is hanging o'er the wave.

A lake amid the verdant hills,
That look into the water fair;
A pleasant sound of bows and spears,
And music dying on the air!
Lo! the wandering hunters here,
The hunter-tribe, with bow and spear,
Swift as early summer gleam
Darting o'er the forest stream.

Ever mildly shine the skies
Upon these pilgrim-families.
And listen! lightly on the ground
Falls many a footstep's gleeful sound;
Around the kindling fire they dance,
Swayed by the breeze, and many a glance
Of feeling beams from the warrior's cheek,
To her whose heart is afraid to speak.

The Cloud hung a moment in doubt o'er the spot,
But a Voice from the darkness came, *Trouble them not!*

Lo, Egypt! unfolding her breast to the morn,
Glittering, and waving, and laughing with corn;
Plains that run darkening into the cloud,
To the north, the broad ocean, the south the hot sea
Of the Desert, that thirsteth for aye to enshroud,
Queen of the earth, thy glory and thee!

The King-Star went down serene on the deep,
Kindling the glittering waves in their sleep
With its shadowing pinions of gold;
A sun was in the ocean, a sun was in the sky,
And the billow and the heaven were glowing to the eye,
Like two Eastern kings in their pride of old.

Is it here? rush'd a Voice the ocean around—
Seck! and the mountains shook at the sound.

Sand again, a desert vast,
Monster-haunted, chaos black;
Where Horror doth for ever ride,
With Death and Silence in its track!
O fierce and restless sea, the waves
Of burning dust for ever sweep
Their surges o'er a thousand graves,
A thousand eyes that sleep!

But, hark! upon the listening ear
The camel-tramp, the voice of man;
To Ophir, o'er the desert drear,
Travels the caravan.
Heavy their trailing steps; the eye
Beholds the fainting band,
Ploughing their weary way along
The heaving sea of sand!

O solitudes unknown!
By wandering mortal never trod;
What eye into that gloom hath shone—
Those dark retreats—save thine, O God!
“Over the desert shall waters flow?”
From the depths of the heaven the Thunder cried, Go!

A rock upon the ocean lone,
A heap of mighty towers o'erthrown:
So Babel's blackened grandeur climbs,
Giant-Witness of our crimes—
Still vaster in the moonlight made,
Darkening four mountains by its shade!*

But, see, what distant towers arise,
Rearing their beauty to the skies!
Cities of Death, each drunken hour
Led some new pleasure to your bower;
Or brought some Cup of Sin to pour
Your faint and thirsty spirits o'er;
Till, sickened by the ulcerous sore,
The shuddering world hath turned away,
In horror and dismay!

Sleep dwelt within those cities now;
But still kept gliding on their brow,
Many a dim lamp's festal light,
Glimmering, and then lost in night.
While softly on the silence stole
The warm sighs of a melting soul,
And sweet as song, at midnight heard,
The whispering lover's parting word.

See the sable wings of night,
O'er the shadowy valley creeping,
Where the sister-cities sleeping
Breathe a murmur of delight;
While in the shadowy moonshine bright,

* “Aux rayons de la lune, elle couvrait au loin
Quatre montagnes de son ombre.”

The "Orientales" of Victor Hugo.

Tower, and palace, and temple gleam;
And hanging gardens, solemn bowers,
Cool arcades of twining flowers,
Glow faintly as a summer dream.

A moment linger'd that Cloud of Fear,
When the Voice of Death leapt out—IT IS HERE.

A rent—a flame—a crash!
The Cloud is torn asunder;
And, see, the fiery tempest dash
Over the city, while the thunder
O'er rocking palaces doth sweep,
Startling Riot out of sleep!
Again! again! again!
That burning crimson rain
Beats on the Cities of the Plain!

O Sodom! O Gomorra! Woe!
Of the Avenger's step beware—
Thy walls, beneath the unnatural glare,
Shine as in the early glow
Of summer's radiant morn; and lo!
The burning waves of Ruin flow.

Look! the horror of the skies
Hath flashed upon the dreamer's eyes,
Rousing him with hideous sound
Of temples rushing to the ground;
And thousand chariot-wheels that roar,
Dashing each other o'er and o'er,
Like surges driving to the shore!
Now here, now there, in wild affright,
They flee from the fiery Storm of Night,
But vain the speed of their flying feet,
The flame rolls up through every street.

Chariots, and horsemen, and children—see!—
Dumb in the depth of their agony,
A pale and terror-stricken crowd!
And over-head the vomiting Cloud—
Well may the warrior's head be bow'd!

Onward the flaming deluge roll'd;
And, through the misty glare, behold
Hands stretching to the opening skies;
And shuddering lips, and ghastly eyes,
Straining in awe and phrenzied wonder;
And still you hear the blazing walls,
The golden shrines, the marble halls,
Rock in the storm of thunder!

Pile the marble blocks in a heap,
Drive back the foam of the furious deep—
Oh! idle labour and vain, when He
Hath bent the Bow of his Wrath on thee!
Call upon every glittering shrine—
The flame devours each Form divine:
The arm of thy Idol is weak as thine!

Memoir of Governor Brooke.

No madden'd war-horse ever swept
Before the arrowy steel so fast,
As that red stream before the blast
Of the Almighty's fiery breath—
And, crush'd within that storm of death,
The mighty Idol's limbs of brass,
Are shrivell'd into dust, like glass!

MEMOIR OF GOVERNOR BROOKE.

ALTHOUGH the subject of this memoir carries us back to a comparatively early period of the annals of British India, his services were too prominent not to deserve this tardy commemoration.

Colonel Robert Brooke was a native of Ireland, where he was born about the year 1746.

In 1764, Mr. Brooke, then about eighteen, arrived in Bengal, and was immediately appointed an ensign in Captain Ironside's battalion of sepoys (the tenth), which, shortly after the battle of Buxar, "one of the most critical and important victories in the history of British wars in India," joined the army under the command of Major, afterwards Sir Hector, Munro. In his first campaign, against Cossim Ali Khan and Sujah Dowla, Ensign Brooke obtained a small separate command, was victor in an engagement near Allahabad, taking the places he was sent against, and saving the life of Major A. Forbes Auchmuty, who was surrounded in a village by several thousand horse, by forcing his way through them with twenty-eight men of the rear-guard, and defending the place till relieved. He planted the English colours on the Fort of Calpee, in the remarkable engagement with the Mahrattas on the banks of the Jumna, in 1765, when he commanded the advance-guard. Under Lord Clive's government, when the officers resigned on account of the batta, in 1766, Mr. Brooke marched with the 8th battalion, which he commanded, from Surajepore to Allahabad, with surprising celerity, and thereby arrived in time to prevent a serious mutiny.

In 1767, he accompanied the detachment sent by the Bengal government to the aid of the presidency of Fort St. George, then pressed by Hyder Ali, and served on the coast. He led the attack against Vancambatty, driving out a battalion of the troops disciplined by French and Germans, with two Companies of Bengal sepoy grenadiers, and planting the English colours in the fort in the heat of the engagement.

Soon after, he had the command of the sepoy grenadiers of the army under General J. Smith, which distinguished itself greatly during this severe campaign. Under Colonel Wood, he served as principal engineer, on the death of Captain McLean, at the sieges of Darumpoory, Attoor, and other places. He served, likewise, under General Mathews, at the attempt to storm Mulwagul, which is described in a very picturesque manner by Colonel Wilks, in his History of the South of India.* The rock of Mulwagul had been occupied by Colonel Smith, in whose absence, the field deputies had reduced the garrison, and Hyder Ali got possession of it. Colonel Wood recovered the lower fort, but was beaten off with loss in an attempt to carry the rock by escalade. The next day, he was led, whilst reconnoitring with a small force, so far from camp,

* Vol. ii. pp. 83—86.

that he was surrounded by a body of 3,000 horse and a heavy column of infantry, Hyder's whole army advancing about a mile in front, and sending reinforcements. Colonel Wood formed his little body (four companies) into a square, and commenced his retreat, a battalion detached from the camp attacking in flank the body through which he was endeavouring to force his way. The united corps were enabled to make successive stands in their retreat, by availing themselves of the peculiar nature of the ground, which consisted of a congeries of granite rocks or stones, of unequal heights and dimensions, from six to sixteen feet in diameter, scattered, like "the fragments of an earlier world," at irregular intervals, over the whole plain, which prevented the possibility of a regular extension of a line on either side; these rocks, or masses of rocks, were contested like petty forts. In spite of the spirit and skill displayed by the English, the enemy's immense superiority in numbers not only acted against the retreating body in front, but pressed on the flank and rear of the European reserve. "Every where," observes Col. Wilks, "the tendency was retrograde, and the countenance desponding; nothing seemed to remain, but the early and too tragic close of such a scene; when the whole was saved by one of those happy expedients which bring the knowledge of human nature into the ranks of human destruction, and exemplify the proud ascendancy of mind.

"Captain Brooke had received a severe contusion in the escalade of the preceding night;* four companies of his battalion formed the baggage-guard in the lower fort, and the sick, wounded, and followers, had of course been sent to the same protection. He saw the impending peril; the enemy was too much occupied to attend to an insignificant baggage-guard; he collected the whole of his little garrison, with every sick and wounded man who was able to crawl; two guns, which had been thrown into the place, were dragged by volunteer followers, and manned by wounded artillerymen; and with this crippled equipment he moved, by a concealed but circuitous route, to the summit of a flat rock, which he had marked as the scene of his operation; his two guns, with grape, opened with the utmost vivacity on the thickest and most formidable mass of the enemy's left flank, every voice which accompanied him exclaiming, at the same instant, 'huzza, huzza! Smith, Smith!' The cry of Smith was murmured through the masses of the enemy, and re-echoed with exultation from the English ranks; friends and enemies believed that his division had arrived; order and energy revived together; regulated movements ensued; and in a few minutes, the hordes, which had pressed forward with impatience on their destined victims, were, by a spell more potent than the force of magic, driven onwards in every direction, excepting that of the supposed Smith. Colonel Wood, on discovering the stratagem to which he was indebted, availed himself of the respite thus acquired, to assume a more regular disposition: the oblong hill, which has been described, formed the centre of the new position, and the remainder of the force was disposed, in connection with it, in such a manner as to give entire confidence to the troops, the slope of the hill towards the enemy, which was tolerably free from stones, being the most accessible part of the position. Hyder was not slow in discovering the error, which had rescued the English from his grasp, and returned with indignation to resume the attack. The whole of his cannon, including those captured in the early part of the day, were brought to bear upon the position; and he even made the desperate attempt to charge up the

* He was also wounded with a pike in his hip, chin, and collar-bone.

hill with his cavalry; but the day closed upon these ineffectual efforts, and left Colonel Wood in possession of the field of battle."

A report of this affair was despatched to Colonel Smith, at Colar, who immediately joined Colonel Wood's division; and, to denote the sense he entertained of the fertile mind and gallantry of Capt. Brooke, Colonel Smith presented his sword to this officer in front of the army. The Bengal government, as a mark of its special approbation, gave Mr. Brooke (December 1767) his captain's commission, although there was then no vacancy.

The government of Madras having made advances for an accommodation, soon after this, Captain Brooke was despatched as envoy to Hyder Ali, but the terms of which he was the bearer were rejected by Hyder. The Madras government expressed great satisfaction at Capt. Brooke's different negotiations with that prince, which are detailed in Colonel Wilks' History.*

After the recommencement of hostilities, Captain Brooke defended Cuddalore against Hyder, who encamped round the town for several days with his whole force.

The sense which the government at home entertained of the services of Captain Brooke is evinced in their letter to Bengal, dated 10th April 1771, wherein they speak in high terms of his "very gallant conduct," and direct the Bengal government to signify their approbation to him, and "to embrace every opportunity of yielding him such advantageous marks of favour as the rules of the service can possibly entitle him to."

When in command of the two battalions lent as guards to the Mogul, he subdued the refractory zemindars. In the Corah province, where he commanded, he defeated a great rebellion, whilst in command of the united forces of the King, the Company, and the vizier, stationed on the frontiers to resist the Mahrattas. When the king seceded, Captain Brooke raised and disciplined the Bengal Light Infantry, with which he subdued the hill robbers and petty rajas, who had united at the back of the provinces, and carried their depredations to the vicinity of Monghyr and Rajmahl. By a forced march, he prevented the fakeers from plundering Purneah. In the latter part of the Rohillah war, he was in command of the vizier's troops, officered by the English; and at the peace, in 1775, his health having been greatly impaired by hard service, he left India.

Captain Brooke returned to Europe with an easy competency, and settled in the country of his birth. He embarked his fortune, with philanthropic rather than mercantile views, in the establishment of a cotton manufactory, upon an extensive scale, in the county of Kildare, his object being to afford employment to persons of all ages, in order that they might obtain the means of support, and of giving their children a moral and religious education. To his genuine patriotism, in this undertaking, the records of the Irish Parliament bear ample and honourable testimony. But the means of Captain Brooke were not co-extensive with his benevolent views; through want of capital and other causes, the project failed, and Captain Brooke lost his entire fortune by an act which exalted his character for integrity and philanthropy.

He now petitioned the Company for leave to return with his rank to Bengal; but his request could not be complied with consistently with the rules of the service, owing to the length of time he had been absent. The government of St. Helena happening then to become vacant, the Court without hesitation conferred it upon Mr. Brooke.

The services which he rendered in the capacity of governor of St. Helena

* Vol. ii. pp. 115—118.

were important. Previous to his arrival, the slaves on the island were at the mercy of their proprietors, except as to life and limb; and though, to their credit, this large authority was in most cases tempered with humanity, the sound axiom that, where uncontrolled power is given by one class of men over another, it is liable, if not sure, to tend to tyranny, influenced Governor Brooke, and induced him to obtain from the East-India Company the enactment of a code of laws, which, whilst they limited the power of masters on the one hand, effectually secured their just rights on the other, and rendered the magistrates the umpires between both parties, as has been recently done in the West-Indies. Where the system of slavery had long been in existence, such an innovation, at that time, could not be expected to be popular; but the tone of public opinion soon harmonized with the humane sentiments of their philanthropic governor, and, fostered by a congenial character, Governor Walker, the slave-owners of St. Helena even outstripped the views of their first reformer, and slavery has been for some time extinguished at St. Helena.

Amongst the other humane and judicious measures of Governor Brooke, may be enumerated the substitution of hard labour for flogging in the garrison; the skilful defences and military arrangements whereby he secured the island from external attack; the establishment of a code of signals for the island; the conveyance of a current of water to the valuable lands of Longwood and Deadwood, a tract of 1,500 acres of good ground previously destitute of water; and the construction of a new landing-place, with crane, stairs, reservoir, and moorings for boats, a measure which has saved not only time and money, but the lives of seamen.

In 1791, he was directed to draft 100 men (Europeans) of the garrison to Madras, as a reinforcement, in the arduous contest with Tippoo Sultan. Governor Brooke, however, judging, from the straits to which the Madras government must be reduced, that 300 men would be more acceptable than 100, and calculating, from the state of politics in Europe, that there was but little apprehension of an attack on St. Helena, prevailed upon the council to send 300 picked soldiers, well seasoned in that medium climate. The Court of Directors not only approved of this measure, as a very seasonable one, but signified its "high sense of the zeal he had, in this instance, manifested for the Company's interest." During the course of Governor Brooke's administration, upwards of 1,200 men were forwarded from St. Helena to India.

In May 1795, his Majesty's ship *Sceptre* arrived at St. Helena, as convoy to a homeward-bound fleet, and brought intelligence that Holland had been overrun by the armies of France, and that the Dutch would be compelled to join in the war against England. The quick-sighted mind of Governor Brooke instantly conceived a project of striking a sudden blow, to secure the Cape of Good Hope before this information should reach that colony. The result is detailed in the History of St. Helena.*

Shortly after his appointment to St. Helena, the Court of Directors conferred upon Mr. Brooke a commission of lieutenant-colonel, and subsequently of colonel, antedated, so as to correspond with the rank he would have held in Bengal had he been permitted to rejoin that establishment.

After holding the government of this island during a period of fourteen years, a severe illness obliged Colonel Brooke to return to Europe. He embarked in March 1801, and took up his residence in Bath, where he died in January 1811.

* Brooke's History of St. Helena, pp. 304—314, Second edit.

THE DURGAHS AND MAHOMEDAN SAINTS OF HINDOSTAN.

AMIDST the numerous mausoleums erected by the disciples of Islam, which attract the traveller's attention throughout Hindostan, one at Royah, a town in the neighbourhood of Dowlatabad, which eclipses that of the Emperor Aurungzebe, is particularly worthy of notice. It is raised over the ashes of a very remarkable person, named Boorhan-ood-Deen, who was regarded as a prophet during his life-time, and obtained the honour of canonization after death. This man was the follower of one of those fanatics, who, about a century after the decease of Mahomed, advanced pretensions to equal favour with the God of the faithful. A new sect was established in Arabia, under the name of Ismaeliah, and Boorhan-ood-Deen, one of its most distinguished followers, wandered with his partizans into Hindostan, where they founded a city called after him, Boorhanpore. The greater portion of the inhabitants of this place, who are entitled Borahs, and who are remarkable for the peculiar tenets of their form of Mohamedanism, differ very widely in their manners and persons from the other disciples of Islamism settled in India. They bear to this day the marks of foreign origin, and are as widely distinguished from the rest of the inhabitants, as the Parsees, or any other tribe which have maintained their primitive habits throughout a series of ages.

It is probable that Aurungzebe, who desired nothing so much as to die in the odour of sanctity, chose that his mortal remains should lie in the close vicinity of those of so celebrated a person, although he being an orthodox Moslem, the selection must be considered rather strange. Affecting austerity of manners and simplicity in equipage and attire, Aurungzebe evinced more carelessness respecting his last resting-place than had been manifested by the most celebrated of his predecessors. He either did not construct his mausoleum during his life-time, or took little pains to render it worthy of the name which he bequeathed to posterity. The building, compared with other tombs in India, raised over the ashes of great men, is small and mean, being partly formed of wood, and destitute of the florid ornaments usually so profusely lavished on the palace-like monuments of the mighty dead, who in this bright land repose in edifices not inferior to many of the cathedrals which are the boast of Europe. *Royah*, strictly interpreted, means 'the place of tombs,' and the greater portion of the other buildings of the town having fallen to decay, it is now literally little more than a city of the dead. The mausoleum of Boorhan-ood-Deen, probably in consequence either of some rich endowment, or the liberality of pious pilgrims, still retains its ancient splendour. A considerable number of moollahs are supported within its precincts, and attend daily in the performance of religious exercises. The shrine is illuminated by lamps kept burning night and day, and the sarcophagus is canopied by a pall of green velvet, richly fringed and tasseled with gold. The doors of this tomb are plated with silver, and there is a nobut-khana, or music-room, attached to it, furnished with drums, and other instruments which are employed in the celebration of religious festivals.

The city of Boorhanpore, before mentioned, is one of the handsomest to be found in the Deccan; it is situated in the province of Candeish, and lies near the banks of the Taptee, a beautiful river, which, running westward nearly in a parallel line with the Nerbuddah, falls into the Gulf of Cambay at Surat. The streets of Boorhanpore are wider than those usually to be found in oriental cities; a large proportion of the houses are of brick, three stories in height; all are tiled, and the principal avenues open into a spacious chowk,

or market-place. The finest street in Boorhanpore is called the Raj Bazaar, and all are well supplied with water, which is conveyed through an aqueduct the distance of four miles, and, though suffering considerably from the effects of Mahratta conquest, the city may still be styled wealthy. The best houses are inhabited by the Borahs, who all actively engage in commerce, resembling in this respect the Parsees of Bombay; they wear a peculiar costume, somewhat approaching to that of the Arabs, and retain in their form and features the characteristic traits of their ancestors. Those who are not rich enough to embark largely in mercantile adventures, and remain in commercial dignity at home, travel throughout the country in the capacity of hawkers. Their chief commodities consist of perfumes and jewels, which they carry about in boxes, more easily portable than bales containing bulky, yet less valuable, articles; considerable numbers are settled at Bombay, Baroche, and Surat, and the latter place is the residence of the head moollah, or patriarch, of their sect. Boorhanpore is famous as being the place in which the treaty made by the European government with Dowlat Rao Scindiah was signed, in 1804. A series of brilliant campaigns, under Lord Lake and the Duke of Wellington, led to this fortunate result, which rescued one of the fairest countries in the world (the Deccan) from the desolating effects of Mahratta sway. But though the chief part of western India has derived the happiest effects from the success of British arms, the province of Candeish, proved to have originally belonged to the Mahrattas, previous to the Moghul conquest, was not destined to experience the same benefit. It still forms a part of Scindiah's territory, and if not continuing to be exposed to the horrors and devastations of war, enjoys few of the blessings of peace: its once extensive towns and villages strew the plains with ruins, and there is little encouragement to till land continually exposed to the depredations of Bheels and other wild tribes. Consequently but a small part of the once rich and fertile province of Candeish is now under cultivation; traces of former abundance are every where to be seen, but the constructions for the purpose of irrigation have fallen to decay, the aqueducts have been neglected, and tigers prowl where flocks and herds in better times browsed in security.

The town of Royah lies in the immediate vicinity of those hill fortresses, which form so peculiar a feature of Western India. Dowlatabad is distant a very few miles; an immense pyramid of earth, partly natural and partly artificial, the labours of man having completed what some strange convulsion or earthquake must have begun. Dowlatabad has been likened to a compressed beehive; it stands insulated on the plain, a bare rock rising to the height of five hundred feet, and ending in a blunted point. The base is particularly abrupt, being scarped for the purpose of defence, and thus presenting a smooth perpendicular frontal, one hundred and fifty feet from the ground. A subterranean passage has been cut through the heart of this immense mass of granite to the citadel on the summit, and as the egress and regress are guarded with all the care which a skilful engineer could devise, nothing could subdue this singular fortress, if properly defended, excepting famine, a tedious process, since it contains abundance of water, and provisions for many years might be stored within its walls. Dowlatabad has been often surrendered upon the subjection of the surrounding territory, and has once or twice fallen by neglect or treachery; it is now in the possession of the Nizam, who attaches great importance to a place of so much strength. It has been doubted whether the British government has not committed an oversight in so lightly estimating the hill fortresses of this part of India.

Passing Dowlatabad, we come to another decaying memorial of the former splendours of one of the greatest monarchs of the Moghul empire, the city of Aurungabad, named after him who sleeps within the lowly tomb at Royah. Weary of Delhi, which had been made the seat of government by the usurper's father, Shah Jehan, Aurungzebe fixed his residence in the Deccan, giving his name to the town and province in which he took up his abode. Under the imperial auspices, the city flourished, and, though falling to decay after his death, still retains sufficient traces of its former magnificence to shew that it was once worthy of the high station which it filled. The streets are broad, and a few of them have the advantage of a pavement; many of the houses are large and handsome, and there is a considerable quantity of rich merchandize to be found in the warehouses. The groves and gardens, introduced with so happy an effect into the interior of native cities, in a great measure serve to conceal the desolation and decay which have spread themselves over Aurungabad; but the scantiness of the population shews that its glory is at an end. Instead of the throngs which usually, at nearly all hours in the day, crowd up the avenues and thoroughfares of a large town in India, the stranger meets at intervals merely a few scattered groups. The bazaars attract nearly the whole of the inhabitants, leaving a small number to perambulate the less busy quarters, where here and there a faqueer may be found wasting his lungs upon the desert air, his vociferations being answered only by the echoes of the deserted walls. There are some handsome mosques and caravanseras at Aurungabad, but the principal objects of attraction consist of the tomb and its surrounding garden, raised to the memory of Rabea Doorancy,* the favourite wife of the emperor. This mausoleum is built in imitation of the Taj Mahal at Agra, but in magnificence falls far short of that splendid fabric, being only partly constructed of marble. The garden, like that of the Taj, is beautifully planted with fruit and flowering trees and watered by many fountains, which feed a large basin in the centre. The tomb stands upon a terraced platform, and consists of a building seventy-two feet square, and constructed up to the height of five feet of marble, the remainder of the walls being of stone faced with stucco, but the whole is surmounted by a dome of white marble. The interior is very curious, differing considerably from the method generally employed in the architecture of mausoleums in other parts of India. The sarcophagus, or tomb, occupies as usual the basement floor; but, instead of being enclosed in a small covered vault in the centre, the whole of the story is formed into one large chamber, open at the top, lined with white marble, and adorned with a marble screen beautifully perforated in that delicate trellice work, which forms so exquisite an embellishment to the buildings of the Moghuls. This screen is nine feet in height, and about four inches in thickness, forming an elegant enclosure of an octagonal figure; it is entered through two apertures at the head and the foot of the sarcophagus, which is raised upon a platform, a few inches above the floor. The sarcophagus is, or was, covered with a superb pall of scarlet velvet, fringed with gold, and kept from being moved by any current of air by eight large marble knobs resting on the floor. A flight of twenty-four steps leads to the upper part of the building, which consists merely of a marble gallery running round the walls, the dome rising in lofty magnificence above. The effect produced by this mode of architecture is singularly grand, affording an idea of vastness, whether the spec-

* History and popular tradition are at issue respecting the occupant of this tomb. We are told by writers of authority that it was erected by the Emperor Aurungzebe in memory of his daughters, but the natives on the spot insist that it belongs to Rabea Dooraney, the favourite wife. The latter supposition, being the most interesting, has been adopted in the ensuing pages.

tator looks down upon the vault below, or upwards towards the towering dome, which adds considerably to the solemn splendour of the scene. In contemplating this memorial of departed greatness, the mind is filled with pleasingly pensive recollections, for she who sleeps beneath was not more celebrated for her beauty than her worth; eminent for goodness, benevolence, and piety, even amongst those ladies of the imperial family, whose names have come down to us linked with praise and blessings, Rabea Dooraney Begum seems to have possessed every virtue that could adorn her sex.

Few monarchs have been more fortunate than Aurungzebe in their female connections; his sister, the princess Jehanara, formed the solace of her father's declining years. When imprisoned by an ambitious son, she insisted upon sharing his captivity, and by her filial cares and unremitting attention to every thing that could conduce to his comfort and amusement, went far to reconcile him to the loss of liberty and a throne, and the ingratitude of one to whom he had only been too indulgent. The remembrance of the wife of his choice, the beautiful and excellent Rabea Dooraney, still lives in the bosoms of the people, who delight in recording the various traditions handed down to them concerning her: the tomb which covers her remains is still surrounded by pious men, some claiming a descent from the prophet, and others who, having performed the pilgrimages considered to be so efficacious, are entitled to the revered appellation of *Hajjis*. These persons repair daily to the mausoleum to perform their religious exercises, and to recite verses from the *Koran* in honour of those who die in the true faith. Aurungzebe was also blessed with a daughter, who might even be said to surpass in beauty and excellence all the women of her time. A comparison has been instituted between the character of the last great prince of the Moghul dynasty, and that of Cromwell; both covered their ambitious designs with the cloak of religion, and in many of their virtues, vices, and talents, they bore a close resemblance to each other. Each possessed a daughter who, in the midst of the most devoted attachment to the person of her father, not only saw his errors, but ventured to reprove them. Aurungzebe, it is said, more than once received a severe lesson from the only lips that dared to give it, and Cromwell found an advocate for the Stuarts in the bosom of his own family.

But to return to the mausoleum, or durgah, as these buildings are usually styled in India, the Begum. The spacious terrace on which it stands is flanked at each angle by a lofty minaret. Though somewhat formal in their appearance, these slender towers possess great beauty; they are of an octagonal shape, and about seventy-two feet in height: two galleries or balconies run round them at equal distances, the upper leading from an open lanthorn surmounted by a dome, which is finished by an ornament resembling a spear-head, on which, perchance, in former days, the crescent displayed its golden glories. The square form of the mausoleum in the centre gives it a heavy appearance, very injurious to the effect when compared with the Mahomedan buildings of the preceding reign; the smaller cupolas are too close to the central dome, and it is altogether deficient in the lightness and elegance which distinguish the remains at Delhi and Agra. The adjoining mosque has nothing very particular to recommend it; but the garden contains some interesting buildings, one especially, a pavilion, in which Aurungzebe and his consort are reported to have spent many of the hours devoted to relaxation from the cares of state; it is shaded by a grove of lime trees, and surrounded by parterres of flowers: the decorations of the interior are faded, but the remains of the carving, gilding, and painting shew that it was once the fitting haunt of royal beauty. The ad-

joining mausoleum is stated to have cost a sum exceeding ninety thousand pounds of English money, and, in all probability, the lady to whose ashes it was dedicated, superintended the erection herself, it being a very common circumstance in India for rich or royal personages to construct their own mausoleums. From the summit of the minarets, a rich and varied prospect is obtained; the city of Aurungabad, which is built in a valley, rearing its domes and spires amid luxuriant groves at the feet of these towers, while fertile and wooded plains intervene between the mountain ranges which close the distance.

Aurungabad also boasts the tomb of a faqueer of great celebrity in his time; there is nothing, however, very important in the monument which covers his ashes, but it is much visited by strangers on account of its gardens. The reservoirs, fountains, and basins of water are particularly famous. The first contains an immense quantity of fish, which are quite as sacred as if they belonged to the Hindoos, and were dedicated to one of their gods. It is said that Aurungzebe stocked them, in the first instance, with his own hand, and the reverence and affection, with which his memory is regarded, could scarcely be more touchingly shewn than by the respect paid to the objects of his care. These fish are fed every day, and, like all animals who experience invariable kindness and attention from man, evince a greater degree of sagacity than the rest of their species. It is an amusing and interesting sight to watch the movements of these creatures when, rising to the surface in quest of their daily allowance, they rush in shoals to the bank, forming a dense mass, only broken by the struggles to obtain the largest share of the morsels thrown to them; the strongest will leap over the backs of others to reach the hands that feed them, and, wholly unacquainted with fear, their confidence is so great, that they approach their natural enemies without the slightest dread. These fish, which were collected at considerable cost from different parts of India, are all perfectly harmless; there is no tyrant of the stream to destroy the smaller fry, and, as they are secured from cranes and other animals which make them their prey, they usually attain to a good old age, and become, in process of time, exceedingly large, and even unwieldy. This garden is also celebrated for a water-mill, the only structure of the kind in India, hand-mills of the simplest nature, composed of two flat stones, being in general use all over the country. The grinding of corn is left entirely to the women, who rise to the occupation early in the morning, or, if unable to sleep, will often leave their couches in the middle of the night to prepare the flour for the day's consumption. The mill in the faqueer's garden is rather a fantastic affair, the streams which turn it being made to assume various forms, while the whole of the enclosure is distinguished for its aqueous ornaments, one of the lakelets boasting no fewer than nineteen fountains, discharging columns of water, or spreading out a thin surface in a dome-like form. These fountains have a beautiful effect when seen glancing through the trees, which are reflected in large basins of water extending themselves beneath their shade. The buildings interspersed throughout these flowery and watery labyrinths, if destitute of pomp and splendour, are highly picturesque, and afford an agreeable variety to the scene. The sanctity of the place, added to its other attractions, render it a favourite lounge of the idlers of Aurungabad, as well as that of the moollahs and other learned men, who resort to the durgah of the saint; and, in the early part of the day especially, and after sunset, the walks are filled with groups belonging to the respectable classes of the neighbouring city, whose flowing robes and shewy turbans add another gay feature to the landscape. The shining figures, which once animated these gardens, the omrahs and nobles of a stately court, all radiant with

gems and gold, are now rarely to be seen; but still, upon great occasions, one might almost fancy that Aurungzebe and his princely train had returned to earth again. Some of the descendants of men who played a conspicuous part in the court of the emperor still inhabit the mansions of their ancestors, and, though they cannot indulge in the dreams of ambition which in an oriental court lures so many eager aspirants to destruction, they enjoy security and tranquillity under the government which has risen upon the ruins of that of the Great Moghul.

The palace of Aurungzebe still occupies a considerable extent of ground; but it has almost lost its form and outline in the ruin which has reduced the greater portion to the dust. Aurungabad now forms a part of the territory of the Nizam; its chief trade is in silks, and it is a good mart for native and European merchandize. Though considered extremely healthy in the days of Aurungzebe, it is now subjected to malaria, arising from neglected tanks in the neighbourhood, which, at certain seasons of the year, is productive of dangerous epidemics. In fact, at no period is there any security against fever, which lurks in the midst of beauty and fertility, and may be found amid gardens luxuriant with the orange and grape, fruits which do not grow in every part of India, and generally indicate a salubrious climate.

The mosques and durgahs of India are not unfrequently very richly endowed, and the priests in attendance upon those, which do not possess revenues of their own, are supported by the contributions of pious pilgrims, who may be attracted to the shrine by its superior sanctity. At all the durgahs of any note, there are apartments, sometimes entitled *Baruk duree*, for the accommodation of travellers coming from a distance. These are detached from the principal edifice, as are likewise the dwellings of the moollahs or moojawirs, who have the charge of the tomb, and who divide amongst them the profits accruing from the donations of munificent visitants. One point of resemblance amid many, between the Hindoo and Mahomedan religions, in a country where the professors of both are so closely associated with each other, is that of peculiar shrines being chosen by particular classes as the favourite places of their devotions. Different gods are selected by the rich and the poor who follow the dictates of Brahma: the great worshipping the deity under some imposing attribute, while their inferiors are content with a more humble impersonation of the divine power. The Mahomedans, though affecting to abhor idolatry, do much the same thing. Men of high rank repair, either in person or by proxy, to the durgah of some holy man, who has been canonized for the memorable deeds which he performed upon earth, choosing a saint who occupies an eminent place upon the calendar for their patron, other mausoleums being only frequented by the lower orders, washermen, water-carriers, and people of no account. The inferior castes of Hindoos are often as deeply imbued with religious veneration towards a Mussulmanee saint as the true believers, joining with the latter in their offerings and adorations.

The pilgrimages to a neighbouring durgah are performed weekly, Thursday being the day appointed for this purpose. Music, even to the sound of bells, is strictly forbidden by orthodox Mohamedans, as an adjunct to religious ceremonies; but the disciples of the Prophet, in India are not so strait-laced, and they do not scruple to resort to the cymbal and drum in aid of their festivals. One of the employments of holy persons, in attendance at a durgah, is to strike a *ghurial*, a round thick piece of brass, every day, both morning and evening. The sound which this instrument produces is usually kept up the whole of Thursday, the noise being not inferior to that of the Brahmanical shell, and

equally attractive to devotees. The performers call down blessings on the heads of all who enter with a gift in their hands, not disdaining to accept of a single cowrie from those who have nothing better to offer. The nobuts, or drums, are also in full-vigour during the Thursday, which, as we have before stated, is the day of every week selected by pilgrims of all denominations to visit the shrines, those not boasting of lands or attendant priests, being usually decorated with a lamp by some pious hand upon an evening esteemed so holy. Tigers, making periodical visits, are said to guard the graves of saints only upon Thursday nights, and it is certain that hunters, who have eagerly desired to enjoy the sport which these animals afford, have been baffled in their pursuit until the evening pointed out by some neighbouring faqueer as the period of their visit. Captain Skinner relates a circumstance of the kind, which occurred to himself, and which, though doubtless only brought about by a fortuitous coincidence of events, strengthened the superstition in the minds of the native followers, if they ever dreamed of denying implicit credit to the assurances of the holy persons who shared the grim sentinels' vigils. Some saints, however, have reached to such a height of beatitude, that their savage genii, the tigers, never leave them either night or day: in these cases, even faqueers deem their attendance unnecessary; they do not object to mount guard alternately with the monarch of the waste, but they object to such constant association.

The ceremony of *Chuddur chunhana*, performed at celebrated durgahs, is very lucrative to the priesthood; it consists of the dedication of pieces of silk, cotton, chintz, or brocade, to the service of the saint. The cloths, or chuddurs, are spread over the sarcophagus like a pall, but are only allowed to remain in that employment a short time, the living taking care to appropriate the greater number to their own use, either converting the different pieces into garments for themselves, or selling them: a species of traffic which is well known, but does not excite any scandal. Persons who are exceedingly pious, or who have a boon of considerable magnitude to ask of the saints, present clothes of costly fabric, which are often of great value; some presenting the gift without hesitation at the moment of supplication, while others, more cautious, wait until they see whether any miraculous interposition is likely to be shewn in their favour, limiting themselves to a promise of some rich donation. Christian visitors are freely admitted to the interior of many of the most celebrated durgahs; on these occasions, however, they are expected to contribute to the support of the moojawirs in attendance, notwithstanding the little hope which they can entertain of receiving any benefit from the favour of a saint belonging to a religion so directly opposed to their own. The *peers*, or holy men, who spend their lives in the performance of religious exercises at the shrines of the illustrious dead, are not very particular in their method of exacting tribute from all comers; the money offered by Christian strangers, visiting the mausoleum merely from motives of curiosity, is usually given through the hands of a native, and if the sum should be considered too small for the dignity of the party, rude demands are frequently made for a more liberal donation, and abuse and even blows are sometimes lavished on the luckless agent, especially if he should be suspected of embezzling a part. Some shrines are esteemed so sacred, that, it is said, death would punish the temerity of any *kaffir*, or infidel, who should presume to intrude in the vaults in which the venerated ashes are deposited: many stories being told of the fatal effects which have followed the rash attempts of Europeans to dare the danger. The adventurers are always represented to have been in a state of intoxication at the time, a habit which unfortunately affords the natives of India but too frequent opportunities of

reproach to the Christian residents of the country. Nothing can exceed the disgust with which respectable natives view those who disguise themselves by drinking; for, though inebriety is not unknown amongst either Mahomedans or Hindoos, it is indulged in with great secrecy by those who have any respect for character, none save the veriest outcasts, or persons in higher life who are lost to all sense of decency, allowing themselves to be seen under the influence of wine.

There is generally a sturdy band of religious mendicants, of a less respectable description than the regular attendants of the durgah, who are lodged and fed out of the revenues belonging to it, to be seen lounging about the precincts of every celebrated shrine. These men live entirely by charity, the divine injunction to that effect being more abused in India than in any place under the sun. They beg, or rather clamour, for alms of all who approach the tomb, and are in all respects vagabonds of the very worst description. Unhappily, hypocrisy flourishes in every country, and, in the East more especially, religion is made a cloak for every vice. It is well known that many of the most celebrated durgahs are resorted to for the purpose of carrying on intrigues: a fact which, though notorious, does not in the slightest degree affect the sanctity of the place, the priests laying claim for themselves and their saint to the reputation of perfect holiness, notwithstanding the infamy of their conduct.

Other shrines are the resort of thieves, who, under the pretence of superior sanctity, entice travellers to a supposed hallowed spot, in order that they may have the opportunity of plundering them, murder being frequently added to robbery. These men have been known to carry on their dreadful practices during a series of years, escaping the punishment due to their crimes by bribes to the emissaries of the police. Many, however, of the most secluded durgahs are selected by men truly pious, according to a belief which teaches the merit of entire withdrawal from all the active duties of life: these devotees will seek some solitary tomb, supposed to contain the relics of a saintly personage, and if it be large enough will establish themselves in the interior. Should there be no accommodation, however, for the living, they erect a hut in the neighbourhood, subsisting in the most frugal manner upon the trifling offerings brought by pilgrims from the scattered villages adjacent. Some of the most celebrated of these saints have obtained eminence in consequence of the success of their pious efforts in the conversion of Hindoos. They are reputed to have performed all sorts of miracles during their abode in the world, turning the courses of rivers, to persuade the incredulous, and even restoring the dead to life. This privilege is said to have been exercised very sparingly, the saint, who possessed the resuscitating power to the greatest extent, alleging that he knew of so few people who made a proper use of their existence during their career upon earth, that he could not with any propriety return them to society, since there seemed such little chance of amendment in their morals and conduct.

The performance of miracles is not absolutely essential to the reputation of a saint, the favourites of heaven being supposed to pass the greater portion of their time in a sort of trance, in which they behold visions, permitted only to the righteous of the earth. A state of religious excitement verging upon madness is looked upon with great reverence by people who entertain strange notions respecting the most effectual methods of propitiating the deity. To stand for hours up to the neck in water, abstaining from food, and either maintaining a strict silence, or uttering nothing save devout aspirations, is supposed to afford the strongest indications of piety, and to render those, who resign themselves to this sort of religious intoxication, objects of the highest favour of

heaven. Wonderful and often ludicrous tales are told at durgahs which cover the relics of the early professors of Mahomedanism in India. The temptations endured by St. Anthony have had their prototype in those successfully repelled by the servants of the Prophet; and, in many cases, a spirit of rivalry has urged holy persons to the performance of exploits, which have nothing but their oddity, and the manifestation which they shew of miraculous power, to recommend them. A certain saint, happening to be sitting astride across a wall, observed a holy person, whose claims to equal sanctity were exceedingly dubious, riding up to him upon a tiger, which he kept in subjection by means of a whip formed of snakes. Resolved not to be outdone, the saint issued his command to the wall, which, obeying the injunction of so pious a follower of the Prophet, moved forward and carried him the distance of forty paces; the wall, however, happened to be one of the chief supports of a mosque, and the beholders, though edified by the display of superiority on the part of the person who had removed it, humbly suggested the necessity of repairing the damage done to the temple. It was quite as easy to move the wall back again, as to displace it in the first instance; and accordingly he commanded it to return to its former place, trusting entirely to the reputation which he had acquired to induce succeeding ages to give credit to the tale.

The funeral of a Mussulman is performed in India with a vast number of ceremonials: previous to the interment, in some cases, there is a large assemblage of persons, strangers as well as friends and relations of the deceased, who are invited to a sort of wake over the body, which, however, is conducted with more regard to decorum than is observed in those countries of Christendom in which the custom prevails. The corpses of great men are often carried down to a neighbouring river to be washed, and, on these occasions, sums of money are scattered amongst the populace, and of course a general scramble takes place, in which, when the concourse is great, many accidents occur. The corpse, after bathing, is rubbed or anointed on the forehead, hands, knees, and feet, those portions of the body which have come in contact with the earth in prayer, with pounded camphor, and it is then enveloped in a shroud formed of materials corresponding with the circumstances of the deceased; very fine white muslin being employed as the winding-sheet of men of rank. These shrouds are sometimes inscribed with chapters from the *Koran*, the person for whom they are intended often superintending the preparations themselves during their own lifetime. After these ceremonies have been completed, passages from the *Koran* are chaunted by the moollahs; the body is then placed upon a bier, which is carried to the grave by numerous volunteers, anxious to evince their respect by assisting in its last transit upon earth. These persons relieve each other continually, in order that all may be employed.

On arriving at the place of interment, the procession being more or less magnificent, according to the rank and fortune of the party, the corpse is deposited in a deep and wide grave, with the face turned towards Mecca. The funeral service is then completed by the recital of a sort of catechism, propounded by the chief moollah, who answers himself the questions which he puts to the deceased; a few prayers close the ceremonies, and the grave is then filled up, but not entirely abandoned. It is customary, during the forty days of mourning enjoined by the Mussulmanee religion, to watch over the spot in which the remains of a relative are deposited. Those, who can afford it, pay religious persons to perform this duty: they are engaged to recite verses from the *Koran*; and if the surviving parties should be very wealthy and very devout, a sufficient number are employed to watch over the corpse of the departed, day

and night, relieving each other in their religious exercises, which never cease during the four-and-twenty hours. Nor is this confined merely to the days of mourning, the custom being kept up very frequently during a series of years. Others are obliged to be content with occasional visits; and it is no uncommon sight to see groups of persons, attired in dark blue habits, assembled round a newly-made grave in the Mussulman cemetery of a city or village. The pious offices of surviving friends and relatives are often, amid the corruptions of the true faith which have so much deteriorated Islamism in India, mingled with rites which savour very strongly of paganism; sweetmeats are brought to the grave, and ceremonies performed, which have much the air of incantations. It is supposed that the moment in which the chief moollah, who has performed the funeral service, quits the grave, the angels of God visit the body, and interrogate it concerning the articles of his faith, his reception afterwards into the paradise of Mohamed depending chiefly upon the confession which he makes: hence the necessity of being well acquainted with the precise answers which always form a portion of a Mussulman's devotion. He repeats them every evening, the signal for the commencement being the lighting of the lamps after sunset. It may as well be mentioned that the women are quite as strict in the performance of this duty as the men, complying at all periods with religious ordinances, with the zeal and enthusiasm so characteristic of the sex: a proof, amid many, that they at least imagine that they are possessed of souls. Women are often hired at Mahomedan funerals to assist in those lamentations and bewailments which are considered essential to the display of respect for the character of the deceased. They weep, beat their breasts, and utter declamations indicative of the most profound grief; they pray at the tombs of their departed friends, though in general their worship is confined to their own houses, female attendance at the mosques not being considered decorous; but it is certain that the *Koran*, so far from excluding the weaker sex from the joys of Paradise, has allotted a place for all who do well, whether male or female; and the women, anxious to avail themselves of the promises contained in the holy book, are rigid in the observance of every outward form required of them. They fast in the most rigid manner, during the Ramazan, suffering the extreme of thirst in the hottest weather rather than disobey the injunction of the Prophet. Joining in the prevalent belief of the efficacy of prayers performed by proxy, they also devote sums of money to the hire of persons, who engage to undertake a certain number of religious exercises for those who may not have sufficient time or health for the task, and they often employ learned men to expound the *Koran* to them, it being easy to listen to the exhortations of the moollahs while sitting behind the curtain which screens their apartments.

A S S A M.

THE province of Assam is worthy of our attention, not only from the prospect which has been recently opened up of its becoming a source of supply for the tea-market, but also because of its extent and natural fertility, and of the character of the tribes which inhabit and surround it. It is also gratifying to find that Assam, like Arracan, furnishes an unequivocal instance of the British rule being a blessing to those who have been brought under it. Before it came under the dominion of the English Government, it had been impoverished and depopulated to a frightful extent, partly by intestine feuds, and partly by foreign aggressions on the part of the Burmese, and of the mountain tribes who surround it on all sides. But since 1825, when it was annexed to the British territories, as a consequence of the Burmese war, it has gradually been rising from the misery into which it had sunk; and the progress of improvement has been of late years an accelerating one.

Assam occupies the entire valley of the Brumhapootra, from Goalpara, in N. lat. 26° 10', and E. long. 90° 30', to Sudiya, in N. lat. 27° 50', and E. long. 95° 45'. It stretches from Goalpara with the river, in a north-east direction, and is enclosed on either side by hills—the lower ranges connected with the Himalaya mountains on the north, and the Garrow, Khassia, and Jyntea ridges on the south. This long strip of well-watered fertile country is divided into three portions; namely, Lower Assam, Upper Assam, and the Sudiya country. Lower Assam extends from Goalpara, on the south-west extremity, to the junction of the Dhunsiri river with the Brumhapootra, above the town of Bishanath. Upper Assam extends from the Dhunsiri to the plains of Sudiya; and this last is described by Lieut. Wilcox, as a spacious level plain, terminating the valley of Assam, intersected by a number of rivers, and surrounded by mountains covered with forest. The first two divisions formerly constituted the kingdom of Assam proper; and the last was occupied by various tribes, who acknowledged the Assamese supremacy. At present, Lower Assam is entirely under British rule; Upper Assam has been committed to the charge of the native raja, Poorunder Singh, who has no right to the country but what the English Government have given him, and who is required to pay an annual tribute of Rs. 50,000, of much the same value as the new Furruckabad coinage. Sudiya, from the political importance of its position, on the frontiers in the direction of Burmah and China, is retained under the immediate superintendence of the British authorities.

At the close of the Burmese war, the whole of the north-east frontier, including Cooch Behar, Bijnee Assam, with all its wild dependencies, Sylhet, Cachar, and Manipore, was committed to the care of the late Mr. David Scott, who had singly to settle the new relations between the British Government and the multitude of strange and uncivilized tribes scattered through such a compass of country, and also to undertake the entire administration, revenue and judicial, of those portions which were not left in independence, and did not fall within any previously established jurisdiction of the British territories. The natural consequence was, that he was overwhelmed with labours which no human strength or ability could overtake. His incomparable temper, and the generous policy he was left to pursue in his arrangements, won the affection and confidence of the people in a most wonderful manner. Even to the present day, no Assamese can pronounce his name without blessings, and scarcely without tears. As a natural result of this impression, the poor Assamese, who

had been scattered abroad in all directions, soon began to flock back to their native land, and industry was renewed. But Mr. Scott was left without the assistance necessary for carrying his benevolent principles into action. He was obliged to depend upon native agency; and his officers were, in many cases, unworthy of his confidence, and beyond his effectual control. Oppression and injustice, therefore, were dealt to the people; and the pleasing hopes with which they had returned to their native soil were bitterly disappointed. The agriculture, trade, and revenues of the country all languished. By degrees, however, assistants were granted him from the army; and, before he died, the tide of prosperity had again begun to flow. The system of government in Assam is now entirely changed. Not only are the assistants gentlemen selected from the army, but the commissioner himself belongs to the same branch of the public service; and thus, without increase of expense, a full and efficient body of judicial and revenue officers has been obtained, to the great advantage of the people.

The political relations of government with all the tribes in Assam and its vicinity, are intrusted to Major White, as political agent, who generally resides in Upper Assam, and has an assistant at Sudiya.

The administration of civil and criminal justice, and the care of the revenue, in the part of Assam which is retained strictly under British rule, are intrusted to Capt. Jenkins, as commissioner, and six assistants (three senior and three junior), who are placed under his authority. The commissioner generally resides at Gowahattee, the capital of Lower Assam, but likewise holds regular sessions at the different subordinate stations in that division of the province. His assistants are placed sometimes singly, and sometimes two together, in different places of importance in the district. The several divisions under their charge are Goalpara, which embraces the Garrow Hauts, Garrow Mehals, Hydra-chokey, Behar, and Bijnee; Gowahattee and the six purgunnahs, which, it is intended should be formed into one district, and called Kamroop; Noagong; and Doorung, which is also styled Central Assam.

When Assam was first taken possession of by the English, the revenue-system of the country was adopted as in Arracan. A capitation-tax of Rs. 3 was levied upon every cultivator, who, in consideration of this, received two *poras*, or about six bigas, of land for his cultivation, which he had a right to as long as he paid his tax, but could not dispose of, because the soil was held to be the property of the state. On mechanics and manufacturers, a higher tax was levied, which, in some cases, amounted to Rs. 6. As the levying of these taxes was intrusted to native collectors, who were under little control, the people were subjected to exaction and oppression, which disheartened and nearly ruined them. As a natural consequence, the revenue itself suffered, and was inadequate to the expense of protecting the country and administering its affairs. The system, however, has been changed, although we are not informed in what manner, and from the excellent arrangements of Captain Bogle and his colleagues, the people are now pursuing their labours in peace and security, with a fair return for their industry. One feature of the revenue-system, we have been told, is an entire exemption from transit duties and custom-house chokeys. The population is daily increasing, and, consequently, cultivation is again restoring the face of the country to a civilized appearance, and trade is flourishing and extending. Goalpara is rapidly rising in importance as a mart for exchanging the produce of the whole surrounding country, both subject to the British Government and independent of it; and Gowahattee has grown to a populous and well-laid out town, from being little more

than a cluster of huts. The revenue has also increased, and has begun, we believe, to furnish some surplus over the expenditure.

Upper Assam, which is the ancient seat of royalty, was given up to Raja Poorunder Singh, in 1833, as already mentioned, but for what reason it is impossible to divine, unless it were a selfish haste to escape the trouble of raising a ruined province again to prosperity. The raja had no claim to such a promotion, unless he derives one from having had a principal hand in ruining the country by his previous usurpation. The people had no desire to be left to the tender mercies of such a man; and the British can derive no benefit from the measure, but will, in all probability, reap annoyance and some danger from it, because they have awakened anew the raja's ambition for rule, and have put in his hands the means of filling his own people with discontent towards himself and the paramount power which sets him up and protects him, and of engendering hostilities amongst the independent or protected mountain tribes in his neighbourhood, by his attempts to bring them fully under his dominion.

The population of Upper Assam is estimated at rather more than 200,000; and, when the country was given up, the revenue had risen to between Rs. 80,000 and Rs. 100,000, and was increasing with the increasing security and comfort of the people. The raja, it is understood, has realized a revenue of full Rs. 100,000; and, as before-mentioned, his stipulated tribute to the English Government is Rs. 50,000.

The whole internal administration of the country is in the raja's hands; and he has restored the ancient system. The revenue is raised by a capitation tax, such as we have previously described. The ryuts are divided into different bodies, denominated *khels*, which may embrace from 500 to 2,000 of them; and over each *khel* is a set of officers designated *boras*, *sykeas*, and *hazarees*, who are all under the direction of one superior, or *kheldar*, as he is called; who is generally a nobleman, or connection of the royal family. The *kheldar* remits the revenue to the public treasury.

Each *kheldar* has likewise both a civil and a criminal jurisdiction. He decides civil suits to the amount of Rs. 20; and in petty criminal cases he may punish by fine to the amount of Rs. 20, or by corporal punishment as far as twenty ratans. The awards of the *kheldars* are subject to the revision of district courts, of which there are four. These courts have likewise a jurisdiction of their own, in causes amounting to Rs. 100. The raja presides in person in a sudder court, held in Jorhaut, his capital, in which all serious offences are tried, and civil suits of importance are decided; and to which there is an appeal from the inferior courts.

To maintain his state and authority, the raja keeps up a sort of rabble soldiery of about 500 men, who are armed with muskets, and trained after the European fashion by native commissioned officers from Hindoostan. It is easy to suppose they may be ready instruments of mischief.

In reading the narratives which have been published of the surveys made of Assam, and looking over the maps constructed from them, it is lamentable to remark how completely the face of the country is overspread with jungle, either of grass or forest, but especially the latter. Yet the soil of the whole country, and of Upper Assam in particular, is exceedingly rich; and from its diversified elevation, it is adapted to the cultivation of every variety of crop. Rice, sugar-cane, pepper, mustard-seed, cotton, and moozah silk, are the chief articles of produce at present: but even in raising these, the natives are indo-

lent and apathetic; and without some new stimulus to their industry, it is not likely to be extended to other objects. Under the administration of the raja, no such stimulus is to be expected. He is said to be oppressive, and to be already driving numbers of the sufficiently small population from his territories by his oppression. He has likewise commenced a monopoly of trade on his own account, and insists upon sellers selling only to him whatever he wants, and purchasers buying only from him whatever sort of commodities he has to dispose of. This system cannot last long; and the sooner government break it up, by resuming their grant to the raja, the better will it be both for their own interests and those of the people.

It is, however, to the country about Sudiya, that attention has of late been chiefly directed; and we are happy to have it in our power to lay before our readers much interesting information respecting it, which, we believe, has not yet been submitted to the public. We have already stated, that the whole country is divided into three portions, Lower Assam, Upper Assam, and Sudiya, with the neighbouring country. Lower Assam, extending on both banks of the Brumhapootra, from Goalpara to Bishanath, is retained under the full control and government of the British authorities. Upper Assam, extending in the same way in the line of the river on its south bank, from Bishanath to the point at which the Dikho, having Rungpore on its banks, falls into the Brumhapootra, and somewhat higher on the north bank, has been made over to the Raja Poorunder Singh, on condition of his paying an annual tribute of Rs. 50,000; whilst Sudiya and the adjoining country, making up the entire remainder of the great valley of the Brumhapootra, until it is closed in by lofty mountains, between the 96th and 97th degree of east longitude, is kept under the immediate superintendence of the British authorities. Of the first two divisions we have already given some account, we shall now proceed to describe the last.

The Brumhapootra, in this higher part of its course, is also called the Lohit. In ascending it, we still pursue a north-easterly direction, inclining considerably more to the north than before, until we reach the longitude of $95^{\circ} 30'$ east; after which, its direction is nearly due east, as far as the point at which it emerges from the mountains, at the distance of another degree of longitude. At this point, its channel takes the form of a rocky pool, which is popularly called the Brumhakoond, and is held in estimation as a place of pilgrimage; although the unquiet state of the country for many years before it came under British authority has latterly prevented the general resort of devotees to it. The proper Brumhakoond, however, which is described in the Hindu shastras, is at the source of the river: and it is at present a question undetermined, whether it is at the source of that branch of the river of which we are now speaking, or of another branch, which is believed to rise in the same mountains, but to take a different direction, and form a part at least of the Dihong, which joins the Brumhapootra from the north, about twenty miles below Sudiya. The origin of both these rivers is supposed to be in a lofty mountainous range, covered with eternal snow, somewhere near the parallel of 29° north latitude, and about $97^{\circ} 20'$ east longitude: and the Iravaddy is believed to have its source in the same neighbourhood.

The whole of the plain of Sudiya, and the neighbouring districts, which we are now describing, appears from the maps to stretch about 120 miles in length, and from forty to sixty miles in breadth; and the larger portion of it lies to the south of the Brumhapootra. It is intersected by numerous streams tributary to that river, which generally form the boundaries of the different

districts into which it is divided, and which it is important, therefore, we should notice.

Through a great part of its course through Upper Assam, the Brumhapootra is divided into two branches (the southern having the largest body of water), which encompass a large island called Mojaolee, formerly well-inhabited and cultivated, but now a wilderness. The Dikho falls into the southern branch of the great river, about twenty miles below the upper extremity of the island, after having run a short course from the hills in the south-east: and about the same place it is also joined by the Deesung, which has a longer course, and comes from a quarter more directly east. The intervening slip of country between the Dikho and the Deesung bears numerous traces of former inhabitants, but is now entirely overrun with deep grass and forest jungle. The bed of the Brumhapootra, above the island of Mojaolee, is intersected by numerous smaller islands; and, after ascending it a little way, we find it joined by another considerable river on the south bank. This is the Booree Deehing, which rises amongst the mountains to the south-east of the vulgar Brumhakoond mentioned above, and flows from east to west, giving off a branch called the Noa Deehing, which, taking a northerly direction, falls into the Brumhapootra, nearly opposite to the town of Sudiya, and bringing on the rest of its waters to the west, until they are naturally intercepted by the Brumhapootra as it flows to the south-west. Its two branches, therefore, the Noa Deehing and the Booree Deehing, enclose a large division of the plains adjoining Sudiya, which is bounded by the Noa Deehing on the east, by the Booree Deehing on the south, by the Brumhapootra on the north, and converges on the west to the point at which the Booree Deehing joins the Brumhapootra. This portion of the plains, again, is intersected, in a sort of diagonal manner, by a river or nulla called the Debooroo, which falls into the Brumhapootra, about twenty miles above the junction of the Booree Deehing. The country from the Booree Deehing to the mouth of the Debooroo is entirely covered with grass and forest jungle. A line drawn southward from the mouth of the Debooroo till it meets the Booree Deehing forms the western boundary of a tract of land, which has also the Booree Deehing for its southern, and the Brumhapootra for its northern boundary, and on the east is bounded by a line drawn southward from a point on the south bank of the Brumhapootra, opposite to the Koondeel nulla, on which the town of Sudiya is situated, to meet the Booree Deehing. This extensive tract is inhabited by the people called Mootuks, or Maomerecas, or Moraees; by whom, however, it is but very partially occupied. Their principal town, at which the chief, or Bur-seenaputhee, resides, is Runga Gora, on the Debooroo; and it is chiefly on the course of this river that the population is found. The people themselves we shall describe afterwards.

We have thus described the whole country lying on the south bank of the Brumhapootra, from the Dikho eastward as far as Sudiya. Further to the south of this tract, are only the wild unsettled tribes of the hills. We shall now pass to the north bank of the great river, and travel in the same way from the west eastward. On the north bank, the district of Seesee belongs to Upper Assam; which is in a state of great desolation from the continual ravages to which it was exposed before the country came under British rule. From the termination of the Seesee district to the point at which the hills first approach the river, the country is a perfectly uncultivated wilderness: from that point to the junction of the Dihong and the Brumhapootra, the country is very thinly inhabited by the Meerees, a rude tribe totally differing from the Assamese, who

have a few villages on the banks of the river, the greatest of which is Motgong, where the chief or gaum has his residence. He has renewed his allegiance to Assam through the British Government, and sought protection both for his own tribe, and for the Abors who live in the hills to the north of them.

The Dihong falls into the Brumhapootra, near Sitlane Mookh, nearly in $95^{\circ} 25'$ E. long., and $27^{\circ} 45'$ N. lat., and is an object of the greatest interest, because of the large quantity of water which it brings down, and the uncertainty which hangs over its origin. It comes immediately from the north: but the difficult state of its channel, which is full of rapids with great masses of rock, not *in situ*, but brought down by the torrents from the mountains, and the impossibility of travelling on its banks, have hitherto prevented its being surveyed by European officers, beyond a few miles from its junction with the Brumhapootra. Its volume of water is three times as great as that of the Brumhapootra at Sudiya, and was ascertained by Captain Bedford, in December 1825, to amount to 56,564 cubic feet in a second. It cannot be supposed, therefore, that all this water is supplied by a river of no longer course than that of the Sudiya river; and no one who reads the elaborate Appendix to Lieut. Wilcox's able and interesting memoir in the seventeenth volume of the *Asiatic Researches*, on the subject, will find much difficulty in believing, that the Dihong derives by much the greater part of its waters from the Sanpo of Tibet, although it brings likewise the sacred stream from the true Brumhakoond.

Just as the Dihong is about to fall into the Brumhapootra, which it does in few streams, it is joined by the Dibong, a considerable river, also descending from the mountains to the north, but from a more easterly direction. Its supply of water, which is not included in that of the Dibong above mentioned, is about two-thirds of that of the Brumhapootra at Sudiya, which Capt. Bedford estimated at 19,058 cubic feet in a second. The Dibong has been surveyed only a very short distance from its mouth, for the same causes which have prevented the survey of the Dihong: but there is no reason to imagine that its course is of great extent. The triangular piece of low country between the Dihong and the Dibong is a perfect wilderness, without inhabitants; but the high lands to the north of it are thinly occupied by several tribes of the Abors, of whom the most powerful, the Bor Abors, inhabit the northern and more lofty ranges.

The Dibong forms the western boundary of the district of Sudiya proper, which is bounded likewise by the Brumhapootra on the south, and is closed in on the north and east by the mountain ranges which, at the same time, terminate the great plain of the Brumhapootra. The town of Sudiya itself stands on a small stream, the Koondeel nulla, or panee, about six miles from its junction with the great river. About twenty miles to the eastward of Sudiya, is Sonapoor, formerly a strong frontier post of the Assam government, beyond which the Brumhapootra ceases to be navigable, except to the canoes of the country. The Sudiya district has a rich alluvial soil, low, and well-watered, which is exceedingly well adapted for the growth of rice and similar crops, and furnishes two harvests annually; but the inhabitants profit but little by its advantages, for only a small portion of it is brought into cultivation. Continued peace and security, with the continual influx of new settlers, will doubtless soon work a great change in this respect.

The district of Sudiya was properly subject and tributary to Assam, and, indeed, peopled by Assamese. Its present inhabitants, however, are chiefly refugees of the Khampteas and Mooluks, who were driven from their own abodes to the south-east, by Singphos, from a still greater distance in the same

direction, about fifty years ago. These refugees at first obtained permission from the Assam government to settle in the plains on the south bank of the Brumhapootra, immediately opposite the district of Sudiya; but, during the civil wars, on the flight of Raja Goreenath, they passed over into Sudiya, took forcible possession of it, and reduced the Assamese inhabitants to slavery. Having thus placed themselves in opposition to the Assam government, they naturally took part with their enemies and invaders, the Burmese and their allies. They are subject to a Khamptee chief, who assumes the old Assamese title of the Sudiya Khava Gohein. He has fully submitted to the British authority.

To complete our survey, we have now only to notice the plains which lie on the south bank of the Brumhapootra, opposite the district of Sudiya, from the termination of the Mooluk territory to the mountainous ranges on the east and the south. These plains are intersected by two rivers, the Noa Deehing, mentioned before, which strikes off from the Booree Deehing, about thirty miles south of the Brumhapootra, into which it falls a little to the eastward of Sudiya, and the Theinga panee, which terminates nearly at the same place, after a short course almost from east to west, from the neighbouring mountains. On the latter river, the chief part of the population of the district is found. The people were once proper Assamese subjects; but these were dispossessed by the tribes from the neighbouring hills, who descended to the fertile plains which they now occupy. They are chiefly Singphos and Kakoos. They were a most dreadful scourge to the kingdom of Assam, into which they made continual incursions with fire and sword, not only plundering all the property that fell in their way, but carrying off the inhabitants, whom they either sold as slaves to the other Singphos, Khampteas, and Shaums of the more distant mountains, or kept in the same condition to cultivate their fields. Many of these unhappy captives were restored to liberty and home by the British troops, when the Burmans were driven from the country.*

* From the *Friend of India*, a weekly paper, published at Serampore, and conducted with much ability; its political articles are written with spirit, yet in a tone of moderation.

MR. ROYLE'S "BOTANY OF THE HIMALAYAN MOUNTAINS."

WE have just seen the Ninth Part of Mr. Forbes Royle's splendid Botanical Work, which includes the orders, *Scrophularineæ*, *Orobanchææ*, *Lentibulareæ*, *Cyrtandraceæ*, *Pedaliaceæ*, *Bignoniaceæ*, *Acanthaceæ*, *Verbenaceæ*, *Labiataæ*, *Boragineæ*, *Cordiaceæ*, *Convolvulaceæ*, *Hydroleaceæ*, *Polemoniaceæ*, *Primulaceæ*, *Plumbagineæ*, *Plantagineæ*, *Monochlamydeæ*, *Nyctagineæ*, and *Begoniaceæ*.

We need say no more, than that the work is continued with unabated spirit and ability, and promises to be one of which the nation will have reason to be proud.

HISTORY OF ANCIENT MADURA.

THE scantiness of original notices of the history of ancient India renders every fragment valuable: hence, we suppose, Mr. William Taylor, Missionary, of Madras, has been induced to undergo the toil of translating and annotating certain MSS. in Tamil, relating to the history of "the Ancient Southern Kingdom of Madura,"* the *Pandionis Regio* of Ptolemy, the *Pandiya-Mandalam*, or Pandiya territory, of native writers.

The MSS., of which the work consists, Mr. Taylor states, were principally collected by Mr. Wheatley, collector of Ramnad, for Colonel Mackenzie, but did not reach him, and remained in the possession of Mr. Wheatley's widow. They are supposed by Mr. Taylor to "afford internal evidence of authenticity;" but this is all the light furnished upon this important point.

The contents of the volume before us are as follows. The first article is entitled "Pandion Chronicle," and consists of a kind of history of Madura, in the Purāna style, from the Creation of the world till the Salivahana year 1722, when it was annexed to the British possessions: this history occupies twenty-three pages! The next article is an abstract of the *Madura Stalla Purāna*, consisting of sixty-four *Tiruvilliadels*, or Sacred Amusements of Siva, the narration of which will confer all manner of happiness on the hearer: a boon which every patient listener to such puerile rhapsodies would deserve. The next is called "Supplementary Manuscript." It professes to contain an account of kings who reigned in the Cali-yuga, and of those who ruled in Madura; the genealogy of kings of the race of the sun; and contemporary pedigree, or junior branch.

The whole of these works appear to us to betray marks of modern invention or sophistication, and to contribute very little towards a knowledge of Pandiyan history. Mr. Taylor has given, in his Preface, a *précis* of this history, which he traces upwards from its occupation by the British.

The country, which once comprehended the modern kingdom of Tanjore, the Tondiman district, and the collectorates of Trichinopoly, Coimbatore, and Tinnevely, came into our hands in the struggles with the native Polygars and the contests in Arcot. Under its princes of the Carnataca dynasty, the country had enjoyed a long rest: one of the most illustrious was the well-known Trimul-Naig, of whose magnificence many memorials remain. Antecedent to the Carnataca princes, there were unsettled times; about A.D. 1370, the Mysoreans had repelled the Mahomedans, and re-established the ancient Pandions, who were, however, set aside by the Naikers. The Mahomedans had occupied the country about A.D. 1323, the best certain date offered by the MSS.; the previous dates being reckoned from the era of the Caliyuga. "From that time, upwards, we have notices of a line of Pandion kings, broken by periods of uncertainty, and apparently by incursions of foreign conquerors, until, about the beginning of the Christian era, we find the country subject to the ascendancy of the famous Vieramaditya, king of Ougein; one of the Pandions ruling for a time as his viceroy.

*Oriental Manuscripts, in the Tamil language; translated, with annotations, by WILLIAM TAYLOR, Missionary. Two vols. Vol. I. Madras, 1835.

Higher upwards still, we discover that the kingdom had been conquered by a neighbouring king, and re-conquered by a Pandion. Previous to the conquest by the neighbouring state, its kings had been in friendly alliance or league with the Pandions; and these last had been strengthened by friendly relations with the very ancient kingdom of Hastina-puri in the North. At a still earlier period, a famous personage, connected with that royal house, is stated to have formed an alliance by marriage with a Pandion: an occurrence which seems to be well authenticated, and could not have occurred later than 1000 years before the commencement of the Christian era. Beyond this, in the ascending series, we have mythological legends."

Some of the relations of the Pandion kingdom with other kingdoms of like antiquity, are referred to in the MSS.; but the value of these notices depends altogether upon the authenticity and integrity of the original work, which is, in our opinion, apocryphal.

The Annotations are laborious, but heavy, verbose, obscure, and contain very little real information.

Miscellanies, Original and Select.

PROCEEDINGS OF SOCIETIES.

Royal Asiatic Society.—A general meeting was held on the 6th of February, the Right Hon. Sir Alexander Johnston in the chair. Amongst the donations presented were, from Sir Geo. Thos. Staunton, Bart., his father's (Sir George Leonard Staunton) original credentials to the Emperor of Japan and the King of Cochin China, authenticated under the great seal of England, and the sign manual of King George the Third. It was intended that these documents should have been presented at the courts of Japan and Cochin China immediately after the termination of the embassy of Earl Macartney to the court of Peking. The unexpected breaking out of the war with France, however, rendering it necessary that H.M.S. *Lion*, in which the mission was to sail, should return to England, the opportunity of opening a diplomatic intercourse with those interesting countries was unfortunately lost, and has not since been retrieved. From Professor Rosellini, plates to *I Monumenti dell'Egitto e della Nubia*, &c., parts 20 to 24. From Robert Russell, Esq., Solvyn's Two Hundred and Fifty coloured Etchings, descriptive of the Manners, Customs, and Dresses of the Hindoos; Calcutta, 1799, folio. From Dr. Montgomerie, two Chinese coins of Emperors who reigned, respectively, about A.D. 1100 and 1225; found at Singapore, while the foundation for a building was being made. Dr. Montgomerie considers that these coins shew the high probability that the Chinese traded to Singapore at a very early period.

A paper, written by the Rev. Mr. Gutzlaff, missionary at Canton, was read, entitled "Remarks upon the *Yih She*, a celebrated historical Work of the Chinese."

The *Yih She*, or 'Explanatory History,' was published in the ninth year of Kang-he, A.D. 1670, and is a compilation containing the sayings and maxims of the greatest Chinese sages and statesmen, from the earliest period to the end of the Chow dynasty. It is less the history of human action than of mind. Instead of details of war and bloodshed, as in the historical works of other

nations, only the moral precepts and sententious opinions of their wise men are recorded. The work treats, Mr. Gutzlaff says, more fully and satisfactorily upon the origin of the world, than any other historical book he had met with. He adds, however, that Leē-tsze and Hwae-nan-tsze, both of the number of the *Shih-tsze* (Ten Philosophers), expatiate upon a subject of which they obviously know nothing. The existing chaos,—the mutual operation of the dual principle, *yang* and *yin*,—and the readiness with which they explain the creation of a spiritual and material world, furnish ample proofs of their inventive genius, which substitutes opinions for facts. But, afterwards, they give their opinion, that early history is a mere fable: a distinctive deluge, however, is recorded as a fact, but no account is stated of its extent or duration. The Chow dynasty, of which Woo wang was the founder, is the golden age of Chinese history. During this period, those philosophers lived who became the teachers of all ages, and are still the political guides of their posterity. Every true Chinaman dwells with delight upon this age of his ancestry. The minute detail of events which then occurred,—a careful enumeration of the tributary states which then existed,—the lives of the great ministers and philosophers who then flourished, fill more pages in the *Yih She* than the voluminous writings of Plutarch would occupy.

One of the fundamental principles of Chinese philosophy, as inculcated in the *Yih She*, is, that virtue is deeply implanted in the human breast; and that, therefore, if the proper means be taken, it becomes quite easy to render a whole nation virtuous. Mankind need reform, say the Chinese sages; but a man must first reform himself, then his family, and afterwards the state: whenever this natural order of reform is interrupted, no success can be expected; reform begins at home.

The principles of government form the incessant theme of the discourses of the philosophers in the *Yih She*. Kwan-tsze, a philosopher and statesman at the court of Tse, is asked to explain the nature of a pastoral government, and replies, that he who wishes to act like the shepherd of his people, must lay up stores in the four seasons; for if a country is rich in goods, foreigners will repair to it: a small country, thus rising, will attach the people to the soil. When the magazines are full, they will attend to the rules of etiquette; well provided with food and raiment, they will guard their honour and avoid disgrace. If the superiors pay respect to the institutions of the country, the relationship between all classes will be firmly established. If justice, integrity, modesty, and decorum be promoted, the royal law will be effective. If the public spirit of the people be acted upon, the statutes of the realm will be obeyed, and the penal code may be reduced. The people will be rendered docile, if the worship of gods and deities, hills and rivers, be inculcated and established.

The Chinese philosophers preferred the court to any other residence; and they usually prevailed upon the prince to make an allowance to their followers, or place them in office. Thus, the maintenance of one philosopher was a heavy burthen to the state; for, while he taught the prince how to rule the nation by virtue, and virtue alone, he emptied the royal coffers. These philosophers never dreamt that monarchy, or even despotism, was hurtful to a country. They put the weal or woe of millions into the hand of a single individual, and taught him to follow the principles of justice; to love and cherish with paternal kindness the whole nation; and to watch its interest whilst sacrificing his own. They looked upon a kingdom as nothing more than a family upon a large scale; and that it was to be governed by implicit obedience on one side, and

patriarchal kindness and dignity on the other. This theory, says Mr. Gutzlaff, is natural, amiable, and appropriate; but it was too often found, in practice, that patriarchal power degenerated into tyranny, and filial love into slavish fear.

A whole volume of the *Yih She* is devoted to the memorabilia of that prince of philosophy and literature, Confucius (Kung-foo-tsze). Like most wise men, Confucius made little progress among his cotemporaries; but his posthumous fame exceeds that of any other philosopher. The works of other sages are either buried in oblivion, or studied by a few scholars; but his writings are read by millions, recited by all classes and ranks, and considered infallible guides by a third of the human race. They are indeed well suited to the character of the Chinese people, as they have all a practical tendency, and display a plausible originality and depth of thought. In spite, however, of these advantages, they would never have gained such universal celebrity in China, had not the government adopted direct measures to establish it. The study of the works of Confucius being made almost the only road to honours and preferments, the votary of fortune never hesitated whether to declare his adherence to the sentiments of Confucius, or lead the life of a poor and despised mortal as an independent dissenter: and hence the venerable antiquity with which these writings are crowned.

The *Yih She* consigns the doctrines of the Taou sect to contempt for their abstruseness; but it dwells with delight upon the words and actions of Confucius's disciples, most of whom rose to high offices in the state, as their master had foretold, and all exemplified, more or less, the truth of his maxims. The school of Confucius never died, though it often fell under the wrath of weak princes, who had been led to prefer the mysticisms of *Taouism* or *Buddhism* to the simple principles of the sage.

The *Yih She* abruptly closes at the reign of *Che-hwang-te*, the founder of the Tsin dynasty, who opposed the Confucian system, and was the enemy of learning. In conclusion, Mr. Gutzlaff observes, that he had given only a cursory view of a work which, he does not hesitate to pronounce, contains the quintessence of Chinese literature, and which he hopes will one day be better known in Europe.

The thanks of the society were returned to Mr. Gutzlaff.

20th February; the Right Hon. Sir Gore Ouseley, Bt., in the chair.—Various donations to the library were presented. Richard Hope, Esq. was elected a resident member. Lieut.-Col. W. Sykes read a paper, written by himself, on the Land Tenures of Dukhun (Deccan). This paper concluded Col. Sykes' notices of these tenures published in the last number of the Society's Journal; and embraced the details of the office of that important functionary, usually called *Pateel*, or headman of towns and villages in that part of India.

The next meeting will be held on the 5th of March.

Asiatic Society of Bengal.—At the meeting of September 2d, Sir Edward Ryan in the chair, the secretary brought up and read the following draft of a memorial to the Court of Directors:

"To the Honourable the Chairman and Court of Directors of the East-India Company.

"The Memorial and Humble Petition of the Asiatic Society of Calcutta,

"Sheweth, That the Asiatic Society, as your Honourable Court is aware, was instituted in the year 1784, for the purpose of 'Enquiring into the History, Civil and Natural, the Antiquities, Arts, Sciences, and Literature of Asia.'

"That, since its institution, its exertions have been continually directed to the above objects; that it has numbered amongst its members all the most distinguished stu-

dents of Oriental literature; and that it has succeeded in bringing to light many of the hidden stores of Asiatic learning, and in drawing and keeping alive the attention of your Governments in India, to the great importance and advantage of such researches.

"That it was soon discovered, however, that mere individual efforts, or even the combined exertions of individuals, might, indeed, keep alive the spirit of inquiry, but could do little to diffuse amongst the people themselves, the knowledge of their ancient languages and literature, in which the whole of the legal and religious institutions of Hindusthan were embodied and preserved, and which, at the date of the introduction of British rule, were found in the exclusive possession of the priesthood, guarded with jealous monopoly, as a means of influence and emolument, and doled out and interpreted to the uninitiated, as it suited their prejudices and interests. The public aid and encouragement of the existing Government was wanting to supply the resources formerly derived from the bounty of the native princes and nobles, which had shrunk in proportion as the British dominion advanced; and the necessity of it became at length so urgent, as to force itself upon the notice of the local authorities. Your memorialists have only to refer to the recorded minute of the Right Hon. Lord Minto, Governor-general, dated 6th March 1811, a copy of which is annexed.

"That the British legislature, upon the occasion of the renewal of the Charter Act of 1813, (53d Geo. III. c. 155), made an express provision, that 'a sum of not less than one lakh of rupees, in each year, should be set apart, and applied to the revival and improvement of literature and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India.'

"That, in pursuance of the above enactment, the supreme government, accordingly, set apart the amount prescribed, which was appropriated, conjointly with sums previously granted by Government and other private endowments, partly towards the support or enlargement of the Sanscrit and Hindu colleges of Calcutta and Benares, the Muhammadan colleges of Calcutta and Delhi, the establishment of English schools in these and other places; and partly towards the publication, as well of standard works, in the Sanscrit and Arabic languages, as of translations of English works into those languages, a list of which is hereto also annexed, showing what works have been completed, and what are still unfinished. That this appropriation continued until the 7th of March 1835, when, by an order of the Supreme Government, a copy of which is annexed, the whole of the works then in progress, and of which the particulars are therein given, were suspended, and the funds before devoted thereto, as well as those which should occur from the eventual reduction of the Sanscrit and Arabic colleges, ordered to be employed exclusively, 'in imparting to the native population a knowledge of English literature and science, through the medium of the English language.'

"That the Asiatic Society, considering the public and complete withdrawal of all support, from the funds of Government, to the revival of the ancient literature of the country, as a measure fatal to the objects and principles, the advancement of which they had so long been labouring to promote, were induced, by the urgency of the occasion, to make a humble representation to the Government upon the subject: but that their endeavours were ineffectual, as will appear by copy of the memorial and answer also annexed.

"That it is with regret and reluctance that your memorialists are compelled for once to step beyond the immediate objects of their institution, and to become appellants to the liberality and justice of your honourable court.

"That your memorialists do not presume, for a moment, to question, either the discretionary power of the Supreme Government to apportion the Parliamentary grant in question to such objects as to it shall appear the most deserving, or the soundness of the construction it has put upon the terms of the statute; still less is it their wish or intention to obstruct or depreciate the noble project of diffusing amongst the natives of India the knowledge of the language of their rulers, and thus enabling

them, by their own efforts, to naturalize amongst themselves the arts and the sciences and the literature of Europe. But inasmuch as the entire subversion of the national language is a project neither contemplated nor possible, they humbly submit, that the diffusion of the English language is manifestly but one step towards the common end in view; that the study and improvement of the languages of the country is a step of at least equal importance, and that no means have been yet suggested so likely to forward that study and improvement, as the revival of the ancient languages and literature, the objects still of popular veneration—the source of all that is intellectual or valuable in the mixed dialects now in use, and the only model to recur to for their amendment or purification.

"That, so long as the laws of the Hindus and Mahomedans shall continue to be the rule of judicial decision upon the rights of property, it is surely essential to the due administration of justice, to render the repositories of those laws generally accessible; so long as their religious system shall not be merely tolerated but protected, it is surely a matter of urgent consequence to facilitate the access, not of the people only, but of their rulers also, to the volumes that contain their tenets; and, if the advancement of knowledge be regarded as the introduction to a purer faith, and higher tone of moral feeling, your memorialists would urge, that no measure can be more effectual for the destruction of the sanctuaries of superstition, than that of rending the veil of mystery and ignorance, that has hitherto concealed its deformities.

"That, if the Governments of India had never stretched out a helping hand to foster and diffuse the knowledge of Asiatic literature, your native subjects might have regretted the apathy of their rulers, yet could not have complained, either of caprice or of abandonment. But thus to withdraw the support which it had for so long a period afforded, appears to be such a destruction of their hopes, as the experience of British rule had by no means prepared them for. And your memorialists are well assured, that if your hon. Court shall deem it inexpedient to alter that appropriation of the parliamentary fund, which the local government has determined upon, you will readily and cheerfully devise some other means of continuing that encouragement to the cause of Asiatic literature, which reflected honour on the hand that dispensed it.

"Your memorialists, therefore, humbly pray, that your hon. Court will be pleased to continue the encouragement hitherto afforded to the revival of learning among its native subjects, and to direct that such reasonable sum may be supplied from the territorial revenues, as may be sufficient for promoting amongst the natives at large the study of the ancient language and literature of their country."

Resolved unanimously, that the draft be approved and adopted, and the memorial, signed by the president, on the part of the Society, be transmitted without delay to the hon. Court, through the local government.

CRITICAL NOTICES.

The Bengal Sporting Magazine and General Register. Conducted by the Editor of the *Englishman*. Calcutta.

RETIRED Indian Sportsmen will find an abundance and a variety of amusement in this miscellany. The September number, which has just reached England, contains an admirable portrait of the Hon. John Elliot, "the first of Indian Huntsmen." Our readers will find an amusing extract from this work in our Asiatic Intelligence.

Chapters of Contemporary History. By Sir JOHN WALSH, Bart. London, 1836. Murray.

THIS is an excellent "Dissertation on Parties," written with the talent of Lord Bolingbroke, and with more than his impartiality. The several topics are touched with freedom, but in that spirit of anti-partisanship which distinguishes all Sir John's publications. He discards the distinctions of *Whig* and *Tory*, which, he justly says, belong to the last century, "to a state of things wholly different from the present." Sir John is a Conservative, but as this term is not so well defined as those of *Whig* and *Tory*, he gives a definition of it:

"I have sometimes heard it asked, What is a Conservative—what does the word mean? I think that I can give a short and clear definition. A Conservative is a man attached upon principle to the English Constitution, to the Established Church, to our mixed institutions. Well, but so is, or at least so was, a Whig of the old school. There is another characteristic—a Conservative is one who, having this loyalty to the Constitution, believes it is threatened with subversion by the encroachments of democracy, and is prepared to defend it against that danger. The Conservative party, therefore, includes all those shades and degrees of political opinion, from the disciple of moderate Whig principles to the most devoted champion of ancient usages, who agree in these two points—attachment to King, Lords, Commons, Church, and State, and a belief that there is a pressing danger of these institutions being overborne by the weight of the Democracy."

Memoirs of John Howard, Esq. F.R.S., the Christian Philanthropist; with a detail of his most extraordinary labours in the cause of Benevolence; and a brief Account of the Prisons, Hospitals, Schools, Lazarettoes, and other Public Institutions he visited. By THOMAS TAYLOR. London, 1836. Hatchard.

It is surprising that, in this age of redundant writing, no person has thought of producing a popular biography of the philanthropic Howard. The memoirs of Brown and Aikin are heavy and unattractive. Mr. Taylor (the biographer of Cowper and Heber) has, we think, woven his copious materials into a very agreeable and readable form, and constructed a volume which cannot fail to please and to instruct, exhibiting in a true and distinct light a character which has fewer imitators than it deserves.

Fisher's Juvenile Scrap Book. By BERNARD BARTON. London, 1836. Fisher.

In our notices of juvenile works, we are not ashamed to confess, that we often consult the opinions of those for whom they are intended; not with a view of deferring altogether to the taste and judgment of critics, whose admiration is too easily excited, but in order to estimate a book by its proper criterion. The work before us has been submitted to this ordeal, and if we can judge from eager looks and expressions of delight, Mr. Fisher's *Juvenile Scrap Book* is likely to be no small favourite. To be serious: the work is an elegant one; the plates (twenty in number) are very beautiful; and Mr. Barton, tied down as he was to subjects, and limited as to time, has produced some very pretty pieces, which will fill the minds of his young readers with pure and pleasing images, when the transports of eye-delight have subsided.

Cherville's First Step to French, indispensable to, and in Harmony with, all French Grammars; being a collection of Progressive Familiar Conversations, in French and English, shewing a parallel between the Pronunciation, Etymology, Accidence, and Idioms, of the Parts of Speech in both Languages; with Grammatical Observations, on a new Plan. By F. M. DE CHERVILLE. London, 1836. E. Wilson.

WE have given the full title of this book, as its true description; and can justly say that it is compiled upon an admirable plan.

Hints on Etiquette and the Usages of Society; with a Glance at Bad Habits. By A. W. W. London, 1836. Longman and Co.

A SHORT, familiar, and useful compendium of rules, which will prevent those little solecisms in manners, which persons who have few opportunities of seeing the "best society," are apt unconsciously to commit, and which the said "best society" is apt to regard with greater horror than some moral misdeeds.

Finden's Landscape Illustrations of the Bible. Part XXIII. Murray.

THIS part contains Jaffa, the ancient Jopva, Samaria, Khonos, the ancient Colosse, and Patmos. They are all beautiful,—drawn with taste and engraved in the first style.

Westall and Martin's Illustrations of the New Testament. Part IV.—Churton. SOME of these are fine specimens of Wood Engraving; the designs vary in merit.

SKETCHES OF THE LATER HISTORY OF BRITISH INDIA.

No. I.—THE MUTINY OF VELLORE.

THE events of an age comparatively remote are frequently better known by the readers of history than those which have taken place almost in their own day. Many, who have a minute knowledge of the wars of the Rival Roses, or of the contests between Charles I. and the Parliament, are nearly ignorant of the manner in which England was affected by the French Revolution, and of the occurrences which followed that extraordinary event. The modern history of British India labours under several disadvantages in this respect, which are peculiar to itself. India and its interests are subjects almost systematically neglected by general readers, and if the prevailing disinclination were overcome, a difficulty would arise from the fact of a complete history of the last thirty years of British India being yet wanting. Down to the close of the administration of Marquess Wellesley, a history exists which may at least challenge the praise of extraordinary labour; but whoever feels and seeks to gratify a curiosity respecting events of later date, must have recourse to a variety of sources very widely scattered, and some of them not readily accessible. In many instances, all the pains that could be employed would be rewarded with at best a meagre outline of leading facts, just enough to excite interest, but altogether inadequate to gratify it. To supply an obvious deficiency in an important branch of literature is the design of the series of papers now commenced. They will not, in their existing form, present a complete or connected view of the history of India during the period to which they relate;—they will be, what they profess to be,—Sketches. The more interesting and important occurrences will be selected and exhibited in a manner which, it is hoped, will not fail to afford information to those who are in search of it, while it will not deter another class of readers, whose sole object is amusement.

The event which will form the subject of this paper occurred shortly after the retirement of Marquess Wellesley from a scene on which he acted so brilliant a part. The appointment of governor-general was provisionally held by Sir George Barlow, and a later governor-general, Lord William Bentinck, administered the affairs of Fort St. George. It was at a station under that presidency that those disastrous occurrences took place, which at the time excited no inconsiderable alarm both in India and at home, and which are recorded in characters of blood.

The extraordinary fact, that England maintains her empire in the East principally by means of a native army, renders the connexion between the ruling powers and the military one of extreme delicacy. One great point of reliance, which is afforded by almost every other army, is wanting in that of India. The pride of country offers one of the best securities for the fidelity of the soldier, and all judicious commanders are well aware of the importance of preserving it unimpaired. In India, the case is different. The national feeling of the troops can afford no ground of confidence;

whatever portion of this quality they may happen to possess, must operate to the prejudice of their rulers. The men who govern India are not natives of India; strangers to the soil command the obedience of its sons, and if national pride entered largely into the character of the natives, that obedience, if yielded at all, would be yielded reluctantly. Generally, this feeling is any thing but strong; and its place is occupied by a sense of the benefits derived by the individual from the maintenance of the European supremacy, combined with a somewhat indefinite and perhaps almost superstitious feeling of respect for the people who, within the compass of a very brief period, have, as if by enchantment, become masters of an empire splendid beyond comparison with any other ever held in a condition of dependency by a foreign state. Yet, with all the allowances that must be made on the grounds of selfishness, and admiration, and fear, it must not be supposed that natives always look on the existing state of things with entire satisfaction. It is not easy for the Mahometan to forget that, very recently, men of his own race and creed wielded the sceptre which is now transferred to Europeans; and though the passive character of the Hindoo, and the estrangement from political power consequent upon the previous subjugation of his country, may generally be sufficient to preclude him from meditating schemes of conquest and reprisal, he is under the influence of other feelings little calculated to promote military subordination or secure military fidelity. The pride of caste, and the bigotted attachment with which the Hindoo clings to an unsocial superstition, which interferes with almost every action of daily life, have a direct tendency to foster habits which in Europe must be regarded as altogether inconsistent with the character of a soldier. Between an army composed of Hindoos and Mahometans, and the Europeans who command them, there can be but little community of feeling. Differing, as they do, in country, in religious belief, in habits of life, in form and complexion, they have not even the bond of a common tongue; the European officers generally possessing but a slender knowledge of the languages of the men under their command, and the men no knowledge at all of the language of their officers. The elements of discontent are, therefore, sufficiently powerful, while the means of allaying it are small; and it is obvious that, in an army so constituted, vigilance must never for a moment be permitted to slumber. This important truth can never be lost sight of without endangering the safety of the British dominion in India, and, by consequence, the well-being of the people committed to its care.

In the spring of 1806, symptoms of insubordination were manifested by a part of the troops under the presidency of Madras. They seem scarcely to have excited the degree of attention which they called for; and, at the very moment when the authorities were congratulating themselves upon their entire suppression, Vellore became the scene of open mutiny and ferocious massacre.

The ostensible cause of the disturbance was a partial change in the dress of the troops. The old turban had been thought inconvenient, and it was

proposed to replace it by one lighter and better adapted to the military character. The alteration was recommended by two officers of long experience in the Company's service, was sanctioned by the Commander-in-chief, Sir John Cradock, and finally was submitted to the Governor, Lord William Bentinck, who approved it, and ordered the new turban to be adopted by a corps of fencibles under his own especial command. The use of this turban, however, either actually violated the prejudices of the men, or was seized upon by designing agitators as affording the means of exciting disaffection to the European authorities. Acts of insubordination occurred connected with an alleged reluctance to the adoption of the new turban. Neglected for a time, it at length became impossible to avoid noticing them. They were confined principally to two battalions of different regiments;—one of them stationed at Vellore, the other at Wallajahbad. The irregularities were more general, as well as more marked, in the battalion stationed at the former place, and when they attracted attention, it was deemed inexpedient to suffer the battalion to remain there. It was accordingly ordered to proceed to the presidency, where a court-martial was assembled for the trial of two men, whose conduct had been especially reprehensible. They were convicted, and sentenced to corporal punishment. At Wallajahbad, a native subahdar, who had been guilty of apparent connivance at the disorderly proceedings which had taken place, was summarily dismissed from the service, and, on the recommendation of the commander at that station, three companies of European troops were marched thither from Poonamallee. The intimations of disorder now appeared to subside at both places. The commanding officer of the battalion stationed at Vellore reported it to be in as perfect a state of discipline as any other native corps on the establishment. At Wallajahbad, subordination appeared to be entirely restored. A general order had been prepared, for the purpose of removing any apprehensions which the native troops might entertain as to future interference with their religious prejudices; but the apparent calm lulled the authorities into a persuasion of security, and it was deemed judicious to suspend the publication of the order.

The seeming tranquillity was deceitful. The assurance of the re-establishment of discipline at Vellore, conveyed from that station to the Commander-in-chief, and by him forwarded to the government, reached the presidency on the 10th of July, and, on the same day, the smouldering embers of sedition and mutiny burst into a flame: early in the morning of that day, the native troops rose against the European part of the garrison, consisting of two companies of his Majesty's 69th regiment, whom, with every European within their reach, they doomed to indiscriminate slaughter. The attack was totally unexpected, and consequently no preparations had been made for resisting it. The hour chosen by the conspirators, two o'clock in the morning, was well adapted to their murderous intentions, the execution of them being aided by darkness, and by the fact of a considerable portion of their destined victims being asleep. But, notwithstanding all these unfavourable circumstances, the British troops did not dishonour their country. For a considerable time, they maintained possession of the barracks, exposed to

a heavy fire from their assailants. When this position became no longer tenable, a part of the garrison effected their escape to the ramparts of the fortress, where they established themselves, and of which they retained possession for several hours after all the officers of the corps had been killed or disabled, and after their ammunition had been entirely exhausted.

About four hours after the commencement of the attack, intelligence of it was received by Colonel Gillespie, at the cantonment of Arcot, a distance of about sixteen miles, and that officer immediately put in motion the greater part of the troops at his disposal, consisting of the 19th regiment of dragoons and some native cavalry, of the strength of about 450 men. Putting himself at the head of one squadron of dragoons and a troop of native cavalry, he proceeded with the greatest celerity to Vellore, leaving the remainder of the troops to follow with the guns under Lieut. Colonel Kennedy. On his arrival, Colonel Gillespie effected a junction with the gallant residue of the 69th; but it was found impracticable to obtain any decisive advantage over the insurgents until the arrival of the remainder of the detachment, which reached Vellore about ten o'clock. The main object then was to reduce the fort. The mutineers directed their powerful force to the defence of the interior gate, and, on the arrival of the guns, it was resolved that they should be directed to blowing it open, preparatory to a charge of the cavalry, to be aided by a charge of the remnant of the 69th, under the personal command of Colonel Gillespie. These measures were executed with great precision and bravery. The gate was forced open by the fire of the guns;—a combined attack by the European troops and the native cavalry followed, which, though made in the face of a severe fire, ended in the complete dispersion of the insurgents, and the restoration of the fort to the legitimate authorities. About 350 of the mutineers fell in the attack, and about 500 were made prisoners in Vellore and in various other places to which they had fled.

The number of Europeans massacred by the insurgents amounted to 113. Among them was Colonel Fancourt and thirteen other officers. Vellore was the only station disgraced by open revolt and massacre; the symptoms of disaffection manifested at Wallajahbad, Hyderabad, and other places, were by seasonable and salutary precautions suppressed. In some instances, the murderous proceedings at Vellore impressed the commanding officers at other stations with such an undue degree of apprehension, as to lead them to disarm their native troops without sufficient cause—an unreasonable suspicion thus succeeding to an unreasonable confidence. Indeed, the European officers seem generally to have taken but small pains to inform themselves of the feelings and dispositions of the native troops. Looking at the events which preceded the unhappy affair at Vellore, it seems impossible to avoid feeling surprise at the unconsciousness and security displayed by the European authorities up to the moment of the frightful explosion. No apprehension appears to have been entertained, although the massacre was preceded by circumstances abundantly sufficient to justify it. But the approaching danger was not left to be inferred from circum-

stances. Positive testimony as to the treacherous intentions of the native troops was tendered, but, unfortunately, treated with disregard and contempt.

Amidst the disgusting exhibition of almost universal treachery, a solitary instance of fidelity to the ruling powers occurred, and the name of Mustapha Beg deserves on this account to be recorded. This man, who had become acquainted with a part, if not the whole, of the designs of the conspirators, proceeded on the night of the 16th of June to the house of one of the officers of the garrison, and there stated that the Mussulmans of the battalion had united to attack the barracks, and kill all the Europeans, on account of the turban. The course taken upon this occasion by the officer to whom the communication was made, was certainly, under the circumstances, an extraordinary one: he referred the matter to the native officers, and they reported that no objection existed to the use of the turban. One of the parties implicated admitted having used certain expressions attributed to him, but gave them an interpretation which rendered them harmless; and the evidence of the informant was alleged to be unworthy of credit, first, on the ground of general bad character, and secondly, because he laboured under the infirmity of madness. The charge of habitual drunkenness, which was brought against Mustapha Beg, was certainly not sufficient to warrant the rejection of his evidence without further inquiry, and the imputation of madness appears never to have been thought of before, but to have been fabricated at the moment for the especial purpose of destroying the force of his testimony. That it should have obtained the implicit belief and acquiescence of the European officer in command is inexplicable upon any reasonable grounds. The men who made the charge had a direct interest in establishing it—something more, therefore, than mere assertion was requisite before it could reasonably be credited; yet no evidence that Mustapha Beg had ever previously displayed symptoms of insanity seem to have been afforded or even required. His story was at once rejected as the effusion of a distempered mind, and thus success was ensured to the atrocious design, which a rational caution might have frustrated. The degree of information possessed by Mustapha Beg has been the subject of question. It has been said that he knew much more than he avowed; that he was, in fact, acquainted with the entire plans and objects of the conspirators, and studiously concealed a part of them. This may be true, inasmuch as, in most cases, it is nearly impossible for any degree of labour or ingenuity to draw from a native witness "the whole truth;" but it must be remembered that this charge rests upon testimony in no way preferable to that of Mustapha Beg himself; and, if well founded, the fact of the informer concealing a part of what he knew cannot justify the unaccountable inattention displayed towards that which he revealed.

The communication made by Mustapha Beg was disregarded, and the massacre of Vellore followed. This event, in connexion with the insubordination displayed at other stations, demanded careful and minute inquiry as to the cause. The greatest confidence had been reposed in the native troops;

that confidence had been continued even after much had occurred which ought to have shaken it; but the disaffection of a part of the native troops was no longer matter of mere report or mere suspicion—it had been manifested too plainly and too terribly to admit of denial or of doubt. The government, therefore, now commenced the business of inquiry in earnest.

From the national characteristics of the native troops, it must be always a work of some difficulty to trace their actions and impressions to their genuine origin. The obnoxious turban was put forward as the main ground of dissatisfaction, combined with some orders which had been recently issued, by which the men, when on duty, were forbidden to wear on their faces certain marks of caste, and were required to trim their beards in a uniform manner. It appears that the latter regulations were not altogether new: they had been enforced in certain regiments and neglected in others, and the orders only required a general conformity to practices which had for some time been partially adopted. The objection to the new turban (as far as any sincere objection was felt at all) lay principally with the Mahomedans, who thought themselves degraded by being required to wear any thing approaching in appearance to an European hat. The restrictions in regard to marks of caste were applicable to the Hindoos; but the regulations relating to the beard seem to have been obnoxious to both classes. As the two officers, by whose recommendation the regulations were adopted, had been long in the Company's service, it may seem that they ought to have been better acquainted with the feelings and prejudices of the native troops than to have risked the affections of the army, and the consequent safety of the British dominion, upon a point so perfectly trifling as a change of dress. As far, however, as the turban is concerned, it is but justice to those officers to state, that they appear to have had little reason to apprehend any opposition to its introduction, and still less to anticipate the criminal excesses for which it afforded a pretext. The proposed change was long a matter of publicity. In the first instance, three turbans were made, and three men,—a Mahomedan, a Rajpoot, and a Gentoo,—wore them at the presidency for inspection. These men declared that they preferred them to the old ones. The pattern turbans were afterwards publicly exhibited at the adjutant-general's office, where they were seen by officers and men of all ranks and classes. The new turban bore a near resemblance to that which had been long worn by one of the battalions of native infantry. In another regiment, one of the battalions wore a turban little differing from a Scottish bonnet and turbans not very dissimilar were in use in various regiments; with such precedents it might have been presumed that no resistance would have been offered to an innovation calculated materially to promote the comfort of the men. On the other points, it is not perhaps easy to acquit the framers of the regulation of having somewhat rashly impaired the real efficiency of the army, from an over-anxious desire to improve its appearance. The Hindoos are, of all people upon the earth, the most alive to any interference with their superstitious observances. This fact must have been familiar to officers of so much experience as those who

proposed the offensive orders, and to outrage the feelings of the troops for no better purpose than to render their appearance more agreeable to the eye of military taste, was ill-advised and imprudent. Yet, though this gave considerable offence,—and, if the religious prejudices of the Hindoos are to be respected, the feeling of offence was not unwarranted,—it was not the main cause of the mutiny; for, it appears that few of the Hindoos joined in it except by the instigation of the Mahomedans. The latter class were every where the promoters of the disturbances, and it remains to be seen by what motives they were actuated.

The Mahomedans objected to the new turban, and this led the Hindoos to dwell upon their own grievances; but the turban itself was but a pretext, artfully used by the emissaries of those hostile to the British sway, to excite discontent and rebellion. The native officers, both before and after the occurrences at Vellore, declared that there was nothing in the new turban inconsistent with the laws and usages of their religion, or in any way degrading to those who were required to wear it; and the chief conspirator, at Vellore, a few days previously to the insurrection, being questioned by his commanding officer as to the existence of dissatisfaction, offered, in the presence of the other native officers, to place the *Koran* on his head and swear that there was none, and that the whole corps were prepared to wear the turban. The feeling against it was certainly far from universal; for, in many instances, much alacrity was shewn in adopting it; and, after the mutiny, some corps requested permission to wear it as a testimony of their unshaken fidelity. Something, indeed, must be allowed for the habitual dissimulation which is one of the national characteristics; but, all the evidence tends to shew that, had no political causes intervened, the change would have been effected as quietly as others had been, which in themselves were more likely to give offence. But Vellore was, at that time, the seat of deep and dark intrigues, directed to the destruction of the British Government, and the elevation of a Mahomedan sovereignty upon its ruins. The fortress of Vellore was the residence of the sons of Tippoo Sultan, and the whole neighbourhood swarmed with the creatures of the deposed family. The choice of this place for their abode was an injudicious one, and the circumstances under which they were permitted to reside there, enhanced the dangers arising from their situation. An extravagant revenue had been placed at their disposal, which enabled them to purchase the services of a host of retainers; an advantage which they did not neglect. Many were to be found who, from old associations, possessed a feeling of attachment to the family of Tippoo; many more who, from religious bigotry, or other motives, were willing to engage in any scheme having for its object the destruction of a European and Christian power; and a still greater number ready to sell themselves to the best bidder, and to lend their assistance to any cause in the prosperity of which they hoped to participate. The Mahomedan power had declined with extraordinary rapidity, and the number of those whose fortunes had declined with it was considerable. Many of these persons had entered the army of the conquerors, and our

Micro Filmed on
Reel No.

own ranks thus comprehended a body of men, whose feelings and whose interests were arrayed against us. Over every class of those who cherished sentiments of discontent, or hopes of advantage from change, the sons of Tippoo were imprudently allowed the means of establishing and retaining unbounded influence. The place chosen for their residence was in the immediate neighbourhood of their former grandeur—the restraint under which they were placed, of the mildest character—the accommodation provided for them, of the most splendid description—their allowances on a scale of Oriental magnificence. The imprudent bounty of the British Government thus furnished them with an almost unlimited command of the means of corruption, and enabled them to add to the stimulus of hope, the more powerful temptation of immediate reward. These opportunities and advantages they abundantly improved, and the consequence was, that, in the town and garrison of Vellore, their numerical strength was greater than that of the Government which held them in captivity.

It appears that not fewer than 3,000 Mysoreans settled in Vellore and its vicinity subsequently to its becoming the abode of the princes; that the number of their servants and adherents in the Pettah amounted to about 1,800; that the general population of the place had astonishingly increased, and that some hundreds of them were destitute of any visible means of subsistence. These were circumstances which ought to have excited suspicion—which ought to have called forth vigour: unfortunately, they were regarded with apathy. Instead of the strict and vigilant superintendence which ought to have been exercised over such a population in such a place, there is the strongest ground for concluding that the utmost laxity prevailed. It is clear that, for the purposes of security, the military power ought to have been paramount; but authority was at Vellore so much divided as to destroy all unity of purpose, all energy, and nearly all responsibility. The commanding officer, of course, controlled the troops, the collector was charged with the care of the police, and the paymaster of stipends with the custody of the princes. This was a departure from the original plan by which the whole of those duties had been entrusted to the military commander, and the change was far from judicious.

With so many chances in their favour, the sons of Tippoo were not likely to be very scrupulous in availing themselves of the opportunities which fortune had thrown in their way; and that, at least, two of them were implicated in the atrocities, is beyond question. The connexion of those events with simultaneous disturbances at Hyderabad, and other places, was not distinctly traced; but there can be little doubt of their having originated in the same cause, and little danger of error in treating them all as ramifications of the same conspiracy. The means resorted to for the purpose were invariably the same. The changes of dress, which, but for the sinister arts employed to pervert them, would have attracted no more attention than matters so trivial demanded, were declared to be part of an organized plan for forcing Christianity on the troops and the people. The turban was held up to their hatred as a Christian hat, as the turncrew attached to the forepart of the

uniform was converted into a cross, the symbol of the Christian faith. Even the practice of vaccination, which had been for some time introduced, was represented as intended to advance the cause of Christianity. As the object of the disseminators of sedition was probably every where the same, so were the means; and the reports, circulated for the purpose of inflaming the minds of the people, differed only in the greater or less extent of their demands upon popular credulity. At Hyderabad, the most outrageous rumours were propagated and believed. Among other extravagancies, it was currently reported that the Europeans were about to make a human sacrifice, in the person of a native; that a hundred bodies without heads were lying along the banks of the Moose river; that the Europeans had built a church, which it required a sacrifice of human heads to sanctify; and that they designed to massacre all the natives except those who should erect the sign of the cross on the doors of their dwellings. Superstitious feeling was assailed in every practicable way. Religious mendicants prowled about, scattering the seeds of sedition and revolt, and astrology was called in to predict the downfall of the Europeans and the ascendancy of Mussulman power.

Such means could not fail to operate powerfully upon the minds of an ignorant and bigoted people, accessible to the belief of any reports, however improbable or absurd, if addressed to their religious prejudices: and the effects of the poison attested the skill with which it had been prepared. To an European, the very imputation of an intention on the part of the Government to interfere with the religion of the people of India, excluding all consideration of the means by which it was supported, can appear only ridiculous. No government has ever exercised such perfect toleration, or displayed so much tenderness towards religions differing from those of the governors, as that of the British in India. Indulgence has been pushed even to excess—the most horrible atrocities were long allowed to be perpetrated with impunity, from a fear of giving offence to the votaries of the gloomy creed in which they originated. Impartial observers have sometimes complained of the indifference of the ruling powers to the cause of Christianity; but never has there been a shadow of reason for ascribing to them an indiscreet zeal to accelerate its progress. Towards the native troops especially, the greatest forbearance has been uniformly manifested, and the strictness of military discipline has been in various points relaxed, in order to avoid offence to the prevailing superstitions. The European servants of the Company have rigidly pursued the course prescribed by the supreme authority. Their own religious observances, when attended to, have been unmarked by ostentation and unmixed with any spirit of proselytism. At the time of the unfortunate disturbances, no missionary of the English nation had exercised his office in that part of the Indian empire where they occurred. In the interior, there was no provision whatever for Christian worship; and the Commander-in-chief stated it to be a melancholy truth, that so unfrequent were the religious observances of the officers doing duty with battalions, that the sepoys had not long discovered the nature of the

religion professed by the English. These circumstances did not, however, secure the Government from a suspicion of intending to force the profession of Christianity upon the natives; for, though the originators and leaders of the conspiracy well knew the falsehood of the imputation, it was, no doubt, believed by many who were induced to unite with them. The undeviating policy of the Government ought to have exempted them from such suspicion—the absurdity of the means by which it was alleged they intended to effect their object, was sufficient to discredit the charge, had it been sanctioned by probability; but fanaticism does not reason: any report that falls in with its prejudices is eagerly received and implicitly credited.

The mutiny at Vellore may be regarded, indeed, as conveying a lesson of caution as to the adoption of any measures that may be construed by the people as an invasion of their religious feelings. But the means by which it was produced offer a lesson of another kind—they prove that it is utterly impossible for a Government, however scrupulous, to escape calumny—that bigots, and designing men who appeal to the bigotry of others in behalf of personal objects, will misrepresent and pervert the most harmless and best-intentioned acts—that all undue concession, all surrender of principle, is as useless as it is weak and humiliating—that the proper course to pursue is to “be just and fear not”—to do what is right and trust with confidence to the result.

The mutineers were quickly overcome, and order was re-established in the fortress. But the difficulties of government did not end with the suppression of the external indications of dissatisfaction. The regulations, which had furnished a pretext for the perpetration of so much crime and mischief, were still in force, and it was a matter of some delicacy to determine how to deal with them. Every course that could be suggested was open to serious objections, and great calmness and great sagacity were required in making a selection. Whether these qualities were possessed by the mind which at that period presided over Fort St. George, and whether they were manifested in the decision which took place, are questions upon which different opinions may be entertained, and which it is unnecessary in this place to discuss. It is sufficient to say that, conciliation being the fashionable rule, the Regulations were abandoned: and though it may be urged that this was almost a matter of necessity, under the circumstances which existed, still it was not unattended with danger, from the evil precedent which it afforded of a concession extorted by mutiny and massacre. Mutiny is a crime which, by the severity of military law, is deemed deserving of death; but the insurrection at Vellore was not an ordinary case of mutiny, grave as is that offence in itself. The baseness, treachery, and murderous cruelty, with which it was marked, give it a frightful pre-eminence over the generality of military revolts, and it is painful to think that so detestable a project should have been so far attended with success as to procure the abolition of the orders which had given rise to it. The fatal Regulations being disposed of, another question arose as to the manner of disposing of the culprits,—and conciliation again triumphed.

On this subject great difference of opinion existed, and much discussion took place. The governor, Lord William Bentinck, advised a very mild course, Sir John Cradock, the Commander-in-chief, recommended one somewhat more severe. The other members of Council coincided in opinion with the Governor, while the Governor-general in Council, who interfered on the occasion, adopted the views of Sir John Cradock. Ultimately, the greater part of the disaffected troops escaped with very slight punishment, and some may almost be said to have been rewarded for their crimes. A few only of the most culpable suffered the punishment of death; the remainder were merely dismissed the service and declared incapable of being re-admitted to it; and some of the officers, whose guilt was thought to be attended by circumstances of extenuation, received small pensions. The propriety of this last favour is something more than questionable. To confine within very narrow limits the instances of great severity, might be wise as well as humane; but where was either the justice or the policy of placing men, like the conspirators of Vellore, upon a level with the worn-out but faithful veteran? What claim had they upon the bounty of the Government? The only apparent one consists in their having either actively promoted, or quietly connived at, the progress of a conspiracy intended to destroy the power which they served and to which they were under the most solemn obligations of fidelity. If they were morally unfit to remain in the service, they were unfit objects of even the smallest favour. It was said that their condition, if dismissed without some provision, would be desperate; but it would not be more so than the condition of many men of unimpeachable honour and propriety of conduct. What right has disgraced treachery to demand a provision for future subsistence? To break down, in any degree, the distinctions between guilt and innocence, is one of the greatest errors into which any Government can fall, and this error was certainly committed when the faithless officers of the insurgent battalions at Vellore were deemed proper objects for the exercise of the generosity of the State. To the army, the example was any thing but salutary. By the people at large, whom this act of liberality was doubtless meant to conciliate, it was in danger of being misunderstood, and was quite as likely to be attributed to the operation of fear as to the spirit of magnanimous forgiveness. It was a proceeding which can on no ground be justified, and which, it is to be hoped, will never furnish a rule for the guidance of any future government.

On another point, a collision of opinion took place; Sir John Cradock advised that the regiments, which were implicated in the mutiny, should be expunged from the list of the army. Lord William Bentinck took a different view: but, on this question, the other members in Council agreed with the Commander-in-chief. The former, however, attached so much importance to his own view of the question, as to deem this one of those extraordinary emergencies, in which it was allowable for him to exercise his special privilege of acting on his own judgment and responsibility, in opposition to the opinion of the majority in Council. It would appear incredible that a

question, regarding no higher or more momentous matter than the retention of the names of two regiments upon the army-list, or their expulsion from it, could have been regarded as justifying the exercise of that extraordinary power, vested in the Governor for extraordinary occasions, and for extraordinary occasions only, were not the fact authenticated beyond the possibility of doubt. On his own responsibility, Lord William Bentinck set aside the decision of the majority of the Council, and determined that the regiments in which the mutiny had occurred should remain on the list. In turn, his decision was as unceremoniously annulled by the Supreme Government, who directed that the names of those regiments should be struck out. The conduct of the Governor, in thus indiscreetly exercising the extraordinary power vested in him, was highly disapproved at home. On some former occasion, his policy had not commanded the entire approbation of the Court of Directors, and this act was followed by his lordship's recall. It was at the same time deemed no longer advisable that Sir John Cradock should retain the command of the army, and he was accordingly removed from it. A calm inquiry into the course pursued by Sir John Cradock will perhaps lead to the conclusion that he did not merit very severe reprehension. He seems, in the commencement of the disturbances, to have been guided by the opinions of others, whom he thought better informed than himself. On finding that the line of conduct which he had been advised to pursue was fomenting discontent among the troops, he stated the fact to the Governor, by whose encouragement he was led to persevere. The disastrous results, however, which followed, shewed but too plainly the impolicy of doing so. The Commander-in-chief must, indeed, be held responsible for the conduct of the army; but the errors into which Sir John Cradock was led, admit of the extenuation arising from the fact of his being nearly a stranger at the presidency. It was thought, however, and perhaps justly, that, after what had occurred, there was little hope of his being able to exercise his authority beneficially to the army or the British Government. Still, the case of Sir John Cradock appears to have been attended with some hardship, and it is to be lamented that a course could not have been devised which might have spared the feelings of the gallant officer, without compromising the interests of his country, or the spirit and efficiency of the army of Madras. The adjutant-general and deputy adjutant-general were ordered to return to Europe, but the former officer was subsequently restored.

Another change consequent upon the Mutiny of Vellore, was a very proper and necessary one. The family of Tippoo Sultan was removed to Bengal, and thus separated from the spot where they could most effectually intrigue against British power and influence. The extravagant allowances also, which they had previously enjoyed, were subjected to judicious retrenchment.

One of the most remarkable and lamentable circumstances brought to light by the transactions which have been narrated, was the want of cordiality and confidence between the British and native officers. A spirit of estrangement seems to have existed between them, altogether inconsistent

with the interests of the service to which both belonged. Whether anything in the conduct or deportment of one class was calculated to give reasonable cause of offence to the other, it might not be easy now to determine; but certain it is, that the interests of the Government imperiously require that courtesy and urbanity should invariably mark the habits and demeanour of the British towards the native officers and troops. These virtues must not, indeed, be carried to such an excess, as to tend to the sacrifice of any moral principle, or to the surrender of one tittle of the great duty of military obedience; but, short of these, it is impossible that they can be carried too far, and a systematic neglect of them by any British officer is, in fact, a breach of his duty to his country.

The clamour raised against the new turban was instigated in a great degree by political emissaries, assuming the guise of religious devotees, and who thus were enabled to exercise a powerful influence over a bigotted and superstitious people. But the mischievous labours of these persons were by no means distasteful to the native officers, though a majority of them were convinced that there was nothing in the turban inconsistent with the dictates of their religious belief, and that the reports of the designs of the British to make a forcible change in the religion of the people, were ridiculous and unfounded. The conduct of the native officers at Vellore needs neither illustration nor remark. At other places, they were found not exempt from the taint of sedition, which had infected the privates. At Nandydrog, an inquiry was instituted, and it was proved that very offensive expressions had been uttered, and various attempts had been made to excite insubordination. Seventeen persons were dismissed the service, and among them several officers. No doubt could be entertained as to the existence of a similar spirit at Bangalore, but the fact could not be established by legal evidence. At Palnacotta, where a body of Mussulman troops had been disarmed somewhat abruptly by the commanding officer, it was deemed expedient, on re-arming them, to except some of the native commissioned officers, and, after an enquiry, several were dismissed. There, as at Nandydrog, language had been used sufficiently significant and highly reprehensible. Criminality of a similar character was established against several persons at Wallajahbad, and several dismissals took place there. At Bellary, a subadar was convicted, on the clearest evidence, of having, in connexion with two sepoys, aided two religious mendicants in propagating doctrines of the most atrocious description, and he was in consequence dismissed. So striking and conspicuous was this unworthy conduct in the native officers, and so alarming their abuse of the influence which they naturally possessed over the minds of the men, that it was deemed necessary to publish a general order especially addressed to them, calling to their recollection the principles upon which they had been employed in the Company's service, and warning them of the consequences which would attend a departure from their duty.

The storm happily passed over, but it affords abundant materials for speculation as to futurity. The safety of the Empire demands that the bond of connexion between the native army and their British officers should be

confirmed and strengthened. For this purpose, the more the means of intercourse between the several classes are facilitated the better. A common language is a great instrument for avoiding misunderstanding and promoting good will, and it is to be feared that the native tongues have not always received that degree of attention from British officers to which they were entitled. Some additional encouragements to their study seem requisite, as the mastering of them so materially tends to promote that harmony and mutual good understanding, which it is so important to establish. A mere smattering of a language may be sufficient for conveying and understanding the dry details of regimental duty; but it is not sufficient for establishing and maintaining that degree of influence over the natives, which every well-wisher to the permanence of the British dominion must be desirous should exist.

Another point, of vital importance, will be to raise the character of the native troops, and especially of the native officers, as far as may be, to a British standard—to imbue them with a portion of those noble principles which the European world derives from the age of chivalry, and to give them the habits and the feeling of gentlemen. The principle of honour which feels “a stain like a wound,” should be sedulously inculcated and encouraged. By advancing the character of the native soldiery in the scale of moral dignity, we are adding to the security of our own dominion in the East; by degrading it, or suffering it to sink—nay, by permitting it to remain stationary, we are co-operating with the designs of our enemies, and undermining the safety of our Government. Where the soldier is actuated exclusively by the lower and more selfish motives, his services will always be at the command of him who can hold out the strongest temptations to his ambition or cupidity.

E.

SENTIMENT OF THE LICHEN.

SOLITUDE.

(From the *Book of Flowers*.)

Alone! alone! How dread it is,
Always to be alone,
In such a depth of wilderness,
The only thinking one!
The waters in their path rejoice,
The trees together sleep—
But I have not one silver voice
Upon my ear to creep.

I'm weary of my lonely hut,
And of its blasted tree;
The very lake is like my lot,
So silent constantly.
I've lived amid the forest gloom
Until I almost fear—
When will the thrilling voices come
My spirit thirsts to hear!

WILLIS.

THE RÁMSANÈHÍS OF WESTERN INDIA.

THE following curious account of a sect of Hindu Schismatics in Western India, calling themselves Rámsanèhí, or Friends of God, is furnished by Captain G. E. Westmacott, assistant to the Governor General's Agent, N. E. frontier, to the Asiatic Society of Bengal:*

Of the Mahant or Religious Superiors of the Order.

Rámcharan, the founder of the Rámsanèhís, was a Rámavat Byrági, born A. D. 1719,† at Sorahchasen, a village in the principality of Jypur. The precise period, nor the causes, which led him to abjure the religion of his fathers, do not appear: but he steadily denounced idol-worship, and suffered on this account great persecution from the Brahmans. On quitting the place of his nativity, in 1750, he wandered over the country, and eventually repaired to Bhílwára, in the Udípur territory, where, after a residence of two years, Bhím Singh, prince of that state, and father of the present Rána, was urged by the priests to harass him to a degree which compelled him to abandon the town.

The then chief of Sháh-pura, who also bore the name of Bhím Singh, compassionating his misfortunes, offered the wanderer an asylum at his court, and prepared a suitable escort to attend him: the sage, while he availed himself of the courtesy, humbly excused himself from accepting the elephants and equipage sent for his conveyance, and arrived at Sháh-pura on foot, in the year 1767; but he does not seem to have settled there permanently until two years later, from which time it may be proper to date the institution of the sect. Rámcharan expired in the month of April 1798, in the seventy-ninth year of his age, and his corpse was reduced to ashes in the great temple at Sháh-pura.

Sadha Rám, governor of Bhílwára, a Bania of the Deopura tribe, was one of Rámcharan's bitterest enemies: he on one occasion despatched a Singi‡ to Sháh-pura to put the schismatic to death; but the latter, who probably got information of his purpose, bent his head low as the man entered, and told him to perform the service on which he was deputed, but to remember that, as the Almighty alone bestowed life, man could not destroy it without the Divine permission. The hired assassin trembled at what he took for preternatural foresight in his intended victim, fell at his feet, and asked forgiveness.

Rámcharan composed 36,250 *Sabd*, or hymns, each containing from five to eleven verses: thirty-two letters go to each aslok, which give the above total. He was succeeded in the spiritual directorship by Rámjan, one of his twelve *Chêla* or disciples. This person was born at the village of Sirsin, embraced the new doctrine in 1768, and died at Sháh-pura in 1809, after a reign of 12 years, 2 months and 6 days. He composed 18,000 *Sabd*.

The third hierarch, Dulha Rám, became a Rámsanèhí, A. D. 1776, and died in 1824: he wrote ten thousand *Sabd*, and about four thousand *sakí*, or epic poems, in praise of men eminent for virtue, not only of his own faith, but among Hindus, Muhammedans, and others.

Chatra Dás was converted at the early age of twelve years, ascended the throne§

* Journal of Asiatic Society, Feb. 1835.

† A. Samvat 1776.

‡ Singi. A particular caste of Hindus, so called in Rájwára from their conducting a number of their own, and of the Mahesri and Suroogi tribes of Banias, to noted places of pilgrimage, free of all expense. The word is evidently a corruption from *sangi*, a companion.§ *Gaddi* is the term invariably applied to the cushion of the superior and Maháraj (mighty prince) the only title by which he is addressed and spoken of by the Rámsanèhís. They approach him with profound obeisance, reverently touch his foot, and lay their foreheads to the marble on which he is seated.

in 1824, and died in 1831. He is said to have written 1,000 *Saōḍ*, but would not permit their being committed to paper.

Nārāyan Dās, the fourth in descent from Rāmcharan, now fills the chair of spiritual director.

On the demise of a Mahant, an assembly of the priests and laity is convened at Shāhpura to elect a successor, who is chosen with reference alone to his wisdom and virtues. He is installed on the thirteenth day after the office falls vacant, on which occasion, the Byrāgis entertain the entire Hindū population of the town with a banquet of sweetmeats, at the temple within the city-walls, known by the name of *Rammeri*.*

The only difference between the garb of the Mahant and that of the priests consists in the quality of cloth, which is made of cotton of rather a finer texture than theirs: their diet is the same, and consists of dry cakes of coarse wheat flour, without any kind of seasoning. The superior resides at Shāhpura, the chief place of their religion, but occasionally leaves it for a period of one or two months, wandering over the country, to mortify his body and accustom it to endure fatigue.

Religion.

The Rāmsanēhis believe in the unity and omnipotence of God, whom they regard as the Author of creation, preservation, and destruction; nor, so far as I could learn, do they hold his nature and attributes to differ materially from the doctrine professed by ourselves. They call the Supreme Being, Rām; he is the source of all good, and the averter of evil, and as none can fathom his decrees, resignation to them is implicitly enjoined. Man is pronounced incapable of any exertion of himself: whatever comes to pass is accomplished through the Divine Agency; and as God alone is the bestower of rewards and punishments, the Rāmsanēhis are instructed to be constant in his worship, in the morning, at noon and night, and always to ask his blessing before going to meals. The soul is believed to be an emanation from the Divine Spirit, which takes flight to heaven on the dissolution of the human frame; and they inculcate, if a person commit sin, who has enjoyed the advantages of education and is versed in the scriptures, no future act, however exemplary, can procure his remission from punishment; but in the case of an illiterate man, that he may by study, devotion, and repentance, obtain absolution of his crimes.

The formation and worship of idols is expressly prohibited. The Rāmsanēhis pass the Hindu gods unnoticed, and no sort of images or symbols of idolatry are admitted into their temples. When I pointedly asked Nārāyan Dās his opinion of idol-worship, he replied in verse:—"As to lave the body in the ocean is equivalent to bathing in all the rivers of earth, since they flow into the great deep; and to irrigate the roots of a tree is sufficient without further waste to nourish and bring forth its leaves, its flowers, and its fruits; so to worship the omnipotent God, does away the necessity of addressing all inferior deities."

The Mahant said it was a mistake to suppose the doctrine of the sect was new—it had in fact existed in the world from a very remote period, though shorn of its purity by admixture with debasing superstitions and false tenets, engrafted upon it from time to time by the ignorant and designing. Men were born in every age who held sound principles of belief; but persecution compelled them to recant their opinions, or to take refuge in the wilds. It was reserved for Rāmcharan to frame a code from the most approved writings of Hindu law-givers: to avoid giving a shock to the prejudices of the people he desired

* *Meri* signifies an upper-roomed house in the language of Rājwara.

to convert, he wisely took the Shāstras for his guide, culling that which was good, and rejecting all that he deemed mischievous—and he called those who adopted his opinions *Rāmsanēhi*, friends or servants of God.

The Mahant wrote the first *Saōḍ* in an elegant hand, the rest were transcribed by the priests in a corresponding style of beauty, and red-ink marks are introduced in the commencement and end of each couplet. The religious works of the Rāmsanēhis are written in the Deva Nāgarī character, and chiefly in the Hindu language, with an admixture of Rājwara provincialisms—but there are also a great many Sanskrit and some Panjabi verses, and Arabic and Persian words likewise find a place.

Of the Priests.

Priests are called either *Byrāgi* or *Sādhi*, and are divided into three classes, the two last of which, denominated *Bedehi* and *Mohani*, I shall notice presently. They are enjoined to study the holy writings, and to disclaim all merit in their works: to observe celibacy, chastity, humility, abstinence, and contentment: to put a restraint upon the tongue: to sleep little: to accustom the body to hardships and fatigue: and to exercise charity, liberality, and mercy. Anger, brawls, avarice, selfishness, usury, gaming, lying, theft, lust, hypocrisy, and all kinds of luxuries, are strongly denounced. Priests are commanded never to look at their face in a glass, nor to use snuff, perfumes, or ornaments, as such things savour of vanity: to go bare-footed, and on no account to ride on any kind of conveyance: never to destroy anything animate, nor to live in solitude, nor to ask or receive money. Dancing, music, and other frivolous amusements, are forbidden, and to taste of tobacco, opium, and all intoxicating drugs and spirits. They are not permitted to prepare medicines, but do not object to receive them in time of sickness at the hand of a stranger.

It may be right to mention, in this place, that many of the reasons given for the institution of particular rites were received from the chief of the Rāmsanēhis, to whom I made three visits: he usually delivered himself in Sanskrit verse, which he afterwards explained in the local dialect, for the instruction of his hearers.

It was a maxim of Rāmcharan, that woman and gold, in the present vicious state of society, were the principal sources of mischief in the world: he therefore enacted a strict ordinance for priests to shun both of them. The founder, a married man without a family, set the example of putting away his wife; and this sacrifice, with the desertion of one's children, are essential to obtain admission to the order: but the families of these Byrāgis are, I believe, in all cases comfortably provided for. So strictly is the rule of continence enforced, that a priest is only permitted to converse with females on matters connected with religion; the smallest approach to levity would involve the dismissal of the culprit. Dulha Rām, the third hierarch, was affianced at the time he became a Rāmsanēhi, and of course broke troth and cast away the *kangna*, or thread bound round a bridegroom's wrist; hence his name *Dulha* or the Bridegroom. A *Turan*, representing a bunch of flowers in stone, is suspended under the porchway of his shrine at Shāhpura, in commemoration of the circumstance.

Gold is supposed to beget avarice, and to accept of it destroys the integrity of all previous acts of piety and virtue. I combated its interdiction on the plea that the misuse, as of every thing else, was to be guarded against, but it was capable of working much good—and inquired, if women were thought so ill of, why the sect admitted female converts. "The touch of gold," said

Nārāyan Dās, "is a lure to sin, and marriage is prohibited to ecclesiastics (not to the laity), because the cares of a family would interfere materially with their holy meditations. The heart should be fixed on one alone (God); he who places his affections on anything mortal, ceases to be a Byrāgi." It is related, in example of the little value set on lucre by the Rāmsanēhis, that a man presented Dulha Rām, on some occasion, with a philosopher's stone, which the sage received in silence and cast into a well. The author of the gift, indignant at the contempt shown to his offering, preferred a complaint to the Rāja of Shāhpura, who asked the superior the motive of his conduct. The man having acknowledged he bestowed away the stone, the Mahant inquired how he could in reason complain of the loss of what did not belong to him.—"Your motive," said Dulha Rām, "in presenting the stone, was to tempt me to evil; but I covet not gold, nor is the transmutation of metals fitting employment for a mendicant; take ye twenty rupees and begone."

A Byrāgi, convicted of receiving money, is branded on the forehead with a metal coin, heated for the purpose, and ejected from the community. Yet this interdiction, however strict, must be regarded as nominal, since lay followers receive money for the use of the order—and two Banias of the sect, residing in Shāhpura, are appointed expressly to receive remittances, lend out money, and carry on trade, on account of the holy fraternity.

A woman may become a priestess, as in the instance of Sarūp, a devoted adherent of Rāmcharan, by abandoning her husband and offspring, and by conforming strictly to chastity and other statutes. Females are forbidden, under pain of chastisement and excommunication, to approach places of worship after dusk, as they form the residence of the priesthood: it is considered prudent to guard them from temptation, although they are supposed to have acquired absolute control over the passions and all unlawful desires, before they are admitted to the sect. The sexes sit apart in the temples, and never sing together.

In regard of the injunction to sleep little, and to follow habits of industry, they say there is enough of sleep in the grave; life is evanescent, and of too much value to be passed in repose; and by wasting the precious hours in slumber, man degrades himself to an equality with the brute. Their aliment is poor, and taken sparingly, because abstinence induces watchfulness, while a surfeit of food and sleep makes the soul heavy. Priests reside away from the habitations of man, as the turmoil of cities would interrupt their meditations; but they are at the same time commanded to live together, to correct the foibles and relieve the gloom of each other. "A solitary lamp," added the chief, "however brilliant, casteth a shadow beneath it—place another lamp in the apartment, and the darkness of both is dissipated."

The priest changes his name on admission to the order, to denote he enters on a new state of life, and the hair of his face and head (with exception to a small tuft on the crown) is shaved close; there are several barbers on the establishment, whose business it is to perform this office; they are wealthy, and receive occasionally valuable presents. I heard of a Charan, who, in a fit of liberality, presented five hundred rupees to one of them. The only covering worn by the Sādhs is a cotton cloth, of coarse texture, seven feet and a-half long, with a small piece for a waistband, and another for a percolator, water being always strained before it is used for culinary or other purposes, to guard against the destruction of animalculæ. The sheet is coloured with *Girū*, a kind of red-ochre, emblematical of humility; they add a second in the winter

season, and sometimes a third, when, if warmth be not obtained, they throw off all clothing, to mortify feeling, disdaining, as they express it, to be overcome by the wintry elements. This sheet is brought over the head, and forms its only covering; but woollen cloth of similar dimensions is sometimes substituted for cotton in the cold months. They all go bare-footed, and never ride on any description of animal or wheeled conveyance.

A perpendicular mark of white clay, called *Sirī*, imprinted on the forehead, is a distinguishing symbol of the sect, denoting belief in the unity of God, and they have a rosary of small beads used in prayer about their necks. Metal utensils are proscribed. The Sādhs drink from wooden goblets, and eat off stone, china, and earthenware; the latter, it is well known, are forbidden to orthodox Hindus. They abstain from animal food, and what is singular, considering the extraordinary anxiety shewn to provide for the safety of insects, partake of nothing unsubdued by fire, fruits and vegetables not excepted. They have no objection to touch the element, but refrain from preparing their own food: thus, it should seem, however fearful themselves to incur the deadly sin of robbing a creature of life, they do not view the act in others with the same antipathy. Even the most loathsome vermin are held sacred: whenever a Rāmsanēhi kindles a light, he covers it with a shade, and lamps are excluded from the temples, from an apprehension they may lure insects to destruction. Influenced by a similar feeling, the priests look on the ground before they walk, and never move out of doors, except on very urgent business, during four months of the year, or from the middle of Asarh* to the middle of Kartik: the insect population being most active in the wet months, they fear to crush them under foot in passing through the rank vegetation, and, should they be on a journey, halt, without reference to situation, till the season is over.

The total number of Sādhs, so far as I could ascertain from inquiry in various quarters, does not exceed eight hundred. No census has ever been taken: they are dispersed over the country, frequently at a great distance from Shāhpura, and never attend the festival of *Phūl Dōl* together; so it is obviously impossible to arrive at a correct estimate. The number at Shāhpura constantly varies, and about a hundred are sometimes met with in the temple at one time; the visitors who come to make their respects to the superior, to consult him and receive his blessing, usually remain for three days, and give place to others.

The priests may be considered wealthy, their few wants considered, and the laity subscribe liberally to their support. Two of them visit the town of Shāhpura daily, to collect ready-dressed victuals from lay members of the community and Hindus of the better class, who contribute readily to fill their wallets. They do not accept food from other sects, and the custom is observed, it should seem, as an act of humility, certainly not from an avaricious motive. The fraternity make their evening repast off these offerings, and purchase materials for a simple breakfast, the only other meal, out of their own coffers.

Rāmcharan had twelve pupils or disciples, called *Chēla*, whom he selected from the priesthood, filling up vacancies as they occurred from the most virtuous of the elders, and this custom is continued by his successors. They are called the *Baruk Thumbe ke Sādhs*, or 'disciples of the twelve pillars.' The middle hall of the temple, where the Mahant sits and prayers are read, being supported by that number of columns, three on a side, beneath which the

* July, August, September, and October.

disciples range themselves. The openings between the columns are hung with cotton cloths, dyed with *Girú*, let down at night to exclude the air, and here the priests take their repose; the pavement of the hall is elevated above the outer terrace, and is the only part of the structure laid with mats, and dry grass is spread upon the terrace in the winter, the only time of year such a luxury is permitted, to serve as a cushion to the laity and visitors who are not admitted inside.

Another of the body called *Kapradár*, 'keeper of the wardrobe,' has charge of various kinds of clothes presented by the laity and strangers for the use of the brotherhood: these include coarse cottons, blankets, and other woollens, but no coloured or rich stuffs are accepted. The cloths supply the *Sádh* with raiment, and, when cast off, are bestowed in charity; and some of the brotherhood are constantly employed preparing dresses for the poor. The same individual keeps the vessels of the refectory. A third fills the office of censor, and maintains strict watch over the manners and moral conduct of the fraternity. A fourth teaches the priesthood to read, and a fifth instructs them in writing. Another is appointed to teach reading and writing to men of all persuasions who apply to him, while a seventh, usually selected for his age and saturnine temper, instructs females in the same employments. The remaining five, with three disciples chosen indifferently from those mentioned above, form a council of eight, appointed by the Mahant, to investigate into offences and infringements of the rules of the order. The elder ecclesiastics have usually several disciples, who are *byrágis*, and in the event of the absence of a member filling an office in the establishment at Sháh-pura, a trustworthy follower officiates as his deputy.

Of the Priests called Bedehí and Mohaní.

Bedehí, compounded of two words *be*, 'without,' and *deh*, 'body,' implies that the persons so denominated are dead to all corporeal feeling, and accordingly they go stark naked. The *Mohaní*, as the term indicates, feign insensibility and unconsciousness of all that passes around them. Priests who have not sufficient command over their tongues become "*Mohaní*," not for life, but a period of years; and when they have brought their hasty tempers into complete subjection, they resume the use of speech. They repeat "*Rám, Rám*," the watch-word of the sect, in acknowledgment of a salutation, and permit themselves to converse and answer questions on subjects strictly confined to their religion. With exception to the particulars noted, the *Bedehí* and *Mohaní* differ in no respect from the other priests.

The hungry, be their creed what it may, are never sent away empty from the temple, and the ragged are provided with suitable raiment. During *Chyt*, *Bysakh*, and *Jeth*, or from the middle of March to the middle of June, the hottest period of the year, the mahant stations a brahman,* with water-carriers, at a distance of two miles from Sháh-pura, on the different roads leading to the city, to minister to the wants of the thirsty traveller. And all the cattle of the town receive a certain allowance of fodder and water during the above season, from the same bountiful source.

It will be seen, that the doctrine of the Rámsanèhis inculcates the mortification of the passions, with entire abstraction from the world, and the renunciation of all its pleasures and enjoyments. The two sins held in most abhorrence are incontinence and avarice, and are never forgiven. The dress of the

* It is barely necessary to mention, that a brahman is chosen, because Hindus of inferior caste, and I might include foreigners, are gratified to accept the beverage from his hand, while they might hesitate to take it from a man of low tribe.

priesthood is kept scrupulously neat and clean, and changed, I believe, every day, or second day, and their modest quaker-like demeanour, as they respond "*Rám, Rám*" to the salutation of the traveller, prepossesses him strongly in their favour.

Of the Laity.

The laity, known by the general name of *girhist*, are at liberty at any time to enter the hierarchy, and the office of mahant is open to them. They are particularly enjoined to speak the truth; to be constant in their affections, and just and honest in their dealings. I omitted to inquire, if females are forbidden to become *Satí*, but rather think they are not, as two of the wives of the late Rája of Sháh-pura, who was a Rámsanèhi, burnt in 1825. It might be that the force of ancient custom was in this case too strong to be overcome, and the noble often indulge licenses which would not be countenanced in the peasant.

The *girhist* celebrate their weddings with none of the pomp and rejoicing usual with the brahmanical Hindus, but conduct the ceremonial in a quiet unobtrusive manner. Like the *byrágis*, they are forbidden to mourn for the dead, as an act answering no purpose, since death is the doom of all, and also because it implies a want of resignation to the divine will. They burn their dead, and chaunt *Sadd* over a corpse.

Neither priests nor laymen observe *Tija*, *Dashakra*, *Dewáli*, *Holí*, nor any other Hindu festival, that I am aware of; they keep a strict fast from sun-set until sun-rise, nor even when sick are they permitted to take any nourishment, but medicine, during those hours.

The laity at Sháh-pura are in number about two hundred, of which perhaps a hundred and twenty are of the male sex, and they are interdicted turning *Bedehí* and *Mohaní*, as attention to the rules of those orders is incompatible with the discharge of temporal duties.

Converts.

The Rámsanèhis are composed of all castes of Hindus, and although no members of other sects have been converted, nor, so far as I could learn, have any applied for admission to the order, the tenets are characterised by so much of liberality, that I see nothing to oppose it. Both Christians and Muhammadans are freely admitted to their places of worship; all that is required of them being to remove their shoes: but in the matter of diet, the force of prejudice and ancient custom are so strong among the sectaries, that I doubt if they would allow apostates of any other faith to eat with them.

Converts can be admitted to the society by the superior alone in the temple at Sháh-pura, and they are conducted for this purpose by the priests from different parts of India. The superior makes the novice over on his arrival to the twelve *Sádh* of the pillars, who are directed to examine him on the soundness of his belief, and to make him thoroughly conversant with the tenets on which their religion is founded. Should their report be favourable, the name of the convert is changed, supposing he enter the hierarchy, but not otherwise, and he is received into the order, after undergoing a noviciate of forty days. Some brahmans have enrolled themselves, but converts have been made principally from the *mahésrí* and *agarval* tribes of baneas. There are no certain accounts of the number of Rámsanèhis dispersed over western India; they abound chiefly in Rajwára and Gujarát, are met with in the neighbourhood of most large cities and towns, such as Bombay, Surat, Hyderabad, Punah, and Ahmedabad, and there are some at Benáres.

BRITISH RELATIONS WITH CHINA.

The unsatisfactory state of our relations with China, since the abolition of the Company's establishment at Canton, was predicted by every well-informed and disinterested witness examined by the Parliamentary committees on the subject of the China trade. Unhappily, it was more expedient to listen to those who, upon theoretical grounds, speculated upon a different result, and who depicted, in such glowing but delusive colours, the eagerness with which the Chinese government and people would welcome the apostles of free-trade. It now appears that the former were most to be trusted, and that the British and other foreign traders at Canton are placed, by the removal of the Company, in a very uncomfortable and helpless condition.

To devise a remedy for this state of things is not very easy. No doctrine appears clearer than that a nation has a right to prescribe what regulations it thinks proper for its commercial intercourse with other nations, and if the latter are dissatisfied with those terms, they may either act upon a reciprocity system, or abstain from trading with it altogether. Nothing can be more monstrous, than that one nation should prescribe to another the conditions upon which it may be convenient to itself to trade with that other nation.

The latter principle, however, is the one adopted by all the pamphlet-writers who, one after another, have professed to be able to illuminate the British public on the subject of our relations with the Celestial empire. Being traders themselves, they take a narrow, one-eyed view of the question; their object is essentially of a selfish character; they look to the vast profit, which they expect to gain from an unrestricted traffic with the Chinese, and they regard all considerations of convenience or policy, which prevent them from having their own way, as impediments which ought to be removed.

Many of these pamphlets we have suffered quietly to pass us and to increase the constant supply of waste paper; but a publication by Mr. Hamilton Lindsay, on this subject, has arrested our attention.* The Report published by this gentleman on the voyage of the *Amherst*, though it did not impress us with a very high notion of his prudence and discretion, or his fitness to be intrusted with such a delicate office, induced us to think that he was not destitute of intelligence.

His letter, however, which makes a pamphlet of nineteen pages; is one of the most meagre things we ever read. It communicates to the public scarcely anything which it has not been told in every one of the score of pamphlets already condemned

Ad vicos vendentes piper et thus et odores;

and it is, therefore, too severe upon Lord Palmerston, because it implies that he is ignorant of what is known to every body else.

His Lordship, it appears, afforded Mr. Lindsay "an opportunity to lay before him in writing, a brief outline of his opinions as to the present

* Letter to the Right Honourable Viscount Palmerston, on British Relations with China, by H. HAMILTON LINDSAY, (late of the Hon. East-India Company's service in China), author of the Report of the *Amherst's* Voyage to the North-East Coast of China. London, 1836. Saunders and Otley.

state of our political relations with China," and of "adding to it his idea of the mode of remedy which appears to him lies in our power." He states that he is now returning to that country as a *merchant*; and "it must, therefore," he says, "naturally be my sincere wish to see affairs placed on such a secure basis, as to ensure that peace and tranquillity, so essential to establish confidence in commercial affairs."

The picture which this gentleman has drawn of "the present state of our political relations with China" is gloomy enough. Had the Company's trade and establishment been preserved, he admits that no change in our political relations would probably have been requisite; now, however, "those immense interests, over which the Company's representatives formerly held individual sway, are broken into numerous fractions, without any bond or community of interest." Since the death of Lord Napier, we have "continued to maintain an establishment at Macao, at an expense of more than £20,000 a year, without any assignable duties whatever!"

The remedies he proposes are two; the first is, "by a direct armed interference, to demand redress for past injuries, and security for the future;" the second, "the withdrawal of all political relations from a country which obstinately refuses to acknowledge such without insult." The last he considers first; and he suggests the withdrawal, at once, of all his Majesty's Commissioners, and that, to mortify the Chinese, a person of no pretensions should be sent out as agent for the customs. Our opinion is, that this would be playing into the hands of the Chinese authorities, who would make no scruple of treating such a representative of the British interests with contempt.

Direct hostility, however, is evidently the end which Mr. Lindsay contemplates, though he recommends "non-interference until circumstances have occurred which give us a right to assume another tone, and *dictate terms*." He qualifies this, indeed, by saying, "in advocating resistance to what I cannot help considering the unjust and oppressive system adopted by the Chinese towards foreigners, I am in no way prepared to dispute the general principle, that if a stranger goes to reside in a foreign country, he is bound to obey its laws and conform to its regulations; but, on the other hand, it always presupposes that your intercourse is with a civilized nation, that the laws and regulations to which your compliance is required are clear and defined, and that they give a reasonable protection to life and property; now, in China, this is not the case."

Presupposing, therefore, that "sufficient provocation has been given to justify coercion," Mr. Lindsay proceeds to enlighten the noble foreign secretary "as to the *points* we should demand, the force requisite, and the most efficient mode and time of its employment." He expects that, as we have so often used threats and then retracted them, the Chinese will refuse all concessions to mere negotiation, and thus render necessary (which he deems desirable) an appeal to arms. The proposed demands are, "a commercial treaty on terms of equality, giving us liberty of trade at two or more of the northern ports." Mr. Lindsay "would on no account advocate the

"taking possession of the smallest island on the coast;" considering this a most impolitic step. Amongst the terms of equality, he includes "the discontinuance of all those insulting expressions, implying national superiority, in which the Chinese have indulged so largely;" and he labours to prove, by reference to a classical Chinese author, that, in the time of Confucius, the term *E*, which we translate 'barbarian,' denoted "those out of the pale of the Chinese empire," and is "almost always used in a derogatory and contemptuous sense." There can be no doubt that, when Confucius lived, "foreigner" and "barbarian" were convertible terms, because the Chinese then knew no foreigners but the Tartars,—the *Man*, and the *Jung* and the *Meaou*,—who were clothed in skins and lived in caves and holes; and that hence the two ideas have been blended in the term. So it is with respect to the Greek word *βάρβαρος*: as we have once before mentioned, St. Paul* used the word "barbarian" in the sense of "foreigner." But, after all, is this so serious a grievance, and worthy of being made the subject of an article in a treaty? Does it not look like childish pride to attach so much importance to it? Do the lords of India feel degraded because some of their native servants would think themselves polluted by drinking out of the same vessel?

The other grievances which Mr. Lindsay considers necessary to be removed, in order to establish an equality of terms, are the use of opprobrious epithets in edicts and proclamations issued by the government, imputing to foreigners crimes and profligacy; the undefined state of the duties; the interdiction to hire warehouses, and to trade legally with any but the Hong; the exorbitant port-charges; the prohibition to trade any where but at Canton, and the regulations relative to homicide.

The force "requisite to coerce the Chinese empire, with its countless millions of inhabitants," Mr. Lindsay gravely calculates at one line-of-battle ship, two large frigates, six corvettes and three or four armed steamers, with a land force of about 600 men: total under 3,000! although he admits that, "poltroons as the Chinese appear to be, yet were we to arouse the spirit of the nation against us, they might and would prove more formidable than we imagine;" in this latter remark we fully coincide with Mr. Lindsay. This gentleman, it is true, does not contemplate subduing and taking possession of any part of the country; his aim evidently is to excite the people against their government, which, as a trader and utilitarian, he, no doubt, thinks perfectly justifiable. He is convinced that, in three or four months, the object would be effected (in the interval of the trading season), and "he feels satisfied that the French and Americans would gladly see us adopt such a line of conduct towards the Chinese." Mr. Lindsay concludes with making a tender to Lord Palmerston of his services.

Our hope is, that his Majesty's Government will take a calmer and more statesman-like view of this important subject than Mr. Lindsay and his fellow-traders. The nation has been infatuated enough to cast away the shield and bulwark of the valuable China trade; the government, we trust, will have sufficient prudence and firmness not to be forced to cast away the trade itself.

* 1 Cor. xiv. 9-11.

No. 1, CHOWRINGEE.

At the extreme angle of the Chowringee road, the fashionable suburb of Calcutta, stands a large square building, enclosed by walls of very moderate height, and having so little the appearance of a prison, that few of the passers-by would discover its precise purpose were they not told that this is the great gaol of Calcutta. Extravagant young men, who, perhaps, have entertained some remote suspicion that they might at one time or other be compelled to take up their residence within its walls, have entitled this mansion "No. 1, Chowringee," a fashionable appellation, which may be justified by the situation in which it stands, and which sounds far more agreeably to the ear than the bare undisguised name. Imprisonment, in such a climate as that of India, might be rendered intolerable even by an act of carelessness or inattention on the part of those who have the planning and construction of the place of confinement; but the gaol of Calcutta seems to have been erected on the purest principles of philanthropy, and can scarcely be called a place of punishment. The situation is excellent, occupying an angle of the wide *meidan*, or plain, which intervenes between the river and the before-mentioned suburb of Chowringee, from which it is divided by a broad road, shaded with fine trees. The whole of this *meidan* is distinguished by great beauty, perhaps a little deteriorated by the formal straightness of the roads cut through it, leading to Fort William and the race-course, both of which, together with a large sheet of water, or tank, and trees occurring singly, or in scattered groupes, add considerably to the effect of the landscape. To the left, towards Allipore, a village which may almost be termed a continuation of Chowringee, the country becomes more wooded, affording an agreeable relief to the eye from the brightness of the city, plain, and river, by its large masses of dark foliage. Nearly opposite, to the left, on the other side of the road, running down towards the river, is an hospital, of a very palace-like appearance, and the scene is diversified by one or two small pagodas of some antiquity, and of great sanctity. Altogether, there are few more delightful situations to be found in Bengal, and "No. 1, Chowringee" has been so admirably adapted to form an agreeable retreat in a hot climate, in consequence of the pains which have been taken to secure the constant admission of fresh air, that there is no mansion in the whole city in which, excepting for the name of the thing, it would be so pleasant to spend the three most sultry months of the year. The prison is entered through a plain but handsome gateway, leading to a court-yard, in which stands the house of the warden, or head gaoler, a moderately spacious building, containing some good apartments, which have occasionally been occupied by debtors of rank, who possessed the means of paying for such superior accommodations. The advantage of lodging in this house, however, is comprised merely in the greater degree of privacy which it admits, for the apartments belonging to the prison, and appropriated to the Europeans who have been incarcerated by their creditors, are much better situated, being at the very summit of the building, and enjoying an atmosphere which can only be found at an equal height.

The rooms in the centre of the mansion have grated unglazed windows, looking out upon wide passages and broad staircases; all are sufficiently light, and, while there is a free circulation of air, neither sun nor rain can enter; some of these are tenanted by the poorer classes of debtors, but there is a criminal side, which is equally comfortable, the only very dismal portion of the

whole building being the condemned cell, a rather small apartment, occupying a corner of one of the court-yards, under a high wall. It is said that the respectable part of the inhabitants of "No. 1." owe the excellence of their accommodations to the liberality and benevolence of a civilian of rank, who built the range of apartments running along the top of the mansion, opening through a closed verandah to the roof. In point of space and appearance, these apartments are little, if any thing, inferior to the quarters allotted to military men in Fort William, while, from the extreme loftiness of the building, they are much more desirable residences. Being judiciously constructed to face the north, they are never exposed to the broad glare and scorching rays of the sun, and they are certain of enjoying the full benefit of every breeze that blows: a most fortunate circumstance, since, though every other article of furniture is allowed, no prisoner can be permitted to have a swinging punkah in his or her apartments. No good reason has been assigned for this exclusion, because, if suicide should be apprehended, prevention by one solitary means, that of the punkah rope, would be of little use, and escape by such a method must be quite impracticable. Mechanical contrivances are happily very little wanted to secure a pleasant temperature even in the hottest weather; and while the inmates of some luxurious mansion in the neighbourhood are panting for fresh air, the poor prisoner is enjoying the most delightful atmosphere imaginable. The expense of building to so great a height could alone prevent the adoption of a plan which would render any open situation in the neighbourhood of Calcutta equally eligible; but, though towers and castles of so lofty a description are not attainable, it is strange that northern aspects for the principal apartments are not more commonly sought after, for the difference which they make in the comfort of the occupant is very considerable. To those who are desirous of enjoying any portion of daylight, it is absolutely necessary that the room which they inhabit should face the north, as it is otherwise impossible to have a single venetian even partially unclosed; but Anglo-Indians, those who dwell in Calcutta especially, may be said to "love darkness better than light." This, perhaps, may be one cause of the extreme paleness of all the European inhabitants of the city, who are blanched like plants by being constantly immured in gloom; a delicacy of appearance to which custom has so reconciled the eye, that gentlemen are often shocked and disgusted by the rosiness of new arrivals. The upper windows of "No. 1, Chowringee," command a very extensive and beautiful prospect; exercise sufficient for health may be taken within its precincts, and, as to many exiles India itself only appears to be one wide prison, a calm contemplative spirit will find little to depress it during a confinement of not very tedious duration within the walls of the great gaol of Calcutta.

Before the introduction of the Insolvent Act in India, nothing could be more dreaded than an arrest. Native creditors are proverbially inexorable, and those who were unable to pay their debts could entertain little hope of leaving their prisons with life. Some fearful stories are told also of the inhumanity shewn by Christians to each other, to whom the dreadful power of shutting up a fellow-creature during year after year was entrusted. All who could escape in time fled to Serampore, where, under the protection of the Danish government, they were secure from the cruelty of unrelenting creditors. Others, less fortunate, have either lingered through a dreary period, awaiting, sometimes almost hopelessly, the tardy arrival of the act of legislature, which had been so long called for by the necessities of the community, or have died with curses on their lips, denouncing the inhumanity of those who made their wives

widows, and their children orphans. One memorable case of this nature is often told within the prison walls. The health of the captive had suffered so materially, that his medical attendants pronounced their opinion that nothing save immediate change of scene and of climate could rescue him from the grave. It was, however, in vain that these representations were made to the merciless creditor; he would not consent to yield up his bond without the payment of the uttermost farthing; and, as it had been predicted, his unfortunate victim died, and with his last words poured a malediction upon the head of him who had carried the enmity of a vindictive mind to so frightful an extreme. Happily, such manifestations of unrelenting cruelty can no longer be exhibited, and though some unfair advantages may be taken of the Insolvent Act, even in India, perhaps in no other country was it so necessary. The payment of a comparatively small debt, contracted in all probability under the prospect of almost immediate discharge, was in many cases rendered impossible by the enormous accumulation of interest. The amount of the original debt has in numerous instances been paid twice over, and the debtor has still been as inextricably involved as ever, feeling, in sad despondency of spirit, that all his sacrifices, all his privations, have been insufficient to free him from pecuniary difficulties. So long as they can obtain payment of the interest, the discharge of the original debt is of little consequence to the persons who have laid out their money or goods to great advantage, in lending them to a party able to pay a yearly stipend for their use. It was the policy of both natives and Europeans to reduce those who had pecuniary dealings with them to this predicament. It has frequently happened, that a young writer, almost immediately upon his arrival in the East, has fallen into the hands of a crafty sirdar, one of those cunning Hindoos who are well acquainted with all the weak points of the European character, and know how to turn them to advantage. These men profess to serve without pay, taking only a small percentage (allowed by the vendor of any purchased article) for the trouble of conducting a large establishment. Inexperienced persons, unaccustomed to the country, and nearly ignorant of the language, are delighted to meet with a native agent, who has English at his command, and who undertakes to supply them with every thing they want. They know little of the value of money, and fancy that they have all El Dorado in perspective; consequently, although the allowance given to them previous to their becoming qualified to hold some permanent appointment is very small, they are too easily induced to live at an imprudent rate of expense, especially as the sirdar has plenty of money at his disposal, which he is only too happy to lend. When the day of reckoning arrives, they find that a very considerable proportion of even a handsome income must be set apart for the payment of the interest of a debt, which has swelled up to an enormous extent. If not taught caution by early experience, recourse upon future emergencies is had to similar means, and in a few years they find themselves, though nominally possessed of splendid allowances, limited in fact to a narrow stipend, and having besides a heavy debt, which the enormous rate of interest demanded every year must always prevent them from paying. European tradespeople and houses of agency formerly acted much in the same manner; nothing was so easy to obtain as either money or credit, and the system of booking and of borrowing was carried to so great an extent, that by far the larger portion of the civil and military servants of the Company were saddled with incumbrances, which could only be paid by insurances on their lives, and which effectually prevented them from returning to Europe or providing for their families. The Insolvent Act, although it can be rarely

resorted to by persons who hold very lucrative appointments, has been productive of much good, not only by relieving those who must otherwise have gone on doubling and trebling their original debt from the impossibility of paying the yearly interest demanded upon it, but also in checking and restraining the desire to tempt thoughtless people to purchases beyond their immediate means.

The debtor side of "No. 1, Chowringee," is chiefly, if not entirely, occupied by persons who have made up their minds to take the benefit of the Insolvent Act; others who may be deeply involved in pecuniary difficulties, but who are either unwilling to incur the odium supposed to be attached to such a method of relief, or who hope to satisfy their creditors by different means, keeping at too great a distance from Calcutta to entertain much apprehension of arrest. In consequence of the slow rate of travelling in India, the expense of serving a process upon persons residing in the Upper Provinces would be very great indeed. Hitherto, all the legal functionaries belonging to the European community have only practised in Calcutta, none have been permitted to settle elsewhere, and, therefore, it would be necessary to send up a bailiff from the presidency, whose palanquin or boat-hire must be paid, as well as other charges, which, though ultimately falling upon the party arrested, might only increase the amount of a debt of the most hopeless nature imaginable. One of the first persons who availed himself of the benefit of the Insolvent Act was a gentleman whose situation had long excited considerable interest and compassion. He had been a partner in a mercantile house of great respectability, which had failed owing to some rash speculations engaged in by another member of the firm, a man who possessed more talent than prudence, and who had the misfortune to embroil himself and his connexions with a rich native, who at first had some share in the concern, but afterwards became its principal creditor. Long and anxiously did this gentleman look out for a boon so eagerly desired by our Eastern colonies, and which could alone restore him to liberty. It was thought that the example of so respectable a person would induce others similarly situated to resort to the same means of deliverance from their creditors, and that a man might openly avow himself in court perfectly unable to meet the demands made upon him, without incurring public disgrace. Many attempts, however, were made to intimidate and deter those who were supposed to entertain a desire to venture upon the experiment. One, and at that period, one of the most influential, of the Calcutta newspapers belonged to parties deeply interested in keeping the doors of the Insolvent Court shut against petitioners, and with the exception of the *John Bull*, the other periodicals were more or less indebted to the houses of agency for their support, and therefore inclined to take the view most agreeable to them. An outcry was made against all military claimants for the benefit of the Act, in which the commander-in-chief very injudiciously joined. So many circumstances happen, which prevent debt from being disgraceful, that nothing can be more unjust than to stigmatize all who have contracted it; thus making no distinction between those who are unfortunate and those who really merit the dishonour cast upon them. Military men, however, had the good sense to laugh at a remark published in Government Orders, intended to prevent them from taking a course which they thought themselves fully entitled to pursue, and subsequently the people at head-quarters struck out a better method of influencing the conduct of the army. An order was issued, compelling officers to quit the service at the end of an imprisonment of two years' duration, and as a sentence of this nature would only be passed by the presiding judge on

account of some flagrant dereliction of principle developed in the course of the examination, no one could question the propriety of preventing the army from being farther disgraced by persons proved to be so unworthy to belong to it. Perhaps, in consequence of the narrow spirit manifested by the high military functionaries at the period in which the Insolvent Act first came into operation at Calcutta, the bench considered it incumbent to treat applicants belonging to the army with particular courtesy; but whatsoever might be the motive, the latter were upon many occasions deeply indebted to the liberality of sentiment expressed by the judges, who, upon all occasions, interposed to prevent the continuance of vexatious opposition, and to neutralize the effect of any acrimonious observation from the counsel employed to conduct it. At this period, the military occupants of "No. 1, Chowringee," experienced the effects of the intolerant spirit which prevailed at the head of the army, in the promulgation of an order which was calculated to wound them through the feelings of their relatives at home. Hitherto, it had been the custom, in gazetted leave of absence granted to officers, to state simply that they were allowed to remain at the presidency on urgent private affairs; but, all at once, the form was altered, and it was asserted broadly, that Major, Captain, or Lieut. *Blank*, were in confinement "in the gaol of Calcutta," or words to that effect. Upon a remonstrance, this alarming notice was so far amended, as to give the cause, namely, "under imprisonment for debt;" but still it seemed hard that the private involvements and embarrassment of military men, serving under circumstances sometimes of peculiar difficulty in India, should be published all over the world. Relatives and friends in England, where the military gazettes of the three presidencies are always reprinted *verbatim*, were thus, in the most abrupt and distressing manner made acquainted with a fact which might either have been concealed from them, or communicated in a more delicate way. The exposure, to say the least of it, was certainly unnecessary, while it might lead to the most serious consequences, not only in the anxiety and apprehension created in the breasts of innocent parties, on account of persons deservedly dear to them, from whom they have long been separated, but from the danger of provoking some act of injustice, by which a luckless individual, who has unhappily fallen under the stern dominion of the law, may be deprived of his expected patrimony by being suddenly cut out of a will. There are many harsh and severely judging dispositions, which, unless every extenuating circumstance should be placed before them, will act upon a hasty conclusion; and the gazettes published in Calcutta frequently reach England long before the arrival of any explanatory letter from the parties most deeply concerned in them; thus affording an *ex parte* statement of the most dangerous description. Though the originator of this offensive measure did not long remain in India, succeeding authorities have not abrogated an order, which cannot by any possibility be productive of the slightest good, and which is calculated to do a great deal of mischief: it will not prevent thoughtless and dissipated young men from entering into expenses beyond their means, and it will add to the sufferings of those who have already experienced the frowns of adverse fortune.

Although the great houses of agency were either avowedly or covertly adverse to the introduction of an act which, while it did not absolve their debtors from the payment of the sums borrowed, whenever they should possess the means of discharging them, yet prevented the accumulation of interest from the period in which they passed through the court, they were some of the first who took advantage of its provisions. One after another, the establish-

ments of these princely merchants failed, and though many have little chance of paying a single anna in the rupee, all, by depositing what, according to the valuation, was supposed to be half the amount of their debts, in the Insolvent Court, remained at large without even the necessity of taking up a temporary residence in "No. 1, Chowringee." When the insolvency of these gentlemen was declared, their assignees commenced an active campaign against those who had the misfortune to be in debt to them. It offered a glorious opportunity to many to go into the Insolvent Court, pleading so high an example, and showing that they were forced to such a measure of getting rid of their liabilities, by the failure of parties to whom the enormous sums which they had paid for the accommodation originally granted them, had proved of no avail. Few, however, if any, took advantage of so favourable a posture of affairs, and though a small number of the persons who have taken the benefit of the Act, in Calcutta, may have placed themselves in the predicament of suitors by imprudence of a very unjustifiable nature, by far the greater proportion have been impelled to the measure by actual necessity, and are deserving of pity rather than blame.

There is not only no difficulty, but nothing unpleasant, in visiting those friends or acquaintance who may be confined for debt in "No. 1, Chowringee." Few questions are asked at the outer gate, and the keepers of the prison, both European and native, are particularly courteous and obliging; the former are not visible unless especially inquired for on the part of those who wish to procure some indulgence for friends or relatives who may be confined within the walls. The loungers and idlers are very circumscribed in number, and, in fact, the few persons who may be encountered in the court or passages, are principally those engaged on the same charitable errand, that of visiting the prisoners. Strangers are required to write their names upon a slate, but, as the superintendence of this duty is entrusted to a native, he cannot by any possibility know whether the right appellation be given or not, being destitute of all acquaintance with the English language, whether it be spoken or written.

Nothing can exceed the quietude of the place, the discipline of the prison being merciful, and its inmates, both European and native, peaceable persons, yielding to circumstances, and enduring, especially the latter, almost hopeless imprisonment, without any of those manifestations of feeling which render the gaols of a great metropolis such dens of outrage and horror. A large and unweildy caravan, tolerably well guarded, is employed for the conveyance of the prisoners who are to be tried for criminal offences to the Supreme Court. This equipage may be seen returning at sunset, just as the gay inhabitants of Calcutta are commencing their evening drives, and the encounter may perhaps cast a gloom over those who survey the guilt and degradation of their fellow-creatures with pity, rather than with scorn. The place of execution is situated near the gaol, in an open space of ground, upon which a gibbet is temporarily erected. Capital punishments are fortunately exceedingly rare in India, a Calcutta jury especially ever feeling disposed to lean to the side of mercy. In some instances they have been perhaps too lenient, since they have screened parties from punishment who were far more deserving of death than many who have suffered the extreme penalty of the law. Occasionally, an example is made, and if the party be European, it is generally a soldier convicted of the murder of a commissioned or non-commissioned officer, and executed to impress the army with a severe lesson upon the necessity of attending to its discipline. The fury of intoxication, or the irrepressible desire to quit the scene of exile for the more temperate climate of Australia, have usually been the

motives which have induced European soldiers to commit a capital offence, and though not impugning the justice of their sentence, it is scarcely possible to regard these unhappy persons, knowing how acutely many feel their expatriation, without a sentiment of compassion. The execution of a European, partly owing to the smallness of their numbers, and partly to the unwillingness of a jury to condemn them, is very rare, nor is a native ever hung except on account of some aggravated case of murder. All who have died upon this fatal spot have met their fate with great fortitude, the lower orders of Hindoos and Mahomedans especially shewing an indifference to life amounting to contempt. The strong feeling of predestination, which pervades all castes, reconciles them easily to their fate, and they are never without some religious consoler to smooth the way to Paradise.

A publication of the trials of all those who have been placed at the bar of the Supreme Court, during even the last twenty years, would furnish an exceedingly interesting document, for in few places under European government have there been crimes of so singular a nature perpetrated. One, which occupied public attention a short time ago,* was committed by a female in a respectable station in life, who made no scruple of owning to her counsel and those with whom she associated, that she had resolved to shoot the person through the head by whom she considered herself to have been aggrieved. She was tried for the attempt, which failed in consequence of both the pistols, which she had loaded for the purpose, missing fire; but in all her communications with the persons who were desirous of saving her from the severest penalty of the law, she declared her determination not to accept life if it should be coupled with transportation. This person, having dressed herself in male attire, walked into the mess-room of a regiment where a party of officers were assembled at dinner, and presenting a pistol close to the head of the gentleman who had offended her, drew the trigger, and would most assuredly have shot him but for the circumstance before-mentioned. She tried a second, which also failed, the first attempt having passed unheeded both by the person at whom it was aimed, and those who were sitting next her. The click of the trigger, however, attracted the notice of one of the guests, and, turning round, he seized the delinquent, who struggled and fell, carrying chairs, hookah, and the officer who had laid his hands upon her to the ground. Another of the cases lately brought before them presented still more extraordinary features. A fire was discovered in the cabin of one of the country vessels trading from Singapore and Penang; it was happily extinguished, but upon examination, it proved beyond all doubt that the utmost pains had been taken by the occupant of the cabin to procure the destruction of the ship. The whole of the floor had been excavated, and apertures made into the places below, in which gunpowder and other combustibles had been deposited. The train or fuse shewed that the party who constructed it must have been an adept in the art, but, as the best-laid plans sometimes fail, an accident prevented the success of one which had been devised by no ordinary degree of skill. The passenger who had thus endeavoured to destroy the vessel was a jewel merchant. He had brought what he represented to be an exceedingly valuable cargo on board, consisting however of false stones, which he had shewn very ostentatiously to the people with whom he associated, and which he had insured to a very large amount. The discovery of the imposition which he had practised, respecting these jewels, left little doubt of his guilt, and it afterwards appeared that this was not the first time in which he had attempted to enrich himself by similar

* See vol. viii. p. 66, *Asiat. Intell.*

means. People recollected that the vessels in which this accomplished incendiary had sailed, had been destroyed by fire soon after their arrival in port, but as the scheme had been carried into effect in different places, and no suspicious circumstances had attached themselves to him at the time, he had escaped all imputation, until the failure of another attempt attracted attention to his previous history. Though the facts were clearly proved, he escaped with transportation, a sentence which at a former period had been passed upon a young officer, who had, entirely through ignorance of the existing law, set fire to some building in his own compound, which could not by any chance communicate to others, and which, being his own property, he imagined he had a right to destroy in any manner which pleased him best. This latter case was esteemed a very hard one, but the judge proving inexorable, the convict was compelled to serve the specified time, seven or fourteen years, in New South Wales, but afterwards returned and lived in great credit in India. The circumstances of the case were taken into consideration by the authorities in Australia, and the gentleman suffered little more than the disgrace and inconvenience attached to a sentence which compelled him to relinquish his pursuits, and to reside in a distant country for so long a period.

The pretended jewel merchant was an European, and as his schemes involved the lives as well as the property of his fellow-creatures, the degree of his guilt was much greater than that of a native, who, about the same period, contrived to possess himself of the treasure accumulated by a person whom he called his friend. A well-known dealer in pearls had proceeded to distant countries for the purpose of collecting the finest gems of the kind which were to be procured in any part of the East; his object was well known, and it tempted a cunning, unprincipled man to devise the means by which he might be deprived of the whole of his treasure. This man attached himself to the seeker of pearls, following him on various pretences from place to place, until they both embarked on board the same vessel for Calcutta. During the voyage, he had often seen the bag which contained the pearls, which the merchant always kept about his own person. Upon the arrival of the ship in the river Hooghley, our adventurer entreated his friend to entrust him with the care of this precious bag, if it were only for a single instant. The merchant, suspecting no wrong, or imagining that no robbery could be committed in the presence of so many witnesses, in an evil moment complied. The knave held the bag in his hand, pretending to weigh its contents, and then, as if by a sudden jerk of his body, let it fall into the water. His consternation and terror at such an accident appeared to be excessive; he beat his breast, tore his hair, and appeared to be inconsolable for the mischief which he had unwittingly caused. Meantime, the merchant was somewhat consoled by the assurance, that there were such expert divers in the service of the master-attendant, the late Sir John Hayes, that he ran every chance of recovering his property. Application was immediately made to that excellent man, who was at all times ready to assist any person in distress, and he immediately gave orders for a proper search to be made in that part of the river where the bag had been seen to fall. The efforts of the divers proved successful, the bag was found exactly in the same condition in which it had fallen into the water, and it was conveyed to the Bankshall, the residence of Sir John Hayes, to be opened in his presence, and that of his family. The pearl merchant, a fine, venerable-looking old man, with a long beard, and an eye full of intelligence, gratefully declared, that in return for this piece of service, he would present the lady of the mansion with a necklace of the finest pearls which the bag contained. Every eye was directed to

the depositary of the treasure, but to the surprise and dismay of all present, and to the deep affliction of the unfortunate merchant, when it was opened, its contents proved to be utterly worthless. The villain, who had in so cold-blooded a manner devised the means of robbing his unsuspecting companion, had constructed another bag of the same material and dimensions with that which had held the pearls, which he dexterously substituted on the proper occasion, and securing the one which contained the valuables, cast the other into the river, thus concealing the fact of the robbery, and enabling himself to escape with the prize. The deluded pearl-merchant retired in great distress of mind, lamenting over the utter failure of years of industry and travel, quitting Calcutta in the vain endeavour to seek the perfidious wretch who had deprived him of the fruits of all his toils. The divers, who were the means of bringing this nefarious transaction to light, are employed chiefly for the purpose of getting up anchors which have been lost from the ships in the river, but, as in the present instance, they not unfrequently recover other articles. They are scarcely less celebrated than those of the same profession employed in gathering pearls in the Gulf of Persia and at Ceylon, not being daunted by the presence of alligators, or any other danger of the deep.

"No. 1, Chowringhee," may be said to belong exclusively to the Supreme Court, all the criminals who are confined in it, whether native or European, being tried before that tribunal. Every British subject is entitled to seek the redress of his grievances in this court; and natives who live within the parochial limits of Calcutta, which are defined by the Mahratta ditch, are subjected to its cognizance, and must submit to its judicature. In suits brought by one native against another, the judges are directed by Act of Parliament to respect the usages of the country; but many natives resident at the presidency, preferring the practice at the courts of Adawlut, inhabit houses beyond the Mahratta ditch, and the suburbs of Calcutta are so rapidly extending, that it may be necessary to extend the boundary which at present limits the jurisdiction of the Supreme Court. There is another gaol in Calcutta, not nearly so agreeable a residence as the mansion in Chowringhee, which is sometimes tenanted by Europeans belonging to the Court of Requests. Any sum not exceeding Rs. 400 may be recovered in this court, and the party, if unable to pay, may be sentenced to imprisonment at the pleasure of the commissioners. It is a disagreeable tribunal to have any thing to do with, the decisions frequently being very severe; military men, whose debts, though numerous, may not exceed the stipulated sum, to any one individual, are particularly alarmed at it, since the period of imprisonment might exceed the term allowed by the tender mercies of the commander-in-chief, and they are thus in danger of losing their commissions. A tax upon the pay and allowances would be more advantageous to both parties, as in the case of officers of the army who take the benefit of the Insolvent Act. The sums deducted by order of the presiding judge at the latter court have lately given occasion to great discussion, especially as a high authority, having been applied to upon the subject, gave it as his opinion that a field officer could live upon half his pay. Formerly, the high functionary alluded to, was exceedingly popular throughout the army, military men seizing every opportunity to mark the difference of their feeling towards him and the person to whom they owed the loss of their batta; but since this unfortunate representation, he has fallen at least a hundred per cent., and both private letters and public journals have teemed with the manifestations of military wrath.

Near to No. 1, Chowringhee, stands a monarch of the wood, which has been

emphatically, and deservedly, entitled "the great tree." This spot is to Calcutta what Chalk Farm and Kensington Gravel Pits used to be to London, the fashionable place chosen by gentlemen to shoot each other upon. Duels, however, are not so prevalent in Calcutta as might be expected from the nature of the society, so much resembling that of a watering-place in England, or of a large English colony in France; but of the few which have been fought, a fair proportion have been fatal, and that perhaps is the cause of such a mode of adjustment not being resorted to upon trivial occasions. At one period, scarcely a morning passed at Bath without its duel, but all were bloodless, which accounted for the great eagerness of the martial youth of the place to test their spirit by such an ordeal. In Calcutta, the expounders of the law have been most frequently its violators, many challenges at least having sprung out of those warm discussions which frequently take place in court. Upon these occasions, the bar has shewn no desire to obtain shelter behind its privileges, being ready to defend, support, and maintain, by sword or pistol, the words which its members have used in the discharge of their duties to their clients, or against attacks made upon themselves. Fortunately, no unlucky shot has deprived the Supreme Court of any of its ornaments, though a distinguished member of it bears the marks of more than one well-fought field. Notwithstanding the liberal patronage which has been extended to all the profession in Calcutta, No. 1, Chowringee has more than once had an attorney for its tenant. From the litigious spirit manifested by the natives of India, it might be supposed that every gentleman belonging to the law might obtain a handsome income; but in some cases it has proved inadequate to the expenditure, and clients have been compelled to resort to the great gaol in order to obtain professional advice. So few, comparatively, however, have been the inmates of No. 1, Chowringee, that though the existence of such a place may be known, not one person in fifty who visit Calcutta have been induced by motives of curiosity or private friendship to visit it.

THE VIRTUE OF PATIENCE UNDER WRONG.

"A DISPUTE one day arose betwixt Omar, son of Khattab, and one of his friends. The latter, exceeding the bounds of civility, annoyed Omar by the terms he used. Omar, however, bore them with patience. The Prophet was present, and listened without speaking a word. Finding that his friend's tongue grew intolerable, Omar began to retort; whereupon, the Prophet turned his back, and withdrew. Disturbed at this, Omar followed him, and said, 'Prophet of God, wherefore, when this man was pouring abuse upon me, did you remain quiet, and, as soon as I began to reply to him, why did you go away?' The Prophet answered thus: 'As long as you listened patiently to that man's outrageous speech, angels were by you, each of whom made him ten replies; but the moment you began to reply to him yourself, the angels disappeared at once, and left you alone with him.'"*

* Selections from Arabian Writers, by A. Pichard. *Journ. Asiat.* for September.

MR. HUTCHINSON ON INDIAN JAILS.*

To endeavour to lessen the sum of human misery, in whatever shape, and upon however small a scale, is praiseworthy; where the class of sufferers is numerous, and their circumstances place them, too often, beyond the pale of common sympathy, the action is the more meritorious. Mr. Hutchinson, a member of a profession which is familiar with the physical ills that flesh is heir to, has bestowed his humane attention upon the unhappy inmates of Indian jails; a class more numerous than is commonly supposed: "at any given period, there are not fewer than from 36,000 to 40,000 persons under confinement in various jails throughout the presidencies of Fort William and Agra." There was a time when disease and other incidents of imprisonment were thought to be part and parcel of a criminal's sentence; and even now, Mr. Hutchinson observes, "there are some who believe that this class of persons are unworthy of consideration, and that, as convicted criminals, they are already too humanely treated." This error has been exploded at home, and it is time that it should be corrected in such a climate as India, more especially if Mr. Hutchinson is accurate in stating that "a great number of those under confinement in the various jails are incarcerated, not for offences of a deep moral dye, but for such as, in other countries, we are apt to consider as emanating from the high and warlike spirit of the people; in short, for asserting or defending those rights, which the miserably tardy course of civil justice has proved insufficient to protect."

The mortality in Indian prisons is represented as appalling. In a jail containing less than 600 prisoners, in 1829, the number of deaths was 166; whilst the highest rate of mortality in the native army has been only a little above two per cent., and during the past year scarcely one per cent., a mortality of twenty-five per cent. is not unusual amongst convicts. Nor is the rate uniform: amongst the prisoners in the Benares circle and to the west of it, the rate has been less than four per cent., during the past year; amongst those in Bengal Proper, it has been upwards of ten per cent. The mortality amongst debtors, females, and convicts not sentenced to hard labour, is much less than amongst those of whose sentences hard labour on the roads constitutes a portion.

These facts, which indicate a defective system of jail-management, attracted the attention of the Medical Board, which issued, in December 1833, a circular to the superintending surgeons of divisions, requiring them to obtain from the medical staff within each division an explanation of the great rate of mortality prevailing amongst the convicts under confinement in the various jails, and of the influence which the mode of working, dieting, clothing, and housing them might reasonably be supposed to exert on their state of health.

* A Report on the Medical Management of the Native Jails throughout the Territories subject to the Governments of Fort William and Agra. To which are added, Some Observations on the Principal Diseases to which Native Prisoners are liable. The whole compiled in a great measure from Documents in the office of the Medical Board. By JAMES HUTCHINSON, Esq., surgeon on the Bengal Establishment. Calcutta, 1835, Thacker. London, W. H. Allen and Co.

From the answers to this circular, and from his own experience in the management of jail-hospitals, Mr. Hutchinson (the secretary to the Board) was enabled to compile this report on the management of jails and jail-hospitals.

He first considers the statistics of Indian jails, and the evils, necessary and contingent, attending incarceration.

Confinement in jail (he observes) may be said to be almost the universal punishment in India. For all crimes of a more heinous nature, it almost necessarily forms a portion of the penalty, and for those of the slightest nature, it is almost impossible to dispense with it, corporal punishment having been abolished by law, and the natives of India being either generally so poor, or so addicted to money, that it is impossible to get the lower orders of them to pay a fine of even the most trifling amount. Though imprisonment in jail would thus appear to be forced on our adoption, as a mode of punishing offenders against the law, there can be little doubt that it is not a judicious one. A numerous class of persons are thus removed from the management of their families, and of their private affairs; they are employed on works, and in a mode, by which their labour is rendered comparatively unproductive; there is too much reason to believe, that our convicts, by the time they come to leave our jails, are not improved in their morals; the punishment is too frequently had recourse to, to be attended with great disgrace; and, finally, it possesses the great disadvantage of inflicting a much greater degree of suffering than it appears to others actually to do.

He enumerates the sources of misery, some of which are peculiar to India, and confined to some classes of its population. Their families are reduced to beggary, which causes the depressing passions to exert a powerful and deleterious influence upon the health. The extreme changes of climate and mode of life is another agent; the incarceration of a mountaineer of Ramghur and Bhaugulpore in a jail in the plains, being tantamount to condemning him to death. The inmates of the jails change their domestic habits, and addict themselves to the use of spirituous liquors or opium.

The housing of prisoners is the next topic considered. It appears that, in very few of the jails of India, is the allowance of air to each prisoner above 500 cubic feet, and in some instances less than 300; whereas, in the military hospitals in Europe, from 600 to 900 cubic feet is deemed necessary. In respect to ventilation, the wards are generally well-provided with door-ways, "and were the side-walls on each side of the beams generally perforated, so as to allow the heated air to escape, and to occasion some little current, perhaps little, in this respect, would remain to be desired." The Indian jails are generally surrounded by a high outer wall or enclosure, and if this is built too near it obstructs perfilation. A wall is necessary to prevent escape, and admits more liberty to prisoners: at Maldah, where there is no wall, "the prisoners are strung every night, in a body, in an iron chain."

Although the jails are palace-like structures, they are ill-adapted for their purposes, and are but "splendid sepulchres." The floors being of stone, tiles, or plastered masonry, the convicts (who are accustomed, in

their huts, to sleep on the bare ground, which rapidly becomes of the same temperature as themselves) sleep on these floors with no covering but a *dhotee*, and all the three kinds of floor attract moisture from the atmosphere in great quantity; the little animal heat of the natives is carried off by them as speedily as formed, and their health suffers proportionably. Charpoys are disliked, and are otherwise objectionable. *Muchauns*, or raised platforms of bamboo, have been introduced into some prisons, but they are apt to conceal dust and dirt, and, like the country *charpoy*, harbour vermin. Mr. Hutchinson recommends the use of boarded cots. He suggests several other minor improvements.

The working of convicts is one of the most important points connected with their management. The hired labourer of India commences work about half an hour after sun-rise, continues it till 11 A.M., resumes it at 1 P.M., and continues it till 5; or he begins at 10 A.M. and continues uninterruptedly till 5 P.M. The convict is taken out of the jail at sun-rise, or before it; labours uninterruptedly all day, with the exception of an hour, *perhaps*, at noon, when he eats a little grain or rice, and then labours on till 4 P.M., when he returns to jail, which may be at some distance, when he has to prepare his sole meal: all this while they are heavily-ironed. "The impression is strong on my mind," observes Mr. Hutchinson, "that the convicts are over-worked, and that many of them are destroyed in consequence." This opinion is founded upon the replies of the medical officers, and upon the returns of comparative mortality amongst working and non-working convicts. This disparity, however, must necessarily happen; and those who are sentenced to hard labour incur a variety of risks from exposure. This risk, however, it would appear, is greater than need be:

From the replies of medical officers, it would likewise appear, that sufficient attention is not paid to the seasons, in the working of convicts. In the rains, they are generally, if not always, taken out, unless it actually happens to rain at the time they would otherwise be leaving the jail: they frequently come home drenched with rain, and few of them, I should suppose, are very well prepared with a change of apparel. Again; in the hot season, too little attention is paid to the excessive heats that frequently prevail, and sporadic cases of cholera and *coup de soleil* are not unfrequent, in consequence.

Of the classification of prisoners, Mr. Hutchinson says no more than that "it scarcely appears to him to be a judicious one." The weight of the fetters varies from 7lbs. to 14lbs.

On the subject of diet, he states that the allowance (from two to three pice* per day) to prisoners is too scanty to enable them to cook twice daily. Mr. Hutchinson says that the lower classes of agricultural labourers in India do not realize less than two annas per day. We are persuaded, however, that Mr. Hutchinson has as much overrated the earnings of the agricultural labourer in India as he must have underrated the allowance to the prisoners.

* Mr. Hutchinson states that this is "a little more or less than one penny." But three pice is the fourth part of an anna, which is but 1½d.; so that it is under a halfpenny.

Convicts are badly clothed in the wet and cold seasons, between which the jails are in the most sickly state; fevers and their sequelæ prevail, and, as the cold season comes on, pulmonary affections appear and carry off several victims. One coarse blanket is allowed to each convict, but this scanty provision is often delayed till the season is too far advanced. Mr. Hutchinson considers two blankets necessary.

The rest of the work consists of an account of the diseases which infest jails and jail-hospitals, and of the modes of treatment; with illustrative tables.

THE "KITÁB ALÁGHÁNÍ," OR BOOK OF SONGS.

Abu'lfaraj Ali ben Hossayn Isfahani, author of the *Kitáb Alághání*, was born at Isfahan, A.H. 284. He descended from Merwan, the last khalif of the Ommiyah dynasty. He was brought up at Bagdad, whither he was removed at an early age, and he fixed his residence there. He took his place amongst the most celebrated scholars and authors, being profoundly versed in the knowledge of the famous battles amongst the Arabs, as well as in genealogy and biography. In traditions and jurisprudence he was equally skilled, and he was remarkable for a prodigious memory. He had, moreover, acquired a perfect knowledge of grammar and lexicography, and was no stranger to falconry, the veterinary art, medicine, astronomy, and other branches of useful knowledge. His poetry unites solid erudition to the graces of an elegant style. Although of the family of Ommiyah, he was an avowed partizan of the descendants of Ali. He left various works; amongst them, the *Kitáb Alághání*, a collection of songs, to the composition of which he devoted fifty years, and which is acknowledged to be the best of its kind.

Abu'lfaraj passed his time with the vizir Mohalleb, whom he has repeatedly eulogized. He died on Wednesday, the 14th of the month Zul'hijjah, A.H. 356. Some time prior to his death, he lost his reason.

The title of his principal work, "The Book of Songs," seems at first sight to denote a work of a frivolous character; but we should be much deceived by such an inference. In fact, it is proper to observe, that, amongst the Arabs, originally, there were few songs properly so called, or even poetical compositions intended for music: the ancient songs, generally speaking, are fragments of various lengths borrowed from different poets anterior or posterior to Islamism, to which airs have been adapted. The author of the *Kitáb Alághání* having intended it, as he informs us, as a complete collection of the best pieces of the kind, with the lives of the poets and the musicians, a grammatical explanation of difficult terms and proverbial expressions, and circumstantial details of all the historical facts connected with each fragment, it is manifest that such a work, executed with care by a skilful and learned writer, must comprehend a mass of valuable data concerning the civil and literary history of the Arabs, especially in respect to the period antecedent to Mahomet, and concerning the events of his life; and the confidence which these records inspire is the greater, inasmuch as the author lived in the beginning of the fourth century of the Hejira, when, consequently, the memory of the events was fresh, and there existed means of verification more numerous and more certain than were at the command of later writers.

Whatever be the merit of the work, it must be confessed that the manner in

which it is composed is not in harmony with the taste of Europeans, and with our notions of the qualities to be expected in an historian. The author, instead of hastening on his narrative, frequently stops to dwell on a multitude of minute particulars utterly devoid of interest. He repeats the same fact in different ways, for the sake of some trifling variation. With the view of showing his veracity, and of inspiring his readers with confidence, he transcribes a long list of all the known persons through whom the fact he relates has been transmitted to him. Such a method, it must be evident, however laudable it may be in the eyes of Arabians, cannot but be insufferably tedious to Europeans. Moreover, some anecdotes are recorded of so revolting a licentiousness, that, although they may be tolerated by Orientals, they cannot be read by any European, who has the least sense of decency, without disgust.

After these remarks, it will be apparent that a complete literal translation of the *Kitáb Alághání* would be an undertaking not only herculean, but almost impracticable. I have imagined, however, that an extract of the work would be read with pleasure, and that, with judicious retrenchments, and retaining all those anecdotes which paint the manners of the Orientals, a work might be produced which, possessing often the interest of a romance, would present a body of historical and literary facts, respecting the age anterior to Mahomet and the early centuries of the Hejira, which would be equally instructive and agreeable. This project I formed long ago; I have never remitted my application to it, and I propose now to realize it.

The *Kitáb Alághání* was not known in France till after the memorable expedition to Egypt. On the evacuation of that country, M. Raige brought away a MS. of the work (now in the Royal Library), which appears to be complete, and forms four folio volumes. These volumes were not all written by the same hand. In some of them, the character is not so legible as in the first, and there are more inaccuracies. M. de Hammer has, in his collection, a large MS. in folio, which contains the third and fourth part of the *Kitáb Alághání*. In the library of Gotha, amongst the MSS. collected by the unfortunate Seetzen, is a copy of a work entitled *Kitáb Alághání*, also by Abu'lfaraj Isfahani; but it is smaller than the one before me, and differently arranged.

Oriental writers concur in eulogizing this work. The celebrated Ebn Khaldun describes it as "a work which is essential to the Arabs, comprehending all the interesting details known at that period, and which were disseminated in a multitude of works, concerning the various kinds of poetry, history, music, and other sciences;—a collection which is a perfect model, and to which no other is comparable;" and he states that the basis of it is the collection of a hundred songs made for the khalif Rashid. The work is cited and commended by other writers, and one of them (Makarri) states, that the Ommiyah khalif, Hakam Mostanser, testified his sense of the merits of the *Aghání* by presenting the author with a thousand pieces of gold for a copy before its publication.

In the Introduction prefixed by the author to the first volume, he explains the motives which induced him to take up the pen, the plan he proposed to himself, and the means he had recourse to in order to give his work that degree of perfection of which it was susceptible.

The *Kitáb Alághání*, he says, speaking in the third person, is the work of Ali ben-Hossayn ben-Mohammed Korashi, the writer, known by the name of Isfahani, who has endeavoured to include in it all the Arabian songs he could find, ancient and modern. He has pointed out the authors of the verses as well as of the music; he has explained difficult terms, grammatical forms, and rules of prosody, the knowledge of which is indispensable in order

to distinguish the metre of the verse and the measure of the air. He has carefully recorded all the facts which concern the poet or the musician, and the circumstance which gave rise to the poem or the air. Under each article he has introduced parallel examples, analogous traits, and various fragments, which constitute a whole that may afford the reader a series of instructive details, the serious diversified by the light, comprising biographical data, pieces of poetry, narratives of famous battles amongst the Arabs, their most authentic histories, the lives of Pagan kings and Musulman khalifs, in short, whatever persons of good breeding ought to pride themselves in knowing, and young people ought to study with attention. The author has derived all his facts from the most authentic histories, and the narratives of the most learned persons. He goes on to state that the work commences with some particulars respecting the collection of a hundred songs made for the prince of believers, Rashid, by Ibrahim Mauseli, Ismayl ben-Jami and Fodayh ben-Aurá, whom the khalif had commanded to make a selection of the musical pieces extant. This collection having subsequently come under the observation of the khalif Watek, he recommended Isak, son of Ibrahim, to improve it by replacing those of inferior merit by others which appeared to him of greater excellence and more worthy of preservation. Isak complied with the wishes of the prince, and he added to this compilation such songs as had been previously collected by ancient musicians and men skilled in the art; the airs which combine the ten tones, in which are comprised all the modes of vocal and instrumental music; the three select metres, and such pieces of vocal music as had obtained a high reputation; together with the songs composed by the khalifs or their sons, and such pieces as had some instructive anecdotes or interesting facts connected with them.

"I was prevailed upon to undertake this work," says the author, "by the pressing solicitations of an eminent personage, who represented to me that, according to the statements he had met with, the work attributed to Isak was regarded as spurious, and was likewise of little use. He added, that, in fact, he doubted the authenticity of the work, and Mohamed ben-Khalf Waki declared that he had heard Hammad, the son of Isak, protest that his father was not the author, and had never seen the work, which was composed after his death by his bookseller, except the first piece, which was written by his father. Ahmed ben-Jafar Jahadah stated that he knew the bookseller who was the real author of the collection, whose name was Sindí, and whose shop was at Bagdad. I devoted myself," he adds, "to this work in spite of the difficulties I experienced and the repugnance I felt to leave behind a work, on such a subject, under my name, which was destined to survive for so many ages, which ought to contain many useful matters and valuable facts on points of literature."

On the Collection of the Hundred Songs.

"Abu Ahmed Yahia, son of Ali the astronomer, related that his father had made the following statement to him:

"This is what I had from Isak, the son of Ibrahim Mauseli. According to what he heard his father say, the khalif Rashid commanded the musicians, who were at that time very numerous, to select from all the existing songs, the three most remarkable ones. Their opinions concurred in respect to the three pieces, which I shall produce by and bye. Isak added: 'one day, when I was in the presence of the khalif Watek, this anecdote was mentioned, and the prince directed me to collect a number of songs by ancient musicians. In obedience to this order, I selected, from amongst the songs of each age, those of

which connoisseurs concurred in praising the merit and excellence of the method, and the composers of which were well ascertained. I then examined the pieces of a later period, and those produced but a few years ago by composers of our own times, preferring those which resembled the ancient, being formed after an analogous method, which I copied into my collection, not being willing that they should lose the reputation due to them merely because they were of a recent date. Men of every age, in fact, aspire to perfection; although the ancients possess the advantage of having taken the lead of succeeding generations in all kinds of merit.

"Ahmed ben Jofar Jahadah related, after a tradition traced to Mohammed ben-Ahmed, surnamed Ebn-Dakkak, that the khalif Rashid commanded the musicians of his court to make him a collection of a hundred songs; which they executed. He then required them to reduce the number to ten, and then to three songs; which orders were successively complied with. Isak ben-Ali confirms this statement; except that the two writers agree only in respect to one of the songs of which the collection consists; they differ in opinion regarding the other two. According to Yahia, the selection included, first, the air of Mabad on the verses of Abu Khatifah, which begins thus:—

The castle, the palm-tree, and the land of Jemma, which separates them, are more pleasing to me than the gates of Jyroom.

Secondly, the air of Ebn-Sorayj on the verses of Omar ben-Abi-Rebiah, which commence thus:—

The bay courser would complain of the painful journey I impose upon him, and would express his discontent if he could speak.

Thirdly the air of Ebn-Mahrez on the verses of Nasib, which begins thus:—

The sight of an ancient abode has revived your passion; yes, and there may be perceived the traces of her who is the cause of your grief.

If we believe Johadah, or rather those who cite him, the three songs which formed the collection were, first, the air of Ebn-Mahrez, on the verses of Mejnoon, beginning:—

Oh, Omm-Málik, when fortune shall crush thee, take refuge with me and the cruel fates.

Second, the air of Ibrahim Mauseli on the verses of the poet Arají, beginning:—

They have sent to that fair one with beauteous neck, a messenger with sad news: may he find no companion on the way!

Third, the air of Ebn-Mahrez on the verses of Nasib already mentioned. According to the writers whose testimony is appealed to by Jahadah, these three songs unite all the attractions of melody which music can furnish.

"According to Abu'l-kásem, son of Mahdi, Rashid, having ordered the musicians to select for him the finest song which had been ever set to music, they gave the preference to the air composed by Ebn-Mahrez, which is the third in the collection."

Then follows an anecdote of Isak, who, paying a visit to his father, Ibrahim, requested he would introduce him to Ebn-Jami, then in extreme old age, that he might hear for once the strains of his music. Ibrahim complied, and Isak was so ravished with the old man's performance, that he told his father, that, however high his esteem for his talents, he thought his skill in music weak and

almost nothing in comparison with that of Ebn-Jami. Ibrahim, next day, gave his son a considerable sum of money, asking him why he supposed it was given. Ishak replied that he doubted not it was to reward the frankness with which he expressed his opinion of his merits and those of Ebn-Jami. "Thou hast well judged," said his father; "go in peace."*

(To be continued.)

* Abridged from a *Mémoire* by M. Quatremère, *Journ. Asiatique* for November.

PROPERTIES OF BRITISH SUBJECTS IN JAVA.

"Q. UPON what tenures are lands held by Europeans (in Java)?—A. The principal conditions on which lands are held in full property are, the payment of a land-tax, or rather property-tax, of one per cent. upon the estimated value of the property, taken periodically; that no more than one-fifth part of the yearly produce of the land shall be taken by the proprietor from the native occupant of the land in cultivation at the time of the purchase; that the roads and bridges shall be kept in repair at the expense of the proprietor. The free cultivation of every article of produce is allowed, with the exception of opium or the poppy.

"Q. What may be the extent of estates held throughout the island upon this tenure?—A. The extent of estates held in property may be about 5,000 square miles.

"Q. How many proprietors are there?—A. I should think about twenty to thirty European proprietors, and about seven to ten Chinese proprietors.

"Q. Are British-born subjects allowed to hold lands upon this tenure?—A. They are.

"Q. How many British proprietors are there?—A. I believe about eight.

"Q. What is the extent of their land?—A. I should think, on a rough estimate, that, out of the 5,000 miles, they hold about 1,800 square miles.

"Q. Can you state the names of the proprietors, and the extent of the estates which any of them hold?—A. I have a rough estimate of the extent of the properties held by British subjects in Java and the names of the estates:—Pamawachan, the property of Sir C. Forbes and others, 1,200 square miles; Chikandie Iler, Palmer and Cockerell, 130 sq. miles; Chikandie Udik, Traill and Young, 90 sq. miles; Jessuiga, Addison, 80 sq. miles; Bolan, Drury, 90 sq. miles; Koripan, Menzies, MacLaine and Thomson, 70 sq. miles; Zegal Warn, Frazer and others, 100 sq. miles; Bucassie, Traill, and Young, 60 sq. miles. Total 1,820 sq. miles.

"Q. What do you suppose to be the population upon this extent?—A. About 100,000. Sir Charles Forbes's property alone has upwards of 40,000.

"Q. In what condition are the native occupants who held the land prior to these leases being granted to foreigners?—A. They may be considered as a kind of copyholders, paying a quit-rent, and they cannot be removed as long as they pay the stipulated rent."*

* Ev. of G. MacLaine, Esq. before Sel. Com. of Commons on East-India Affairs, 10th March 1831.

MOFUSSIL STATIONS.

NO. XIII.—SAUGOR.

SAUGOR is a station possessing features widely different from any in the Gangetic provinces. Berhampore, Dinapore, Allahabad, and Cawnpore, it is well known, are on the banks of the "sacred stream," and a description of the general features of any one will apply to all. Not so with the European stations of Central India; there is an essential difference about them, which would furnish ample materials for a distinct notice of each.

The station of Saugor is distant upwards of 250 miles from the nearest point of the Ganges, and situated on the table-land of Central India, at an elevation of 2,000 feet above the level of the sea. It is surrounded by a range of basaltic and other volcanic hills, which give to it a wild, and, until the eye becomes accustomed to their aspect, a dreary appearance, producing, at the first view, an unfavourable impression on the mind. These hills form an amphitheatre, not in one continuous whole, but still sufficiently connected to form a basin in their centre, embosoming a beautiful piece of water, on the eastern side of which the city or town stands. This lake is five miles in circumference, and affords a source of the highest gratification to the native residents of the place, many of whom are fully entitled to the appellation of amphibious, as well as to the European sahibs of the neighbouring cantonments, who do not fail to take advantage of the recreation which it offers. At favourable seasons, its sparkling bosom is covered with numerous pleasure-boats, their white canvas sails, silvered with the light, contrasting powerfully with the black and barren hills which overshadow its deep waters. Oftentimes, at the close of one of those days, when the hot sun has poured down its fiercest beams, withering nature's vitals, and giving to the Anglo-Indian sufferers a very lively idea of the torments of purgatory—or, upon escaping from the din and heat of a crowded mess-room,—the Saugor sentimentalist repairs to the lake, and seeks, in the cool and refreshing air of night, a solace for the fever in his veins, and that delicious tranquillity of mind which the scene is so well calculated to bestow. No person can truly appreciate the luxurious feelings which the nights afford in India, excepting those who have enjoyed them by sojourning in the open air. So delightful is the change from the glare and heat of the day, that, were it not for the danger to the health to be encountered by exposure to night air, the whole of the European inhabitants of Saugor would avail themselves, especially when the moon lights up the scene, of the gratification to be derived from a cruise upon this delicious piece of water; but India, unfortunately, does not possess a climate which admits of such indulgences with impunity.

The lake, as we have before stated, is upwards of five miles in circumference, and an excellent road has been made, encircling it, which is planted on either side with mango, neems, peepul, and other trees, which, when they arrive at maturity, will form a shaded drive, equal in beauty and grandeur to the delightful one between Calcutta and Barrackpore. The road and plantations, as well as other improvements in the neighbourhood,

are the effects of the good taste evinced by the local magistrates of the district, in the disbursement of the town-dues. Saugor, however, has now to lament, in common with every town in India, the parsimonious spirit of Lord William Bentinck's government. It was during the liberal and upright administration of his predecessors, that the town-dues were applied to the express purpose for which they were, in the first instance, raised, and from which they could not be diverted except by an act of the most arbitrary nature, and of the most signal injustice. The native inhabitants of Saugor, when called upon to pay a municipal tax, considered to be necessary for the public service, were told that the money would be wholly expended in making improvements in the town and its neighbourhood; improvements which could not be effected by any other means, and which no individual, however public-spirited, could compass alone. These assurances were fulfilled in the construction of new roads, the planting of trees, and the new-paving and widening the streets. A spacious and elegant ghaut was also erected for the accommodation of the inhabitants of Saugor, at a convenient part of the bank of the lake, a distribution of the tax which was calculated to afford the highest degree of gratification. Moreover, a city dispensary was established; and, with that liberality of spirit, so characteristic of the medical profession, both in England and its dependencies, the surgeon attached to the political agency volunteered and gave his gratuitous services to all the poor and infirm who applied at the institution for relief. At the period when an order, containing an absolute prohibition of the appropriation of the municipal fund to these legitimate and useful purposes, was received, and the authorities were directed to pay the money in future into the public treasury for the use of Government, a particular request was made by the local officers, that so valuable an institution as the dispensary might be spared. This entreaty, however, met with a peremptory refusal; the poor were left destitute, but a saving of thirty rupees per month was thereby added to the millions which, by these and similar methods, have been placed at the disposal of Government!

By the census taken in 1829, the population of Saugor was 50,000; the villages in the district are not very numerous, nor does the population appear to increase, although, the cause of so great a decrement to human life, the Mahratta and Pindarree wars, which ravaged this part of India for so many years, having long ceased, it might be supposed that the whole country would be covered with habitations. Notwithstanding its close proximity to the British frontier of Bundelkhund, Saugor was very little known until it came into our possession in 1818, during the Pindarree war; it was subsequently ceded to us by the Peishwa, and the surrounding country being very strong, it was deemed necessary to render it a garrison for a considerable number of troops. The Europeans form a very extensive community at Saugor; besides a government mint* and a large civil establishment, there are four battalions of infantry, a company of European artillery, and a regiment of local horse. The station is perfectly

* This has just been abolished.

isolated, and, excepting in the cold season, the residents are never favoured with the sight of a new face. This circumstance has contributed not a little to the promotion of a greater degree of sociability of feeling than is to be found in any other station, not similarly situated. Honourably exiled as are the greater number of Europeans who resort to India, it would add considerably to the happiness and comfort of the whole community, if a similar bond of union could be more widely extended. In too many places, unfortunately, the efforts of the well-disposed are often counteracted by the strife of party, and hatred and malevolence are found raging where harmony and good-will ought to prevail. The society at Saugor is large enough to admit of every kind of amusement, and yet not so extensive as to divide into particular cliques. Every body may be acquainted, without the slightest inconvenience, with all the members composing it; and though, of course, congenial dispositions will associate more closely with each other, one spirit, and that of a very benevolent nature, appears to animate the whole. The theatre is pretty and commodious, and the station can generally boast of a respectable *corps dramatique*. The performances (and the selection shews strong evidence of the best taste) are chiefly limited to *petites comédies*, melodramas, and farces; for it cannot be denied that a five-act piece rarely tells, in consequence of the impossibility, at a Mofussil station, of procuring the aid of the fair sex. When there are no females to hold the mirror up to Nature, the task is inadequately and awkwardly performed by the bearded substitute; and though, in a short and lively piece, the blemish may not be so visible as to excite a feeling of dissatisfaction, a lengthened representation, destitute of its brightest ornaments, never fails to weary even the best-disposed audience. In order to promote a love for the histrionic art, a Sock and Buskin Club has been established at Saugor, the qualification for admission being the circumstance of the candidate having once smelt the lamps, and made his bow upon the boards. In addition to the Sock and Buskin, another club, entitled the "Gridiron," affords an opportunity for the cultivation of good fellowship amongst the bachelorhood of the place. The meetings of the latter are held twice a-month, the second and fourth *Frydays*,—a selection which ought to have induced the members to change their badge, which is a silver gridiron, suspended by a white satin ribbon from the left button hole, to a still more humble implement of cookery. The number of persons composing the club is limited to sixteen, and a single black ball is sufficient for exclusion. The object of this institution, in addition to the gay meetings on the ordinary club-nights,—in which the jovial bachelors who support it may be supposed to sacrifice largely to the rosy god, while enjoying amongst each other an unrestrained intercourse of thought, brightened by sparkling effusions of wit and fancy,—is the promotion of festivity throughout the station. For the furtherance of this purpose, the members frequently give entertainments to the ladies, an example which leads to a great deal of gaiety of every sort. Fancy dress-balls form a very favourite species of fête, and though persons unacquainted with the spirit of Anglo-Indian society, might suppose that, in so secluded

and out-of-the-way a place, the getting up of an affair of the kind would be almost impossible from the difficulty of procuring materials for so motley an entertainment, the reverse is the case. The fertility of female invention, as we have before had occasion to remark, is never displayed to so much advantage as upon an occasion of this nature. An opportunity is given to shew how much may be effected from native manufactures; and as silks, brocades, silver and gold trimmings, from the most costly and valuable down to the merest frippery, may be procured from the bazaars, the difficulty of composing an effective costume is in reality not so great as might be at first imagined.

A slight outline of a fancy dress-ball, given by a party of gay Irish bachelors, at Saugor, will afford the reader a correct idea of the manner in which these things are managed in the remote wildernesses of Central India. The government-house, a mansion belonging to the civil authorities, was kindly lent for the occasion, and, during several preceding days, the most active preparations were carried on, both within and without. On the night of the ball, at the foot of the hill on which the building stands, a lofty illuminated arch-way, formed of bamboo, attracted the eye of the visitant, who, passing under it, entered a road brilliantly lighted by persons bearing torches, and leading to a second illuminated arch-way, half-way up the hill, and distant about two hundred yards from the summit. Thence to the gate of the mansion, on either side of the road, numerous lamps were suspended from railings erected for the purpose, and ending in a third lofty arch-way, blazing with light. While the company were setting down, a grand display of fireworks of various descriptions took place; and as the house could only be approached by this road, it might well be termed the "fiery way." The animation of such a scene could scarcely be increased, yet it was certainly heightened by the military evolutions of the sentinels, who, placed at certain distances apart, presented arms to all the military visitants, the clash of their muskets as they glanced in the light producing a very striking effect. The interior of the house was tastefully decorated with evergreens, flowers, and banners, and, in the different niches of the principal apartments, were well-executed transparencies of the Irish harp, and other appropriate devices. Five Irish bachelors, elegantly and characteristically attired in mantles of green silk, lined with white satin, were in attendance to receive the ladies. The motley groupes soon mustered strong, and when curiosity on the one side, and admiration on the other, were fully sated, dancing commenced to the animating strains of martial music. Some of the gentlemen were content to appear in uniform; but every lady wore a fancy dress. The costumes adopted shewed that great attention had been devoted to their selection; many were splendid, and all were formed to grace the wearers. To give a critical history of each fair one's attire would require the powers of a Maradan Carson; but a quotation from the report of a male spectator will, perhaps, afford even a more lively idea of the captivating appearance of the belles: "There was," says our enamoured correspondent, "the lady matron and her three lovely daughters, the sylph-

like Francaise, the beautiful broom-girl, the bewitching Genoese lady, the high-born but soft-smiling Castilian maid, the angelic rose-lipped paysanne, the sweet little bergère, and numerous other lovely creatures, who, drawing solely upon their own taste, offered specimens of a brilliant fancy as delicate as their own sweet imaginings." On the other side, was Half-Batta, cleverly personified by a parti-coloured uniform, half-scarlet and half-black, from the cocked hat down to the boots. It may be necessary to say, that fancy balls in India differ from those in England, inasmuch as character as well as costume is frequently assumed by the male visitants. A Major Sturgeon, who equalled in size "three single gentlemen rolled into one," performed his part to admiration; an old orange-woman, whose barrow of sour oranges attracted many a fair customer, proved another entertaining disguise; while two jolly hay-makers, with their *delicate* help-mates, redolent of health and red paint, threaded with agility the mazes of the dance, notwithstanding the incumbrance of their rakes. Two Chinese mandarins, whose attentions to the fair sex in the tea-way were so handsomely acknowledged as almost to animate their stiff features and imperturbable countenances with an expression of delight, proved capital figures.* Shortly before supper, a quaker couple dropped in, for the purpose of making an endeavour to stay the gay revels of this Vanity Fair. In a well-turned admonition, Obadiah begged the assembly to withdraw from such frivolities, pointing out, to the numerous hand-maidens who gathered round him, the impropriety of engaging in worldly pleasures, and exhorting them to practise the virtues of meekness and humility at home. But, as it might be supposed, Obadiah's advice was thrown away upon his auditory, whose beating hearts did not respond to such grave doctrine. The whole afforded a picturesque and brilliant spectacle, not inferior in any of its adjuncts to the displays made upon similar occasions in places of considerable note in England.

The climate of Saugor, partaking of that which prevails throughout the Nerbuddah territories, is damp and chilly, and the difference of its effects upon European constitutions is very striking. With some persons, it agrees perfectly, and it is no uncommon thing to see men, who have resided during the period of ten or fifteen years in Central India, as sound in constitution as if they had spent the whole of their lives in the most salubrious part of the world; while with others it proves equally destructive. Those who suffer from the prevalent disorders, have much to contend with, not only from the malignity of the fever, but the necessity of combating against it in one of its strongest holds, since the patient cannot leave the place in which it rages, until he shall be sufficiently convalescent to bear the fatigue of travelling to some distance, in order to avail himself of the advantage of a change of air. At all the river stations, the lives of many invalids have been saved by their being enabled to leave their places of abode, often close, and surrounded by an impure atmosphere, and to embark on the Ganges or Jumna, either for a temporary cruise, or, should the state of

* These gentlemen wore masks, made of ivory, and exceedingly well-executed.

their health require it, a voyage to Calcutta, whence they may proceed to sea. This important resource is denied to the residents of Central India, who, if labouring under disease, cannot possibly travel, excepting at one season of the year. They are obliged to make a journey of two or three hundred miles by dāk, in their palanquins, or by daily marches of ten or fifteen miles, both extremely fatiguing to an invalid, and of course it is only from November, until the middle of February, that this can be effected by a person who is suffering from any severe attack; while those persons stationed near a river, who are in the greatest danger, can be conveyed to a boat and attended upon as well while inhaling the fresh breeze from the water, as if they were in their own chambers at home. For these reasons, the greater number of old Anglo-Indians prefer a river to an inland station; and perhaps there is nothing more dreary to the mind, especially when depressed by illness, than its feeling the impossibility of getting away from any place which may become distasteful, excepting at a given time. Where there is a water-conveyance, it is only in the hot winds that any difficulty can be experienced in travelling, and the contemplation of such a resource must always exercise a beneficial effect upon an invalid.

Although Saugor is on the parallel of the tropic of Cancer, yet, owing to its great elevation, it can boast, in common with Mhow, Neemutch, and other stations, similarly situated, the blessing of cool nights. Towards morning, in the hottest season of the year, a blanket is necessary, and those who are so fortunate as to obtain the repose permitted by a temperate atmosphere, during the hours devoted to the couch, feel equal to any kind of exertion in the course of the day. It is to the enervating effects of profuse perspiration throughout the night, that much of the disease prevalent in India may be attributed. The sufferer finds the system in the morning unrefreshed, and the body fatally predisposed to the pestilential influence of malaria. Merely to enjoy the luxury (and a great one it is) of sleeping at night, in a cool temperature, these inland stations are much sought after, especially Mhow, by persons who either are unacquainted with, or have overlooked, the disadvantages already mentioned. Notwithstanding, however, this and some other apparently favourable circumstances, these stations by no means deserve the reputation they have gained, and the favourite one, Mhow, has been for the last two years exceedingly unhealthy. There is no possibility of accounting for the changes which so frequently take place in the salubrity of the climate in different parts of India. An epidemic will suddenly spring up in some district hitherto perfectly free from such a visitation, without any apparent physical cause, and the place will become unhealthy during a series of years. Medical professors, of very distinguished acquirements, have devoted their time and talents to the subject without avail; all their attempts to penetrate this hidden mystery of Nature having as yet been wholly unsuccessful.

A wide, and to the scientific inquirer a captivating, field for research has of late been laid open by the discovery of highly interesting fossil remains in the trap hills of Central India. They were first brought to notice by

that accomplished officer, Captain Sleeman, who found them in the neighbourhood of Jubbulpore, and subsequently the attention of the public has been more particularly directed to those occurring near Saugor, by an equally indefatigable and intelligent observer, Dr. Spry of the Bengal medical establishment, who, in two papers published in the Journal of the Asiatic Society of Bengal (Nos. 15 and 24, 1833), has described them at full length. These remains consist of large and perfectly silicified palm trees, which are now to be found on or near the surface, while, at the depth of seventeen feet, a bed of shells occurs (univalves reversed), in a high state of preservation. Dr. Spry has brought some of the latter with him to England, where they have deeply engaged the attention of conchologists, who are undecided at present whether they are to be referred to the Ampullaria or Dholium species, or, in other words, whether they are fresh-water or marine shells: a question of great importance, as leading to a correct knowledge of the geological history of the whole of Central India.

There are three jails at Saugor, and seldom less than nine hundred prisoners, principally Thugs, who are brought here for trial. These wretches are men of all castes and denominations. To give them exercise, and at the same time to render their maintenance less expensive to the Government, small parties are told off in the morning and sent to work upon the roads. Of late years, a great improvement has been effected on the public thoroughfares about the city and cantonments, by the substitution of different kinds of basalt for stones. This material works into a cement as hard as stone, forming a surface as smooth as a bowling-green, which has this advantage, that in the rains it does not yield a deposit of mud, nor is it liable to be ground into dust in dry weather. Formerly, the roads at Saugor were repaired with hard sandstone, a material which always proves exceedingly destructive to carriage-wheels. Basalt, or as it is termed *terra puzzolana*, was in ancient times applied to the purpose of road-making in Italy, and the excellence of the highways, constructed of this material, has at all periods called forth the warmest commendations from those who have travelled over them. The drives round Saugor stretch for miles in every direction, offering in their smoothness and hardness a most agreeable contrast to many of the thoroughfares in the neighbouring provinces, those particularly which have not had the advantage of the superintendence of people of science.

The native inhabitants of Saugor are principally Mahrattas, and the females do not observe the precaution of veiling on going abroad. The queen of Saugor, who is now a pensioner on the British Government, takes the air in an open palanquin, and, to judge from her present appearance, she must have been a beautiful woman in her day. The town is a hot-bed for pundits, whose sole occupation appears to be the endeavour to discover by what means they may practise on the credulity of the public. The queen's pension of Rs. 90,000 per annum (£9,000) is swallowed up by these harpies, who are constantly employed in persuading the poor woman that she is ill, in order to extort money for their *poojahs* and feasts. The high opinion they have gained, by their impudent pretensions to all sorts of

knowledge, has produced a still worse effect in preventing her, when really labouring under a serious malady, from availing herself of European skill. This unfortunate person being worn down by intermittent fever, the political agent of the British government recommended her to place herself under the care of the medical gentlemen attached to that department of the public service. He succeeded so far as to induce her to receive some packets of quinine; but these were thrown aside on the representation of her counselors, who assured her that they were slow poisons, intended to reduce her by imperceptible degrees to the grave. Little, if any, intercourse takes place between this lady and the European residents of Saugor, an occasional visit from the wife of the political agent before-mentioned, being almost the only opportunity afforded for a meeting.

The fort of Saugor is in good repair, and now serves as a dépôt for the ordnance stores; it overlooks the lake, on the edge of which it stands, forming a picturesque object from many of the surrounding points of view. This fortress, though perfectly insufficient to stand out against European artillery of any kind, even to a few field-pieces, is stronger than many in the neighbourhood constructed for the purpose of repelling the attacks of the Pindarrees. A simple wall of a brick-and-a-half thick, perforated with loop-holes to admit of the discharge of musketry or arrows, was usually alone deemed necessary to defend a town from the incursions of these predatory troops: the marauding habits of the Pindarrees requiring that they should divest themselves of every thing that would be likely to encumber them upon their long and hazardous forays, which they preferred carrying on by scouring the open country. It was their policy to avoid all places where they were likely to encounter much resistance; and they, therefore, seldom ventured to attack even the more weakly fortified garrisons by which the inhabitants of these districts endeavoured to protect themselves from their invasions. The fort of Saugor, however, as we have before stated, is not destitute of some pretensions to the appellation; it boasts regularly-formed bastions, and, city-wards, there is a scarpment, which evinces no contemptible acquaintance with the art of engineering. It has also a ravelin, but no ditch or glacis, and not being at all calculated for the modern system of warfare, it fell, together with all the hill-forts and strongholds in the neighbourhood (sixteen in number), without firing a shot, at the time when Saugor and the surrounding territory was taken possession of by the Company's forces.

Saugor and its adjacencies, after the total suppression of Pindarree marauding, became infested by those bands of robbers, whose exploits have lately attracted so much attention both in India and England; numbers of Thugs, apprehended in the pursuit of their dreadful trade, have been executed at this place; and Dr. Spry selected the skulls of seven from amongst a party of a hundred criminals, which he presented to the Phrenological Society at Edinburgh. It is the opinion of Dr. Spry, that the generality of Thugs are not called to the profession by a barbarous delight in the murder of their fellow-creatures, but merely from the influence of example, and the per-

tinacity with which persons of the same caste cling to the pursuits of their predecessors. He is disposed to think that many boys go out upon the roads as Thugs, merely because their fathers did the same, and not from any inherent ferocity of disposition. Amongst many curious particulars concerning these people which he has communicated, he has remarked their great predilection for the partridge, one of their birds of omen, which, appearing on the left or right hand, the first thing in the morning, is supposed to influence the fortunes of the day. "So attached," he tells us, "are they to the partridge, that they keep these birds in cages, and, when a Thug is brought in a prisoner, he prays to be allowed to retain his partridge."

It is not generally known that the goldsmiths and working jewellers of Saugor are adepts in their art, the fame of many manufactures being very often confined to the places in India in which they are carried on. The artisans of Saugor are particularly skilful in the construction of chains, which in delicacy of workmanship vie with, and may be even said to excel, those of Trichinopoly. Indeed, the rose chain, as it is called, may be considered to be the exclusive production of the ingenious mechanists of this place. It is a matter of astonishment to all who are acquainted with the rudeness and paucity of their tools, how the artisans of India can contrive to fashion and turn-out work of so perfect a description, and had we no other proof of their ability to compete with the most expert operatives of the western world, the fineness of their jewellery would place the matter beyond a doubt. The charges made by these people are very moderate, and their arrangements simple. A *sonar*, or jeweller, is sent for, and the *sirdar bearer* is told to give him from nine to twelve gold mohurs, according to the weight of the chain which may be desired. He takes the coin away with him, and at the end of a fortnight returns with the chain, and is then paid one gold mohur (£1. 16s.) for his labour. The metal being imperishable, the goldsmiths are not allowed to plead wastage, and the chain when brought home is expected to correspond closely in weight with that of the gold mohurs given for the manufacture. The artisans are usually trustworthy men, and little fear need be entertained of their tampering with the purity of the metal by mixing alloy with it; and of course an assay would immediately detect any fraud of the kind. Rose chains are highly esteemed in England, and very justly so, since nothing to compare with the delicacy and finish of these ornaments is to be found amid the costly *bijouterie* of a London or Parisian shop.

It is a generally received, but very erroneous, opinion, that both precious stones and Cashmere shawls may be obtained in India at a much lower price than they can be purchased for in this country. The sums paid for shawls in India would astonish the most lavish of our fine ladies, and the greatest avidity is shewn for gems, particularly pearls, the keenness of competition appearing as strong amongst the trading community of India, as it is in Europe. The following fact, which occurred at Saugor in 1831, will go far to prove the correctness of this assertion. When the govern-

ment of India first entered on the formidable undertaking, which had the total extirpation of the Thugs for its object, the police officers and sepoy, who were sent out to apprehend these miscreants, invariably searched their reputed dwellings, and brought away whatever appeared to be suspicious and corroborative of the charges against them. By this means, in a very short period, property to the amount of many thousand rupees was accumulated, and, after due notice had been given to all those whose friends and relatives had been murdered, to come forward and prove their claims to the articles of which these unfortunate persons had been plundered, a large portion remained at the disposal of Government. Amongst the treasures thus obtained, were a considerable number of pearls, which, with other goods and chattels, were advertized for sale by auction, by the nazir of the court, at the residence of the cutwal, or chief native officer of the police of the town. This announcement brought a large assembly to the scene of action, and competition ran so high, especially amongst the jewellers, that biddings were made far beyond the real value of the articles put up for sale. When the excitement and turmoil of the day had subsided, and time had been given to the purchasers to reflect coolly at their own homes upon the nature of their bargains, they all discovered their mistake, and repented their precipitancy. The next day, innumerable petitions were sent in to the officer who had the controul of these matters, praying for permission to retract; but, of course, such a request could not be granted, and the good *sonars* were taught a lesson calculated to render them more cautious and circumspect for the future. From the contiguity of Saugor to the Punnah mines, diamonds may now and then be met with at a moderate price, and those who are good judges of their value, while in a rough state, may obtain a handsome profit, either by selling them to the jewellers of Calcutta, or by sending them to Europe: they are, however, dangerous commodities to have any thing to do with, and the necessary experience is often too dearly purchased, in the outset, to render subsequent knowledge available in producing an adequate return.

The East-India Company are empowered to make an annual outlay of £10,000, in the promotion of learning and literature. Fortunately for the country, this is secured by Act of Parliament, or the Government-school of Saugor would, in all probability, have shared the fate of the dispensary. The committee of Calcutta allot £100 yearly for the support of this establishment, and the money is expended in providing for the machinery of the school, the average number of pupils being three hundred. The necessity of avoiding any direct interference with the religious prejudices of the natives, has caused the Old and New Testament to be prohibited; but translations of the most approved of our school-books, on morals, are in common use amongst the Mahomedan and Hindoo students. Moreover, they are provided with the best authors of their own country, as well as with translations of the most instructive and popular English works on history, geography, mathematics, &c. Annual examinations take place before the chief authorities, and the most diligent and praiseworthy are rewarded

by a present of books, handsome turbans, and sweetmeats, according to the different degrees of merit displayed. Many clever lads have been educated at this school, which fully deserves the encouragement it receives. Krishen Rao, who officiated as head-master, a highly respectable man, the son of Nanor Dewan, who was a person of considerable influence under the late government of Saugor, has shewn, together with a love of science, a very strong degree of attachment to the English. Lord William Bentinck, when attending an examination of the scholars during his visit to Saugor, was so much pleased with him, that, believing that such an act would promote the interests of his government, and render it popular in the eyes of the natives, he paid him the compliment of an invitation to Calcutta, offering him at the same time a grant from the public treasury for the payment of his expenses. Krishen Rao availed himself of this invitation, and, upon his arrival at the presidency, he was placed under the best masters, and admitted as a student at the Hindoo college. The rapid progress he was making in his studies, in the early part of the year of 1834, fully justified the high expectations which had been entertained of him, and, should his life be spared, no person seems to have a fairer chance of rising to eminence, in science and learning. In conjunction with Mr. Trevelyan, he has published a useful elementary book for the schools, and will, doubtless, should his health permit, engage in other works of importance; but his constitution is very delicate, and it is to be feared that mental vigour will not long remain uninjured by the corporeal debility under which he has so long laboured.

From the foregoing sketch, it will be seen that Saugor is by no means destitute of objects of interest to those who may require something more than mere amusement to engage their attention. A large civil establishment always gives importance to a station, and, as at other places, the residences of persons belonging to this branch of the service are of a superior kind. The houses of military officers in cantonments are for the most part small, and, being tiled instead of having thatched roofs, the heat is allowed to penetrate the interior, which makes them in very sultry days nearly insupportable. The drives, as we have before stated, are numerous, and afford a pleasing variety; the one most frequented being the main cantonment road, in which, twice a-week, a gathering of all the fashionables takes place, attracted by the dulcet sounds of two native bands, which play alternately. At these *alfresco* re-unions, the gay Philanders and Lotharios of the station flit round the carriages of the ladies, whispering tender flatteries, or retailing those important nothings which are considered to be so attractive to female ears. About dark, the mess-bugles are heard summoning their respective clans, and "God Save the King" proves the signal for the dispersion of the assembly.

HISTORY OF SHE-HWANG-TE,
OF THE TSIN DYNASTY OF CHINA.

GENERAL readers of history in Europe scarcely know, even by name, the great She-hwang-te of China,—who gave this designation to the Middle Empire,—who built the Great Wall, conquered the surrounding nations, and raised his own to a pitch of greatness which it never knew before nor has attained since. The name *She-hwang-te*, which implies 'first august emperor,' is uncouth, or at least unmusical, to European ears: possibly, had it been latinized, like those of Kung-foo-tsze and Mäng-tsze, and mellowed into *Cevantius*, the great monarch who bore it might have been better known to Western readers.

The dynasty of the Chows, founded by the celebrated Woo-wang, which ruled over China from B.C. 1122 to 248, was verging to decay when Confucius appeared. The empire was parcelled out into separate principalities, owing to the unwise policy of Woo-wang, who created fiefs, which he distributed amongst his partizans, many of which, in time, grew into independent states. The efforts of the great philosopher of China, who was an apostle of peace, perhaps retarded the great civil strife for supremacy amongst the states of the empire, which took place about 200 years after his death.

The state of Tsin, situated in the modern province of Shen-se, was given by the emperor Woo-wang to a chief who claimed a descent from Hwang-te (B.C. 2698). The succeeding princes augmented the state by conquests from their neighbours, so that, at the accession of the emperor Hsien-wang (B.C. 361), when the power of the vassal princes had reduced the authority of the emperor within very narrow limits, the prince of Tsin grew so formidable, that his neighbours raised great walls in their territories, as barriers against his encroachments, and when he came to the imperial court, to go through the mockery of doing homage, he brought with him a large army, which overawed his suzerain. The Tsin state continued to augment, under its able princes, till the year 256 B.C., when Nan-wang, the last *de facto* emperor of the Chow family, terrified at the gigantic power of Chaou-seang, the prince of Tsin, which had now absorbed a large portion of the empire, ordered the other vassals to attack him. Chaou-seang sent an army into the emperor's territory, deposed him, and, seizing the archives of the empire, declared himself independent.

There is a curious piece of secret history connected with the birth of She-hwang-te. Whilst Chaou-seang was enlarging his territories and consolidating his power, his grandson, E-jin, was kept as a forfeited hostage at the court of Chaou, another state, the prince of which determined to put him to death. A wealthy merchant, named Leu-puh-wei, united himself to the interests of E-jin, and by his contrivance he escaped from Chaou. This merchant had a beautiful concubine, named Hea-ke, with whom E-jin fell desperately and irretrievably in love. The merchant, with the magnanimity of an Alexander, surrendered his mistress to his friend, and she was

soon afterwards delivered of a son, who became the renowned She-hwang-te. The Confucian historians, who detested this monarch as the bitter enemy of their sect, and who were, therefore, desirous to hold up to execration one who inflicted so severe a loss upon their literature, have recorded that he was really the son of the merchant Leu-puh-wei, who relinquished his concubine to prince E-jin, knowing her to be pregnant, in the hope of giving an heir to the empire. Sze-ma-tsên, the prince of Chinese historians, who was born about 100 years later than the event, has adopted this story. It seems to be improbable, for these amongst other reasons: when Leu-puh-wei relinquished his mistress to the prince, the latter had no certain prospect of attaining the throne of Tsin, much less that of the empire; the Chow dynasty was still reigning, and E-jin had elder brothers. He was, however, declared heir-apparent of Tsin; and the death of Chaou-seang, B.C. 251, and that of Heaou-wän, his son, immediately after, opened an unexpected path to the imperial throne, the nominal representative of the Chows having been deserted by all the vassals.

E-jin, who took the name or title of Chwang-seang-wang, with the concurrence of the rulers of the six other great kingdoms, assumed all the authority of emperor, though he at first declined the title, calling himself simply King of Tsin. He created Leu-puh-wei a prince and his prime minister; but, too suddenly disclosing his real design of becoming absolute master of the empire, a powerful confederacy of the other states was formed against him; his army was defeated, and he died of vexation, leaving a tottering throne to his real or reputed son, then only thirteen years of age.

This youth declined any other name than his real one, Wang-ching, or Ching-wang. He retained Leu-puh-wei as his minister, till he detected an intrigue between him and his mother, whose paramour he had been; and he supplied his place by an individual whom he met with accidentally, and who seemed formed to be a fit instrument for the stupendous projects of his master.

It was, at this period, the custom in China for men of talents to travel through the different states in search of employment. Owing to the disorganized condition of China, the capital was thronged with these adventurers, many of whom were suspected to be spies, and a proclamation was issued commanding all "foreigners" to depart forthwith. Amongst the persons included in this proscription, was a native of the state of Choo, named Le-sze, a man of great abilities, who, having already had some employment in Tsin, obtained permission to take leave of the prince; upon which occasion, he set before him so forcibly the impolicy of excluding ingenious foreigners, that the prince not only recalled the edict, but, struck with the character of Le-sze, he took him into his service, kept him near his person, honoured him with his confidence, and finally made him his chief minister.

These two congenial spirits applied their thoughts to the grand scheme of erecting a powerful absolute empire, by destroying the other states of China, and conquering those in its vicinity. Their scheme contemplated not merely

the subjugation of the kingdoms, but their permanent union with Tsin, by the extirpation of the families of the rulers; and they resolved to employ intrigue and corruption as well as force.

The confederated sovereigns, lulled into treacherous security by the pacific demonstrations of the king of Tsin, instead of preserving their union unbroken, began to quarrel amongst themselves, their disputes being fomented and exasperated by the intrigues and bribes of Le-sze. The king of Tsin, at the invitation and by the aid of the weaker party, subdued the stronger, and, after some vicissitudes of fortune, in about seven years, all the other states were overcome and united to that of Tsin, the chief of which was ensured against rivalry by the massacre of all the royal families! "The Tsins," says a Chinese author, "acquired the mastery not by their virtues or the force of good government, but by craft, treachery, corruption, and wholesale murder."

In the year B.C. 221, the contriver and executor of this great scheme, then in the thirty-ninth year of his age, and the 26th of his reign as king of Tsin, thought himself now entitled to assume the imperial dignity, and which he resolved should take place in a solemn and imposing manner. After long consultations with Le-sze, as to the title which should denote the greatest of Chinese emperors, they fixed on *Tsin-she-hwang-te*, or 'First August Emperor of the Tsins.' Convening the grandees and ministers, the prince told them that, since his virtues and power equalled those of the Three Hwang, or August Ones of Antiquity, and his martial valour and success surpassed those of the Five Emperors or Absolute Masters, he was entitled to and claimed the epithet of *She-hwang-te*. According to another account, more consonant with the ordinary practice, but less suited to the lofty pretensions and innovating spirit of this prince, the title was adopted at the suggestion of his grandees, ministers, and sycophants.

The capital of his empire was Hëen-yang, situated on the river Wei. This city he began to decorate with palaces, temples, and pleasure-gardens. The population was augmented with its increasing dimensions by 120,000 families transported from other parts, and whatever was rare, curious, and costly in the capitals of the vanquished states was conveyed to Hëen-yang, the magnificence of which was increased by twelve statues of genii, fifty feet high, like to those which the emperor had seen in a dream, and which were cast from instruments and weapons of war, the spoils of the conquered kingdoms.

The mild doctrines of Confucius, which set bounds to the political ambition of princes, and prescribe a rigid but wholesome system of self-restraint, were naturally regarded with repugnance by one with the genius and the temperament of She-hwang-te. From the first, he conceived an aversion for this sect, though they appear to have willingly joined the rest of the nation in burning incense upon the altar of his vanity. Soon after his assumption of the imperial dignity, the emperor made a personal survey of the empire, and, in passing through Loo, where Confucius was born, and

and which was the chief seat of the sect, a deputation of the Confucians waited upon him, who having indiscreetly mingled with their compliments some allusions to ancient times and the usages of the early emperors, he dismissed them in anger, telling them "to go to their empty studies or to their business, if they had any, and, should he ever need their advice, he would send for them."

A more decided token of his hostility appeared seven years after, when he aimed a death-blow not only at the sect, but at the classical literature of China. This event, the "Burning of the Books," is one of the most memorable in the annals of the empire. She-hwang-te and his minister, Le-sze, sensible that the innovations which they had introduced and meditated would excite the ill-will of the Confucians, and of all who were attached to the study of the *king*, or canonical books, came to a resolution to destroy them, and thus extinguish the resources whence the literati (as the Confucians are termed), and the nation in general, could derive the means of throwing discredit upon their measures. The emperor and his minister were, moreover, too keen-sighted not to perceive the certain effects of intellectual refinement, and that spirit of inquiry, which was springing up with the multiplication of books, upon the depotism they were labouring to establish. These were the secret motives for the act; the ostensible pretexts were, that the literati, under the mask of extolling antiquity, and disseminating the doctrines of Confucius, were sowing the seeds of disloyalty and disaffection; that the Confucian books were adapted to a different condition of things, being written when the empire was divided into separate states, governed by separate interests; and it was added, with a view of enlisting the prejudices of the vulgar, that science nourished idleness, or, at least, diverted the people from agriculture, their most useful pursuit.

This step was, however, a critical and hazardous one, and it required the sanction of the great. At a solemn assembly of the grandees, convened by the emperor, in imitation of the august meetings summoned by the founders of dynasties, She-hwang-te, seated on his throne, invited all present (the majority of whom had been prepared for the scene) to deliver their free and honest sentiments respecting his government and policy. One of the grandees, amidst the plausible murmurs of the assembly, delivered an elaborate encomiastic harangue, in which he exalted the emperor far above his predecessors. A literary noble, one of the few who adhered to the doctrines of the sage of Loo, taxed the orator with base adulation, and was proceeding, with that boldness of which there are many examples in Chinese history, though in the presence of the emperor, to show how far he fell short of the virtues of Ching-tang and Woo-wang; when She-hwang-te interposed, and desired to hear the sentiments of his prime minister. Le-sze, without scruple or restraint, attacked the Confucian sect, ridiculed their maxims of policy, inveighed against their conceit, and characterizing them as either fools or rebels, recommended that they should be deprived of the aliment which nourished their folly or their discontent, and proposed that the

classical and historical books should be collected together and burnt. The assembly were, or affected to be, startled at this proposal, and the emperor feigned surprise. A sentence of proscription, however, soon went forth. The provincial governors instituted a strict inquisition in every house, and as death was the penalty of concealment, few were disposed to evade the order. Books, at this period, before the invention of paper or printing in China, were formed of thin tablets of bamboo, on which the characters were cut with an iron style, and which were tied up in bundles;* they were, therefore, readily consumed, and we can imagine many a Chinese Jack Cade and Weaver Smith, exulting with barbarous mirth over the bonfires which were consuming the *She-king*, the *Shoo-king*, the *Yih-king*, and the *Yü-king*, hailing the time when knowledge would be equalized,—by all becoming equally ignorant.

The rational and sober part of the empire were horror-struck at this atrocious deed. The Confucians cast off their habitual reserve and decorum, and attacked the emperor and his minister in the bitterest satires. She-hwang-te availed himself of this excuse to endeavour to exterminate the literati as well as their books: it is said that, in the capital alone, 450 were put to a cruel death.

His antipathy to the Confucian sect might be either the cause or the consequence of the attachment of She-hwang-te to the Taou-sze, or sect of Laou-tsze, who preceded Confucius in the career of moral and intellectual reform, and who is the author of the *Taou-tih-king*, or 'Book of Reason and Virtue,' teaching a kind of Spinozism, a system of ethics too spiritual and mystic to be of practical utility as a rule of human actions; hence it was easily superseded by the system of Confucius, which is more intelligible and more suited to the exigencies of society and the constitution of mankind; and hence, too, it became a convenient basis upon which the ancient superstition of the spirit-worshippers could be wrought into something like a rational theory. Although the *Taou-tih-king* does not appear to have been expressly excepted from the proscription of the books, it is confidently asserted by the sect, that none of the copies of that work were burnt, and it is easy to conceive that the executors of the barbarous decree might have been privately instructed to spare them.

This emperor's weakness on the side of superstition affords a striking contrast to his enlarged views in other respects, and the general firmness of his character. In his journey through his territories, in the year B.C. 219, he proceeded to the eastward as far as the sea, and in passing through the mountainous country of Tae-shan, the chief seat of the Taou sect, the monarch suffered himself to be seduced and practised upon by the reveries of these fanatics, who professed to be in possession of various miraculous secrets, and in particular told him of three islands in the eastern sea, inhabited by spirits, who were the guardians of a precious drug which conferred immortality. They produced a man, either knave or enthusiast, who

* The ancient character *tsh* is a *fac-simile* of one of these bundles tied up with a cord; and the modern character retains a remote resemblance thereto. Our word *volume* is derived from the ancient form of a book in Europe, which was a *roll* of parchment or papyrus.

declared that he held communications with these genii, and knew the secret of propitiating them; and offered, if he were provided with a certain number of youths and virgins, to take a voyage to the dread isles, which were inaccessible to ordinary visitors through the storms raised by the spirits, and bring back the drug of immortality. The strongest minds, untutored by philosophy, have been prone to listen to such delusive tales, and to catch at similar hopes of prolonging and perpetuating life. She-hwang-te collected a number of youth of both sexes, who set sail for these isles, which were, no doubt, those of Japan; and, singular enough, the Japanese annals record the arrival of a "physician," sent by the emperor of China, with three hundred couple of young persons, in search of the drink of immortality, who landed at Kuma-no, in the province of Kie. The discrepancies between the two accounts consist in a slight difference of date (the Chinese dating the expedition in the year B.C. 219, the Japanese ten years later); and the Japan annals stating that the leader remained in that country, teaching the arts and sciences of China, till his death; whereas, the Chinese authors say he was driven back by contrary winds without landing. Another person was subsequently sent thither, who declared he had landed in one of the islands; but he brought back not the wished-for drug, but some mysterious characters, which were interpreted to signify a warning against the designs of the Tartar tribes on the north-west frontiers of China.

The emperor wanted not this incentive to break the strength of these formidable neighbours, who had been accustomed, from an early period in the history of China, to invade and ravage its territories, their motions being too quick to allow of pursuit, and their country too barren and difficult for a campaign. The immense tract called Tartary was at this time peopled by various tribes, amongst whom were the Heung-noos, supposed to be the original Hunni, or Huns, who make so conspicuous a figure in the early European history. These Heung-noos, who were a pastoral people, inhabiting moveable tents, and whose force was principally cavalry, had about this time extended their conquests over other Tartar tribes, and seriously menaced the empire. In B.C. 215, She-hwang-te determined to crush these barbarians, and he marched a powerful army, under the command of an able general, named Mung-tên, which took the Heung-noos unprepared; they were routed, prodigious numbers were slaughtered, and the rest fled further to the west, or sought refuge in the mountains. The Chinese general took possession of the Ortoo country, and established fortresses and works on the frontier, some relics of which are said still to remain.

In order to secure his empire effectually against these restless and fugitive enemies, She-hwang-te conceived the vast design of erecting the Great Wall,—a stupendous work, upon which twenty centuries have exerted but little comparative effect, which still subsists as a monument of the existence of this monarch, and of his power and resources. The largest of the pyramids of Egypt contains but a small portion of the quantity of matter in this wall, the solid contents of which,—not including the projecting masses

of stone and brick, which alone include as much masonry as all London,—are supposed to exceed in bulk the materials of all the dwelling-houses in England and Scotland. The vastness of the mass may be better appreciated by considering that, according to the calculation of Mr. Barrow, it is more than sufficient to surround the circumference of the earth, on two of its great circles, with two walls, each six feet high and two feet thick. The emperor directed his general, Mung-téen, when he had completed his successful campaign against the Heung-noo Tartars, to survey the walls which had been constructed by some of the northern states, to complete their union, and to continue the great barrier from Kea-yüh-kwan to the place where, at a subsequent period, Wang-hae-low was built, on the shore of the Eastern sea, a space of 1,500 miles, over deep vallies and mountains of great elevation. Enormous numbers of men, some say millions, were collected from all parts of the empire, and set to work upon this immense structure, the superintendence of which was entrusted to Mung-téen, who had under him an army of 300,000 men. Vessels laden with iron were sunk at the sea-shore, where the wall began, to make a buttress for it; large arches were built for the passage of rivers; along the wall, at certain distances, were forts for garrisons; gates were made at convenient distances for traffic, passage of troops, &c.; and its width was so great, that in some parts seven horsemen could walk abreast at the top and narrowest part of the wall. The work was completed in the short space of ten years, B.C. 205; but, short as the period was, not only was its projector no more, but his dynasty had ceased to reign.

This was not the only great work executed by this monarch. He constructed a paved road in the centre of his dominions, extending about 600 miles, from within about 40 miles of Pekin to Yun-yang in King-chow, piercing hills and crossing rivers and marshes, and lined on each side with trees. But his principal care was bestowed upon enlarging and beautifying his capital, Hëen-yang. His conquests extended the empire far beyond its limits at any antecedent period. Besides subduing or effectually bridling the Tartars, he added to his territories the modern provinces of Kwang-se and Kwang-tung, part of Füh-këen, and other districts inhabited by semi-barbarous tribes, and he extended the southern frontier of China, from the Keang river to the sea. The empire of She-hwang-te, in fact, comprehended, from north to south, all the country between the island of Hai-nan and the deserts of Tartary, and, from east to west, the territory from the peninsula of Corea to the kingdom of Ava. Under his reign, China became first known to distant nations, and hence the name which it acquired amongst them, and which is not recognised by the Chinese themselves. China was denominated by the people who became first acquainted with it under this dynasty, the empire of Tsin, from the state of its founder and the patronymic of Tsin prefixed to his title. Having pushed his conquests to the sea-shore, the Malay traders carried away, from the ports they visited in China and Cochin-China, accounts of the greatness of the empire of Tsin. Not having the sound *ts* in their language, they substituted *ch*, appending, as customary,

the *a* for the sake of euphony, and the name became *China*. The Hindus, to whom China became first known under this reign, made the same mutation of the initial sound of *Tsin* as the Malays; the Devanagari alphabet and its derivatives being equally destitute of the aspirated consonant *ts*. The Arabians, who were cognisant of China through the Hindus or Malays, not having the hard sound of *ch*, at first wrote the name *Jin*; but conceiving subsequently that the *s* was nearer the true sound of the initial letter than *j*, wrote it *Sin*; hence the *Sin* and *Sinæ* of the classical writers.

The greatness and splendour of the empire of She-hwang-te was not, however, attained without great sacrifices on the part of his people, whose lives and property were wasted with a prodigal hand. Such despotism as that which was erected by this monarch, not upon the mild and benevolent maxims of Confucian policy, namely, that the emperor is the father of his people, and that every violation of paternal regard towards his subjects is an affront to heaven,—but on no other foundation than his own will,—could only be upheld by severity; that severity degenerated into cruelty and barbarity. These qualities are promoted by indulgence, and grow with what they are fed on. His tyranny gradually alienated the hearts of his subjects, whom he ruled by fear alone. He knew the bitter truth, and endured the torments of those who live in constant dread of assassination. He never disclosed one day where he should reside, or what he should do, the next. The prospect of death, which he had vainly endeavoured to avert by listening to the delusive tales of the Taou fanatics, was intolerable. He strove by travel to dissipate his gloomy reflections, and revisited the eastern parts of his empire. After reaching the sea-shore, illness obliged him to return to Shan-tung; his disorder rapidly increased, and, feeling that his life was hastening to a close, he directed his favourite eunuch, Chaou-kaou, to whom alone he entrusted his secrets (and who performed a conspicuous part in the succeeding reign), to write to his son, whom he had exiled to the army stationed on the Tartar border of Shan-se; but, before the courier departed, the emperor breathed his last at Sha-keaou, near Shun-te-foo, Pih-chih-le, on the 10th September, B.C. 210, in the 37th year of his reign and the 50th of his age.

Though not one of the best, She-hwang-te was indisputably one of the ablest monarchs of China. In his reign, the character of the nation was changed, and there is little reason to doubt, that, if his dynasty had lasted longer, and his successor had pursued the same policy, the Chinese would now have been a different people. But, on his death, China relapsed into anarchy, till the great Han dynasty arose, which adopted the Confucian theory, and abandoned the stern maxims of the Tsins. With the exception of the Great Wall, which is sustained by its own bulk, and a few relics of the other works of She-hwang-te, all the features which he had endeavoured to impress upon the people disappeared in a few years. The proscription of the books was removed, in the year B.C. 191, by Hwang-te, of the Han dynasty; previous to which, search had been made for them, with the countenance of the authorities. Although Le-sze, the crafty minister of She-hwang-

te, had invented a new system of characters, in order to render the ancient books, should they be recovered, intelligible, which characters were ordered to be used throughout the empire, the knowledge of the primitive characters was not lost, when the Hans extended their patronage to literature. Under the reign of the enlightened Wan-te (B.C. 179-156), the celebrated Foo-sang, and other scholars, were able to teach the rising generation, the contents of the classical books, and to restore the ancient literature of China. The sentence against the books, though carried into effect with consummate art and vigilance, like every law which is repugnant to the sense of a nation, failed. It is the opinion of a Chinese writer of authority, that, with the exception of a few chapters of the *Shoo-king*, the ancient literature of China sustained no important loss by the combustion of the books. "As to the books of medicine, divination, and agriculture," he remarks, "which were excepted from the general proscription, it is singular that not a single one of them has been preserved. It is, thus, evident," he adds, "that the works of wise and holy men are destined to exist for ever, whilst those which treat of matters of inferior interest and of superstition perish, in spite of the care taken to secure them." His capital, Hëen-yang, which had been enriched with the spoils of the rest of the empire, and was the seat of luxury and splendour, perished in the civil contests which took place on the fall of the Tsin dynasty, only four years after the death of She-hwang-te. Even the Great Wall, though it excluded the Tartars for sixteen centuries, may possibly have facilitated the conquest of China by this nation, by inducing the Chinese princes and people to trust to this barrier rather than to their martial virtue.

She-hwang-te, in short, may be classed among the Alexanders and Napoleons, who have left a name, and nothing else, behind them.

Miscellanies, Original and Select.

PROCEEDINGS OF SOCIETIES.

Royal Asiatic Society.—5th of March. A general meeting was held this day; the Right Hon. C. W. Williams Wynn, M.P., President, in the chair. Copies of seven ancient Javanese inscriptions, with English translations of two of them, presented by Capt. Davy, of the Bengal Army, were laid upon the table. A large collection of Oriental MSS., being the bequest of the late Major David Price, was also submitted to the meeting; and the President announced that the late Lieut.-Col. James Tod had bequeathed to the Society the whole of his books, MSS., and coins, of which the Society do not possess duplicates. John Matheson, Esq., and Thomas Miln, Esq., were elected Resident Members.

The papers read to the meeting were selected from the manuscripts presented to the Society by Capt. James Low, and comprised his notices of the trade and manufactures, and the laws and religion, of the Burmese on the Tenasserim coast. All the subjects named were ably treated of by the writer.

19th of March. The Right Hon. the President in the chair. Maulavi Muhammad Isma'el Khân, the King of Oude's Astrologer, was among the visitors; and presented to the Society a beautiful MS. treatise, by himself,

on Geometry, in Persian. Several other donations were laid upon the table; and thanks were returned to the respective donors. Colonel Sir John Burke, Bt., John G. Matheson, Esq., John Fraser, Esq., and Edward Colebrooke, Esq., were admitted Resident Members.

On the table was placed, for the inspection of the meeting, arranged in a series of cabinets, a very extensive collection made by John Forbes Royle, Esq., comprising upwards of a thousand specimens of the vegetable and mineral productions of India, consisting of seeds, woods, earths, stones, metals, &c., &c. The Right Hon. Sir Alexander Johnston, Chairman of the Committee of Correspondence, after alluding to this immense collection, called the attention of the meeting to a suggestion in connexion with it, which he had had the honour of submitting to the Council of the Society, on the part of Mr. Royle, and the Right Hon. Holt Mackenzie, having for its object the formation of a Committee of Agriculture and Trade in relation to the East; and stated that the Council had referred this proposal to the Committee of Correspondence, with a view to their reporting upon it. The Committee conceived that the best way of proceeding would be to lay the whole plan before the Society at a general meeting; and the Council having sanctioned this procedure, Mr. Mackenzie, whose extensive knowledge of the capabilities and wants of India were so well known, had kindly promised to read a paper which he had been requested to draw up on the subject, and by which the meeting would be made aware of the great utility, theoretically and practically, which would doubtless result from the adoption of the suggestion in question.

The Right Hon. Holt Mackenzie said he should have great pleasure in reading the paper alluded to; but he could have wished his Right Hon. friend had not been pleased to notice him in so flattering a manner. He had drawn up a few general observations to assist Mr. Royle, as the avocations of that gentleman pressed hard upon his time; but he begged the meeting would consider them as merely subsidiary to the remarks which Mr. Royle himself would have to offer. The Right Hon. gentleman then read a luminous paper, from which we extract the following passages:—

"The attention of government and individuals has long been directed to the means of enlarging the resources of British India; of extending the materials of useful arts; and of adding to the wealth and comfort of the people, through the introduction into its agriculture and commerce of new, or, to them, imperfectly known articles; and through the improvement of its staple commodities, by new modes of culture or preparation. Nor has the object of enriching the vegetable kingdom of this and other countries, by contributions from the great store-house of the East, been neglected. In both ways, many important results have been attained. Yet, when we contemplate, in the most cursory manner, the vastness of the countries embraced by the inquiry; the diversity of their physical circumstances; the variety of their productions; and the extent and activity of the demands to be supplied;—it is difficult to resist the conclusion, that much remains to be undertaken. We may not anticipate the recurrence of any such surprising effects on the commerce and general economy of the civilized world, as have been followed in some memorable instances. We may not look for another root like the potato, with which to feed millions. We may not find any unused plant from which to strip leaves that shall so captivate the taste of man as the tea or the tobacco. It may be true that there is no unknown berry to be gathered that shall compete with the coffee in strengthening, supporting, and stimulating, without intoxication. And it is abundantly likely that all the commodities, which are in general use by Europeans, will, with

more or less rapidity, follow them into whatever region they may occupy, without any special aid to individual enterprise. But it would be strangely to misinterpret the past, if, from its fertility, we were to infer the barrenness of the future. No-where can Nature be exhausted: and in the direction to which we now point, there lie before us new regions to be subdued, and rich, though hitherto neglected, harvests to be gathered." * * *

"The staple commodities of India, generally, (with the exception of indigo) exhibit a very marked inferiority, in quality, to the analogous productions of other countries; an inferiority which more than counterbalances their comparative abundance and cheapness; and which there seems no apparent reason to attribute to any unavoidable circumstance of soil or climate, if, indeed, there be any variety of soil and climate not to be found in so vast and diversified a region as that embraced by the British empire in the East."

Mr. Mackenzie went on to say, that his present purpose was merely, in communication with Mr. Royle, to offer some suggestions as to the mode in which the Society might importantly contribute to the great objects in question. "If our suggestions have the good fortune of being approved," he said, "the Society may expect to receive, at an early period, from Mr. Royle, and probably from other members, a series of papers, developing in detail the resources of India, and the means of improving and extending them. These communications it would be out of place now to anticipate. Enough, I trust, has been said, to satisfy the Society that there will be no want of important subjects to engage its attention, when bent in the direction to which we point. And it has appeared to us that the Society may, most beneficially for the country, and honourably for itself, undertake the task of directing the inquiries, of suggesting the experiments, and of collecting, digesting, and promulgating, the information necessary to their attainment."

"The most important of the objects to be aimed at appear to be the following:—1st. To ascertain what articles, the produce of India, now imported into England, are of inferior quality to those produced in other countries; to investigate the causes of the inferiority; and to explore and suggest the means of removing it. 2dly. To ascertain what articles, now in demand in England, or likely to be used, if furnished, could be profitably provided in that country, or their place advantageously supplied by other things belonging to it; to take measures for making known in India the wants of England; and, in England, the capabilities of India; and to suggest and facilitate such experiments as may be necessary to determine the practicability of rendering the resources of the one country subservient to the exigencies of the other. 3dly. To ascertain what useful articles are produced in countries possessing climates resembling those of the different parts of India, which are not known to that country, and *vice versa*; to consider the means of transplanting the productions of one country to another; and to encourage and facilitate all useful interchanges of that nature. 4thly. With the above views, and for the sake of general knowledge and improvement, to consider how the statistics of Indian agriculture and arts may be most conveniently and economically ascertained and recorded; and to encourage and facilitate all inquiries directed to those objects." * *

"The guidance of science is quite indispensable to the completeness, if not to the accuracy, of the communications of practical men; especially when we desire to make allowance for differences of circumstances, to distinguish apparent and unimportant, from real and essential differences; or to detect the equivalents by which Nature often provides for seeming imperfection and deficiency."—"Now, for the practical application of the science of the botanist,

a great many minute particulars are necessary, especially when the object is to provide for the demands of the merchant, depending on nice shades of quality, and necessarily regulated by a keen advertence to relative prices. Cost of production is the primary consideration in the market; and every error, that enhances the price of every article designed for general consumption, necessarily destroys or restricts the utility of the supply."

"It is justly remarked by Mr. Royle, that little is known in India of what is required here; and little is known here of what India does and can produce. He has no less justly observed how imperfectly the various circumstances that determine the geography, or affect the qualities, of plants, have been attended to in past efforts of improvement. He has truly stated, that from failures arising out of the errors of practical men, erroneous deductions have been drawn, tending, in many instances, injuriously to discourage enterprise, and, in some cases, to throw discredit upon science."* "On the whole, the conclusion seems to be inevitable that, for the successful prosecution of the objects above contemplated, it is in the highest degree desirable that some new scheme should be instituted, which shall collect, digest, and combine the necessary facts in both countries; which shall open to men of science new sources of information, and new channels for the diffusion of their speculations; and which shall give to men of enterprise, new facilities for the prompt ascertainment of all the particulars on which they may desire to be informed. This task the Society may, we think, with great advantage, undertake; forming, as it naturally does, the recognized medium of communication between India and Europe, and commanding a ready access to all the classes in both countries, by whose co-operation the work in view is mainly to be advanced. That it may promote the undertaking in the most efficient manner, it has occurred to me, that it should appoint a separate committee, to be denominated, 'The Committee of Agriculture and Trade,' or with any other description that may seem to be more appropriate. Mr. Royle has, as you perceive, a vast quantity of materials which he has ready to place at our disposal; and there are other important suggestions of that gentleman which would immediately command the attention of the committee."—"The gentlemen at the India House appear readily to recognize the benefit to be derived from the proposed measure; and their accumulated materials would doubtless be placed at our disposal. We might confidently anticipate the co-operation of many gentlemen belonging to this city, or connected with other places, having commercial intercourse with India."—"By tracts and translations, we might spread abroad much useful knowledge; the more likely to be prized, because it would directly administer to some want, or satisfy some desire. By the transmission of specimens and models, we might address the senses, and excite the curiosity even of the illiterate. And, extending the bounds of knowledge, we should, at the same time, enlarge the means of enjoyment; adding, from day to day, fresh links to that chain of mutual benefits, which best binds the subject to the sovereign state, and most surely contributes to confirm the relations of peace among nations."

"Such are some of the reflections that have occurred to me—Mr. Royle's collection will speak for itself. It will suggest conclusions much more cogent than any general reasoning; and the particular detail, which that gentleman is prepared to afford, cannot fail to supply any omission of mine in exhibiting the

* Mr. Mackenzie here noticed some examples of this kind, where individuals, through a want of scientific knowledge, had sent out for seed to India, superior specimens of husked rice, kiln-dried hops, &c. &c.

nature, extent, and interest of the field it will be the duty of the committee to cultivate."

Mr. Royle said he should, perhaps, best introduce the subject, by informing the meeting in what way his own attention was first directed to it. It was through the private and official communications of his late friend, Dr. Adam, Secretary to the Medical Board of Calcutta, that he was led to investigate the *Materia Medica* of India, in order to ascertain whether the public service might not be rendered less dependent upon the supplies from Europe, either by substituting articles procurable in India, or cultivating exotics in the most suitable climates of the plains and mountains of Northern India. He then read from his notes a detail of the means he took to form his collection, which was by directing specimens of every article procurable in the bazaars, whether found wild in the country, or the produce of agriculture—whether useful as food or medicine, or necessary in the arts,—to be brought to him. Of these he determined to make a catalogue, as they were brought to him; and, where it was possible, to insert the natural history of each, and the English name. The collection was commenced in the station of Seharunpore, 1,000 miles N. W. of Calcutta; it was added to at Agra and Delhi, and also in his progress down the river at Allahabad; at Mirzapore, Benares, and Patna, "and completed as much as my time would allow during my short stay in Calcutta."

"It may perhaps be objected (continued Mr. Royle), and nothing is ever proposed which is not objected to, that the majority of articles here exhibited are probably valueless. This perhaps is true; but I am very certain that among them there are a great many very energetic as medicines, and most useful in a variety of the arts of life." Among them, he said, he knew we should find many that are sufficiently well known; but others which were less known, or imperfectly understood, might be subjected to analysis by scientific men; and the practicability of applying them to advantageous uses, could be determined. "I do not think I am too sanguine in believing that we might increase the comforts and resources of the natives of India, and give a stimulus to their internal and external commerce. That this is not chimerical, we may be convinced of, by looking to the rise and progress of the trade in indigo, opium, lac, shell-lac, silk, cotton, and more recently, catechu, safflower, linseed, and even rapeseed." "The recent very great extension in the trade in caoutchouc, renders it very probable that India may participate in it, and take advantage of the suggestions many years ago laid down by Dr. Roxburgh, in his account of the *Ficus elastica*."

"I proceed now to another branch of my subject, and that is the improving the quality and quantity of the different substances which now form articles of Indian commerce." "Of the benefits likely to be derived from a proper attention, not only to the nature of the soil, but also to the temperature, moisture, and dryness of the atmosphere, especially in attempting the cultivation of plants from seeds introduced from other countries, we shall probably be best convinced by adducing examples of some of the mistakes which have been committed. First, with respect to the cultivation of cotton, when attempted with the Barbadoes and American cottons, in the neighbourhood of Calcutta, and on Saugor Island. I have seen it stated that India was evidently unfavourable for the production of cotton; for though the plants grew well, and formed plenty of leaves, little cotton was formed. Here it is evident that the vegetative powers of the plant were developed at the expense of the reproductive; probably from too rich a soil and moist climate, combined with a high temperature: but Dr. Roxburgh, twenty years ago, stated 'that this cotton succeeds

better in the more elevated dryer, and less fertile soil of Coromandel than in Bengal, where the plant grows to a great size, yields less cotton, and the cultivation was very generally relinquished, though there must be many situations near the mountains of our northern frontier where it would thrive."—Tobacco seed, again, of the best quality, was sent by the Honourable Court of Directors, to be distributed in every part of India. Cultivators, however, seem unfortunately to have been found only in the southern parts, which were certainly not most eligible sites to make experiments upon Virginia seed, or even upon that from Cuba, Vera Cruz, or Cumara; for though the tobacco is exported from very hot places, it is grown only on the sides of the mountains, where very little elevation suffices to produce considerable variation of climate; and, accordingly, this tobacco, cultivated apparently in a rich marl soil, and in a warm temperature, grew so luxuriantly as to be boasted of by the growers as being twice the size of the country plant. In attaining size, it had also attained coarseness of fibre and roughness of flavour, so as to be pronounced on its arrival here to be of no value."—(Mr. Royle here adduced an instance of a similar error of reasoning in an attempt to introduce the cultivation of rice in this country.) * * *

"If we now turn our attention to the results likely to ensue from a more extended application of the principles we obtain from scientific investigations to practical purposes, I think the prospects are most encouraging. Time will not allow that I should detain you with even the shortest notice of what has been done elsewhere; but it is impossible to help alluding to the cultivation of the beet-root in France, and the manufacture of sugar from it,—one of the triumphs of science—or to the improvement of agriculture in this country, in consequence of the joint aids of chemistry and vegetable physiology; or to the increase in the produce of every orchard and potato field, in consequence of the scientific experiments of Mr. Knight. The mention of the gardens round London will immediately recall how they teem, both in earliest spring and latest autumn, with the vegetable treasures of congenial climates; and I may add, it is not many years ago since almost every rare plant was supposed to require heat." * * *

"That I may not be accused of dealing only in theoretical declamation, I am happy to say that I have successfully reduced some of my principles to practice; of which I may adduce the *senna* as an instance, of a tropical, and the *henbane*, of a European plant, both of which I cultivated in the Seharunpore botanic garden. Both were subjected to experiment in the general hospital of Calcutta; and Dr. Twining pronounced the extract of the henbane to be of a most excellent quality; and the *senna* as equal to the best he had ever seen. I might further adduce the cotton and tobacco as two articles which, on theoretical grounds, could be grown of a superior quality in India. Some Indian tobacco has since been sold in the London market for 8d. per pound, the usual price being 2d. And I have a letter from Liverpool informing me that four bales of Bombay cotton were sold at a higher price than the bulk of American cotton. The February number of the *Asiatic Journal* contains a notice that some cotton of a superior quality was exhibited in Calcutta from the upper provinces."—"The discovery of the tea-plant in Upper Assam will, I hope, also be allowed to be a strong confirmation of the theoretical views on which its cultivation was recommended in different parts of the Himalaya. I may also add that the opinion of Mr. Loddige and Dr. Hooker, and especially of Mr. Reeves, which I did not hesitate to adopt after inspecting the plants in Messrs. Loddige's Nursery, of there being two species of tea, yielding the

green and black teas, has been fully confirmed by Mr. Gordon's last visit to China, as may be seen in the March number of the *Asiatic Journal*." * * *

"In proposing, therefore, that we should in like manner examine the products and inquire into the processes of the East, and apply to their improvement the science of the West, I think I am taking the only legitimate and satisfactory means of attaining the object in view,—the improvement of the resources of India." Mr. Royle concluded by remarking that, "if we did not mistake the objects of science for the application of its principles, we shall find reason to conclude that it is not science which is so much to blame for the want of practical applicability, as the want of it in those who make the observation; and who, unacquainted with a subject, and unable or unwilling to take the trouble of drawing the legitimate inferences, seem to satisfy their consciences by depreciating the value of facts."

After a few observations from Colonel Sykes and Sir Alexander Johnston, and the return of thanks from the Chair to the Right Hon. Holt Mackenzie and Mr. Royle, for their valuable communications, the meeting adjourned till the 16th of April.

We may add that Mr. Royle has for some time contemplated a work on the application of science to the improvement of the resources of India.

Asiatic Society of Bengal.—At the meeting of November 4th, the following extract of a letter from Captain Cautley was read, noticing the discovery of further fossils in vast quantity in the Sewalik range:

"A trip to the Sewaliks, near the Pinjore valley, lately, has introduced us to the *Anoplotherium*,* in a perfect line of six molars on one side, and four in the other side of upper jaw. I say *Anoplotherium*, for the real molars have the distinguishing mark in the insulated mamilla pointed out by Cuvier,† as that which distinguishes the *Anoplotherium* from the *Palæotherium*, although the position of the molar bone, part of which is distinguishable, appears to differ from that of the former animal, and gives it a greater resemblance to the *Palæotherium*. This is a beautiful fossil, and dug out; but I must give you a history of the last week.

"I had to visit Dádúpur, on canal matters, and found both Baker and Durand as eager as myself for a short excursion into the Sewaliks; and, as all our parties were out, we determined on visiting those most westerly, who were working at a village called Moginund (a common name apparently), in the Ramgurh district, about fifty miles west of Dádúpur. Our route took us through Sidaura, Naraingurh, Mir ká Gurhi, Ramgurh, to the village of Moginund, which lies in a nook of these little hills, open only on the west: here we remained three days, returning to Dádúpur by regular marches, and visiting Khet Purali, another little village close under the hills on our way, as near this village is a stratum of a clay conglomerate, or marl, full of testaceous remains, chiefly bivalves (varieties of *unio*), reptiles and fish. The country on this route was open and well cultivated; rice in great abundance, and cultivation of all sorts up to the foot of the hills. These hills differ much in appearance from those between the Jamna and Ganges; the abruptly scarped precipices, and mural cliffs, with the huge strata of shingle, are here replaced by a comparatively low series of undulating hills, consisting of an eternal succession of sands and clays, with here and there beds of a coarse sandstone, or

* This fossil is either the *Anoplotherium*, or a new variety of the *Palæotherium*; and, if it was not for the insulated mamilla, referred to, its classification amongst the latter genera, would, I suspect, be undoubtedly correct. The discovery of more perfect remains of the head will settle this point at once.

† Vol. iii. p. 21. *Ossements Fossiles*.

fine shingle conglomerate, accessible at all points excepting those where slips have taken place, and free from jungle and high vegetation, excepting in hollows, and the lines of ravines skirting the tributaries to the main outlets of drainage. The hills were covered with fossils, like all the others (how they could have escaped observation before, must remain a source of wonder); mastodons and hippopotamus's remains looking one in the face at every step! Amongst the remains collected, were those of the *rat* and *porcupine*, too perfect to admit of any doubt. The specimens of each consisting of the palate, with the two lines of molars! Although three days at this place, and superintending my digging parties, I must confess my inability to decide strictly whether we were working in a *stratum* or in *debris*: this may appear strange to a person who has been unaccustomed to examine and decide on the position of strata, but will be understood and appreciated, I imagine, by any one who has had his attention strictly brought to bear upon the point. Shrubs, inequalities of surface, ravines, *et hoc genus omne*, all and each of them battling every inch. I am, however, inclined to consider that we had both, and that we were working in both a soft sandstone stratum, and also in a superficial coating of *debris*. A great number of perfect bones, the whole series of a leg for instance, jaw-bones, and other remains, were fairly found and dug out from the rock; at other places, huge masses of hard rock were found imbedded in the softer rock or soil, the said masses consisting in most cases of agglutinated bones: the shapes of these masses give an appearance of their having fallen formerly from some parent rock, and being now found as *debris*; but the circumstance of finding the connected joints of animals is altogether in favour of the excavation being in the stratum in which they were originally deposited. The question does not appear to me of much consequence, as the bones are not rounded by attrition, and are as sharp and perfect in their form and outline, as when belonging to the living animal, although frequently broken, and jammed together, as would be the case in a skeleton or a mass of bones being forced together in an upheavement of the country upon which or in which they were collected.

"I may remark that our excavation was not on the outcrop of the strata, but in the slope, and the working parties were successful in their operations at many points on the whole surface of that side of the mountain. This deposit appears to be altogether wanting in the mastodons, reptiles, and hippopotami: the remains at present dug out consist of portions of *anoplotherium* or *palæotherium*, rhinoceros, hog, horse, ruminants of the most gigantic dimensions, with those of the smaller classes, carnivora, hyæna, canis, tiger (or lion), and a smaller species of a feline animal, a very perfect cranium of which is in the possession of Lieuts. Durand and Baker. Many of the bones of these animals are coming out perfect, and some have been found, as I before mentioned, in connected joints! With reference to the *Sivatherium*, I regretted much my inability to obtain the dimensions of one of the most superb fossils, I suppose, that ever was found; it was unfortunately discovered and excavated by a party of work-people employed by a gentleman with whom I was unacquainted, and although I saw the fossil when in the rock, I was prevented from getting the measurements afterwards. This specimen consisted of the femur and tibia, with the tarsal, metatarsal, and phalanges of one of these gigantic ruminants that time and patience will and must introduce us to. In the bones of all the animals discovered, there are differences from those of their existing congeners that will be pointed out hereafter; it may be sufficient here to advert to the fact. The teeth that are found at this spot are beautifully perfect, and, from the softness of the matrix or rock in which they are imbedded, easily cleared

and exhibited. There is an evident grouping of animals throughout! The hippopotami, mastodons, &c. which in some localities are in such abundance, are in others wanting; their place being occupied by carnivora, ruminants, &c. The testaceous remains as yet found have been accompanied by reptiles and fish. We have in fact an extended tract of country upheaved, and the different groups, as might be expected, in their natural habitats! It is hardly a month since I attempted, in a note on the Gariol of these hills, to enumerate the probable proportions of animals that existed on this tract. During this short period, we have added another family, *Rodentia*, to our catalogue, and another genus of the *Pachydermata*, besides the splendid additions to our former list in the further elucidation of those already found, in the discovery of more perfect specimens of bone, especially of the horse, rhinoceros, and the larger ruminants. You will join with me in an exclamation, which has been upon my lips, day after day, since the discovery of the first fragment of bone—"What shall we have next?"

CRITICAL NOTICES.

A newly constructed and extended Map of India, from the latest Surveys of the best Authorities; corrected to 1836. London, 1836. W. H. Allen and Co.

THE peculiar feature of the present edition of this magnificent six-sheet map of India is, that it exhibits the divisions of the country more minutely than has hitherto been attempted in a general map; the political relation of each state towards the British Government is also pointed out. It is a work which appears to us indispensable to all persons going out to India in a public capacity, as well as to those who visit that country with commercial or even scientific views.

The Yearly Journal of Trade for 1836; accompanied by a Map. Under the special Sanction of Government. Edited by CHARLES POPE. London, 1836. Richardson.

THE great practical experience of Mr. Pope, derived from his official situation in the Custom House of one of our great trading ports, and from the inquiries into which this laborious and useful work (which he has published for some years back under the title of the *Export and Import Guide*) have led him, is evinced in the minuteness and accuracy with which he appears to have treated its several parts. The design of the work is "to give an annual exposé of the state of trade in general, more especially to show whence, and in what ships—how manned and navigated—and in what packages, goods may be imported and warehoused, and what duties are to be paid; how goods may be exported; what drawbacks and bounties granted; likewise to supply a synopsis of the other regulations touching merchants, ship-owners, brokers, and all persons concerned in maritime affairs." The various topics are perspicuously arranged, with clear and distinct headings, and an index; and a variety of incidental matter, such as geographical notices, observations in parliament, and a great deal of what is termed "Miscellaneous Information," are added, making the work one of the clearest and completest compilations of the kind we ever met with.

Lives of the most Eminent Foreign Statesmen. By G. P. R. JAMES, Esq. Vol. II. Being Vol. LXXVI. of Dr. Lardner's *Cabinet Cyclopædia*. London, 1836. Longman and Co. Taylor.

THIS volume contains the highly interesting biographies of Cardinal Richelieu, Count Oxenstiern, Count Olivarez, and Cardinal Mazarin. The first is treated very fully, some breadth being given to a discussion of the political events of his time. The others are, however, written with tact and ability.

The most striking Events of a Twelvemonth's Campaign with Zumalacarrigui, in Navarre and the Basque Provinces. By C. F. HENNINGSEN, Captain of Lancers in the Service of Don Carlos. Two Vols. London, 1836. Murray.

THESE sketches of the desolating civil war in Spain, and of "the man who disappeared from the theatre of his glory at the moment when he had attained the greatest eminence," are most acceptable, since it is impossible to trust to anonymous and contradictory and often party accounts which have appeared in the newspapers. The insurrection which has now existed for more than two years, and which seems, notwithstanding assertions to the contrary, to be as far as ever from termination, and to which so many of our countrymen have been victims, appears to be detailed in this work with fidelity; the character of Zumalacarrigui reminds one of those we meet in the history of the wars with the Moors in Spain.

The Book of Flowers. By Mrs. HALE. London, 1836. Saunders & Otley.

THE Americans have forestalled us in this elegant little work, which, though it professes to be a literary trifle—poetical interpretations of the thoughts and sentiments supposed to be conveyed by flowers,—is also an invitation to the study of botany. The book is attractive to English readers for another reason; it contains specimens of the poetry of American poets, some of which are good and many breathe a vein of original imagery. The work is decorated with coloured engravings, and is a very pretty gift-book.

Practical Mercantile Correspondence; a Collection of Modern Letters of Business; with an Appendix of pro-forma Invoices, &c., and a explanation of the German Character, &c. By WILLIAM ANDERSON. London, 1836. E. Wilson.

THIS is a neat and compendious collection of mercantile formulæ, which must be useful to men of business. The explanation of the *Kettenregel*, or De Rees's rule of arithmetic, may be even more extensively useful.

Further Observations on behalf of His Majesty's Subjects professing the Jewish Religion.

By DAVID SALOMONS, Esq.; one of the Sheriffs of London and Middlesex. London, 1836. Richardson.

Mr. Sheriff Salomons has shown, we think that the grievances and disabilities, under which he and his co-religionists labour, are equally unjust and impolitic.

The Assembled Commons, 1836. London, 1836. Churton.

THIS is an elegant little pocket "account of each Member of Parliament, embracing particulars of his family, descent, political influence, opinions, &c." It is one of a new class of works, and seems entitled, by its accuracy and copiousness, to rank high in it.

A Letter to Benjamin Hawes, Esq., M. P. being Strictures on the "Minutes of Evidence" taken before the Select Committee on the British Museum, &c. By EDWARD EDWARDS. London, 1836. E. Wilson.

THIS is stated to be the first of a series of letters on the Evidence taken before the Parliamentary Committee on the British Museum, "the general object of which will be to suggest means of practical improvement."

A Catechism of Elocution, illustrated by various Exercises in Prose and Verse. By WILLIAM ROBERTS. Edinburgh, 1836. Oliver & Boyd.

A short, concise, and in many respects novel, manual of elocution; containing judicious rules and directions, illustrated in a clear and forcible manner.

Graphic Illustrations of the Life and Times of Samuel Johnson, LL.D. Part II. London, 1836. Murray.

THIS is a highly interesting collection of views, portraits, autographs, &c. &c., illustrative of the history of our great lexicographer. It is to be completed in four parts. The present contains an elegant view of Johnson's house in Bolt-court, a

sketch of the eccentric General Oglethorpe, two views in Lichfield, a fine portrait of Warren Hastings, a collection of autographs, and a fac-simile of a letter from Richard Savage. The whole are accompanied by explanatory and illustrative letter-press.

Finden's Landscape Illustrations of the Bible. Part XXIV. Murray.

THIS is the concluding part of a work which is at once an admirable companion to the study of the Holy Scriptures, and a proud specimen of the perfection to which one of the fine arts has arrived in England. The subjects of the Plates in this Part are, the Valley of Jehoshaphat, the Summit of Mount Tabor, the Pyramids of Ghizeh, and as a subject for the frontispiece of Volume the Second, the interior of the Convent of the Nativity, Bethlehem. Like all the rest, they are beautifully executed, and will perpetuate the reputation of Mr. Finden.

Historical Conversations for Young Persons, containing the History of Malta, and the History of Poland. By Mrs. MARKHAM. London, 1836. Murray.

THIS is another of Mrs. Markham's admirable elementary works, which, we understand, are now used in the London University.

LITERARY INTELLIGENCE.

The following works are announced at Calcutta:

An Historical Review of the political relations between the British Government in India and the Empire of Ava; from the earliest date on record to the end of the year 1834: compiled by G. T. Bafield, Esq., Acting Assistant to the Resident in Ava, and revised by Lieutenant-Colonel Burney, British Resident.

Scenery of the Himalaya Mountains, by Lieut. White, 31st Regt.; the work is to consist of thirty-five line-engravings on steel, from Select Drawings taken by Lieut. White, in the neighbourhood of Simla, Mussooree, the Snowy Range, &c.

A Practical Treatise on the China and Eastern Trade, comprehending the Commerce of Great Britain, Bengal, and Singapore, &c., with China and the Eastern Islands, with a copious account of the Tea Plant, preparation of, and Trade in, Tea. By John Phipps.

Also, a Treatise on the Culture, Manufacture, and Trade of Indigo, with coloured Sketches, by the same.

A little Work has just arrived from India, by the Rev. H. Jeffreys, A.M., Chaplain, Bombay, under the curious title of "Charges against Custom and Public Opinion for the following high Crimes and Misdemeanors: for having Stolen away the Senses of Mankind, and on sundry occasions driven the World Mad, for their outrageous appetite in having eaten up the Understanding and the Conscience, and for having feloniously put Stones into the Heart."

An Historical Sketch of the Portuguese Settlements in China, by Mr. Andrew Ljungstedt, is about to appear at Macao.

Mr. James Matheson, of Canon, has just completed a Work on the present Position and Prospects of the British Trade with China.

THE Hon. George Turnour, of Ceylon, well known for his attainments in the Pali and Singalese literature, is now publishing a translation of the *Mahavansa*, or History of the Rajas of Ceylon, from the landing of Vijaya on the island, in the ninth century before Christ.

ASIATIC INTELLIGENCE.

Calcutta.

LAW.

SUPREME COURT, June 15.

Tunsook Roy v. Moharruch Ally Khan.—This was action brought by one Tunsook Roy against the nawab of Moorsshedabad, to recover the sum of Rs. 20,218, due and owing from the defendant to the plaintiff. The court was satisfied as to the proof of the debt, and the only question really in dispute between the parties was, whether the defendant was subject to the jurisdiction.

The Chief Justice gave judgment. The ground of jurisdiction, as laid in the plaint and attempted to be established by the evidence, was that of inhabitancy. The facts proved were the following:—the defendant was possessed of a house and landed property in the town of Calcutta, which had descended to him from his ancestors; he had never resided in Calcutta, his usual place of residence being Moorsshedabad; and the house here was never occupied as a dwelling-house by the defendant or his ancestors; but it was occupied by his vakeel or agent. At no great distance from the house there was an office or cutchery, belonging to the defendant, at which his vakeel transacted business relating to the defendant's land; he collected his rents and transmitted them to Moorsshedabad; but no trade was carried on by the defendant or any of the servants on his account. Upon these facts it was contended by the plaintiff's counsel, that, within the authority of decided cases, as well as upon principle, the defendant must be considered to be constructively, though not actually, an inhabitant of Calcutta.

What views the judges might entertain on questions of constructive inhabitancy, as giving this court jurisdiction when there is no actual residence, if the matter was now for the first time to be decided, it is in vain to consider. A long train of decisions, long before I had the honour of a seat in this court, have settled that, in certain cases, the court has jurisdiction over natives who have never resided or been within its local limits. To alter now such a settled ground of jurisdiction, would be to take upon ourselves the office rather of legislators than judges. It is only for us to consider whether the present case falls within the letter or principle of those decisions.

Though I do not think that the statute 21 of Geo. III. gave this court any further power over those who actually are resident within the local limits of the court than it possessed before, under the charter, yet

Asiat. Journ. N. S. Vol. 19. No. 73.

there may be ground for thinking that this statute gave rise to many of the cases of constructive inhabitancy. The charter itself contains no clause giving jurisdiction, in express words, over the inhabitants of Calcutta; these words are first used in the statute; and it has been observed, that if the word *inhabitants* was used advisedly in the statute, it must have been known to those by whom it was inserted, that its meaning in the English laws is not confined to residents, and that it was precisely for this reason that it was selected.

I need hardly refer to the authorities of past and present time, to shew the extensive meaning that has been given to this word. Lord Coke, who, in commenting on the Statute of Bridges, which imposes the burden of making bridges on the inhabitants, says "the word *inhabitants* is the largest word of the kind, for although a man be dwelling in a house in a foreign country, riding, or city, or town corporate, yet, if he hath lands or tenements in his own possession, and in the country, riding, city, or town corporate, where the decayed bridge is, he is an inhabitant, both where his person dwelleth, and where he hath lands or tenements in his own possession, within the statute." See also the construction given to this word in the case of the "Mayor of Colchester v. Goodwin," Charter's Rep. 119. Again, Lord Eldon, in "the Attorney-general v. Foster," 10 Ves. 339, observes that the word "inhabitant" is capable of a larger or more limited interpretation; the construction is always to be with reference to the subject. Again, Lord Tenterden, in "Rex v. Adlard," and there are various other authorities to the same effect. I think, therefore, it cannot, with any fairness or truth, be said that, with an anxiety to extend the jurisdiction of this court, former judges have given to this word a meaning unwarranted by authority or precedent.

It is, however, unnecessary that I should enter further into the grounds on which this species of jurisdiction was originally founded; and I will now refer to those cases which have been decided here, and which are in any way applicable to the present. In doing so, it is unnecessary to go further back than the period at which the 21 Geo. III. came into operation, and indeed I have not been able to find any cases in point decided prior to that time. It is also, of course, unnecessary that I should refer to that class of cases which depend entirely on the question of what must be the nature and duration of residence, in order to make a person an inhabitant; for in this case it is not pretended that the de-

(A)

fendant ever resided here: this relieves me from the consideration of some decisions which I should have great difficulty, if they are accurately reported, of explaining, or of making them appear consistent and uniform.

The earliest case I can find any note of, is the case of "*Odoychurn Doss v. Gunness Doss*," February 1789, decided before Chambers, C.J., Hyde, J., and Jones, J. It was there expressly contended by the plaintiff's counsel, that keeping a banking-house here, though the defendant resided elsewhere, made him an inhabitant of Calcutta. The court, however, thought otherwise, and the plaintiff was nonsuited. But this case has been overruled by a variety of subsequent decisions, and it has become long ago a settled ground of jurisdiction as an inhabitant, and one which no one thinks of disputing, if a defendant is shewn to have a *cootee*, or house of business, here, be it a banking-establishment or a wholesale or retail trade carried on by his servants and gomastahs, though he has never been in Calcutta in his life.

I must confess, I cannot entertain any doubt on the propriety and legality of these latter decisions, founded, I conceive, on the natural principle of justice and equity, that the party shall be answerable for *such* contracts at the place where they were entered into, and that it would be unjust to allow a man to enter into all kinds of commercial engagements, and to except his property from the liability to which he has subjected it, simply because he does not happen to be on the spot where the contract may have been entered into. But this class of cases, though they apply to the present as far as holding a person who never has been in Calcutta to be an inhabitant, yet the ground on which those decisions appear to have been founded is on the acts of *trading here* and entering into all sorts of *commercial* engagements; and it was on this principle that Mr. Justice Franks and myself decided the case, which certainly goes further in this respect than any former decision, I mean the case of "*Gopaul Dulloll v. Bagshaw*," in March 1833, which in principle decided that a British subject, who had never resided in India, is subject to the court's jurisdiction, if a partner in a mercantile establishment. But, in the present case, not only was there no actual residence in Calcutta, but also *no trade was carried on*. The ground on which this case must rest is totally distinct from all the cases to which I have alluded.

There is only one case that I can find any note of, which at all approaches to the present, and that is the case which was cited at the bar, of "*Saumchurn Nundy v. Hurrnauth Roy*," and was decided in April 1821. That was a suit for partition, brought against the defendant, the sole

heir of his father, Lokenauth Roy, and of his grandfather, the celebrated Cauntoo Baboo. The judges before whom that case was decided, were East, C.J., Macnaghten, J., and Buller, J.; and the point which, as far as I can ascertain with accuracy, they decided, was in principle this: that a party, who has a family-house in Calcutta, or is entitled to a share of a family-house, to the expenses of which he contributes, and to which he may come when he pleases, though in fact he may never have been there, is nevertheless subject to the court's jurisdiction. Hurrnauth Roy had a family-house here, which descended to him from Cauntoo Baboo, in which his father had occasionally resided, and to the support of which he contributed, and at which he had sircars and servants; but he had never resided here himself. He put in a plea to the jurisdiction; issue was taken on the plea, and the complainant filed interrogatories and examined upon them; the defendant did not take any evidence, and the case came on upon the plea and complainant's evidence only; *no counsel appeared for the defendant*, and the plea was disallowed with costs. It is to be observed, that this case was decided *without argument*; and I am informed that great doubt was entertained at the bar as to the decision at the time, and I know that Mr. Spankie, the then Advocate-general, advised an appeal. I have frequently heard this case cited with doubt since I have had a seat here; and I am not prepared to say that, upon like facts, I should feel myself bound to come to the same conclusion. But taking this case to be rightly decided, the question is, does it support the present? I am clearly of opinion that it does not; and that to hold the present defendant subject to the jurisdiction, we must advance further than any case has yet gone in this court. This I, for one, am not prepared to do.

The distinction between the two cases is this, and is by no means an unimportant one:—in Hurrnauth Roy's case, the defendant was found to have a family dwelling-house in which his ancestors *had resided*, and to which as a residence he might at any time resort, and that it was kept up as a dwelling-house, and inhabited by his sircars and servants. In the present instance, the house of the defendant appeared to be unfitted for a residence for a person of his rank and station, and had never been occupied as such, and was occupied by a vakeel or agent, who resided here chiefly to collect rents. There was, therefore, strictly speaking, *no family dwelling-house*, to which the defendant might resort, the ground on which I conceive the judges to have held Hurrnauth Roy subject to the jurisdiction. If, indeed, this defendant was held subject to the jurisdiction, I cannot see how any distinction is to be

made between him and the bare owner of lands in Calcutta, who has never on that account alone been held to be an inhabitant.

Finding, therefore, no authority or principle for extending the jurisdiction of the court, as to constructive inhabitancy, to a case like the present; and seeing nothing (as in cases of trade) which on equitable grounds should induce the judges to give so extended a meaning to this word, I am of opinion that the plaintiff has not proved the jurisdiction as laid in the plaint, and that, on the leave reserved at the trial, the defendant may enter a judgment of nonsuit. I have abstained from entering or expressing my opinion on the defence, or rather exemption from jurisdiction, set up by the evidence of the defendant; it is unnecessary to consider that question, as, in the first instance, it is necessary for the plaintiff to prove the jurisdiction, as he has laid it in the plaint, which I am of opinion he has failed to do.

Mr. Justice Grant concurred.

June 23.

Jenkins and others v. Fraser and others.—This was an action brought by the assignees of the estate of Mackintosh and Co. against the defendants, who are insurers in Calcutta, to recover an amount paid for the repairs of damage done to the *Forbes* steamer, during her voyage hence to Madras in April 1834.

Chief Justice.—In this case the verdict must be for the plaintiffs for two-thirds of the amount of the repairs done to the machinery, and for the whole amount of Mr. Kyd's charges, leaving the defendants to receive contribution from the other insurers. Mr. Advocate-general has rested his defence on four points, the first of which is strictly one of law—whether this is a peril insured against? On this question, we do not at present entertain a doubt; but still, as it is one of great importance, and altogether new here, we think he should have liberty to move to enter a nonsuit. Secondly, as to the competency of Mr. Dayus, and the vessel not being supplied with an hydrometer; we think he was a competent person, and no hydrometer necessary; therefore, on this point no question of law can arise. The third question Mr. Advocate General urges, that the machinery was not steam-worthy (if I may use the expression), and therefore the insurance is not liable; we find that the machinery was steam-worthy; and this also is a question of fact only. The last question is as to the captain's negligence in preventing the engineer blowing off when it was necessary; we find from the evidence that it was not necessary to blow off more frequently than had been done. Therefore, the simple question is, does this risk fall under those perils set forth in the policy? Our present

opinion is that it does fall under those perils: but we are open to any argument Mr. Advocate General may urge.

Mr. Justice Grant entirely agreed with the Chief Justice.—Verdict Rs. 7,748.

On the 29th, the Advocate-general obtained a rule *nisi* to shew cause why a nonsuit should not be entered on the point of law.

INSOLVENT DEBTORS' COURT, July 4.

In the Matter of H. N. Campbell.—On the 26th April, an application was made by the assignee of this estate, that a portion of the insolvent's salary, he being an uncovenanted servant of government, be set aside for the benefit of his creditors. This application was founded on a decision by Mr. Justice Grant, in the case of Mr. Rebello, pronounced during the absence of the Chief Justice from India, and contrary to previous decisions of the learned judge and Mr. Justice Franks. The application was opposed by Mr. Clarke, on behalf of the insolvent and several other uncovenanted assistants, whose cases would abide the decision of the Chief Justice. The learned counsel argued that the case of the insolvent did not come within the meaning of the 27th section of the insolvent act, and cited several decisions of the court, amongst which was that of Mr. Sinaes, which originally came before the present Chief Justice, but was decided by Mr. Justice Franks; and it was understood, when that learned judge pronounced his decision, that an uncovenanted servant did not come within the meaning of the clause, and that he had consulted Mr. Justice Grey. From the time of Mr. Sinaes' case down to that of Mr. Rebello, several similar cases had come before the court, some of which had been decided by the present Chief Justice, and the court had invariably refused the application to assign any portion of an uncovenanted servant's salary for the benefit of his creditors.

The Chief Justice, having taken time to consider, now pronounced his decision, concurring entirely with Mr. Justice Grant. The learned judge, having read the ninth section of the act, which provides what shall pass by the assignment, and the twenty-seventh, which authorizes the court to order a portion of the receipts of the Company's servants, civil, military, or ecclesiastical, to be paid by the insolvent to his assignee, was quite clear that, by the former section, whatever an insolvent may acquire vests in his assignee until he obtains his final discharge, but that the latter was a clause restraining the power of the assignee, and which enables those persons who come within its meaning, to retain for public purposes such a portion of what they may acquire as the court may think just and right. This being his ge-

neral view of the clauses of the act of parliament, the question was whether this insolvent falls within the exceptions contained in clause twenty-seven? "It is rather curious," said the learned judge, "that the petitioner comes into court to protect himself from the operation of the 27th clause; that is, he seeks to be exempted from taking all that he may acquire until he obtains a final discharge, and wishes to be placed under the general power of the act by which whatever he may acquire until he is finally discharged is vested in his assignee. But the question is, whether this petitioner is entitled to the protection of clause 27. At first I was inclined to doubt, but on further consideration I think that he is, and that all he may acquire is not vested in his assignee. I am of opinion that this insolvent holds an appointment under the United Company. It is true, that in his affidavit it is stated he is an assistant to Mr. Fraser, in the sea-custom-house, who can dismiss him when he may think proper; but it is quite clear that his salary is paid by Government, and that he holds an appointment under the Company." His Lordship then stated, that on a former occasion he entertained a different opinion, but that he now entirely concurred in the decision of Mr. Justice Grant, and that the same views were entertained at Bombay and Madras.

In the Matter of James Cullen and Robert Browne.—Mr. Prinsep presented the following petition on behalf of the creditors whose names are thereunto affixed:—

That by an order of this Hon. Court, bearing date the 6th of September 1834, it was ordered that Donald Macintyre, Esq., special assignee of the estate of the said insolvents, should be at liberty to defer the sale of messuages, lands, &c., factories, and concerns, as also of the ships belonging to the said insolvents, until one year, in case no price should in the mean time be offered for any of them, which in the opinion of the said assignee would be advantageous to the creditors to accept, and that until such messuages, lands, indigo factories, and ships might be respectively sold, the said assignee should be at liberty to advance out of funds in his hands such sums as should be adequate and sufficient further for the purpose of carrying on the said indigo factories and keeping the said messuages, lands, &c. in tenable repairs, and for employing the said ships. It was also ordered, that the said assignee was authorized and empowered to raise such sums, by way of mortgage, of the said several properties, as might be required for carrying on the said factories and employing the said ships, &c., until the whole could be sold, without unnecessary sacrifice, as opportunities occur.

That by virtue of the said order, the said Donald Macintyre has carried on the said indigo factories respectively during the last indigo season, which ended on the first day of Oct. last past, and expended large sums of the assets of the said insolvents' estate in the carrying on thereof, and that large quantities of indigo (that is to say, 7,232 maunds and upwards, the produce of the said factories for the season aforesaid, was consigned to and arrived at Calcutta. That the best season for the sale of Indigo at Calcutta is during the months of December, January, and February, and that it was the duty of the said Donald Macintyre, as such assignee as aforesaid, to have sold and disposed of the whole of the said indigo during the said months,

and that the same could then have been readily sold. That the price of indigo in the market of Calcutta has since fallen, in consequence of unfavourable intelligence respecting the price of Indigo in England and elsewhere, and in consequence of an anticipated large crop. That indigo can at all times be readily sold at Calcutta, and that a fair market price might have been and may still be obtained for the same, if gradually disposed of between the present time and the period when the new crop will come to market, but that the said Donald Macintyre has not sold the residue of the said indigo, but is about to ship the same to London for sale, consigned to the mercantile houses or firms of Palmer, Mackillop, and Co., and Forbes, Forbes, and Co.

That the said indigo forms a considerable part of the assets of the said insolvents, and that by such intended shipment and consignment thereof, the realization of the assets of the said insolvents, and the settlement of the accounts of the said insolvents' estate, and the consequent dividends upon their debts, will not only be greatly and indefinitely delayed, but a great part of the said assets will be placed wholly beyond the control of the said assignee and beyond the jurisdiction of this hon. court.

That such intended shipment and consignment is moreover a speculative employment of part of the said assets, and that the same will thereby be exposed to all the chances and vicissitudes of commerce, and to the hazards of a distant market and the chances of insolvency of the consignees.

Your petitioners therefore humbly pray, that the said Donald Macintyre be restrained by order of this hon. court from making such intended shipment and consignment of the said indigo, and that he be ordered forthwith, or so soon as convenient may be, to proceed to sale and realization of the same, and duly to lay out and invest the proceeds thereof for the benefit of the estate, and that should the said indigoes, or any part thereof, have been shipped, that the said Donald Macintyre be required to reland the same, or to make good to the estate any loss that may arise from such shipments.

And your petitioners shall ever pray, &c.
 Bagshaw and Co. George F. Hodgkinson,
 Cantor and Co. attorney for Mrs. M.
 Robert Hollow for self Mackie.
 and Jos. Hollow, ex- Isserchunder Mozoom-
 cutors to the estate of dar, executor of Tar-
 the late Mr. J. Hol- raney Chunder Bose.
 low. Willis and Earle.
 Bruce, Shand, and Co. Gisborne and Co.
 John D. Smith. Boyd and Co.
 T. Gunter by his con- Adam F. Smith.
 stituted attorneys. John Lowe.
 Gobinchund Dhur. Ram Comul Sen.

The learned counsel urged, that this mode of dealing with the assets of an insolvent or bankrupt estate was contrary to all principle and practice. The mode of sale was by the 49th section of the Indian Insolvent Act, entirely under the control of the court; and it was competent to any creditor to present his petition. The discretion of sale was usually left to the assignee; but it was an abuse of discretion to send the assets for sale beyond the jurisdiction, while a sale could be effected under the eye of the court, and without risk to the estate, on very reasonable terms. What security was there that the consignees might not fail with the proceeds in hand? or what control could this court exercise over the funds while in England? If realized here the court could see to the immediate investment for security, which was required here of the assignee. No court of bankruptcy or insolvency in England could direct their investment, or exercise any control over them: the agent there would be the personal agent of the assignee, accountable

only like any private agent. The assignee might be perhaps held responsible; but what was his responsibility to answer eight or ten lacs of rupees? This disposition of assets was in direct opposition to the very principle of bankrupt and insolvent laws, which was a speedy realization and distribution; for it must necessarily delay the winding up of the estate for eighteen months at least. It did, indeed, appear, that the assignee was to obtain the whole estimated value on advance 2-3 for Government, and 1-3 for the consignees, who would thus purchase by an advance of 1-3 a commission on the whole. This might be a pretty speculation for him; for they had the double security of the indigo, and of the estate at large; but it was a gain to him at the risk of the creditors, inasmuch as, in case of the proceeds not realizing the advance, the estate would be liable to all the loss of redrawing, and all the charges and delays, and that on a mere speculation of obtaining a better price. But the assignee was not warranted in a speculation: he was bound by the 49th section of the act to sell immediately, unless this court sanctioned delay. The order of the court had sanctioned delay in the sale, not of the produce, but of the factories and works. Produce was perishable; and it was the duty of the assignee to have realized it during the past season. A heavy loss had already been suffered, for which possibly he might be made personally answerable; longer delay were inexcusable, and unless he could shew to the court a case of absolute necessity, it would never authorize the further delay of a remittance for sale to so distant a market. No such necessity could be made out, for indigo was sworn to be always marketable here; indeed, this was the indigo market for all the world. It was suggested by Mr. Turton, that such a consignment had been expressly sanctioned in the estate of Palmer and Co.; but that order was not opposed by any creditor; and besides, that order had been made on a suggestion, that dividends had to be made in England, which was an untenable ground, for the court would never suffer the assets to be distributed any where else but under its own control, and at the place of administration of the estate. Creditors were bound to come and take their dividends here—the assignee was not authorized to remit to them. The order made in that case was altogether anomalous, and ought not to be followed. He relied, however, mainly on the general rule, not to allow the assets to be sent out of the jurisdiction, which he could not find to have been permitted in any other case. The mere fact of such an intention was sufficient ground for the court to call upon the assignee to justify such an exercise of his discretion.

The *Chief Justice*.—This is an application for an order nisi to restrain the assignee from shipping a quantity of indigo to England; and one of the objections is, that he has no power to remove the assets beyond the jurisdiction of the court. With reference to the powers vested in an assignee, they are totally different and much more extensive here than in England, or in any other country; and I think it very fortunate that the drawer up of the Indian Insolvent Act has inserted a clause which prevents a single creditor coming into court to compel a sale. By the 50th section of the act, the court may defer the sale of property if it shall think proper; and under that clause Mr. Justice Grant made an order authorizing the assignee to carry on certain factories belonging to this estate. Of course this order gives the assignee a great discretion, authorizing him to invest large sums in the manufacture; to sell the produce, and to bring the amount to the general account. Now this is an application of a very few creditors, though their claims are to a large amount, for the court to interfere with the discretion vested in the assignee, and to order him to conduct the sale in a particular manner, and in a particular place. If strong grounds were laid before me, I would interfere, but they must be very strong grounds indeed. If it were shown that the assignee was about to exercise his discretion to the injury of the estate, I would restrain him from proceeding; but for any thing that appears in this petition, the course he is pursuing may be the one best adapted for the benefit of the creditors. Had the gentlemen who have signed this petition sworn, or took upon themselves to state, that the course adopted by the assignee was an unprofitable one for the estate, or that the sale of the indigo would produce a less amount in England than it would in this market, either of these grounds would have induced me to grant an order nisi; but these statements do not appear, and the court is asked to interfere, with nothing before it except the vague suppositions of the petitioners. It is said that the proper season for the sale of indigo is December, January, and February; if so, why did not the petitioners make this application in February, and not delay it till July? I cannot undertake to say that the assignee is adopting the course best adapted for the interests of the creditors; but this I do say, that it would be a mischievous course for the court to interfere with his discretion on no other ground than a vague statement. Let them show any misconduct in the assignee, and the court will remove him; or let it be shown that he is adopting a course injurious to the creditors, and the court will call upon him to answer the statement. But it is not shown how the interests of the creditors may be injured; on

the contrary, it appears that the assignee has received the money for the indigo. If it can be shewn that the estate has suffered by the sale in England, it might, though it would be a hard case certainly, be a ground to call upon him to make good the loss; but while he has the funds in his hands at this moment, it is not possible for the court to interfere with his discretion. I do not know whether the petitioners are mercantile men in Calcutta; but if they are, I cannot suppose they are acting from any motive but a desire to benefit the estate. However, they have not stated or shown that a loss will be the consequence of the course adopted by the assignee; I take it, therefore, that they are not able to do so, and I must refuse the order nisi.

MISCELLANEOUS.

ESTATES OF FERGUSSON AND CO. AND CRUTTENDEN AND CO.

The creditors of the above insolvent firms met on the 22d June, pursuant to advertisement, to consider the expediency of petitioning the Insolvent Court on the subject of the assignees' management of the indigoes and other property belonging to the estate. Some difficulty was experienced in obtaining a chairman. Mr. Turton proposed Mr. Willis. Mr. Willis proposed Mr. Dick, who also declined, and proposed Mr. Bagshaw. At last, Mr. J. Robinson was voted in the chair.

Mr. E. Macnaghten said he had attended the meeting because he considered it respectful to the creditors to do so, but he wished to be informed by Mr. Bagshaw, whether, putting aside the shipment of indigo,* there was any other part of his management of the estate of Fergusson and Co. to which he had an objection?

Mr. Bagshaw said, at the time the question regarding the shipment of indigo was first agitated, he conceived it his duty to call on the assignee, and to state his objections to the measure. As far as he was concerned in the calling of this meeting, he came before it solely for the purpose of obtaining its opinion on the expediency of the indigo shipment; for he thought the estate could not have been placed in better hands than those of Mr. Macnaghten; and further, that a debt of gratitude was due from the creditors to that gentleman, for the extraordinary exertions he had made towards bringing the estate to a close. But with regard to the shipment of indigo, he believed he was wrong; nevertheless, if a considerable number of the creditors did not bear him out in that opinion, he would not go into the court alone.

Mr. Macnaghten.—If this is the opinion of the other requisitionists as well as Mr.

* See last vol. p. 216.

Bagshaw, then the requisition was injuriously and improperly worded, as it was distinctly stated that the creditors were not only dissatisfied with the management of the indigoes, but also with the management of other property. He considered this meeting unnecessary; and though he was ready to receive the suggestions of creditors, he would not resign his own judgment to theirs, or receive instructions regarding the management of the estate from any other quarter but the Insolvent Court. As to the shipment of indigo, he had acted on his own judgment and the best advice he could obtain. He had not consulted the requisitionists; the reason was, he thought on this question they were interested parties. They were a few, whose interests were opposed to those of the many, and who are employed by parties in England to purchase indigo in this market, and of course it was their duty to purchase it at as low a price as they were able. He candidly informed the meeting that he would receive no instructions from them, and whatever opinion they might think proper to form, it should not influence his conduct.

Mr. C. Dearie denied that all of the requisitionists were interested in the sale of indigo.

Mr. B. Harding proposed the following resolution: "That the shipment and consignment for sale in a distant market of property forming the assets of an insolvent estate is an abuse of the discretion vested in the assignees, and calculated to defeat the object of safe and speedy realization and division among the creditors."

Mr. Turton would put it to the meeting, whether the assignees were not adopting a prudent measure, with a stock of indigo of 12,000 mds, at a time of the year when generally there were but 2,000 mds. in Calcutta, when foreigners were out of the market, and when there was no competition to be expected but from the requisitionists? At a time too when it was expected there would be a crop infinitely larger than there had been for some time before, when the stock in the London market was less 6,000 mds. than in the preceding year, and when no objections were raised, except suddenly from those whose interest it was rather to depress the market, than seek to keep up the price? He would say nothing as to the general conduct of the assignees; but in this instance, though he was confident they had acted with the best intentions of serving the estate, he thought they had oversteered the market. But, having done so, were they to sell the indigo at any price offered, or, with almost the certainty of a large crop, to keep it in this market, thus committing a second error because they have committed a first? The meeting would remember that the assignees were

paid by a commission, and that if they had studied their own interests rather than those of the creditors, they would have endeavoured to make a dividend six months ago, at any sacrifice, for it is their interest to get rid of a large establishment, and put the commission into their pockets as fast as they can. He acknowledged that the assignees had committed an error, but even if they had, on the contrary, thrown so large a quantity as 12,000 mds. into the market, the effect would have been to depress the prices. He would meet the motion with a direct negative, leaving the requisitionists to apply to the Insolvent Court.

Mr. Bagshaw.—Mr. Turton had assumed that it is the interest of the grower to get the indigo out of the market as soon as possible. But he thought that if the indigo went home and was forced on the market at an unusual period, or if there was any expectation it would be so forced, the effect would be to depress that market, rather than of affording any relief to this; and the effect that will be anticipated here, would, he thought, tend to reduce prices lower when the ensuing crop comes in, than were the whole to remain in this market to be added to it. Mr. Turton had stated that the assignees' interests were better consulted by making a speedy dividend, and not shipping this indigo. But that was an argument which cut both ways; for the assignee, if a mercantile man, had the opportunity of employing his shipping, patronage in the shape of insurance, and the opportunity of making a valuable connection with the house at home.

The resolution was put, and the Chairman declared it to be negatived; but this not being the general opinion, the resolution was again put to the meeting, when the numbers (twenty-six) appeared equal, and the Chairman declined to vote. Considerable discussion followed; and

Mr. Turton said, as Mr. Macnaghten had declared his intention not to be governed by the decision of the majority, it could not be supposed that he would be governed by the opinion of an equality. He therefore moved an adjournment.

Mr. Dick was not satisfied with the decision. He thought if the names had been written down, there would have been a majority in favour of the resolution. There had been some demur to that mode of proceeding, but if it had so happened that the "Noes" had it, there would have been no demur whatever.

Mr. Bagshaw moved the following resolution:—"That it is for the interest of the creditor to resist such speculative dealings with the assets of the estate, and that an application be made to the Insolvent Court to restrain the shipment."

After a few words from Mr. Arbuthnot, the resolution was carried *nem. con.*

The creditors of the firms of Cruttenden's and Fergusson's estates, resident in Calcutta, have immortalised themselves by asinine a display of their own want of moral courage, and their utter recklessness of the interests they have at stake, as it has ever been our lot to witness or to chronicle. But of what service was the business-like *exposé* of the shipment of the indigo, if those on whose account, more than their own, the speakers put themselves forward, would not second their endeavours? We actually marked even the very men who have clamoured through the *Englishman* for inquiry, holding up their hands on the opposite side! Can any thing in this world be more disgraceful? Can any thing more distinctly shew the folly of labouring for people who, when matters come to the point, will not be true to themselves?—*Englishman*, June 23.

TRIGONOMETRICAL SURVEY.

For the last four years, an accurate trigonometrical survey of the Brahmaputra has been in progress, to connect the map of this river from Goalpara, where it terminated in Capt. Wilcox's survey of the Assam Valley, with the surveys of the Ganges, the Sunderbuns, and finally with the grand meridional arc. Capt. Wilcox and Lieut. Ommanney, engineers, completed the measurement of the Jenai, which now forms the main stream of the Brahmaputra, from Jumalpur to its confluence with the Ganges at Jafirganj; and the latter officer had, in 1830, since been engaged in tracing the line of the river from Goalpara round the difficult country at the root of the Kasia mountains to within thirty miles of Dacca, when a sudden order of Government lately directs the whole work to be suspended, and, in fact, all that has been done, to be rendered comparatively useless for want of the connecting link which it would not have taken three months to complete! Geographers at home will be at a loss, as we ourselves are, to account for a measure apparently so impolitic, and we cannot help thinking that a word of explanation to the proper authorities would still be in time to remedy the mistake.—*Journ. As. Soc., Jan.*

NOTE.

"Some individuals in power appear to be amassing a great deal of wealth by measures tending to deteriorate the condition of the country, and to create general dissatisfaction. The country, by such means, is sinking so fast to a state of desolation and wretchedness, that years of labour and activity will be required to render it as

prosperous as before. Only a few years ago, Oude was considered a rich and flourishing country. Whereas now, the officer on whose hands the administration of justice rests, can only be moved to sympathise in the feelings of the oppressed, and to extend his protection, by a handsome nuzzerannah. When such an illegal practice is tolerated almost under the eye of his majesty, it is matter of less surprise when we hear of the extortion carried on, as it is, to such a large extent, by the chuckleedars in the interior. These collectors, in the event of their private demands being refused by the zemindars, have been the means of raising a force against him, when follows a serious skirmish, lasting occasionally for some days, or until the zemindar falls within their clutches, when an amount greater than that before asked is extorted from him. The skirmishes alluded to are at times carried on with such fury on both sides, that, during the contest, many are killed and wounded. The powerful zemindars of Oude are of such desperate character as to defy the execution of the threats of the chuckleedars, and where they are informed that hostile measures are in progress against them by the chuckleedars, they lose no time in fortifying their villages and raising a sufficient number of their followers to afford a strong and sometimes an invincible resistance to the forces of the chuckleedars. The servants of his Majesty, including the military, have not been paid their wages for two and some for three years! When such arrears are allowed to accumulate in the treasury of his Majesty, I think it may be excusable for the servants to derive their livelihood from nefarious practices."—*Corresp. Central Free Press.*

The king of Oude, as if aroused from his lethargy, is now bestowing all his attention towards the introduction of good order and arrangement in his country, and appears to be indefatigable in his exertions to remove the general impression of his imbecility, and disregard for the prosperity of the country, and the protection and happiness of his subjects. Wishing to obtain fame for his administration of justice, and the amelioration of his subjects, he strictly enjoins all his ministers and administrators of affairs to introduce just and salutary regulations and equitable laws, that the aumils, collectors of revenue, and local officers, may not be able to oppress the poor, and that the persons and properties of his subjects may be respected. It is to be hoped, if his majesty continues to prosecute the work of reform which he has begun, and vigilantly protects the ryots against the rapacity of the aumils and their harpies, the country will soon put on a flourishing aspect.—*Delhi Gaz., July 1,*

BENGAL CLUB.

At the annual meeting of this club, on the 27th June, several alterations in the regulations were adopted "for discussion and final determination."

On the eligibility clauses of Rule 2, the omission of those passages which specified the rank and quality of the members was urged, as they were obsolete and invidious; but, on a division, they were retained. Mr. Bushby pointed out the inutility of preserving the words "on their entering the service," in clause 3, relating to medical officers, and the words "on their arrival in the country," with reference to the bench, bar, and clergy. This alteration was adopted. The alterations of Rule 3 passed without objection. Rule 4 passed unchanged. Rule 5 elicited much controversy. Mr. O'Hanlon strongly urged the reduction of the entrance-money to Rs. 150; but the existing rate of Rs. 250 was retained. The second clause to the following effect was carried:—"An annual subscription of Rs. 25 is to be paid in advance, on the 1st of May yearly, by every permanent member not in Europe." The third clause, as follows, called forth much discussion:—"All members residing within six miles of the Club House, are also to pay a quarterly subscription of Rs. 18 in advance, on the 1st of May, 1st of August, 1st of November, and 1st of February." Mr. J. P. Grant proposed that Rs. 6 per quarter, making the annual subscription to presidency members Rs. 50 per annum, be adopted. He was persuaded the reduction would be for the benefit of the club; the subscription was much too high at present, and not only deterred persons from becoming members, but drove away some who already belonged to the club. Col. Beatson said the reduction would have an immediate and very injurious influence upon the funds of the club, which were already inadequate to meet the necessary expenditure, unless the sum vested in government securities were broken. The reduction was negatived. The 4th clause involving the following arrangement was carried:—"The committee may allow the entrance-money to be paid by instalments of Rs. 50 a month, should the new member wish for this indulgence." When the eighth clause came under discussion, Mr. Turton proposed its entire abolition. The clause runs thus: "No person who has been dismissed from the King's or Company's service can be a member of the club unless reinstated." Mr. Turton thought that it did not sort with the dignity of the club that it should suffer any King's or any Company's notions of right and wrong to interfere with their choice of their own members. Col. Beatson proposed a modification of the clause, to the effect that all

actual or future members, who might be dismissed, should undergo the process of a second election; which was carried by a very large majority.

NATIVE AGENTS.

Mohun Lal, the companion of our celebrated travellers Messrs. Burnes and Gerard, intends shortly to start for Candahar, to commence his labours as a government agent at the court of Ruheem Dil Khan. Besides this native spy at Candahar, the government has a Hindoo emissary, acting in the same capacity, at Lahore. A Mr. Louis, alias Masson, watching and reporting the movements of Amir Dost Mahumed Khan at Kabul; Moonshiee Keramat Ali, at Kamran's durbar, at Herat, and Moulvee Auzamodeen Hosein (the *quondam* Meer Moonshiee of Lord William Bentinck) to report the intrigues and proceedings of the Sindian chiefs, stationed at Tatee, near the mouth of the Indus. A person will shortly be deputed, we understand, to Bokhara, to keep our government apprised of the politics of Naseer olla Khan's court.—*Delhi Gaz., June 24.*

INDIGO PLANTERS.

A meeting of persons interested in indigo cultivation took place on the 24th June, at the office of Messrs. R. C. Jenkins and Co., to consider the expediency of memorializing government to suspend the rescinding of sec. 2 and 3 of Reg. V. 1830, making ryots refusing to cultivate indigo, after contracting to do so, liable to punishment for a misdemeanor.* Mr. E. Macnaghten in the chair.

Mr. Speir laid before the meeting a representation to government, from the house of Cockerell, and Co., against the measure, in reply to which, the secretary to government stated, "that it is not at present in contemplation to enact any law in substitution of the two sections," and "that the Legislative Council of India have proposed to rescind the sections in question in consequence of instructions to that effect from the Hon. the Court of Directors, it being considered that these provisions are objectionable, inasmuch as they give an unfair advantage to one particular class of manufacturers over others, and as they impose severe penalties for a breach of contract upon one party to a mutual agreement, without imposing any similar penalties upon the other party, when he may do the same thing." Mr. Speir observed that it required no great foresight to foretell the ruinous consequences that would result from the measure. "We all know," he observed, "how matters were conducted in the indigo districts before this salutary regulation was enacted: we

* See last vol. p. 216.

know that club-law was then the order of the day, and that scenes of riot and bloodshed were of daily occurrence. Rescind the sections of this Regulation, and the same iniquitous system will again prevail. What can the planters do in such a case? On the faith of the existing laws which protected them, they have embarked their all; nay more, they have embarked our property, in prosecuting this branch of the trade of this country, and they now find that, by an arbitrary act of the government, they will be made bankrupts, and that act promulgated without giving them sufficient time to enable them to withdraw their capital. The rescinding of this Regulation, so far from affording better protection to the ryot, he will, as was the case before its enactment, become a tool in the hands of the crafty zemindar, who will, as formerly, employ him to extort money from the planter, by causing him to refuse to sow the lands (after having obtained the advance from the planter), until the zemindar has obtained a bribe. The planter, on the other hand, will resort to force to compel the ryot to fulfil his engagements, and thus between them the poor ryot will suffer a degree of hardship, to which his present situation bears no comparison. He dare not disobey his lord and master, the zemindar, and the planter, having no laws to protect him against the designs of the zemindar, will adopt compulsory means. We all know that the whole trade of this country, whether as regards the produce of the soil or the manufactured article, is conducted on the system of advances to ryots and others; and the government are compelled to resort to the same system in their trading speculations. Their whole trade in silk was conducted on this system, and their treatment of the ryots in the opium districts in compelling them to take advances and grow that drug, is much more oppressive than that which is adopted by the indigo planter."

Mr. John Allan read a communication from a leading planter in Tirhoot, pointing out the evils of rescinding the Regulation, concluding as follows:

"All that is wanted by the planter is protection for his property; but if laws are rescinded which were absolutely necessary to such protection, will government hereafter be surprised, that disgust at that want of due protection and consequently ruin, should make men (however peaceably inclined) try to hold their right by recourse to club-law? Few men will sit down quietly with ruin staring them in the face; and it is, therefore, to be hoped that no occasion will be afforded by government for the trial."

Mr. Macnaghten moved that the memorial should set forth that the Regulation now proposed to be rescinded, has not had (B)

any injurious effect on the ryots. The suggestion was adopted.

The memorial finally agreed to is of great length, entering very fully into the details of the question. "Your Hon. Council," it states, "is fully aware of the importance of the indigo trade to the present prosperity of India, and of the immense extent of land and capital to which it affords employment. Your memorialists need only point to this circumstance, in suggesting to the consideration of your Hon. Council, the imminent danger and the magnitude of the evil which might result from a too sudden adoption of any course of policy, tending to the destruction of one vast branch of industry, even could it be hoped ultimately to divert into some other speculative or ideal direction so enormous and valuable a mass of wealth and labour as is dependent upon the present continuance and success of the indigo cultivation and trade. The objections that most peculiarly attach to such views, or to the too ready recourse to theoretical or experimental legislation in a country so situated as India, cannot have been overlooked by your Hon. Council, in determining upon the measure against which you memorialists now appeal. Amongst a peasantry more advanced in civilization, and alive to the sense of moral obligation that attaches to a contract, or under the protection of laws more efficient and applicable to the exigencies of so important a branch of industry, and of justice more readily attainable in the civil courts, your memorialists would seek no protective indulgence whatever that should appear to extend to them any preference in the eye of government or of the people. Even now they do not seek such preference, but appeal against an unprovoked and special withdrawal from themselves alone of such facilities as the Legislature extends to other interests, and which your Hon. Council's own experience must have shewn to have been equally politic in their protection of just rights, and inoffensive in their operation upon the very class against whom they appeared to be directed. In pointing to the excellent effects of Secs. 2 and 3 of Reg. V. of 1830, as securing the general peace of the districts where indigo is most cultivated, it is not attempted to be denied that instances of excess should, nevertheless, still, occasionally, present ample cause for the deepest regret. But when it is remembered over how vast an extent of country the labours of indigo planters have ranged, spreading wealth and cultivation throughout tracts which previously had for the most part been scarcely recovered from the jungle,—when it is borne in mind how important are the interests entrusted to their charge, and to be asserted under an

administration of law confessedly the most imperfect of any upon which British subjects have ever been depended,—when, too, it is recollected that over an equal extent of territory, even in the best governed countries of Europe, a total protection from liability to occasional outrage has never yet been, and probably never can be, fully attained; your memorialists feel assured that your Hon. Council will not deny to that class in whose name they appeal, the most liberal consideration that should be extended in favour of a generally well-conducted and inoffensive body of men, valuable alike in their character and pursuits to the welfare and the peace of that country with which their own interests have become identified."

The *Friend of India* has the following remarks on this subject:

"We desire to speak with all due deference, when we say that the repeal of the two clauses on the part of the Court of Directors, does not appear the result of that sound judgment and deliberative wisdom which we are always anxious to discover in the acts of that august body. The objection to these clauses is thus stated in the official letter of the Court:—'If for non-performance of an engagement one party should be punishable with imprisonment for one, two, or three months, or perhaps (under repeated convictions) for a longer time, it is not very obvious why the other party, however fraudulently or unjustly he may have acted, should go free.' Most assuredly he ought not to go free; but the indigo planter has already performed in good faith his part of the contract, when he has put into the hands of the ryot the advance for which he engages to cultivate and deliver plant. If, through the 'fraud or injustice' of the planter, the receipt of the advance has not been voluntary, the ryot does not incur the penalty of a misdemeanor, and the judge is at liberty to fine the planter. It is moreover enacted, that before the cause can be proceeded in, proof of the voluntary execution of the deed of engagement must be established to the satisfaction of the Court. If the judge fails to perform this duty, whatever injustice may arise from the punishment of the ryot, or the escape of the planter, lies at the door of the judicial authorities. If then the Court of Directors thought these provisions insufficient to protect the ryot against the fraud or injustice of the planter, it would have been the dictate of wisdom to have desired this deficiency to be supplied by a new law. But what trace of wisdom can be discovered in enacting, that because adequate provision had not been made for the punishment of one offence, therefore another offence should be permitted to go unpunished?"

LOCAL POLICE.

We hear it said that Government, dissatisfied with the manner in which the conservancy department of Calcutta is managed, has determined upon transferring the duties to the military board. The state of the police, we are told, is likewise under consideration, and will probably be reformed, at Capt. Steele's suggestion, much upon the principle we have often recommended, viz., an increase of European superintendence, and a better distribution of the native constabulary force.—*Englishman*, June 26.

NATIVE FEMALE EDUCATION.

From the Eleventh Report of the Committee of the Ladies' Society for Native Female Education, it appears that the cause advances. At the central school, the daily average of the attendance of the pupils has been, for three years past, about 250 or 300; the attendance, however, is very fluctuating. During the past year, from fifty to sixty girls of the upper classes have been removed to be married. All these are capable of reading, and have read the New Testament. One of these young brides has obtained the consent of her husband to continue the progress of her education in the school, and has even submitted himself to be taught to read by her. During the past year, five pupils belonging to the school have embraced Christianity and been baptized. Besides these, several others are believed, and profess to be, well convinced of the absurdities of Hinduism, and of the truth of Christianity, who, by circumstances as yet insurmountable, are restrained from a public profession of their faith. The report furnishes the following numerical account of the number of pupils in the different schools in correspondence with the central school: in Calcutta, from 40 to 50; in Howrah, from 70 to 90, a few of whom are learning English; in Benares 75; in Patna 45; in Allahabad 22; in Culna 85; in Kishnaghur 65; in Nuddeah 25; making a total, including the number composing the central school, of 687 pupils, all of whom are under exclusive Christian instruction.

The *Hurkaru* observes upon the meeting at which the report was read:

"We regret that very few natives were present. The number of those who appreciate the importance of female education is yet limited; but still we should have expected that more would have attended. While we should honour the zeal of those who are the chief promoters of such education, for making conversion so prominent a part of their system, we are by no means satisfied that that measure is calculated to give the readiest and widest diffu-

sion to education. Indeed, a native gentleman who was at the meeting made this remark to us, that this might be an objection, and from the tenor of the report, the inference would be, that every other kind of instruction, but religious instruction, was comparatively neglected. Now, when we consider what consequences a change of religion involves in this country, it is not very surprising that the natives should view with alarm and jealousy an education of females, which so directly aims at conversion. Except on this ground, we see no objection to private schools expressly for conversion, any more than we do to the labours of pious missionaries who have done so much good with so little ostentation; but if it be desirable to interest the natives more generally in female education—to which they are not very well disposed, we fear,—it would be well to make religious instruction a little less prominent. The reports relate too much to the mere progress in conversion."

The *Reformer*, a native paper, adds:—"In attributing the absence of natives to the mixing up of the business of proselytism, our contemporary has taken a correct view of the question. The number of those who appreciate the importance of female education is, we apprehend, not quite so limited as our cotemporary may think, and, were the system pursued to be made unobjectionable, we would be borne out in this opinion by practical proofs. We all know the great exertions which missionaries have made in this country for years past to educate the people; but we also know the signal failure of every attempt. Let us now turn our eyes to the progress of the Hindu College. Has it not been the fountain of a new race of men among us? From that institution, as if from the rock from whence the mighty Ganges takes its rise, a nation is flowing in upon this desert country, to replenish its withered fields with the living waters of knowledge. Have all the efforts of the missionaries given a tinge of that shock to the superstitions of the people which has been given by the Hindu College? This at once shews that the means they pursue to overturn the ancient reign of idolatry is not calculated to insure success, and ought to be abandoned for another which promises better success."

THE NAWAB OF BENGAL.

His highness the Nawab Nazim of Bengal is going to send his Majesty the King of England a few valuables and curiosities of the country in November next, under the charge of two of his English aides-de-camp; an order to that effect has been passed in open durbar. The presents, it is said, are to be very rich, and worthy the acceptance of the great potentate for

whom they are intended, and fully manifesting the high sense of respect entertained for the head of the English nation by the nawab.—*Englishman*, June 27.

ALLAHABAD.

Extract of a letter from Allahabad: "4th July.—I can only give you sad accounts of this place. We are obliged to put up with any hole for a residence, and glad to get into it at any price. Your friends G. and B. are still worse off; they, and both their families, have but one room about twenty feet square, and a small verandah between them for all purposes,—dining, sleeping, &c. You may fancy how comfortable they are! We are also put to much inconvenience for conveyances to go to office. No buggies and carriages to be purchased at auction, as in Calcutta; and as for bearers, you cannot get a set under 1.8 per the day; to pay this from our limited income is, of course, impossible. Those coming up in the accountant's office ought to be advised to bring little garrees with them, as there is no walking to office during the hot winds. To avoid the latter, our eccentric friend G. has cut out a residence for himself, twenty-eight feet under ground. I am heartily tired of this place, and wish I could get away."

THE COINAGE.

The *Gazette* of this day contains the draft of an Act, the most important (not excepting that regarding the press) of any which has yet issued from the legislative council of India: an Act for regulating the coin, establishing one rupee for general circulation, and reducing the gold mohur to a coin of equal weight with the new rupee, without the privilege of a legal tender.

In making silver the only standard of value in this country, Government has acted most wisely, although this may appear inconsistent with the policy adopted in Great Britain, where the standard of value is gold. But that policy we have always maintained to be an erroneous one—erroneous, not from any unfitness in the more valuable metal which has some qualities that recommend it for preference, but because silver is now the general standard in all or nearly all other countries, and it is consequently inconvenient to have a different one ourselves. A double standard of gold and silver has had a few advocates among men of distinguished talent, but it is so manifest an impossibility that we can only wonder that the idea was ever seriously mentioned.—*Cal. Cour.*, July 1.

The act provides as follows:—

That the undermentioned silver coins only shall be issued from the mints within the territories of the Company:

First, a rupee, to be denominated the *Company's rupee*, of the weight of 180 grs. troy, and of the following standard; viz. $\frac{1}{10}$ or 165 grs. of pure silver, and $\frac{1}{10}$ or 15 grs. of alloy. Second, a half-rupee of proportionate weight, and of the same standard. Third, a quarter rupee of ditto. Fourth, a double rupee of ditto. It enacts that these coins shall bear, on the obverse, the head and name of the reigning sovereign of the United Kingdom, and on the reverse the designation of the coin in English and Persian, and the words 'East-India Company' in English. And it enacts that the *Company's rupee*, half-rupee, and double rupee, shall be legal tender in satisfaction of all engagements, without the demand of any *batta* for wearage, provided the coins have not been clipped, filed, or defaced, otherwise than by use; that the said rupee shall be received as equivalent to the Bombay, Madras, Furruckabad, and Sonat rupees, and to fifteen-sixteenths of the Calcutta *sicca* rupee; that the *Company's* quarter-rupee shall be legal tender only in payment of the fraction of a rupee. And it enacts that the undermentioned gold coins only shall henceforth be coined in the mints of British India:

First, a gold mohur, or fifteen-rupee piece, of the weight of 180 grs. troy, and of the following standard, viz. $\frac{1}{10}$ or 165 grs. of pure gold, and $\frac{1}{10}$ or 15 grs. of alloy. Second, a five-rupee piece, equal to a third of a gold mohur of proportionate weight, and of the same standard. Third, a ten-rupee piece, equal to two-thirds of a gold mohur of ditto. Fourth, a thirty-rupee piece, or double gold mohur, of ditto; that these coins shall bear on the obverse the head and name of the reigning sovereign of the United Kingdom, and on the reverse the designation of the coin in English and Persian, and the words 'East-India Company' in English. And that no gold coin shall henceforward be a legal tender of payment in any of the territories of the Company.

SETTLEMENT OF EUROPEANS.

The passing of the law, granting permission to Europeans to hold lands, without restriction, is now postponed by positive orders from the Court of Directors, who have enjoined, in a letter dated in December last, that any general law, which might be proposed regarding the acquisition of land by Europeans, should be previously submitted for their consideration. The enactment of the new law is, therefore, delayed till the arrival of another communication from home. Most sincerely do we hope that it will lose nothing of its liberal character in passing the ordeal of the Court.

There is little fear that unlimited permission to hold lands, will be followed by

any excessive resort of Europeans to India. Lord William Bentinck was perfectly correct when he said, that it was to be feared, not that too many, but that too few Europeans would be induced to settle in the country. There is nothing here to allure the capitalist or the emigrant. The intricacy of landed tenures, the uncertainty of possession, arising from the fact that all the land in India is hypothecated to Government for the revenue, and that if by any accident the payment be interrupted for a single quarter, the mortgage is foreclosed, and the estate brought to the hammer; these difficulties, combined with the character of the natives, the law's delay, and the insalubrity of the climate, present obstacles to the settlement of Europeans in India of the most formidable character.—*Friend of India*.

THE COSSIPORE FOUNDRY—STEAM.

Exertions have been in progress for several months past, at the new foundry at Cossipore, for the completion of a new mode of condensing, entirely different from any plan hitherto effected in Europe, by which the use of salt-water in future will be rendered unnecessary; thereby at once removing the great annoyance arising from the deposition of salt, of which we have of late had such vexatious experience. This invention, if successful, will, we understand, be connected with a boiler not more than one-tenth the size and weight of the present boilers; whilst, at the same time, by being in separate pieces, any part of it may be changed in the course of an hour or two, and all fear of bursting removed. We hope the Legislative Council will early take into consideration, the propriety of securing to individuals by a legislative enactment, the just reward of their labours, and thereby exciting the same spirit of genius and enterprise which so greatly distinguishes our native land, and which is so greatly wanted in India.—*Cal. Cour.*, July 12.

TRIAL BY JURY IN CIVIL CAUSES.

On the 8th July, at a meeting convened by the sheriff, a petition was agreed to, praying the Governor-general in Council, with reference to the petition to the British legislature, adopted on the 14th April 1832, to take into early consideration the prayer of that petition, with a view to the introduction of the jury trial, in civil as well as criminal matters, in all his Majesty's courts within the British territories in India.

ACCIDENT AT THE DUSEHRA.

A dreadful accident occurred on the river Jumna, near Humeerpoor, on the 4th June. The inhabitants of Soome-

reepoor and Ingothea (villages in the Humeerpoor district) to the number of 139, males and females, with six bullocks and tattoos, and about twenty maunds of provisions, started from their homes, with the intention of bathing in the Ganges, at Cawnpoor, on the Dusehra festival; but, as the usual ferry of Putyoura, in zillah Futtehpore, is at present closed, by order of the Futtehpore magistrate, in consequence of some dispute about tolls, they were obliged to pass by the Buragaon ghaut, where there is only one small boat. The zemindar and boatmen tried to persuade them to go over in two parties; but they forcibly crowded into the boat with their baggage, and tying their cattle to its sides, made the boatmen push off. When they had reached the middle of the river, two of the bullocks became entangled and several persons moved over to one side, for the purpose of disentangling the ropes by which the bullocks were tied; by this sudden movement, the boat was upset, and only fifty-seven persons succeeded in effecting their escape to the side, some by swimming and others by aid of the bullocks, bamboos, &c. Thus eighty-two lives were lost, affording a melancholy proof of the necessity for some special interference on the part of Government, through its local officers, to reorganize the system of public ferries, which is now a disgrace to our rulers, more particularly as they derive a large surplus revenue from it.—*Central Free Press*, July 4.

NEPAULESE TRAVELLER.

A native traveller, named Ekkrishan, the eldest son of the court physician at Nepal, has arrived at Agra, in the course of an extensive excursion through the Upper Provinces, for the avowed purpose of observing and studying the nature and effects of our administration in all its branches, and more especially in the judicial and revenue department. This traveller is a young man of much intelligence, and pursuing the inquiries as he does, with express sanction of the court of Katmandoo, at the public expense, he has received letters of introduction from Mr. Hodgson, to the different local officers. In this, he possesses facilities for his investigations which few individuals from the native foreign states, or visiting the *Company's* provinces, can command.—*Mof. Ukhtar*, June 27.

TEA PLANTS.

Government has received information that a considerable quantity of tea-plants, of various choice kinds, have, by some means, been collected on the eastern extremity of our Assam frontier, and that it is in contemplation to send up a steamer to receive them.—*Cal. Cour.*, July 14.

SUNDAY RECREATIONS.

"The next evil is the custom of a certain set of people, professing to call themselves Christians, of assembling every Sunday at a cock-pit to the north of Durrum-tollah, better known under the designation of 'Polly,' where, much to the annoyance of their neighbours, and in the midst of their revelries, the barbarous amusement of cock-fighting is commenced at ten in the morning, and protracted to a late hour. It is disgusting to observe the glee with which the progress of the conflict between those ill-fated birds is marked; and, even, so dead are these individuals to all sense of humanity, that the death of a bird is received with the most boisterous cachinnations! It might be said that people are at liberty to choose their amusements; but, as sums of money are staked on all such occasions, cannot the police, which takes cognizance of gambling, interfere in the matter, if not for the sake of humanity?"

—*Corresp. Englishman*, July 17.

DECLINE IN SUPERSTITION.

The nuwab of Elachpoor has just lost one of his numerous offspring from small-pox. When physic and spells failed to arrest the disease, he was advised to seek the shrine of Seetla, and invoke her divine aid in restoring his child to health. The goddess was accordingly solicited, but was inexorable, which so incensed the nuwab, that he ordered her image to be broken and her temple desecrated, to the great scandal of all the pious Hindoos of Elachpoor. At Agra, a similar insult was offered to this implacable divinity. A sowar had prayed at her shrine long and fervently; but, finding his prayers unheeded, in a sudden transport of rage, he broke the goddess's head, and fled, terrified at the deed he had committed. These instances at least, prove a decline in superstition. — *Mof. Ukhbar*, June 13.

AVA.

Lieut.-col. Burney, the Resident, was making arrangements to proceed to Ava, and it was hoped that he might be there in time to take charge of Dr. Wallich and his party, should they be permitted to penetrate so far from Assam. Some of the older residents of Rangoon, who are familiar with the character of the Ava court, express considerable doubts whether Dr. Wallich and the party would be allowed to proceed on to Ava, for the Burmese are extremely jealous of our acquiring any knowledge of the country to the north of their capital. In the direction of Zeunay, however, the Burmese cannot so easily interfere to prevent any communication between us and the Chinese in Yunan.

Dr. Richardson, who has just returned

to Moulmein from a mission to Zeunay and Laboun and Lageroa, in about lat. 19½ deg. N., and long. 99½ deg. E., has arranged with the heads of the Chinese caravans, which annually visit those Shan towns, also from Yunan province, to come on next year and visit Moulmein: and I have no doubt, if these enterprising Chinese once get to Moulmein, they will soon increase in numbers, and open a most valuable trade between China and Moulmein. — *Letters from Rangoon, Hurkaru*, June 22.

THE LAHORE MISSION.

A letter from the Lahore Mission, dated from Benares, 12th inst., states, that it arrived there on the 10th, in time for the great folks to halt during the eclipse on the 11th, during which, it seems, several of them had their purses (tied round their waists) cut, and rupees to a large amount abstracted by thieves, "who would not disgrace the pick-pocket gangs that attend Doncaster and Newmarket." The mission had a very hot march to Benares, with a good deal of sickness. They halted for a month at Gyah, to give time to release the souls of their ancestors from purgatory, some of whose sins, observes the letter-writer, must have been very heavy, judging from the time that was occupied in their release. — *Englishman*, June 19.

THE LAW COMMISSION.

Influenced, doubtless, by the convincing testimony to Mr. Macaulay's fitness for the legislative office furnished lately in the columns of the *Courier*, the Government, says the *Hurkaru*, have nominated that gentleman to the head of the law commission. We derive from this circumstance the satisfaction of believing, that those who ought to know something about Mr. Macaulay, do not join in the censures so liberally heaped upon him as the supposed author of all the "hasty, frivolous, defective," and informal acts, which have been passed during the last ten months. — *Englishman*, June 18.

DISCOURAGEMENT OF HINDU LITERATURE.

Much as we deprecate the introduction of subjects foreign to literature, and calculated to excite hostile feelings, into the ordinarily calm and temperate discussions of the Asiatic Society, we yet think there are questions upon which that association is not only justified, but called upon, in the character of its institution, to take a direct and active part in respect of measures affecting the great objects for which that association was established. The Asiatic Society is either an establishment calculated to produce good and salutary effects, by the promotion of those pur-

suits which are the peculiar objects of its institution, or it is not. If the former be the case, we imagine that not only do the encouragement and diffusion of oriental learning fall within the scope of its function, but every thing which collaterally and incidentally tends towards those consequences; and we should deem the society guilty of neglecting their duty, were they to omit *any* means, which they could consistently with propriety make available to those purposes. In respect of the sum of money voted by Parliament for the promotion and encouragement of education and of learning in the East, if the funds so given by the Legislature can be reasonably considered applicable to the promotion of oriental literature, as well as the diffusion of the English language,—if such can be inferred from the terms of the act to have been the intention of the Legislature in making the grant, we certainly think that *then* the Asiatic Society would be not only neglecting their duty, but would forfeit all claim to the title of friends to that object for which they were originally instituted, and which their first president, Sir W. Jones, had so much at heart, did they not lift up their voice in remonstrance, as strong and urgent as is consistent with respect, against the diversion or misapplication of those funds to other objects. We are, and have all along been, the firmest friends to the widest diffusion of the English language; but we would not have this great object furthered at the expense of an institution so honourable to the great name under whose auspices it was founded, and calculated, we believe, for highly beneficial purposes. If, therefore, the promotion of Oriental literature, as well as the diffusion of the English language, may be inferred to have been in the contemplation of the British legislature, in making a grant "for the revival and improvement of literature, and for the encouragement of learned natives of India," which we conscientiously think it reasonably may, why oriental literature has a vested right in a due proportion of the fund to be granted; and not only the Asiatic Society, but every individual British subject, whether a friend to literature or not, has a right to remonstrate and to petition against the misapplication of such funds to purposes other than those which the Legislature contemplated in the grant. We would have such remonstrance conducted in the most calm, most dignified, and most temperate manner; and most earnestly would we deprecate all heat and impetuosity of argument within the walls of the society. Legal and political discussions, as it is very justly remarked by Sir Edward Ryan, are topics utterly unfit for such an assembly; such topics are incompatible with the calm and placid pursuits of literature. *Non bene conveni-*

nec in una sede morantur. But still we think that the utmost exclusion of these topics from the discussions of the society is not by any means inconsistent with the assertion of the just rights and claims of literature to funds intended for its promotion.

All this, however, is of course only applicable on the supposition that the objects of the institution are of beneficial tendency. We think they are; but, if it be otherwise, the society, in answer to their remonstrance, had better be told to close their books, dispose of their collections, sell their house, and resolve themselves among the things that were. But we hold this memorial of Sir W. Jones and of Warren Hastings in higher honour than to suppose that it can ever be regarded with indifference or disapprobation; and most sincerely and earnestly do we hope that no internal heats and dissensions may operate to frustrate or interrupt, to make use of the words of Warren Hastings, "the attainment of the great and splendid purposes of its institution." — *Englishman*, June 18.

THE CIVIL FUND.

We have been favoured with a copy of the reply lately sent by the secretary to the Civil Fund, to a letter from several gentlemen of rank in the civil service, upon the subject of Mr. J. C. C. Sutherland's re-admission to the benefits of the fund, on making up his subscription to Rs. 5,000. Rule XXXV. requires that a retiring civilian should make up his subscription to Rs. 5,000, *previous to his resignation*, or he forfeits, as matter of right, all claim on the fund. Mr. Sutherland retired several years ago without making up that sum, and consequently, according to the most obvious interpretation of the rule, could not now be re-admitted. Still, at a small meeting of ten civilians, it was resolved to admit him, and when Messrs. Ewer, Fane, Deedes, Colvin, Bird, Dick, Turnbull, Jackson, Alexander, Lowther, &c. ask for an explanation, the secretary thus replies:—

"Gentlemen,—I have the honour to acknowledge receipt of your letter of the 31st ultimo, and in reply to annex the following extract from the proceedings at a general quarterly meeting of subscribers to the C. F. held on 27th of April last.

'At a quarterly general meeting, &c.

'27th April, 1835.

'Present—R. H. Rattray, Esq. Chairman. Read a letter from Mr. Sutherland, in reply to the manager's letter of 21st Oct. last, requesting to be allowed to continue his subscription to the fund. Resolved, by a majority of 9 against 1, that Mr. Sutherland be considered a retired civilian, and subject to payment due under

Rule XXXV. Mr. Tulloh has no objection to Mr. Sutherland being so considered; but objects to the competency of the meeting, and is of opinion that the question can only be determined by a reference to the subscribers generally."

MILITARY FUND.

The *Englishman* states that the directors of the Military Fund have circulated, among others, the following proposition:—"That the passage-money to widows be reduced to Rs. 1,500. At present, a general officer would receive for his passage, if entitled to have the same provided at the expense of the fund, a sum of five hundred rupees less than the widow of a cadet. The effect of granting passage-money to widows is this,—the fund pays, in each case, Rs. 2,000 to remove the party to a country where she will cost 7 1-7 per cent. per annum more than she does here, and where she is certain to live longer."

The following propositions have been carried by immense majorities:—"That outfit allowance be reduced to Rs. 300. That officers paying their donations by instalments pay interest 4 per cent. per annum; that in all cases when the difference of ages between husband and wife exceeds 15 years, the donation should be increased, 10 per cent.; when 20 years, 15 per cent.; when 25 years, 20 per cent.; when 30 years, 25 per cent.; when 35 years, 30 per cent.; and when 40 years, 35 per cent.; and thereafter in a similar proportion."—*Beng. Hurk.*, June 25.

JEYPORE.

Several communications appear in the Calcutta and Mofussil papers, respecting the Jeypore assassination. Private letters of the 23d June state, that five of the men, who had been identified as most forward and active in the attack on Mr. Blake, were executed in the morning of that day, by the Jeyporean authorities, and in the street fronting the temple, at the door of which the atrocious murder was committed. Three of these men, it seems, were Meenas, fellows of the lowest caste, and among the most reckless villains in the country. They were attached to a chow-kee opposite to the temple; one of them was jumadar of the guard, and the others were two of the men composing it. The other two criminals executed were a Moslem and a Rajpoot, both soldiers. Another man, a Moslem, the most guilty of all, had been relieved till the morning of the 23d, in order to give him time to produce evidence of a charge adduced by him against a Srawajee, of having instigated him to join in a tumult, which the culprit was informed would be excited and set in motion by a servant of another Srawajee.

No credit whatever is attached to this accusation; on the contrary, it is believed to be merely advanced with a view to defer the execution of the accuser. He was promised, however, that if he did substantiate the charge, his life should be spared. Two or three others have been named, but have escaped for the present. None of the townspeople had been seized. The Jeypore authorities are reported to have used great exertions to detect the criminals. The execution of the five culprits passed off without any appearance even of disturbance, the arrangement of the Jeypore authorities for preserving peace having been very judicious. It is observed, that the murdered Mr. Blake could have had no reason to suppose that his remaining in the city could have excited any commotion, and drawn upon him the fury of the Meenas. Some of the letters remark, that there is no evident connection between the attack on Major Alves and the murder of Mr. Blake, although they followed so closely upon each other as to appear to be the result of the same cause, as, indeed, they are in some quarters still suspected to be. Of the views of the political agent on this subject, no official report has been made public. We stated that the gates of the city had been closed to prevent Mr. Blake escaping. The latest letters express doubts of the fact, or at least state that no proof of it has been obtained. All the letters concur in acquitting the rawul of any participation in the affair; one of the assassins, Futeh Sing, gives reason to suspect that the ranees and the thakoors were implicated in the plot, as instigators.

The following is the substance of a statement of Daood Khan, mahout, who was in the service of Mr. Blake:—"I drove Mr. B.'s elephant on the morning my master was killed in the town of Jeypore. As soon as Mr. B. had mounted the elephant, with Lutchmun chuprassie in the *khawas*, and the animal moved forward from the palace gates, an uproar arose, and the populace began to throw stones and bricks, and whatever they could lay hands on, at Mr. B. At the Tripolean *durwaza*, near the former gateway, there was a guard of the raj, the men of which, armed with spears and swords, joined in the outcry, and accompanied the elephant, making use of their arms in various ways, and exclaiming 'mar!' 'mar!' (kill!) One or two spears were thrown at Mr. B., in his howdah, but he avoided them. Some of the men also hacked the elephant's hind legs with swords. Lutchmun, chuprassie, desired the *churkurta*, or elephant cooly, to beat them off; he took the ladder attached to the side of the elephant out of its slings, and struck one of them with it; they turned upon him directly and cut him down. There was a sower before the elephant, who was clearing the road with his

sword as well as he could. Mr. B. called on him to gallop on to the quarters of the agent to the Governor-general, and give information of what was passing, and the sower rode off. After getting on a little further, Mr. B. and I both saw that the gate in front of us was closed. Mr. B. then said, 'go to the house of Poorahit Ramnath.' I attempted to drive the elephant in that direction, but it was impossible to get on, as missiles of all kinds were showered upon us, and the elephant had been disabled in the hind legs. Mr. B., therefore, called out, 'make for the temple of the Poorahit,' which was close at hand. When we got up to that, the door was closed, but the chuprassie, Mr. B., and myself, got inside by the window above the door, being assisted by two persons belonging to the temple. As we were making our way into the interior from the window, people upon the houses and in the streets continued hallooing and exclaiming, 'there goes the murderer; kill him!' We were taken down to the place of worship below, and conducted to a small *kotee*, or room, where we expected to remain in safety, and Mr. B., being very thirsty, drank some water. The door was shut upon us, and we kept silence. After we had been there a short time, some one came to the door and said, 'do not be alarmed, the mob is being dispersed by the raj;' but, immediately afterwards, stones began to fall on the church and hall of worship; people burst into it and also got upon the roof of the buildings; the door of the small room, in which we were, was burst open, and stones were then poured in upon us. We sheltered ourselves as well as we could and defended the doorway, until the wall above us was broken through near the roof, when we were attacked. Several of the assailants called on me to come out, and they would not kill me. Mr. B. said, 'there is no use in remaining here any longer; we must die; as well go out;' he was severely wounded at that time in the head and face. I assisted Lutchmun, who was scarcely able to move, to get out of the room, and Mr. B. followed. Both Mr. B. and the chuprassie were instantly killed, but I was saved by the interference of an hurkaru of the raj, who seized me by the arm and drew me aside. I was subsequently taken to the palace, and Rawuljee ordered me to be protected."

The *Calcutta Courier* of July 14th, observes: "Nobody believes that the Meenas, whose lives have been forfeited, were not mere instruments hired for the occasion; and, until we see the contrary very clearly made out, we must adopt the general belief that a court intrigue is at the bottom of it. It is alone a very suspicious cir-

* The priest of the temple.

Asiat. Journ. N. S. Vol. 19. No. 73.

cumstance that the soldiers not only gave no aid to quell the disturbance, but actually shut the gate to prevent Mr. Blake from getting out of the city. This appears to have been fully ascertained. Again; the great eagerness of the Thakoors to make atonement by sacrificing a few worthless lives, when they found the town surrounded by British troops, is also very suspicious. Are not these suspicions a good ground for the withdrawal of all political confidence, and the adoption of a course of policy that would render powerless for the future all who are within the range of suspicion? From all that we can learn, it would seem that fear alone prompted the subsequent farce of judicial investigation, and that it has proceeded no farther than was found convenient. Retributive justice then is still wanting; the crime remains unatoned, and the Government of the Jeypore state, as in other cases of international grievance, should be made to answer for it. Another consideration forces itself upon us: no ground of policy, no fear of consequences, no apprehension of evil, near or remote, internal or external—reasons which operate so strongly in European questions—invite us to temporize. The question is purely, whether a sufficient plea is now afforded, to set aside a system of rule pernicious to the country itself, as well as inconsistent with any general plan of good government for India; and to accelerate a change, which every body admits,—even those who affect to deplore it,—the ascendancy and superior civilization of Great Britain have a necessary tendency to introduce. The question is answered with one voice by every writer on the subject of these disastrous occurrences."

CAULBUL.

Intelligence has been received from Sir-dar Dost Mahomed Khan's camp, that when the sirdar relinquished the design of coming to battle with the Sikhs, and left his position to return back to Caulbul, the auxiliary troops who had joined his standard, being enthusiastic warriors for the faith, and having exacted a promise from the sirdar to lead them on to battle, became enraged at the sirdar's breach of promise, and resolved on giving vent to their spleen by dealing with him as they had intended to do with the Sikhs, to kill him outright; but the sirdar being apprized of their designs, and, seeing no alternative, made his way into the Khybur pass with his own troops, and laid concealed in the interminable recesses of the pass: the blood-thirsty warriors for religion endeavoured for three days to waylay and assail him, but not meeting with an opportunity at last dispersed and proceeded to their homes; after which Dost Mahomed Khan descended the pass, and made his way to—

(C)

wards Caubul, where, it is supposed, he has now arrived.—*Delhi Gazette*, July 1.

BENGAL MEDICAL RETIRING FUND.

A quarterly general meeting of the subscribers to the fund was held on the 13th July; the report of the managers for the quarter was read, which stated, that the managers had to bring to the notice of the meeting, and the subscribers in general, that doubts having arisen with themselves and several of the subscribers, whether it would be practicable to carry the fund into effect, they considered it to be their duty to solicit the Governor-general's permission for putting themselves into communication with Mr. Curnin, with reference to the possibility of including the members of their service in the plan of the Military Retiring Fund proposed by that gentleman. The sanction of his honour having been obtained, a communication was entered into with Mr. Curnin, who furnished a scheme for their consideration; but it was with feelings of no small regret that the committee had to record their disappointment at the terms offered to them. In consequence, it was deemed proper to address the Governor-general on the subject, representing that Mr. Curnin's scheme was quite impracticable, on account of its not being possible for the members of the service to pay the high rate of subscriptions that were therein laid down; and under those circumstances they were satisfied, that unless some assistance was granted by the Hon. the Court of Directors, the idea of a Medical Retiring Fund must be altogether abandoned. They ventured to solicit, that the Governor-general in Council would be pleased to bring to the notice of the Hon. Court their anxious prayer, that arrangements might be made for the Bengal Medical Service being admitted to the fund upon a scale of contribution within their means; and to make this possible, they expressed a hope that the Hon. Court would afford them such as might be deemed adequate to place them in an equal position with all other classes of their military servants; that his honour the Governor-general would likewise be pleased to represent to the Hon. Court the hardship of their being the only class of the Company's military servants who did not receive off-reckonings, nor any compensation for off-reckonings, whether in the shape of a direct pecuniary donation, like that granted to the engineers, or in that of superior advantages in the formation of a retiring fund; that it was true that a Medical Retiring Fund had lately been established at Bombay, on superior grades, and staff situations of the medical service at that presidency were far more numerous in proportion than they were in Bengal; while at Madras the Medical Retiring Fund was as-

sisted by a liberal donation from the Hon. Court. The committee respectfully represented to his honour, that, so long as they could entertain a reasonable hope that their fund could be established, they forbore to trouble him, thankfully accepting the terms offered by the Hon. Court; but now they were compelled most reluctantly to pray for the intercession of his honour, by the apprehension of the Bengal medical service being the only body of the Hon. Company's servants whose promotion and retirement would be beyond any hope but from the liberality of the state.

Pending this reference, and likewise the committee's former application to the Hon. Court of Directors, soliciting that the fund might be permitted to grant, through private agency, the additional three annuities, which the Medical service, in their memorial of the 20th of February 1833, petitioned might be sanctioned to them, they had considered it advisable to recommend to the general body of subscribers, that for the present all payments be suspended on account of the fund. They likewise recommended, that all pecuniary contributions already subscribed should remain in the hands of Government until the sentiments of the Hon. Court were known; seeing, that, were they now returned to subscribers, there would be no nucleus whatever hereafter to form a retiring fund upon, should the Court's reply be favourable.

THE FEROZPORE NAWAB.

We have just heard it rumoured that Isfunder Beg and his associates are trying hard to remove the Ferozepore nawab, on bail, to the house in the Derriwungunge lines, to enable him to collect his witnesses and prepare his defence; for it is urged, that people are deterred from acting for the nawab in his present locality. If this proposition be acceded to, the prosecution will fall to the ground, and the measure will be regarded by the natives in another light—the ascendancy of rank and influence over justice and public duty! We believe Junius contended that a deliberate murderer or assassin could not be bailed. We have every thing to fear from native combination.—*Delhi Gaz.*, July 1.

A quantity of Shumsodeen's papers have been seized, and are being personally inspected by Mr. Colvin. The non-commissioned officer in command of the guard over the nawab has complained to the resident, that on his awakening the nawab, in conformity to his orders, previous to making him over to the relief guard, the choleric prisoner had given him unmeasured abuse. Orders were in consequence issued to waive the ceremony of awakening the nawab, who, if profound slumbers be a test of innocence, must be guiltless.—*Mofussil Ukhbar*, June 28.

Shumsodeen assumes the demeanour of one whose character has been unjustly aspersed, and gives his answers with all the dignity and impudence of injured innocence. Mr. Colvin never appears abroad; a determination proceeding, it is said, from a dread of assassination.—*Ibid.*, July 4.

A letter from Delhi, in the *Calcutta Courier* of July 14, says: "Our trial is going on; but though the evidence, to every unprejudiced mind, is complete, the general opinion seems to be that the nawab will get off. It is ridiculous to see the alarm that prevails and is kept up by the press. The civilians cannot move out of their houses without horse and foot with lighted matches, and have guards with sword and pistols even in cutchery; while we have guards and pickets over the prisoners as if they were devils incarnate, and crowds collecting to the rescue. They even talk of sending over a regiment of cavalry; but surely such folly will be spared."

COURTS-MARTIAL.

We understand Col. Reid, Capt. Scott, O'Hanlon, and Martin, have been directed to repair to the presidency, where proceedings will be instituted on five charges arising out of the proceedings in late courts-martial, in which these officers have been more or less parties; we hope that with these the inquiries and investigations may be finally closed.—*Meerut Obs.*, June 24.

A court-martial has been directed to assemble at Bombay, for the trial of Brevet Capt. Sweeny, of H. M.'s 40th Foot.—*Englishman*.

We hear that Major D. Cox is again under arrest, and about to be tried by a court-martial, for writing a disrespectful letter to the chief of the staff, who has, in consequence, preferred charges against him.—*Bengal Hurkaru*.

ASIATIC SOCIETY—ORIENTAL LITERATURE.

We have inserted, in another part of our paper, the petition of the Asiatic Society to the Governor-general of India, for the restoration of that patronage of Oriental literature which has recently been withdrawn. We are happy to find the subject advocated with a zeal proportioned to its importance, and cordially join with those who feel an interest in eastern lore, in hoping that the application may be successful.

It will, however, admit of a doubt, whether the encouragement of such pursuits was among the objects contemplated by Parliament, in the annual appropriation of £100,000 made in 1813. Two reasons would rather incline us to suppose that it was not. First, because, long antecedently to this period, a portion of the In-

dian revenue had been allotted to the patronage of Arabic, through the Mudrissa of Calcutta, and of Sanskrit, through the college at Benares. Secondly, because the subject of Oriental literature was not brought under the eye of Parliament at the period of the grant; whereas, the expediency and duty of making provision for the improvement of the natives, was prominently advocated by many leading members of the house, and may be supposed, therefore, to have been the primary, if not the sole, object in contemplation. Parliament were urged to consider the spiritual improvement of the country; and, therefore, enacted that European missionaries should have free access to India, and that an episcopal see should be established at Calcutta. They were urged to consider the intellectual degradation of so many millions under British sway, and they created a fund to remove that degradation. But the question, whether a portion of this grant was originally destined for these pursuits, enters, we imagine, little into the merits of the present application; unless, indeed, it be supposed that, by tracing the origin of the funds recently dispensed for this object to a Parliamentary grant, the appropriation, by having the paramount sanction of the British legislature, is considered as placed beyond the risk of subordinate interference. That annual grant is utterly inadequate for the instruction of the natives in the various useful branches of European knowledge; and Government are obliged constantly to augment it. It cannot, therefore, afford support to two objects, when it is unequal to the support of one. The decision of this question rests not so much upon the original designation of this particular fund, which is open to discussion, but upon the duty of Government to assist, to a liberal extent, all those researches which may elucidate the early history, the antiquities, the philosophy, and religion of this great nation; a duty which admits of no controversy. We are convinced, that a warm feeling of what is due to their own dignity, character, and station, is of itself sufficient to urge Government to renew the patronage of these pursuits, even without any laboured construction of an Act of Parliament.

The petition of the society speaks in general terms, when soliciting the support of Government; but we believe that those who have put it forward have but one object in view, that of obtaining supplies for carrying forward the plan of printing correct editions of standard classical works. Two other objects of kindred nature, and which have absorbed much of the funds of the Education Committee, are, we think, wisely dropped; the translation of works of European science into the native classical languages, and the continuation of

colleges for teaching Sanskrit to the natives. The translation of scientific treatises, more especially into the Arabic language, appears to be a work of supererogation, and in the present state of the public funds, manifestly inexpedient. Every native of India, who has studied Arabic, is better acquainted with Hindoostanee, than with that learned language. It stands to reason, therefore, that it is far wiser to translate the works in question into a popular dialect, which is equally well understood by the learned, than into a learned language which is unintelligible to the people. The colleges, again, which have been established for the diffusion of Sanskrit, appear to be equally uncalled for in the present circumstances, social and financial, of India. The natives have already an abundance of colleges, in which this language is cultivated in the highest perfection. Government colleges, in comparison with the indigenous colleges, are as a pool of stagnant water compared with the flowing stream of the Ganges. The country needs not the support of Government to keep alive a knowledge of this sacred tongue. The patronage under which it flourishes is not the smile or the gold of a foreign government, but the high dignity and distinction with which classical reputation is rewarded, in the wide circle of native society. That encouragement has, hitherto, been found more efficacious in producing great scholars, than the patronage of the British Government; and, for many years to come, this is likely to be the case.

But the encouragement of Oriental literature, by the printing of correct editions of standard works, appears to be the proper sphere for the exercise of public patronage. Here the aid of Government will be particularly valuable, and will not, we trust, be denied. The arguments for the encouragement of Sanskrit learning were detailed with so much force and eloquence in Mr. Macnaghten's speech, as to leave us nothing to add. This branch of labour falls appropriately within the province of the Asiatic Society, which presents the most suitable and satisfactory agency for carrying into effect, all research into the early history, antiquities, literature, and religion of the Hindoos. All matters connected with education, in whatever language or science, belong legitimately to the Committee of Public Instruction. The separation of the two objects is likely to issue in the more vigorous prosecution of both.

But why should the Asiatic Society confine its attention simply to the printing of correct editions of the native classics in the original languages? This is but to accomplish half its vocation. The public have reason to expect from that learned body, translations of those works in which

are now locked up the treasures of the Indian history and antiquities, and to this we think that the society ought to bend a particular attention. It appears to us "foul scorn" that, with such a society in the very seat of these researches, we should look to England and the Continent of Europe for translations of those works which are to enlarge our knowledge of the past ages of Hindooism. Every true friend of the society is anxious to see such a spirit of renovated zeal, as shall prevent its being outstripped in this race by those who reside at so great a distance from all literary means and appliances. The society cannot, it is true, offer adequate pecuniary remuneration for the time and labour requisite for the translation of standard works; but it may determine that, when Government is propitious to its prayer, a portion of the funds placed at its disposal shall be appropriated to the printing of translations of the more valuable Sanskrit treatises. It may call upon all who feel an interest in Oriental researches, to rally round the society, and to lend their aid in maintaining its character and dignity amidst the generous competition and rivalry it has to sustain with Oriental scholars in Europe. Such an appeal would not be powerless; it would awaken the dormant energies of many, bring forth a supply of new contributions, and place the society upon the high vantage-ground, which, in days that are past, it so nobly maintained.—*Friend of India.*

NATIVE STATES.

Mooltan.—It appears from the newspapers received from Mooltan, that the Beloches of the Kurchalee tribe, and other inhabitants of the jurisdiction of Wasil, and the Beloches of the jurisdiction of Muhrab Khan Perohee, having congregated about 2,000 foot and horse, besides a great rabble, had commenced depredations on the hill provinces in the territory of the ruler of Lahore, and that the forces of Maharaja Runjeet Singh, stationed in those parts, accompanied by many of the inhabitants of the country, attacked them. A severe battle ensued, in which about 100 of the Maharaja's soldiers and inhabitants who aided them were killed, and about 2,000 of the enemy, the Beloches, were killed and wounded; and yet they carried off vast booty, which they had plundered from the poor inhabitants, besides many men and women, and possessed themselves of the fort of Hind, in the jurisdiction of the Lahore chief.

Devan Sawun Mull, the governor of Mooltan, had proceeded from his capital to that part of the country, to chastise them, and it was said that his troops had killed three of the headmen of the Beloches, and seized three more; the whole

of the Beloches people, who were concerned in the insurrection and battle, had fled beyond the black hills. The dewan was busy, and indefatigable in making arrangements for the peace of the country, but had not been able to effect that object according to his wishes.

The Beloches tribe, always committing depredations, and living by plundering and robbing the inhabitants in the jurisdictions of the rulers of Lahore and Bha-wulpoor, bordering on their country, the rulers of those states are determined upon the extirpation of the tribe.—*Delhi Gazette, June 10.*

Meshid.—The ruler of Toorkistan or Turcomania, and the governor of Meshid (the holy) have long since been at variance, and determined to decide their difference by battle, each having an eye upon the other's territory. It is now understood that the ruler of Toorkistan has invaded Meshid with an innumerable army, consisting of horse and foot; a bloody battle has been fought, and many have been killed and wounded, and victory has decided in favour of the Turcomanians, who have taken possession of Meshid.—*Ibid.*

Peshawur.—It is reported, that after the interview of the sirdars of Peshawur with the ruler of Lahore, peace being made up betwixt them, and Dost Mahomed Khan having retreated towards Cabul, the Maharaja Runjeet Singh made several halts at Peshawur to make arrangements for the better management of the country, and granted jagheers of three lacks of rupees to the three brothers, the former rulers of Peshawur.—To Sirdar Sooltan Mahomed Khan, he has given the district of Hushtnuggur, yielding 1,50,000 rupees per annum; to Peer Mahomed Khan, the pergunnah of Kohat, yielding 1,20,000 rupees; and to Syud Mahomed Khan, the pergunnah of Ilachee Teree, assessed at 30,000 rupees per annum. His highness has sent M. Chevalier Ventura to make arrangements for the cession of those districts, as jagheers, to the sirdars, and is himself on his way back to his capital of Lahore, where it is expected he will shortly arrive.

It is heard that sirdar Sooltan Mahomed Khan is coming, on his highness's return to Lahore, where he will remain until the Dusserrah festival, and after that he will take his leave and return towards Peshawur.—*Ibid.*

INDIGO.

A number of letters from the indigo districts complain of excessive rain, and the rapid rise of the rivers. At Moorshedabad the rise is said to be unprecedented; but we recollect that in 1826 the manufacture broke off the first week in

July, in all lands liable to inundation, being one month before the usual period. The following are reports from Pubna:

"Damooda Factory, 2d July, 1835.—The river is rising very rapidly. Noorapore commenced manufacturing on the 30th of last month, Moonseedpore to-day, and I shall commence at Damooda on the 4th, and Byramanah on the 6th instant."

"Syidah, 4th July, 1835.—I am sorry to tell you that our prospects are materially altered for the worse; the rains have been, for the last ten or twelve days, not only very heavy, but almost without intermission; and the usual consequences are now showing themselves in the sickly hue of the plant, falling off of its leaves, and decrease of produce. This is the case with the fine, ripe, tall plant; but the short, where favourably situated, has not yet suffered much. The Puddah has this year come down very suddenly; it has risen not less than six or seven feet in the last four days, and yesterday from noon to the evening it rose nearly two feet. I have fortunately cut away clear of the water, and am bunding up in all directions. I fear the other factories will incur some loss."—*Courier, July 9.*

Letters received from the neighbourhood of Surdah and Bauleah mention that the river is now within a foot and a half of the highest rise of last year, and that the loss of indigo plant by those who cultivate the churs is enormous—not a dry chur to be seen any where. Dacca and Mymensing have also suffered severely. So that the crop is likely to be considerably less than was expected from the favourable season in the early part of the year. One of our correspondents mentions, there was a slight shock of an earthquake on the night of the 3d instant, at Comillah.—*Hurkaru, July 11.*

We hear that one of the principal mercantile firms in this town has, within the last three days, sent letters to Bombay, with directions to their agents there to forward them overland to England; the object of this despatch being to report a great destruction of indigo plant by the rising of the rivers, and to remove the impression that the present crop will be a very large one. From what we can collect, the factories in Moorshedabad and the neighbourhood of that district, seem to be those which have suffered most. Accounts from Dacca were still favourable up to the 6th, and Tirhoot promises great abundance. No doubt the very rainy weather of this month must have caused a good deal of destruction in some quarters, besides greatly lessening the produce of the plant that is saved. But in the extent of the crop this will be compensated for, according to the accounts

we hear, by a great increase of produce from the west. Benares and Ghazepore are expected to yield 15,000 chests, and as much is expected from Oude, where the abandoned factories of Mercer and Co. are said to be again in full work. It would therefore be very imprudent to speculate upon less than 125,000 maunds, in spite of the partial disasters so much dwelt upon.—*Cal. Cour.*, July 12.

Madras.

MISCELLANEOUS.

THE MADRAS CLUB.

"The Club" is the subject of much controversy in the newspapers of the Presidency, evincing that an angry feeling prevails amongst the members. The vote of a piece of plate, value 300 guineas, to the late secretary, Lieut. Taylor, has been the chief topic in these communications; but there seems to have been a predisposition to differences amongst the members. The vote was made at a general meeting of subscribers at the Presidency, confirmed by a subsequent meeting specially summoned for the purpose. The chief objection to the vote on the part of country subscribers is founded on the magnitude of the amount. At an extraordinary meeting on the 18th May, the following resolutions were agreed to:

"That the proceedings of the annual meeting of subscribers, held on the 24th March, confirmed by the unanimous proceedings of the second general meeting of subscribers, held on the 7th April last, both convened by public advertisement, were conclusive, under the rules of the club, to which every subscriber, as such, becomes a consenting party."

"That the records of the club, under date the 18th July 1832, express the sense entertained by it of the highly valuable services of their first secretary, Capt. Douglas, and that a paper, in aid of the further testimonial which at Trichinopoly it has now been proposed to offer to him, be suspended in the club-house for voluntary subscription by its members."

A proposal that a fund be raised by a subscription-paper, "to defray the expence of a portrait of Capt. Douglas, to be put up in the public room, in order to perpetuate the memory of the founder; and to shew those who may come hereafter to whom they are indebted for the institution of the club, and further that in the event of the amount of the subscription exceeding the price of the picture, the overplus be appropriated to the purchase of some suitable token to be presented to Capt. Douglas, in testimony of the general recognition and estimation of his exertions," was negatived.

Lieut. Taylor has written a letter to the secretary of the club, in which he expresses surprise that, after the vote in question had been carried by acclamation and confirmed, some up-country members should dispute its legality and question its propriety; and he observes: "It will probably be admitted that, in my long service as secretary, I solicited no emolument—I refused all remuneration;—I may add that I never anticipated reward beyond that of feeling that I advanced the interests of the club, beyond that of noting the satisfaction of those whom I served. For the munificent vote of the 24th March, I was entirely unprepared; but a tribute so honourable to myself, and one apparently so unanimously offered, I could not decline, and I did accept it. That I felt deeply gratified at that vote I must confess, for it told me my labours had not been in vain. It was a testimonial of which I might well feel proud:—I do not surrender it without pain. But circumstances are now changed, and I owe it to myself to accept no suffrage that is not cheerfully and unanimously accorded. I owe it to an institution, to whose superintendence I have devoted so many an hour of labour and of thought, that the last act of my connection with it should not be the cause of cavil and discontent. I trust, therefore, it will not be supposed, I undervalue the honour conferred, nor am insensible to the kindness which dictated the same, if, in consequence of the recent discussions among members of the club, I now request permission to decline the testimonial of the 24th March."

At a special meeting of the club, held on the 27th May, to take the foregoing letter into consideration, it was resolved unanimously, "that the committee, in recording the above letter, cannot omit to express their deep regret that circumstances should have occurred to render it necessary for Lieut. Taylor to decline the testimonial voted to him on the 24th March last; and that so little consideration should have been shown towards the feelings of one who devoted so much of his time and energy to the duties of so thankless an office. The vote of the 24th March was by a general meeting of subscribers; and, however well meant on their part, and however well-merited on the part of Lieut. Taylor, he has now renounced the intended honour; and it is hoped that such renunciation will put a stop to the discussions which have proved so hurtful to his feelings, and so little conducive to the well-being of the club."

A letter of protest from Kamptee, signed by fifty-nine members, pronounces the vote "an unwarranted and wanton waste of the public money, had as a precedent, and most injurious in practice."

WOOLLEN CLOTHING.

The practice of wearing woollen clothing here is unnatural; the lesson to be taken from the natives of the country sufficiently pronounces it so; and, that its inconvenience amounts almost to punishment, our own sensations amply teach us. That it can possibly make better soldiers; that the unfortunate wretches forming the guards in Fort St. George, unpermitted even when reposing on their cots to lay aside for a moment their coat of mail, can at all benefit in discipline or energy, have their nerves and sinews strengthened and the mental faculties enlarged, while the whole bodily frame relaxes under the grilling and suffocation they must endure, is preposterous to suppose. Why should not a regimental white jacket be adopted?—how is it that, with all the professed equalization and assimilation, the late noble head of the Indian army omitted to care for a point by no means of slight importance, the ensurance of personal comfort when not militating against discipline or efficiency? Lord William was famous for his patronage of that sensible idea—adoption of clothing suited to the climate: and military uniformity of dress he found as fully realized in a regimental white jacket as a red one.—*Mad. Herald*, Apr. 29.

THE BREAKWATER.

Much conflict of public opinion seems to exist regarding this undertaking. The committee have resolved that the work should be constructed 350 yards from the shore; that it should be 200 yards in length, and raised five feet above high-water level. The estimate for the work is Rs. 60,000, and government's assistance to the extent of Rs. 34,000 is expected, reducing the outlay to Rs. 26,000. The subscriptions amount to upwards of Rs. 40,000.

Captain Cotton, in his letter to the secretary, observes: "From what has passed in committee, and what I have heard from different quarters, it appears to me that the following points are now so generally allowed, that they do not require to be particularly remarked upon: 1st. That the work best calculated to counteract the surf, should be unconnected with the shore; 2d, That its shape should be a straight line parallel with the coast; 3d, That it should be of rough stone; and 4th. That it should be neither within, nor much beyond, the outer line of the surf."

The *Madras Times* of June 16 says: "The Breakwater Committee have at length decided on recommending to the subscribers the adoption of the original plan proposed by Captain Cotton of the engineers. It is with regret, however,

we hear, that unanimity has not dictated this recommendation, there being, out of fifteen members present, only a majority of one in its favour."

Bombay.

MISCELLANEOUS.

THE BHEELS.

We are indebted to a correspondent for the following account of the proceedings in the Myhee Caunta, since they were last noticed in our paper. Little, comparatively speaking, seems to have been done against the Bheels for some time past; but that they are still formidable, and disposed to act on the offensive, is proved by their having attacked the small party mentioned below.

"The rains are now close upon us, and yet there is no immediate prospect of our returning to camp. The commissioner has just arrived here, and has offered rewards for the apprehension of Prithee Sing, Sooraj Mull, and the Roopal Thakoor, all of whom are still at large. A most formidable gang of Bheels ranges through the surrounding country; and, notwithstanding the severe punishment they have met with, are as bold as ever. Lieut. Beek, of the 9th, proceeded on the 17th with a small escort to a village near Nugger, where the detachment has been stationed for some time. On the way the Bheels surrounded him, and wounded the whole of his party; but they and their followers managed, nevertheless, to reach a small village belonging to the Company. Beek then found it necessary to return to Nugger for a reinforcement; but, before this could be brought up, a party of Bheels and Rajpoots overpowered his escort, killed a naique belonging to it, and after wounding his servants, succeeded in carrying off all his baggage and camels. Prithee Sing, it has been ascertained, was at Baroda some days since."—*Bombay Cour.*, May 26.

BARODA RESIDENCY.

The first story and floor of this magnificent pile are already completed, and the whole of the edifice, with its beautiful colonnades and terraces, is to be finished and under cover before the rains. The pediments and capitals of the columns of the porticoes and hall are of a beautiful species of marble, brought from a distance. The building itself, it is estimated, will cost Government 40,000 rupees; but before the whole of it, with the assistant's bungalows, offices, billiard-room, stabling, &c. &c. is tiled in, it is calculated another forty thousand will be required. Had the foundations been raised a few feet higher, this building would have

appeared as noble an object as it now is an elegant one from the camp, from which it is a quarter of a mile distant; and this would have raised it from the surrounding swamps in the rainy season, when the adjacent flat is under water. The policy of the economy, therefore, that dictated this petty saving, is much to be questioned. The old residency has, with all its appurtenances, been made over to H.I.I. the Guicowar, and is situate in the town and quite out of the way; a paltry place compared to the present one, which is indeed worthy of the British representative at the Baroda court.—*Ibid.*, June 6.

GOA.

Extract of a letter from Goa:—"You must have heard of the occurrences here, and of the declaration of the fort of Tyracol in favour of the prefect. The unfortunate defenders of the fort, seeing no assistance which they expected by the arrival of the expedition, defended themselves with great courage against the troops that went from Goa to attack the fort, headed by the military governor. After some hard fighting, and no impression having been made by the troops on the fort, the military governor ordered a retreat: but soon thereafter, finding the expedition had not arrived, and knowing that the besieged had little or no powder or provisions, he sent an intimation to those unfortunate men to surrender, promising them their lives. Under this assurance, they surrendered, when the troops entered into the fort, and slew the first four of the leaders of the prisoners on the spot. Other three of the leaders were seized. Two of them were spared through the intercession of Col. A. Lopes, while the leaders of the rebels disputed as to the manner in which the third (a Mr. Rocha) should be disposed of. Col. Lopes was anxious that his life, as well as the lives of all, should be spared, on account of the pledge given before they had surrendered. M. Atmarama voted that Rocha should be skinned alive, when Fortunato de Mello, coming up at the time, and taking a musket from a soldier who stood near him, shot Rocha through the body, saying, "These doubts end thus:" thus violating the faith of a soldier, and butchering in cold blood one of the principal inhabitants of Goa. The person who bore the flag of truce to the besieged, and pledged the honour of the government for their safety, was promoted to the rank of ensign for his dexterity in duping them. All the private soldiers found within the fort were put to death. The heads of these men were borne in triumph along the road to and through the streets of Goa, and afterwards sent to their wives and families, that they might kiss and curse the traitors! And to make the ex-

ample more signal, the head of each individual was stuck on the top of a post in front of the house wherein his family resided."—*Bom. Gaz.*, July 12.

The Bombay editor observes:—"Private letters, which have been received from Goa during last month, give accounts of atrocities lately committed there which exceed every thing we have yet heard of the lawless proceedings of the body of men who have usurped the government of that country. It has oftener than once occurred to us, that the government of Bombay were bound to interfere in the present differences which distract the Portuguese settlements in India; if not for the purpose of protecting the legally constituted governor in the exercise of the powers vested in him by the crown of Portugal, at least to protect the defenceless inhabitants of those settlements from the lawless practices of the usurpers. Yet, however much the conduct of these usurpers deserved to be reprobated, and notwithstanding what we have heard and read of the scenes of rapine and murder which have ever attended the conquests of the Portuguese, and marked their career, still we were not prepared to expect a confirmation of those traits of character at the present time. But here we have it in sad reality. If not for the cause of good order, yet for the sake of suffering humanity, the government of Bombay ought to interfere to prevent the recurrence of such outrages."

Ceylon.

LEGISLATIVE COUNCIL.

On the 30th May, a meeting was held of the Legislative Council. On opening the proceedings, the Governor addressed the Council as follows:

"Gentlemen of the Legislative Council,—I have convened this meeting for the purpose of swearing in certain unofficial members into council, and in the first instance I take the opportunity of making to you the following communication:

"By virtue of a discretion reposed in me by his Majesty, I had, as you are aware, delayed the appointment of the unofficial members of the Legislative Council, until I should receive a further communication from the Secretary of State. On the 17th April 1834, I had the honour to transmit the memorial of certain British merchants resident at Colombo, addressed to the Right Hon. the Secretary of State for the Colonies. The memorialists protested against that delay on my part. In reply to their memorial, the following despatch has been addressed to me by the Secretary of State by the command of his Majesty.

1836.]

Asiatic Intelligence.—Ceylon.

303

25

'Downing Street, 29th Oct. 1834.

'Sir,—I have received and laid before the King your despatch of the 17th of April last, enclosing a memorial from the Colombo merchants, complaining of your conduct in having delayed to complete the Legislative Council to the number defined in the royal instructions.

'The King has commanded me to signify to you his gracious approval of the caution with which your proceedings have been regulated in this particular, an approval which you will duly intimate to the parties who have signed the memorial, apprising them at the same time that, although it will be your duty, under his Majesty's instructions, to suffer as little delay as possible to occur in completing the number of the unofficial members to that of which it is the wish of his Majesty that the legislative body should be ultimately composed,—yet that his Majesty cannot, with that view, relax any of the restrictions which have been imposed on the selection of fit and proper persons to discharge those high and important functions.

'I am, &c.

(Signed) 'T. SPRING RICE.'

"The tenor of this despatch was by my direction conveyed by the Colonial Secretary to the memorialists on the 27th ult., and I avail myself of this opportunity of communicating it to the public. The necessity of this communication cannot be doubted when I explain, that I have, within the course of the last week, received a memorial for transmission to the Secretary of State, directly addressed to the King's most excellent Majesty. This memorial, which was made public in the month of October, and which has been signed by 700 persons, not only impugns the discretion which I exercised in not filling up the Legislative Council, but questions, in very unambiguous terms, the legality of the ordinances which have emanated from that body.

"I hold the opinion, that no duty can be more imperative upon the representative of his Majesty in a colonial government, than to prevent, to the utmost of his power, by the clearest explanation, the spread of opinions calling in question the legality of the body from which the colonial laws emanate; and I have acted on that opinion, not only in a speech to the Legislative Council on the 26th February 1834, but in a letter which I directed the colonial secretary to address to the merchants on the 17th April of the same year.

"I now proceed to explain, that his Majesty's instructions, as conveyed to me in a despatch from the Secretary of State, directed me to select, as far as possible, the 'unofficial members of the Legislative Council in equal proportions from

Asiat. Jour. N.S. Vol. 19, No 73.

the respectable European merchants or inhabitants and the higher classes of natives;" and as the original instructions peremptorily forbade the introduction of any unofficial members into the Legislative Council holding offices in Ceylon during his Majesty's pleasure, I felt that I should not fulfil his Majesty's most gracious intention, had I decided at once to fill up the council with Europeans, passing by altogether the "higher classes of natives," who (almost without exception) hold offices during pleasure; still less should I have fulfilled his Majesty's intentions, if I had introduced natives into council, *not* holding offices during pleasure, but in other respects *not* duly qualified. I have been relieved from this difficulty and from the necessity of further delay, in introducing the native members, by his Majesty having been graciously pleased to allot salaries to the natives who might be selected as members of the Legislative Council, equivalent to the emoluments of the offices relinquished by them at the time of their appointment. Had I partially filled up the council, reserving seats for the natives, such a course, it is hardly necessary to observe, would not have met the complaint of the illegality of the council founded upon the presumption of its incomplete complement; while it would have prevented that amalgamation of Europeans and natives, without distinction of ranks and classes, which it was the special object of his most gracious Majesty to effect; thereby tending to remove those invidious prejudices of country and of caste, which his Majesty considered as incompatible with the true interests of Ceylon. In the order, therefore, in which I propose to introduce the four unofficial members, three of whom will be sworn in this morning (Mr. George Henry Boyd, who is the senior unofficial member, being unfortunately absent from the island on account of his health), my object will be to act in strict accordance with the spirit of his Majesty's instructions. I proposed to two other European merchants to become members of the Legislative Council, but circumstances have prevented their acceptance of that offer.

"I take this opportunity of emphatically repeating, what I directed the Colonial Secretary to declare in the letter to which I have referred, 'that the Legislative Council, although not completed to its full number, is as efficient as regards the exercise of its functions and the validity of its acts, as it will be when it shall consist of the full complement of fifteen members, and that in both cases it will derive its existence and its legality from one and the same source, viz. instructions received from his Majesty.'

The following gentlemen, J. G. Philips, (D)

Esq., J. G. Hillebrand, Esq., and A. P. Coomarasamy, Esq., were sworn in as unofficial members, and the Council adjourned.

LAW.

Supreme Court, June 10.—The following decision, on a point on which some doubts have been entertained, and may still possibly exist, is officially published.

The defendant, a Buddhist priest, had been called upon some months ago to give evidence before the district court of Amblangodde, against some person on a charge of theft. This the priest refused to do, on the ground that it was contrary to the tenets of his religion to bear testimony, by which any other person would suffer injury. After several admonitions by the district judge without effect, he was sentenced for the contempt to pay a fine of £5, which he paid, and appealed to the Supreme Court. The appeal first came on for hearing at the last session, held at Galle, before Sir Charles Marshall, chief justice, who, after hearing the defendant in support of the appeal, declined deciding the case on his own unsupported opinion, and reserved it for the consideration of the whole court. Mr. Staples, the proctor for prisoners, was afterwards requested by the court to consider the question, and to argue it on the part of the defendant, if he saw sufficient grounds to sustain an argument. Mr. Staples, however, on a subsequent day, admitted that, though the Buddhist religion did enjoin silence where disclosure might tend to the prejudice of another, even though really guilty, he did not think that such doctrine could be maintained in a court of justice, and therefore declined arguing it.

This day, the defendant attended at the Supreme Court, according to notice. Being asked by the Court to what extent he claimed this privilege, he answered, "only when the damage would be material to the party against whom evidence should be given. In trifling cases, he should consider himself at liberty to speak; as for instance in a civil case, if the matter in dispute did not exceed one rix dollar;—and even in criminal cases, the giving testimony, by which a few lashes only would be incurred, would be considered a slight sin, for which a priest might be forgiven." Being asked whether this duty of silence was confined to the priesthood, he answered in the affirmative. The defendant, being then asked whether he wished to address any observations to the court, begged to relate some histories from the sacred books applicable to the subject before the court. The two following were the most prominent, and are worthy of being recorded as

showing the humanity and tenderness which they inculcate.

"A certain priest saw a bird swallow a precious stone. The owner of the gem asked the priest what had become of it, and on his refusal to tell, bound him to a pillar, so that the blood flowed from his nostrils. The bird came to drink of the blood, on seeing which, the owner of the stone seized and killed it. The priest, who was still bound, asked if the bird were really dead, and being answered that it was, requested to be untied; and on being released, he declared what he had seen. The bird was then opened, and the stone taken out. The owner thereof then repented, and asked the priest to forgive him, which he did. From this, added the defendant, it is plain that the priest refrained from giving evidence, even against an animal, to occasion injury to it. This history is to be found in the book *Damoiattowawe*.

"A certain king had a desire for three whole years to eat snipes; and at the end of that period he sent for a devotee, and ordered him to kill a fowl for him. The devotee begged the king to excuse him, saying that he had pledged himself to cause no death. The king, however, insisted; and on the devotee still refusing, delivered him over to the executioners, declaring that he should be put to death if he still persisted in his refusal. The devotee then took up the fowl, and said to it, 'Though my life should be taken, I will not take yours;' and, so saying, he threw it up in the air, and the bird perched upon a tree. The king, however, told his ministers privately, that the devotee was not to be executed. Nor was he; so far from it, the king was quite satisfied with his conduct, and rewarded him, and told him to bring snipes, when he should find any already dead. This history is in the book *Jatekke Attoowawe*. In like manner," added the defendant, "do I claim remission, as the subjects of these histories were pardoned. There are other stories," continued the defendant, "to shew that kings forgive priests, and Brahmans who live in celibacy, for these offences. Children are protected by their cries; and the poor and helpless by the higher authorities," [to very little purpose, as was observed by the court, if any one class be allowed to commit offences with impunity.]

The judgment of the court, of which the following is the substance, was then pronounced by the Chief Justice:—We have given the fullest and greatest attention to this case, and to the arguments which the defendant has now adduced in vindication of his refusal to give evidence. We are by no means disposed, even if we should be justified in so doing, to treat with levity or disrespect the parables or

allegories, taken from books which the defendant holds sacred, by which he has endeavoured to justify himself. There is, however, one doctrine, which would seem to be inculcated by some of the passages quoted by the defendant as authorities, which must not be allowed to pass unnoticed: that is, that priests are entitled, by virtue of their sacred office, to forgiveness for the offences which they may commit. There is no such privileged class in this island. All persons, whatever may be their station, rank, or vocation, are responsible for their acts; and are alike subject to punishment, if they violate the laws. With respect to the particular offence of which the defendant has been convicted, that of a contempt of the District Court, by refusing to give evidence, we are decidedly and unanimously of opinion, that no religious scruples, however sincerely and conscientiously entertained, can be received as a justification of that refusal. This opinion is founded on principle, on paramount necessity; and, if it were necessary to have recourse to weaker grounds, it might be justified by the constant practice of Buddhist priests giving evidence in criminal cases, without any scruple or hesitation on their own parts, and unmarked by any act of degradation or reprobation for so acting, on the part of their religious superiors. And the vague manner in which the defendant has attempted to define the degree of latitude to be allowed in criminal cases,—"to the extent of a few lashes,"—furnishes one of the strongest arguments against admitting the right of exemption at all. For every priest would be governed, in this respect, by the degree of tenderness he might feel. It would therefore become a mere exercise of arbitrary discretion by the priest, even supposing he could be certain of the extent of punishment which his evidence might occasion. A speech of his Excellency the Governor, publicly delivered at Kandy on the 30th of February last, has been referred to, as sanctioning the claim to exemption from giving evidence, which the defendant makes on the part of the priesthood. This Court is bound to treat with the utmost deference and respect whatever comes from so high an authority; though, if the doctrine inculcated, even from that quarter, were such as could not be supported in point of law, a court of justice would be equally bound to declare its dissent from it. On reference, however, to the address of his Excellency, which has been cited, it appears that the inference to be drawn from that document has directly a contrary tendency to that which the defendant would attribute to it. The letter of the chief priests, therein recited, shews that they considered the conduct of the priests, who

communicated treasonable discussions to Government, to have been "highly praiseworthy." It is true that, from the subsequent part of the Governor's address, it would seem to have been considered that, "according to the doctrine of the Buddhist religion, the sacerdotal functions of those priests would have been superseded," if the persons accused had been convicted. This, it may be observed, would make the deprivation of the priest depend, not on his giving evidence against a fellow creature, but on that evidence being believed, and tending to conviction. But however that may be, no court can allow a person, whether priest or layman, to excuse himself from one of the most sacred duties of society, that of giving evidence, on the ground that, by so doing, he would subject himself to priestly censure or privation; especially when the high priests themselves admit that even voluntary denunciation is "highly praiseworthy." For it must be presumed that these high authorities would not make a distinction between offences of different degrees. If it be praiseworthy spontaneously to denounce persons for offences which, if proved, would render them liable to capital punishment, it cannot be an immoral act to impart, under the sanction and by order of a court, the knowledge which a man happens to possess of an offence, the consequence of which would be so much less repugnant to feelings of humanity. But though we cannot by any means assent to this claim of exemption, still, as we believe the defendant to have been actuated by sincere and conscientious, though mistaken, scruples; and also, that the point has not been previously agitated, as far as we are informed, or judicially decided, we feel justified in reducing the fine which has been imposed on the defendant to £1. But it is to be understood that, on no future occasion, will the Supreme Court interfere on the same grounds, even in mitigation of punishment inflicted by District Courts for this species of contumacy.

Penang.

LAW.

Court of Judicature.—In the hon. the recorder's charge to the grand jury, at the opening of the last session of Oyer and Terminer, the topic to which our attention was principally directed, arose out of a charge against an influential and reputedly wealthy native of this island, of slave-dealing; in the course of commenting on which, and on its prevalence in these straits, under its various colourings of slave-debtor and debtor-servants, we understood the learned judge to signify, that, though there might possibly be cases

in which individuals might engage their labour for periods beyond those of the usual term of service for consideration received, yet transactions of this kind with people who are not generally sensible of the relative rights of mankind, ought to be most cautiously proceeded in and narrowly watched; for in all such instances it was treading closely upon the verge of an offence to which the laws of England attached a heavy punishment; and we noticed, that, with regard to children of so tender an age that they cannot have the power of consenting, nor be presumed to have contracted debts, their parents, or others assuming a control over them, can have no authority to bind such children's services in any way, excepting it be for the *bona fide* benefit of the infant; and then only until it shall arrive at an age when it may be capable of judging for itself: and it should be borne in mind, that children whose services are so pledged cannot be fettered beyond such period for any pecuniary consideration paid to parents or guardians, nor can they be transferred from one master to another.—*P. W. I. Gaz., May 30.*

MISCELLANEOUS.

Piracy.—By the return of the brig *Maria* to this port, we learn that she fell in with a fleet of four large pirate prows, on the two and a-half fathom bank off Parcellar, and that one of them having closely reconnoitred and found the *Maria* to be a vessel of force, made off and rejoined her consorts. We are also informed that the pirates off Linga, in the vicinity of Singapore, have become very daring and numerous, consisting now of upwards of sixty sail, having recently captured three topes and several prows sailing out of Singapore, valued at about 20,000 dollars. The brig *Catherine* had been chartered by the native traders belonging to Klantan, Pahang, and Tringano, to convey their return cargoes, being previously well armed and manned for the voyage. It appears that a cutter and some prows, that had been despatched from Singapore to attack a division of the pirates off Linga, had been beaten off with the loss of several killed and wounded. The Dutch authorities at Rhio had equipped six gun-boats and thirty prows to protect their native trade.—*P. W. I. Gaz., June 20.*

Monster.—A monster of the swine species was brought over from Province Wellesley to this island, and exhibited here a few days ago, having some resemblance to a pig, but with one head and neck and two faces; one like that of a pig, and the other a disgusting likeness to that of a human being; two entire bodies joined by the breasts; two bellies distinct and separate, four of each ears, eyes, fore-legs and hind-legs, and two tails. Altogether,

it was a most disgusting phenomenon, although we dare say very interesting to naturalists.—*Ibid.*

Sir E. Gambier.—The arrival of the barque *Resolution*, having on board the Hon. Sir E. Gambier and lady from Madras, is announced.—*Ibid., June 27.*

Singapore.

MISCELLANEOUS.

State of the Bazar.—A meeting of the inhabitants and merchants, convened by the sheriff, took place on the 22d April, Mr. Read in the chair.

The chairman opened the business, by calling the attention of the meeting to the present most miserable state of their bazar, and submitted what he deemed the causes of the late ruinous failures. The causes, he observed, from whence the present distress takes its rise, may be traced to the thoughtless and reckless manner in which parties at home have forced goods of all descriptions (whether well or ill adapted) into the market, and thus obliging their agents, either to force off to the middle men on tempting terms, or allow them to rot in their godowns. The consequence is, that credits to enormous amounts have been given to men of straw, and that too at very long dates; thus inducing these men to become merchants and traders to foreign ports, instead of allowing customers to come from such places, and make their selection on the spot. In proof of this being the case, it is found with those men who have lately failed, that their property is distributed in all directions, and is in the hands of parties from whom it is hopeless to expect much, if any return. Another cause of the present distress may be attributed to the bad and erroneous plan that has existed in this settlement, from the commencement of its trade, of keeping an open and running account to a very large amount with the middle men, whereby they have been enabled (to use an old and common saying) 'to rob Peter to pay Paul,' and thus carry on the game so long as they could obtain any credit whatever; for the merchants and agents appeared to be satisfied, provided the balances were occasionally reduced to a comparatively small amount.

The following resolutions were agreed to:

"That in future no sales be made at a longer credit than three months, and that all payments for the same be made in cash.

"That on making sales (if at a credit), promissory notes or acceptances shall be taken; and that, in all cases, the payment of the same, at the expiration of three days' grace, shall be strictly enforced."

Piracy.—At a public meeting convened at this settlement, a memorial of

the merchants and inhabitants to the Governor-general in Council was agreed to, wherein it is stated, "That piracy and murders have for a long time past been of frequent occurrence in the vicinity of this settlement, and of late they have increased to such an alarming extent as to threaten the native trade with total annihilation, boats and junks having been cut off within a few miles of the anchorage; that, if this species of depredation be not immediately and effectually checked, it must very shortly altogether drive the native trade of the settlement into other channels, where more efficient protection is afforded."

American Trade.—A petition to the King in Council was likewise agreed to, praying that means may be adopted for authorizing vessels of the United States to trade with this port on the same footing as those of any other nation; it appearing that the treaty between Great Britain and the United States mentions Prince of Wales Island, without specifically including Singapore.

Credit System.—We understand that the reform in the system of trade at this settlement works better than by many was originally contemplated; and there is no doubt, if the due enforcement of cash payments be steadily persevered in by all the European mercantile community, the baneful influence of the old system of credits, which lately have made such disastrous havoc in the bazaar, will be gradually ameliorated.—*Sing. Chron. June 13.*

Admiralty Jurisdiction.—The settlers are anxious for an admiralty jurisdiction being annexed to the functions of the court of judicature at this settlement. Sir Benjamin Malkin, the recorder, it is stated, entertains an objection to this project, and has written home, "not to grant admiralty jurisdiction in a hurry."

The *Penang Gazette* of the 6th June states: "We were happy to gather from Sir Benjamin Malkin's address, that the want of admiralty jurisdiction, as well as other deficiencies and defects in the present Charter of Justice for these settlements, had not escaped his own notice and his observation to his Majesty's Government; and though his Lordship did not by any means dissent from the general feeling on the subject, as publicly evinced at a recent meeting of the European inhabitants at Singapore, still he thought it would be a much better thing that the charter, from which this court derives its various powers, should be entirely remodelled, than that any addition to its provisions should be hastily made for the sake of a solitary improvement: the advantage which would be secured by such a course would amply compensate for a delay of perhaps not more than twelve or eighteen months."

Schools.—The first annual reports of the new schools established at Singapore and Malacca have appeared.

The plan of both schools appears to be alike, and their objects similar, namely, to instruct the natives in the acquirement of English through the medium of their own languages. The Singapore school consists of a central English, encompassed by native branches of Tamul, Malay, and Chinese. To the English the children of "respectable parents are admitted, without any religious distinction being made," according to the pecuniary means of their relations and friends; whilst those less fortunate individuals, who are unable to contribute to the education of their children, are permitted to enter them without charge. Of this latter description there are at present twenty, and of the former twelve, exhibiting a daily attendance on the English department of thirty-two. In the Tamul class, there are thirty, and in the Malayan twelve, or in the aggregate forty-two children, in daily attendance, in the study and acquirement of their own languages, a sufficient knowledge in which renders them qualified to enter upon the English class, should they be so desirous.

China.

EXPEDITION TO THE TEA-HILLS.

The Governor Finlay has returned from the east coast, and brought safely back the adventurous party who left us in April last to attempt to penetrate to the Bohea hills of Fühkên. We regret to say that they failed in their endeavours to gain access to that highly-cultivated and interesting district. They passed through the entrance of the Min river on the 7th of May, in a pleasure boat, containing thirteen men; namely, Mr. Gordon, the chief of the expedition, Messrs. Gutzlaff and Stevens, Mr. Gordon's servant, a tindal, and eight lascars; and, to avoid Foo-chow-foo, the provincial capital, which stands on the left bank of the river, they made a *detour* amongst some islands, lost their way, were obliged to retrace their path, and eventually to pass Foo-chow-foo in the middle of the day on the 9th of May. The local officers allowed them to pass without speaking to them. They were followed, however, by some government vessels, who kept a respectable distance astern; and nothing occurred to excite them but the beauty of the scenery and the highly-cultivated state of the country, which gradually rises on both sides of the river to lofty mountains, and, occasionally, even abruptly from the river's banks; and where a flat spot intervenes between the banks and the foot of the hills, it is planted with orange and mulberry trees. Of grains,

more wheat and barley were observed growing than rice. They ascended the river against a very strong current for about seventy miles, when one day they were unexpectedly attacked, from both banks, by a fire of matchlocks and swivels, which knocked away part of the gunwale of the boat, and wounded Mr. Gordon's servant, Lewis Fernandez, and one of the boat's crew. Properly considering it folly to persevere against such unexpected, determined, and even treacherous opposition, they turned their boat's head, and during their voyage back were towed by a government boat through the pass in which they lost themselves in entering. The Chinese wanted to prove the tow a triumph: but they would not allow them even an ovation; and cast off the tow-tape whenever the Chinese forgot themselves. By proper firmness, they not only extorted respect and attention from the Chinese officers, but even some degree of servility. They rejoined their ship without any further damage, and anchored at Lintin last week.—*Canton Reg.*, June 2.

MISCELLANEOUS.

Imperial Concubine.—On the 18th day of the 10th moon, one of the Imperial concubines was elevated to the rank of empress. The name of H. I. M. is New-yew-luh-she.—*Canton Reg.*, April 7.

The Opium Trade.—The *Canton Register* of April 14 contains the following letter from an opium-trader at Lintin: "Having lately had occasion to anchor off Chuenpee for a few days, we were a good deal bothered by mandarins coming alongside to make inquiries as to our intentions. Receiving no satisfactory answers, they told us we must immediately depart, or that a war junk lying at anchor in shore would drive us out, as no vessels were allowed to proceed so far up without a license and pilot. Our answer was simply, that it did not yet suit our convenience to depart, and that, if the war junk troubled us, we should certainly repel force with force. Yes, they said, that is true; but you are not permitted to remain here, and we shall get into trouble, if you do not go away. Why do you not go to Lintin, which is the proper anchorage for outside vessels? Now this last is what I wish to draw your attention to; that a mandarin of some rank, with mandarins of an inferior rank in attendance, pointed out the Lintin anchorage as being the proper anchorage for outside vessels; that is, vessels not intending to enter the port of Canton; that he ordered us to go there, and assured us that there we were permitted to remain. As an instance of the extreme cowardice of the Chinese navy, I give you the following, and vouch for its correctness: "In a bay situ-

ated between this and the Yellow Sea, where an English vessel was lying at anchor, two mandarin war-boats dropped their anchors nearer to her than was thought convenient. A jolly-boat, with an officer and four lascars armed, was instantly despatched, to insist on their moving further off; as they appeared disinclined to acquiesce in this demand, the officer boarded the first boat, and seized the whole of her arms, both great and small; then boarded the second boat, tumbled all the great guns overboard, seized the small arms, and made both quit the bay."

The editor of the *Register* remarks: "The pusillanimity of the Chinese, *masters of the Four Seas*, referred to by our correspondent, is amazing. A war-boat carries a number of men, well armed with shields, pikes, and other weapons. That one European and four lascars in a jolly-boat should drive these fellows where they liked, is almost incredible; but such is the fact, although utterly unaccountable. The men employed in the army and navy of China must be the most worthless of the nation; and we do not believe we should do the officers, civil and military, any injustice, if we applied the same epithet to them."

The following letter from Macao, dated 18th March, appears in a Bombay paper:

"Through the season, about 400 chests of opium have been seized, and confiscated for the benefit of the seizures, valued at about 240,000 dollars. This has chiefly been caused by breach of faith amongst the smugglers, who have evaded the usual bribe of about fourteen dollars per chest for permission to smuggle; but the loss has not always fallen on the guilty. Many Chinese dealers, duly paying the fee, have suffered severely; and in consequence much want of confidence exists. This was so generally felt, that the principal dealers entered into a new bargain with an officer called the nanhay, by which an increased fee of twenty dollars per chest was to be paid to him upon his taking the responsibility of delivering the opium in Canton on himself. But the cupidity excited by the seizure of 240,000 dollars was not easily allayed; and a charge of illegality was in consequence sent into the governor against the nanhay. This officer is entitled, for purposes of police, to maintain under his flag a number of boats on the river. These boats at the same time must be precisely of a certain breadth and length. But the nanhay's boats, it was alleged, exceeded the legal size; and two of them were accordingly seized, with forty chests of opium. This completely destroyed the little confidence that was left, and business is now at a stand. Fourteen smuggling boats, with 750 men and 500 chests of opium, have been lying four days at Lin-

tin, fearing to approach the river. It is, however, again believed that some settlement with the authorities has been made, and that it will be acted on when the governor visits a distant part of his province, which he intends soon to do.

"During these obstructions at Canton, the Portuguese at Macao were doing some good business on a small scale, and some attempts were made to restore the opium trade to that place, or to some roadstead in its neighbourhood; but, two days since, a regular Portuguese government-boat, manned by twelve Portuguese, and containing fifty-five chests of opium, was captured by a Chinese mandarin, and boat and cargo carried off a prize. This has completely put an end to the expectations of the Portuguese. It is understood that the governor of Macao does not intend to make the capture a case of complaint to the Chinese government; but, on the contrary, assumes that the Portuguese boat was legally employed. The place of seizure was the Zeemima passage, about twenty miles east of Macao. The boat seized was hired by a high custom-house officer at Macao.

"The governor, I have since learned, has mustered courage to make a demand for it; but says nothing of the cargo, which was worth 25,000 dollars."

Canton Registers to the 19th May have been received, but they contain no local news of the slightest interest. The rumours of insurrection in Chinese Tartary, noticed in the Calcutta papers, are supposed by the editor of the *Register* to be connected with the disturbances in the province of Sze-Chuen.

Rain has at length fallen in Quangtung and Kwang-se provinces.

An official notice from the Superintendents states, "that they have received directions from Viscount Palmerston to grant to the shippers of tea at Canton, certificates, stating the denomination of the different sorts of tea shipped by them; such certificates are only intended to be received as evidence at the Custom House in England, and will not be considered as conclusive with regard to the quality of the tea."

Mauritius.

The *Cerueen* advocates "a subject of the most vital importance to the colony," an application to the King for the privileges of a free port, according to the meaning attached to that term by the statutes 6 Geo. IV. and 3 and 4 Will. IV., i.e. whence any produce may be exported for any other place than the United Kingdom, and where goods may be directly imported from any foreign port. It observes: "According to the legal

interpretation of what a free port is, we may form a tolerable guess of what we might expect, if this colony were to enjoy that privilege which almost all the other British colonies now possess. Foreigners might trade directly with us, as they did after the war with America, a period when commerce flourished in the Mauritius to such a degree, that those who were not here at that time, would hardly believe it. With the permission given to all vessels of coming in, and owing also to the admirable situation of our island, this colony became the market-place where both Europe and America repaired, for the purpose of exchanging their produce for that of Asia. Not only was this island the resort of those who were bound by the same allegiance with ourselves, but it became also a sort of rendezvous for the Americans, the Dutch, the Swedes, the Danes, &c., all of whom had consuls and agents at this place, and took in exchange for their cargoes, China goods, such as tea, nankeen, sugar, silk, spices from Java and Sumatra, Indian cloth, indigo, cotton, and, lastly, our own colonial produce, as coffee, ebony, sugar, &c."

The following is a specimen of the questions which arise out of the Emancipation Act:

The apprentices on an estate are employed in cutting timber out of a forest three miles distant from their cottages. They are sometimes an hour and a half on their way thither, and as much on their return in the evening. They allege that those three hours are to be counted in the 7½ hours' work which they owe their master *per diem*. The special magistrate of that district, having gone to the spot, found the question a very delicate one; and as he seemed to incline in favour of the apprentices, the master told him that, in order to obviate any further difficulty, he would remove the cottages to the working-place. Upon this there was a loud outcry among the negroes. The magistrate now sided with the master, to whom the act clearly grants 7½ working hours, and who cannot be deprived of them by indirect means; the less so, that it cannot be determined how fast a certain body of men are to go over a given space of ground, some being able to perform within an hour, what others could not effect in two.

Australasia.

NEW SOUTH WALES.

MISCELLANEOUS.

Natives and Bush-rangers.—That beautiful district, the Hunter, seems destined to be the frequent theatre of turbulence and atrocity, not only from the convicts, but the aboriginal natives, who seem to

have imbibed an hostility to the British, which it will require much activity and toil wholly to subdue. But this instance of rebellion has acquired a feature of far more serious importance, by the reported union of a band of free men, armed at all points, with the natives and convicts. In most districts of the colony, a want of conciliation and honest dealing has been ascertained as the principal cause of incidental acts of savage violence; but, unless at Bathurst, some ten years ago, we are not aware of the existence of a continued and determined animosity like that prevalent, for some years past, among the aborigines along the extended chain of out-stations which border upon, and lie beyond, the officially recognized line of colonization. In the direction of Moreton Bay and Port Macquarie, the blacks are more fierce and turbulent than towards the interior or centre of the country. There, by the report of Capt. Sturt, they were universally found peaceably disposed—more docile, in fact, than any with whom Europeans had hitherto held communication. The murders and barbarities so often ascertained to have followed the absconding of prisoners from Moreton Bay lately—and formerly, from Newcastle and Port Macquarie—are the only tangible criterion we possess for grounding an opinion. It is, moreover, a fact ascertained from much studious observation, that the more submissive and timid Europeans are, especially at a distance from settlements, the more insulting become the natives. They assume a degree of insolent and cunning freedom, consider theft as nothing, and carry their threats often to such an extent as to induce apprehensions of danger which the blacks would not be very reluctant in enforcing. We years ago found, certainly, that many of the collisions and much of the bloodshed at out-stations had their origin in aggressions upon the natives—and the very first attack from a black when the settlers arrived at Botany Bay was occasioned by the ill behaviour and rudeness of a convict.—*Sydney Gaz.*

VAN DIEMEN'S LAND.

The Legislative Council met on the 18th of June. It was opened by the Governor in an address, wherein he adverted to the improved prospects of the colony; to the high estimation in which the wools raised there were held in England; and to the improving state of the revenue. The exports of wool, oil, &c., in 1834, had amounted to £203,522, exceeding those of the previous year by nearly £50,550. The consumption of British and other goods had increased within ten years at least sevenfold, viz. from £62,000 to £470,000. The population of the co-

lony is stated at 37,000 souls, and its resources were also rapidly augmenting. The rapid increase of the commerce of the colony had rendered it necessary to make some change in the circulating medium, and it was intended to fix the value of the silver contained in the rupee at a lower rate than that of the dollar.

Wheat continued dear in the colony. The proposal made to the colonists to join New South Wales in nominating Mr. H. Lytton Bulwer as Colonial Agent in England, was not very cordially received in Hobart Town.

The *Launceston Advertiser*, of July 2d, contains some melancholy details of the loss of the *Neva* female convict ship, from Cork to Sydney, with 224 persons.

The *Neva* was a vessel of 337 tons, commanded by Capt. B. H. Beck, with a crew of twenty-six men. She left Cork on the 8th of January last, having 241 souls on board—150 female convicts, nine free female emigrants, and fifty-five children, the commander, surgeon-superintendent, and crew. At noon, on the 13th of May, according to the ship's reckoning, she was ninety miles from King's Island, at the entrance of Bass's Straits. A good lookout was kept for land after sunset; and about two o'clock of the morning on the 14th of May, the land was made. Two hours after, breakers were suddenly discovered right a-head. The captain, who was on deck, gave immediate orders to tack, which were promptly attended to; but whilst in stays, the vessel struck violently on a rock and unshipped her rudder. Thus, being unmanageable, she paid off before the wind, which was blowing strong, being under double-reefed topsails, and immediately struck again in the most violent manner on the larboard bow, swung broadside on the reef, and bilged. The pinnace was immediately lowered, and the captain, surgeon, superintendent, and two of the crew got into her. The prison having been thrown down by the force of the striking of the vessel against the rocks, a rush of the women thus liberated immediately took place to the boat, which swamped her; and, with the exception of the master and two seamen, every soul in her perished. On the master regaining the vessel, the crew launched the long boat, with several individuals on board, care having been taken that too many should not be in her, as was the case with the pinnace; shortly after, however, she was upset by the force of the surf, and the whole were precipitated into the sea. The master was again saved with the chief mate, but every other individual in the boat met a watery grave. These two succeeded in regaining the ship, which shortly afterwards went to pieces. The scene at this awful moment is indescribable. The

1836.]

vessel, completely divided into four parts, was covered with the unfortunate females, in the state in which they were aroused from their beds, with the surviving crew of the vessel, clinging to various portions of the wreck, and screaming in the most piteous manner. The detached portions of the vessel soon broke up entirely, and the final work of destruction was effected. Twenty-two persons, consisting of some of the crew and convicts, by clinging to various pieces of the ship, were carried on shore at King's Island, a distance of about nine miles from where the vessel struck, after being eight hours in the water. Seven of these died soon after from exhaustion. The remaining fifteen, on recovering from their dreadful state of cold and fatigue, succeeded in erecting a tent of the things washed on shore from the wreck, and soon discovered some provisions, upon which they subsisted for about fifteen days. At this time, most singularly, and, as it now appears, fortunately for the survivors of the *Neva*, a small vessel, the *Tartar*, of Launceston, was wrecked on another part of the island. The crew being saved, and attracted by the numerous portions of the vessel found on the coast, they commenced a journey round the island in search of some further vestiges of the wreck, and, after a most fatiguing march, came to the tent erected by the survivors of the unfortunate *Neva*. The crew of the *Tartar* were accompanied by a sealer, a passenger in that vessel, who had several dogs. With these they succeeded in taking wallaby, upon which the persons upon the island lived until the arrival of Mr. Friend, in the *Sarah Ann*, on the 15th inst., a month from the time of the wreck taking place. Mr. Friend was passing the island for the whaling station at Portland Bay, and went ashore, with part of his crew, at the imminent risk of life, for the purpose of assisting the individuals on shore, the signals made giving him reason to suppose there were persons in some distress. With the exception of two seamen and one female convict, who were at the other side of the island, the survivors of this awful calamity were got on board the *Sarah Ann* and arrived at Launceston on the 27th. Upwards of 100 bodies were interred upon the island by the men, under the direction of Mr. Friend, before they left.

WESTERN AUSTRALIA.

Accounts from the Swan River, state that Governor Stirling had opened the Legislative Council, at Perth, on the 24th of March, in a speech of some length, in which he referred to the colonial resources; he intimated that the funds derived from the imperial treasury would only be granted until the period when the colony

Asiat. Jour. N. S. Vol. 19. No. 73.

should be considered capable of providing for its own resources. The appointment of officers in the colony had been left to the Colonial Legislature. This remark, the Governor said, applied particularly to the establishment of a mounted police, as well as the expenditure for the formation of roads, &c. The speech was well received, and gave general satisfaction.

From a statement of the revenue it appears, that the ordinary revenue for the quarter ending on the 31st of March, 1835, had been £1,522, and the expenditure £1,193. 4s. 6d.

The colonists at the Swan River had held a meeting, at which resolutions were passed, to the effect that they were subjected to greater hardships than anticipated, in respect to the payments for grants of lands; that the taxation per head in the colony was nearly equal to that in England, and that they ought not to be further taxed till they were represented; that the contemplated expenditure exceeded to a large amount their income, and that such excess could only be met by increased taxes, which they were unable to bear; that the military force, as ordered for service in the colony, rendered a police force unnecessary; that the proposed system of Government nominating certain members to represent the interests of the colony in the Legislative Council, was inefficient for that purpose, not in accordance with the spirit of the British constitution, and unsuited to a free and taxed population; that they ought to have the constitutional right of returning their own delegates, and that the Government be requested to suspend the act empowering the local legislature to call members from the colonists to the Legislative Council, until the Government should deem it fit to grant the colonists the right of returning representatives by suffrage. The colonists were entering warmly into speculations in rearing sheep, at King George's Sound; about 8,000 acres of land had been sold at the rate of one farthing per acre, money being very scarce in the new settlement.—*London Paper.*

Cape of Good Hope.

Treaties of peace have been concluded, at Fort Wiltshire, between Sir Benjamin D'Urban, on behalf of his Majesty, and the Caffre Chiefs, which fact was communicated to the inhabitants of the colony by the issuing of the following notice:—

“Colonial Office, Sept. 24, 1835.

“On the 17th inst. his Excellency the Governor concluded treaties of peace with the chiefs of all the hostile tribes of Caffres formerly occupying the country between the Keishamma and the Kei. These treaties were ratified by the several chiefs in person.

(E)

"The chiefs had supplicated for mercy and peace; expressed great contrition for their offences against the colony; acknowledged the right of the King of England to the country conquered by his arms in the late campaign, and taken possession of under the proclamation of the 10th of May last, and prayed to be permitted to become his Majesty's subjects."

The meeting of the Caffre chiefs residing between the Keishamma and the Kei, and the Governor, was one of much ceremony. The treaty of peace proceeds as follows:—

"The chiefs alluded to having supplicated for mercy and peace at the hands of the Governor, and praying to be admitted and received as subjects of the King of England, and to live henceforth under the protection and authority of the English laws within his Majesty's aforesaid colony, and his Majesty's governor having, in the name of the King his master, granted the said prayer, these articles of treaty are hereby unitedly agreed on between the aforesaid contracting parties, and are concluded and ratified accordingly, in the manner and terms following:—

"1st. The aforesaid chiefs and representatives, Macomo Tigalie, Kusia Eno, and Vadani, all of them, in the name of the whole tribe, its connections and dependents, and each for himself, and the branch or family of it which he individually represents, separately and solemnly promise and engage to bear true allegiance to, and be faithful subjects of, his Majesty the King of England; to be friends to his Majesty's friends, and enemies to his enemies; to obey the commands of his Majesty's Government and the duly constituted colonial authorities, and to live in submission to the general laws, at the same time extending to them the same protection and security as to the other subjects of his Majesty.

"2. To the penalties of these laws the above chiefs and representatives, as aforesaid, their tribes and families, hereby alike became amenable if they break them; and they must be aware that these laws inflict severe punishments, and even death itself, upon those who commit the crimes of treason, viz. rebellion, or taking up arms against the king or the government of the colony; murder, rape, setting houses or property on fire; theft, whether of horses, cattle, sheep, goats, or other property. And such penalties will be equally incurred if they be committed by any members of the above tribes or families against each other, as if committed against other inhabitants of the colony.

"And they will also especially take notice and be aware, that the Fingo nation having already become subjects of the King of England, any offence against the persons or property of Fingoes will incur the penalties of the laws, and be severely

visited upon all such offenders; and the aforesaid chiefs and representatives are also aware, that any proceedings, either on their part or on the part of any of their tribe or families, as aforesaid, against any one, whether within or without their tribe, for the pretended offence of witchcraft, are peremptorily forbidden by the above-cited laws, and will be sufficiently punished accordingly.

"At the same time the aforesaid chiefs and representatives understand, and it is a part of this treaty, that the said English laws do not apply, and will not be applied to, or interfere with, the domestic and internal regulations of their tribe and families, nor with their customs, in so far as these do not involve a breach of the above-cited laws."

The chiefs are engaged by the 3d article of the treaty to recal their families and dependants engaged in predatory inroads in the colony. The fourth article engages them to give up all muskets they may be possessed of. The 5th article contains the engagement of the governor, in the name of his Majesty, on the conditions of the foregoing articles being observed, to protect the rights and property of the Caffres. By the 6th article, the governor accedes to the supplications of the chiefs, that they might not be expelled from the land of their birth, and a line of frontier is drawn, within which the Caffres are to locate. The following is the 7th article:—

"And each of the above chiefs shall, in token of fealty to the King of England, and of acknowledgment of holding his lands under his Majesty's sovereignty, cause to be delivered to such officer or officers as the governor shall appoint, on behalf of his Majesty, one fat ox, in the course of the first month of every year; in the failure of which condition, he will forfeit his said lands, unless they be granted anew by the governor in the name of his Majesty."

His Excellency engages by the 8th article to provide ministers of the Gospel, schoolmasters, and resident magistrates, if they were required; the chiefs to act as magistrates in their own settlements. By the 9th article the chiefs engage to give information to the Colonial Government of any attempt to endanger the peace of the colony; and by the 10th they are engaged to give up all cattle taken from the inhabitants. A commission is appointed by the 11th article, consisting of the Hon. Col. Smith, Lieut.-Col. England, the Rev. William Chalmers, and Captain Stretch, for the purpose of locating the chiefs. The concluding article (the 12th) appoints an agent to reside in each location, and makes it imperative that the Caffres should not enter the border armed, or without a pass. The date of the treaty is the 17th of September.

1836.]

(35)

REGISTER.

Calcutta.

GOVERNMENT ORDERS, &c.

INDIAN LAW COMMISSION.

Judicial Department, June 15, 1835.—With reference to the notification, dated the 19th February last, on the subject of the Indian Law Commission, it is hereby promulgated for general information, that the Hon. T. B. Macaulay, Esq., at the request of the Hon. the Governor-general of India in Council, has assumed the office of president of the said commission.

RANK IN LOCAL CORPS.

Head-Quarters, Calcutta, July 2, 1835.—The Provincial Commander-in-chief, with the sanction of Government, is pleased to direct, that officers of the regular branches of the service, who may be attached to, or doing duty with, local or irregular corps of cavalry or infantry, najebs or sebundies, shall take rank in such corps, according to their commission in the army, without reference to dates of appointment. This cancels the General Order of the 12th of October, 1826.

RELIEF OF CORPS.

Head-Quarters, Calcutta, July 14, 1835.—With the sanction of Government, the following European and native corps will move (in October and November) to effect the relief for 1835-36.

Artillery.

1st Bat., head-quarters and 3d comp., from Mhow to Dum Dum; 4th comp., Saugor to Dum Dum.

3d Bat., head-quarters and 1st comp., from Cawnpore to Mhow; 2d comp., Cawnpore to Saugor; 3d comp., Cawnpore to Dinapore; 4th comp., Cawnpore to Benares.

4th Bat., head-quarters and 3d and 4th comps., from Dum Dum to Agra.

5th Bat., head-quarters and 1st and 2d comps., from Agra to Cawnpore; 3d comp., Dinapore to Cawnpore; 4th comp., Benares to Cawnpore.

6th Bat., 2d comp., from Neemuch to Delhi; 5th comp., Cawnpore to Neemuch; 7th comp., Delhi to Cawnpore.

7th Bat., 1st comp., from Cawnpore to Dum Dum; 2d comp., Dum Dum to Cawnpore.

Light Cavalry.

1st Regt., from Meerut to Neemuch.

2d do., Neemuch to Meerut.

4th do., Nusseerabad to Kurnaul.

9th do., Kurnaul to Nusseerabad.

European Infantry.

H.M. 3d Regt., Ghazepore to Agra.
H.M. 13th do., Agra to Kurnaul.
H.M. 26th do., Meerut to Ghazepore.
H.M. 31st do., Kurnaul to Dinapore.
H.C. Europ. regt., Dinapore to Meerut.

Native Infantry.

5th Regt., Saugor to Benares.
9th do., Agra to Barrackpore.
13th do., Bareilly to Nusseerabad.
16th do., Mhow to Delhi.
17th do., Nusseerabad to Loodianah.
18th do., Baitool to Benares.
19th do., Barrackpore to Cuttack.
24th do., Barrackpore to Midnapore.
26th do., Gurrawarrah to Meerut.
29th do., Jubbulpore to Bandah.
33d do., Cuttack to Jubbulpore.
34th do., Midnapore to Futtehgurh.
37th do., Neemuch to Agra.
38th do., Benares to Delhi.
39th do., Delhi to Neemuch.
42d do., Delhi to Bareilly.
46th do., Neemuch to Gurrawarrah.
49th do., Loodianah to Neemuch.
52d do., Meerut to Nusseerabad.
54th do., Nusseerabad to Meerut.
60th do., Futtehgurh to Mhow.
66th do., Benares to Baitool.
69th do., Meerut to Saugor.
70th do., Bandah to Barrackpore.

H.M. 62d Foot has been transferred to the Presidency of Fort St. George.

IMPUTATIONS ON CHARACTER.

Head-Quarters, Calcutta, July 14, 1835.—Lieut. G. Reid, of the 1st L.C., having sought the protection of the provincial Commander-in-chief, from the evil effects of the imputation on his character as an officer, contained in an extract from the proceedings of a general court-martial, which assembled at Meerut in August last, for the trial of Lieut. (now Captain) O'Hanlon, and which Col. S. Reid, of the 10th L.C., has caused to be published in one of the Calcutta newspapers; Major General Watson, as the most effectual mode of rendering Lieut. Reid the protection he solicits, and to which he is justly entitled, desires to refer to the remarks which, as commander of the forces, he deemed it proper to make in advertence to these very imputations, when promulgating to the army the result of Capt. O'Hanlon's trial, and which were to the following effect:

"The Major-general regrets, that the court have in several instances allowed a deviation from the rules of courts-martial. Lieut. and Qu. Mast. Reid was not before

the court in any shape, but as a witness. If the prosecutor wished to impeach his veracity, the usual course was open; but the court have allowed letters, containing the opinions of the prosecutor on subjects and occurrences of more than a year back, to be admitted on their proceedings, which, if containing aught to the prejudice of Lieut. Reid, he had not the means to answer, and which, to be 'received by the court, should have had application to his veracity, of which they offer not the shadow of suspicion.' Col. Reid's dissatisfaction with that officer's discharge of his military duties, was not for the judgment of the court."

COURT MARTIAL.

LIEUT. COL. J. HUNTER.

Head-Quarters, Calcutta, June 26, 1835.—At a general court-martial, assembled at Cawnpore on the 22d May 1835, of which Brigadier Gen. R. Stevenson, C.B., is president, Lieut. Col. J. Hunter, of the 56th (now 17th) N.I., was arraigned on the following charges:—

Charge.—Lieut. Col. J. Hunter, of the 56th N.I., charged with having made various statements regarding an occurrence at the house of Lieut. (now Capt.) P. O'Hanlon, of the 1st L.C., at Meerut, on the evening of the 24th May 1834, more particularly in the following instances:

First. In having, about 1 o'clock on the morning of the 25th of May 1834, at Meerut, stated to Colonel Reid, 1st L.C., that Lieut. O'Hanlon had conceded to him, Lieut. Col. Hunter, an apology under the menace of a horsewhip.

Second. In having, about 1 o'clock in the afternoon of the same day, the 25th of May, at Meerut, acknowledged to Lieut. Martin, of the 52d N.I., that the report then in circulation, that Lieut. O'Hanlon had conceded an apology under the menace of a horsewhip, and which had, in fact, emanated from him, Lieut. Col. Hunter, was false.

Third. In having, about 4 o'clock in the afternoon of the same day, the 25th of May, at Meerut, acknowledged to Lieut. O'Hanlon, and to Lieut. Gregg, of H.M. 26th Foot, that the above report was false, and given to them a paper certifying that it was so.

Fourth. In having, about 6 o'clock on the afternoon of the same day, 25th of May, at Meerut, given to Col. Reid a paper, certifying that the statement made to him early that morning, as alleged in the 1st instance of this charge, was true.

Fifth. In having, before a general court-martial, on the 17th of Sept. 1834, at Meerut, repeated the report originated by himself early on the morning of the 25th May, and which he had twice during that day declared to be false.

Such conduct being scandalous and infamous, disgraceful to the character of an officer and a gentleman.

Finding.—The court, on the evidence before it, is of opinion as follows.

On the first count of the charge,—That Lieut. Col. Hunter did not state to Col. Reid, 'that Lieut. O'Hanlon had conceded to him, Lieut. Col. Hunter, an apology under the menace of a horsewhip,' and on this count the court pronounces the defendant not guilty.

On the second count,—That Lieut. Col. Hunter did acknowledge to Lieut. Martin that the report then in circulation, that Lieut. O'Hanlon had conceded an apology under the menace of a horsewhip, was false, but the court does not find that such report emanated from Lieut. Col. Hunter.

On the third count,—That the defendant did acknowledge to Lieuts. O'Hanlon and Gregg, that the report detailed in the foregoing count was false, and that he gave them a paper certifying that it was so.

On the fourth count,—That the defendant did give to Col. Reid a paper, certifying that the statement made to him early on the morning of the 25th May 1834, of the occurrence at the house of Lieut. O'Hanlon on the preceding evening, was true, but the court does not find this statement to be as alleged in the first instance of this charge.

On the fifth count,—That the defendant did, at the time and on the occasion described, repeat a report originated by himself, and that this was in substance the same as he had stated and certified to Col. Reid on the 25th of May 1834, and nothing more than that, and the court does not find that he ever contradicted that report. On this count, therefore, as far as any criminality is implied, the court acquits the defendant of all guilt.

And further, the court does not find, as far as the present inquiry goes, with respect to the occurrence at the house of Lieut. O'Hanlon, that the defendant has made various statements regarding that occurrence, of which part of the charge the court accordingly acquits him.

Sentence.—The court having pronounced the defendant not guilty on the first count, and no criminality being ascribable to him on the remaining findings, the court most fully and most honourably acquits him, Lieut. Col. J. Hunter, 56th N.I., of the imputations annexed to the charge; viz.—

'Conduct scandalous and infamous, disgraceful to the character of an officer and a gentleman,' and he is hereby most fully and most honourably acquitted of the same.

Approved and confirmed,
(Signed) JAMES WATSON, Maj.-gen.,
Provincial Commander-in-chief.

Lieut. Col. Hunter is released from arrest, and will return to his duty.

CIVIL APPOINTMENTS, &c.

BY THE GOVERNOR-GENERAL.

Judicial and Revenue Department.

June 18. Mr. G. Stockwell to be a temporary judge of courts of Sudder Dewanny and Nizamut Adawlut.

Mr. J. J. Jordan to be sudder ameen in zillah Backergunge.

23. Mr. D. Pringle to be magistrate and collector of zillah Mymensing.

Mr. A. Lang to officiate, until further orders, as joint magistrate and deputy collector of Monghyr.

30. Mr. James Grant to be joint magistrate and deputy collector of central division of Cuttack.

Mr. W. S. Alexander to officiate, until further orders, as joint magistrate and deputy collector of Malah.

Mr. James Reilly to be principal sudder ameen in zillah Rungpore.

Political Department.

June 22. Ens. H. Russell, 20th N.I., to be an assistant to general superintendent of operations for suppression of Thuggee, in suc. to Capt. Spottiswoode transf. to stud department.

Financial Department.

June 24. Mr. J. H. Astell to officiate as third member of Hon. Company's agency in Canton, and acting secretary, during Mr. Jackson's absence, from 1st April 1835.

General Department.

June 24. Dr. John Jackson, civil surgeon, officiating as opium examiner at Benares agency, confirmed in that situation.

July 8. Mr. J. W. Grant to officiate as superintendent of Hon. Company's botanic garden at Calcutta, during absence of Dr. N. Wallich on deputation to Upper Assam.

The Governor-general is pleased to attach Mr. F. J. Morris, reported qualified for the public service, to the Bengal presidency.

Mr. Archibald Campbell has been permitted to return to England on the annuity of the civil service.

Furloughs, &c.—June 24. Mr. David Robertson, to Europe, for health, from 25th March 1835.—July 4. Mr. J. Donithorne, to sea, for one year, for health.—8. The Hon. J. E. Elliot, to Europe, on furlough.—Mr. H. Atherton, of Agra civil service, to Europe, for health.

BY THE GOVERNOR OF AGRA.

Judicial and Revenue Department.

June 18. Mr. T. J. C. Plowden to officiate as magistrate and collector of South Moradabad, in consequence of absence of Mr. Dick, on med. cert.

Political Department.

June 17. Mr. T. T. Metcalfe to be agent to governor at Delhi.

24. Lieut. J. H. Phillips, 42d N.I., to be an assistant to agent to governor at Delhi.

Mr. C. Gubbins to be 1st assistant to agent to governor at Delhi, v. the late Mr. M. Blake.

The appointment of Mr. J. S. Boldero to officiate as a judge of the Sudder Dewanny and Nizamut Adawlut at Allahabad, has been cancelled from 30th June 1835.

The services of Mr. F. Lowth have been placed at the disposal of the Bengal government.

MILITARY APPOINTMENTS, PROMOTIONS, &c.

Fort William, June 24, 1835.—Infantry. Major R. C. Faithful to be lieut. col. from 16th June 1835, v. Lieut. Col. J. H. Cave dec.

14th N.I. Capt. W. J. Gairdner to be major, and Lieut. E. J. Dickey to be capt. of a comp., from 10th June 1835, in suc. to Major R. C. Faithful prom.—Supernum. Lieut. J. French brought on effective strength of regt.

Capt. A. C. Spottiswoode, 37th N.I., to be a

sub-assistant in stud department, in suc. to Lieut. H. Boyd.

Capt. B. Wood, 10th N.I., to relieve Maj. Turner, late agent for family money and paymaster of native pensioners at Barrackpore, from charge of that office, pending arrival of Lieut. Boyd.

Lieut. and Brev. Capt. E. F. Day, regt. of artil., to act for Capt. Cartwright in Ordnance Commissariat and Artillery Laboratory School at Dum Dum.

Assist. Surg. C. Llewellyn confirmed in his temporary appointment to medical duties of civil station of Mymensing.

Mr. A. Torrick permitted to resign his situation as a 3d class sub-assist. of great trigonometrical survey.

Capt. C. S. Barberie, 16th N.I., to be 2d in command of Assam Sebundy corps.

Assist. Surg. F. H. Brett placed at disposal of Hon. the Governor of Agra, for employment under that government.

June 29.—Lieut. J. Ramsay, senior sub-assistant, to be a deputy assist. com. general of 2d class, in suc. to Major W. J. Gairdner, who vacates his app. on promotion.

Capt. E. J. Dickey, 14th N.I., to be sub-assist. in stud department, in room of Capt. Barberie, app. 2d in command of Assam Sebundy corps.

Lieut. F. Lloyd, 19th N.I., to be sub-assist. com. general, v. Lieut. Ramsay promoted in department.

Head-Quarters, June 16, 1835.—The following district and regimental orders confirmed:—Lieut. J. R. Lumsden, 63d N.I., and adj. of Arracan local bat., placed at disposal of civil commissioner, and Lieut. H. A. Shuckburgh, 40th N.I., to act as adj. to Arracan local bat., v. Lieut. Lumsden; date 20th May.—2d Lieut. L. Hill to proceed to Cawnpore, and carry on survey of that cantonment, in room of 2d Lieut. W. Jones app. to grand trigonometrical survey; date 1st June.

Supernum. Cornet E. W. C. Plowden to do duty with 5th L.C. at Cawnpore, instead of 10th, as formerly directed.

June 19.—The following Cornet and Ensigns (lately admitted to service) to do duty:—Cornet W. C. Alexander, with 10th L.C., at Muttra.—Ensigns G. A. F. Hervey, with 6th N.I., at Allahabad; C. L. Showers, 58th do., at Dinapore; and W. H. Davidson, 56th do., at Dinapore.

June 24.—Lieut. A. Barclay to act as adj. to 12th N.I., during absence on leave of Ens. J. H. Ferri, adj. of corps; date of order 15th June.

The following removals and postings made in Regt. of Artillery:—Capt. G. H. Woodroffe (com. of ordnance) from 4th comp. 4th bat. to 1st comp. 3d bat.; Capt. E. R. Watts (on furl.) from 2d comp. 5th bat. to 4th comp. 4th bat.; Capt. D. Ewart (new prom.) to 2d comp. 5th bat.

Assist. Surg. G. Anderson posted to 30th N.I.—Assist. Surg. T. Russel posted to 1st L.C. at Meerut, v. Anderson.—Assist. Surg. K. M. Scott to proceed to Bancoorah, and afford medical aid to 31st N.I.

June 25.—Unposted Ens. G. R. J. Meares to do duty with 30th N.I., at Meerut, at his own request, instead of 10th N.I., as formerly notified.

The following Nusseerabad station order confirmed:—Assist. Surg. W. O. H. McChyne, 17th N.I., to receive medical charge of detail of artillery proceeding towards Jeypore; date 6th June.

Lieut. Col. Alex. Speirs (political agent at Neemuch) removed from 14th to 38th N.I., and Lieut. Col. R. C. Faithfull (new prom.) posted to 14th do.

July 1.—Assist. Surg. J. Macdonell to take medical charge of artillery at Dinapore; date of station order 9th May.

74th N.I. Lieut. H. N. Worsley to be adj., v. Lieut. and Brev. Capt. N. J. Cumberlege app. to command Calcutta native militia.

July 3.—Lieut. A. Fitzgerald, horse artillery, to act as adj. to Meywar division of artillery, in room of Lieut. and Brev. Capt. A. Wilson prom., as a temp. arrangement; date 10th June.

Fort William, July 6.—Assist. Surges. A. C. Gordon and W. M. Buchanan, M.D., placed at disposal of Governor of Agra, for employment under that government.

Cadet of Infantry Edwin Wiggins admitted on estab., and prom. to ensign.

July 13.—Cadet of Infantry H. L. Bird admitted on estab., and prom. to ensign.

Head-Quarters, July 7.—Unposted Ensign E. Wiggins to do duty with 19th N.I. at Barrackpore.

July 10.—Assist. Surg. G. Paton, M.D., to join and do duty with European regt. at Dinapore.

July 11.—Lieut. P. Meik to act as adj. to 31st N.I., during absence, on leave, of Lieut. and Adj. H. J. Guyon; date 2d July.

18th N.I. Lieut. W. W. Davidson to be interp. and qu. mast., v. Lieut. C. Brown, app. assistant to general superintendent of operations for suppression of Thuggee.

July 13.—1st-Lieut. C. S. Ried to act as adj. and qu. mast. to 5th bat. artillery, during absence, on leave, of Lieut. and Brev. Capt. J. Turton; date 27th June.

Cornet E. K. Money removed from 2d to 7th L.C.

Effective strength.—The undermentioned officers have been brought on the effective strength of the artillery and cavalry on this establishment from the dates expressed:—*Artillery*. Supernum. 2d-Lieuts. E. R. E. Wilmot, from 19th May 1835, in suc. to Col. R. Hetzler, C.B., dec.; W. H. Delamain, 6th June 1835, in suc. to 1st-Lieut. H. Sanders dec.; H. R. AE. Trevor, 8th June 1835, in suc. to Capt. T. D'Oyley dec.—*Cavalry*. Supernum. Cornets H. V. Bazett, from 23d May 1835, in suc. to Capt. G. Forster dec.; E. Harvey, 28th May 1835, in suc. to Lieut. E. Taylor dec.

Returned to duty, from Europe.—June 24. Capt. C. Douglas, 14th N.I.—July 13. Lieut. T. Fraser, 7th L.C.

FURLONGHS.

To Europe.—June 24. Maj. W. Turner, 54th N.I., for health.—Ens. A. Macdonald, 40th N.I., for health.—Lieut. H. W. Leacock, 74th N.I., on private affairs.—29. Capt. R. Taylor, 65th N.I., for health.—July 7. Capt. H. R. Impey, 50th N.I., for health.—13. 2d-Lieut. E. R. E. Wilmot, regt. of artillery, for health.—Assist. Surg. Benj. Wilson, for health.—Lieut. H. J. Guyon, 31st N.I., on private affairs.

To visit Presidency (preparatory to applying for furlough to Europe).—June 16. Capt. B. Marshall, 25th N.I.—Capt. W. Hunter, 15th N.I.—Lieut. Mellish, 10th L.C.—Lieut. B. W. D. Cooke, 50th N.I.—19. Capt. W. Aldous, 38th N.I.—Lieut. W. Jervis, 42d N.I.—24. 1st-Lieut. G. Campbell, artillery.—27. Capt. F. E. Manning, 16th N.I.—29. Maj. A. F. Richmond, 33d N.I.—July 4. Capt. R. H. Hughes, 62d N.I.—Lieut. and Brev. Capt. F. Tweedale, 8th L.C.—Lieut. T. B. Studdy, 8th L.C.—8. Lieut. Interp. and Qu. Mast. the Hon. R. V. Powys, 12th N.I.—13. Lieut. Interp. and Qu. Mast. F. C. Marsden, 29th N.I.

To Cape of Good Hope.—July 6. Capt. B. T. Phillips, 7th L.C., for two years, for health.—Lieut. P. Nicholson, 28th N.I., for ditto ditto.

Leave of Absence.—July 10. Lieut. P. Goldney, 4th N.I., and Ens. R. Hill, do., from 16th July to 16th Sept., to appear before College Examiners of Fort William.

SHIPPING.

Arrivals in the River.

JUNE 21. *Falcon*, Ovenstone, from China; *Lord Castlereagh*, Tonks, from Bombay and Madras; *Drongon*, Mackenzie, from Madras; and *Pascoa*, Morgan, from Bombay.—29. *Thames*, Arnold, from London, Batavia, and Singapore; *Fanny*, Sheriff, from Mauritius and Madras; and *Goldconda*, Bell, from Bombay.—JULY 3. *United States*, Webb, from Valparaiso.—9. *Indian Oak*, Worthington, from Mauritius and Ennore.—10. *Exporter*, Anwyll, from Mauritius; and *Mermoid*, Stavers, from China and Moulmein.—11. *Peter Proctor*, Terry, put back (having been on shore on the Mizen Sand).—13. *Clariusa*, Peupard, from Marseilles and Bourbon; *Col. Newall*, Kail, from Bombay and Ennore; and *John Bannerman*, Daly, from Bombay.—14. *Alce*, Scales, from Liverpool;

and *Globe*, Bounchy, from Bourbon and Mauritius.—16. *Serena*, Braithwaite, from London, Madras, and Ennore; and *Mary Somerville*, Jackson, from Liverpool.—17. *Duke of Lancaster*, Hargraves, from Liverpool.—18. *John McLehlan*, McDonald, from Greenock; and *Collingwood*, Hookey, from Liverpool and Madras.—21. *George the Fourth*, Waugh, from London and Madras; *Abercrombie Robinson*, Scott, from London and Madras; *Isabella Cooper*, Currie, from Madras; and *Bright Planet*, Richardson, from Penang.

Departures from Calcutta.

JUNE 21. *Gaillardon*, Bowman, for Straits and China.—23. *Jessy*, Auld, for Penang.—JULY 15. *Ann Lockerly*, Johnson, for China.

Sailed from Saugor.

JULY 10. *Superior*, Salmon, for Liverpool.—11. *Perfect*, Snell, for Liverpool.—12. *Magnet*, Mc Minn, for Liverpool.—15. *Baboo*, Terry, for London; and *Dover*, Austin, for Boston.—16. *Sherburne*, Warren, for Cape and London (since put back, having received damage in the River).—17. *Eather*, Nicholson, for Mauritius.—19. *Hindoo*, Askew, for Liverpool.—20. *Warwick*, Brewster, for London; and *Eugene*, Williams, for Boston.

Freight to London (July 20).—Dead weight, £3 10s. to £4.; light goods, £4.; indigo and silk, £5.

BIRTHS, MARRIAGES, AND DEATHS.

BIRTHS.

April 5. At Simla, the lady of Lieut. Col. H. Hall, of a daughter.
May 26. At Simla, the lady of Capt. and Brigade Major Ramsay, of a son.
30. At Nusseerabad, the lady of Capt. John Hall, 8th N.I., of a daughter.
June 3. At Cawnpore, the lady of Major A. Carnegie, 15th N.I., of a daughter.
4. At Muttra, the lady of Capt. Farrington, horse artillery, of a son.
— At Futtighurh, the lady of A. H. E. Boileau, engineers, of a daughter.
5. At Kurnaul, the lady of Capt. R. Stewart, 61st N.I., of a daughter.
15. At Allahabad, the lady of Wm. Johnson, Esq., of the Sudder Board of Revenue, of a son and heir.
20. At Patna, the lady of J. H. Crawford, Esq., C.S., of a son.
21. At Meerut, the lady of V. Turner, Esq., of a son.
— Mrs. G. A. Swaris, of a daughter.
22. At Dum Dum, the lady of Surg. T. E. Dempster, 4th bat. artillery, of a daughter.
23. Mrs. W. Philipe, of a daughter.
26. At Serampore, the lady of Capt. Wm. Philpott, military service, of a daughter.
— At Kidderpore, the wife of Mr. G. T. F. Speed, pleader of the Sudder Dewanee Adawlut, of a daughter.
27. Mrs. Daniel Robinson, of a son.
29. Mrs. George Hill, of a son.
30. At Pultah, the lady of W. C. Breen, Esq., of a son.
July 1. Mrs. Charles Herd, of a daughter.
3. At Bareilly, the lady of D. T. Pollock, Esq., 74th N.I., of a son.
4. At Kurnaul, the lady of Capt. McNaghten, 61st regt., of a daughter.
— At Goruckpore, the lady of Frederick Currie, Esq., C.S., of a son.
6. Mrs. John Biss, of a daughter.
7. At Barrackpore, the lady of Lieut. R. McNair, 73d regt. N.I., of a daughter.
— At Calcutta, the lady of James Bolst, Esq., of a son.
— Mrs. F. X. Henriques, of a son.
17. At Esplanade Row, the lady of John F. Leith, Esq., of a daughter.
18. At Calcutta, the lady of Monsieur Louis Quantin, of a son.
— Mrs. J. Ridley, jun., of a daughter.
— Mrs. J. R. Hayes, of a son.
19. At Rynagur factory, Mrs. Cockburn, of a son.
— At Calcutta, the lady of C. L. Pinto, Esq., of a son.
20. Mrs. A. Gillespie Skinner, of a son.

23. At Calcutta, the lady of H. T. Raikes, Esq., C.S., of a son.
Late. At Dobah sugar works, the lady of Chas. Blake, Esq., of a son.

MARRIAGES.

June 12. At Cawnpore, John Syme Toke, Esq., surgeon 1st regt. N.I., to Fanny Fraser, fourth daughter of the late Col. S. P. Bishop, of this establishment.

15. At Dinapore, J. W. Hicks, Esq., adjutant 67th regt. N.I., to Mary Roza, eldest daughter of the late Capt. R. C. Walker, Bengal N.I.

— At Agra, Capt. W. E. Hay, major of brigade, to Elizabeth Margaret, eldest daughter of the late Colonel Taylor, engineers.

22. At Benares, Alfred Peter Currie, Esq., of the civil service, to Jane Latham, eldest daughter of Geo. Mainwaring, Esq., of the civil service.

— At Calcutta, Capt. Wm. Bell, superintendent of public works, Cuttack provinces, to Mary, only daughter of the late James Stuart, Esq.

— At Calcutta, Pedro D'Silva, Esq., of Seepore, to Erene, second daughter of Mr. George John Esaw.

— At Calcutta, Mr. Joseph Jones to Mrs. Sarah Hume Ruff.

July 2. At Agra, J. H. Fenwick, Esq., 15th light infantry, to Louisa, third daughter of M. Sheridan, Esq., of the same corps.

14. At Mozufferpore, Frederick Cardew, Esq., civil service, to Caroline Louisa, second daughter of Robert Anstruther, Esq., captain 6th L.C.

20. At Calcutta, Mr. Wm. Benton, wine merchant, to Mrs. Mary Crookford.

21. At Calcutta, Lieut. B. W. D. Cooke, 56th N.I., to Harriette, youngest daughter of Charles Scott, Esq., of Trewadrevia, Cornwall.

Lately. At Calcutta, Lieut. F. W. Cornish, Bengal horse artillery, to Margaret Olympia, youngest daughter of the late T. E. Monseil, Esq., Bengal civil service.

DEATHS.

June 5. At Agra, of apoplexy, Alex. Storm, Esq., assistant surgeon 51st regt. N.I.

20. At Cawnpore, Isabella, wife of Maj. Alex. Carnegie, 15th regt. N.I.

22. Miss Bridget Gilmore, aged 33.

23. At Calcutta, Mr. James Gilbert, for many years head-assistant in the office of the Hon. Company's attorney, aged 56.

25. At Agra, the lady of Lieut. Haldane, 45th N.I., aged 21.

— Mrs. Elizabeth Bain, aged 57.

28. Drowned, when bathing in the river near Monghyr, M. H. Jenkins, Esq., aged 22.

— At Calcutta, Isabella, wife of Mr. George De Souza, aged 25.

July 3. At Meerut, Edward Leigh Hodgson, Esq., of the civil service, assistant to the magistrate and collector of that station.

4. At Serampore, the wife of Capt. Wm. Philpott, military service, aged 20.

7. At Calcutta, Capt. John Foot, formerly harbour-master, Batavia, and late deputy marine surveyor, aged 70.

— At Chandernagore, Mrs. M. Le Chapelleir, aged about 55.

9. At Calcutta, Mr. John Campbell, late an assistant in the Verulam Academy.

11. At Calcutta, William B. Smith, Esq., attorney-at-law, aged 41.

12. Off Rajmahal, drowned accidentally in the river Ganges, Ens. Wm. Henry Davidson.

14. At Wedgerie, on board the *Sherburne*, Capt. H. R. Impey, 50th regt. N.I.

Madras.

GOVERNMENT ORDERS, &c.

VACANT COMMISSIONS.

Fort St. George, April 18, 1835.—The Right Hon. the Governor in Council, in conformity to orders from the Hon. the Court of Directors, is pleased to direct, that vacant commissions at this presidency

be, as in Bengal, filled up from the day of casualty; but the pay and allowances of the officer (European or native) in the advanced rank, to be drawn from the day following.

CONVEYANCE ALLOWANCE TO OFFICERS OF ENGINEERS.

Fort St. George, May 5, 1835.—The Right Hon. the Governor in Council is pleased to notify that, in conformity to the practice in Bengal, conveyance allowance to officers of engineers or of sappers and miners (when entitled under Regulation), is admissible only when they are present on the execution of their duties, and not when on leave or private affairs, or on sick certificate.—This rule is to have effect from the 1st proximo.

MOVEMENT OF CORPS.

Fort St. George, May 15, 1835.—The following movements will be made as soon as the season becomes favourable.

The head-quarters and four companies of the 48th regt. N.I., from Palaveram to Malacca, and the remaining four companies of the corps to Singapore, to be there severally stationed, and to relieve the 23d regt. or Wallajahbad L.I., which is to return to Madras.

CONDUCT OF MR. LASCELLES.

Extract of a letter from the Hon. the Court of Directors, in the Judicial Department, dated Feb. 23, 1835:—

"The Court of Directors of the East-India Company, having had under their consideration all the evidence taken before a commission appointed to inquire into the conduct of Mr. Lascelles, late judge of the zillah court of Chittoor,* in the disposal of certain property which came under his official charge, are of opinion, that such evidence does not support any injurious imputations against that gentleman's conduct or character. The Court of Directors, at the same time, acknowledge the anxious zeal for the honour of the service which was manifested throughout the proceedings in question, by the Governor in Council."

May 15, 1835.—The Right Hon. the Governor in Council has been pleased to make the following appointment:

F. Lascelles, Esq., to be judge and criminal judge of Chittoor.

MEDICAL OFFICERS EMPLOYED IN CIVIL OR POLITICAL DEPARTMENTS.

Fort St. George, May 22, 1835.—The Right Hon. the Governor in Council is pleased to direct that surgeons and assistant surgeons employed in civil medical duties in the provinces, or attached to (pc-

* See *Asiat. Journ.*, vol. xiv. Register p. 132.

litical) residencies under this presidency,* shall be placed from this date, on the same footing in regard to pay and allowances as the corresponding ranks under the Bengal presidency, according to which they will be entitled to the following consolidated salaries, including not only all regimental pay and allowances, but also twenty rupees for vaccination and thirty rupees conveyance allowance.

Civil surgeons Rs. 430 12 4
Ditto assistant surgeons 360 10 10
Surg. employed with foreign residencies 824 6 5
Assistant surgeons ditto ditto 538 7 5

2. When medical officers employed in civil or political situations, or placed in temporary medical charge of corps, details or public followers entitled to medical attendance, they will draw on their account the authorized head-money, but they will not be entitled to the established salaries of their rank, or to military pay, or allowances, for the medical charge of troops in addition to the salaries attached to their civil or political situations.

3. Medical officers, whose primary and ostensible duties are military, such as the garrison surgeons at Trichinopoly and Bellary, the depot surgeon at Cuddalore,† surgeons and assistant-surgeons posted to, and in medical charge of regiments, the latter liable to accompany their corps in movement,‡ will (in addition to their military staff salaries and regimental pay and allowances) continue to draw the existing rates of zillah allowance, for civil medical duties, forfeiting vaccination and conveyance allowances, because their aggregate receipts exceed 300 rupees per month.

4. Medical officers employed in the civil or political departments, whose receipts, if surgeons, are under Rs. 430 12 4, and if assistant surgeons under Rs. 360 10 10, if they have not already received palanquin allowance, are entitled to draw it from the 18th September 1834.

5. In conclusion, the rates now fixed are the highest salaries that can be enjoyed by those concerned, without any further addition than head-money.

RESPONSIBILITY OF PAYMASTERS.

Fort St. George, July 3, 1835. — The Right Hon. the Governor in Council is pleased to cancel the G. O. of 1st of April 1834, by which paymasters are held responsible for the amount of allowances irregularly disbursed by them; the provi-

* Political. Mysore, Tanjore, Travancore. — Civil. Tellicherry, Calicut, Masulpatam, Chittoor, Madura, Coimbatore, Combaconum, Negapatam, Chingleput, Salem, Mangalore, Cuddalore, Guntur, Rajahmundry, Chicacole, Bellary, Nellore, Cochin.

† Fixed. — Bangalore, Trichinopoly, Cuddalore, Bellary, Cannanore.

‡ Moveable with corps on a change of quarters. — Tinnevely, Berhampore, Vizagapatam, Dindigul, Vellore.

sions of the G. O. G. of the 23d January last, combined with the other rules in force being considered sufficient for the protection of the public and individual interests, for loss or inconvenience from usual unauthorized payments.

SHIPPING.

Arrivals.

JULY 23. Roxburgh Castle, Francken, from London.—29. Ann, Hodges, from London.

BIRTHS, MARRIAGES, AND DEATHS.

BIRTHS.

June 8. At Madras, the lady of Capt. Biddle, artillery, of a son.
30. At Secunderabad, the lady of Major H. Walter, 50th N.I., of a daughter.
July 1. At Waltair, the lady of W. U. Arbuthnot, Esq., C.S., of a son.
10. At Bangalore, the lady of Capt. Augustus Clarke, first assistant to commissioner of Mysore, of a son.
— At Madras, the lady of Capt. Thomas Locke, 1st N.V.B., of a son.
13. At Tellicherry, the lady of J. T. Maule, Esq., of a son.
20. At Madras, the lady of Thomas O'Neill, Esq., of a son.

MARRIAGES.

April 22. At Madras, John Chardin Wroughton, Esq., to Georgiana Grace, eldest daughter of Henry Chamier, Esq.
June 24. At Belgaum, Albemarle Bettington, Esq., C.S., to Lucy, eldest daughter of Col. Morse, commanding 10th regt. N.I.

DEATHS.

July 3. At Kamptee, Ens. W. R. Annesley, of the 38th regt. N.I.
6. On his way from Coringa to Vizagapatam, Mr. Thomas Jones, aged 25, son of the late Ens. and Adj. Jones.
8. At Trichinopoly, Mrs. F. Trutween.
10. At Royapuram, Mrs. C. M. Towle, wife of Capt. R. H. D. Towle, commander of the barque John William Dare.
12. At Trichinopoly, Henry Thompson, Esq., assist. surg. H.M. 54th regt.

Bombay.

GOVERNMENT ORDERS.

DIVISIONAL COMMANDS.

Bombay Castle, April 23, 1835. — With reference to the G. O. of the 20th October last, and in view to a still more complete assimilation of the regulations of this presidency with those of Bengal and Agra, the Right Hon. the Governor in Council is pleased to cancel that portion of the general order of the 21st March and 12th Sept. 1823, under the spirit of which, general officers have been permitted to exercise the command of divisions when absent beyond their respective limits, and to declare, that henceforward the divisional command, and absence from the division, are to be considered as incompatible.

Permanent divisional commanding officers are not, however, to forfeit any portion of the staff salaries when absent, either on private leave or on duty, while

within the limits of the Bombay territories, nor is the next senior officer of the division on whom the temporary command may devolve entitled to any additional allowances in virtue of such command, nor does he relinquish in the interim the command of his own brigade.

The rules, prescribed by the General Order of 20th October last, are to be considered as equally applicable to 1st as to 2d class commands: it is, however, to be clearly understood, that though all officers, succeeding to the temporary command of brigades or districts, become, when confirmed by government, entitled to the difference between the allowances of which they were previously in receipt and the full staff salary of a brigadier of the class to which the absentee belongs, yet such as happen to be at a station with less than two corps of the line, are not to make over the command of their own regiment to any other officer.

Officers in command of stations at which there may be two or more corps of the line, are, when detached on duty, entitled, in common with permanent brigadiers, to compensation for the loss of the allowance of which they were previously in receipt; in such case, the next senior officer becomes entitled to the authorized staff salary of Rs. 520, for the command of the station, and will make over the command of his regiment to the officer entitled to receive it.

The above modifications of the previously-existing rules, are, so far as they affect brigade command allowance, to have retrospective effect to the 17th December last.

CIVIL APPOINTMENTS, &c.

Judicial Department.

June 24. Mr. S. Marriott to be senior puisne judge of sudder dewannee and foujdaree adawlut, and Mr. D. Greenhill to be fourth puisne judge of ditto ditto, from 1st July 1835, the date of Mr. Henderson's resignation.—Mr. E. H. Baillie and Mr. J. Kentish to resume their fixed situations of second and third puisne judges of court, from same date.

29. Mr. Hunter to be acting assistant judge at Sholapoor.

Mr. A. Bell, sen., to be judge and session judge at Poona, and agent for sirdars in Deccan, from 1st July.

July 7. Mr. J. A. Shaw to be judge and session judge of Tanna.

13. Mr. H. H. Glass to act as judge and session judge at Tannah, until relieved by Mr. Shaw.

27. Mr. A. Spens confirmed in situation of assistant to judge and session judge of Dharwar, vacating situation of assistant to principal collector.

31. Mr. Thomas Thornton to be provisional cotoner.

Territorial Department.

June 30. Mr. G. Coles, second assistant to collector of Rutnagheree, to act as first assistant at that station under section 22 of absentee regulation.

July 7. Mr. E. E. Elliot to act as sub-treasurer, general paymaster, and superintendent of stamps, during Mr. Williams' absence.

Mr. Hornby, acting collector of Tanna, received charge of that collectorate on 3d July.

The following gentlemen have returned to duty, from Europe:—Messrs. W. Chanier, J. H. Bainbridge, and J. A. Dunlop.

Astut. Journ. N. S. Vol. 19. No. 73.

MILITARY APPOINTMENTS, PROMOTIONS, &c.

Bombay Castle, June 22, 1835.—Assist. Surg. P. Lord, M.D., admitted on establishment.

26th N.I. Lieut. T. H. Ottley to be qu. mast. and interp., v. Crozier resigned the situation; date 16th June.

June 25.—Surg. Bird, 18th N.I., to afford medical aid to Europeans and native servants of sub-collectorate of Bugulikota, v. Assist. Surg. Hughes, ordered to Ahmednuggur.

The following temporary arrangements confirmed:—Capt. J. Worthy, 18th N.I., to perform commissariat duties at Kulladghee, during absence of Capt. Corsellis on duty.—Brev. Capt. P. Hennessy, of H.M. 20th regt., to act as interp., and Lieut. E. A. Guerin to act as qu. mast. and paym. to 14th N.I., during absence of Lieut. Burrows on leave.—Lieut. N. H. Thornbury, 4th N.I., to act as interp. in Hindostanee and Mah-ratta languages to that regt., until arrival of Lieut. Lucas, after which period he will retain interpret-ership in Mahratta only.—Lieut. F. Williams, 2d or Gr. N.I., to act as brigade major at Sholapoor, v. Lieut. P. W. Clark app. adj. to 2d or Gr. N.I.

June 30.—Capt. C. Benbow, 15th N.I., placed under orders of political agent in Kattywar, for purpose of being employed in survey of northern portion of that province.

Assist. Surg. A. Burn, M.D., to act as civil surgeon at Kaira, during absence of Assist. Surg. Chatterton, on sick certificate.

Capt. W. Ward to continue in charge of irregular horse in Cutch, during illness of Capt. Roberts, or until further orders.

July 2.—BREVET RANK.—In order to give effect to the instructions received from the Hon. the Court of Directors, consequent on an arrangement sanctioned by his Majesty, the following officers of the Bombay army are promoted to the rank of Colonel by brevet, from the dates specified:—

V. Kennedy, 26th N.I.; G. A. Litchfield, 1st L.C.; E. Frederick, 10th N.I.; W. Miles, 9th do.; G. B. Brooks, left wing European regt.; T. Burford, 8th N.I.; A. Robertson, 13th do.; P. Lodwick, 11th do.; J. Morse, 10th do.; and E. H. Bellasia, engineers; from 1st Jan. 1833, to stand above Col. S. R. Strover, of the artillery.

C. Garraway, 14th N.I., from 28th May 1833, to stand above Col. E. Hardy, of the artillery, retired on 25th Dec. 1833.

P. Fearon, 6th N.I.; and T. Morgan, 7th do.; from 26th Dec. 1833, to stand above Col. L. C. Russell, of the artillery.

July 2.—The services of Lieut. D. A. Malcolm, 3d N.I., placed at disposal of Government of India.

July 6.—Col. J. Salter appointed to general staff of army, with rank of brigadier-general, and to command northern division of army (in room of Brig. Gen. B. Kennett, compelled by ill-health to tender resignation of his app. on general staff).

July 14.—Capt. J. W. Gibson, com. of ordnance, to perform duties of executive engineer at Belgaum, until arrival of an officer app. to succeed Capt. Jervis; date 15th June.

July 15.—Assist. Surg. Grierson relieved from duty in Indian Navy, and placed at disposal of Com. in-chief.

Cadets of Cavalry Hugh Spottiswoode, John Forbes, and Wm. Loch, admitted on estab., and prom. to cornets.—Cadets of Infantry Adam Hogg, James McGregor, H. J. Pelly, J. H. Ayrton, C. F. Sorell, and Wm. Gibbard, admitted on ditto, and prom. to ensigns.—Messrs. John Stewart, James Jephson, and J. F. D. Cullen admitted on ditto, as assist. surgeons.

Assist. Surgs. Jephson and Cullen placed under orders of Superintendent of Indian Navy, for duty in that branch of service.

July 17.—Lieut. John Rose, H.M. 55th regt., to act as aid-de-camp to Right Hon. the Governor, pending a reference to Com. in-chief of India, v. Major O. Felix resigned.

July 23.—Lieut. Graham, adj. of Bheel corps, to be second in command of that corps.

Lieut. W. J. Morris, 9th N.I., to be adj. to Candish Bheel corps, in suc. to Lieut. Graham, app. 2d in command of corps.

(F)

July 24.—3d N.I. Kns. E. W. Agar to be lieutenant, v. Price retired; date 15th Sept. 1834.

21st N.I. Ens. G. Rippon to be lieutenant, v. Twynam resigned; date 22d Nov. 1833.—Lieut. (Brev. Capt.) E. M. Ennis to be captain, and Ens. A. Weststead to be lieutenant, in suc. to Lighton dec.; date 11th July 1835.

10th N.I. Capt. C. Cathcart to be major, Lieut. C. B. Morton to be captain, and Ens. F. Fenwick to be lieutenant, in suc. to Hart dec.; date 30th May 1835.

July 27.—The following temporary arrangements confirmed:—2d Lieut. C. H. Nixon, of artillery, to act as adj. to 2d bat., during absence of Lieut. Grant on med. cert.; and 2d Lieut. J. Jacob to act as qu. mast., during period Lieut. Nixon may continue to act as adj.—Lieut. A. Morison, 3d N.I., to act as adj. to regt., during absence of Lieut. Edmonds.—Lieut. J. Jessop, 12th N.I., to act as adj. to left wing at Rajcote, in suc. to Lieut. G. Clark-son app. adj. to that regt.

July 28.—Lieut. S. V. W. Hart, 2d or Gr. N.I., to conduct duties of sub-assist. com. gen. and superintendent of bazaars at Sholapore, during absence and on responsibility of Lieut. Scobie, on sick leave.

July 29.—With the view to assimilate the practice at this presidency with that at Bengal and Madras, the following officers are appointed brigadiers of the 1st and 2d class respectively:—Col. G. B. Brooks, commanding at Deesa, to be brigadier of 1st class.—Col. T. Willshire, H.M. 2d or Queen's Royals, commanding at Poona; Col. R. A. Willis, commanding at Ahmednuggur; Col. J. Kinnersley, commanding in Candish; Col. G. A. Litchfield, commanding at Sholapore; and Col. T. Burford, commanding at Baroda; to be brigadiers of 2d class.

July 31.—2d L.C. Lieut. G. Rowley to be captain, and Cornet A. Prescott to be lieutenant, in suc. to Urquhart dec.; date 19th July 1835.

Cadets of Engineers F. Wemyss and W. S. Stuart admitted on estab., and prom. to 2d lieutenants.

The following officers are permanently posted to regiments, viz.—*Cavalry*. Cornets R. C. Le Geyt, to 2d L.C.; F. F. Taylor, 3d do.; Wm. Loch, 2d do.; Hugh Spottiswoode, 1st do.; and John Forbes, 3d do.—*Infantry*. Ensigns James McGregor, to 21st N.I.; Wm. Gibbard, 16th do.; J. H. Ayrton, 24th do.; N.I.; Adam Hogg, 5th N.I.; W. J. Bove, 24th do.; J. D. De Vire, 25th do.; L. S. Hough, 18th do.; Chas. Burnes, 21st do.; Edw. Bowen, 3d do.; B. G. Morison, 24th do.; and W. H. Clarke, 10th do.

Aug. 1.—Major C. Ovens, European regt., to act as qu. mast. gen. of army, during absence of Lieut. Col. Morse, on sick cert. to Cape of Good Hope.

Aug. 3.—The following officers reposted to regiments:—Ensigns A. Hall to 25th N.I.; C. Manger, 17th do.; C. E. Christie, 21st do.; and H. Fenning, 23d do.

Capt. C. W. Grant received charge of office of executive engineer at Belgaum, on 11th July; and Capt. T. B. Jervis, ditto of superintending engineer at presidency, on 15th July.

Returned to duty, from Europe.—June 22. Lieut. J. K. Glogg, 2d or Gr. N.I.—Lieut. T. T. Christie, 17th N.I.—Capt. W. A. Wroughton, 3d N.I.—July 14. Capt. P. M. Melville, 7th N.I.—15. Capt. B. Justice, 5th N.I.—31. Capt. T. Mylne, 1st L.C.

FURLOUGHS.

To Europe.—June 25. Lieut. P. Brougham, engineers, for health.—July 16. Lieut. J. Russell, 11th N.I., for health.—21. Lieut. J. K. Glogg, 2d or Gr. N.I., for health.—Aug. 1. Veterin. Surg. Hilton, for health (to proceed from Cape of Good Hope).

To Cape of Good Hope.—July 24. Lieut. Col. A. Morse, qu. mast. gen. of army, for one year, for health (via St. Helena).

MARINE DEPARTMENT.

APPOINTMENTS, &c.

July 4.—Mr. Sutherland, examining clerk, to act as purser of the *Hastings*, during indisposition of Mr. Purser Turner.

July 14.—Commander E. W. Harris to be captain, v. Elwon dec.; Lieut. J. H. Rowband to be commander, v. Harris prom.; and Mate J. F. Prentice to be lieutenant, v. Rowband prom.; date of coms. 18th June 1835.

July 28.—Lieut. Williams to be assistant to controller of the dock.

July 29.—Capt. Pepper to be commodore of squadron stationed in the Persian Gulf, v. Elwon dec.

FURLOUGH.

To Europe.—June 22. Capt. Cogan, Indian Navy.

SHIPPING.

Arrivals.

JUNE 25. *Napoleon*, Barbot, from Madras.—JULY 5. *Haywood*, Jones, from Liverpool; *Thomas Coutts*, Onslow, and *Lord Loather*, Grant, both from London; and *H.C. surveying ship Benares*, Moresby, from Maldiv Islands.—7. *Chir-mont*, Boulton, from Calcutta; and *Blackly*, Harding, from Liverpool.—8. *Allerton*, Gill, from Liverpool.—9. *H.C. sloop of war Elphinstone*, Sawyer, from Muscat, &c.—11. *Bombay Castle*, Wemyss, from China.—23. *Minerva*, McPherson, from Liverpool.—24. *Louise Family*, Johnston, from China.—25. *H.M.S. Victor*, Crozier, from England, Madeira, Teneriffe, Cape, and Mauritius.—27. *H.M.S. Rattlesnake*, Hobson, from England, Madeira, Rio, and Cape.—Aug. 5. *Duke of Roxburgh*, Petrie, from Port Louis and Mauritius.—10. *Elera*, King, from Clyde; and *Parsee*, McKellar, from Liverpool.

Departures.

JUNE 24. *John Bannerman*, Daly, for China.—26. *Arab*, Sparkes, for China.—JULY 8. *Urania*, Ainley, for China.—9. *John Taylor*, Crawford, for Liverpool.—22. *H.C. brig of war Euphrates*, Denton, for Persian Gulf.—26. *Bombay Castle*, Wemyss, for Calcutta; and *Napoleon*, Barbot, for Madras.—28. *H.M.S. Victor*, Crozier, for Trincomallee; and *Charles Forbes*, Willis, for Madras.—29. *Sir Herbert Compton*, Simpson, for Persian Gulf.—Aug. 2. *Imogene*, Riley, for Madras; and *H.M.S. Rattlesnake*, Hobson, to sea.—3. *Blackly*, Harding, and *Haywood*, Jones, both for Liverpool.—6. *Columbia*, Hootan, for Liverpool.—10. *Lintin*, Taylor, for Liverpool; and *Indus*, McFarlane, for Clyde.

Freight to London (Aug. 1)—£4. to £4.10s. per ton.

BIRTHS, MARRIAGES, AND DEATHS.

BIRTHS.

June 11. Mrs. W. H. Bell, of a daughter.
19. At Belvedere, the lady of Capt. Henderson, agent for clothing the army, of a daughter.
20. At Kirkee, the lady of Major Havelock, of a daughter, still-born.
25. At Poona, the lady of Charles Ducat, Esq., of a daughter.
28. At Bombay, the lady of Brev. Capt. Parsons, 11th N.I., of a daughter.
30. The lady of W. Clerk, Esq., civil service, of a daughter.

July 17. At Satarah, the lady of Capt. H. Lyons, 23d N.I., of a son.
21. At Bombay, the lady of H. P. Hadow, Esq., of a son.

23. At Bombay, the lady of Wm. Chamier, Esq., of a son.

29. Mrs. W. Brown, of a son.

Aug. 1. At Poona, the lady of B. H. Crockett, Esq., 1st Grenadiers, of a son.

3. At Kirkee, the lady of Lieut. Col. Fendall, of a son.

MARRIAGES.

July 4. At Poona, Major Hugh Jameson, 3d regt. L.C., to Margaret, third daughter of Wm. Bell, Esq., of Bellevue, Queen's County, Ireland.
11. At Bombay, John Watt, Esq., commanding the ship *Earl of Clare*, to Frederica Maxwell, youngest daughter of L. Hathway, Esq.

20. At Bombay, David Grierson, M.D., assist. surgeon, to Mary McCulloch, youngest daughter of Andrew Livingston, Esq., late of Airds.

DEATHS.

June 17. At Bassadore, after a few days' illness, of fever, Capt. Thomas Elwon, of the Hon. E. I. Company's service, and commodore at the Persian Gulf, in the 41st year of his age.—The death of Commodore Elwon will be long lamented by all who knew him; as, by his affability and kindness of disposition, he was equally esteemed in public and private life. At an early period of his services in India, the climate took severe effect on his constitution, and obliged him to return to England on furlough for the benefit of his native air. He resumed his duties again in 1819. For some years previous to taking the command at the Gulf, he had been engaged in the survey of the Red Sea, which has been carried on under the orders of Government, and had completed his portion of it, extending from Juddah to the Straits, in a most masterly manner, eliciting on more than one occasion the thanks of the authorities.—From a Correspondent.

July 12. At Hursale, after an illness of four days, Lieut. Charles York, of the artillery, in his 21st year.

29. At Hursale, of fever, after a few days' illness, Lieut. S. Macan, 17th regt. N.I.

Ceylon.

APPOINTMENT.

July 4. George Lee, Esq., to be postmaster-general.

Batavia, &c.

SHIPPING.

Arrivals at Batavia.—July 18. *Esk*, *Reform*, and *Hero*, all from Liverpool; *Statesman*, *Mediterranean Packet*, *Fortune*, and *Micmac*, all from New South Wales.—27. *Batavia*, from London.—Aug. 8. *Trio*, from Liverpool.—10. *Earl of Balcarra*, from London.—11. *Hellas*, from Dublin.—14. *Ann and Hope*, from Mauritius.—15. *Fanny*, from Singapore.—19. *Lady Charlotte*, from Liverpool.—20. *Jane*, from Clyde; *Eliza*, from Rotterdam; *Alexander Johnson*, from Greenock; *Macassar*, from Flushing.—22. *Orwell*, from Singapore.—23. *Selina*, from Liverpool.—31. *John O'Gaunt*, from Liverpool.

Departures.—July 22. *Hereulean*, for China.—26. *Mediterranean Packet*, for Singapore.—30. *Esk*, for ditto.—Aug. 16. *Hellas*, for China.

Arrivals at Sourabaya.—July 31. *Lord Amherst*, from Sydney.—Aug. 6. *Lady of the Lake*, and *Emma Eugenia*, both from Sydney.—17. *Harriet*, from Sydney.

Arrivals at Anjer.—July 11. *Falcon*, from Liverpool.—15. *Globe*, from Havre.

Arrivals in Straits of Sunda.—July 23. *Columbia*, from London.—Aug. 13. *Branken Moor*, Honey, from London.—14. *Ceylon*, from Batavia.

Singapore.

SHIPPING.

Arrivals.—July 12. *Edinburgh*, from Bombay.—29. *Elizabeth*, from Manila.—26. *Gaillardon*, from Calcutta.—24. *Alexander*, from Nantes; *Pyramus*, from Liverpool.

BIRTH.

July 8. Mrs. Marcussen, of a son.

DEATHS.

March 5. Matilda Coman, wife of the Rev. Wm. Dean, American missionary, destined for Siam, aged 21.

July 4. The Hon. Charles Robert Lindsay, of the Bengal civil service, second son of the late Earl of Balcarra.

13. Mr. S. Howson, of Liverpool; and on the following day, Mr. Wm. Marmant, chief mate, both of the brig *Fanny*, of Belfast.

Malacca.

BIRTH.

June 25. The lady of William Stevenson, sen., Esq., residency assistant surgeon, of a daughter.

DEATH.

Feb. 19. John William Baumgarten, Esq., late member of his Netherland Majesty's Court of Justice at Malacca, aged 51.

China.

SHIPPING.

Arrivals.—May 30. *Maria*, from Singapore; *Herbert Taylor*, from Calcutta.—June 8. *Forth*, from Calcutta.—12. *Nerbudda*, and *Barretto Junior*, both from Calcutta.—13. *Rosendal*, and *Burlington*, both from Sourabaya; *Bencoolen*, from Liverpool.—14. *Lady Grant*, from Bombay.—19. *Syden*, from Manila.—20. *Isabella Robertson*, from Calcutta.—21. *Lady Hayes*, from Sydney; *Funchal*, from Batavia; *Juliet*, from Singapore; *Water Witch*, from Calcutta.

Departure.—June 16. *Grecian*, for Hobart Town.

Spanish India.

DEATH.

April 22. At Manila, General Torres, the new governor-general of the Philippine Islands. "The accession of such a man to power was a cause of congratulation to all the friends of just government, and his presence in Manila was hailed with joy both by natives and foreigners. He commenced his career with the most promising aspects; his actions were consonant to his professions of liberal and just sentiments; and both evinced his sincere intentions to promote the welfare of the people committed to his charge, and to increase the prosperity of the islands which he governed. His liberal views of commerce, and the encouragement he bestowed on all engaged in its pursuit, were honourable to his judgment and disposition; and we are happy to announce that the esteem in which he was held by the inhabitants of Manila has been manifested by a subscription for his family, who are left in narrow circumstances. His death is generally considered as a public calamity."—*Canton Reg.*

New South Wales.

SHIPPING.

Arrivals at Sydney.—June 19. *Susannah*, from Mauritius.—21. *Sydney*, from London.—22. *William Bryan*, from London.

Departures.—June 15. *Brothers*, for Sumatra.—16. *Duchess of Northumberland*, for Madras.—21. *Clorinda*, for Ceylon.

BIRTHS.

June 1. Mrs. J. H. Potts, of a son.
14. At Sydney, the lady of Frederick Parbury, Esq., of a son.
— At Sydney, Mrs. Jones, of a son.

MARRIAGES.

June 13. At Sydney, Joseph Jourdain, Esq., to Anne, fifth daughter of the late Robert Moore, Esq., of Brandon, county Cork, Ireland.
18. At Parramatta, Capt. A. D. White, h. p. Royal Engineers, to Mary Ann, eldest daughter of A. H. Mackenzie, Esq., J.P., Dockcain, Bathurst.

DEATH.

June 23. At Sydney, C. H. Wildy, Esq.

Van Diemen's Land.

MARRIAGES.

May 19. At Hobart Town, Wharton Young, Esq., lieut. and adj. 21st regt., to Amy Kemp, daughter of A. F. Kemp, Esq.

June 5. At Hobart Town, A. B. Jones, Esq., 3d Madras Cavalry, to Fanny, fifth daughter of A. F. Kemp, Esq.

Mauritius.

SHIPPING.

Arrivals.—July 12. *Victor*, from Monte Video.—15. *Victis*, from Bordeaux.—29. *Matilda*, from London; *Amitie*, from Cape.—Aug. 3. *Doncaster*, from London.—9. *Prudence*, from Marseilles.—15. *Penyard Park*, from London and Marseilles.—18. *Tyne*, from Bordeaux.—20. *Seine*, from Havre.—Sept. 6. *Georgiana*, from London.—7. *Symmetry*, from Bordeaux; *Fairlie*, from London.—9. *Branken Moor*, Nichols, from London; *Edward Robinson*, from London and Ascension.

Departures.—July 12. *Ann and Hope*, for Batavia.—23. *Alexander*, for Calcutta.—24. *Louisa*, for Ceylon.—29. *Samuel Brown*, for Madras.—30. *Caroline*, for Sydney.—Aug. 13. *Thomas Snook*, for Madras.—17. *Asia*, for Bordeaux.—24. *Argo*, for Batavia.—Sept. 2. *Griotea*, for Madras.—8. *Penyard Park*, for Calcutta.

Cape of Good Hope.

APPOINTMENTS.

Aug. 13. The Rev. W. B. Boyce, of the Wesleyan mission, Richard Southey, Esq., and James Kidd, Esq., to be commissioners for location, establishment, and regulation of friendly portion of the tribe of T'Slambie, now become his Majesty's subjects, within that portion of colonial territory to be appropriated to their use.

Sept. 21. The Hon. Joseph Harvey, Esq., to be treasurer, accountant-general, and registrar of lands in this colony. (Appointed by his Majesty.)

SUPPLEMENT TO ASIATIC INTELLIGENCE.

Calcutta.

MISCELLANEOUS.

NEW ACTS OF COUNCIL.

The new Press law (No. XI. of 1835) passed the council on the 3d August.* It was to take effect from the 15th September. It repeals the Regs. of 14th March 1823, 5th April 1823, 11th May 1825, and 1st January 1827, and it enacts, that the printer and publisher of every printed periodical work containing public news or comments on public news, shall sign a declaration, to be made before a magistrate, that they are the printers and publishers of the work, specifying the title and where printed and published; in default of which, the parties offending will be liable to a fine not exceeding 5,000 rupees, or to imprisonment for a term not exceeding two years. It further

* The *Englishman* has adopted as a motto "the Press of India freed by Sir C. T. Metcalfe, on the 3d August 1835."

SHIPPING.

Arrivals.—Sept. 16. *L'Atlas*, from St. Helena.—17. *Carnatic*, from London; *Falcon*, from Liverpool.—18. *Tally Ho!* from London.—30. *Asia*, from Rio.

Departures.—Sept. 17. *St. George*, for Madras, &c.; *Sachem*, for Sumatra.—23. *Warblington*, for Mauritius.—28. *Carnatic*, for Bombay.—Oct. *Hero*, for Swan River.

BIRTHS.

Sept. 7. At Green Point, Mrs. H. E. Ruthenford, of a daughter.

15. At Wynberg, the lady of George Alexander, Esq., Bengal civil service, of a daughter.

25. At Cape Town, the lady of F. B. Doveton, Esq., Madras army, of a son.

26. Mrs. Joseph Pearson, of a son.

MARRIAGES.

Aug. 15. At Vredenberg House, Major James Keith, deputy adjutant general, Bombay establishment, to Catherine Gertrude, youngest daughter of the late Thomas Bowles, Esq.

Sept. 11. At Cape Town, George Bird, Esq., of the Madras civil service, to Laura Elizabeth, second daughter of the Right Rev. the Lord Bishop of Madras.

15. At Cape Town, J. A. Skinner, Esq., to Miss Ellen Forrest.

17. At Uitenhage, the Rev. George Morgan, of Somerset, to Anne Margaret, eldest daughter of the late Capt. A. C. Burnett, of H.M. 54th regt.

24. At Cape Town, James Murray, Esq., Bombay medical service, to Elizabeth, only daughter of Wm. Lawson, Esq., ordnance storekeeper.

30. S. B. Venning, Esq., of Cape Town, to Emma Jane, eldest daughter of John Marshall, Esq., president of the Lombard and Discount Banks.

DEATHS.

Aug. 2. Mrs. J. Baumgardt, widow of the late J. P. Baumgardt, Esq., aged 72.

— At Uitenhage, in his 47th year, Francis Seymour Matthews, Esq., surgeon 34th regt. Bengal N.I.

Sept. 19. At his estate, Kleine River Valley, Hester, wife of Major Samuel Parby, aged 27.

enacts, that every printed book or paper shall contain the name of printer and publisher, and place of printing and publication, on pain of the same penalty; that no person shall have a printing press in his possession without a declaration that he has such press and where, before a magistrate; the penalty as before. A false declaration is punishable by fine or imprisonment to the same extent.

The following acts passed the same day.

No. XII. of 1835, which rescinds Reg. IV. 1829, of the Madras code, entitled a regulation for annulling the sunnud-i-milkeut istimrar, issued for the zemindaries of Nozeed and Ellore, in the zillah of Masulipatam, and for empowering the government to issue new sunnuds for the same—and Regulation IV. 1830, of the same code, entitled a regulation for suspending the provisions of the Regulation IV. 1829.

No. XIII. of 1835, which enacts that it shall be competent to the Court of Sudder Fouzdarry Adawlut for the presidency of

Bombay to direct, that any person accused of any offence, and subject to the jurisdiction of the Courts of the East-India Company, may be tried in any zillah of the said presidency.

No. XIV. of 1835, which enacts, that it shall henceforth be competent to the governor of Bombay in Council, by an order in Council, to appoint any military officer, in the service of the East-India Company, a magistrate or an assistant magistrate in one or more zillahs, and to confer on any assistant magistrate, by a special order, any of the powers of a magistrate.

No. XV. of 1835, which enacts, first, that from the 1st of September 1835, sec. XVIII. Reg. V. of 1802, of the Madras code, be rescinded. Second, that if a witness duly summoned by the Court of Sudder Udaltut of Fort St. George shall not attend, or shall refuse to give evidence, in the manner prescribed by the existing law, that court may impose on such witness a fine, not exceeding 500 rupees, and may commit him to the jail of the Zillah Court nearest to the presidency, until he shall consent to give his evidence in the manner prescribed; and if the said witness shall not pay the fine imposed on him, it shall be lawful for the said Court of Sudder Udaltut to direct him to be kept in confinement for a further term not exceeding three months. If any person shall be guilty of contempt of the Court of Sudder Udaltut in open court, the court may immediately punish the offender by fining him in a sum not exceeding 500 rupees, or by committing him to custody in the jail of the Zillah Court nearest to the presidency, for a term not exceeding six months.

If it shall appear to the Court of Sudder Udaltut that any person has been guilty of wilful and corrupt perjury, in any matter depending in that court, that court may immediately commit the offender to custody, and transmit him to the Zillah Court nearest to the presidency, in order to his being brought to trial before the Court of Circuit of the division in which such Zillah Court is situated: and such person shall be dealt with in the same manner as if the perjury had been committed within the limits of the local jurisdiction of such Court of Circuit.

No. XVI. of 1835, which enacts, that, from the 1st of November 1835, so much of sec. II. of Reg. V. of 1830 of the Bengal code, as provides that persons instigating and inducing ryots to evade the performance of their engagements, may be prosecuted for the full amount of the penalty specified in the original agreement of the ryot, together with all expenses and costs of the suit, and sec. III. of the same regulation, providing that persons contracting for the cultivation of indigo plant, who

shall wilfully neglect or refuse to sow or cultivate the ground specified in their engagement, shall be deemed guilty of a misdemeanor and liable to punishment, be rescinded.

HONORARY MAGISTRATES.

The following honorary magistrates of Calcutta were sworn in yesterday, in pursuance of the determination of government to give practical effect to the intentions of the Legislature as to the admission of native and East-Indian gentlemen to such offices:—Baboo Dwarkanath Tagore and Radakaunt Deb, and Mr. James Kyd. —*Hurk.*, Aug. 4.

NEPALESE ENVOY.

An important innovation upon Hindoo customs is proposed at the Nepal Court. It is in contemplation to send one of the ablest members of the cabinet to England, to make his own personal observations on the people, the government, the manufactures and resources of our country, for the information of his court. Such a voyage cannot be undertaken without a large sacrifice of religious prejudices; and the determination to venture upon it, shews that the presence of our enlightened resident, Mr. Hodgson, has not been without great advantage in the removal of prejudices. This mission will, we trust, serve to cement the union between the British and Nepal Governments. The Nepalese are in frequent communication with the court of Peking, and are therefore fully aware of the contumely with which the English are treated by that haughty cabinet. Whatever ideas the Nepalese may form of the power and majesty of Great Britain, surveying, as they do, from their elevated position, this magnificent empire stretching from the base of their mountains to the Indus, and from the northern chain of the Himalaya to Ceylon, must be in a great degree neutralized by the reports they receive of the degradation to which the English submit in the ports of China. It is scarcely possible for them to shake off their suspicions that the British power, so amazing in India, requires only a vigorous resistance to be reduced to the most humiliating position. Any ideas of this nature which they may have entertained will, we trust, be corrected by the voyage of this Nepalese noble to England; where his eyes will be dazzled with its splendour, and his mind overpowered in the contemplation of its vast resources, so far surpassing whatever the most oriental imagination can have supposed. —*Friend of India*.

INDIGO CULTIVATION.

The petition of the Chamber of Commerce against the repeal of Reg. V. of

1830 prays that such regulation may not be rescinded, but that such alteration or revision of the whole regulation may be made as shall afford a perfect reciprocal protection to both the planter and the ryot, and yet preserve the summary mode of proceeding before a magistrate.

The secretary to government, in a reply to the memorial of the indigo-planters, states that the Governor-general in Council had not been able to discover any sufficient reason against giving effect to the contemplated provision for rescinding the objectionable provisions of secs. 2d and 3d Reg. V. 1830, and that consequently an Act had been passed for this purpose: that he is at the same time exceedingly desirous to adopt every measure for the protection of the interests of the indigo planters, consistent with the justice due to the rest of the community; and after much anxious deliberation on the subject, it had occurred to him, that some rules to the following effect, might meet the wishes of that respectable body, without being obnoxious to complaints from other quarters:

1st.—Suits for the breach of any contract for cultivating or delivering indigo plant, or for any payment in consideration of the cultivating or delivering of indigo plant, to be instituted before a magistrate, or joint magistrate.

2d.—Such suits to be tried summarily, without any fees or written pleadings.

3d.—The magistrate, or joint magistrate, to be authorized to examine both the plaintiff and the defendant, and to make his award upon such summary trial.

4th.—If the award be in favour of the plaintiff, the magistrate or joint magistrate to assign to the plaintiff such damages as he may think fit, and if in favour of the defendant, to assign to the defendant a sum which may be a compensation to him for the expense and loss of time occasioned by the proceeding.

5th.—A copy of the award, signed by the magistrate or joint magistrate, to be delivered to the successful party, and the successful party to be entitled to take property in satisfaction of the said award, and under the same rules by which property may now be taken in satisfaction of arrears of rent.

THE ARMY.

A writer in the *Agra Ukhbar* (a new paper) thus pithily describes the result of Lord Wm. Bentinck's military administration:—"Lord Bentinck has left this army in a worse state than it ever was before; the sepoys have more harassing duties to perform; their claims are not attended to as formerly in the civil courts; a spirit of litigation is induced among the

European officers; courts-martial are resorted to on every trivial occasion; the number of staff-appointments reduced, and many regiments put on half-batta."

MR. CURNIN'S RETIRING FUND.

The following resolution, passed at a meeting of officers, held at Dinapore, on the 27th June, was submitted for the consideration of the officers of that station, and carried by a majority of 41.

"That it is the opinion of this meeting, that as the agitation of the proposed retiring fund has had, and must unavoidably have, a tendency to retard promotion, by inducing many to withhold their application to retire from the service in anticipation of greater advantages held out by the agency of the fund, every officer who fully intends to retire, and who would, were the fund now in actual operation, should be assured, if his intention be put into execution, that he shall be admitted to the full benefits of the fund, from the date of its being established."—*Englishman*, Aug. 7th.

THE CIVIL SERVICE.

Private letters announce that the Court of Directors have it in contemplation to abolish the present gradations of rank in the civil service, of writers, factors, junior and senior merchants, which neither accord with their own altered constitution, nor with the duties which their servants have to perform; and that it is intended to substitute a scale of rank according to length of service, which will remove the anomalous position of the different services in respect to each other. It is also mentioned that invalided civilians will be permitted to retire on pensions of £250 after their five years, and £700 after fifteen years' residence. Whether any intermediate term, as for instance ten years, will entitle the invalid to a pension of £500, we are not informed. This boon, it is understood, will be in addition to a reduction of the fine on claiming the full annuity. The Service is indebted to the exertions of the Honourable W. H. L. Melville for these important modifications in their fund.—*Cal. Cour.*, Aug. 6.

THE JEYPORE ASSASSINATION.

We understand, upon good authority, that it is the intention of Government to pass over in silence the late murder of the British functionary at Jeypore, upon the plea of its being the deed of a few infuriated individuals, and not the premeditated act of the local government. If the Government refrain from visiting with the full weight of their vengeance this act of unprecedented outrage, influenced by such ideas, which bear with them the impress of their own absurdity, we, at least, will not

be deterred from raising our humble voice in reprobation of such apathy. Unchecked by any salutary example, the lower grades are rapidly treading in the steps of Shums-ooddeen and the nawaub of Jeypore; in confirmation of which, we may mention the late attack on Col. Townsend of the Madras service by a discharged sepoy, who only failed in his murderous attempt by the circumstance of the musket missing fire; as well as the conspiracy in the 9th Regt. at Agra, which, among others, had for its object the murder of Capt. Field of that corps. This, too, fortunately failed by timely information reaching that officer of the fate contemplated for him. If these occurrences will not open the eyes of our rulers to the necessity of making severe examples, where they possess the power of doing so, why not at once declare that crime may stalk abroad unnoticed and unpunished?—*Meerut Obs.*, July 30.

Major Alves has recovered from the effects of the late mysterious attempt at his life. The first act of the Inquiry-farce has terminated in the apprehension of four of the principal officers of state, who, whether connected with the attack on the British or not, are known supporters of Joota Ram, the state treasurer, the keeper of the wardrobe, the dewan of the "Fouj ka Sirdar," a term untranslatable. Their apprehension has produced some dissatisfaction in the money classes, who refuse to accommodate the raj with the usual loans. The Suragees are suspected of having concerted the crime, and, by fixing it on their oppressors, hope to obtain the satisfaction they themselves are unable to take. The opportunity this "affair" has presented to the zemindars, of withholding their payments, has not been lost, and a new cause of misery and murder will be brought into action, when the enforcement of the collections commences.—*Agra Ukhbar*, Aug. 1.

We hear that a large force is to be assembled at Jeypore, on the 15th November next. Should this prove true, as we hope and trust it may, we think our gallant friends the Cameronians will not see Ghazepore for some time to come.—*Delhi Gaz.* July 29.

MR. J. W. RICKETTS.

The death of Mr. J. W. Ricketts, principal Sudder Ameen at Gya, was mentioned in our obituary list. This gentleman, it will be remembered, was deputed by the East-Indian class, three or four years ago, to carry a petition to England, whence he returned with the esteem of the functionaries with whom he had communicated, to render an account of a mission which he had conducted with much discretion and success. When it was deter-

mined to strengthen the judicial establishment by the appointment of Sudder Ameens in the different Zillahs, the talents and character of Mr. Ricketts naturally recommended him as a most fit person to hold one of these offices, and accordingly his name appeared among the first appointments made;—and here too we trace the same exemplary deportment in his new career, testified, not by some partial friend, but by the whole native community of the place, who, to the number of "some thousands," as stated by the judge, Mr. Cuthbert, in his official report published in this day's Gazette, "evidenced their respect for his public character by following his remains to the grave."—*Calcutta Cour.* Aug. 9.

DISTURBANCES ON THE N. E. FRONTIER.

Letters from the North-east frontier state, that a serious irruption of the discontented Kampteers and Singphos has lately taken place above Suddyah, under the Duffah Gaum, a chief who has never been well affected towards the British Government. "About three weeks ago," says one of our correspondents, "he came down, with about 400 followers, to Beesa, about thirty miles from Suddyah, and the capital of the chief of that name, against whom he had a deadly cause of quarrel, and here being joined by the other chiefs of Gaums, to the number, it is said, of 2,000, and their followers, they plundered Beesa, massacring indiscriminately male and female; and having set fire to the place, the Duffa Gaum with his followers located themselves in a stockade near the ruins of the town, and there remain, the rest returning to their homes. Amongst the sufferers by the irruption, are several Kyahs and other subjects of the British Government, who had established themselves as merchants, at Beesa, and whose property has been entirely carried off, and their agents and servants killed. The attack was made with such extreme caution, that the Beesa Gaum, though perpetually on the lookout, had scarcely time to escape, and, in fact part of his family were massacred." A party of sepoys from Suddyah, and the gun-boats under Mr. Bruce, had proceeded to dislodge the miscreants from their stockade, but nothing had been heard of their proceedings when our correspondent's letter came away. It is conjectured that this affair will interfere materially with the Tea expedition.—*Englishman*, Aug. 11.

COLONEL GARDNER.

Among our obituary notices will be found that of Colonel Gardner of Khass-gunge. This distinguished and regretted officer has thus closed a singularly interesting career, of which we regret our in-

ability to give our readers a memoir. The only account of the gallant colonel's actions we have seen, was given in the *Asiatic Journal* for October last, which, though inaccurate in some of its details, describes the principal features of his life with fidelity. He came to India an officer in His Majesty's service, then entered that of the Mahrattas, and subsequently commanded a regiment of cavalry in the Company's army, which, under the title of "Gardner's Horse," bore a conspicuous part in the Ghoorkha war and the other military operations which succeeded. Should any autobiographical notes be found among the colonel's papers, we hope they will be one day given to the public. His great mental powers, notwithstanding his active life, led him to literature, which he cultivated with taste and success. His acute powers of observation, and the vast field he possessed for the exercise of them, enabled him to impart to his conversation a depth and charm, which instructed and delighted his hearers. He possessed large estates at Khassgunge, which will descend to his only son, J. Gardner, and his grandchildren, of whom he has, we believe, several.—*Agra Ukhber*, Aug. 1.

ABDUCTION OF A HINDU CONVERT.

The *Friend of India*, of August 13th, contains a statement, on respectable authority, of the forcible abduction of a native youth, about twenty, from the house of the Rev. Mr. Heberlin, a missionary. It appears that the native in question, named Ram Ruttun Mookerjee, of respectable family and connexions, about a year ago, applied to Mr. Heberlin, for instruction in Latin. In the course of his studies, he became acquainted with the Scriptures, and in nine months declared himself to his tutor a decided convert to Christianity, urging Mr. Heberlin to baptize him. That gentleman judiciously recommended further consideration, wishing to have evidence of the youth's sincerity. In three months, he repeated his request, declaring he was content to sacrifice all his worldly prospects for the sake of Christianity. On the 51st July, the youth came to Mr. Heberlin and told him that his family had found out his intentions, that he had had a quarrel with them and would not return; he begged that he might be baptized immediately, and asked for an asylum for the night. After considerable hesitation, and consultation with a friend, Mr. Heberlin was induced to grant the latter, and during the day asked him if he was willing to give up his brahminical thread; he immediately took it off, and offering it to Mr. Heberlin, said, "of what use is it now?" At seven o'clock on the morning of the 22d August, two keranchies drove up to the door of Mr. H.'s house, and some natives

(the kindred and friends of the young convert) came into the house and had a long conversation with him, and endeavoured to persuade him to renounce his intentions and accompany them home; but he would not go, and his friends and relatives went away without him. At ten A. M. on the same day, two palankeen carriages and two keranchies drove up to the door, accompanied by a very considerable number of persons on foot, apparently not less than forty or fifty; they came in-doors, and took possession of the lower part of the house; a card was sent up, bearing the name of "Obhuychurn Mookerjee;" he was invited up stairs and admitted into Mr. Heberlin's sitting room, accompanied by two more native gentlemen; the young man, Ram Ruttun, was in the room with his tutor at the time, but before the party came, he expressed his fears that, if they were once admitted, they would get him away against his will; Mr. H., however, considering such an attempt impossible. A conversation commenced, by Obhuychurn Mookerjee's telling Mr. H. that Ram Ruttun had no desire of becoming a christian, that he only wanted a situation, and desired that he might be allowed to go away with him: to which Mr. H. replied, "He is under no restraint; speak to him, he is at perfect liberty." They then addressed the youth, and said all they could to persuade him to renounce his intention and follow them, but without avail; they then offered him thousands of rupees to go with them, and said they would secure by a bond, before they left the room, the amount offered, but he was immovable. Then one of them said to Mr. Heberlin, that he wished to say a few words in secret to him; on which they rose from their seats and went into an adjoining room, Mr. H. purposely leaving the door open that he might not lose sight of his pupil. All that Obhuychurn had to say, was to abuse Krishnu Mohun Banerjee. Mr. H. seeing the other natives walking about the next room, having hold on either side of the arms of Ram Ruttun, said, "I will allow of no compulsion; if he is willing to go, let him go; if not, you shall not force him." In the course of a little time they succeeded in getting him out of the room, and as they were going down stairs, the youth resisted and hung back; Mr. H. endeavoured to rescue him, but the whole party from below rushed up-stairs, and jostled Mr. H. against the wall on the landing-place, so that in the scuffle the sleeve of his coat was torn; they clenched their fists and gnashed their teeth at him, and greatly abused him; the young man was dragged, or shoved, down the last flight of stairs, so as to fall head foremost to the ground, when he was picked up and hurried into one of the carriages, which immediately drove off with him.