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VIEWS IN INDIA,
CHIEFLY AMONG THE
HIMALAYA MOUNTAINS.

VIEWS IN INDIA,

CHIEFLY AMONG THE

HIMALAYA MOUNTAINS,

TAKEN DURING TOURS IN THE DIRECTION OF

MUSSOOREE, SIMLA,

THE SOURCES OF THE JUMNA AND GANGES, &c. &c.

IN 1820-31-32.

WITH

NOTES AND DESCRIPTIVE ILLUSTRATIONS.

BY LIEUT. GEORGE FRANCIS WHITE,

OF THE 31st. REGT.

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SOURCE OF THE RIVER JUMNA.

FROM this spot is obtained the best view of the source of the Jumna, or at least of its first appearance to human view. Several small streams, formed by the melting of the snows on the mountain brow, are perceptible above: these unite lower down in one fall, and descend into the chasm or bed of the river, there disappearing, and running under a mass of snow, which, when visited by the writer, in May, 1831, had completely covered the passage, so as to form a natural bridge with frozen arches, concealing the stream, which rushed under it with great violence. On treading upon this mass of snow, although of considerable solidity and thickness, a degree of tremulous motion was perceptible, whilst the gloomy mural precipices on either side, reverberating the roar of the waters, contrasted with the calm, still appearance of the snowy cliffs towering above all, and produced an effect truly wonderful and magnificent!

By reason of the snow, and the nature of the rocks, a complete barrier is opposed to the traveller's farther progress in this direction; and the brahmins themselves assert that no one has hitherto penetrated beyond this—the river being traced, as it were, to its covert. "Here, then, we at last stood," to use the phraseology of Captain Skinner, "on the threshold of eternal snow! We had come 'unto that bourne whence no traveller returns;' where Nature has written for ever with a death-cold hand—'Thus far shalt thou go, and no further!' It is not often that man has an opportunity of reaching the very verge of human power, and on such an event I hope I may be pardoned for displaying some exultation. The consciousness of having endured a little to accomplish it, may heighten the feeling; and although I have to boast that, in common with several, I must feel proud, as I have no doubt they did, at having gained the source of the Jumna."

The name, Jumnotree, more properly applies to a spot somewhat below the streams just mentioned, and has particular reference to the place where ablution is performed, and worship paid to the goddess Jumna. Here the hot springs

form the chief objects of curiosity to the traveller, and of veneration to the pilgrim: they are considerable in number. In the vent of the principal spring, which issues with great force from a fissure in the rock, the temperature of the water is about 191° , which, at that elevation, is near the point at which water is converted into steam; and, at the same time, the mercury, when placed in the bed of the river, has been known to sink as low as 37° . Some of the springs are hot enough to boil rice, which the natives effected by tying some in a rag attached to the end of a stick, and applying it to the spring. A thick vapour is continually arising from the springs to a considerable height. They are all regarded as holy by the natives, who attribute them to the sanctity of one of their saints, who was endowed with the singular faculty of causing hot water to spring from whatever part of the rock he touched, as he performed his ablutions.

The sacred spot for bathing is where a hot-spring of some size arises from amidst the snow, and mingles with the cold pool of the river, rendering it milk warm. The singular phenomenon of hot water springing from amidst perpetual snow is sufficient to establish a claim to sanctity among the superstitious Hindoos, who did not fail severally to approach the spot barefooted, shewing the most profound respect, mingled with fear and astonishment. The pundit prayed, whilst they bathed; and afterwards he marked each of them in the forehead with the sacred mud from the spring, receiving his dues for so doing. The travellers also underwent the same ceremony; and all, in commemoration of their visit to the place, at the request of the brahmin, inscribed their names upon a flattened bullet, which he added to the string of medals that already appended from his neck.

The mountain streams in the Himalayas abound with fish, particularly in the districts nearest the plains, where the fall is not so great as higher up; and a variety are found, but none very large. Some are very good eating, others were found to be unwholesome. The natives display great dexterity in catching the fish in these nullas, which they accomplish sometimes without any implement, driving the fish into the shallows among the large stones, surrounding them, and pulling them out with their hands. At times a rod and line are employed in fishing, but in a different way to that used in England; the method is thus described: "About ten yards of one end of the line is furnished with snares, or nooses, from one to three and four hairs strong, according to the size of the fish which is expected to be caught, and ranged at intervals about fifteen inches apart; oblong pieces of iron, placed in a particular manner,

prevent this simple piece of machinery from being carried away by the force of the current. The other end of the line, consisting of ten or twelve yards, is passed through a bow at the end of a short rod, and kept in the hand below, and both are managed in the same manner as a trowling rod and line. Thus prepared, the fisherman casts the end with the snare across the stream, where he lets it remain about half a minute, during which time he plunges a light forked stick into the holes and recesses of the rocky bed, thus driving the fish up the stream against the snares of the line: three or four fish are usually secured each time, and half an hour suffices to furnish a meal." Another mode practised by the natives is, to "stupify the fish with a vegetable substance; for this purpose they make choice of a pool formed by the current, and, turning the stream by heaping up stones, stop the supply of fresh water by closing every outlet; then, bruising the root of a tree common in the neighbourhood, they cast a sufficient quantity into the pool, and in about half an hour its deleterious effect seldom fails to shew itself: the fish, unable to preserve their equilibrium, tumble about, rise to the surface of the water, and are easily taken by the hand."

The Jumna has its source on the south-west side of the great snowy peaks of Jumnotree, or Bunderpooch, so conspicuously seen from Saharunpoor: in this it differs from the Ganges, which has the upper part of its course within the Himalaya. The latitude of its source, near the hot-springs of Jumnotree, is $30^{\circ} 52' N.$, being there about 11,000 feet above the level of the sea; the cluster of snowy peaks bearing the same name (Bunderpooch), being at an elevation, above this, of more than 10,000 feet. From hence the Jumna flows south, with a considerable force, through the province of Gurwall, being joined at Kalsee Ghaut, in lat. $30^{\circ} 30' N.$, by the Tonse, which, although the largest stream, loses its name at the junction. In this portion of its course, the Jumna runs nearly parallel to the Ganges, and issues from the mountains in the province of Delhi, near the village of Fyzabad, about twenty-six miles north of Saharunpoor. From this, the river admits of small timber-rafts being floated down, which are afterwards taken to pieces, and made into larger ones. The Jumna, proceeding S. S. W., nearly in a line with, but at a distance of from 50 to 70 miles from the Ganges, unites with that river at Allahabad, where the Jumna, although little inferior in magnitude, has its name absorbed by that of the more holy stream. Including windings, the length of its course may be estimated at 780 miles. This river is only a useful barrier to the British Indian territories during the rainy season, when military operations are, from the nature of the country, almost impracticable.

In Hindoo Mythology, Yamuna (Jumna) is the sister of Yama, the judge of the infernal regions; also the daughter of the sun; so that her lineage and connections are very respectable.

Hamilton, &c.



FALLS NEAR THE SOURCE OF THE JUMNA.

THE accompanying sketch represents a remarkable fall of the Jumna, several miles below its source, (of which a view is given in the preceding plate,) and where it receives a considerable tributary stream that winds over the face of a rock some hundreds of feet, in the most graceful manner, noiseless and white as a stream of molten silver; for although water is seen gushing from every rock, the sound of all minor streams is overpowered in the thundering of the river itself, which, as it here descends in a foaming cataract, is received into a kind of projecting shelf or basin worn in the rock, whence it boils out to a great height with inconceivable fury, and again precipitates itself into an abyss of vast depth.

Hazardous as the ascent to Jumnotree has been described to be, the descent proved a still more arduous and dangerous undertaking; the difficulties of securing a footing were manifoldly greater, whilst a constant gaze upon the space below was found to affect the vision so much as to occasion a whirl upon the brain, sufficient to make the most fearless of the party halt frequently to compose his scattered senses, lest a vertigo seizing him should hurl him into the gulf which appeared yawning to receive him.

The nearest route from the Jumna at Kursaleo to Gungootree is a journey of about four days, but it is one of a most terrific and perilous nature, and one that the natives themselves dissuade travellers from attempting, even should the season of the year render it practicable; they recommend in preference a lower but more circuitous and much longer way. The upper route above alluded to lies over a great arm or shoulder of the Bunderpooch mountain, separating the valleys or rather channels through which these rival rivers emanate from the snowy regions. In this tract, for the most part the way is desert and uninhabited, lying through regions of rock and snow. No villages are to be met with, no supplies of any kind, and scarcely even fuel to dress the traveller's victuals, while caves and hollows must form the resting-places for the night.

In crossing this formidable ridge, all are affected with a difficulty of breathing, accompanied by a lassitude and inclination to sleep; some it affects with bleeding at the nose, head-aches, and sickness at the stomach. The natives, who can account for it in no other way, persist in attributing it to the air proceeding from noxious herbs and plants, and call it the "bis-ka-kowa," signifying "poisonous wind." Captain Hodson was inclined to encourage this idea, but more recent travellers rather account for it in the extreme rarity of the atmosphere at such great heights.

The third day's journey brings the traveller to Bhairo or Bhyram Ghattie, at the confluence of the Jahnevee and Bhagirattee, where the former loses its name in that of the more holy stream. Here the two rivers rush in a confined space from between lofty overhanging rocks with amazing swiftness, meeting almost at right angles, and forming a singularly wild and terrible place. Near this is a painted stone, where worship is paid to Byram, with other ceremonies, previous to the greater and more efficacious ablutions at the holy Gungootree. Some of the remaining progress to that spot, Mr. Fraser thus describes:—
 "From hence (he says) we ascended the rock at the foot of which the bridge is situated, by a path more curious, dangerous, and difficult than any we had yet passed. As the rock is too steep and perpendicular to afford a natural path, the chief part is artificially constructed of large beams of wood driven into the fissures, on which other beams and large stones are placed, thus forming a hanging flight of steps over the fearful gulf below; and as this sometimes has suffered from age and weather, while the facilities for attaching it to the rock are rather scanty, or altogether wanting, it is frequently so far from being sufficient, that it strikes dread into any one not accustomed to this mode of ascent. Sometimes it is even required to make a leap to reach the next sure footing, with the precipice yawning below; and at others, with merely the support afforded by a slight projecting ledge, and the help of a bamboo hung from the same root above, to cling to the rock, and make a hazardous passage."

From a height about two miles from Gungootree, a first partial view of the site of that holy place is obtained, after which the obstacles of the way seem rather to increase than to abate, on gaining the mysterious precincts of the holy river. "For hundreds of yards at times (continues Mr. Fraser) the passenger must climb over shapeless blocks of rocks, heaped one upon another in monstrous confusion, and so uncertain and unsteady, that, huge as they are, they shake and move even under the burden of a man's weight. So painful, indeed, is this track, that it might be conceived as meant to serve as a penance to the unfortunate

pilgrims with bare feet, thus to prepare and render them more worthy for the spiritual and conclusive acts of piety they have in view as the objects of their journey to these extreme wilds."

Few or no animals are seen in the approach to Gungootree, or any living creature beyond occasionally a weary pilgrim plodding his way: sometimes, indeed, the sight of one or more of the tribe of fanatic mendicants, or fakeers, will make the traveller pause, and doubt whether the objects before him are really, like himself, human beings, and not some strange animals of the woods, or unwholesome spirits, the habitants of another world. Captain Skinner, in his usual lively manner, thus pictures them. "As I approached the holy shrine, a troop of pallid spectres glided through the woods before me, and vanished like the images in Banquo's glass. I thought I had reached supernatural regions, indeed, till a few more yards brought me to a train of naked faquirs whitened all over with ashes: a rope was coiled round their waists, and their hair hung down to their shoulders twisted like serpents; their hands close to their sides, they glided along with measured steps, repeating constantly in a hollow tone, 'Ram! Ram! Ram!' a Hindoo word for the deity. If it required any thing to heighten the wildness of the scene, these unearthly beings were admirably adapted for it. The firmest sceptic in ghost stories would have startled to behold one of these inhuman figures rise suddenly before him; and the slightest shade of superstition would be sufficient to blind the eyes of a believer to the reality of such a form, if in the glimmering of the moon one were to be seen perched upon the brow of a precipice, with an arm raised above the head incapable of motion, and the nails hanging in long strings from the back of the clenched hand. If the sight of such an apparition could give rise to fear, the deep sepulchral voice with which the words 'Ram! Ram!' fell upon the stillness of the night, and resounded from the rocks around, would indeed complete the scene of terror." This passage may serve to conjure to the mind of the reader something short of the reality of scenes which are sometimes beheld, for it is scarcely possible to exaggerate in describing the appearance of these wildest of fanatics.



PLATE XIX.

GUNGOOTREE, THE SACRED SOURCE OF THE GANGES.

THE sacred spot called Gungootree is about six miles from Bhairo-Ghattee, but it is so concealed by masses of fallen rocks, and the abrupt turnings of the way, as not to be visible to the traveller until he comes directly upon it. Here the river has a somewhat more expanded bed, and the stream runs with more force than immediately above and below.

Jumna, it has been shewn, prefers the worship offered at her own natural shrine to that at any altar reared by the hands of man, there being no temple of any kind at Jumnotree. At Gungootree, however, there is a small plain pagoda-shaped temple, or mūt, dedicated to the goddess Gunga or Bhagiruttee, erected during the present century, through the piety of Ummer Sing Thappa, the Ghoorka conqueror, and in the erection of which it is to be doubted whether he did not rather rear a monument to his own vanity; than one calculated to do honour to so celebrated a spot. The temple is situated on a piece of rock about twenty feet higher than the bed of the Ganges, and said to be the precise stone on which Bhagiruttee used to worship Mahadeo: it contains images of Gunga and other deities, on a kind of shelf, with a small lamp continually burning, daylight being excluded from the building. Close by, also, is constructed a tolerably comfortable abode for the brahmins, with several rude sheds for the accommodation of pilgrims; but the caves and hollows formed by the projecting rocks around, afford the usual shelter for those who cannot obtain reception in the sheds.

The following fine description of Gungootree, by Mr. Fraser, the first European who visited it, is, in truth and vigour, perhaps equal to a skilful painting. "The scene in which this holy place is situated," says he, "is worthy of the mysterious sanctity attributed to it, and the reverence with which it is regarded. We have not here the confined gloominess of Byramghattee: the actual dread which cannot but be inspired by the precipices, and torrents, and perils of the place, here gives way to a sensation of awe, imposing but not

embarrassing, that might be compared to the dark and dangerous pass to the centre of the ruins of a former world; for most truly, there is little here that recalls the recollection of that which we seem to have quitted. The bare and peaked cliffs, which shoot to the skies, yield not, in ruggedness or elevation, to any we have seen; their ruins lie in wild chaotic masses at their feet, and scantier wood imperfectly relieves their nakedness; even the dark pine more rarely roots itself in the deep chasms which time has worn. Thus on all sides is the prospect closed, except in front to the eastward; where, from behind a mass of bare spires, four huge, lofty, snowy peaks arise; these are the peaks of the Roodroo-Himala. There could be no finer finishing, no grander close, to such a scene.

“ We approached it through a labyrinth of enormous shapeless masses of granite, which, during ages, have fallen from the cliffs above that frown over the very temple, and in all probability will some day themselves descend in ruins and crush it. Around the enclosure, and among these masses, for some distance up the mountain, a few fine old pine-trees throw a dark shade, and form a magnificent foreground, while the river runs impetuously in its shingly bed, and the stifled but fearful sound of the stones which it rolls along with it, crashing together, mixes with the roar of its waters.

“ It is easy to write of rocks and wilds, of torrents and precipices; and it is easy to tell of the awe which such scenes inspire: this style and these descriptions are common and hackneyed. But it is not so simple, to many surely not very possible, to convey an adequate idea of the stern and rugged majesty of some scenes: to paint their lonely desertness, or describe the indefinable sensation of reverence and dread that spreads over the mind, while contemplating the deathlike ghastly calm that is shed over them; and when at such a moment we remember our homes, our friends, and our firesides, and all social intercourse with our fellows, and feel our present solitude, and far distance from all these dear ties, how vain is it to strive at description! Surely such a scene is Gungootree. Nor is it, independently of the nature of the surrounding scenery, a spot which lightly calls forth powerful feeling. We were now in the centre of the stupendous Himalaya, the loftiest, and perhaps the most rugged range of mountains in the world. We were at the acknowledged source of that noble river, equally an object of veneration and a source of fertility, plenty, and opulence to Hindostan; and we had now reached the holiest shrine of Hindoo worship which these holy hills contain. These are striking considerations, combining with the solemn grandeur of the place to move the feelings strongly.”

After surveying for a time the landscape around him, one of the first objects of inquiry to the traveller is the actual source of the river : for although Gungootree has been its acknowledged and popular source for ages, and continues to be still the goal which terminates the labours of the pilgrims in this direction, yet it is not its extreme origin. The ardour and enterprise of Europeans have led them not to rest here, but to trace the stream still further, even to its first birth among the snow. This feat, which can only be performed at particular seasons favourable to the attempt, and when there is least snow, was first accomplished by Captains Hodson and Herbert in 1818, when, at the height of 13,800 feet above the level of the sea, the Bhagiruttee, or true Ganges, was found to issue from under a very low arch at the base of a vast mass of frozen snow, nearly 300 feet in perpendicular height, composed of layers, each several feet thick, and probably the accumulation of ages. From the brow of this snow wall, great hoary icicles depend, whence may have originated the mythological fable of the Ganges issuing from the hair of Mahadeo. No resemblance, however, to a "cow's mouth" is traceable, either here or at Gungootree ; so that the old and popular story of the Ganges issuing from a rock bearing that shape, proves to be utterly fabulous and imaginary. The mean breadth of the stream, where it issued from under the frozen arch, was ascertained to be 27 feet, and the mean depth not more than 12 feet. Such is the diminutive apparition of the young goddess, who ultimately rolls into the ocean a flood about ten miles broad.

All persons bathe at the holy spot before mentioned, and in the shallow part of the stream ; they are attended by the brahmin, who prays over them, the devotee holding a tuft of grass in his hand, which, when the prayer is concluded, is thrown into the stream. Worship is afterwards performed in the temple, and the priesthood collect the fees.

Gungootree, as a place of pilgrimage, is, from its extreme difficulty of access, not so much frequented as the shrines of Baddrinath and Kedernath, to which the pilgrims repair in greater numbers, appalled at the distance and perils in reaching the former place: but by all pious Hindoos a pilgrimage to Gungootree is esteemed one of the most meritorious acts of devotion that can be performed. They consider it as redeeming the person from the chief troubles of this world, and as securing a happy transit through all the different transmigrations they may undergo in attaining immortality. "At Kedernath," says the India Gazetteer, "the grand object of worship is a misshapen mass of black marble, supposed to resemble the hind-quarters of a buffalo, regarding which a most absurd legend is narrated by the priests. The sins of the flesh may also be

expiated by self-sacrifice. In effecting this, the devotee is conducted to the gorge of a snowy defile, where they quit him, leaving instructions to proceed forward until he reaches a tremendous precipice, over which he is desired to leap. When Captain Webb visited Kedernath in 1818, he found there three females who quite recently had the desperate resolution to go in search of the precipice, but in vain: indeed, its existence is probably a mere fable. One of them died immediately on her return; another was likely to recover, but with the loss of both hands and one foot; the extremities of the third were in such a state of mortification, that a speedy death was all she could wish for." The melancholy delusion which leads to such acts, is surely enough to make the Christian shudder!

Gungootree is situated in lat. $30^{\circ} 59' N.$ and long. $78^{\circ} 56' E.$, 62 miles N.E. of Serinagur, the capital of Gurwall, and the temple is 10,073 feet above the level of the sea.



PLATE XX.

VIEW NEAR DEOBUN.

IN some parts of the Himalayas, the narrow valleys and ravines are crossed by means of single trees and platforms, in the manner shewn in the present engraving; and, crazy as these structures appear, the flocks and cattle are driven over them to and from their pasturage at morn and eve, and may be often observed in long strings making their way across such bridges to their homes, from a great distance, without any shepherd to guide them.

The number of ruined and abandoned villages that are to be seen throughout the hill-provinces (vide Plate xxiv.) cannot fail to fall under the notice and inquiry of Europeans. These were stated mostly to be effects of the invasion and subjugation of the country by the Ghoorkas; whose acts of cruelty and oppression are to this day in the mouths of the youngest, and fresh in the recollection of the older inhabitants; and they point out with satisfaction the traces of the once strongholds of their tyranny, now in ruins, and visible on many a height. During this reign of terror, the oldest and principal families of each district were almost invariably banished or dispersed, and, upon the slightest show of resistance, or disposition to resent, persons were put to death. Immense numbers, particularly in Gurwall, (it is said 200,000,) were sold into slavery; and as the zemindars proved unable to pay the high tribute that was levied upon them, their children one by one were torn from them in commutation of the demanded tax. By these means, in a few years, not only was the country greatly depopulated, and the agriculture ruined; but the remnant of the people became broken in spirit; all love of liberty was destroyed, and they became both in mind and body "bowed to the dust." Their hatred to their conquerors was fixed, but any latent feeling of revenge was crushed and hopeless. In this degraded state were these people when the war broke out between the Nepalese and the British. "The facility of conquest (says Mr. Fraser)

had hitherto blinded the Ghoorka government to the danger they braved in encountering the British arms; or perhaps they knew not, or believed not, in their might. But the avenger of the hills was at hand; and the Ghoorka power at this moment has melted from them like the mist in the morning."

Possibly, in some instances, the villages being in an abandoned state may be equally the consequences of sickness as of war; for "plagues, pestilence, and famine," although not frequent visitors of these regions, yet when they do appear, they are calculated to bring death and desolation, in their most grievous form, among these scantily populated villages. On this subject an author, more than once quoted in these pages, observes: "Nothing can be more melancholy than a pestilence among these fragments of humanity; cut off from their fellow-mountaineers by high ridges, these isolated little communities are left to perish unknown and unmourned. I have learned from some natives who have lately been at Bhadrinath, that that neighbourhood also has been ravaged by the cholera morbus. They cannot check the disease: it seizes them in all situations—in their houses—in the fields; and in a very few hours they are its victims. As the most hardy fall first, the infants, deprived of their protectors, should they escape the infection, must die of starvation. The cattle are abandoned, the crops neglected, and every traveller shuns "the city of the plague;" and even that precaution is no security. Pilgrims die in agony on the road: to enter into one of the little vales, is indeed to enter into "the valley of the shadow of death." The inhabitants resign themselves to their destiny: the same fate would await them in a neighbouring village, perhaps, should they seek refuge there. They cling to their homes to their last gasp; and the survivor of a once happy people, when all were gay but a few days before, has to steal to his grave unnoticed, or roam elsewhere for human intercourse. Could the vision of the last man be ever realized, it would be in the highest habitations of the Himalaya mountains; for there many a little world is left for its last man to mourn over!"

In the different states and provinces of this hilly country, it has been stated that various shades of character pervade the people, but that it is generally unfavourable: the same remark will apply equally to their costume and appearance.

The dress of the persons of rank, when they are to be met with, assimilates more with that worn by Hindoos of quality in the plains. But the most common hill-costume is a coarse woollen tunic, the natural colour of the wool, reaching to the knee, and gathered in thick folds at the waist, where it is

confined by a rope or belt; this, with the addition, sometimes, of a pair of scanty trousers, and small scull-cap, of the same but darker material, may be considered the usual dress of the mountaineers of the Himalaya. In the warm weather, some of the more respectable adopt a cotton garment resembling the Hindoo "ungurca," whilst many of the very lowest class have no covering, all the year round, but a piece of cotton round their loins, and a tattered blanket. The women's attire is very similar to that worn by the men; composed generally of the blanket dress above described, but somewhat longer, and generally without the trousers.

These mountaineers are of all complexions, from a deep brown to a tawny yellow and dirty white. All have black hair, which the men wear rather long and bushy at the back and sides; they often shave at the crown, but keep it covered with their small cap: their moustachios and beard also they cultivate with care, and consider as a great ornament.

The women are fairer than the men, and in some parts they even border upon our notion of good looks, with tolerable features, and a somewhat mild and soft expression of countenance. They wear their hair plaited behind in an immense long tail reaching nearly to the ground, interwoven with black or coloured worsted, with the addition of a large tassel at the end: occasionally this tassel is wound round the head, to answer the purposes of a turban, and ornamented with flowers; in other places they wear their hair cut shorter, more like the men's, with a cloth cap. They are also as partial to ornaments as their sex on the plains, and wear them in a similar fashion. The system of secluding their females, so usual in Eastern countries, does not prevail here; the women appearing abroad as unreservedly as the men, and shewing little or no repugnance to converse with strangers, beyond such shyness as might be supposed to result from the novel sight of Europeans. "That this state of freedom proceeds from enlightened motives, (observes Mr. Fraser,) no one judging by analogy with their other habits can suppose. As Eastern female seclusion is the effect of gloomy and tyrannical jealousy, and the wantonness of luxury and power; so, when these are not present to operate, and poverty checks the madness of passion, the inconvenience of such a custom will prevent its adoption, and the common course of nature will not be counteracted."

They spin all their wool themselves, and fabricate with it their own garments, and have no wants beyond such as they can supply among themselves: they are, generally speaking, totally ignorant of commerce, and strangers to the use of money, refusing to part with their provisions for three times the value when

tendered to them in rupees. Indeed, it was often surprising to observe the total ignorance they betrayed on almost every subject unconnected with their own little community, being often unacquainted with the names, or even the existence, of villages a day's journey from their own.



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

AMONG the various contrivances for crossing rivers in the Himalaya mountains, there is none at first sight more calculated to surprise than that called the jhoola, (literally, in Hindooee, a swing,) and which resembles somewhat the tarabita of South America. And, certainly, should the traveller be at all wavering in his ardour for the picturesque, or afflicted with delicate nerves, there could be nothing devised more calculated to inspire a resolution, even after wandering so far, to *proceed no farther*. Such at least was the effect upon more than one of the party in the present excursion, when, after a fatiguing descent to the rocky and precipitous base of a mountain overlooking the deep and rapid waters of the Tonse, the travellers, on inquiring from the guide the road, were shewn what from a height appeared a mere black thread stretching across the chasm, and connecting one bank of the river with the other.

"Here," said the guide, "you make the passage of the Tonse."

"How? How?" was the instant exclamation.

"Look! in that manner," said the guide, pointing.

Nor to any of the party did the matter appear at all simplified, or the difficulties smoothed, by observing sundry diminutive-looking black figures pass, hand over hand, like monkeys, along the rope with amazing dexterity; a species of gymnastics in which none of the travellers appeared anxious to display their proficiency.

"Can we not ford, or swim it?" was asked.

"The first is impossible, the last dangerous," was the reply.

"Is there, then, no other method of crossing?"

"None, except by another similar rope higher up, but it broke the other day, and drowned two men; I doubt whether it be yet repaired."

“What then must we do? we can never cross in that manner, it is impossible!”

“You must either do so, or swing.”

“Swing!” Here was an agreeable alternative, to drown or swing!

“Yes, swing,” said the guide; “it is nothing when you are used to it: we mountaineers do not use it; we cross as you see those men cross; but the gentlemen from the plains would like the swing best:—descend, sirs, to the edge of the precipice, and I will shew you what a highland swing is; besides, if we black men can go, you *white* men can, surely!”

This was an appeal which had its effect, and the sahibs descended accordingly, following the guide.

Upon a closer examination, and with some explanation, the method of crossing by the jhoola or swing bridge was better comprehended. At this spot the river is about seventy or eighty yards broad, and the bank (the left) considerably more elevated than the opposite one. From the higher bank a three-stranded rope about the thickness of a man's wrist is attached to a log of wood secured among the rocks; from this it passes over to the lower bank, where it is stretched across a large forked prop or branch of a tree fixed in the ground, where the strands divide, and are separately fastened to the trunk of a pine kept down by a weight of stones; not unlike the method used by the tight-rope dancers in England. On this rope (said to be formed of the fibrous roots of plants, and which is kept well greased) is placed a semicircular slide of hollowed wood with two handles, to which is attached a loop, in which the passenger seats himself, taking hold of the handles, and in this position he is launched from the high to the lower bank with considerable swiftness; a thin cord at the same time remains attached to the slide from either side of the river, for the purpose of recovering it, or of pulling the passenger from the lower to the higher bank; in accomplishing the last, the transit of course is much slower.

Several of the paharrees having made the passage in this manner, giving ocular demonstration that the danger of the fabric was more in appearance than reality, the party were severally induced to venture upon the jhoola. The burdens and followers, including a dog, were all transported over in this manner, or in baskets attached to the slide. It was even in contemplation to transport a ghoont or hill-pony in the same way, but it was thought safer to accept the conduct of an adventurous fellow, a native, who undertook to swim him over, which he effected, though not without some danger to both.

Although, when new, the jhoolas may be considered tolerably safe, yet they are liable to rot from exposure to the weather; and as, from poverty, idleness, or some other cause, little attention is paid to keep them in repair by the natives, they are consequently often in a very imperfect state; and, little as they can have hitherto been made use of by European travellers, several fatal accidents have already been witnessed by them. Mr. Fraser mentions an instance of a Ghoorka being lost in crossing this very river, on account of some defect in the jhoola. Another instance is related, that occurred some years ago, as an officer of rank in the Indian army was travelling in the Himalaya with a party, amongst whom was a lady, his own daughter, when a most melancholy catastrophe happened at a jhoola. A basket was prepared for transporting the lady across, but being timid she could not be persuaded to venture in it alone, and a gentleman, a relative, consented to accompany her. The rope, from age or rottenness, proving unequal to the weight, broke, and both were precipitated into the torrent. The gentleman with difficulty saved himself, whilst the lady unfortunately was lost among the rapids, and met with a watery grave. As this was most likely the first instance of any European female venturing upon a jhoola, so it is equally probable that she will prove the last who has had courage to make the experiment.

Captain Turner met with several bridges of this kind in his mission to Bootan and Thibet, in 1783. He describes a very formidable one near the river Tchintchieu, by which he crossed a defile in the mountains. It consisted of two ropes made of the twisted stems of creeping plants, stretched across the chasm parallel to and near each other: they were encircled by a hoop, in which the traveller sat himself, while he held one of the ropes in each hand, and worked himself across. It may be imagined, that nothing but the alternative of having to pursue a circuitous road of many miles in such a country could induce a person unaccustomed to the method to cross by such means. Yet the manner adopted by the natives for crossing the Sotleje within the mountains is still more fearful; for in this the traveller sits upon the shoulders of his guide, who rides over upon an inflated goat-skin!

At Teree, in Gurwall, the residence of the rajah, is a good specimen of a suspension bridge of its kind; it consists of two stout coir ropes stretching, but slackly, across the river. From these is suspended a flooring of bamboos and twigs, attached to the balustrade by pendent ropes of a lighter description, forming altogether a graceful object, festooning the rocky banks of the river which flows beneath it.

But in addition to those just described, there are other kinds of suspension bridges in various parts of the Himalaya, the simple yet useful invention of these rude mountancers, including several of a more complicated construction. Some of these are said to be of great antiquity, and are supposed to have given origin to the chain-bridges of Europe, and to the modern Shakspearean bridges now used in India.



VILLAGE OF KHANDOO, ON ASCENT TO THE CHOOR.

THE village of Khandoo is passed in ascending the Choor mountain from the south-east; it is about 9000 feet above the level of the sea; and commands a fine prospect more particularly of the higher peaks of the same mountain, which are generally enveloped in clouds, and for the greater part of the year covered with snow: more particular mention of the Choor is made in a succeeding number of this work.

The principal building visible to the right in this village is a temple or religious edifice: it does not bear much exterior characteristic of sanctity, except the usual fringe of wooden hobbins hanging from the cornice, and that the beams and woodwork are more highly carved and ornamented. Yet every village, however small, has some building of this kind, generally loftier than the other houses, called the god-house, and in which are ranged on shelves various stone or clay images, being representations of deities and other figures connected with Hindoo mythology.

Entrance within their temples is not permitted to strangers by the natives: but from the threshold it was observed, that they made daily offerings of food, sweetmeats, and flowers to their gods. The upper stories make excellent pigeon-holes, and myriads of these birds infest them; and are not only left in unmolested possession, but appear to be held sacred, as they were scrupulously protected from the violence of travellers.

In ascending the Choor, perhaps a greater variety of trees and plants is observable than in almost any other mountain of equal extent, and there every species of vegetation appears to attain its full growth and verdure. The forest scenery is rich and luxuriant in the highest degree. In roaming through these the progress is necessarily slow, owing to the greatness of the declivity; and the traveller is glad to avail himself of every opportunity to pause, and admire the beauties of nature that are at every step unfolded to his view. "The forest which we now entered," Mr. Fraser remarks, "was richer and more romantic

than any we had yet seen; not only pines of all sorts were here, of all ages, from the greenest youth to the most hoary state of decay, hollies and oaks grown to the most enormous size, with sycamore and yew trees of the most varied forms; these, with thousands of other trees, united in producing an effect both new and splendid." Again he says, "roses, jasmins, raspberries, strawberries, ferns, and thousands of beautiful and fragrant plants, the usual undisturbed occupiers of these scenes, combined to delight us, and, with the immense pine-trees, threw a deep shade over our path." Here also the difference of aspect between the northern and southern faces of the ridges (before alluded to) was very remarkably portrayed: to the south the general colour of the country was brown and dusky, the grass short and parched, and trees and vegetation but sparingly mixed with the rocks, and generally confined to the ravines. Whilst upon the northern exposure a sombre or darker green, with bolder rocks and a more profuse distribution of forest, was every where apparent, lending a richer and deeper glow to the landscape. This difference, Mr. Royle thinks, may be ascribed to the greater depth of soil on the northern face, but chiefly to the less direct influence of the solar rays on this than on the southern side.

In traversing the pine forests, where the acclivity is great, the path is found sometimes most provokingly tiresome and slippery, in consequence of the fallen leaves, which strew the ground so thickly as perfectly to hide the grass. The uncertainty of footing in such places was upon one occasion most unexpectedly demonstrated to the writer of these notes. Whilst traversing a high ridge of a mountain in the heat of the day, and experiencing great thirst, he was tempted, by the delightful music of a spring of water from the ravine below, to descend for the purpose of drinking. The nearest way led through a forest of firs on the side of the hill, which was very steep, and had become almost as slippery as glass. However, the trees which bristled the hill-side grew so thickly, that by clinging hold of, and dropping from one to another, he had nearly arrived at the spring, and was in the act of making one bound into the cleft whence proceeded the noise of the water, when suddenly he was startled by observing that the spot he was in search of was pre-occupied by an enormous bear, which sat composedly with his back towards the intruder, and partly concealed by the bushes, pawing his face as if after drinking, and evidently unconscious of the vicinity of another visitor on the same errand. For a moment the adventurer was somewhat disconcerted at this unexpected sight, and his consternation was increased, when, upon looking round for his gun, he could perceive no appearance of the chuprassee who usually carried it. There was nothing to be done, therefore,

but to effect a retreat ; this, after a short pause, in which he dared scarcely to breathe for fear of disturbing the monster before him, he thought to accomplish by recovering his hold upon a tree, and so regain, unseen, the summit of the hill in the manner he had just descended. The very first bound, however, upset the whole scheme ; for, on springing on to the slippery bank, his foot slid from under him, and in an instant he found himself rolling with velocity through the bushes, in the very direction he would have avoided, and before he could well exclaim what was meant to express *facilis descensus averno*, a shock, a tremendous splash, with a view of the bear's posteriors over him, announced that he and his rival had changed places : for, dismayed and confounded by the noise, Mr. Bruin had scampered off, without waiting to seek the cause of the uproar, or to witness the plight of the unintentional intruder, who escaped luckily, with a few bruises from the stones, which, however, appeared infinitely preferable to the hug of the bear, even friendly as it might be meant.



CROSSING THE CHOR MOUNTAIN.

THE Chor or Choor Mountain is the most considerable eminence in the secondary Himalaya, south of the great Snowy Range, and, seen from whatever direction, forms a noble and conspicuous object, towering above all others near it.

The height of the loftiest peak (from a little below which the present drawing was taken) is ascertained to be 12,149 feet above the level of the sea. Its elevation is such, that it turns and separates the waters of Hindostan. Those that rise on the southern and eastern face are sent to join the Pubar and the Giree, the Tonse and the Jumna, and ultimately fall into the Bay of Bengal; while those that flow from the northern and western exposures proceed towards the Sutleje and the Indus, and, combined with the last, disembogue into the Arabian Ocean.

As the Chor, from its height and situation, forms an excellent point for observation, so it also possesses an interest from having been fixed upon by Captains Herbert and Hodson as one of their principal stations during the survey, and from it were calculated the heights of most of the peaks of the Himalaya. It is situated in the district of Sirmoor, between the rivers Sutleje and Jumna; latitude, $30^{\circ} 52'$ North; longitude, $77^{\circ} 28'$ East.

From the summit of the Chor, which during the greater part of the year is covered with snow, one of the most extensive panoramic views of the Himalayas is to be obtained, and such as affords at a short survey a correct idea of the general features and construction of these elevated regions. It is even superior to that from Tyne or Marma, given in Plate VIII. But it so frequently happens, from clouds hanging about and encompassing the higher peaks, that the traveller may be doomed to be disappointed, and find his toil and exertions to reach the summit are not rewarded with the prospect he expected. Such was the case with the draughtsman on the present occasion, when, after waiting for two successive days, he could not obtain a clear atmosphere for a length of time sufficient to make the sketch alluded to; but towards night the

vapour wore off, and presented a magnificent moonlight effect among the mountains, more beautiful than he had hitherto seen or was prepared for. Moonlight is not, perhaps, generally speaking, the most advantageous time for viewing mountain scenery, especially in the absence of any expanse of water. Yet still, to quote the words of Mr. Fraser, "there is something peculiarly awful and solemn in the sight of these huge masses and depths of snow by faint moonlight; a total lifelessness is shed over their calm still features, and the cold that emanates from them feels as it would freeze the soul itself: they resemble, indeed, the death of nature."

One very remarkable feature in the Himalayas at these great heights, and one that cannot fail to strike every one, is the wonderful combination of magnificent with more simple objects: as the traveller pauses amidst stupendous crags so many thousand feet above the sea, from gazing upon pinnacles of snow mixing with the skies, he perceives perchance that his foot treads on verdant grass, intermingled with strawberries in full blossom, primroses, violets, daisies, and the most lovely wild flowers, in endless variety. "Above," says Captain Skinner, alluding to these peculiarities in the heights between the Ganges and Jumna, "was a line of rugged peaks capped with snow, which in many parts descended to the borders of the meadow. Nature never appeared so frolicsome. This spot seemed to be the rendezvous of all seasons. There was Winter in his coat of snow; Summer reposing in a strawberry-bed, or smiling from the branches of an apricot-tree; Spring couched in a cowslip bell; and of Autumn we experienced enough in the fallen leaves, which, still to concentrate the various periods of the year, fell from the branches of the trees that stood among the snow. We could have made strawberry ice in the most delightful manner; collected the snow with one hand, and made ice with the other." Again he remarks, "As I looked round with a glass, I could discern on one side of the mountains, fields of grain, quite green, and but just above the earth; on the other it was harvest home, and the partridges were busy among the stubble."

The diseases and complaints among the inhabitants of these mountains appear to be few, and confined chiefly to those incidental to hilly countries generally. Fevers and pleurisies are not uncommon, and coughs and chronic affections of the chest are frequently observable. But the most prevalent complaint by far is that glandular swelling of the throat and neck, termed the bronchocele or goitre, and which, although perhaps more common in the immediate vicinity of the snow, is by no means confined to those situations, but is common throughout all parts of the hills, and often the most disgusting objects

afflicted with this disease present themselves. One of the brahmins or priests at Kursalee had a protuberance of this sort immediately under his chin, which was nearly double the size of his head. The natives consider it to be hereditary, rather than attribute it to the drinking snow-water, which is the generally received opinion; nor do they appear to think it much inconvenience, except the swelling should attain a great size. The goitre is said to be curable when the proper means are taken early; this consists in extirpation with the knife; and some who were seen with the scars on their throats, proved that the operation was occasionally performed among them with success.

The European traveller in the Himalaya is invariably subject to the importunities of the natives for medicine; without discrimination, they believe them all to be possessed of skill in pharmacy, and will take any thing that they administer, believing in it, not only as an infallible cure, but as an antidote to every disorder. As for themselves, they have no knowledge of medicine beyond the use of a few simple herbs; but in the healing of wounds, and sometimes the most dreadful scars, such simple means are found to be quite effectual; for, assisted by their mild diet and naturally low habit of body, there is so little disposition to fever in their system, that a common poultice of turmeric and other ingredients is all they find necessary to apply; yet they effect a cure, causing little or no pain to the patient.



VILLAGE OF KOGHERA, AND DEODAR FOREST,
NEAR THE CHOOR.

THE present view exhibits a remarkably fine group of the deodar, a description of larch or cedar which attains the greatest height of all the forest trees of the Himalaya. Mr. Royle designates this tree as the "pinus deodora," in his work; and Colonel Hodson affirms it to be the same as the cedars of Libanon. These trees grow very straight, and spread out their branches, thick with leaves of the richest and deepest green, horizontally for an immense space, affording a most grateful shade from the sun, and complete shelter during light rains. The deodars are esteemed sacred in some degree, by the natives, and they are often found in the vicinity of their temples. The wood is similar in colour and appearance to the common pine or fir, but when worked the grain is closer and smoother, and it emits a most fragrant odour. It is considered a most durable wood, and is almost the only description used by the natives in the construction of their houses; they assert, that even when exposed to the weather it will last for more than a century.

It seems almost incredible, when we hear that the deodar trees in some parts of these mountains attain to the gigantic size of 180 feet in height, and 30 in girth at the trunk; yet such is recounted by several travellers, and such the writer of these pages believes to be perfectly correct, for, after sketching the group now before the reader, he ascertained the highest of the three to exceed 160 feet: at Mahassoo, also, in the neighbourhood of Simla, and in other directions favourable to the growth of these trees, they appeared to him to be fully as tall, if not taller, than those which he actually measured.

The Choor itself affords some enormous specimens of all kinds of forest trees; but the deodars especially appear to flourish there. "As we gained the northern face of the Choor and its forests," Mr. Fraser observes, "a greater degree of rugged grandeur, and of such beauties as are met with in alpine scenes, were very remarkable. The cliffs were greater, and more wild in their shapes, as if

nature had found free room to sport in their formation. The pine trees increased in size, and were the tallest, straightest, and most magnificent I ever saw, and the forests covered immense tracts. What a seeming waste of noble timber! and how uselessly do these grand trees appear to flourish and decay! The natives cannot make use of them; their consumption of timber is small, and if it were greater they have not tools with which to avail themselves of the abundance which these endless forests afford.

“ If it were possible to transport this valuable timber to the plains below, it would be a most important acquisition. Beams of such a length as these are not to be procured for building in any part of India, and it is probable that the use of such wood in ship-building would be very extensive. There is little doubt, but that some one of the various pines afforded by these mountains, would answer for masts and spars as well as the spruce-fir of America, or the pine of Norway. If the larch be too heavy, there are other pines fully as light as can be needed; and indeed a species we remarked yesterday, so closely resembles the spruce-fir, that we believed it to be the same tree; its colour, and the appearance of the young shoots and branches, were very similar to that which grows in Britain.

“ But it is in vain to speculate on the uses to which these noble forests might be applied, if once they reached Calcutta, or even the great rivers of the plains, which might carry them thither: for the nature of the country is such, and the want of practicability of carriage either by roads or by floating is so decided, that it is evident these trees must remain where they fall, or roll into chasms which can never have water enough to move them. If, with great labour, a few of those trees which grow largest in the mountains' ridges, might, from advantageous positions, be conveyed to the river Giree, and so by the Jumna to the plains, they must be small, and form no sample of the prodigious size of those that clothe the more inaccessible and loftier parts of these mountains' sides.”

In wandering amidst such dense woods and forests, where a track was not perceptible sometimes for miles, it seemed surprising that the mountaineers should appear so instinctively to know their way, instances of their losing themselves being rare. However, to guard against such accidents to stragglers from the party, it was observed to be a common practice, when there were two pathways that were doubtful, to cut a branch from a tree and lay it across one of them, to intimate that it should not be followed; and in other cases, where the winding of the pathway was intricate, to indicate the road by

carving a mark upon the trunk of a tree, pointing in the right direction: these primitive signs and finger-posts being of great use, and quite intelligible to the natives.

The hill people are also very attentive to keeping free from pollution the beautiful springs of water which are to be found in almost every ravine, but generally low down. They facilitate their use by building over them sheds of wood or stone, and by placing wooden spouts, or sometimes pieces of slate and the leaves of trees, to conduct the smaller rills, so that the traveller may quench his thirst without disturbing them at their source. On the Marma ridge is a spring near the summit of the mountain, (a rare occurrence,) which the natives revere on that account very much, and have consecrated it by the erection of a small temple: they were so scrupulous as not to admit any but Hindoos to take water from thence, saying, that one year a Mussulman had defiled the spring by drinking at it, and that it was dry for several seasons afterwards in consequence.

Monkeys are so numerous in some parts of the mountains, and more particularly in the valleys where there is most cultivation, that they may at times be seen from above in hundreds among the corn-fields, all actively at work devouring the corn; these, from their size, which is considerable, and their occupation, might easily be mistaken at a distance for the human species. They do not appear, however, to be venerated by the natives as they are in the plains. Nevertheless, whether from the indolence of the people, or their want of knowledge how to guard against depredations of this nature, these animals appeared every where to revel in the midst of plenty. They must prove sadly destructive to the crops, and be a source of serious annoyance to the people, who never appear to have more than is necessary for their own subsistence, and that gained by considerable labour.

19758.



VIEW AT SIMLA.

THIS view is taken from a spot immediately above the bridge built over the ravine at "Lord Combermere's Road," so called from having been constructed under his lordship's superintendence when resident there in the year 1828, and which is at present an excellent road for both men and horses, being from ten to eighteen feet wide, and extending completely round the principal eminence, (named Jako,) a distance of nearly two miles, with no greater ascent or descent than is agreeable.

This engraving exhibits the usual style adopted in the erection of houses by the European gentry at Simla. They are much more seemly and elegant in outward appearance than the common bungalow, which is followed chiefly at Mussooree and Landour. From the great abundance of pines or larches about Simla, especially the deodar, the houses are almost entirely constructed with it; even in the walls, stout beams are introduced, to bind and strengthen them, after the manner of the dwellings of the mountaineers themselves. The perfume of this wood, so delightful in the open air, becomes, however, almost too powerful to be agreeable, when it is so abundantly used, and in a confined space. The roofs of the houses are almost flat, having just sufficient slope to allow the rain to run off, and are made of the small stems of trees, placed closely together over the rafters, and afterwards covered over with a mixture of gravel and lime, which, after being well wetted and beaten in the manner of chunaming, becomes hard, so as effectually to resist both the sun and rain.

The generality of the dwellings here range from seven to eight thousand feet above the level of the sea; and as many of the principal families in Bengal have houses here, or become temporary residents during the hot months, no luxury is spared. The houses are fitted up in a comfortable style, much after the fashion in England; fires blaze continually on the hearths, and the boards groan with the good things of this life, rendered doubly palatable by the bracing air that is enjoyed in so fine a climate. "Simla (remarks Jacquemont) is the

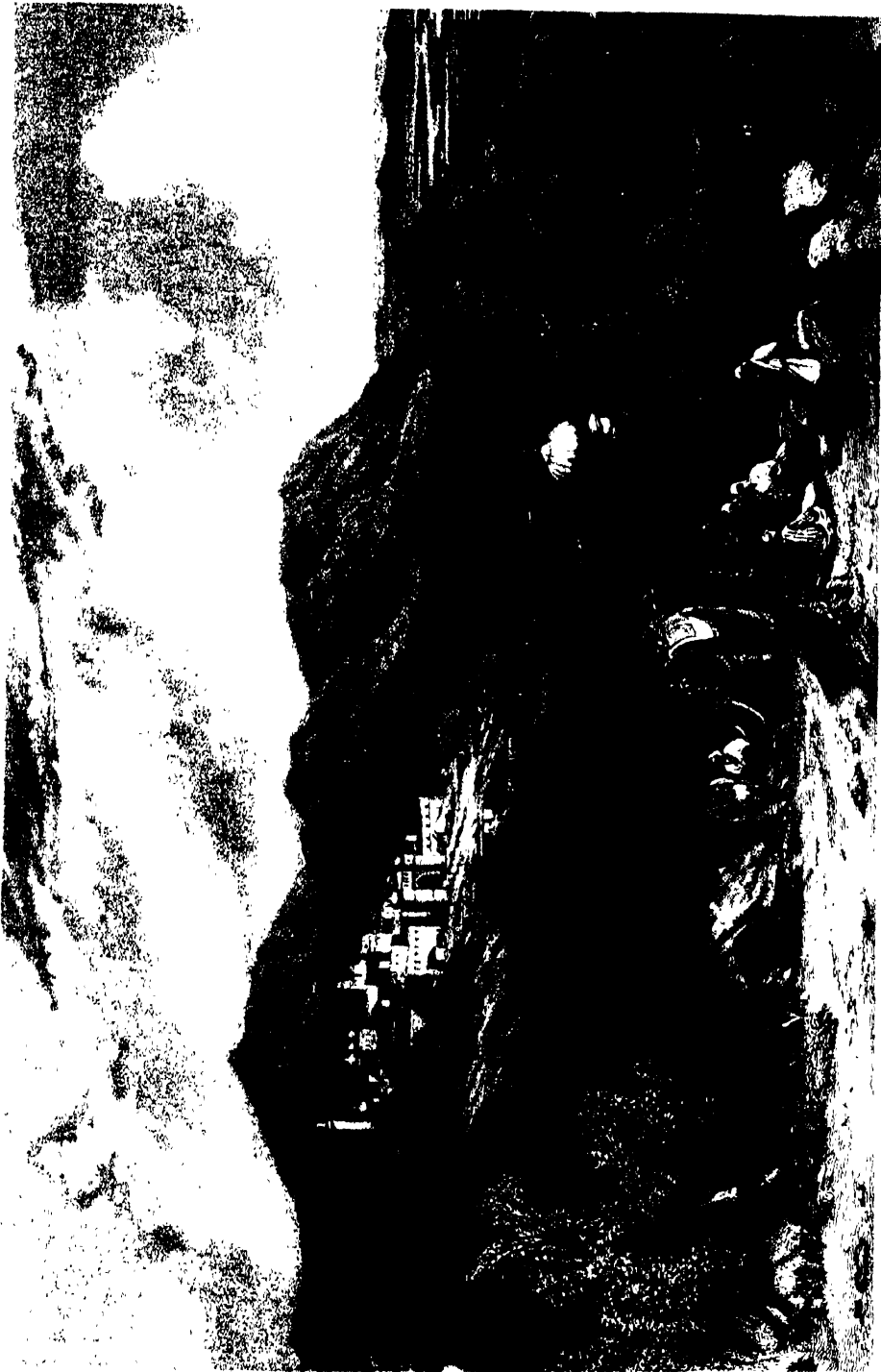
resort of the rich, the idle, and the invalid. The officer charged with the political service of this extremity of the empire, which was acquired only fifteen years ago, bethought himself, nine years since, of leaving his palace in the plains during the heats of a terrible summer, and encamping under the shade of the cedars. A few friends came to visit him there; the situation and climate appeared admirable. Some hundreds of mountaineers were summoned, who felled the trees around, squared them rudely, and, assisted by workmen from the plains, in a month constructed a spacious house. Each of the guests wished to have one also, and now there are upwards of sixty scattered over the peaks of the mountains or their declivities: thus a considerable village has arisen as it were by enchantment." This was written by the young and lamented Frenchman when he visited Simla in 1831, since which the place has considerably increased.

Lord Amherst, in 1827, and, successively, Lords W. Bentinck, Dalhousie, and Sir Edward Barnes, the highest civil and military authorities, have resided at Simla, passing the hot months there, after performing the tours of Upper India. The presence of such personages, with their large staff and retinue, was calculated to make the tide of fashion and gaiety flow towards Simla: houses were not to be procured at any price, and many dwelt beneath the covering of their tents for these periods; but since 1832 these high functionaries have, by a recent regulation, been debarred this privilege and great luxury, and are restricted from residing for any length of time elsewhere than at the Presidency.

The slope of the mountains is here much more gentle than at Mussooree or Landour, which is favourable both to the construction of houses and roads: from the preponderance also of pines and cedars, in place of oaks and rhododendra, which chiefly clothe the Mussooree ridge, the aspect and appearance of the two places are widely different. Yet both are beautiful, and the climates perhaps equally balanced; if the levelness of the roads and facility of intercourse at Simla be greater, the vision is not gratified by so extensive a view of the plains, by which alone an accurate idea of height can be formed; nor is the snowy range, the prospect of which never wearies, seen to such advantage. Simla is, however, well situated for executing journeys to the Bhurinda pass, leading through the snowy range into Kunawur, a country at once Hindoo, Tartar, and Tibetan, and by which those who do not dread the fatigues of the way may escape the influence of the solstitial rains, the only drawback to the climate of the Southern Himalaya, and which are prejudicial to some constitutions.

Simla is three days' journey from the plains, yet the road is good, and practicable for horses and mules, and even for camels as far as Subhato, where there is a cantonment on the hills, at about half the elevation of Simla, the head-quarters of a native corps equipped as riflemen, and similar to that already mentioned as being stationed in the Deyrah Dhoon. Jako, the highest point in the Simla range, is situated in latitude $31^{\circ} 5' N.$, and longitude $77^{\circ} 10' E.$, and elevated between eight and nine thousand feet above the level of the sea.

In many parts of the Himalaya, but more particularly in Sirmoor, a most extraordinary practice exists. The women bring their young children in the heat of the day to the springs of water, and, having lulled them to sleep and wrapped up their bodies and feet, lay them down near the streams in such a manner that a rill of water, conducted by a hollow stick or piece of bark, may gently fall upon the crown of the child's head, keeping the top only wet with its stream. Both males and females are subjected to this operation; and the only reason assigned by the natives for its adoption is, that it is salutary to keep the head cool in infancy, and that it improved the vision, and rendered the frame more hardy as they grew up. There is generally a woman to watch several children so disposed of, but they may, at times, be seen in sequestered places, lying perfectly still, as if dead, or there by accident, and without any one near them; a sign that they do not dread the attack of wild beasts. Their method of lulling the children, too, is novel; this is effected by a violent rotatory motion, until they close their eyes, which they soon do, overcome by the whirling they undergo in the operation.



THE CITY OF NAHUN, VIEWED FROM THE NORTH.

NAHUN is the capital of Sirmoor, and, although small, is considered one of the handsomest and most compact cities in India. Perched on the brow of a rock, it overlooks on all sides, deep vallies and ravines covered thickly with the richest forests: in the south and south-east it commands a view of the vallies of Keardah and the Deyrah Dhoon, bounded by the low hills before mentioned in No. II., and beyond these the plains of India till they become blended with the distance.

On approaching Nahun from the north, and viewing it from a considerable distance, it exhibits itself like a bright white spot against the dark verdure of the mountains; and assisted perhaps by the contrast offered in the proportions of surrounding objects, even on entering the place it appears an epitome of a town. It is walled in, and the houses are built of stone cemented with lime; the streets are narrow but clean, and, owing to the unevenness of the rock upon which the place stands, they are cut into a succession of steps, by which various petty ascents and descents are made at every turn. Yet elephants and horses are to be seen pacing these streets; but so much in miniature is the whole, that from horseback the rider may reach the balconies, and from the pad of an elephant may step on to the flat roofs of the houses. Here is a palace for the Rajah, also several small temples and mosques; which, with the whole city, is chiefly remarkable for its neatness, and the exception it forms, in style and appearance, to the generality of habitations to be met with in the mountains.

The Rajah, a Hindoo, appeared an intelligent young man, of about three and twenty; his territories have been sadly despoiled and clipped by the Seiks, the Ghoorkas, and others during the last half century, yet he still possesses, for a hill-state, a handsome revenue. In the present excursion, the party having a letter to his highness, were destined to receive from him the most marked politeness; and among other attentions, he placed his elephants at the travellers' disposal, and invited them to a review of his troops. These consisted, it appeared,

of about a score of ragamuffins, scarcely two of whom were dressed alike, yet aping the drill and equipments of the British sepoy. The Rajah himself appeared to be very proud of them, and, in apology for the smallness of his force, pleaded he had not had sufficient time to concentrate his troops. However, he was determined to make a display, and so round they marched in open column of companies, headed by a tall drummer and a little trumpeter, who sounded with all their might, until the hills and vallies re-echoed to their exploits; they then drew up in line and saluted, the generalissimo giving the word in broken English. The visitors were then asked if they would see their troops manœuvre; but this was declined, on the plea that they were perfectly satisfied of their proficiency, from the specimen they had just witnessed. The commander of these forces then stepped forward, and, without waiting for the compliment of praise which was about to be bestowed on their performance, anticipated this event, by asking if they had not performed admirably, and equal to British troops? adding, that what they had just exhibited, was nothing compared with what they could do, if the sahibs would only wait another day, and see them go through some evolutions. As the sahibs themselves were rather roughly clad in their travelling costume of the Himalaya, (which is none of the most elegant), the whole scene was a complete burlesque; but may perhaps serve to convey some idea of the power and style of a hill-potentate at the present time.

There is a good road cut from the plains to Nahun, which admits of the use of elephants and horses about the place, but they cannot penetrate much beyond the city itself. Nahun is regarded as healthy, but considering its elevation, which is 3,200 feet above the sea, it is not so cool as might have been expected; and the hot winds were experienced in the month of May with as much force as on the plains. For several months in the year, the neighbouring forests, and jheels (or lakes) below, cannot be passed through without exposure to almost certain death from jungle fevers.

Nahun is situated in lat. $20^{\circ} 33'$ N., long. $77^{\circ} 16'$ E., forty-six miles north by west of Saharmpoor.

Concerning the insects of the Himalaya mountains, much information cannot be here afforded, except that they appeared as numerous and various as elsewhere. Of butterflies and moths there are a great variety, and among them are many of extraordinary beauty and great size. The common English fly is in great abundance in all situations, except the extreme heights, and are, from their number, a source of annoyance to travellers. But there are

other flies that prove a more serious pest, and which abound in many of the confined and hot vallies. One kind is almost as large as a wasp, but, instead of a sting, it has a very sharp proboscis, more than half an inch in length, which it darts into the flesh of its unfortunate victims, drawing blood immediately; and the thickest blanket is found to be no protection against the weapon of this formidable tormentor. But the most troublesome is a smaller insect, with a greenish body, and not much larger than a common sand-fly: the bite of these is venomous; and as they attack in myriads, they prove a most serious nuisance, and fevers are frequently caused by the irritation they produce on the skin both of Europeans and natives.

Bees are much attended to throughout the hills; and hives are to be seen in most of the villages. The honey they produce is very fine, and is sent in considerable quantities to the plains, besides being a favourite article of food among the natives. Their method of taking the honey from the hives without destroying the bees, is curious, and is thus described by Mr. Fraser. "A hollow tree, or sometimes an earthen pot, is built into the wall in the apertures externally, by which the bees enter and go out. There is a valve in the centre; and the internal ends of the hive, which open within the house, can be closed or opened at pleasure by various contrivances, as a door or a clay bottom. When the combs are full, and they wish to take the honey, they merely make a noise at the internal extremity of the hive, which drives out the insects; they then close the valve, open the interior, and take the honey unmolested. They then close all up again; the bees return to their rifled hive, and recommence the labour of replenishing it." The bee of the Himalaya appeared exactly to resemble the same insect in England.



VALLEY OF THE DHOON, WITH THE GANGES IN THE
DISTANCE, FROM THE LANDOUR RIDGE.

THE present subject represents a view of the Valley of Deyrah Dhoon, from the upper part of the Landour and Mussooree ridge; the reader being now re-conducted to nearly the same point at which, with the traveller in the present series, he is supposed to have first entered the mountainous regions of the Himalayas, after a circuit of about three hundred miles. In the distance is the Valley of Deyrah; the Ganges entering the plains is also discernible to the left, in the vicinity of Hurdwar, of which, as well as of the stations of Landour and Mussooree, with the adjacent country, some account has already been given in the letter-press accompanying Plates II. to VI.

Several of the European dwellings are visible on the different heights; many of these, it may be observed, situated on spots the most remarkable for picturesque beauty, and combining the advantages of elevation and fine prospects, are often the least desirable as places of residence, on account of the extreme difficulty of access to them; the steepness of the hill sides, and the force of the rains in the months of July and August, rendering it next to impossible to keep the roads leading to them in a tolerable state of repair. There is also a great deception to the eye in judging of the relative distances of houses, for those which appear nearest are often found to be actually the farthest off; the windings and sinuosities of the different valleys disguising, in a singular manner, their real depth, and the length of road that must be trodden before they can be approached.

Mention having been already made of the various quadrupeds that are to be found in the Himalayas, some notice of the feathered tribe, with a short account of a few that are peculiar to them, may here prove interesting. Of birds of prey, the eagle and bearded vulture are seen constantly soaring aloft; falcons and

hawks, some of them very fine birds, are also numerous. Ravens, crows, king-fishers, with several forms of the jay, in the most gaudy plumage, are likewise seen. The cuckoo is very common, and its note, wherever it is heard, is said to denote a temperate climate. Of smaller birds, there are larks, not unlike those of England; and, nearer the snow, blackbirds, thrushes, linnets, and goldfinches. Of game, there is the peacock, low down, together with jungle fowl, black and grey partridges, green pigeons, with a few woodcocks; and at greater elevations, varying according to the season and temperature, are to be found five or six different species of pheasants, some of them remarkable for their extreme beauty of plumage; also the "chuckoor," resembling much the red-legged partridge of Europe, but larger, is a hardy bird, and plentiful in high situations.

Eagles are numerous and formidable, and they are stated to do much injury in carrying away kids and lambs from the flocks, and occasionally even children from the villages. The largest description of these birds is rather supposed to be the condor of the mountains. "It appears (says Bishop Heber) to belong to this tribe from the bareness of its neck, which resembles that of the vulture, and the character of its beak, which is larger and less hooked than the eagle's; and perhaps, too, from its size, which exceeds that of any eagle of which I have heard. Lieutenant F. shot one very lately at Deyrah, which measured thirteen feet between the tips of its extended wings, and had talons eight inches long. He was of a deep black colour, with a bald head and neck, and appeared to resemble the bird described by Bruce as common among the mountains of Abyssinia, under the name of 'Nisser.' This is no doubt the bird which carries away the children from the streets of Almora. The one which Mr. F. shot could, he was sure, have carried away a well-grown boy."

In beauty of plumage, some of the mountain pheasants challenge a competition with the most gorgeous of the feathered race, and are perhaps the most splendid game-birds in the world. That known in the hills by the name of *Munāl* is a magnificent bird: the cock is somewhat larger than the English pheasant; its body is of an intensely dark and glossy blue; the neck and breast are splendid, like that of a peacock, with varying purple, green, and gold; on his head he carries a crest of several feathers, which form a brilliant and changeable plume; when flying, his back, uncovered by his wings, is white, and he spreads a large tail of ruddy brown feathers. His note is a peculiar and very mellow whistle, which generally gives intimation that he has taken his flight. The hen bird very much resembles the heath hen, or female black

grouse of Scotland, but is of larger size; her grey plumage and game look make the similarity very striking. These birds prefer the higher and most woody situations, and are in some parts very numerous. They have broods of from four to eight young ones, and are believed to go in pairs.

But there is another bird, known in England as the Nepaul, or horned pheasant; there are two kinds, which differ but little. One of these, however, is a truly lovely bird, and is much more rare than any of the others, being only found in the most remote and inaccessible regions bordering upon the snow. The male is about the size of the pheasant of England; the chief part of the body and wings and tail resemble somewhat the speckled plumage of the Guinea fowl, but of a much richer colour, and each feather has a beautiful black and white eye upon it, the eyes increasing in size as they approach the breast, which is of pure black studded with these clear white spots. The neck is of a rich brown, with a throat-piece composed of stiff feathers of the most brilliant crimson. His black eye is surrounded with bright scarlet, and the head surmounted by a crest of long black feathers, from under which fall two horns of the most lovely blue, the colour of which extends to and mingles with the gills and fleshy substance under the throat, which is of a fine ultramarine, and which it has the power to let down in the manner of the turkey-cock; altogether exhibiting a combination of the most beautiful colours with the most perfect game-like plumage. The hen is more like the female monal, but of more delicate form, and its breast is gracefully streaked or spotted with white.

There are several other species of pheasants, though of less beauty, but all of which form excellent food; the flesh of the young ones in particular is delicious. The natives, with whom the use of fire-arms is not common, (except among the Ghoorkas themselves,) hunt these birds with dogs, wearying them in their flight, when they stun them by throwing sticks cut for that purpose; in some parts they set springes for them, but not commonly: many were brought, both in a dead and in a live state, to the travellers in the present tour, which were caught in the above manner, between the sources of the Ganges and the Jumna.

The beauty of the black partridge is too well known in the plains to need description; their peculiar cry is to be heard from the cultivation near every village, but they are larger and finer than those of the plains. In addition to the chuckoor, there is another bird differing from either the black or grey partridge, and much handsomer than the latter, but it is scarce, and is most commonly termed the "hill partridge."

The above constitute some of the most remarkable birds that fall under the notice of Europeans; a further detail would exceed the limits of the present work. But for a better and more intimate acquaintance with the zoology of these mountains, the reader is referred to General Hardwick's work; and for the ornithology in particular to "Gould's Century of Birds from the Himalaya." And for a more extensive knowledge of every other branch of natural history connected with the country, the recent publication of J. Forbes Royle, Esq., entitled, "Illustrations of the Botany, &c. of the Himalaya," will be found most useful; offering, besides a complete history of the botany, and notices of the geology, mineralogy, &c., a compendium of all the latest and most scientific researches connected with these mountainous regions.



PLATE XXVIII.

SUWARREE OF SEIKS, AND VIEW NEAR THE SUTLEJE RIVER.

THIS plate, which is chiefly intended to exhibit the costume of the people of the Seik country, represents a Suwarree (cavalcade) of natives, consisting of Runjeet Sing, the Lahore chieftain, and retinue, whose flowing robes, gorgeous dresses, and glittering equipments form an exceedingly picturesque group. The landscape is a sketch near the river Sutleje, with a fortified Seik town, and a distant view of the Himalaya mountains, the white peaks of which are distant not less than a hundred and twenty miles.

In the description pages to Vignette Title, is given some account of Runjeet Sing, and the pageantry of his court on the occasion of his interview with the Governor-general of India in 1831, when the present drawing was made; and in this the reader is referred, as in some degree explanatory of the subject.

From the interesting "Travels by Lieut. Burnes," recently published, much valuable information has been added concerning the Seik country, its resources, and its present ruler; and on several occasions, more particularly at the time of his mission, when he conveyed the present of dray horses from the King of England up the Indus, to Runjeet, that enterprising traveller witnessed some magnificent spectacles at his court, and which are amply detailed in his work. Mr. Burnes, when in Lahore, accompanied Runjeet on a sporting expedition, which he thus describes: "The Maharajah rode a favourite bay horse, covered with an elegant saddle-cloth of the richest embroidery, ornamented in its border by almost every beast and bird which the sportsman calls his own. Runjeet was dressed in a tunic of green shawls lined with fur; his dagger was studded with the richest brilliants; and a light metal shield, the gift of the ex-king of Cabool, completed his equipment. A train of elephants followed him; and a pack of dogs, of motley breed, natives of Sindh, Bokhara, Iran, and his own dominions, led the van. His falconers supported their noble birds on their fists; they fluttered at his side, and shook the bells suspended from their feet. A company of infantry in extended order, with two or three

hundred horsemen, swept the ground ; and we followed the foresters with their rude halberds, who soon disturbed the game. We were to encounter hogs instead of tigers. The swords of the Seiks glittered in the sun ; and in the course of half an hour eight monsters had bitten the dust, and many more were entrapped by snares. Most of the animals had been slain by the horsemen with their swords ; a few had been wounded by the matchlock. The sport might not be duly appreciated by a European sportsman, since the hogs had but a small chance of escape ; yet I am sure the excitement of the field was great. The scene took place on a plain covered with high grass, in the open patches of which we could see from our elephants the brilliant display to great advantage. The bright-coloured dresses of the courtiers had a striking effect. Runjeet himself viewed each hog as it fell, and keenly turned to the scenes of passing slaughter ; in the course of an hour and a half we returned to our tents, and saw each of the successful sportsman rewarded. The live hogs were then brought, tied by one leg to a stake, and baited with dogs. The sport is a cruel one ; the courage and fire of the animals are renewed by dashing cold water over them. After witnessing it for a short time, an order was given to set all the live hogs at liberty, as Runjeet said that they might praise his humanity ; and the infuriated animals scampered through the crowded encampment, to the great delight of the assembled multitude."

The same gentleman was also witness to some more daring sports of the Seiks, such as attacking the wild hog with a sword on foot ; but the most noble exploit was displayed in the death of a tiger. "We disturbed the animal in a thicket close to our boats ; and the mihmandar immediately invited us to see the sport. The party was entirely composed of horsemen. The monster was speedily wounded by some one, and several riders were unhorsed from the fright of their steeds. The Seiks then advanced on foot, sword in hand, to attack the tiger ; he sprang at one man most furiously ; and as he fixed on his left shoulder, the poor fellow bravely struck his head by a well-directed blow : the contest was unequal, and the man fell horribly lacerated. His comrades instantly ran up, and with cuts and wounds the tiger soon fell. He was a huge animal, and measured ten feet." This man recovered, and would be, no doubt, handsomely rewarded. The coolness and courage of the Seiks surpass belief ; they have great encouragement from their chiefs, which makes these people the bravest of Indians.

Mr. Burnes and his fellow-traveller also attended several grand entertainments given by Runjeet, when nothing could exceed the show of costly

splendour, or the magnificence of the dresses and jewelry that were displayed to them. Among the latter was the celebrated diamond weighing three and a half rupees, and nominally said to be worth three and a half millions of money; also a ruby weighing fourteen rupees, and a topaz half the size of a billiard ball. "On taking leave of Runjeet (continues Mr. Burnes) his highness invested me with a string of pearls: he placed a diamond on one hand, and an emerald on the other, and handed me four other jewels of emeralds and pearls. He then girt round my waist a superb sword, adorned with a knot of pearls. A horse was next brought, richly dressed out with a cloth of gold, and golden ornaments on the saddle and bridle. A 'khilat' or robe of honour, composed of a shawl-dress, and many other manufactures of Cashmere, were then delivered to me, as well as presents of a similar nature for Mr. Leckie. Three of our attendants were likewise favoured by his highness; and in his munificence he sent a sum of 2000 rupees for distribution among the remainder of the suite. The Maharajah then produced a letter, in reply to the one which I had brought from his Majesty's minister, which he requested I would deliver. It was put up in a silk bag, and two pearls were suspended from the strings that fastened it; it occupied a roll of from four to five feet long."* "The Maharajah continued his munificence to the last, and before crossing the Sutleje

* The following extracts from a verbal translation of the above letter, will suffice to convey some idea of the style of its contents, and that of the epistolary correspondence of Eastern courts. "At a happy moment, when the balmy zephyrs of spring were blowing from the garden of friendship, and wafting to my senses the grateful perfume of its flowers; your Excellency's epistle, every letter of which is a new-blown rose on the branch of regard, and every word a blooming fruit on the tree of esteem, was delivered to me by Mr. Burnes and Mr. Leckie, who were appointed to convey to me some horses of superior quality, of singular beauty, of Alpine form and elephantine stature, admirable even in their own country, which had been sent to me as a present by His Majesty the King of Great Britain, together with a huge and elegant carriage. These presents, owing to the care of the above gentleman, have arrived by way of the river Sude in perfect safety, and have been delivered to me, together with your Excellency's letter, which breathes the spirit of friendship, *by that nightingale of the garden of eloquence, that bird of the winged words of sweet discourse, Mr. Burnes*; and the receipt of them has caused a thousand emotions of pleasure and delight to arise in my heart." "By the favour of God, there are in my stables valuable and high-bred horses from the different districts of Hindostan, from Turkistan and Persia, but none of them will bear comparison with those presented to me by the King through your Excellency; for these animals, in beauty, stature, and disposition surpass the horses of every city and every country in the world. On beholding their shoes, *the new moon turned pale with envy, and nearly disappeared from the sky*. Such horses the eye of the sun has never beheld in his course through the universe: unable to bestow upon them in writing the praises they merit, I am compelled to throw the reins on the neck of the steed of description, and relinquish the pursuit," &c. &c. *Lieut. Burnes's Travels*.

he had sent us no less than 24,000 rupees in cash, though we had declined to receive the sum of 700 rupees which had been fixed as our *daily* allowance after reaching Lahore."

The Seiks, the present possessors of the Punjab, or Lahore, are a brave and warlike race, and the men generally handsome, possessing regular features, with sinewy limbs and good stature; all wear thick black beards and moustachios, which become them much. The strong resemblance which these people bear to each other is singular, marking them as quite distinct from their neighbours; and this is more remarkable, when it is remembered that four hundred years ago they were as a tribe unknown. The Seik sect was founded by a Hindoo priest of the 15th century (Sikh, in sanscrit, signifying a devoted follower,) and their creed, based on the Hindoo and Mahomedan, retains many of their rituals, but has become so modified of late years as to lose much of its primitive form, and branch into several separate sects; they all, still, however, have their peculiar tenets, in which war is blended with religion. They abjure the use of tobacco as a stimulant, yet drink strong spirits to excess; they eat the flesh of any animal but the cow, and all, even the Mahomedan converts, partake of the flesh of the hog. The yearly converts to the Seik creed, both from Mahomedanism and Hindoism, are numerous. The occupation of the genuine Seiks, or Singhs, is divided between war and agriculture, although they affect the one more than the other. The Seiks may be considered the most rising people in modern India: within a period of about twenty years, under Runjeet, the nation has changed its government from a pure republic to a powerful and absolute monarchy—but which, Mr. Burnes and others predict, will terminate with the life of its present ruler.



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

THE picturesque rocks of Janghera are situated near Sultangunge on the Ganges, in the province of Bahar. The main rock, which is insular, and of a conical shape, rises abruptly from the middle of the stream, and is crowned with a Hindoo temple to Mahadeva; whilst the other, a projecting cliff from the left bank of the river, is surmounted by an old mosque.

The appearance of these remarkable rocks is greatly enhanced by the beauty of the Ganges at this spot, which here forms a noble estuary: and the view is farther enlivened by the vicinity of the Curruckpoor hills, the sight of which cannot fail to be refreshing in the midst of plains of such vast extent.

At the island rock there is a rude ghaut, and the ascent is by a flight of steps cut out of the solid rock, with others cut in the same manner, leading to the temple: adjoining this are several Hindoo buildings fantastically carved, the habitations of a band of mendicant Fakeers; the place having, it is said, been the resort of these people from time immemorial. This singular spot forms the scene of a poem by Mr. Derozio, of Calcutta, a young poet of considerable genius, and who has by some been styled the Byron of the East. The situation of the temple has been compared by Captain Mundy to that of the Château de Chillon; and the width of the Ganges which spreads around it, to that of Lac Leman between Chillon and the Meillerie Mountains.

The district of Boglipoor (in which the present and following scenes lie) is a rich tract of country luxuriantly wooded; and the people, as throughout the whole of Bahar, are observed to differ materially from the Bengalees, their neighbours, to the south, being a much more manly and robust race. Boglipoor, the capital of the district, is prettily situated, and is one of the healthiest stations in India. It stands midway between the Rajmahl and the Curruckpoor hills, both of which compose, in the opinion of the natives, a part of the Vindhyan mountains. The mountaineers, the inhabitants of these hills, were formerly savage and untractable tribes; and their chiefs, who, owing to the nature of their

country, were possessed of considerable power, when at variance with the government, used to retire to the narrow valleys and fastnesses of their hills, and thus elude the pursuit of the Moghul horsemen. And during the very height of the Mahomedan power, certain portions of the adjoining plain remained subject to petty hill-chiefs, who were never properly subdued, but were in the habit of making frequent predatory excursions upon their neighbours. At a much later period, a miserable and protracted warfare was carried on against them by a small and inefficient force of British, who at length, rather by concession than by force, induced them to be at peace, and to maintain the authority of the Company in their districts. Most of the chiefs, however, and some hundreds of their tribe, were pensioned by the government at a great expense; which stipends are continued to the present time.

But even now they form quite a distinct race from the people of the plain, in features, habits, language, and religion. They go still more naked than the Hindoo peasantry, and live chiefly by the chase, armed with bows and arrows. These Puharrees, however, were much conciliated, and the wildness of their habits corrected, by the judicious efforts of a Mr. Cleveland, the civil officer under whose jurisdiction the district fell. He devoted his life to ameliorate their condition, but died in 1784, before he could complete the good he had begun. Near Boglipoor stands a monument in the form of a Hindoo temple, raised to his memory, in gratitude, by the Puharrees, who have endowed lands to maintain it, and two Fakeers are employed to keep a lamp continually burning within the building. Among other arrangements calculated to benefit these mountaineers, Mr. Cleveland raised a corps of Sepoys from among them, which he stationed at Siclygully. "This corps," says Bishop Heber, "consisted originally of 1300 men, who for many years were armed with their native weapons, the bow and arrow. And it is an instance of Cleveland's sound judgment and discrimination, that he named for their first commandant, in opposition to the advice of the zemindars of the place, a chief named Jowrah, who was the Rob Roy, or perhaps, more properly speaking, the Roderic Dhu of the Rajmahls, the most popular of all others among his own countrymen, and the most dreaded by the lowlanders. The choice was fully justified by the event, Jowrah having remained through life a bold, active, and faithful servant of the Company in different enterprises against outlaws, both in the Ramghur hills and his own mountains. After some years, the men were armed with muskets instead of bows, and are now in all respects on the same footing with other native regiments, and equally available for general service. Their numbers, however, are reduced to 700,

of whom 200 are not genuine mountaineers, but Hindoos from the plains,—a mixture which is not found advantageous to the former, and which must, from their superstitions, materially impede the unfettered and unprejudiced Puharree. These last are said to be admirably adapted for soldiers, and to be very fond of the profession. Having no caste, and eating any food, they would be available for foreign service at a shorter notice than any Hindoo could be; accustomed to mountains and jungles, they would be extremely valuable on the eastern and the northern frontier, as well as on the Nerbaddah and in Berar; and, in the event of a general insurrection in India, it might be of political importance to have a force of native troops who prefer, as these do, the English to the Hindoos, and whose native country occupies a strong and central place in the British territory,—a sort of little Tyrol."

These hills and the neighbourhood afford some excellent sport, as various wild animals are to be met with, including deer, wild hogs, bears, tigers: elephants, and even rhinoceroses, have been shot by Europeans. Jungle-fowl, peacocks, and other feathered game, also abound. The natives, in pursuit of the larger game, generally use the bow, at which they are very expert, and poisoned arrows, having little knowledge of fire-arms among them.



PLATE XXX.

ROCKS AT COLGONG, ON THE GANGES.

A DAY'S sail below Janghera, nearer to Rajmahl, and in the centre of the river, is a very pretty cluster of insular rocks, which have not improperly been termed the "Scylla and Charybdis" of the Ganges, the current here at particular seasons rendering the navigation both difficult and dangerous.

These little islands are plentifully intermingled with wood, and form exceedingly romantic objects from the river, in sailing past them; but they appear to much greater advantage when viewed from the summit of the first rock, as chosen in the present view. The lake-like expanse of the river at this spot, studded with its rocky islets; and the picturesque Indian boats with their ragged sails floating among them, the village and the wooded banks of the river, with the Rajmahl hills in the distance, combine to form a most lovely scene.

The rocks are in some places carved and ornamented with representations of the Hindoo mythology, and are supposed to have been formerly the abode of a religious order. "One of these (says the author of 'Sketches of India') has been almost always the hermitage of a Fakeer; and according to my boatmen's account, a miserable devotee then occupied it. I rowed there in a small boat at day-break. No spot could I find which bore the mark of a landing-place, and my servant and myself scrambled over the rock through bush and briar to a sort of, deserted shelter, half cave, half hut, with a wooden cot, some fragments of chattees, a small heap of ashes, and, near the door, a low rude altar with a lingam. We called aloud, but no one answered; we searched the tree above, looked behind all the masses of rock, beat every bush: not a sound but the rustling of a snake or a lizard. Disappointed in my visit, I returned to the main bank, and, on questioning a peon, found that it had not been permanently occupied for these three years; when, it seems, the old Fakeer, who had for many years previous dwelt on it in solitude and silence, the object of the Hindoo's veneration, the Mussulman's contempt, and the Englishman's pity, finding his pride imposed a penance insupportable, consummated his vain sacrifice

of all that made life valuable, by that of life itself; and having announced his intention some months before, drowned himself in the sacred waters of the Ganges, in the presence of an immense concourse of the devout and the superstitious, the sneering and the idle. Since that time it has been tenantless, save being now and then visited for a few days by some shrewd rogue, to fleece a pious Hindoo traveller, or mock a curiosity-hunting Englishman."

The village of Colgong, visible on the right, is on the high road from Calcutta, and here there is a bungalow or rest-house for travellers proceeding by dawk to or from the upper provinces. It is situated on the bank of the river, among a tope of trees, and the prospect it commands is beautiful. But there is no permanent European station near this place. Although the Ganges runs almost due north from Colgong to Pattergotta for about eight miles, and although it not only washes but surrounds the rocks of the Vindhyan mountains, this spot, which ought by the Hindoos to be thought on both accounts peculiarly holy, is totally neglected, and no assembly of that persuasion takes place here, for the purpose of expiating their sins by ablution; on the contrary, all the pilgrims flock to the opposite side, where the river follows its usual course, and the country is a dead level. If not the sanctity, at least the beauty of the scenery, (had they any taste, which they have not,) might attract them, for the bay formed by the projecting points of Colgong and Pattergotta, with its fine amphitheatre of hills and little wooded islands, presents perhaps the most fascinating landscape along the whole course of the Ganges. Quarries of chalk are worked in the neighbourhood of Colgong, which is in the Boglipoor district. Lat. $25^{\circ} 14' N.$, and lon. $87^{\circ} 15' E.$, being one hundred and two miles N. W. from the city of Moorshedabad.

A few miles below Colgong is Rajmahl, with its interesting ruins; and celebrated as having been at several periods the capital of Bengal, and a royal residence. The present town is inconsiderable, but many vestiges of its former grandeur are to be traced in its decaying mosques and tombs, and the remains of the Sultan Sujah's palace: this once magnificent building, with its deserted marble halls, is in a premature state of dilapidation; for, undermined by the current, large fragments of the walls have fallen, and are washed by the waters of the Ganges. But at Peer Pointee also, at Siclygully, and at Terriagully, the mooring places are all beautiful, and each has its history and interesting legends connected with it; but they derive their principal charm to the eye, from their situation among this low chain of hills, which forms a singular feature in the midst of the great Gangetic plain, which they, as it were, divide, giving an

agreeable diversity to the scene ; since from Rajmahal all the way to the bay of Bengal, not a hillock or scarcely a stone of any magnitude is to be met with, the whole country within that space being one rich alluvial flat ; and beyond Mongheer, in a plain of still greater extent, there is no eminence worthy of the name before attaining those at the foot of the Himalaya mountains. This will form the best apology for the introduction of this and the preceding plate into the present series, together with the coincidence, that in following the course of the Ganges, from the heights in this neighbourhood are to be obtained the first and last views of the snowy Himalayas, the highest peaks of which, in the direction of Nepaul, may be occasionally discerned at the surprising distance of two hundred and thirty English miles.

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