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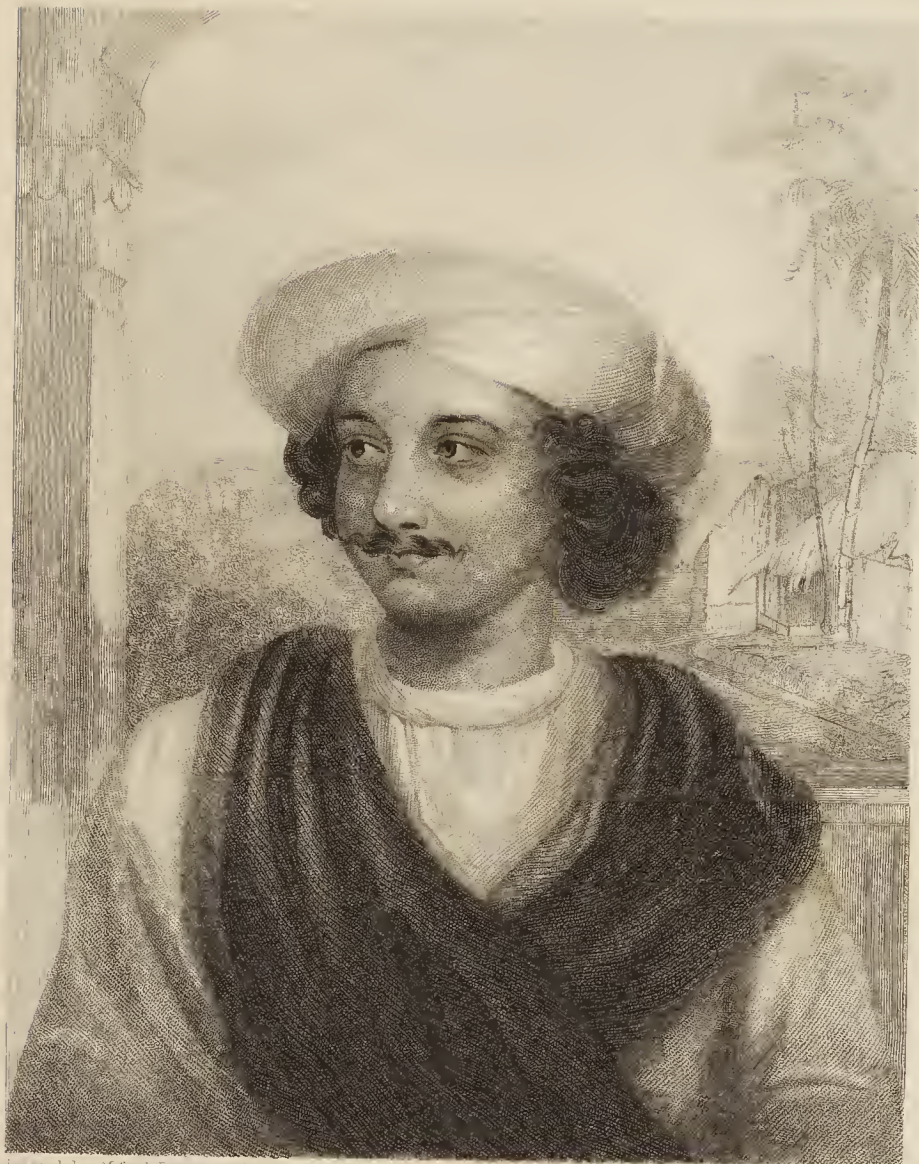






The National Asylum for the Insane, Jamaica





Painted by Miss J. Fremantle

Engraved by J. G. ...

BABOO. *Kasiprasad Ghosh*





VIEWS IN  
I N D I A.  
C H I N A,  
AND ON  
THE SHORES OF THE RED SEA;

DRAWN BY

PROUT, STANFIELD, CATTERMOLE, PURSER, COX, AUSTEN, &c.

FROM ORIGINAL SKETCHES

BY

COMMANDER ROBERT ELLIOTT, R. N.

WITH

DESCRIPTIONS BY EMMA ROBERTS.

VOL. II.

L O N D O N :  
H. FISHER, R. FISHER & P. JACKSON, NEWGATE-STREET.



## A D D R E S S .

IN completing the Second Volume of their work, the Proprietors feel anxious to address a few words to their Subscribers, trusting that their efforts to procure the most original and authentic accounts of the scenes and places represented in the various Engravings which have embellished the preceding pages, will ensure for them the continuance of public favour, which they have felt to be so flattering and so honourable.

It is not without a just feeling of pride that the Proprietors of Fisher's Views state, that to their active and strenuous endeavours the European world have been indebted for a more extensive acquaintance with the British possessions in India, than has ever before been presented to the public in so comprehensive and so cheap a form. The descriptions of the manners, habits, feelings, governments, and policy of the natives of India, have been as copious as the limits of the design would admit; and those who have not had an opportunity of consulting other works upon the subject, may form an accurate idea of the principal features of the most interesting portions of Asia, from the illustrations, literary and pictorial, which are comprised in the present volumes.

In taking leave of their Subscribers for the present, the Proprietors beg to state, that having made large purchases of finished Sketches, taken on the spot, it is their intention to commence a New Series of their work in the course of a few months, in which they will have the honour to introduce a considerable number of Views of various parts of the Himalaya.

It is scarcely necessary to dilate upon the very interesting nature of the scenery of a part of the world which is now attracting almost universal attention. The sublimity of the prospects of the Himalaya, its magnificent forests, its eternal snows, romantic passes, and flashing rivers, have burst upon the eyes of Europe with all the freshness of a newly-discovered country; and the greatest anxiety is manifested to obtain a more accurate knowledge of a region so rich in all the productions of nature, and which offers so fair a field for philosophic investigation. There is every reason to suppose that the Himalaya mountains will, by affording a climate suited to European constitutions, become the principal residence of those colonists who are desirous of carrying British capital and British science into India. Under these circumstances, the proprietors are convinced that they cannot offer a more acceptable work to the public, than that which opens so bright a prospect of the continuance and prosperity of our empire in the East, and which is in itself so fruitful in all that can afford interest to those who love to contemplate Nature in all her varied forms.

The Drawings will be by Allom, Bentley, Daniell, Dibden, Melville, Purser, Stanfield, Turner, &c.



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Engraved by W. A. L. Poole

Sketched by Capt. R. Elliot. P. N.

Drawn by J. Hunt

Taj Mahal, Agra, India

W. A. L. POOLE

ON 1848



ILLUSTRATIONS  
OF  
INDIA,  
CHINA, AND THE SHORES OF THE RED SEA.

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SHERE SHAH'S TOMB AT SASSERAM.

THE town of Sasseram is situated in the district of Shahabad, which forms a portion of the picturesque and fertile province of Behar ; it is about thirty-four miles to the south of Buxar, and the new road from Calcutta to Benares runs directly through it. Strangers travelling through the Bengal presidency do not, until after they have passed the city of Patna, come upon any of those wonders of Moslem architecture for which northern India is so justly celebrated.

The majestic solemnity and sober plainness of the dark grey pile which rears its dome-crowned roof over the remains of the most remarkable personage of his day, are indicative of the antiquity of the building, for at this period marble had not entered into the composition of the imperial edifices of Hindostan. This splendid material was sparingly used in the time of Humaion. Akbar employed it with a more lavish hand ; but it was not until the reign of Shah Jehan that it was piled in the rich profusion which excites so much delighted surprise in the scenes where that tasteful monarch reigned and revelled. The tomb of Shere rises in the centre of an immense reservoir of water, three or four hundred yards square. This tomb is surrounded by a high embankment, constructed of the earth which was dug out of its foundation, and along each side there runs a flight of stone steps, affording access to the water from every part. The tomb is raised upon a square platform in the centre of a terrace, approached from the water by handsome flights of steps ; and it was formerly connected with the main land by a bridge of five arches, the remains of which appear in the accompanying engraving. The angles of the platform are flanked by low cupola'd towers, and there is a small but very handsome arched gateway leading to the bridge.

The tomb itself is octagonal, and consists of two stories beneath the dome, each having a flat terrace running round it, adorned with small pavilion-like turrets, open at the sides, and cupola'd at the top. The summit of the dome was originally crowned with one of these cupolas, supported upon four slender pillars, and adding an air of grace and elegance to the massive edifice below. The tomb is constructed of stone furnished from

the neighbouring hills, and very neatly joined together, though destitute of the carved work which gives so florid an appearance to the elaborately ornamented mausoleums of Agra and Delhi. The small cupola'd turrets have a coating of stucco, intended in all probability to receive those blue enamelled tiles which are seen in the decorations of buildings of this period, and with which similar cupolas springing round the tomb of Akbar are covered. The interior is equally plain, containing several sarcophagi, in which the enterprising Afghan and his family lie enshrined.

In the absence of bridge or boat, the natives have a curious method of ferrying themselves across the tank to Shere Shah's tomb; they insert the four legs of a charpoy, or bedstead, into earthen vessels called kedgerie pots, which float the raft, and, seating themselves upon it, they paddle over, taking care, of course, not to strike the jars, as a single fracture would send them at once to the bottom. The redundance of foliage now springing through the interstices which time has made in the basement story of Shere Shah's tomb, affords melancholy indications of its approaching demolition. Should these shrubs be permitted to remain, the rapidity of their growth will soon undermine the foundation, and in a very short time the ruins of this splendid building will choke up the surrounding tank.

Shere Shah, like many other Moslem princes, did not leave the care of his ashes to posterity, but constructed his mausoleum during the flourishing period of his reign. He inherited the district of Sasseram from his father Hussein, who had received it as the reward of his services to the subahdah of Jaunpore. He distinguished himself at a very early period of life, and his original appellation of Ferid was soon lost in the more popular title bestowed upon him in consequence of an exploit with a tiger, which he killed by a single stroke of his sabre, while at a hunting party with Mahmood, who had raised himself to the sovereignty of Behar. From this time he was known by the name of Shere Khan: Shere signifies lion, a title frequently given to the slayers of those savage beasts, and which was subsequently won by the brave and unfortunate Afkun, the first husband of Nour Mahal.

Shere Khan was an Afghan by descent, of the Ghorian family, and it is said, that in a visit to the Moghul camp in the days of Baber, he conceived the design of wresting the empire from the descendants of Tamerlane, and restoring it to the race of its earlier sovereigns. Prosecuting this design through various vicissitudes of fortune, during fifteen years of unremitting warfare, he at length achieved his object, and, driving the unfortunate Humaion into exile, seated himself upon the throne of Delhi. Had Shere Khan succeeded to the empire of Hindostan by descent, he would doubtless have won the affection of his contemporaries, and the admiration of posterity: but the nobler qualities of his mind were obscured by ambition; he thirsted for power, and obtained a throne at the expense of many crimes, staining the royal dignity by acts of treachery, necessary perhaps to secure the position in which he had placed himself, but unjustifiable in themselves, and odious in the eyes of the people.

Though little scrupulous in his private conduct, and reckless of the means which promised to maintain his sovereignty, Shere Shah was not unmindful of the public weal,







DESIGNED BY W. P. ...

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... AND ...



and endeavoured, by the establishment of many useful institutions, to reconcile the people of India to his usurpation. He encouraged commerce, by affording merchants from distant countries facilities for travelling, and for the transportation of their goods, by making roads, and building caravanserais after the model of those which existed in Persia. From Bengal and Saunargaum to the Nilâb, a branch of the Indus, at the distance of three thousand English miles, he dug a well at the end of every two miles, planted the road with fruit trees, and secured accommodation for men and cattle at each stage of the journey. A certain number of domestics were maintained at these serais, and the charges were regulated by law. He introduced convenient weights and measures and established horse-posts for the conveyance of intelligence to government, which were also available to private individuals, as the medium of correspondence with remote districts, which had hitherto been attended with great difficulties, and had proved a serious hinderance to commercial speculations.

The death of Shere is variously related: by some writers it is averred, that, being a very expert marksman and fond of fire-arms, he made an essay with his own hands, of the capacity of a large piece of ordnance sent to him from Bengal: the gun being too heavily charged, burst when the match was applied, and a fragment striking the emperor killed him on the spot. Ferishta attributes the catastrophe to a different cause, and tells us, that Shere's death was occasioned by the bursting of a shell, which blew up a powder magazine of a battery in which he stood while laying siege to Kallinger, one of the formidable hill fortresses of Bundelkhund, and supposed to be the strongest place of defence in Hindostan. The warlike monarch, though desperately wounded, allowed not his spirit to share in his bodily sufferings, but still continued to cheer on his troops to the attack. The place was vigorously assaulted, and in the evening the soldier's dying moments were soothed by intelligence of its reduction. Exclaiming, "Thanks to Almighty God," he breathed his last.

#### SARNAT—A BOODH MONUMENT NEAR BENARES.

Few things have been productive of more doubt and perplexity to the learned world, than the remains of the round towers, all apparently springing from one common origin, which are found in different and remote parts of the globe. The extraordinary monument, of which a representation is given in the accompanying plate, is undoubtedly Boodhist: it stands near the European station of Secrole, about four miles distant from the city of Benares, and it is an object of great curiosity and interest to all antiquarian travellers. This tower is about a hundred and fifty feet in circumference, and its remains are above a hundred feet in height; it is very solidly constructed, the lower part having a casing of large blocks of stone neatly joined together, well polished, and decorated near the base with a broad belt carved with flowers.

By some persons it is supposed that the upper portion is the addition of a later period; it is built of brick, the casing of stone (if it ever existed) has disappeared altogether, and the ruinous state of the summit affords no clue to its original conformation. It is, however, imagined to have been of a pyramidal or globular shape, the forms of these

holy places being generally similar to the gigantic mounds which in ancient times were raised over the ashes of the dead. In fact, the temples of the Boodhists are usually tombs, or buildings which commemorate the actions of men. There is no all-pervading influence in their deity, who is supposed to maintain a quiescent state, untroubled by the government of the world, and wholly unconcerned about the affairs of men. The followers of Boodh imagine, that although their god takes very little interest in the good or evil actions of his creatures, which are rewarded and punished in this world, prosperity being the universal consequence of virtue, and misfortune the constant attendant upon vice; that sanctity of a very superior order, extraordinary acts of self-denial, and the good wrought by the reformation of their brethren, secures to the devotee rigidly performing these and other duties, the power of working miracles, and even after death a certain degree of those god-like attributes which may be employed to influence the destinies of mankind. The religious worship of the Boodhists is paid to these saints and prophets, and the time-defying towers affording such conclusive proof of the wide dissemination of their doctrines, which are found in opposite quarters of the globe, are said to contain either the bodies, or some relic, a tooth, or the hair, of these holy persons.

It is a very extraordinary fact, that although the Boodhist and the Brahminical religions are strongly opposed to each other, the followers of the latter believing Boodh to be an avatar of Vishnu, incarnated for the purpose of leading mankind into error, and only admitting him into their temples under that character, that the sacred edifices of the two hostile sects are found in juxta-position with each other, as at Ellora and Elephanta; and that there is a pagoda in the close vicinity of Sarnat, which is esteemed by the Brahmins to stand upon ground more highly blessed than any other in the neighbourhood of the holy city of Benares.

The foundations of a very large building are to be traced at about the distance of two hundred yards from the tower, and it is supposed that at this place the priests belonging to the adjacent temple had a religious establishment, it being their custom to assemble in bodies in the neighbourhood of the temple dedicated to the objects of their religious worship. These remains, some forty or fifty years ago, attracted the attention of several scientific gentlemen, at that time residents in the European cantonments of Seerole, and they commenced an active research by digging in many places around. Their labours were rewarded by the discovery of several excavations filled with an immense number of flat tiles, having representations of Boodh modelled upon them in wax. It is said by the writer's authority, a gentleman to whose taste and talents the European world is indebted for information relative to India of the most interesting nature, that there were actually cart-loads of these images found in the excavations before mentioned; many were deposited in the museums and collections of private individuals, but whether they were ever made the subject of a descriptive account seems doubtful, there being at least no public document of the kind.

The silver and marble images, now so constantly seen in the curiosity shops of London, seated, with hands folded over their knees, composed features, and attitudes of deep repose, have familiarized a great number of persons with the objects of Boodhist worship.







Fig. 1. — The Temple of the Sun at Aurore, near Pondicherry, India.

THE TEMPLE OF THE SUN AT AURORE, NEAR PONDICHERRY, INDIA.

Engraved by J. G. ...



Though the posture is somewhat varied by the figure being represented standing, it is always calm and meditative, and, being the semblances of men, these images are invariably shaped in strict accordance with the human form. There are none of the fantastic devices intended to convey ideas of the superior bodily and intellectual powers of the gods which have created the monstrosities of the Hindoo pantheon; no triple-headed or quadruple-armed chimeras, with the feet of beasts and the wings of griffins, with which the Brahminical temples are so profusely decorated.

There cannot be any religion so unimaginative as that of the Boodhists; their notions of eternal bliss are confined to the absence of all care and pain; they have figured to themselves a supreme being slumbering over the busy world, and even the sources of good and evil; virtue and vice have not inspired their sluggish souls with those lively images which naturally arise in the mind at the contemplation of their effect upon the happiness of man.

There is a Boodhist temple at Gya, a place also remarkable for being a favourite seat of the religious worship of the Brahmins; it is in better preservation, and more highly ornamented, than the monument of Sarnat, of which, however, the carved work has considerable claims to notice. The figure of Boodh appears upon a peculiar kind of medallion richly enwreathed with leaves and flowers, and there are the remains of eight projections, each having a niche in the centre, and each protruding about eight inches beyond the solid mass; three of them are shewn in the engraving, but the ornaments of the remainder of this remarkable structure, if it possessed any, have been swept away by the remorseless hand of time.

#### TRIAD FIGURE—INTERIOR OF ELEPHANTA.

The colossal three-headed bust, which fronts the entrance of the principal excavation of Elephanta, is the most attractive, as well as the most striking object to be found amidst the rich sculptures of the subterranean cathedral represented in the accompanying plate. It occupies a conspicuous situation at the extreme end of the cavern, and has occasioned much conjectures and many controversies; some writers supposing it to be a representation of the three personages which are said to constitute the Hindoo trinity, although it is by no means certain that Brahma, Vishnu, and Siva have ever been associated in this manner; while others have pronounced it to be three of the forms under which the last-mentioned deity is worshipped.

The three-headed figure at Elephanta is of gigantic dimensions, measuring seventeen feet ten inches from the top of the cap of the central head to the termination at the breast; that which fronts the spectator is full-faced, those to the right and left are in profile; and by some it is asserted that Siva, whose impersonations are frequently surrounded by almost innumerable characteristic attributes, had, or was intended to have, a fourth head corresponding with that in front, and that, therefore, only half of the group is given in the sculptures of Elephanta. The whole of this singular triad is hewn out of the solid rock, which is a coarse-grained dark grey basaltic formation, called by the geologists

trachyte; it lies in a recess cut into the rock to the depth of thirteen feet, including the thickness of the door-way, screen, or wall, projecting beyond it, which is about two feet and a half. The basement is raised about two feet nine inches from the ground; at each corner of the threshold are holes apparently for the purpose of receiving door-posts, and a groove runs along the floor in front, which it is imagined was intended to receive a screen, let down occasionally to conceal the group.

Though there are numerous opinions upon the subject, the most learned personages seem to agree that this vast temple was dedicated solely to Siva, who is here represented with only three of the five heads with which he is frequently delineated. The workmanship exhibits considerable skill and beauty, although the art was evidently in its infancy at the period of its execution. Dimly seen through the long perspective of the pillared aisle, it is wonderfully imposing, and, upon a nearer approach, the details afford an equal degree of surprise and delight. The cap of the eastern head is richly adorned with variegated figures of flowers and branches, intermingled with symbols which are peculiar to Siva, and by which he is always distinguished, each Hindoo deity being recognised by his emblematic devices. The principal head is too much defaced to be so confidently pronounced to belong to the greatest of the gods, and hence the difficulties which have arisen in deciding whether Siva is alone entitled to the honours of this magnificent triad, or if he must share them with Brahma and Vishnu.

The great temple at Elephanta is nearly square, being a hundred and thirty feet deep, and about a hundred and thirty-three feet broad; it is divided into nine aisles formed of twenty-six pillars, of which eight are broken, and some of the remainder much injured: there are several recesses somewhat similar to the chapels attached to the cathedrals of Europe, scooped out at the sides, and these, together with the adjacent walls, are covered with sculptures. Time has been busily at work with these curious effigies, and its ravages unfortunately have been aided by the superstitious fanaticism of the Portuguese, whose religious zeal incited them to the destruction of every relic of idolatry, however curious and wonderful as a work of art, on which they might venture to display their indignation. It is said that they went a very ingenious way to work to effect their object at Elephanta, by lighting large fires in different parts of the cave: after the pillars had become intensely heated, they threw cold water upon them, which, by causing sudden expansion, occasioned the stone to split in all directions. Some of the pillars, the capitals of which are seen in the accompanying plate, have evidently been subjected to this destructive process; others, though still standing, are much injured, large splinters being taken off from the top to the bottom, while very few of the figures have escaped mutilation.

We are told, that a Portuguese gentleman of high rank, in the fervour of his religious enthusiasm, was wont to employ himself by firing at the offending sculptures with a great gun. Determined geologists have effected nearly as much mischief, by their devastating hammers: striking off toes and fingers in the most merciless manner, for the sake of obtaining specimens; a less excusable act of wantonness than that recorded of the Portuguese worthy, since he offended through ignorance, while these perpetrations were the result of a pretended love of science.







Drawn by W. Purser.

Sketched by Capt. R. Elliot, R.N.

Engraved by J. P. de

MOSQUE OF MUSTAPHA KHAN, - BEJJAPORE.

MOSQUÉE DE MUSTAPHA KHAN, PRÈS DE BEJJAPORE

MOSCHEE DES MUSTAPHA KHAN, À BEJJAPORE

FISHP. SON & CO LONDON 1854.



The decay but too visible at Elephanta, is farther accelerated by pools of water formed during the periodical inundations, and which sap away the bases of the pillars. From the extraordinary damage effected in the course of a few years by this cause, Bishop Heber has, perhaps too hastily, decided, that these wonderful excavations are comparatively modern. Like the caves of Ellora, the period of their formation is involved in the most impenetrable doubt and obscurity, the traditions are so vague and unsatisfactory as to afford no assistance in arriving at any probable conclusion. Temples dedicated to gods, still the cherished objects of Hindoo worship, have been desecrated from time immemorial, the surrounding followers of Brahma only surveying the sculptured effigies of their most highly esteemed gods on the walls of these splendid excavations, with the same respect which they paid the images resembling them, which the Sepoys of Sir David Baird's army found, to their great astonishment, in Egypt. The occurrence of these caves in one peculiar portion of the peninsula, and upon ground exclusively occupied by the Mahrattas, render the supposition that they were the work of some great people, insulated from the rest of the world, and whose existence has been forgotten in the lapse of ages, very probable. This empire must have lasted many years, to produce works requiring such extraordinary and persevering labour, and it must also have been characterized by the most liberal notions on the subject of religious tolerance, since it has admitted temples belonging to sects violently opposed to each other, into close and apparently amicable neighbourhood.

#### MOSQUE OF MUSTAPHA KHAN, BEEJAPORE.

Former visitants to the city of Beejapore, while expressing their admiration at the varied and beautiful architectural remains still to be found in the highest preservation amid a wild waste of ruins, have pointed them out as well worthy the attention of scientific persons, whose previous studies and cultivated taste would render them better adapted to the task of description than military men, who may be said merely to act the part of pioneers, leading the way for the more learned and efficient traveller. Hitherto, however, the slight notices scattered through several highly-esteemed works upon India, have not attracted the attention of those who could alone do justice to the multitudinous objects of interest with which this extraordinary city abounds. Beejapore has only been the casual sojourn of a few idlers and amateurs, who have contented themselves, or have been compelled for want of time to be content, with a very hasty and cursory glance; the most diligent have left the greater part of the splendours springing up on every side wholly undescribed, and, amidst many others, we vainly seek for any detailed account of the mosque of Mustapha Khan.

This beautiful edifice stands near the centre of the city, in an open area leading from the principal street. The surrounding quadrangle is entered by a large massive gateway, under a noble arch. Time, which has been busy with the buildings which lie prostrate and in ruins on every side, seems to have almost wholly spared the mosque which rears its dark walls nearly uninjured in the midst of utter desolation. This temple, though far

inferior in size to the Jumma Masjid, is lofty and beautifully proportioned; and the external ornaments, though of a less florid character than those of many other structures in its neighbourhood, are chaste and appropriate, while there is something peculiarly elegant in the shape and decorations of the dome. The high narrow arches which run along the front, and are continued throughout the interior, afford a variety to the ordinary style, and the effect of their perspective is exceedingly pleasing. To this meagre account of a building which merits a much more elaborate description, nothing at present can be added, but we may hope that the general cultivation of taste for works of art, and the unexpected facilities of visiting a city, which at no distant period belonged to an enemy's country, and was almost inaccessible to European footsteps, will greatly increase our information respecting so interesting a place as Beejapore.

There are various traditions and legends attached to this romantic capital, which still live in the recollection of its few inhabitants; and travellers acquainted with the language as they survey with rapt delight the gorgeous remains of a once flourishing kingdom, are entertained by the tales and explanations of their native conductors.

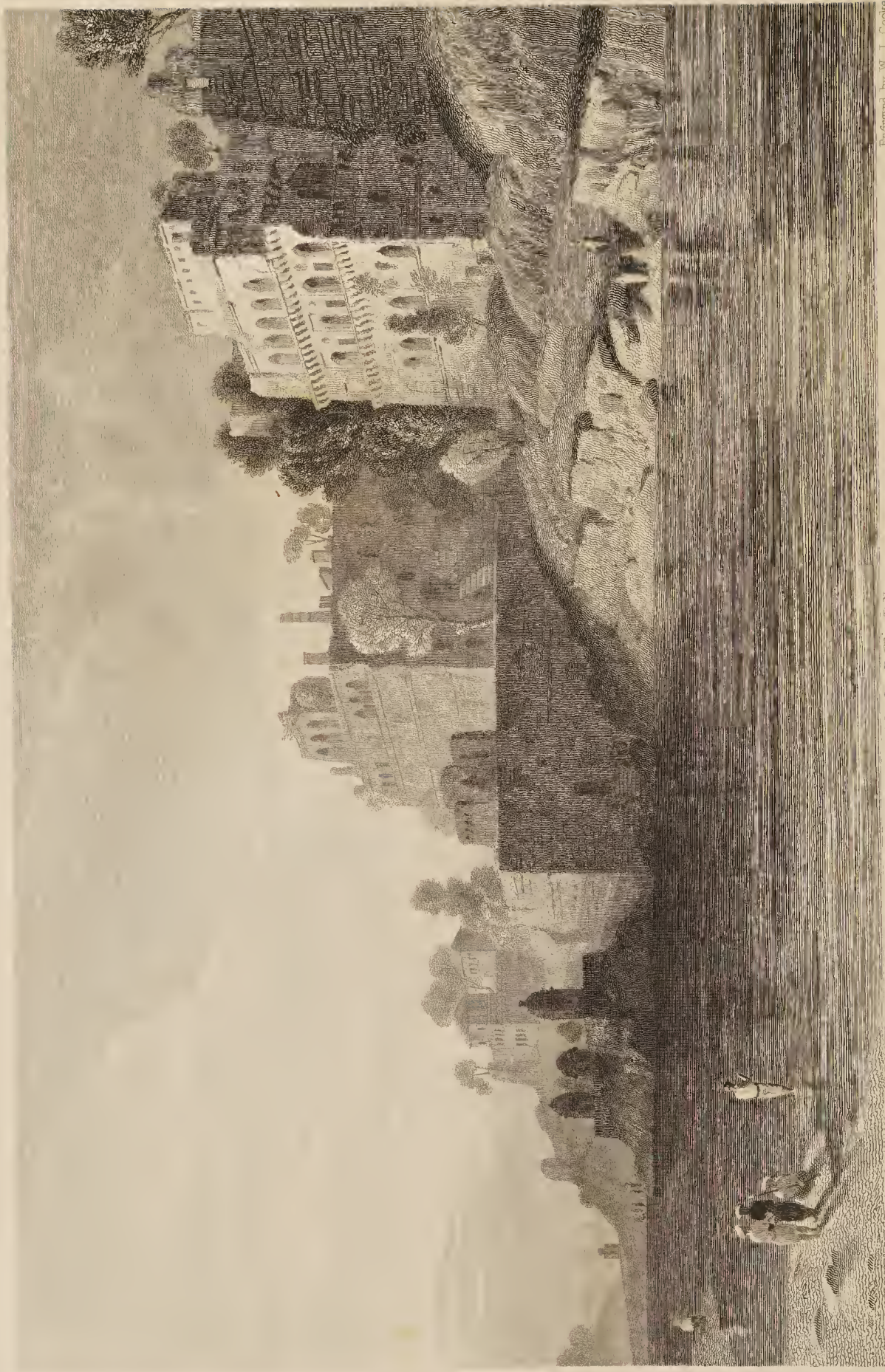
A small pool of water is pointed out to the curious, which possesses a high degree of sanctity in the eyes of the Hindoos, and which the Moslems, who believe in many of their neighbour's marvels, look upon with great respect. It is milky in its appearance, but perfectly wholesome, no other spring of the same kind is to be found in any part of the neighbourhood, and none presume to doubt the truth of the tradition which ascribes it to the piety of a Brahmin, who brought a small quantity of the holy water of the Ganges to this remote spot. Rapidly increasing into the pool which is still in existence, it maintains its distinct character, and affords to all devout persons a proof of the miraculous nature of the sacred river.

A still more interesting story is told about a tomb, named, in consequence of the pure whiteness and brilliant lustre of the stucco with which it is lined, *Mcotce Gil*,—mootee signifying pearl. A nobleman who had amassed an enormous quantity of wealth, had the misfortune to awaken the avaricious propensities of his sovereign, who felt an eager desire to transfer the coveted treasures to his own coffers, and scrupled not to employ means in common use among Eastern despots. It was determined to bring an accusation of treason against him, and, under this plea, to seize upon and sequester his riches. The plot was deeply and cunningly laid, but its intended victim having obtained timely information of his danger, explained to the ladies of his family the predicament in which he stood, and consulted with them upon the best means of avoiding its most fatal consequences.

It happened that the greater part of the nobleman's envied acquisitions consisted of pearls and other ornaments for the *Zenana*. The faithful and devoted females, whom he apprised of his danger, immediately devised a plan, which, though it involved the sacrifice of objects dear to woman's vanity, promised to secure a still dearer life. They proposed to break the pearls, which had excited the king's cupidity, into pieces, and they were accordingly nearly reduced to powder. The destruction of these gems becoming a topic of public notoriety, it was no longer worth while to molest the owner, who, though impoverished, spent the residue of his days in tranquillity.







Engraved by W. J. Cooke.

Sketched by Capt. R. Elliot, R.N.

Drawn by W. Pears

# KING'S FORT, — BOORHANPORE.

LE FORT DU ROI BOORHANPORE

LE FORT DU ROI BOORHANPORE

FISHER, SON & CO. LONDON 1834.



The broken pearls remained a long time in the family, but at length came into the possession of a faqueer named Maloone Hulbec Allah, who employed them in the decoration of a mausoleum, which he built for himself. Reduced to an impalpable powder, and formed, according to the ordinary process used with marble dust, into chunam, he coated the whole of the interior with this precious material, which retains all the delicate hue and shining qualities of the pearls of which it is said to be composed.

Travellers who have related this tale, while declaring that it is impossible for them to attest its truth, also state, that the splendour of the stucco affords strong reason for the supposition, that something more than the ordinary materials entered into its composition. The interior of the tomb is very dimly illuminated from without, and the delicate beauty of its ornaments could scarcely be distinguished, were it not for the soft light thrown upon them by the brilliant lustre of this radiant canopy.

#### KING'S FORT,—BOORHANPORE.

Boorhanpore, in former times the capital of the province of Candeish, and the residence of the head of one of the Mahommedan powers established at an early period in the Deccan, is said to have been founded by a holy person of great pretensions, but of doubtful sanctity. Boorhan-ood-deen seems to have been one of those ambitious, subtle, and daring impostors, which Islamism has so often produced: he raised himself to great authority during his life-time, and since his death has been esteemed as a saint. His mausoleum at Rozah eclipses in splendour the imperial sepulchre of Aurungzebe, and far greater honours are paid to his memory. Lamps are still kept burning over the venerated dust, and his sarcophagus is canopied by a pall of green velvet—the sacred colour, which indicates that those who are permitted to use it, are either descendants of the Prophet, or have performed the pilgrimage to Mecca. The precincts of the building are the abode of Moollahs and other pious men, who are in daily attendance at the tomb; and upon great occasions, large nobuts, or drums, which are kept in one of the antechambers for the purpose, are beaten by the faithful, who thus commemorate the virtues, real and supposed, of the successful adventurer, who assumed the character of a prophet.

Boorhanpore, when under Moslem rule, was a large and flourishing place; it is situated in latitude  $21^{\circ} 16'$  N. and longitude  $76^{\circ} 18'$  E., on the north bank of the Taptee river, which rises in the province of Gundwana, and running westward nearly in a parallel line with the Nerbuddah, falls into the gulf of Cambay at Surat. This beautiful stream, which is fordable during the dry season, washes the walls of the picturesque ruins of the King's Fort, whose time-worn bastions and dilapidated ramparts are mirrored on the tranquil surface of its shining waters.

Vigorous even in its decay, though no longer formidable as a place of arms, the citadel of Boorhanpore, rising boldly from an elevated bank of the river, conveys to the spectator an idea of strength, which is not borne out upon a nearer inspection. Its vast tenantless courts are cumbered with huge fragments of ruins, and rank vegetation has



found its way to the most secret recesses. The adjoining city is still populous, and considered to be one of the largest and best-built places in the Deccan. The greater number of the houses are of brick, handsomely ornamented, and a large proportion three stories in height; they are all covered with tiles, and, besides several streets wider and better paved than the generality of those to be found in Indian cities, there is a large chowk, or market-place, and an extensive thoroughfare called the Raj Bazar.

The remains of Mahomedan tombs and mosques in the neighbourhood shew that Boorhanpore was once the capital of a Moslem state. Its principal building, the Jumma Musjid, also bears evidence of the faith of its former rulers; it is a handsome edifice, constructed of grey stone, and crowned with lofty minarets. The followers of Boorhan, the reputed founder, are still very numerous; they constitute a peculiar sect of Mahomedans, now known by the denomination of Bohrah, who claim to be of Arabian origin, calling themselves Ishmeeliah, and deducing their religion from a disciple of Mahomet, who, in the age immediately succeeding that of the prophet, set up a creed of his own. It is said that they found their way into India through Guzerat, and it is certain that they still retain the characteristic features of the Arab countenance. They are a fine-looking set of people, and are distinguished from the rest of the inhabitants by a costume partaking of that worn in the country in which their ancestors are stated to have derived their extraction. They are men of active habits, and considerable wealth, acquired in mercantile pursuits. The best houses in the city are occupied by the Bohrahs, and they are celebrated all over this part of India for their attention to commerce, and the success with which it has been crowned.

After the decline of the Mahomedan empire in Hindoostan, Boorhanpore and its adjacencies fell under Mahratta sway. It, and the neighbouring fortress of Asseerghur, which has been justly styled the key of the Deccan, were among the first conquests of those splendid campaigns which, under Lord Lake, the Duke of Wellington and other well-known names in martial story subdued the formidable power which had arisen upon the ruin of the Mahomedan states, and which threatened to involve the whole of India in unremitting and devastating war. The territories which still groan under Mahratta rule, shew how cruel the fate of the peninsula would have been, had all its fair and fertile provinces become the prey of the most reckless, arbitrary, and selfish race of Eastern despots. Such a catastrophe would have been inevitable, but for the extraordinarily fortuitous circumstance which established a rival power in India, whose enterprise and success in war, and whose humane, mild, and wise government in peace, soon gave it an ascendancy which can never be endangered except by the abandonment of those well-devised measures which secured its popularity.

The treaty of alliance with Dowlat Rao Scindrah, in 1804, (who, perceiving that he was no longer able to cope with the adversaries which the British arms raised up against him on every side, resorted to the old Mahratta policy of gaining time by negotiations,) was signed at Boorhanpore. By the articles of this treaty, it was agreed to restore the city and the neighbouring fort of Asseerghur to its former ruler. Candeish had been originally a Mahratta province, and, after having been seized upon by successive Moslem







Designed by W. H. Sturt, and engraved by J. G. Thompson.

THE PASS OF MARIYUKI

DER PASS VON MARIYUKI

THE PASS OF MARIYUKI



dynasties, of Arab and Mogul descent, had reverted again to the children of the soil, whose right the British government recognized and respected. Though now secured from the desolating system pursued by Mahratta administrations, Candeish shews but too evident symptoms of having been long exposed to all the miseries of misrule. A great part of the country is waste and uncultivated, over-run with jungle, and abandoned to wild beasts. The villages are deserted and in ruins, and numerous aqueducts and dams, formerly in full activity, are no longer employed for the purpose of irrigation, but add by their dilapidated appearance to the melancholy aspect of the scene. The native tribes inhabiting Candeish are not likely, excepting under a very vigorous government, to improve the agricultural state of the country. They have not yet been weaned from their predatory habits, and prefer the exciting pursuit of game to the more peaceful occupation of tilling the soil. Yet, though addicted to forays, and preferring the capture of their neighbours' cattle to the trouble of rearing herds of their own, none of the freebooters who have figured in romance have acted more generously, or with truer notions of honour. It is no uncommon thing for young European officers, sent to act against the Bheels, to quit their outposts during the intervals of skirmishing, in order to enjoy a few days' sport with these accomplished hunters. They are invariably received with the greatest kindness, and in no instance have those tribes betrayed the confidence thus reposed in them. In fact, the secret of making the natives of India honest, is to trust them. Sir John Malcolm employed this expedient with great success; and there would be little danger in putting a notorious thief in charge of valuable property. The desire to retrieve a lost character would in most cases prevail over every other temptation; and though individuals, on whom the experiment has been tried, may not be thoroughly reclaimed, they seldom or ever prove unfaithful to their employers, and will respect *their* goods, while stealing from every body else.

#### MAKUNDRA MALWA.

The small, mean, but picturesque village of Makundra is beautifully situated in a valley of about three-quarters of a mile in diameter, and nearly of a circular form. Steep hills arise on every side, and there are only two openings, one to the south, and another to the north, each of which is defended by a stone wall and a gate, guarded by a small body of Chokeydars, belonging to the rajah of Kotah. This is the only pass for many miles through a ridge of mountains which divides Malwa from a small state inhabited by the Harrowtee tribe in Ajmere. Makundra is about eight and thirty miles from the large and populous city of Kotah, a place of considerable importance on the banks of the Chumbul. The scenery around it is exceedingly wild and beautiful, partaking of the characteristics of its neighbourhood; the rocky ledges, precipitous heights, and embowering trees, being diversified by a large jheel, or bowlee, reflecting on its glittering mirror the remains of tombs and temples, shadowed by magnificent groves, the haunts of

wild peacocks. The water from this reservoir has not, however, a very good character; the natives impute to it some noxious qualities, and say that those who drink of it for the first time, are liable to fevers.

The pass of Makundra is celebrated, in the annals of British warfare, as the scene of an encounter between General Monson's brigade and Jeswunt Rao Holkar, during the retreat of the former, who, though offered shelter in the pass of Boondee by the rajah of that district, was afraid to trust to a prince of whose security he could not be assured. The valley of Boondee had too much the appearance of a trap, to permit the wary soldier to enter its (perchance) treacherous defile, and he preferred the chances of open warfare to so doubtful a security. The retrograde movement which Monson was compelled to make, though disastrous from the numerous obstacles presenting themselves in penetrating a wild and difficult country in the rainy season, has been accounted a masterly evolution, and one which reflects great credit upon the discipline and good conduct of the Indian army. Uninterrupted good fortune is, however, essential to secure the favourable opinion of the natives of the East; in the neighbourhood of Makundra, the retreat is spoken of as a flight to which some degree of disgrace may be attached. The inhabitants, in mentioning the affair with Holkar, state it to have happened at the time "when Monson ran away." Fortunately, the adjacent hills and passes have since resounded with the shouts of triumph under the conquering forces of General Donkin, who in this neighbourhood fell in with the van of Kurreem Khan's horde of Pindarries, and captured the chieftain's caparisoned elephant, his favourite wife, and all his baggage. The gallantry of the conquerors, of course, secured to the lady the highest degree of deference and respect, but the rest of Kurreem Khan's effects were speedily appropriated by the victors. The spoil underwent a very summary process, being sold by a sort of drum-head auction on the spot, and the proceeds divided among the party assembled—the most certain as well as the quickest method of securing prize-money.

To return, however, to Monson: Although he did not avail himself of the offer made to him by the Boondian rajah, the British government rewarded the apparent good faith of its ally by an increase of territory. Could implicit confidence have been placed, in these treacherous times, in professions which unfortunately were but too often of the most deceitful nature, Monson's luckless detachment would have been spared all the accumulated horrors of the march to Agra. Disappointed in the hope of finding an asylum at Kotah, and harassed by repeated attacks from Holkar's troops, they arrived at length at a place of security, in a state of the utmost distress. All had been lost save their honour, which they had upheld nobly in several actions, sustained against fearful odds, with a force flushed with victory, and greatly outnumbering their own.

Makundra has subsequently been the theatre of Pindarree warfare, and the haunt of Bheel robbers, and other wild predatory tribes, inhabitants of the hills, who, like the generality of mountaineers, consider plundering to be their lawful occupation. Since the dispersion and subjection of the Pindarrees, and the entire settlement of Malwa and its adjacencies, this celebrated thoroughfare has become the scene of murders still more appalling than those formerly perpetrated by the armed and mounted freebooters, who



galloped into a village, and put to the sword all who were unable to effect their escape from the sudden and furious onslaught. The Pindarrees at least waged open warfare, and travellers acquainted with their danger provided against it by assembling in large bodies, and furnishing themselves with weapons of defence. In the apparently peaceable state in which the country reposed after the Pindarree war, these precautions were abandoned, and solitary travellers, or small parties, set forward upon long journeys unaware that their path was beset by assassins, from whom scarcely any degree of poverty formed a protection.

It appears from the most authentic documents, that the whole of the upper provinces of Hindoostan swarm with a class of banditti called Thugs, or Phansegars, from their dexterity in strangling. These men have secret signs, by which they become known to each other while mingling in communities perfectly unsuspecting of the desperate courses in which they are engaged. During a part of the year they remain quietly in their own homes, engaged in cultivating the land, but at the end of the rainy season each village sends out its gang; and parties, of from ten or a dozen to thirty, collect together, and, in the guise of travellers, pursue their way towards the central provinces. They are totally without weapons, and are careful to avoid every appearance which might excite alarm; the instrument with which they perpetrate their murders being nothing more than a strip of cloth. While journeying along the high roads, they mark out all whom they may fall in with for destruction, who do not present a very formidable appearance; following their victims for several days, until they come to a place in which they may conveniently effect their purpose. In lonely parts of the country, very little time is lost. A select number of the band go forward, and dig the graves; those who have attained the requisite dexterity in strangling, slip the cloth round the necks of the doomed, who are stripped in an instant, and carried off to the place of interment. In more populous districts, greater precaution is used. The murder is generally deferred until night-fall, and the custom adopted in India, of bivouacking in the open air, greatly facilitates the designs of the murderers.

Travellers usually carry along with them the materials for their simple repast; they kindle fires on the ground, prepare their cakes of meal, and sit down to the enjoyment of their pipes. The Thugs, who employ the most insinuating arts to entice persons pursuing the same route to join their company, appear to be employed in the same preparations, but at a given signal, generally some common and familiar word, such as "bring tobacco," the work of death commences, often in full view of some neighbouring village. Nothing, however, occurs which could give a distant spectator an idea of the tragic scene enacting before his eyes: one or two persons are singing and playing on the tomtom, in order to impart an air of careless festivity to the group, and to stifle any cry which might escape the victims. The murders are simultaneously performed upon all the party marked out for destruction, and the dim and fast-fading twilight involves the whole scene in impenetrable obscurity. The bodies are hastily deposited in the ground; and fires are immediately kindled upon the graves, to prevent the traces of newly turned earth from being discernible. When the accumulation of booty becomes considerable, a detachment is sent off with it to some convenient depôt, where it is sold, or otherwise disposed of, for



the benefit of the captors. Pedestrian travellers frequently carry valuable property about with them, both in money and ornaments, and, as appearances are often exceedingly deceitful, the Thugs make no distinction, seizing upon those who bear the marks of poverty as well as upon persons of substance accompanied by baggage and attendants. They are careful not to attack the inhabitants of a place through which they may pass, as a person missing from a village would lead to detection.

The immense distance which wayfarers in India traverse to the place of their destination, the slowness of their method of travelling, where there are no public conveyances, or relays of cattle, and men and horsemen only accomplish one, or at most two stages, per diem, and the various impediments which may detain them more than the usual period upon the road, are very favourable to the designs of the Thugs. Months may elapse after the victims of these assassins have mouldered in their graves, before any suspicion of their untimely fate has risen in the minds of their relatives.

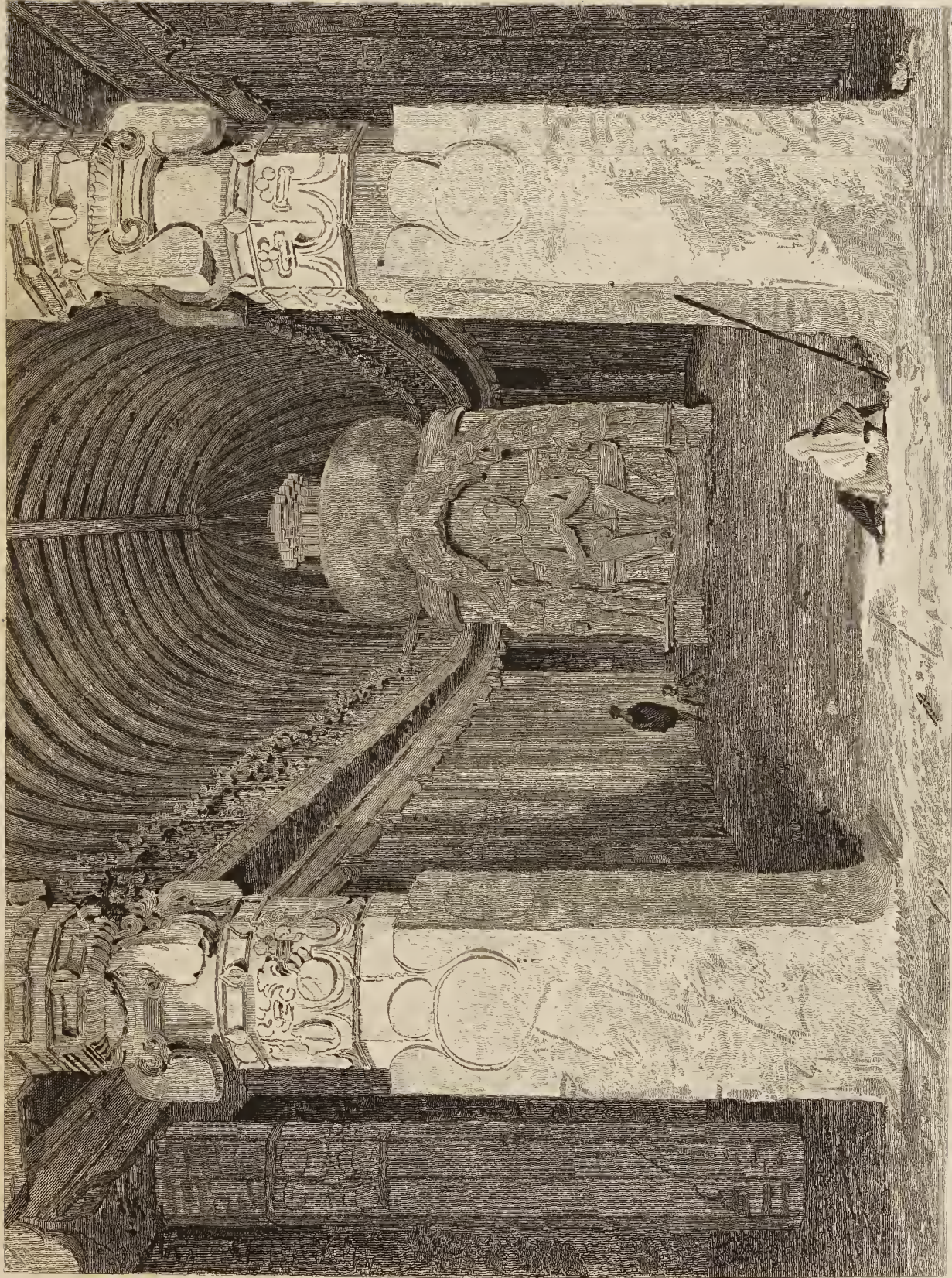
The Thugs have many agents and abettors amongst the inferior members of the police, who furnish them with important intelligence, and use the most artful endeavours to explain away appearances which tend to criminate them. During many years they carried on their fearful trade without exciting in the neighbouring community more than a vague suspicion of their existence: their habits and modes of living, though known to and reported by some active servants of the Government, after a time, in the frequent changes of the magistrates, ceased to excite attention, or to become the subject of inquiry. Lately, however, large masses of information relative to the profession of Thuggy have come to light; and we may hope that the publicity given to the conviction of detected criminals will put travellers upon their guard.

#### THE INTERIOR OF THE BISMA KURM,—CAVES OF ELLORA.

Amidst the numerous objects of attraction at Ellora, the grand Bhood cave, known by the name of the Bisma Kurm, or Visvacarma, produces, from its massive simplicity, the unity of its design, and the magnitude of its proportions, the strongest impressions upon the mind. It is the only large temple at Ellora which has been excavated with an arched roof; and the lofty vaulted ceiling, the solid octagonal pillars, and the grave character of the figures which are sculptured upon and above the architrave, combine to fill the soul with a feeling of religious awe, which cannot be inspired by the fantastic, though spirited, representations of the objects of Brahminical worship.

A colossal image of Boodh appears at the end of the noble vista, of which a perspective view is given in the accompanying plate; the dignity and repose of this figure add greatly to the solemn effect of the long-vaulted aisle, and the dim religious light which sheds its solemn hues upon the scene. Placed in obscurity, its gigantic form indistinctly revealed through the sober twilight of the cave, no idol made by men's hands could so strongly convey the notions we have formed of the mysterious grandeur, the awful power, and terrible majesty of the Deity; and in the absence of the true light, we can scarcely wonder, that, thus typified, thousands and tens of thousands have bowed the knee to Baal.





Engraved by R. W. Wallis

Designed by Capt. R. J. Lloyd, P. N.

Drawn by G. Catermole

INTERIEUR DES CAVES DE BISMUKHUM, CAVES OF ELLORA.  
DAS INNERE DES BISMUKHUM-HÖHLEN VON ELLORA.











Engraved by W. J. Gooch

Sketched by Capt. R. F. Thet, R.N.

Drawn by T. S. Boys.

# JAHARA BAUG, AGRA.

CHITRA GANESH JANI

JAHARA BAUG AGRA

W. J. GOOCH DEL.



Although the Hindoos admit that there is only one God, and are unanimous in declaring the numerous personages of their mythology to be merely emanations from the one great Source of truth, it is difficult to maintain this creed in the midst of the multitudinous variety of forms under which the Creator, in his almost innumerable characters, is worshipped.

The attendant Brahmins entitle the Bisma Kurm, the "Carpenter's Cave," and say that it was the work of a grandson of Brahma, who belonged to the caste of mechanics in wood: he had the honour of being employed as the architect by Vishnu himself; and, according to the popular opinion, he has perpetuated the remembrance of his fellow-labourers, by placing them over the entablature on which the principal figures rest—a situation which enables them to view with great complacency the result of their honourable toil. Every visiter to Ellora is amused by the extraordinary conceits and strange legends related by the Brahmins who loiter about the caves; but no reliance can be placed upon traditional tales, evidently of modern origin, and invented long after Buddhism had declined in this part of Asia. For all accurate and authentic information, we must refer to the accounts printed by the few learned persons who have made these interesting antiquities the subject of their study; and though too often quoted to afford any new light, we must be again indebted to the report of Captain Sykes, for the only description of this temple which can be securely relied upon. "This cave," he tells us, "is eighty feet long by forty-two and a half broad, measuring from wall to wall of the side aisles; the height is thirty-five feet six inches. The extreme depth of the excavation into the hill from the outer gate, is a hundred and sixty-six feet. There are twenty-eight octangular pillars in two rows, besides two pillars supporting a gallery over the door-way. A narrow border, or architrave, immediately above the pillars, which runs all around the cave, is filled with human figures, male and female. Above this is a broader border, or frieze, divided into compartments; in each of which is a sitting figure of Boodh, with four attendants: projecting over this border are prostrate human figures by way of cornice, alternately male and female; and the end of each of the ribs of the roof appears to rest upon the back of one of these figures."

#### JAHARA BAUG,—AGRA.

The eastern bank of the river Jumna, at Agra, is adorned by a succession of beautiful gardens of great luxuriance and vast extent, where the orange, the citron, and the vine are the richest and fairest of fruit; where the air is refreshed by fountains, and where marble pavilions offer rest and repose to those who delight to revel in all the pomp of Oriental luxury. The Jahara-bang, or garden, is the name given to one of these delightful retreats; and in wandering through its stately avenues, the readers of the Arabian tales see the vivid picture realized, which imagination has painted, of the imperial pleasure-grounds on the banks of the Tigris, the scene of the adventures of Haroun Alraschid, with Nouredin Ali, and the fair Persian.

Nothing can be more enchanting than the view which is presented from the pavilion represented in the plate, erected on the extreme point of a small peninsula, and over-



hanging the river. The Jumna flows over a rocky bed ; its bright, smooth, and sparkling sands are the haunt of the loveliest of the feathered tribes : small white herons, and delicate pink-plumaged birds, are seen dipping and hovering around ; while the trees, obtruding into the stream, and flinging down their rich flowery garlands into the water, are tenanted with innumerable tribes of green pigeons, ring-necked paroquets, or yellow-breasted bayas.

On the opposite bank, one of the most beautiful cities in Hindoostan spreads its architectural splendours in the richest profusion before the admiring gazer ; the marble palace of Shah Jehan glitters on the very edge of the water ; its terraces, turrets, and pinnacles reflected in the bright mirror which stretches itself below. In the back ground, the bastioned walls and massive gateways of the city appear crowned with the shining cupolas of the pearl mosque, and partially concealed by the shading foliage of the neem, the peepul, and the tamarind-tree ; the long and beautiful perspective of tower, palace, ghaut, and embowering grove, closed by the tall minars and lofty dome of the Tâj Mahal.

Nothing short of a panoramic view can convey an adequate idea of the multiplicity of beautiful objects which rivet the gaze in this extensive and magnificent prospect, or the imposing effect which it produces when seen at the moment in which the rising sun bathes the whole scene in one bright flood of gold.

The bendings and turnings of the river afford, from flowery promontories similar to that represented in the plate, a perpetual succession of views ; but from the minarets of Etemad-ud-Dowlat's tomb, situated in the immediate neighbourhood, the eye takes in the wide and richly varied prospect, many miles in extent, at a single glance. This building, which stands in the midst of a wilderness near the Jahara Baug, is by many esteemed the most chaste and beautiful specimen of architecture which the Moghuls have bequeathed to the land of their adoption. It was erected by the celebrated Nour Mahal, over the remains of her father. The beautiful favourite, it is said, originally intended to construct the mausoleum raised to the memory of her beloved parent, of solid silver, but abandoned the design at the suggestion of a judicious friend, who assured her that marble would be more durable.

Compared with many of the sepulchral monuments of India, the tomb of Etemad-ud-Dowlah is small : it consists of one central hall, with octagonal apartments at the angles, surmounted by a dome, and four open minarets. The whole building is covered with a lattice of marble, adorned with flowers and foliage, forming a rich mosaic inlay of the most exquisite workmanship. Unfortunately, hitherto this beautiful mausoleum has not attracted the attention of the Government ; there are no funds appropriated to its repair, and it exhibits marks of decay, which, if not speedily arrested, will, in the course of a very few years, effect its utter desolation. The walls of the surrounding garden have been broken down ; and the herbage, now spreading over the neglected parterres, afford a scanty pasturage to a few stray cows : we may hope, however, that the impending ruin may be averted by the influx of Europeans of wealth and influence, which the elevation of Agra into a seat of government will bring to its walls.







Drawn by S. Prout

Sketched by Capt. R. Elliot, R.N.

Engraved by W. Miller

SEVEN STORIED PALACE, BENARES.

LE PALAIS À SEPT ÉTAGES BÉNARÈS

DER PALAST VON SEVEN STORIED PALACE, BÉNARÈS

W. MILLER



## SEVEN-STORIED PALACE,—BEJAPORE.

The beautiful remains of this once splendid palace, of which a distant view has been given in a preceding plate, arise within the walls of the fortified portion of Bejapore. The architecture differs considerably from that of the numerous ruins which attract the eye in this interesting city; it is lighter and of a more graceful character, its airy elegance contrasting finely with the massive solemnity of the mosques and tombs around.

Very few Eastern cities have the advantage of so much variety in the style of their buildings, as is to be found at Bejapore; a circumstance to be accounted for by the great admixture of foreigners at the court of its former princes, who were of Turkish descent. The greater portion of the nobility were composed of Persians, Turks, and Tartars, who, in all probability, introduced novelties from the countries of their birth; and we are told by Ferishta, that the first sovereign of the Adil Shah dynasty invited several eminent artists, belonging to distant lands, to assist in the decorations of the city, and “made them easy under the shade of his bounty.” The remains of the carved work and gilding, still to be found in the interior of the seven-storied palace, afford beautiful specimens of the state of the art at the period of its erection; but there is no authentic record extant to acquaint us by whom this splendid building was constructed, though there is abundance of reason to suppose that it was the residence of Yusuf Adil Shah himself.

The history of the founder of a kingdom, once the most flourishing and powerful in the Deccan, is of a very interesting and romantic nature. He was, it is said, a son of the emperor Bajazet, and according to the policy of Eastern courts, which permits no younger brother near the throne, was destined by the reigning monarch to be put to death. Agreeably to the sovereign’s mandate, the executioners came to demand the young prince, then a mere boy, of his mother, in order that, having strangled him, the body might be publicly exposed. The unhappy lady, after vainly entreating the remission of this cruel decree, obtained a delay of four-and-twenty hours to prepare her mind for the loss which she was doomed to sustain, and immediately sent into the slave market to purchase a substitute for her son. An unfortunate Circassian boy, who bore some resemblance to the prince, was selected for the victim, and, prevailing upon one of the ministers to favour the deceit, he suffered the fate intended for another, and by this humane expedient, the queen succeeded in saving the life of her youngest born.

The persons to whose care prince Yusuf was entrusted carried him to a place of security, whither he remained until he was sixteen years old, when, through the garrulity of his nurse, the secret of his birth having transpired, he wandered into Persia. A remarkable dream, which occurred to him while residing at Shiraz, determined him to try his fortune in India, where he was assured that he should attain to sovereign power. Fortune smiled upon his enterprise. He arose to some eminence under the governor of Berar, and, upon the dissolution of the Bhamanee empire in the Deccan, he resolved to push



his fortune, and as in the words of his historian Ferishta, the hooma\* of prosperity had spread the shadow of his wings over his head, he became master of a rich and fertile territory, and established himself as a sovereign at Bejapore. Upon the marriage of his daughter, the Beeby Musseety, with Prince Ahmed at Koolburga, that princess took her seat above all the other ladies of the court; and, upon being remonstrated with, replied, that as the daughter of Yusuf Adil Shah, and the niece and grand-daughter of two emperors of Rome, she considered herself to be inferior to no lady in the Deccan. It is said that the truth of this assertion was established upon inquiry at Constantinople, and the claims of the noble lady to pre-eminence was thenceforth allowed at the court of her father-in-law.

Gibbon mentions the fact of Mahomed having, on his accession, ordered all his brothers to be put to death, and states also in a note, that one of them was saved, and became a Christian. The elegant and erudite translator of Ferishta's history appears to think it possible that another also might have escaped, whose adventures, in consequence of the distant theatre of action, must have been perfectly unknown to European historians; under the authority of such a sanction, we may therefore venture to give credit to the tale of Yusuf's birth and preservation.

Ferishta, unfortunately, is rather sparing of domestic anecdotes, the events which he relates respecting the kingdom of Bejapore, being little more than a series of disturbances, rebellions, and conspiracies, yet the architectural remains testify that the resources of the state must not only have been very extensive, but also very frequently expended upon works of considerable public utility. The aqueducts, tanks, and wells, still in existence, and which have been mentioned in former pages of this work, prove that the taste for useless splendour and posthumous fame, so remarkably exemplified in the tombs of Hindoostan, and so strongly displayed at Bejapore, was mingled with a desire to confer a lasting benefit upon posterity. A well-informed person, a descendant of one of the hoozoors of the ancient kings, who acted as guide to Captain Sykes during his visit, averred that there were still in tolerable preservation at Bejapore, "seven hundred wells with steps, three hundred without steps, seven hundred mosques and tombs of stone, and seven hundred of bricks and chunam;" and those who have visited the city, and beheld the multitude of its buildings, and the amazing extent of ground which they cover, do not refuse to give credit to the assertion.

Many of the most interesting reliques of Bejapore are so little injured by the neglect and devastation which have converted the surrounding country into a wilderness, as to give a hope that they may survive to be the ornaments of another capital, far happier and better governed than that which fell into dust under the stern despotism of Aurungzebe, and the wild vengeance of the Mahrattas.

\* It is fabled of this bird, that whoever comes under the shadow of his wings will wear a crown. Mr. Neave, in describing the attributes of this king-maker, supposes that our idea of the phoenix has been taken from the hooma of Eastern story, and adds, that, judging from the number of kings at present in India, they must be very rare indeed, more especially in the Honourable Company's territories, where it would be difficult to find a single nest.

While wandering amongst the ruins of Bejapore, the moralist may reflect upon the certain consequences of overweening ambition—the defeat of the most cherished objects of a despot's soul, by the very means which he has taken to secure their success. Aurungzebe, in overthrowing the independent kingdoms of Hindoostan, and dethroning their princes in order to become the sole and sovereign ruler of the Mahommedan empire, weakened the barriers which opposed themselves to the growing power of the Mahrattas, and paved the way to the final destruction of the Moghul dynasty. The descendant of this unrelenting victor sits upon the frail remnant of a throne, snatched from the clutch of the Mahrattas by the bayonets of a foreign power; and the present state of Bejapore will serve to shew what the destiny of India would have been, had not the ascendancy of the British government secured it from becoming subject to Mahratta rule.

The numerous vicissitudes to which the city of Bejapore has been subjected has given rise to an idea that immense treasures in gold and jewels are secreted amidst its ruins. The custom of burying money is still very prevalent in India; this expedient being not only resorted to in troublous times, but also finding favour with avaricious persons who are unwilling that their successors should benefit by their wealth. Runjeet Sing is said to have been seized by a passion for accumulating and for burying money; and we are told that the Begum Sumroo secretes four lacs a year in this manner. It is, therefore, not surprising that there should be persons at Bejapore willing to give large sums for the privilege of digging and delving under some old wall. This is a favourite speculation amongst the natives; and many are deluded, both of their time and their money, by the expectation of finding incalculable riches amidst the foundations of the deserted city.

It is to be hoped that the remains of the seven-storied palace may be saved from the researches of these treasure seekers; though, as the building has already suffered more from the injuries which time and war have brought upon Bejapore than its immediate neighbours, ruin has now advanced too far to be arrested. As it has been before observed, those who have visited the city are struck with the freshness and unimpaired strength of many of the buildings, compared with the prevailing character of decay and desolation. They say that the city in some parts exhibits such a wild waste of ruin, that it seems scarcely credible that so much destruction could have been effected by man's neglect in the ordinary course of time, but rather that some violent convulsion of nature must have caused this mighty, terrible, yet partial devastation. And this idea seems to be borne out by the numberless beautiful and massive remains which have escaped the fearful havoc, and which, still exhibiting the noblest specimens of architecture, give promise of almost endless durability. A great part of the gilding has not lost its first gloss, and the elaborate ornaments of many of the exteriors retain their minute and exquisite degree of finish wholly unimpaired.

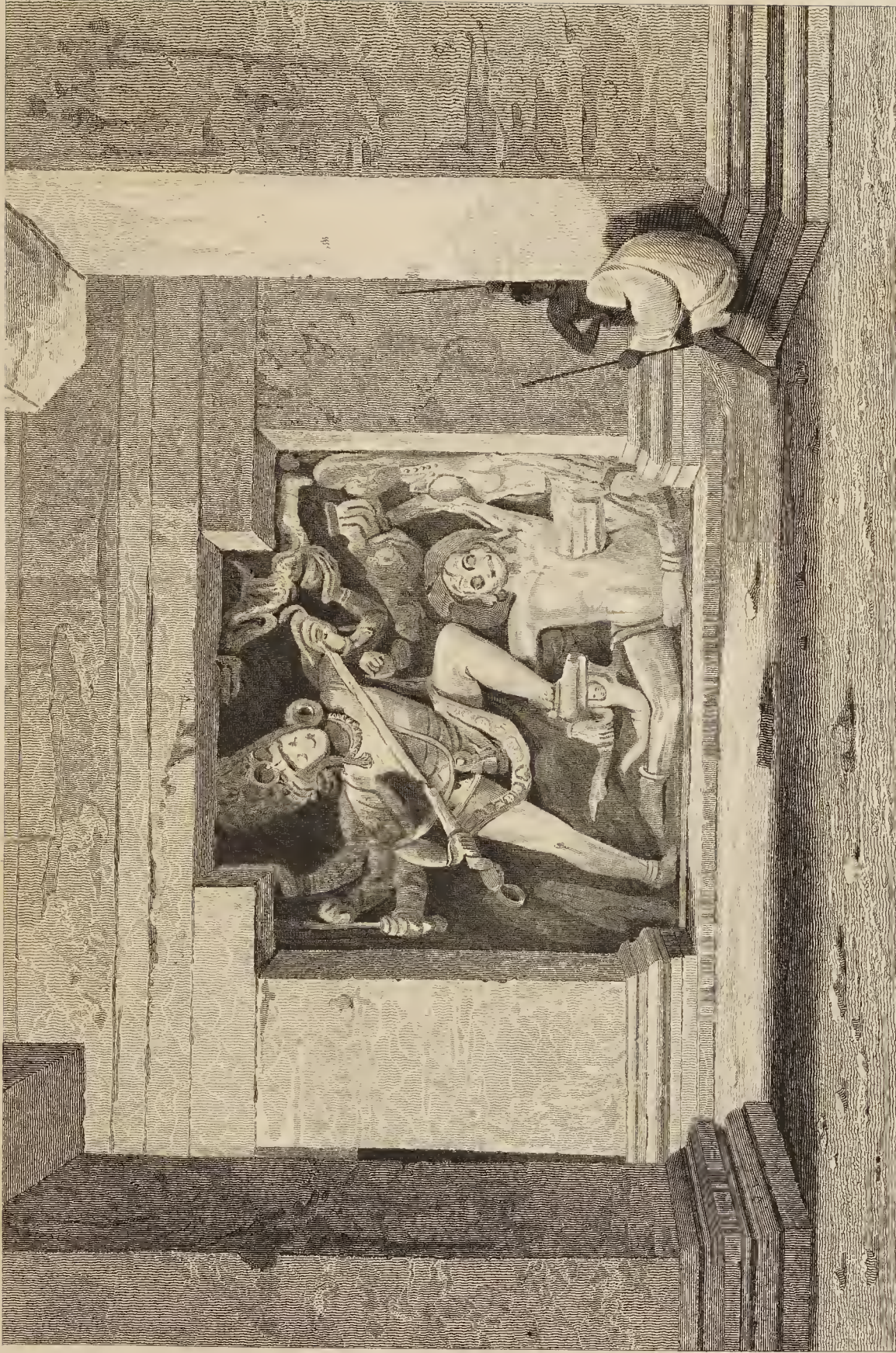


## DUS AWTAR—CAVES OF ELLORA.

The name by which this excavation is distinguished is said, by the Brahmins in attendance, to be derived from the representations of the ten incarnations, or avatars of Vishnoo, sculptured in the several compartments around it. The cave occurs in the centre of the range, and the learned have decided that it has no claim to this particular appellation, since all its Brahminical neighbours are equally supplied with delineations of the exploits of the god during his sojourn in this nether world. The subject of the accompanying plate is taken from one of the most perfect remains of the numerous compartments. It represents Siva, who forms the principal figure, in the act of punishing the audacity of a demon guilty of offering an insult to Parwutee, who, in his character of Ehr Budr, he had espoused. There is so little interest in Brahminical fable, that the mere stories attached to these spirited sculptures can only engage the attention of learned men; the casual spectator loses all curiosity respecting the adventures of the Hindoo gods, in the pleasure to be derived in the contemplation of the wondrous scene chosen by the followers of Brahma and of Bhood for the worship of their deities.

The Dus Awtar, though evidently, from the multitude of its figures, actively engaged in the affairs of life, a Brahminical temple is distinguished from other excavations of the same description by having cells opening into one of its halls, resembling those which are found in the Buddhist caves; figures, in the attitudes assumed by Bhood, adorn the capitals of the pillars in front, and visitors are puzzled and perplexed by the amicable admixture of two religions which have for so long a period been at variance with each other. The most diligent inquirer has not ventured to decide which of the two hostile sects possesses the strongest claim to antiquity; it is, however, a curious fact, that the Nerbuddah, a river dedicated to Bhood, and still bearing his name, is considered to this day by the Hindoos to be of a more sacred character than the Ganges. It is necessary, they say, that a man should taste of the Ganges before he can derive any advantage from its waters, but that the sight of the Nerbuddah is sufficient to purify him; and while the inhabitants of the provinces through which the Ganges takes its course are reconciled to the slaughter of oxen upon its banks, those in the vicinity of the Nerbuddah attribute all the calamities which have ruined their harvests to the consumption of beef by Christian and Mahomedan troops stationed in the neighbourhood of that holy river. Crimes, they say, in such a place, were always visited more immediately and severely than elsewhere; and though they had at first imagined that the failure of their crops was occasioned by the indifference of the British government to feminine derelictions, the second marriages of the widows of Rajpoots and Brahmins, they were now convinced that the vengeance of heaven had been aroused by the horrible sacrifice of the sacred animal. Trees were pointed out, which had been withered in consequence of having had joints of beef hung upon their branches while the British troops were stationed in the adjacent cantonments, and none could be persuaded that such a visitation was the natural consequence of a severe frost.





Drawn by G. Paternoble.

Stenciled by Capt. R. Elliot, R. N.

Engraved by W. Woodcut.

THE CAVES OF HELL.  
ACTS. PART I. SCENE I.

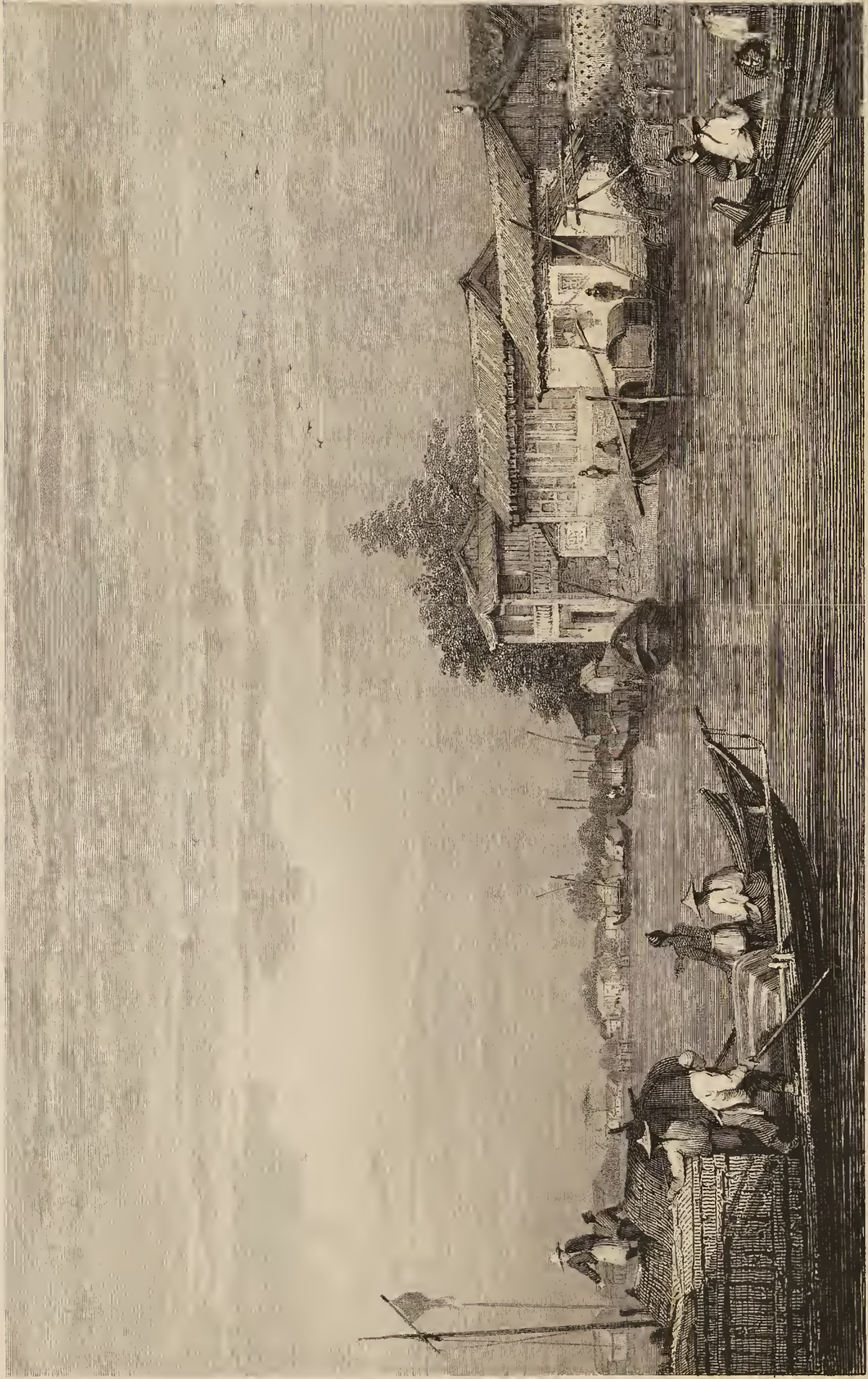
THE CAVES OF HELL.











Drawn by W. J.

Engraved by Japt. K. F. del. R. N.

Drawn by S. Frost.

VUE DE LA RIVIERE NEAR CANTON.

ANSICHT VON EINEM FLUSSE IN DER NAHE V. CANTON. GEMALT

VUE PRISE D'UNE RIVIERE PRES DE CANTON

PUBLISHED BY S. W. & CO. LONDON 1834



The compartment represented in the engraving occurs in the upper story of the *Dus Awtar*, in a chamber ninety-eight feet in breadth, and one hundred and two feet deep. It has a flat roof nearly twelve feet in height, and supported by forty-eight massive pillars, in addition to twenty-two pilasters along the walls, dividing the several compartments or niches, containing the sculptures, from each other. The whole façade in front is open, admitting a more than usual portion of light, and shewing off the interior embellishments to great advantage.

#### A VIEW ON A SMALL RIVER NEAR CANTON.

The view represented in the accompanying plate, which occurs upon one of the tributary streams of the *Tigris*, near *Canton*, presents a very accurate specimen of the scenery to be found along the banks of the Chinese rivers. The houses upon either side are inhabited by artisans, the most ingenious and industrious of their race. The curious methods by which these people contrive to gain a subsistence afford great amusement to the stranger, who views with astonishment the persevering labours and extraordinary devices employed by a redundant population to obtain the means of existence.

It will be seen by the accompanying plate, that the banks of the Chinese rivers are low, and that their interest is derived solely from the luxuriance of the cultivation, the neatness of the clustering cottages overhung by the graceful bamboo, and the vivid tints of the flowers and the foliage. The landscape is at intervals diversified by high grounds in the distance, but these are frequently of a cheerless appearance, being bare and of a sterile aspect, affording a strong and disagreeable contrast to the excessive fertility of the plains. Rice plantations are very frequent on the banks of the rivers; the sugar-cane is also extensively cultivated; amongst the vegetable curiosities are the pith plants, from which the Chinese manufacture the paper so closely resembling velvet, commonly used for drawings; and the *conchorus*, from which the fine grass cloth is made, a texture nearly as beautiful and far more durable than French cambric, both of which, there is every reason to believe, might be brought to flourish in a European soil. One of the principal objects of attraction, and one also of frequent recurrence in the neighbourhood of *Canton*, is the *duck-boat*, in which the keeper and breeder of the ducks, with his family, take up their residence, inhabiting huts or cabins erected upon the deck, while the feathered tribes are accommodated in the hold below. These boats shift their stations continually in search of places in which the ducks may find the most abundant supply of food, and are most frequently to be seen in the neighbourhood of the rice-fields, from which, after the grain has been cut, a plentiful harvest remains for broad-billed birds, these animals growing fat amid the stubble. When the boat is moored to some convenient spot, it is connected to the shore by means of a plank, along which the ducks take their waddling march, making straight for the places offering the best prospect of indulging their voracious appetites. They do not, however, quit their floating habitation until they hear the accustomed whistle. After their keepers suppose that they have had sufficient time to feed, a second whistle warns them



to return. Knowing the danger of delay, they instantly make the best of their way home ; the first bird is received with caresses, and even rewarded by an additional feed, while the unfortunate last in the race is punished with a whipping. This expedient effectually prevents all loitering upon the road, and almost incredible efforts are made by the rear-guard to exchange their situation with the van of the army,—many endeavour to fly over the backs of their comrades, and all evince the greatest anxiety to escape the inevitable doom attendant on the laggard. The floating habitations of the river are usually kept very neatly, and the cleanliness which prevails gives a cheerful air to the ragged families crowded in such narrow space, and, in despite of their extreme poverty, they appear to be happy and contented. There is something, however, exceedingly disgusting in the aspect of the articles exhibited for sale as human food—cats, dogs, rats, &c. appearing with more legitimate subjects for the table.

To judge from a very interesting work lately published,\* the merits of Chinese gardening have been a good deal overrated. Mr. Bennett assures us, that the boasted Fa-tee gardens, which are situated near Canton on the opposite bank of the river, do not by any means equal the least distinguished of our provincial nursery grounds ; yet the splendour of the Chinese flowers is not to be surpassed, and infinite varieties might be obtained by a little attention to their cultivation. The Chinese appear to be more anxious to produce objects of curiosity than of interest ; their dwarf trees, therefore, form the principal attraction of their gardens. These plants afford perfect, though Lilliputian specimens of the monarchs of the forests ; and elms, bamboos, and other umbrageous trees, apparently of ancient growth, and having all the characteristics of the largest species, may be seen only a few inches in height, and springing out of the smallest pots. The process by which this result is obtained is not very difficult. A young and healthy branch is, in the first instance, taken from a large tree ; the bark is stripped off, and its place supplied by a mixture of clay and chopped straw. When the roots appear, they are cut off and transplanted ; the shoots which they throw out are trained in a particular manner, and both these and the roots kept so closely clipped and confined, that their growth is effectually checked, various methods being employed to produce this effect. An appearance of age is given to the trunk by boring holes in it, and smearing it over with sugar. The ants speedily find their way to the tempting food ; and when they have completed their depredations, the tree seems to have survived a hundred storms. It is necessary to repeat the clipping and cutting at intervals, in order to keep down the luxuriance of nature ; and perhaps the most curious of these productions are the dwarf orange trees, which appear laden with fruit of the most diminutive size. The Chinese appear to take the greatest delight in raising wonder by the untiring patience with which they overcome difficulties, which to less persevering people would amount to impossibilities. Their dwarf trees, their ivory balls, and many other varieties of the same nature, are rather curious than useful ; but they frequently exercise the same skill and patience to more profitable purposes, in the improvement of articles of general utility. The splendour of the Chinese colours excites universal admiration ; and it is a curious fact, that although they are not able

\* Wanderings in New South Wales, Batavia, Pedir Coast, Singapore, and China. By George Bennett, Esq.







Engraved by T. H. Ham

Sketched by Capt. R. Elliot. R. N.

Drawn by S. Austin

RUINS ABOUT THE TAJ MAHAL, AGRA

THE MAHAL, AGRA

THE MAHAL, AGRA



to manufacture the original pigment so well as it is made in Europe, and therefore import their best paints, yet by washing each colour in a hundred waters, and submitting to other toilsome expedients, they succeed in producing that matchless brilliance of hue which is so vainly sought after at home. The desire to obtain this gorgeousness of artificial colouring was doubtless suggested by the wish to imitate the superb tints in the plumage of the birds, and the petals of the flowers, which render the natural productions of China the most magnificent in the world. It is only lately that the testimony of eye-witnesses has proved the existence of that splendid variety of golden carp, which was supposed to have owed the greater portion of its beauty to the fancy of the delineator, but which is to be found in the lakes of southern China. Ponds of gold and silver fish are the common ornaments of great men's gardens; they are covered after sunset with a gauze frame, to protect them from the various enemies seeking their destruction under the shadow of the night, though, notwithstanding the care which is taken for their preservation, they sometimes become the prey of the kingfisher.

#### RUINS ABOUT THE TAJ MAHAL, AGRA.

The former extent and splendour of the city of Agra may be traced by the number of the ruins which spread themselves around upon every side. Vast tracts covered with old buildings, the remains of wells, and fragments of walls, which originally flourished in the midst of verdure, and under the shade of forest trees, now only render the wide waste of sand, which has swallowed up all vegetation, still more desolate. The country between the fort of Agra and the Taj Mahal is a perfect desert; and visitors, after winding their way through an arid plain, only diversified by sand-heaps and crumbling masses of stone, come, as if by enchantment, upon the luxuriant gardens which still adorn the mausoleum where Nour Jehan and the beautiful partner of his throne sleep in undisturbed repose.

The marble cupola seen to the left of the plate, crowns a beautiful musjid or mosque, attached to the Taj; beyond, flanked by its slender minars, the Taj itself appears; and in the distance the eye rests upon the cupolas and turrets of the magnificent gateway which forms the principal entrance of this terrestrial paradise. Constant irrigation is necessary in India to preserve the beauty of gardens, which soon disappears if not continually refreshed by the revivifying stream. The pleasure-grounds belonging to the Taj Mahal are watered daily during the dry season; and they are clothed in perpetual verdure, while the surrounding country is a wilderness.

The arched gateway represented in the plate, leads into an enclosure of considerable extent, intervening between the plain and the gardens of the Taj. Many buildings of the same nature skirt these beautiful gardens, and some have been fitted up for the residencies of European families during the rains, the only season in which native habitations, however splendid, can be easily converted into comfortable abodes for strangers, from a colder country; it being both difficult to exclude the hot winds, and to warm chambers, open to



every breath of heaven, sufficiently during the cold weather. The natives themselves are content to envelop their persons in thick clothing ; the men wear several shawls, and the women put on wadded garments and extra veils, during a period in which the English residents shut up their doors and windows and sit around fires.

The superior elegance of the native architecture renders it a subject for regret, that so few of the deserted buildings, in the neighbourhood of British cantonments, should have been adapted to the use of the new comers : one or two of the mosques and tombs of Agra have been fitted up for the reception of the families of resident civilians ; but the greater number of the European population are lodged in excessively ugly bungalows, built with the old bricks which cover miles of the suburbs of Agra, and which may be had for the trouble of fetching them. A few of the newly-constructed houses are in better taste, after the Italian manner ; but these occur too seldom to atone for the frightful and barnlike appearance of the rest. The gardens attached to these houses, though large, luxuriant, and well planted, are too much isolated from them to improve their general aspect ; and the only attempt to beautify the tract exclusively occupied by military residents in the close neighbourhood of the Taj Mahal, has been made by the introduction of Parkinsonias. These trees, originally imported from the Cape by Colonel Parkinson, thrive well, with very little attention, in the most arid spots. When mingled with others, they would be very attractive, but their leaves being entirely obscured by an abundance of bright yellow flowers, their effect, when scattered singly over a sandy plain, is any thing rather than pleasing. The court and council of the new presidency will find much to do upon their arrival at Agra, and there is fortunately abundance of material for the exercise of taste and talent.

The church belonging to the cantonments is a very handsome structure, built under the superintendence of an officer of engineers. Several excellent architects are to be found in this department of the service, and Agra is much indebted to the gentleman who has held an appointment for some years in the board of works at that station, for the improvements which he has introduced into the interiors of the bungalows built under his direction. The necessity of consulting economy, and of excluding the heat, have exceedingly injured the outward appearance of Anglo-Indian residences in the province ; but though, at Agra, both the brick and the *enteha* houses (the name given to those constructed of unbaked mud) are miracles of ugliness, many of the interiors are finished with great elegance. The best boast of chimney-pieces of marble chunam, and the walls are decorated with mouldings and cornices, which take away from the bleak and desolate air usually the characteristics of these unsophisticated edifices. A great deal, however, still remains to be done ; and although military residents have not very extensive funds at their disposal, should a spirit of emulation be created amongst them, they will at least plant out what it may be impossible to pull down and rebuild, and thus render the cantonments of Agra more worthy of their beautiful neighbour, the Taj Mahal.







Drawn by G. Austin

Sketched by Capt. R. Elliot, R.N.

Eng. a and b

# MAH CHUNG KEOW, - CANTON

MAH CHUNG KEOW, - CANTON

MAH CHUNG KEOW, BEI CANTON



## MAH CHUNG KEOW.

The peculiar beauty of the Chinese bridge, and its adaptation for the purpose of ornamental embellishment to landscape gardening, have long ago occasioned its introduction into English parks and pleasure-grounds. The elegant specimen afforded by the accompanying plate occurs in the immediate neighbourhood of Canton. It spans a stream which falls into the river on the side opposite to that whereon the city is built, and within the narrow limits permitted by a jealous government to be perambulated by European strangers.

There are few places in which inland navigation is carried on to a greater extent than in China. The Imperial, or Grand Canal, is a work of unparalleled magnitude, and the city of Canton might be styled the Venice of the East, on account of its being intersected in every direction by artificial rivulets. The bulky portion of the merchandise is conveyed to every part of the city by water. A large canal extends along the whole length of the eastern side, another takes a westerly direction; between these two, and communicating with each, there is a third canal, which nearly skirts the wall on the north side, so that boats can pass to and fro, from one to the other. The suburbs are also supplied with several canals, and from these large channels, a great number of smaller ones flow, which are called by the Chinese, "the veins of the city." The bridges are numerous; many of them are constructed of stone, and, like the one represented in the engraving, contribute not a little to the picturesqueness of the landscape.

There is some difficulty in ascertaining the precise extent of Canton, the Chinese themselves differing in their accounts of it. Some late European visitants, in making the circuit of the walls, have walked the whole distance in little less than two hours; and, according to their calculation, they cannot exceed six English miles in circumference. The walls are constructed partly of stone, and partly of brick; the former, which is chiefly coarse sand-stone, is employed in the foundation and lower portion of the walls, the arch-ways, and the gates; the bricks are very small, and of a soft texture, the economy necessary in the article of fuel preventing them from being more than half baked. In several places, particularly along the eastern side, time and the warfare of the elements have made such serious inroads, that in the event of an attack from experienced engineers, they would offer a very feeble defence, and could not stand an instant before a besieging army directed by European skill. They are nearly perpendicular in their elevation, and vary in height from twenty-five to thirty-five, or forty feet: they do not exceed twenty-five feet in thickness, and in some places not more than twenty. They are the strongest and most formidable on the northern side, the quarter from which hostility is chiefly to be dreaded: a line of battlements extends all round on the summit of the walls, and there are embrasures at intervals: altogether, the whole, though imposing to the eye, is totally deficient in the strength requisite to withstand the artillery of modern times. There are sixteen gates, but as four of them are opened through the wall which separates the old



city from the new one, there are only twelve entrances to the outer erection. The suburbs of Canton are very extensive on three sides of the city, spreading themselves to the east over the whole interval between the walls and the river: towards the north, however, there are only a few scattered huts of the meanest description. The streets of Canton are very numerous, more than six hundred being enumerated in the catalogues published by the natives. Some are long, and handsome, but the greater portion short, narrow, and exceedingly crooked; they vary in breadth from two to sixteen feet, but the greater number are about six or eight feet wide, and all are flagged with large stones, chiefly granite: some of the names are very fanciful—the dragon, the flying dragon, and the martial dragon street, the flower, the golden flower, and the golden street, appear amid others of less note. The houses present an infinite variety of architecture, though few are upon a very grand or splendid scale. The principal material is brick, but two-fifths may be said to be of mud, the houses of the Tartars inhabiting the old city being all of this description. Stone and wood are not very extensively employed, but the former is used in the construction of gate-ways and door-posts; and columns, beams, and rafters are formed of the latter: the floors of the best mansions are paved with marble; in those of inferior splendour, thin tiles are used; but the greater number are composed of indurated mud: few are supplied with glass windows, the substitutes being oiled paper, mica, or shell.

Bricks are manufactured in the neighbourhood of Canton, and brought into the city in boats; they are chiefly of a pale brown, or lead colour, those only that have been thoroughly burned being red: the brown are merely baked in the sun; and the blue, though submitted to the kiln, are not allowed to remain long enough to become hardened, or of a deep colour; they are sold at from three to eight dollars a thousand. The greater number of the houses belonging to the most respectable inhabitants are enclosed in a wall twelve or fourteen feet in height, which completely conceals the interior from the view of the passenger. The outer gate opens into a small court, or ornamented garden, and along the front of the mansion the reception hall extends, which is frequently only enclosed upon three sides, having nothing but a row of pillars towards the court. These apartments are very neatly fitted up, and supplied with those light and pretty articles of furniture in which the Chinese excel. The grandeur of the superior habitations is displayed more in extent than in elevation, but their numerous courts and avenues do not exhibit long colonnades or noble quadrangles, being cut up into petty details, and having more of grotesqueness than of elegance in their effect. The handsomest buildings are those belonging to the different hong, or factories, established by foreign nations,—that of the English East India Company being finer, and of greater extent, than the whole of the others.

A great part of the city and suburbs is built upon low ground, and flats near the river; and in situations of this description, where the soil is loose and muddy, the houses are raised upon wooden piles, which are necessary to render the foundations secure; some of these appear above the ground, and the edifices erected upon them are of slight materials, principally wood, but in others the piles are surmounted a few feet below the surface by a foundation of mud, brick, or stone, and in these cases the building is completed in the

same manner : many are entirely baseless, and during heavy floods these wretched habitations are completely carried away.

The shops are gaily painted, and fitted up with great attention to convenience and comfort, with lacquered sign-boards, and emblems of their various trades gilt and varnished. At an early hour in the day the streets are all in commotion, and, amongst the novelties to an European eye, are the tribes of athletic half-clad porters, employed in the conveyance of every species of merchandise, whose noisy vociferations, and the throng and jostle which they occasion, create a bustle and confusion not inferior to that produced by the carts and carriages of other cities. The favourite vehicle is the sedan, or chair, borne upon men's shoulders. The bearers are exceedingly nimble, and possessed of powerful lungs; and their warnings and admonitions to the passers-by, the cries of the venders of various goods, the solicitations of beggars, and other clamorous sounds, are quite sufficient to banish all idea of quietude from these crowded avenues. The temples are extremely numerous ; some of them are remarkable for their beauty, but the greater number are in a dilapidated state ; all are open to every body, and many serve occasionally as theatres, gambling-houses, and taverns.

The temple of Honan, which rises on the bank of the river opposite to the factories, and at a short distance from them, is exceedingly handsome. Entering through a portico guarded by colossal figures cut out of granite, representing two famous Chinese warriors, the visitor is conducted into a spacious court, surrounded by very picturesque buildings, planted with fine trees, and adorned with numerous images of Bhood and his disciples, of all dimensions, some being colossal and others extremely small. This temple is well endowed, and supports a great number of priests, who, with the exception of a few offerings presented to the shrines, are left to the sole performance of religious worship, the Chinese troubling themselves very little about the care of their souls. Buddhism is not calculated to create any thing like enthusiasm on the part of its disciples ; it inculcates an utter disregard to all the social duties, separates the parent from the child, the husband from the wife, and recommends a gloomy and sullen abstraction as the most acceptable act of devotion to a deity for ever wrapped up in solemn meditation.

The national indifference to religion may be partly attributed to the conduct of its ministers. The priesthood of Bhood has sunk into contempt in China, where its ranks are recruited from the lowest classes, men destitute of learning, and of notoriously profligate character. The temples which possess good revenues of their own are overcrowded with priests, and those belonging to others not so amply endowed are obliged to pick up a miserable subsistence from charity, often denied, and always grudgingly bestowed. Few are in these days distinguished for learning ; their zeal for the honour of the god, and their devotion to his service, being chiefly displayed by utter seclusion from the affairs of this world, and a sort of misanthropic contempt of mankind ; a mode of conduct which does not excite a very high degree of veneration amongst so lively a people as the Chinese, who in this respect differ widely from the more imaginative Hindoos, who are struck with admiration by the sacrifices made by religious ascetics, and load those who are capable of yielding them with little less than divine honours.



The Buddhist priesthood of China assume yellow robes during the period employed in religious worship, which consists of chanting, beating of gongs, counting rosaries, and performing the *ko-tow* before the gilded images of their god. In the immediate vicinity of the temple of Honan there are pigsties for the accommodation of several pigs, which are allowed to gorge until they die of suffocation from the accumulation of fat, though, before the attainment of this delectable condition, a few are sacrificed at the usual festival held in honour of the god. Thus, Buddhism in China, with its encouragement of infanticide, its ignorant and licentious priesthood, its brutal appendages, and its swinish feasts, appears under a hideous aspect, presenting one of the most fearful mockeries of religion which the world can afford.

The manufactures and trades of Canton are exceedingly numerous, but there is no machinery that can bear the slightest comparison with that of Europe, and in consequence no large manufacturing establishments under one superintendant are to be found. The Chinese have not yet learned the value of time, or the proper distribution of labour, and commercial speculators are still unacquainted with the best methods of employing capital. About seventeen thousand persons are engaged in Canton in weaving silk, which is a profitable occupation; and it is said that some of the females who devote their time to the finer kind of embroidery can earn from twenty to twenty-five dollars per month. Though this and other sources of emolument are open to them, the condition of women in China is extremely miserable; those belonging to the lower orders are, perhaps, the best off, since, notwithstanding their being made domestic drudges, they enjoy their liberty, and are of some importance to their husbands, while the women of a higher class, incapacitated by the distortion of their feet from any active exertion, are despised, and regarded as beings of an inferior order. The birth of a daughter is always the subject of regret in China, and in former times the luckless infant was cast upon one side, and left to take its chance for life during three days after its entrance into the world.

#### AURUNGZEBE'S TOMB,—ROZAH.

Rozah is a small town in the province of Aurungabad, and about fourteen miles from the city which gives its name to the district. It stands upon a highly elevated tract of table-land, the summit of a hill-pass between Dowlatabad and Ellora, and commands a very beautiful and extensive view. Aurungabad appears in the distance; and the bold abrupt conical mound, the pyramidal wonder of the scene, crowned with a bristling rampart, and deeply scarped at the base, the most singular of the hill-fortresses of India, forms a conspicuous object. Dowlatabad is only distant six miles and a half from Rozah, and from no point of view can it be seen to more advantage. The town is approached from a well-paved causeway, twenty feet wide: it is surrounded by a wall, constructed with great elegance and solidity, and contains numerous relics of its former wealth and magnificence; but the sculptured walls of the palaces of the Onrahs, who in the days of Moghul glory reared their proud pinnacles to heaven, are fast verging to the last stages of decay.





Engraved by J. P. Knight

Designed by Capt. A. Elliot R. N.

Engraved by W. Woodcut

ATKINSON'S TOMB, ROZA.

THE ATKINSONS' TOMB, ROZA.

THE ATKINSONS' TOMB, ROZA.











Drawn by W. Purser.

Sketched by Capt. R. Filhol, R.N.

Engraved by S. Sands.

AN OLD FORT AT MUTTRA.

(LINE CUT, FINE LINE, & MUTTER.)

(ANCIENT FORT DE MUTTRA.)

FISHER, SON & CO. LONDON, 1832.



Rozah being the royal burial-ground during the period in which Aurungabad formed the capital of Aurungzebe's dominions, its neighbourhood is thickly strewed with tombs of great and pious men. Probably, in the first instance, its boasting the mausoleums of several reputed saints may have occasioned a monarch, who either felt or feigned the strongest zeal for the cause of Mohamedism, to select it for the place of his own sepulture. The tomb of the last of the descendants of Timur Lung, who maintained the ancestral glory bequeathed to them by that mighty conqueror, rises within the same enclosure in which the remains of a Moslem saint are deposited. The mausoleum of Seid Zin Ul Abdeen eclipses in splendour that of the occupant of the hundred thrones of Hindoostan, and his memory is far more highly revered; Aurungzebe's tomb, though picturesque, has little claim to elegance or grandeur. The monarch's taste and liberality have been called in question by those who suppose it to have been his own work, but the usurper affected great plainness and simplicity in his own person: if, therefore, he was himself the founder of his monument, it was only in keeping with the character he desired to maintain; and if he left the care of his remains to his successors, we cannot be surprised by the scanty honours paid to them. Upon attaining the summit of his ambition, Aurungzebe rendered his dominion acceptable to the people whom he governed; but his public virtues were obscured by the atrocities of his private life, his filial impiety, and the cruel persecution of his more beloved brothers. Though enduring the monarch who ruled with wisdom and moderation, the vast multitude, readily yielding obedience to laws justly administered, detested the man; and, notwithstanding the reputation for sanctity which he strove to acquire, the emperor remains uncanonized; and while his relics are resigned to the care of a few of the most indigent of the priesthood, incense is burned and flowers are still strewed before the neighbouring shrines. The marble sarcophagus containing the ashes of the last of the conquering Moghuls, is covered with a paltry canopy of wood, which has now a very wretched and ruinous appearance; lamps are no longer lighted before it, and the utmost neglect is visible in every part. Some of the monarch's family repose in the same enclosure, but the whole is little worthy of a visit, except upon account of the unenviable greatness of the name which Aurungzebe has bequeathed to posterity.

#### AN OLD FORT AT MUTTRA.

There can be no question of the superior pleasure to be derived, in India, by those who in their travels are enabled to follow the course of the rivers, and to enjoy at ease the perpetual change of scenery which their banks afford. In many portions of the plains of Hindoostan there is a good deal of monotony, but the voyagers of the Ganges and the Jumna have their attention continually kept alive by a succession of landscapes of the highest interest. Emerging from a wide waste of waters, rendered more savage by a few islands of sand peering above them, where the huge alligator lies basking in the sun, or gigantic cranes watch for their prey, the boat suddenly passes some populous village,



some romantic city, or some splendid temple, rising in solitary majesty amid encircling woods.

The lofty, dark, and frowning walls of the fort at Muttra, especially when seen against the red flush of an Eastern sunset, have a very imposing appearance from the river. In coming down with the current, it is reached very shortly after it is descried; but in toiling up against the stream, full leisure is permitted to gaze upon the massive bastions which have in former times successfully opposed the hostile projects of the surrounding chieftains. This castellated edifice stands upon the western bank of the Jumna, and was in former times a place of great strength: its appearance is still formidable, and its walls cover a large extent of ground, containing many buildings of various degrees of interest. Amongst the objects of curiosity to be found within the gates, are the remains of an observatory built by Rajah Jye Singh, a sovereign of Jeypore. The once beautiful and still striking relic of feudal power at Muttra has been, like many other castles and fortresses of British India, allowed to become the prey of time. The necessity, formerly so great, of furnishing every district with defences against the sudden attacks of numerous predatory hordes, no longer exists. Even previous to the fall of Bhurtpore, the garrison of the neighbouring cantonments sufficed to keep the most turbulent spirits in awe; and since that far-famed citadel has been stormed and taken, none of the native princes of India can venture to entertain a hope of recovering the power which has been wrested from them, in their quarrels with each other, by the strangers who rule the land.

Muttra is a stronghold of Hindoo superstition; previous to the early Mahomedan conquests it was a city of great sanctity and importance, revered as the birth-place of Krishna, the Hindoo Apollo. Its splendid temples and shrines, in which the idols were of pure gold, are supposed to have tempted Mahmood of Ghizni to invade the country. He carried off their treasures; and the immense value of the spoil with which he loaded his camels, inviting others to follow his example, the temples were soon plundered of all that he had either left or overlooked, and in these days not a vestige is to be found of the jewelled ornaments formerly so profusely lavished upon the idols of Hindostan. Mahmood, in the fulfilment of the duty enjoined to all true believers, overthrew the principal pagoda at Muttra; it was afterwards rebuilt by Rajah Beer Singh Deo, of Oorcha, who expended thirty-six lacs of rupees in the erection. Aurungzebe, a bigot not less zealous than his predecessor, destroyed the temple a second time, and constructed a mosque with the materials on its site, which may vie in splendour with those of Delhi and Agra. But the Moslem conquerors, though planting the crescent upon the prostrate ruins of heathen altars, could not succeed in rooting out, or even diminishing, the spirit of idolatry, or the worship of wood and stone,—which existed in its fullest extent at the period in which the city fell into the hands of the British government.

The Scindiah family had become possessed of Muttra towards the conclusion of the eighteenth century, the descendants of Aurungzebe being incapable of keeping together the vast empire which he had acquired. It surrendered without resistance in 1803 to Lord Lake, although it was then the head-quarters of General Perron, commandant of Scindiah's army, who had strengthened the fortifications, and put it into a position of

defence. According to the policy which we have always pursued in our conquests in India, Lord Lake not only protected the persons and spared the property of the inhabitants, but also shewed respect for the prejudices of their religion. He commanded his troops to abstain from the slaughter of bullocks, and it is only lately that beef has been killed and eaten in the neighbourhood of this abode of the Brahmins. The Hindoo temples contained in the city are, as it may be supposed, very numerous; though inferior in point of size, and the grandeur of their design, to the places of Brahminical worship, which excite wonder in some other parts of India, they are finished with great elegance; and the architectural splendours of the Ghauts, with their accompanying pagodas, at Muttra, exceed in beauty the numerous superb landing-places which spread themselves on both sides of the Jumna, and are to be found adorning its wildest solitudes. The city is well built, after the Indian fashion; many of the houses are constructed with much solidity, the walls being massive and lofty, and embellished with richly carved ornaments in wood and stone: its principal distinction, however, consists in the the troops of monkeys with which the whole of its avenues swarm. These creatures are to be seen every where, and, as at Bindrabund, are said to know their own districts, none daring to intrude upon the quarters of their nearest neighbours. At both places, young European officers are frequently tempted to give a few rupees to the Brahmins, to provide a feast for the tribe under their immediate protection. The sight of the provision attracts many eyes, but, though wistfully regarding the good things spread out before the lawful owners, those living across the border, aware that they have no right to partake, keep at a respectful distance, and make no attempt to seize a share. Monkeys are revered by the Hindoos in consequence of one of their religious fables, in which Humaioon is said to have led an army of these animals to the assistance of their god Rama, when worsted in his conflicts with the great Ravanu. Paroquets, peacocks, pigeons, and Brahmanee bulls are nearly equally abundant, but, with the exception perhaps of the latter, not half so troublesome as the monkeys, which are considered a nuisance even by the Hindoos themselves. There is no possibility of keeping them out of any place which they choose to invade; they climb upon the tops of the houses, descend into the interior courts and gardens, perch upon the walls and door-posts, and assail the passengers below with missiles. Few persons have rambled through the streets of Muttra without having experienced this kind of annoyance from a race prone to every sort of mischief. To kill or maltreat these disagreeable neighbours would even now be attended with very serious consequences. Not many years ago, two young officers who fired at a monkey at Bindrabund, were drowned in the Jumna, in the vain attempt to escape from the rage of an exasperated multitude pursuing them to their destruction.

Muttra during a considerable period was a very important station to the British government, and, as long as the frontier was limited to its neighbourhood, it was garrisoned by a large brigade of troops. Since the occupation of Neemuch and Nusseerabad, and the vast extent of territory which we have acquired in remote districts, it has dwindled into insignificance. The troops have been greatly reduced in number, and the utmost quietude and tranquillity now reigns, though it is surrounded by a multitude of native

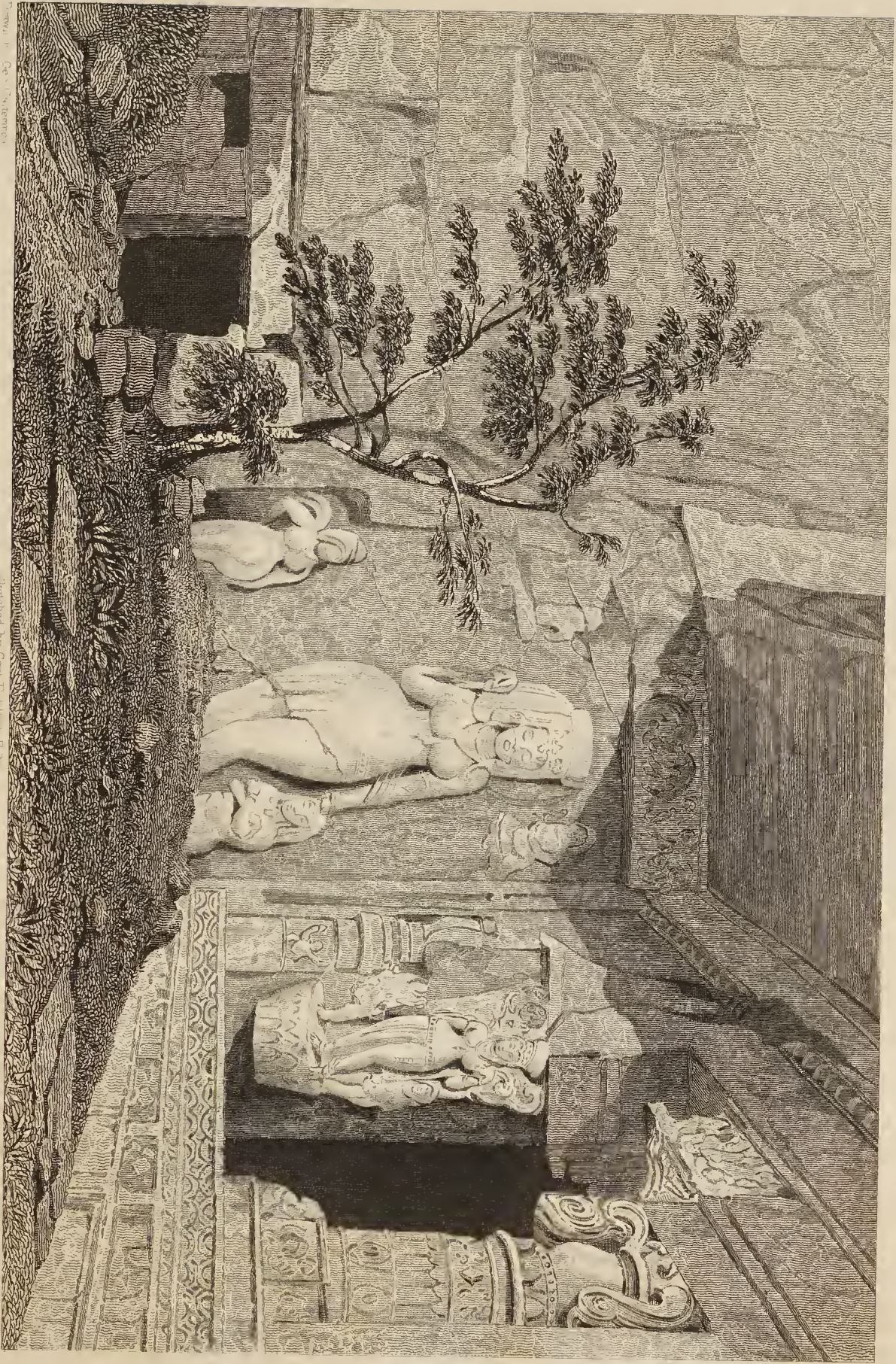


chieftains, who may be supposed to be the least inclined, amid all the people of India, to submit to a government which precludes the hope of their regaining the despotic power over life and limb which they formerly exercised. The fort at Muttra, though no longer required for the purpose of defence, might still be rendered useful in some mercantile capacity; and we trust that the introduction of commercial speculations, will preserve this and similar edifices from the fate which must befall them, unless the progress of decay shall be speedily arrested.

#### RAMESWAR,—CAVES OF ELLORA.

The view in the accompanying engraving represents the exterior of one of the excavations of Ellora, which, in consequence of the belief that some of the sculptures commemorate the nuptials of Ram and Seeta, has received the name of Rames war, or Rameswarra. It is one of the smallest of the range, the extreme length being ninety feet, and the breadth twenty-six feet six inches: opening from it, there is another chamber of the same character, and the whole is highly finished and beautifully designed. The figures in the interior are sculptured in compartments; they consist of many fine groups, and all, though more particularly that from which the name is derived, are considered admirable specimens of an early age of art. The pillars, also, which run along the front, are exquisitely carved, and their massive grandeur is in fine keeping with the almost awful sublimity of the scene. Less has been written about Ellora, and fewer excursions have been made by intellectual travellers to remains as magnificent and mysterious as the gigantic shrines of Egypt, than to any spot of equal celebrity upon the face of the earth. The desecration of their altars have rendered the natives indifferent to temples which manifest the noble and exalted ideas entertained by the founders, of the divinities to whom they were dedicated, but though long deserted, and disregarded by the worshippers of Bhood, and Brahma, the sanctity of these temples will survive the downfall of idolatry in India, their fame will spread to distant nations, and their splendours attract pilgrims from foreign lands, long after the whole fabric of Hindoo mythology shall be broken to pieces and overthrown. Even now, christian spectators regard the cave temples of Ellora with far greater reverence than that with which the descendants of the projectors of these mighty works survey the wondrous scene. Though surrounded by grotesque idols, the emblems and symbols of the most corrupt faith which has ever enchained the minds of intellectual beings, the vastness and loftiness of the design, the number and magnitude of these rock-hewn cathedrals, and the solemn grandeur of their effect, create a feeling of religious awe which cannot be repressed. The soul lifts itself up to the Deity, amid the dim and pillared aisles of these gigantic temples; nor is their exterior less inspiring, their porticoes and gateways seem to be the openings to another world: it is difficult to separate the workmanship of man from that of the Divine framer of the rocky hill; both appear to emanate from a power far superior to that which has piled stone upon stone together; and the most splendid architectural wonders of the world fade before the stupendous magnificence of the cave temples at Ellora.





Engraved by G. S. ...

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THE TEMPLE OF ...

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THE TEMPLE OF ...











Engraved by S. Lacey.

Sketched by Capt. R. Elliot, R.N.

Drawn by S. Austin.

PULO PENANG.

PULO PENANG

PULO PENANG

FISHER, SON & CO LONDON.



## PULO PENANG.

The island of Pulo Penang, or, as it is usually denominated, Prince of Wales' Island, is advantageously situated opposite to the Queda coast of the Malay peninsula. Standing at the entrance of the straits of Malacca, it forms a picturesque and beautiful object from the sea. A range of lofty mountains, whose irregularly towering summits afford a striking and majestic outline, first presents itself to view; and, as the voyagers approach, they are charmed by the neat and tasteful appearance of the houses which peep forth from shady groves, giving out all the spicy odours of an Indian isle.

The bay is edged with well-built bungalows, standing in the centre of luxuriant gardens; and the fort, projecting into the water, arrests the eye as it wanders over the adjacent town; while the scattered villas, luxuriant plantations, craggy hills, with the distant islands closing in the view, complete a panorama of no common degree of interest.

The island of Penang is about sixteen miles long and eight broad. It lies in latitude  $5^{\circ} 25'$  north, and longitude  $100^{\circ} 19'$  east, with the exception of two plains of inconsiderable length, on the eastern and western shore, the whole surface is hill, and, on account of the scantiness of the soil, little adapted to agricultural purposes. It is supposed that the mildness of the temperature, and the fertility of the earth, is produced by the evaporation occasioned by the woods, those portions of the island which have been cleared becoming less productive every year. But though the soil is not favourable to many kinds of culture, there is no appearance of sterility; the rich clothing of trees, the nutmegs, cloves, pepper, and golden fruits, which adorn Penang, surpassing those of the continent both in splendour and flavour, impress the casual visiter with extraordinary ideas of its fertility. To a stranger's eye, nature appears to put on her brightest and richest garb, the vegetation seems to be the most vigorous in the world; and all who touch upon the coast entertain this idea, since fruit and foliage continue in unfading splendour throughout the year. Pine-apples, especially, arrive at the highest degree of perfection; and although the mangosteen, the most celebrated of tropic fruits, does not grow upon the island, it is imported from the neighbouring scenes of its cultivation in such large quantities, as to afford an ample supply to all the inhabitants. Some estimate may be formed of the redundant growth of the plantain and pine-apple, by the specimens which appear in the sketch before us. Both have attained a gigantic size, and the beautiful pale-green feathering foliage of the former, a distinguishing feature of tropic scenery, renders it one of the most prominent and graceful ornaments of an Indian landscape.

The Chinese settlers in the neighbouring island of Singapore, convert the fibres of the leaves of the pine-apple into a peculiarly fine thread, from which fabrics of an exceedingly beautiful and delicate texture are made in China, whence the material is exported. It is thought that the preparation could be carried on with great advantage at Penang, where labour is extremely cheap, the process being simple, and a considerable portion



fitted for the employment of women and children. The texture of this material very much resembles the flax of New Zealand, and though each fibre may be subdivided into threads so extremely delicate as to be scarcely perceptible, there is no want of strength, and the whole is so well adapted for the manufacture of linens and cambrics, that it will probably become a considerable article of commerce between the islands of the Eastern Archipelago and England.

The town of Penang is of some extent, and remarkable for its neatness, the bazaars especially being much better kept than those of Bengal. It is composed of wide straight streets, crossing at right angles, of a very respectable appearance, and tenanted by Chinese shopkeepers, a thriving thrifty race, who, wherever they settle, are certain of reaping the reward of their industry. The roads are excellent, and conduct the visiter to many scenes of romantic beauty. Those who are induced to make a pilgrimage to Penang in search of health, usually take up their residence on the hill overlooking the town, whence the accompanying view is taken. This eminence is studded with picturesque buildings, that to the right being the convalescent bungalow; while the government residence, with its flag-staff, appears upon the left: the town stretches out along the low point of land in the centre, and, opposite, the Queda shore closes the harbour, which is usually rendered animated by the ships of different nations.

The hill, though exempt from the sultriness of the neighbouring valleys, is subjected to mists and fogs, and cloudy visitations, which offer only a choice of evils. The climate of Penang would be very overpowering, were it not mitigated by the sea-breeze, but such is the cooling influence of these ocean gales, that many persons who cannot live in Bengal with all the alleviations afforded by punkahs, tatties, and other luxurious contrivances, require nothing but open doors and windows in those bungalows, which are slightly elevated, and look out upon the ocean; and every body who has enjoyed the sights and scenes afforded by glittering days and heavenly nights, in this enchanting region, must remember the sensations which they produced with the most intense pleasure.

The military duties of Penang are performed by a sepoy regiment belonging to the Bengal army, volunteering for the service; the native troops never being sent on board ship, excepting by their own free choice. Their European officers, the governor and his dependants, with a few others, form the only portion of the highest class of the community not wholly mercantile. The golden dreams, formerly cherished, are speedily vanishing from the anxious eyes of those who are engaged in commercial speculations, the neighbouring settlement at Singapore having allured nearly all the trade from Penang; yet, notwithstanding the disappointment of their expectations, the merchants are still numerous, clinging to the hope of better times, which, perhaps, were they to attend very diligently to some of the hitherto neglected products of the island, would be nearer at hand than is now imagined. Penang is at present what Calcutta used to be, a place of the most boundless hospitality, a characteristic which disappears before an extending population; the society being very limited, the arrival of every stranger is immediately known, and he is made welcome at every table without much examination of his title to an introduction to the best houses. As a settled residence, perhaps, Penang, notwith-

standing its social meetings, and the picturesque beauty that surrounds it, would become wearisome; but, for a casual abode, there are few places which can afford a higher degree of satisfaction to those who delight in viewing the loveliest productions of nature. The flowers and the birds of the beautiful islands of these Indian seas, are infinitely more brilliant than their continental namesakes; here are to be found the loories which gleam like a constellation of gems, and those superb crested cockatoos, of snowy white, which, on expanding their soft thick plumage, display the orange tinge beneath, changing at once from silver to gold. The palm-tree rises to the height of a hundred and thirty feet, the creepers trail their large and lustrous flowers along thickets perfumed with spices, and the pitcher, and other curious plants, mingle with fern lichens and fungi, glowing with every colour of the rainbow. Amongst the numerous vegetable productions worthy of note at Penang, is the elastic-gum vine, or caoutchouc tree, (*urce elastica*,) from which the substance called Indian rubber is produced. It is a parasitical plant, with a stem nearly round, and about three or four inches in diameter, having an ash-coloured bark. It will creep along the ground sometimes to the distance of five hundred feet, putting out roots at short intervals, but, upon coming to a tree, it climbs up the trunk, and twines itself around the very highest branches. The juice is obtained by bleeding the vine, or by cutting it in pieces when the plant has become old; the latter is the usual method of treatment, and it will then yield nearly two-thirds of its own weight. The neighbouring ocean produces a white sea-weed, called Agar-agar, which is exported in large quantities to China; it is remarkably succulent, and is formed into a strong jelly or glue, in which state it is used for various purposes: tasteless in itself, when mixed with sugar, lime-juice, and rose water, it affords a dainty and ornamental appendage to a dinner table, but it is principally employed as a size, or cement, for stiffening linens, preparing paper, &c.

The sail from Penang to Singapore presents the loveliest succession of island scenery which old ocean can produce; the sea is actually studded with tracts of fairy land, glittering like emeralds in the golden sun, where the waving trees dip their long branches into the water, where the smooth sands are covered with shells sparkling with all the hues of the prism, and where birds of orient plumage skim over the surface of the silver sea, or glance in and out from groves laden with the richest foliage of fruit and flower. These beautiful combinations of wood and valley, dazzling ocean and shaded landscape, whether lighted up by a glorious sun, fading in the mysterious veil of twilight, illumined by a cloudless moon, or softly revealed by the faint radiance of the stars, afford endless gratification to the rapt spectator who possesses a soul to appreciate the tender sublimity of the scene. As the vessel glides along, the interest is kept up by constant changes. The ocean, land-locked on every side, maintains an unruffled calmness; a gentle ripple is alone perceptible during the strongest winds, but now it spreads into a broad expanse, and now winds through the narrowest inlets. Squalls which threaten to drive vessels under water, have very little effect upon the smooth unagitated bosom of the deep, which, amid these flowery labyrinths, retains its placidity during the brief dominion of the summer tempests.

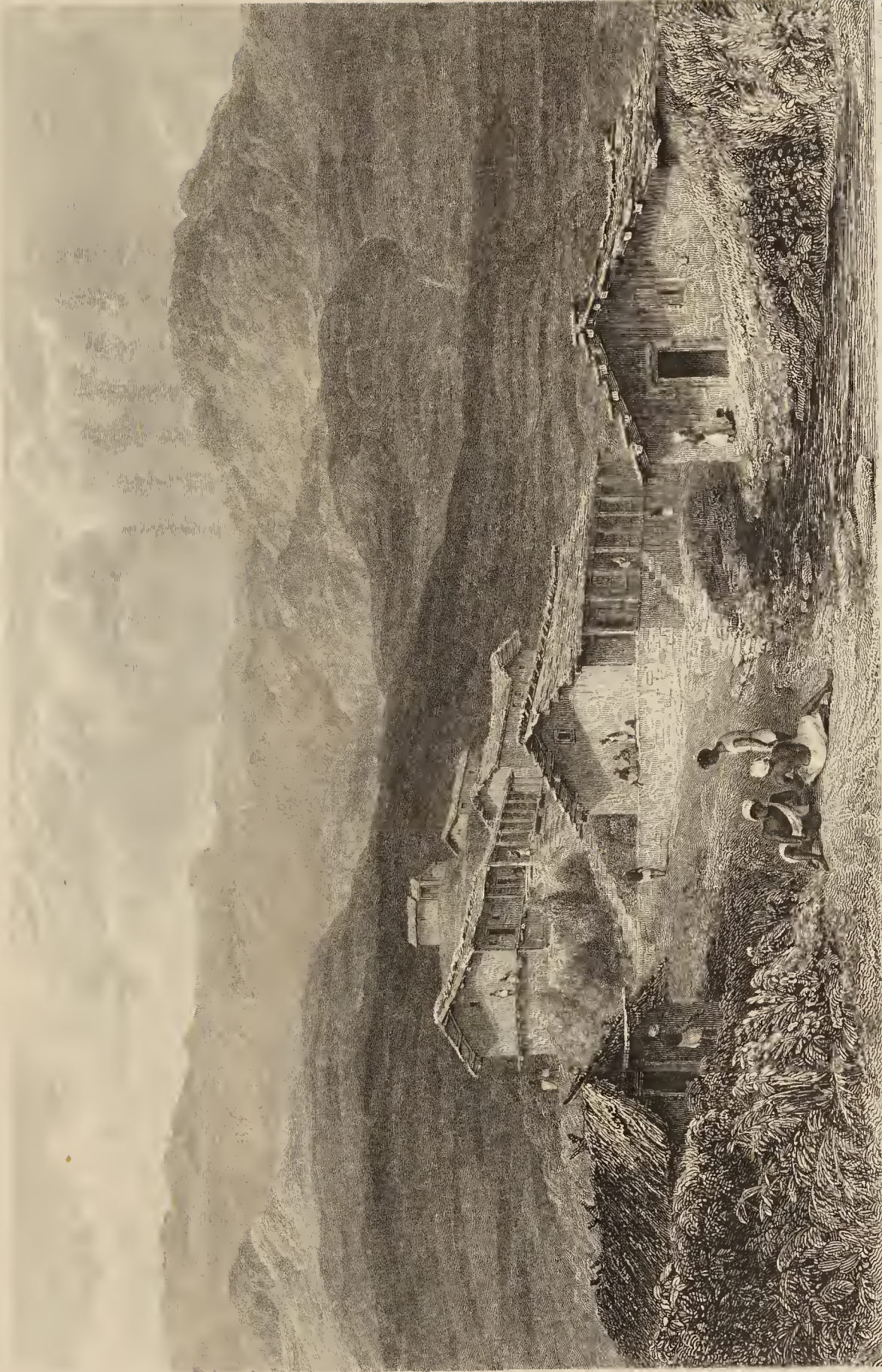


## JERDAIR.

The small and obscure village of Jerdair stands upon a mountain slope in the province of Gurwall, a tract of country extending on the north-west to the banks of the Sutledj, on the north-east to the summit of the Himalaya, and bounded on the east and south by the British province of Delhi. It is an exceedingly hilly or rather mountainous tract, difficult of cultivation; yet parts of it are particularly fertile, and, though now thinly peopled, it bears the remains of mighty works, the undertakings of former possessors of the soil. The sides of many of the hills exhibit a succession of terraces of very solid construction; and upon the surfaces thus produced, the water necessary for the cultivation of rice is retained. Several branches of the Ganges flow through the valleys of this highly picturesque country, which is regarded with peculiar veneration by the people of Hindoostan, in consequence of its containing the holy ground from which the infant waters of the true Ganges issue into open light. Formerly this province comprehended all the territory extending to Hurdwar, and stretched eastward to the borders of Nepal, but it is now restricted within much narrower limits, and forms one of the British dependencies, under the perchance nominal rule of a native rajah, who is indebted for the restoration of his dominions to our arms, and who is protected by soldiers in our service.

Notwithstanding its extreme elevation, the climate of Gurwall, owing to its southwestern aspect, is very mild; and though the site of the village of Jerdair presents a black and barren waste, the greater portion of this province is finely and richly clothed with trees. In many places, the productions of the temperate and the torrid zones meet and mingle: the tiger makes his lair upon the confines of eternal snow; and the elephant is enabled to endure the severity of the climate, by a provision of nature unknown to animals of his species, the natives of warmer latitudes,—a shaggy covering of hair. The bases of the immense ranges of these mountain districts are spread with thick forests, exhibiting all the redundant vegetation of a tropic clime; upon ascending, this character continues for a short distance, but soon the rhododendron makes its appearance amongst the bushes, and a stray daisy is found enamelling the grass; a little higher, the oak and the pine usurp the places of the teak and the neem; the giant creepers become exhausted, and give way to ferns, mosses, and lichens; the places of the wild castor, the oleanders, and other shrubs, are supplied by raspberries, barberries, dog-roses, thorns, and brambles, the holly shews its variegated leaf, and wild pears put forth their snowy blossoms; nettles and thistles spring up on every side—and the whole assumes the aspect of the tangled wastes of Europe. Occasionally the appearance of some decidedly Asiatic production reminds the English traveller that he is in a distant quarter of the globe; but at the elevation of three thousand feet, few of this character are to be seen. Higher up the forest is almost wholly pine, some of which attain to an enormous size. As the cold increases, the trees become fewer, stunted in their growth, and occur in scattered groups;





Engraved by J. G. Thompson

Sketched by Capt. K. Elliot, U. S. A.

Drawn by J. G. Thompson

# JERDAIR, - A HULL VILLAGER, - GUERAWALLU

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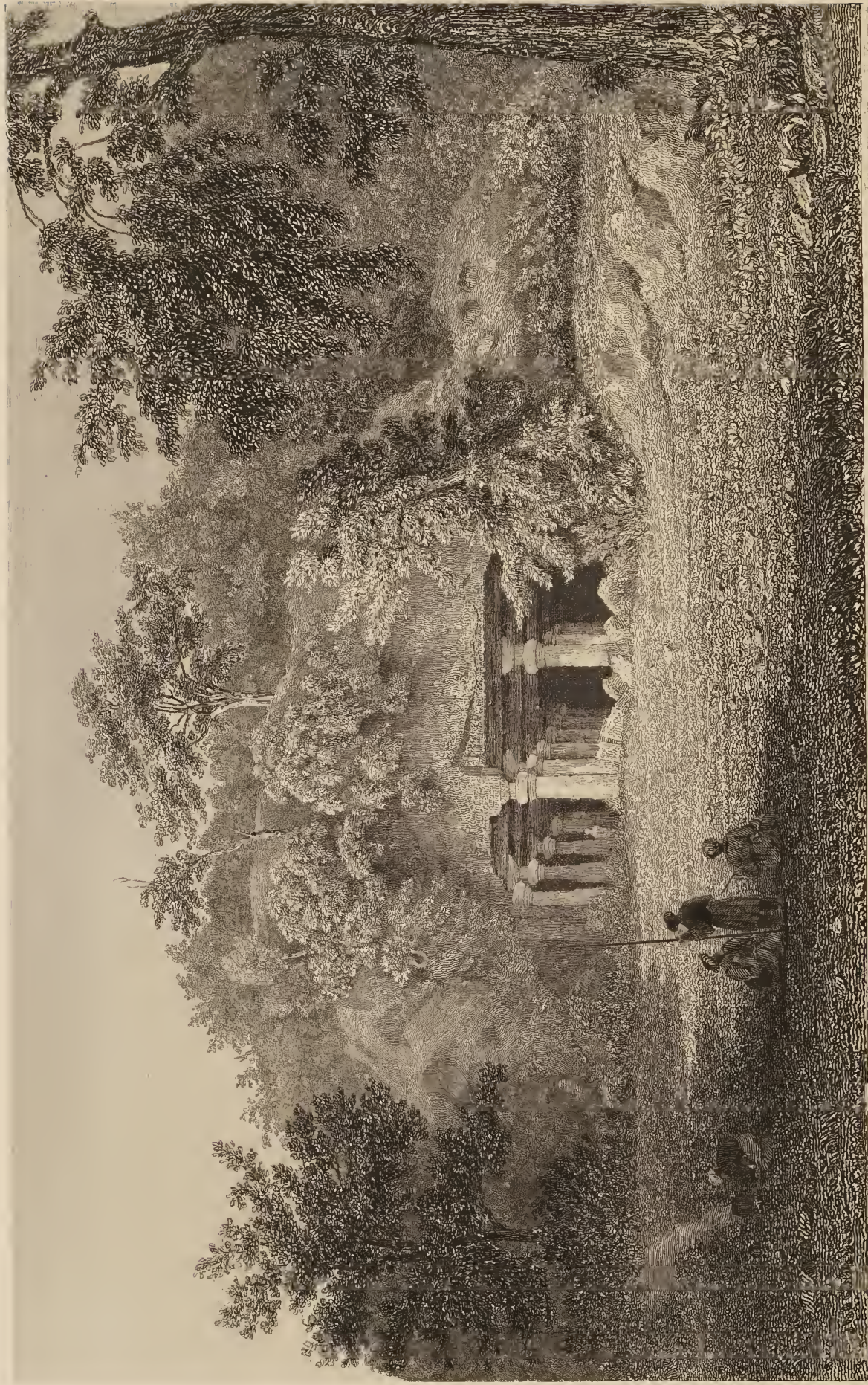
PLATE I. - JERDAIR, - A HULL VILLAGER, - GUERAWALLU











ET. A. V. - H. K. 1852

SCULPTED BY SPIFFIN

THE TEMPLE OF THE GODS OF THE ISLAND OF OAHU, HAWAII, IN THE MOUNTAINS

THE TEMPLE OF THE GODS OF THE ISLAND OF OAHU, HAWAII, IN THE MOUNTAINS



the birch gradually diminishes to a dwarf, and soon afterwards the only vegetation consists of mosses and lichens, hardy tribes, existing upon the very verge of eternal snow.\*

Serinagur was formerly the capital of Gurwall, but on the return of its sovereign, who had sought a retreat from the invasion of the Ghorkas in the British territories, and took no part in its restoration, this city being comprised in the ceded portion of the district, the village of Barahaut became a place of importance, from being selected for the seat of the native government. The inhabitants of Gurwall are termed Khayasa, and all boast their descent from Rajpoots of the highest caste, and are therefore exceedingly scrupulous in their eating, and in their regard for the sacred cow. They will not sell one of these animals, excepting upon an assurance that the purchaser will neither kill it himself, nor suffer it to be killed by another; their prejudices prevent them from keeping poultry, and travellers must bring sheep with them, or subsist upon fish and game. Both are exceedingly abundant, and the former so plentiful as to be easily caught by the hand; but the precipitous nature of the country renders the toil of the sportsman very severe, as birds drop at an immense distance from the place whence they are shot, and are frequently lost in impenetrable ravines.

Many of the bursts of mountain scenery which occur as the footpaths wind round some projecting point are magnificently sublime, the high ledges of the rock are the haunt of the chamois, and eagles have their eyries on the hoary peaks. These and the neighbouring provinces are remarkable for a peculiar breed of ponies, called ghoouts, rough, stunted, and shaggy, but exceedingly sure-footed, and well adapted to carry a traveller in safety along the dizzy verge of narrow pathways, which look down upon some dreadful abyss.

#### ENTRANCE TO THE CAVE OF ELEPHANTA.

The harbour of Bombay is now acknowledged to be one of the most beautiful anchoring grounds in the world, little if at all inferior to the far-famed bay of Naples, and claiming the admiration of those who visit it, not more for the wonderful monuments of art which its islands contain, than for the picturesque grandeur of its scenery. There can be no greater proof of the progress of taste, and the spread of intellect, than that afforded by the newly excited curiosity which has been awakened by the descriptions given in modern tours and journals, of the beauties of British India. We can scarcely believe, that from the period in which the island of Bombay was ceded to England by the Portuguese, on the marriage of Charles II. with their Infanta, it should have been the resort of vast numbers of Englishmen of liberal education, who were quite equal to the task of transmitting to their brethren at home a just description of the splendid scenery of the land of their adoption. But the union of the sword and the quill, the ledger and the diary, was not thought of, or rarely occurred, in those times; and the few learned men who wrote about India, confined themselves for the most part to antiquarian researches, which, however valuable to the scholar or to the student in search of solid information, did nothing to render the subject popular, or to convey an idea of the extraordinary beauties of the

\* Views of this interesting region are now in preparation by the Publishers, from sketches on the spot, by Lieut. White; re-drawn by Messrs. Turner, Prout, Bentley, Melville, Allom, Purser, &c. &c.



Oriental landscape. Pens and pencils, however, have lately been very briskly at work; the voyage to India is now so much shortened, that gentlemen belonging to the civil or military establishment can find time to travel through many parts of Europe during the period of their furlough, and have thus an opportunity of acquiring a taste for the picturesque, and the power of making comparisons between the most celebrated places of the western world, and the hitherto little regarded scenery of India. Details of tiger hunts and curried soups, shawls, dragon china, and gold bangles, have been superseded by, or intermixed with animated descriptions of temple and tower, lake and bowery grove; and though there are still many excellent persons who cast anchor in the harbour of Bombay without having the slightest desire to visit any thing but the well-spread tables of the inhabitants of the seat of government, or, if joining a pic-nic party to Elephanta, think much more of cooling the claret than of the examination of the caves,—the greater number are capable of appreciating the surrounding beauties of nature and art; those who do not commit their ideas to paper, assisting in creating and disseminating a taste for the study of Indian history and antiquities.

Elephanta is the name given to an island about six miles in circumference, which lies at nearly the same distance from the usual place of anchorage for vessels of large burden at Bombay, and four or five from the Mahratta shore. The appellation was conferred upon it by the Portuguese, in consequence of a colossal figure of an elephant carved out of the solid rock, which formed a striking object on the south side of the island, but which is now almost beyond the reach of restoration; the head and neck severed themselves from the body in 1814, and the trunk has since almost buried itself in the earth. The carving of this effigy was of the rudest description, and it never had any thing to recommend it except its gigantic dimensions. The natives of Bombay have not adopted the new appellation, but still continue to call the island by its ancient name, Gare-poori, the Place of Caves. The visiters on landing are conducted up a steep and narrow pathway, not practicable for any conveyance, excepting a chair or palanquin; it winds through very interesting scenery, the hill being well wooded, and the road sometimes stretching along the brink of a precipice, and at others serpentine through rich groves, where the *gloriosa superba* spreads its clustering flowers, and where, from other luxuriant creepers, those red berries are culled, which both in India and England are strung in necklaces. The prospects obtained of the harbour, the opposite shore of Salsette, and of the northern part of the island, are very bold and striking. From the cave itself, glimpses may be caught between the interstices of the surrounding trees, of the distant ghauts, and the upper parts of the beautiful bay, which is broken into innumerable ridges, and thickly covered with luxuriant foliage, amongst which the splendid coronals of the tara palm are the most conspicuous: while the whole affords one of the grandest displays of tropical forest scenery, with its bright and never-fading verdure, its gigantic leaves, and brilliant blossoms, which is to be found along this interesting coast.

About two-thirds up the ascent of the hill, a beautiful platform leads to the entrance of the grand cave, roofed in by the wood-crowned mountain, and presenting through its multiplicity of pillars a beautiful perspective along cathedral-like aisles, of vast dimensions.







Engraved by T. Hamlin

Sketched by Capt. R. Elliot, R.N.

Drawn by Tho. Hays

ASSAIR MAHAL, BETHLEJAHORF

Asiak Mahal, Bethlejahor

Asiak Mahal, Bethlejahor

FISHER, SON & CO. LONDON 1833



The island of Elephanta is not inhabited; and the caves, like those of Ellora, are desecrated, no longer inspiring the Hindoo with any religious feeling; but they are still haunted by a few poor Brahmins; and the parties who come over to explore their wonders have usually sufficient respect to the prejudices of these persons, not to introduce beef at the banquet spread under the once sacred roof. The view given in the plate represents the front, or principal entrance, but there are two others of correspondent beauty, all hewn out of a stone, resembling porphyry; the interior of the cave is rather gloomy, and torches are necessary for the examination of the sculptures with which it is profusely carved. One of the most celebrated of these ornaments, the gigantic Triad bust, has been described in a former page of this work, the remainder for the most part are also Brahminical; but two images of Bhood have intruded themselves amongst this strange company, and have suffered more severely than their adversaries from the holy animosity of the Portuguese.

#### ASSER MAHAL, BEEJAPORE.

The accompanying plate affords a representation of one of the numerous palaces now in the last stage of ruin, which embellished the once flourishing capital of Beejapore: it stands upon the edge of a broad moat, which encircles the citadel in the central quarter of the city, and a part wherein the progress of decay has been more rapid and extensive than in almost any one of the desolate avenues of this deserted place. We learn, from scattered notices in Ferishta's history, and from other sources, that the riches of the chiefs and omrahs of the Adil Shah monarchs of Beejapore were not inferior to the displays made in any other Mohammedan kingdom of India; the concourse of elephants, in particular, those imposing adjuncts of barbaric show, was very great. We hear of studs consisting of three hundred of these animals; and in no place could they be shewn to more advantage, or amid more splendid accompaniments, than the lofty towers, gigantic domes, and soaring pinnacles of Beejapore.

This place was distinguished for its feasts and festivals, more especially for the celebration of the Mohurrum, which the great majority of the inhabitants, being Sheeas, kept with the greatest degree of solemnity and splendour. Yusuf Adil Shah, the founder of the kingdom, set an example of toleration, which was almost invariably followed by his successors. Inquiring of Mowlana Gheias-ood-Deen, a celebrated Persian Moollah, who had obtained a high reputation both for his learning and talents, and the purity of his life, which was the best of all the numerous sects of Islam; that devout person replied, "Suppose a great monarch to be seated in a palace with many gates leading to it, and through whichever you enter you see the king, and can obtain admission to his presence—your business is with the prince, and not with those at the gate." Some of Yusuf's followers, being Soonees, were inclined to withdraw when they saw that their master had adopted the religious opinions of their adversaries, but he detained them in his service by a promise of the free exercise of their faith; yet, notwithstanding this indulgence, so great was their animosity against the rival sect, that the king was obliged to watch narrowly over the chiefs of the Soony persuasion, who, encouraged by the determined hostility of other Mohammedan nobles established in the Deccan, could with difficulty be kept to their allegiance.



The annals of Beejapore contain some very curious instances of the political influence and the bold interference of women in affairs of state; for, notwithstanding the jealous exclusion of the Mohammedans of females from any part of the government, and the little weight which they permitted them to have in society, they contrived to take a very active part in the intrigues and revolutions of the court. The queen-mother saved her son Ismael Adil Shah from the usurpation of the regent Kumal Khan, to whose care the administration of the affairs of the kingdom had been entrusted during the minority of the young prince: the method taken was that of assassination, and she adroitly contrived to make an old woman, who had been placed as a spy over her, and who was devoted to the regent's interest, one of the principal, though unconscious, agents. The design, though successful as far as the despatch of Kumal Khan was concerned, had been nearly frustrated by the spirited measures taken by the mother of the regent, who concealed her son's death, brought the body out, dressed, and supported upon pillows, at an open balcony of the palace, to receive the homage of the nobles, and advised her grandson to repair instantly to the royal residence, and seize the person of the young king. The queen-mother, imagining from this movement that Kumal Khan had escaped the dagger which had been aimed at his heart, would have temporized, had not Dilshad Agha, the young monarch's foster-aunt, another high-souled and talented woman, come forward with her counsel. She told her auditors, that, in such a crisis, valour and fortitude would be of more avail than submission; ordered the palace gates to be shut; sent to the foreigners in her retinue, who had lately accompanied her from Persia, to inform them of the danger to which their sovereign, who was their countryman, was exposed from the ambition of Kumal Khan; stated that the palace was surrounded by the usurper's forces, who were advancing to put the king and all the royal family to death; and adjured them, if they were men, not to heed the superiority of numbers which the enemy could bring against them, but to stand up valorously for their prince, and overthrow the traitor, who, by the Divine blessing, would be punished for ingratitude, accursed in the eyes of God and man. The foreign guards instantly drew their weapons in defence of their young sovereign, and the queen-mother, together with Dilshad Agha, assumed men's attire, and appeared upon the walls clad in mail, and armed with bows and arrows, but still wearing their veils. The boy king, Ismael Adil Shah, accompanied them, attended by a Turkey female named Moortufa, who held the yellow umbrella, the emblem of sovereignty assumed by his father, over his head. An animated conflict commenced, but, though the females fought with ardour, their little party must soon have been cut to pieces, had not Dilshad Agha, with the skill of an experienced general, despatched messengers over the walls to all the Toorks resident in the city, and assisted those who attended the summons to scale the terraces by means of ropes. The outer gate was forced, but Dilshad Agha gallantly repulsed the besiegers; and the young king, perceiving that Jufdar Khan, the regent's son, had crouched down to avoid a flight of arrows by which he had been wounded, rolled a heavy stone upon his adversary's body, and victory soon afterwards declared in his favour.







Drawn by T. Boys

Sketched by Capt F. Elliot, R. N.

Engraved by H. H. Harlan

RUINES AU SUD DE L'UNIVERSITÉ DELHI

RUINES AU SUD DE L'UNIVERSITÉ DELHI

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## RUINS OF OLD DELHI.

There is no adjunct which so completely devastates the neighbourhood of ruins, as sand. When vegetation has flung its graceful drapery over broken walls and prostrate towers, the mind becomes reconciled to the decay of man's most ostentatious work, but the effect of sand is to deepen every horror, to increase the dreariness of the waste, and to add the curse of sterility to the ravages of time; yet is there still something sublime in the utter desolation it produces. From the nature of the greater portion of the province of Delhi, it required the most strenuous efforts on the part of the inhabitants to counteract the progress of aridity; the deposits of the Jumna, unlike the fertilizing mud of the Ganges, consisting of washed and unproductive sand, while its waters are so strongly impregnated with carbonate of soda, that they prevent spontaneous vegetation, and destroy the labours of the cultivator wherever they are suffered to overflow. These desolating agents are not derived from the mountains whence the Jumna has its birth, but are taken up in the wide plain above the city of Delhi. The savage horror which now characterizes a scene once glowing with all the beauty which the luxuriance of a tropic soil and a tropic climate can bestow, has occasioned modern travellers to doubt the tales told of the former splendour of the imperial residence. M. Jacquemont, from whom we might have expected more solid information, calls the author of *Lalla Rookh* a perfumer and a liar, because he has described gardens of roses where some of the coarsest weeds refuse to grow; but we are not to judge of the aspect of Old Delhi, under its founders, by its present appearance. Had the troubles of this portion of Hindoostan, which lasted during the greater portion of a century, continued for a century longer, (which, but for the subjugation of the Mahratta power, they would have done,) the Jumna, unrestricted in its wanderings, would have gradually laid the whole of the Dooab waste, carrying the drifting sand to the banks of the Ganges, and changing from a rapid river to one vast and melancholy jheel. Even the ruins which now tell the tale of former glory, must have been swept away, and visitors, refusing to credit any thing which they do not see, might have doubted the existence of the tombs and palaces, as well as of the roses which flourished beneath their walls.

Old Delhi, founded upon the site of the ancient Hindoo city of Indraput, by the Afghan invaders of Hindoostan, was ruined and laid waste by other Moslem conquerors. The followers of Timur avenged upon the descendants of Gengis Khan, the excesses which he and his fellow-victors had committed. Delhi was taken and sacked, its splendid avenues presented one wide scene of conflagrations and massacre, and it never afterwards recovered its original splendour. After the withdrawal of Timur, who was called away from his triumphs in Hindoostan, to repel the aggression of the Turkish emperor, Bajazet, the sceptre of India was swayed by weak hands, until the accession of Baber, whose reign was too short to enable him to repair all the mischief which had occurred under the misrule of his predecessors. Shere Shah, who wrested the throne from the son of this prince, though anxiously attentive to the improvement of the country, did not live to complete all his designs; the reign of Humaioon, who succeeded, was of very brief



duration, and Acbar fixed the capital of his empire at Agra. When Shah Jehan ascended the throne of the Moghuls, Delhi exhibited only a miserable remnant of its former greatness; and, perhaps despairing of its restoration, he left it to its fate, and constructed the new city, which now has nearly shared the melancholy destiny of its predecessor. Many of the gardens which he planted have disappeared, but enough remain to convince those who desire to make themselves acquainted with the real facts of the case, to show that care and cultivation are alone necessary to convert this sterile wilderness into a blooming paradise. There is great difficulty in giving a name to some of the most perfect edifices which rear their lofty domes amongst the crumbling heaps laid prostrate by the hand of time. We have no authentic record to refer to, and the native Cicerones are not to be depended upon for the correctness of their accounts. The massive grandeur of the Pytan and Afghan architects it is impossible to mistake; many of the structures, reared by these splendid people, are still remarkable for their solidity; and nothing short of the wanton ravages of man, aided by the hostility of nature, would have caused so great a devastation, even throughout the lengthened period in which this magnificent city has been wholly abandoned to evil influences.

Old Delhi owed the greater portion of its most interesting edifices to Firoze Shah, who employed a reign, of thirty-nine years, more than ordinarily exempt from the troubles and disturbances which have characterised empire in the East, almost entirely in the erection of public buildings. His plans were made upon the grandest scale; and the extent and durability of his works, which were not more remarkable for their gigantic dimensions than for the exquisite delicacy and beauty of their finish, to this day excite the wonder and admiration of the pilgrim who visits the scene of his labours. It was Firoze Shah who constructed the grand canal which brought fertility to this now neglected portion of the province. Soon after his decease, the Mahratta power, which has threatened to reduce the whole of India to a desert, began to be felt: amid all the struggles which succeeded, this power increased, until the necessity of seeking refuge within the walls of New Delhi from the lawless horde who tyrannized over the descendants of Aurungzebe, occasioned the total abandonment of the old city.

#### SINGHAM MAHAL,—TORWAY.

The remains of a royal palace, built by the former sovereigns of Bejapore, at a village called Torway, about five miles from the great western gate of the city, which has been so often referred to in the present work, are represented in the accompanying plate. This place also possesses the ruins of a mosque; and the fragments of other buildings, scattered around, shew that in former times it was a favourite retreat of royalty. The road from Poonah to Bejapore runs through Torway, and from several points magnificent views of the lonely capital of a once flourishing state present themselves. Here, as from all other places which command a prospect of the city, the majestic dome of Mahmood Shah arrests the eye, as it rises in solemn grandeur above the clustering towers and pinnacles of the surrounding buildings; and here the extreme desolation of the country, its scanty cultivation,





SINGHAM MAHAL, TORWAY, — BEJAPORE.

SCULPTURE BY THE REV. J. H. STODOLSKY.

ENGRAVED BY W. H. STODOLSKY.





and the fewness of its inhabitants, impress the mind with the most melancholy feelings. Never perhaps could the visitor, who has followed at a distance the devastating progress of Mahratta conquest, see more striking proofs of the misery to which the dominion of that power has doomed every portion of the land submitting to its sway.

Delighting in a roving existence, preferring the uncertain shelter of a camp to the comfortable abodes of cities, the Mahrattas cared nothing for fine buildings, and the pomp of architecture was lavished upon them in vain. Indifferent to human suffering from long acquaintance with sights and scenes of wo, these people will see whole multitudes perishing by the wasting tortures of famine and disease, unmoved and untouched by any desire to administer to the comfort of their fellow-creatures. They are wanderers by choice, and the present moment alone occupies their attention or their thoughts; totally indifferent to the comforts of domestic life, they can be easily led to disregard its decencies. The greater number are content with the most miserable species of accommodation: a tent or *pal*, consisting merely of a blanket or piece of coarse cloth, stretched over a bamboo, placed upon the forked summits of two sticks driven into the ground, suffices for the habitations of the poorer classes, the rich indulge in two or three folds of cloth; the tent is closed at the extreme end, and furnished with a curtain in front, but it is utterly destitute of those conveniences which persons belonging to civilized communities class amongst the necessaries of life. In cold or wet weather, a group of Mahrattas may be seen huddling round a fire, smoking, or stupifying their faculties by the cheap ardent spirit of the country, which, unlike other inhabitants of India, they drink openly, without scruple or shame. Men and animals are crowded into a confined space; each consults his own peculiar comfort alone; and the want of systematic arrangements, and of all consideration for the public weal, produces individual suffering and distress, which is regarded with the most callous indifference.

As Hindoos, the Mahrattas are any thing but orthodox; the various castes composing the second class, permit themselves a very wide latitude in the article of food; they will eat any kind of flesh, excepting beef, whenever it comes in their way; they do not reject fowls or onions, which are considered sacred by other Hindoos: but their offences in this way are limited by their poverty, which compels them to subsist chiefly upon vegetable diet of the coarsest kind. They are a warlike people, priding themselves more upon their arms than upon the elegances of dress; the chiefs affect a degree of simplicity which amounts to meanness, and the lower orders are slovenly and squalid in their appearance. They seem to be as utterly devoid of public attachment as of the domestic affections, serving as mercenaries under any commander; constantly engaged in mutinies, the subject of their discontent being always the arrear of pay, and going one day over to the enemy, and returning the next; deceived by a few hollow promises, which experience might tell them are never kept. How so disorderly a race of people, and such a despotic yet temporizing government, could hold together, appears to be miraculous; but in despite of every sort of mal-administration, and of the horrors and aversion with which the atrocities committed by Mahratta victors inspired the people whom they conquered, the power of these hordes increased to such a fearful extent, that at one time it threatened the subversion of the whole peninsula.



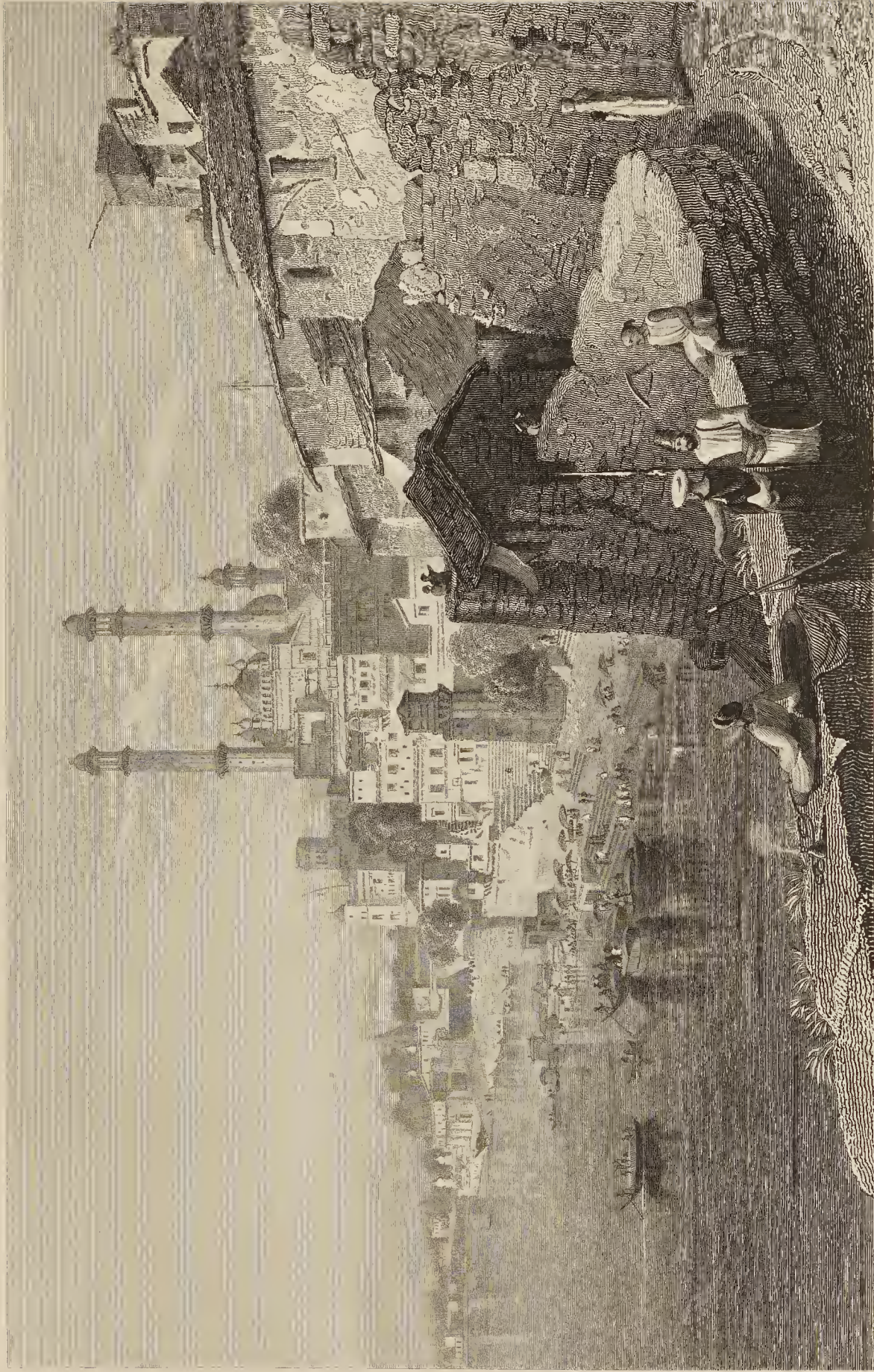
Wherever the Moslems extended their dominion, they introduced new arts and new luxuries. In pulling down the temples of the heathens, they never failed to erect mosques of equal or superior magnificence in their stead; they converted waste places into cities, and left almost imperishable marks of their glory wherever they planted the standard of the prophet. The Mahrattas, on the contrary, passed like a pestilence over the land, blighting and destroying all that came within their baleful influence, and converting the fairest possessions into a desert. Bejapore perhaps has suffered less than any city which has been submitted to their tender mercies; they have set apart a portion of its revenues to the support of the attendants of its tombs and mosques; but still it bears very strongly the impress of Mahratta sway, and there is but too much reason to believe that the injuries which it has sustained are now beyond a remedy. The wasted plains of the Deccan will doubtless again be gladdened by the song of the reaper, its towns and villages will become populous, but the splendour of its architecture, if once lost, can never, we fear, be recovered.

#### BENARES.

The annexed view is taken from the upper part of the city of Benares, looking down the Ganges; and it affords a lively idea of the splendid panorama which this celebrated place presents to those who have an opportunity of seeing it from the river. The minarets of Aurungzebe's mosque, at once the pride and shame of the holy city, appear in the distance; and the foreground is occupied by one of those stately but fortress-like mansions which are so commonly to be found all over India. There are a great many habitations equally large, and of equally solid construction, in Benares; they occupy an extensive portion of ground, each comprehending several quadrangles, or courts; and, considering the great bulk of the population, which is estimated at about 630,000 souls, and the comparatively narrow limits of the city, it is surprising that so much space could be permitted to one family, even though the persons composing it, and their retainers, might be exceedingly numerous. The seclusion so much affected by Asiatics in their domestic residences, is completely attained by the mode of building represented in the plate; where the walls are so high, and the towers so strong, the females may be indulged with something more than the few yards of sky to which the prospects of the greater portion of Hindostanee women of rank are limited. In some places, however, even the high terraces and elevated turrets running along the exterior surface of the walls, are the exclusive monopoly of the men, who may be seen in an evening enjoying the dewy air in these pleasant places, while their wives and daughters are fain to be content with some narrow confined court-yard below. The love of flowers, common to all the females of Hindoostan, must be an instinct rather than a taste: many never see them before they have been gathered.

They have no idea of water, except that which can be obtained from looking at it in a basin or jug, and it is scarcely possible to imagine the gross state of ignorance the jealousy of man has doomed beings as intellectual as himself. With some, the system works well; they are quiet under the tyranny, fancying, because it is only the lower orders of their sex who are indulged with liberty, that to be enslaved is to enjoy dignity, exclusive, and therefore





Drawn by W. Purser.

Sketched by Capt. P. Elliott, R.N.

Engraved by W. Cooke.

FISHER SON & CO. LONDON, 1853.





to be prized : others, more lively and intelligent, are possessed with an insatiable curiosity to acquire information respecting things which they are not permitted to see ; they are continually tormenting those about them with questions, puerile, of course, since infants in European countries have better opportunities of obtaining knowledge ; and, for want of more noble employment for the mind, they are apt to become harsh and tyrannical, many being known to exercise the greatest cruelty over their dependants. That instances of barbarity, practised by women reduced to so degraded a state, are not more frequent, is a strong argument in favour of the natural amiability of the sex in Hindoostan : it is not easy even for a European female to obtain access to the best society of natives of her own sex ; but when such opportunities have occurred, the observations made have been highly favourable to the intellectual endowment of a class who have to struggle with so many disadvantages. Though few can read, they all speak correctly ; and it is said that even the women-servants who have been brought up in the zenanas belonging to persons of rank, express themselves in very superior language to those who are employed in attendance upon European ladies. The Hindoostan females are frequently very expert at the needle, although that kind of employment does not belong exclusively to women. Men do not think it disgraceful to earn their subsistence by embroidery, and at Benares they may be seen sitting in open shops busily employed in flowering muslins : mending shawls is also a lucrative occupation ; and many of their operatives are so expert as to make the worn-out portions which they have restored, so exactly resemble the rest of the web, as to defy the strictest examination. Shawls, considerably the worse for wear, are thus frequently sold for new ones at Benares ; and it is not until they drop to pieces, that the purchaser discovers how much he has been deceived in his bargain.

Benares is famous for several manufactures. The striped washing silks which are worn there, are much in request for female garments : there are also gauzes of various kinds, and every description of gold and silver tissue and brocade ; the last is called kincob, and is most frequently sold in the scales, fetching its own weight in gold, the silk with which it is intermixed paying for the workmanship. The Benares turbans are exceedingly splendid ; some are formed of scarfs of gold or silver tissue, with rich bordered ends, and others are of velvet, so exquisitely wrought with the needle, as to look like a constellation of jewels. Besides these, and other native productions, Benares is one of the great marts of the riches of the East. Diamonds, pearls, and other precious gems, are brought from all parts of Asia, together with shawls, spices, gums, dyes, and perfumes. It is, perhaps, only here, and at a few other places, that the finest products of the looms of Dacca are procurable. Hindoostanee females of rank delight in attiring themselves in a drapery of a texture so thin and transparent, as scarcely to be visible except when folded many times together. This is called night-dew ; and it is said that a certain monarch objecting to the indecency of his daughter's dress, was told that she had clothed herself in several hundred yards of muslin. This delicate article is very expensive, and in all probability never found its way into European markets.

The extraordinary influence which the British government has obtained in India, can



in no place be more strongly displayed than in Benares, where the Brahmins were formerly lords of the ascendant, and might commit any act they pleased with perfect impunity; for the Mohammedans, though leaving a proud emblem of their triumph in the mosque, so often mentioned, did not make any permanent conquests in the immediate neighbourhood of the holy city. The privileges of a Brahmin are not recognized by the law of the British courts of judicature: if a murder be proved against him, he must suffer for the crime; and though all suicides cannot be prevented, they are far less frequent than heretofore. The curious custom of sitting dhurna, formerly so common amongst Hindoos, is not practised to so great an extent at Benares as in many other parts of India, where debts have been recovered, and grievances redressed, by the most extraordinary means which the weak ever devised against the strong. The oppressed party, either singly or in numbers, clothed in mourning attire, with ashes on the head, sit down in some convenient spot, refusing to eat or to sleep, until they shall obtain justice. The enemy, thus assailed, is compelled by the prejudices of his religion, if a Hindoo, to abstain from food also, until he can come to a compromise; the blood of the person dying under this strange infliction being upon his head. Even Christians, whose consciences have not been so tender upon the subject, have felt themselves awkwardly placed when the dhurna has been performing at their doors, especially at Benares, where, upon one occasion, nearly the whole population assumed the attitude of mourning, sitting exposed to the weather, and to the danger of starving, to procure the repeal of an obnoxious tax. The ghauts of Benares at another time exhibited the same strange and awful spectacle, upon the desecration of the sacred well by the blood of a cow killed by a Mussulman party: but such sights are becoming very rare; and, notwithstanding the superstition which now prevails in the lotus of the world, the learning for which it has been so highly celebrated will, no doubt, take a new direction, and lead, if not immediately to the establishment of Christianity, to a better form of religion, more nearly approaching to that pure deism of which the Brahminical worship is a corruption.

#### KYLAS—CAVES OF ELLORA.

The front entrance of Kylas, the heaven of Siva, one of the central excavations of the hill of Ellora, represented in the accompanying plate, from the want of uniformity of design, is less beautiful than many of the façades which have been sculptured in this noble range. But though deficient in exterior elegance, the cave of Kylas, of which the part exhibited in the engraving is merely an outwork, is perhaps the most splendid of any that Ellora can boast; and it is only necessary to refer to a former portion of this work, to bear out the assertion. The top of the pagoda, which stands insulated in the centre of a cleared area of considerable magnitude, and which is ornamented by several colossal statues, appears above the wall connecting the gateway and the chamber over it with the scarp of the rock. The summit of one of the obelisks is likewise to be seen, together with the hill which rises, though not to any great elevation, above.









The height of this outer gateway is fourteen feet, and it leads into a passage having apartments on either side, fifteen feet by nine. The sculptures on the outside are partly Buddhist and partly Brahminic, and over the door is the Nagara Khana, or Music-room, the floor of which forms the roof of a passage leading from the entrance into the excavated area within. Notwithstanding the introduction of Buddhist emblems, the Kylas belongs to the Brahmins, being evidently, with those which occupy its immediate vicinity in the central range of the hill, dedicated to Siva, whose sacred bull occupies a conspicuous place in the interior. The antiquity of the Buddhist religion over that introduced by the Brahmins has been strongly insisted upon by many of the learned; but the greater number contend that the disciples of Bhood were the reformers of the wild creed, which converted attributes into deities in such multitudes, as to produce a perfect mob in its Olympus. Though having its origin in Hindoostan, Bhuddism is no longer to be found in the place of its birth; but its followers succeeded in spreading their creed over the greater part of Asia, where it still prevails, though in a very corrupted state. The four southern excavations of Ellora are pronounced to be Bhuddist; while those upon the northern side are more doubtful, being by many of the learned attributed to the Jains, who, however, can scarcely be said to follow a distinct religion, their images being the same as those to which the Buddhists pay homage, and their reverence for persons yielding themselves up to religious abstraction being equally profound. Though the Buddhists have been expelled from India, two sects of Jains still remain, who are held in great abhorrence by the Brahmins, and who cordially detest each other. They do not admit their connexion with Buddhism, and they are only identified with it by similar customs and ceremonies, and by their acknowledgment of the same faith which has obtained in Thibet and Pegu. They agree with the Brahmins in their adoration of the Ganges, and their respect for Benares; but they declare, that although others may be acquainted with the true God, they alone know how to worship him. Jain temples are to be found in several parts of India, but, like the Brahmins, they have deserted those of Ellora. The Jains are not a very extensive community, but many belonging to the sect have attained considerable wealth in mercantile pursuits.

The obelisks of Kylas, one of which is visible in the accompanying engraving, the upper part arising above the outer scarp of the rock, are objects of great interest and curiosity. They are ornaments placed in front of the area between the temple and the gateway, and on either side of the chapel, if it may be so called, dedicated to the bull Nundi. These obelisks are of a quadrangular form, eleven feet square, sculptured in a great variety of devices, which are distinguished by the beauty of their finish: their height is about forty-one feet, and they were surmounted by the effigy of some animal, supposed to be a lion, which, though not an object of Brahminical veneration, occurs very frequently in the sculptures throughout the cave temples. In a preceding view of Kylas, there is a representation of one of these obelisks, which would in itself be worthy of a visit from all the savans of Europe, were it not surrounded by objects still more wonderful. It is larger at the base than Cleopatra's needle in Egypt, and, as well as the remainder of the temple, belonged to the solid rock, being hewn out of the hill when Kylas, which, unlike

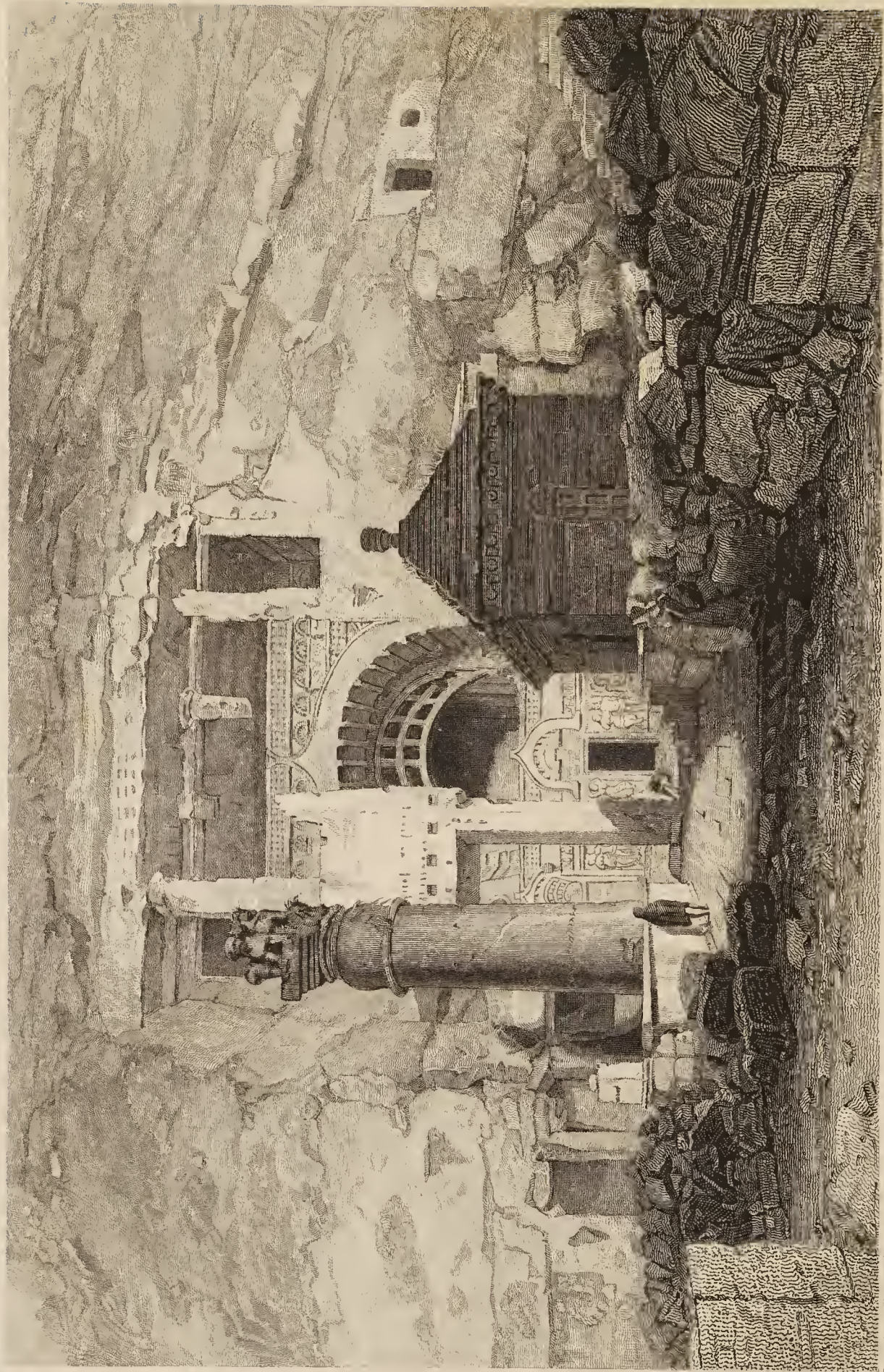


the other cave excavations, is insulated, without the ponderous living roof which rises over the rest of the caves, was first projected. Kylas is also distinguished for the splendour of its upper story, the ascent is by two flights of stairs, one on each side of the principal excavation, consisting of thirty-six steps, winding inwards, which lead to the top of the portico of the temple, and conduct the visitor across a bridge to the apartments over the gateway, which appear in the annexed plate. The remains of a lion are seen on the top of the portico and in the interior there are two figures, pronounced to be sphynxes, the only place in which these emblems occur throughout the whole range of the hill. Sphynxes, it is said, are found in the Bhoohist temples of Ava, and Sir Stamford Raffles fancied that he had discovered one in Java, but those in India have been subjects of great speculation and dispute. The bridge, so often mentioned, leading to the balcony over the gateway, is furnished with a parapet, three feet six inches in height; and from the balcony itself, the eye ranges over one of the most pleasing views which imagination can portray. The hill sweeps down for about half a mile from the excavations in gradual descent to the plain, which is of considerable magnitude, but relieved by scattered groups of trees, and the village of Ellora arising in the distance.

The temple of Kylas is still much frequented by faquirs, religious mendicants, who, however, are to be found wherever there is a spot which has once been esteemed holy. It is necessary for visitors who wish to spend sufficient time amidst the excavations, to make themselves acquainted with the numerous objects of curiosity which they contain, to conciliate these people, who are fond of appearing to be of consequence, and lose no opportunity of shewing that they will not suffer themselves or their religion to be treated with any kind of disrespect. In their character of holy men, it would be unsafe as well as unwise to give them just cause of provocation, but it is not difficult to secure their good will. A few rupees, or a present of grain, accompanied by courteous words and a disposition to respect their religious prejudices, will be invariably successful amid all classes of Hindoos, who, though not of that mild and peaceable temperament which has been so generally attributed to the worshippers of the cow, are easily subdued by kindness. A liberal, or even a just person, who possesses gracious manners, may make his way all over India with the greatest facility; no temple will be closed against him, and no privilege, which it is possible to grant, withheld. Unfortunately, the English are not conspicuous for the suavity of their manners, or for their toleration of foreign creeds and customs; and there is some danger, in throwing open India to all sorts of adventurers, of creating a disgust amongst the natives which may occasion the loss of our empire in the East. The introduction of beef by the visitors at Ellora would, even now, be attended with serious consequences. Persons lately arrived in the country, who have had no opportunity of making themselves acquainted with the extreme horror which the Hindoos, in many parts of India, entertain at the bare idea of the slaughter of the sacred animal, are too apt to treat so ridiculous a prejudice with contempt, though there is nothing more likely to create a serious disturbance than the sacrifice of an ox in any spot esteemed holy.







Engraved by J. Lambrop

Sketched by Capt. F. Moffat, R.N.

Drawn by J. Carter

THE CAVE OF THE NATIVITY,

BETHLEHEM, PALESTINE.



## CAVE OF KARLI.

This celebrated excavation, like all the cave temples of India, stands upon Mahratta ground. It occurs in the province of Arungabad, in the midst of a chain of hills running east and west, of a very picturesque character. Many of the ridges are level, but others tower above in lonely majesty, lifting their summits high into the heavens. Most of these eminences, however, have platforms of table land at the top, and are, on that account, admirably calculated for the hill-fortresses which were such favourite places of defence in the early ages of Indian warfare: two of these mountain citadels arise in the vicinity of Karli; they are merely separated by a valley, and their scarped sides and bastioned heights give them a very formidable appearance.

The entrance of the cave of Karli, or Ekverah, forms the subject of the accompanying plate. It is situated at the distance of about three hundred feet from the base of the hill, and is approached by a very toilsome pathway, which has more the appearance of a water-course than a regular road, being very steep, and exceedingly rugged. This track leads to a terrace or platform, partly artificial, being cut into the hill, and constructed of the rock hewn out of the interior. It is about a hundred feet wide, and forms an appropriate approach to the magnificent temple within. In front, and on the left side of the entrance, there is a column twenty-four feet high, and about eight in diameter; the upper part is dome-shaped, surmounted by a flat slab, on which are the remains of three lions, much injured by time's decaying hand. It is supposed that a corresponding pillar on the opposite side has been removed to make room for the small temple which appears there dedicated to the goddess Bowannee, a deity in high favour with Hindoos of the Brahminical persuasion. The column is decorated with an inscription in a character which has hitherto baffled every attempt made to decipher it.

A screen originally ran across the entrance, but this has been partly broken down, and displays the grandeur of the arch which is cut over the door-way, an aperture certainly not commensurate with the noble dimensions of the interior. Between the outer and inner screens there is a veranda, or vestibule, extending the whole length of the cave, very finely sculptured with figures of men and animals in alto relievo. Three colossal elephants stand on each side, with drivers on their necks, and riders in their howdahs, executed in a very free and bold manner; and other figures, both male and female, are finished in the same animated style. The sculptures of deities at Karli are confined to the walls, the only peculiar object of worship being a large circular altar of stone, surmounted by a wooden canopy. The length of the great cavern is one hundred and twenty-six feet, and it is forty-six feet wide. The roof, which is arched and ribbed with wood, a circumstance which injures its effect, is supported by two rows of pillars, each surmounted by an elephant, bearing a male and female figure on its back, encircling each other in their arms, and crouching beneath the weight above them.

The interior of the temple is very grand and imposing, but it is more gloomy than any of the other excavations noticed in the present work. Some persons are of opinion that



Karli was formerly illuminated, as, without the aid of lamps or torches, the figures in the side-aisles are not distinguishable, and the pains taken to sculpture them would have been thrown away; but India furnishes so many instances of an utter disregard to consequences, that some more conclusive evidence is necessary to decide the point. The wood work is supposed to have been added to Karli at a period subsequent to its first formation; it is teak, and is said to have lasted nine hundred years; a part of this ribbing may be seen upon the roof of the arch in front, and the high state of its preservation shews the great durability of a species of timber which has rivalled oak in the building of ships.

The learned have decided Karli to be a Bhoodhist temple, the figure of Bhood, and the symbols attached to it, being the predominant ornaments, while it is destitute of a single vestige of the twenty-four saints of the Jains, a distinguishing feature in the temples belonging to that sect. There are other apartments besides the great cavern; but these are in a rude unfinished state, and present nothing worthy of notice. Outside the cavern there are a few native huts, inhabited by the servants of the Brahmins, who are, or rather were, a few years ago, in greater force at Karli than at any other of the cave temples. One of these holy persons might, from his indifference to worldly concerns, and total abandonment to religious contemplation, have been taken for an image of Bhood himself. He sat night and day before a flame of fire, with a cloth over his mouth to prevent him from inhaling pollution, and he subsisted solely upon parched grain, and water strained through a cloth. The peishwa, who had endeavoured vainly to induce this self-denying being to reside at his court, supported him and his associates from his own treasury; and doubtless the fraternity will be kept up, for vacancies by death, of ascetics in India, are immediately filled, many being ambitious of succeeding to the hermitages of holy men, even though they should be exposed to the most imminent danger from the attacks of wild beasts.

The view from the terrace outside the temple is very fine, stretching over a rich and beautiful country, bounded by a chain of distant mountains. The village of Karli, about two miles and a quarter from the excavations, forms a pretty object in the landscape; its rural habitations peep out from the midst of mango groves, and it is further embellished by a large tank, and a pagoda of very considerable architectural beauty. The chain of mountains amid which these excavations are placed extend from Cape Comorin, in a series unbroken, except at one place about twelve miles broad in the Malabar territory, northward to the province of Candeish. This hilly district never recedes more than fifty miles from the sea, or approaches within eight. There are not many passes known to Europeans, and formerly the passage of the ghauts was a service of great difficulty and danger; and even now these hills do not appear to have so strongly attracted the attention of scientific travellers as their mineral wealth would lead us to suppose. That so many interesting scenes, occurring in territories belonging to the British government, should have remained a terra incognita during such a lengthened period as that in which we have occupied Bombay and its adjacencies, seems exceedingly surprising. India, less fortunate than South America, has had no Humboldt to investigate its numerous sources of scientific interest; and should the researches of M. Jacquemont meet the public eye,







Drawn by W. Purser

Sketched by Mr. R. P. of R. H.

Engraved by J. Rolfe

AKBAR'S TOMB - SECUNDERABAD

PLATE I. D'ARABIA, SECONDARY

AKBAR'S TOMB - SECUNDERABAD



the French nation will have the honour of giving to the world information upon a subject which has been most unaccountably neglected by those who have left one of the richest harvests in the world to be gathered by foreigners.

Nothing can exceed the natural strength of the country within the western ghauts : though called table land, it is finely diversified by hill and dale, and in some parts may even be styled mountainous ; much of the rock is covered with a very rich mould, and instead of presenting the bare, rugged, sterile peaks which distinguish the eastern chain, they are clothed with luxuriant forests to their summits. In no part of India is there finer timber, and the bamboos are superior in size and strength to those which grow in less luxuriant soils. The rattan also attains a gigantic height, and the most sublime and splendid views imaginable are obtained from many points of the different passes. In addition to their botanical, mineralogical, and geological treasures, and the magnificent excavations which are contained within their limits, the western ghauts afford very curious meteorological data, the range to the southward being sufficiently lofty to intercept the progress of the clouds, and to occasion an extraordinary difference of climate on the windward side.

#### AKBAR'S TOMB—SECUNDRA.

Amidst the numerous monumental remains of the Moghul conquerors of India, the magnificent pile which heaps terrace upon terrace over the ashes of the mighty Akbar, if not the most chaste and beautiful in its design, is certainly the most spacious and splendid which Hindoostan can boast. This superb mausoleum stands in the centre of a park-like plantation of not less than forty acres in extent, the whole area being surrounded by a battlemented wall, strengthened by an octagonal tower at each corner. These towers are built in a very noble style, and are crowned with an open cupola at the top. There are also four gateways handsomely constructed of red granite ; but three of these entrances are eclipsed by the superior splendour of the fourth, which is one of the most magnificent edifices of the kind to be found in India. It has often fallen to our lot to expatiate upon the majestic approaches which the vast conceptions of an Indian architect include in the designs for palace, tomb, or mosque. The outer entrance is always in keeping with the principal building arresting the gaze of the visitor, who can scarcely imagine that any thing more beautiful is to be seen beyond. The gate at Secundra, with its spacious arched gothic hall and lofty marble minarets, would in itself be considered worthy to commemorate the deeds of the most renowned warrior of the world ; and we linger at the portal, notwithstanding the temptation to hurry onwards to the spot where the mighty Akbar lies entombed.

The annexed plate gives a very correct representation of a building exceedingly singular in its design, and differing widely from the usual features of Moghul architecture. It forms a perfect square ; the basement story containing nothing worthy of note excepting its outer colonnade—the four passages leading from the four gateways—and the dim vault in which the body of Akbar, enclosed in a marble sarcophagus, reposes.



A lamp is burning on the tomb, daily fed by the pious care of a few poor brethren of the Moosulman priesthood, who also strew fresh flowers over the unconscious dead; a beautiful custom, prevalent in every part of Hindoostan. Above this chamber there is a second, a third, and a fourth, each forming a distinct story, and rising directly over the body, and each containing a marble sarcophagus; but there are no large halls, no spacious apartments, and the rooms, which are entered from the cloistered verandas of the terraces, are exceedingly small, and may almost be denominated cells. Flights of stairs lead from the entrances below to the first platform, the building being in the form of a pyramid with its apex cut off. This story consists of four noble terraces, or rather one quadrangle, with the central chamber before mentioned; its suites of small apartments, and cloistered arcade in the midst, presenting the same façade on every side. The whole is surrounded by a noble balustrade, and at each angle there is a large pavilion-like turret with an open cupola. Flights of stairs lead to the second terraced quadrangle, which is precisely the same as the lower one, except that it is smaller, and each tier diminishes in size until we reach the summit of the building, and enter upon a large marble platform, surrounded on the four sides by a screen of white marble, perforated in every compartment in beautiful patterns of arabesques, and having turreted marble cupolas at the angles. In the centre stands a fifth sarcophagus; this is most delicately and beautifully carved, the name of the monarch who sleeps below being inscribed upon it in gems. Though exposed to every change of atmosphere, its beauty remains unimpaired by the sunny climate of the East, and, notwithstanding the lapse of years, it is still as pure, as white, and as brilliantly polished as ever. The three stories which intervene between this roofless chamber and the basement floor are constructed of red granite, fantastically inlaid with white marble. The cupolas are covered with coloured tiles composed of a coarse description of enamel; and altogether there is more of barbaric pomp displayed in this mausoleum than is usually to be found in the elegant and tasteful edifices which the Mohammedans of India have reared to the memory of departed greatness.

While the upper part of the building may form a legitimate subject for criticism, nothing can be finer than the gateways and the wide marble colonnades which sweep along each side of the tomb. These spacious cloisters would afford accommodation for a large army; the regiment of English dragoons which was quartered in them during the siege of Agra under Lord Lake, occupied but a small portion: they lead to marble chambers screened off from each other, in which several members of the imperial family are enshrined, and they are flanked with solid towers, their cupola'd summits forming pavilions to the terrace above. The interior of the arch at the principal entrance, the one to the right in the accompanying plate, is embellished with verses which commemorate the fame, virtues, and triumphs of the founder, and expatiate upon the instability of human grandeur.

From every terrace of this magnificent building, a splendid view of the adjacent country is gained. The first looks down upon luxuriant plantations of umbrageous trees, where the lofty tamarind forms a glorious back-ground to the citron and orange, rich in flower

and in fruit; picturesque groups of cattle give life and animation to a scene, which, shewing touches of decay in prostrate columns, and causeways suffering from the want of repair, is somewhat of a melancholy character. From the second terrace, a wider extent of landscape presents itself—cultivated plains splendidly wooded, and interspersed with innumerable buildings, whose dilapidated state is concealed by distance, while the topmost height commands one of the finest prospects in the world; the Jumna winding like a silvery snake through fertile tracts, luxuriant in foliage, and wealthy in the richest specimens of architecture; palaces and villas, the imperial city and turreted walls of the fort of Agra, with the Mootie Musjid (pearl-mosque) rearing its glittering cupolas on high; and, beyond, closing the magnificent perspective, the snow-white dome and slender minars of the Taj Mahal, catching the golden light of a cloudless sun.

The tomb of Akbar is situated about seven miles from Agra, which is supposed in the days of its glory to have extended to the very gates of the surrounding enclosure. Now the visitors wend their way through a picturesque country strewn with ruins, and along the streets of a second-rate but bustling commercial town, situated midway between the city and the tomb, to the village of Secundra, a place which bears the marks of former opulence and greatness, but which now only affords a shelter to a few of the poorest peasants, content to dwell beneath the crumbling roofs of decaying grandeur.

The neighbouring inhabitants, notwithstanding the pride they take in the name of Akbar, plume themselves upon occupying ground rendered illustrious by a still more distinguished conqueror. They shew the figure of a horse, not badly sculptured in red stone, which they call Bucephalus; and they boast that their village derives its appellation from the great Secundra, Alexander of Macedon—a name which all over India, both Moslem and Hindoo, pronounce with reverence and respect. Probably one of the successors to a fragment of the heroic madman's gigantic empire extended his conquests beyond the Indus, and left behind him records of valour which are now attributed to Philip's warlike son. The natives, who cherish an extraordinary veneration for the dead, are happy in the supposition that they possess the ashes of this mighty conqueror, whose reputed tomb on the summit of the hill at Secunder Mallee, in the Carnatic, is said to be guarded by royal tigers, who keep the platform clean by sweeping it with their tails. The virtues of Akbar's private character, his long and glorious reign, and the stability which his invariable success gave to an empire which had so nearly fallen a second time under the dominion of the Afghans, have inspired the people of Hindoostan with the highest regard for his memory. The eyes of the natives sparkle as they utter his name, and the faithful though indigent few, who now supply the places of the glittering courtiers offering flattering incense to the living emperor, warmly express their delight when pilgrims from far and foreign lands come to pay homage at his lonely sepulchre. The mausoleum itself is kept in tolerable repair by the government, but an air of desolation is spread over the surrounding buildings. The great gateway belonging to the outer wall is in so dangerous a state, that visitors are afraid to venture under its trembling walls; large stones detached from the main edifice are continually falling, and a breach in the neighbouring wall, another symptom of neglect, affords a safer entrance. The renown so justly

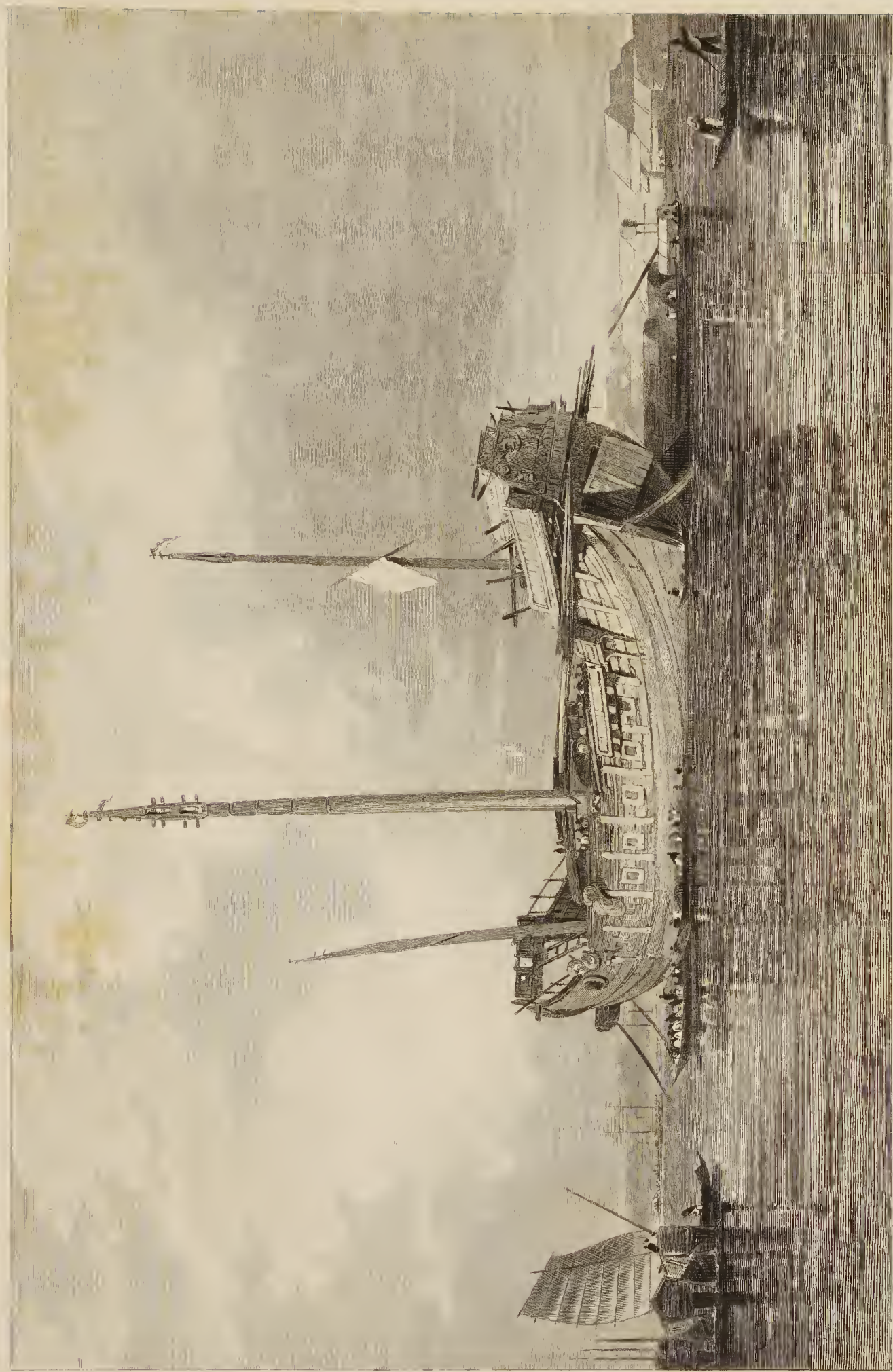


linked with the name of the great Akbar is of so absorbing a character, that few of the visitors to his splendid shrine bestow more than a passing glance at the recesses, not very unlike Roman Catholic chapels attached to some great cathedral, where the less distinguished scions of his house repose. One of these is particularly interesting, from its containing the ashes of a Hindoo princess, induced by political considerations to give up her kindred and caste, and become the wife of a foreign conqueror differing from herself in colour and in creed. The Moghuls of that period still retained the fairness of complexion upon which at the present day they pride themselves, though with little justice, since frequent intermarriages with the children of the soil have deepened the tint of their skins to the same swarthy hue. Throughout the whole course of Mohammedan invasion, the most determined hostility to unions of this nature has been manifested by the unbending Hindoo: many thousand females have been sacrificed by their fathers and brothers, rather than they should fall into the hands of the profane conquerors who desecrated their altars with the blood of bulls; nevertheless, individual instances occurred, in which the concession was considered too essential to be withheld, and the daughters of Rajpoots have been found in the palaces of the Moghul.

#### CHINESE JUNK,—CANTON RIVER.

Voyagers accustomed to the scientific improvements in ship-building which characterize the present era, are struck with amazement when they encounter for the first time, amongst the islands of the Indian ocean, the clumsy, ill-contrived vessels which still continue to be navigated by the Chinese. The description given of the large trading junks at present in use amongst this singular people, by Barrow, in his *Travels in China*, is the best and most perfect which is extant, and, though quoted before, must be preferred to any less authentic account. After stating that these ships, in consequence of the peculiarity of their construction, appear to be very unfit to contend with the tempestuous seas of China, he makes the following observations:—"The general form of the hull above water, is that of the moon when about four days old. The bow is not rounded, as in the ships of Europe, but is a square flat surface, the same as the stern, without any projecting piece of wood, usually known by the name of cutwater, and the vessel is without any keel; on each side of the bow a large circular eye is painted; the two ends of the ship rise to a prodigious height above the deck; some carry two, others three, and some four masts, and each of these consist of single pieces of wood, consequently they are incapable of being reduced in length occasionally, as those of European ships. The diameter of the mainmast of one of the larger kinds of Chinese vessels, such as trade to Batavia, is equal to that of an English ship of war of sixty guns, and it is fixed in a bed of massive timber laid across the deck; on each mast is a single sail of matting made from the fibres of the bamboo, and stretched by means of poles of that reed, running across at intervals of about two feet from top to bottom. These sails are made to furl and unfurl like a fan. When well hoisted up, and braced almost fore and aft, a Chinese vessel will lie within three and a half or four points of the wind; but they lose this advantage over





LES CHINOIS SUR LA RIVIERE DE CANTON





ships of Europe, by their drifting to leeward in consequence of the round, clumsy shape of the bottom, and their want of keel." Captain R. Elliot, in quoting this passage, observes, that "a square-rigged vessel, as ships are commonly called in England, is not considered to come nearer the wind than six points, with any benefit, in going to windward." The same author, in noticing Mr. Barrow's statement, of the rudder being so placed in a large aperture in the stern as to admit of its being occasionally taken up, draws the attention of the reader to the annexed plate, where the rudder seems to be triced up, apparently to make room for the cables; and he also gives some curious information respecting the internal construction of these vessels. The hold of the ship is divided into many compartments, made water-tight like the bottom, there being sometimes as many as sixty of these warerooms in a large vessel; they have no communication, excepting with the well in the centre; wherefore, if the ship should spring a leak in any one of these chambers, and it should not be found possible to reduce the water, that cavity alone would fill, and the buoyancy of the vessel would not be materially affected.

The Chinese are little skilled in the art of navigation. It is now proved beyond a doubt, that they were in possession of the compass long before it was known in Europe; but they have no other instruments worthy of notice, and it is very problematical whether they were ever guided by a chart. Yet, in despite of the ignorance which the mariners of the Celestial Empire manifested concerning latitude and longitude, their want of acquaintance with the heavenly bodies, and the dangerous tempests which frequently agitate the ocean, they seem to have always put to sea with great confidence, carrying their trade as far as Batavia, and even to more distant places.

The internal commerce of China is very considerable; and from Canton, which is one of the great emporia of the empire, the products of distant provinces find their way to every part of the globe. Kwang-tung sends to the metropolis silks, rice, fish, salt, fruits, vegetables, and various kinds of wood, silver, iron, and pearls in small quantities, cassia, and betel nuts. From Fah-keen come the black teas; also camphor, sugar, indigo, tobacco, paper, lacquered ware, excellent grass cloth, and a few mineral productions; woollen and cotton cloths of various kinds; wines and watches are sent in return to this province. Che-heang sends to Canton the best of silks and paper; also fans, pencils, wines, dates, golden-flowered brocades, and lung-ting-cha, an excellent and very costly tea. There are likewise, from other provinces, fruits, drugs, dates, skins, and deers' flesh, gold, brass, iron, tin, musk, feathers, quicksilver, birds, precious stones, honey, hemp, indigo, and china-ware.

The junks trading to Batavia are laden with cargoes of teas, raw silk, piece goods, varnished umbrellas, iron pots, coarse chinaware, sweetmeats, nankeen, paper, and many minor articles. They also carry out considerable numbers of emigrants: for, though the Chinese government does not sanction the departure of its subjects as settlers in foreign countries, numbers are to be found living under the protection of the authorities in all the European colonies of the East. A whole street in Calcutta, named the Cossitollah, is chiefly tenanted by Chinese shoemakers, a frugal, industrious race, who sometimes acquire very large fortunes, which in few cases, if they return to their own country, are they



permitted to enjoy in peace. A hakeem, or doctor, has accompanied them to the Bengal presidency, who, notwithstanding the profound ignorance of the science which distinguishes the professors of the healing art in China, and the ease with which the best medical aid is procurable in Calcutta, carries on an extensive practice, and may be seen every evening on the public drive, seated in an European chariot, which, though not quite so magnificent as some which figure on the hackney-coach stands in London, nevertheless forms a most respectable equipage in Bengal. Chinese natives emigrating to the islands, succeed even better than those who have to cope with the thrift-loving Hindoos of the continent; and the residents of Batavia carry on a very considerable trade with the mother country in birds' nests, Malayan camphor, *bich de mar*, tin, opium, pepper, timber, leather, hides, gold, and silver.

#### CHANDGOAN.

The temple represented in the accompanying engraving forms one of the numerous edifices of the same nature which occur in lonely and unfrequented parts of India, and appearing as if merely formed to cheer the eye of the traveller as he journeys along an almost depopulated wilderness. The adjacent village to which this large and handsome pagoda belongs is so small and insignificant, as not to be mentioned in any map or guide-book hitherto extant. It is situated in the south-eastern quarter of the Jeypore territory, and lies in the route from Agra to Kota, and other places in Central India. Chandgoan occurs in the middle of a stage, and therefore it is only from some accident that travellers halt in its neighbourhood, or obtain more than a casual glance at the pagoda as they march along. The country round about is not by any means interesting, consisting of one of those flat arid plains thinly clothed with scattered trees, which so often fatigue the eye during a journey through the upper provinces of Hindoostan.

The temple is very picturesque, and affords a good specimen of Hindoo architecture, unmixed by foreign importations; the pointed mitre-like figure of the cupolas shew the antiquity of the structure, the greater number of Hindoo buildings erected after the settlement of the Mohammedans in the country having the round domes introduced by the conquerors. The shrines of the deities are placed in these steeple-crowned temples; the part devoted to religious worship of a large pagoda frequently not bearing any proportion to that which is intended for the accommodation of the officiating Brahmins and their various attendants. A troop of dancing-girls are often domesticated within the precincts of some well-endowed temple; they are not the most immaculate of their sex, but their devotion to the service of the god sanctifies their occupation, and the Nautch women belonging to a pagoda are never considered to be so degraded and impure as those who have not the honour to live under Brahminical protection. Poor persons feel no objection to devote their daughters to this kind of life; and deserted children, who are taken out of compassion by the Brahmins, are always brought up to assist at the religious festivals, which are frequently accompanied by theatrical exhibitions. There is one especially, in honour of Krishna, in which, after the dancing-girls have displayed their art,





Engraved by W. L. Petit

Sketched by Capt. F. Elliot, R.N.

THE TOWN OF ST. JOHN'S, ANTIGUA, IN THE WEST INDIES

THE TOWN OF ST. JOHN'S, ANTIGUA, IN THE WEST INDIES

THE TOWN OF ST. JOHN'S, ANTIGUA, IN THE WEST INDIES

1825





a ballet is performed by young boys educated for the purpose, who represent the early adventures of the deity during his sojourn in the nether world. These boys are always Brahmins, and the most accomplished belong to Muttra, a place scarcely inferior to Benares in sanctity. The corps de ballet, if they may be so denominated, attached to any Hindoo establishment of great celebrity, travel about during the seasons of particular festivals, and perform at the different courts of Hindoo princes. They are always extremely well paid for their exertions, and become a source of wealth to the pagoda to which they belong. This explanation will account for the numerous suites of apartments intended for human inhabitants, which are usually to be found within the enclosures of the sacred buildings of the Hindoos.

Little or nothing is at present known concerning Chandgoan, though by its perfect condition it appears to have funds for its repair at its disposal. Placed upon the borders of Jeypore, it is not in the neighbourhood of any city of note; and though the province is now under British protection, it is rarely visited by the Anglo-Indian residents of Hindoostan. The capital of the state, which is one of the most splendid cities of the peninsula, and certainly the finest belonging to Rajpootana, attracts comparatively a very small portion of attention. With the exception of the notice in Hamilton's Gazetteer, a work which is not so universally read as it deserves to be, little or nothing was known of this city until the publication of Bishop Heber's Journal, and the learned prelate seems to have been wholly unprepared for the magnificence of its architecture.

#### BABOO KASIPRASAD GHOSH.

The subject of this interesting portrait is a young Hindoo of family and fortune, of brahminical descent, belonging to the Kayartha caste, or, as it is called in the upper provinces of Hindoostan, kayst. His ancestors, who were natives of Kanoge, were invited by a prince of Bengal to settle in his territories, and to aid him in the administration of his government. Since the period of British ascendancy, the family of Kasiprasad Ghosh have lived as private gentlemen; the term Baboo, prefixed to his name, being equivalent with that of Esquire. At the age of fourteen, the young Hindoo was sent to complete his education at the Anglo-Indian college at Calcutta, at that time under the able superintendence of Horace Hayman Wilson, Esq., now Sanscrit professor at Oxford. He remained six years at his studies, and during the last three carried away all the honours. At a public examination in 1827, for which, in compliance with Mr. Wilson's desire, he had prepared a paper entitled "Critical Remarks upon the British India of Mr. Mill," he was greatly distinguished; and part of the essay being printed in the government gazette of Calcutta, it was deemed worthy of republication in the Asiatic Journal. Enthusiastically devoted to the study of English literature, soon after this period Kasiprasad Ghosh became a contributor to the Calcutta periodicals; he composed verses in Bengalee, but the greater portion of his writings were in English, in which he expressed himself with so much strength, grace, and facility, as justly to excite the surprise and admiration of all who could judge of the great difficulties to be encoun-



tered in composing poetry in a foreign language. The praise and encouragement which were very liberally bestowed upon the youthful poet's efforts by the Calcutta press, led to the publication of a volume entitled "The Shair," the Hindoostanee word for Minstrel. This work established the author's reputation as a poet in India, and has been very favourably noticed in England. Independent of the extraordinary circumstances under which it was produced, the numerous obstacles which a native of a foreign and a distant land, whose creed, manners, customs, habits, and modes of thinking, differ so widely from our own, must encounter in entering the lists with English poets, the Shair possesses merits which would always entitle it to consideration. The limited space to which a notice of each plate in these volumes must necessarily be confined, will not permit a more detailed examination of the various claims which Kasiprasad Ghosh possesses to the attention of the English reader. The fervid Orientalisms of a little poem, entitled "The Boatman's Song to Ganga," have rendered it a favourite with those who have had an opportunity of quoting the works of the young Hindoo. It is perhaps the most beautiful of any of the productions from the same pen; but as it has already appeared in two of the annuals of the present year, the following lines from the introduction to the third canto of the Shair, may be preferred, as being less known.

" 'Tis evening—to the western heaven,  
 His golden car the sun has driven;  
 And to the Ganges' waters bright,  
 Weary directs his homeward flight.  
 Hail, brightest ornament of day!  
 Resplendent gem of ruby ray!  
 How rich with many a glittering hue,  
 Of gold and purple, red and blue,  
 Yon flaming orb of heaven doth shine,  
 Made by thy parting ray divine!  
 How bright beneath thy various beam,  
 Wanders the sacred Ganges' stream!  
 But, lo! beneath the waters now,  
 To rest from labour sinkest thou.  
 Bereft of thee, so famed in lays,  
 The lotus of the ancient days,  
 Upon the holy wave behold,  
 Begins its petals now to fold.  
 The pale hue of dejectedness  
 Its drooping head doth now express;  
 And darkness growing in the rear,  
 Bereft of thee doth e'er appear;  
 As if, in widowhood's despair,  
 A maiden rushed with loosened hair."

## THE BRITISH RESIDENCY AT HYDERABAD.

The splendid building represented in the accompanying plate, was erected for the accommodation of the British resident, by the Nizam of Hyderabad, a native Moham-  
medan prince, who is sovereign of a very considerable territory. The original plan was made, and the whole of the execution superintended, by a young officer of the Madras Engineers, a branch of the service which furnishes the architects of the European community in India. The façade shewn in the engraving is the south, or back front, looking towards the city, from which it is separated by the river Moosy. The front towards the north is erected in a corresponding style of elegance, being adorned with a spacious Corinthian portico of six columns. The house to the right, standing immediately above the bank of the river, is occupied by the officer commanding the Resident's escort; and the whole, with its fine accompaniments of wood and water, affords a magnificent and striking scene, scarcely less imposing than that which is presented by the Government House at Calcutta. The artist has taken advantage of the frequent visits of ceremony passing between the Nizam and the Resident, to introduce one of those picturesque caval-  
cades which form the most splendid pageants of the East. The covered Ambarry, a vehicle usually of silver or gold, canopied with gold brocade, which surmounts the back of the foremost elephant, is an emblem of royalty, none save sovereign princes being permitted to use an equipage of this description. The second elephant bears the common native howdah, which is often formed of solid silver, or of wood covered with silver plates, and is the conveyance employed by noblemen and gentlemen of rank. There is room in front for two persons, and a seat behind for an attendant, who, upon ordinary occasions, carries an umbrella, but in the presence of monarchy no person of inferior rank is permitted to interpose any screen between the sun and his devoted head. The British Resident, as the representative of his Sovereign, has a right to a seat in the Ambarry; and it is the etiquette upon great occasions, for the prince who desires to testify his respect for the government with which he is in friendly alliance, to invite the party whom he wishes to honour, to share his own elephant.

Hyderabad gives its name to a large province in the Deccan, between the sixteenth and nineteenth degrees of north latitude. It was invaded and subjugated at an early period of the Mohammedan conquests in India, and formed afterwards a portion of the great Bhamanee empire of the Deccan. Though Aurungzebe succeeded in reducing all the Moslem princes who had established themselves in Hindostan, Hyderabad did not very long remain a dependent state. The soubadahs, appointed to govern it, soon threw off



their allegiance, and, upon the destruction of the Moghul empire, the Nizam, one of the titles assumed by the reigning prince, became a personage of considerable importance in the Deccan, and, by the assistance of the British government, was enabled to maintain his territory in despite of the utmost efforts made by the Mahrattas to wrest it from him. Though it is more than suspected that the Nizam was secretly favourable to the project formed by the native chieftains, who, under the guidance of the Peishwa, threw down the gauntlet, and attempted to dispossess the British of their dominions in the East, no open rupture ensued, and the two powers have always maintained an outward semblance of friendship. The court of Hyderabad is kept up with great splendour, and there is more of the ancient ceremonial retained than is usual in the present depressed condition of native princes. The Omrahs are men of considerable wealth, and there is a constant and increasing demand for foreign luxuries at the capital.

















