**An Anglo-Indian domestic sketch. A letter from an artist in India to his mother in England / [Anon].**




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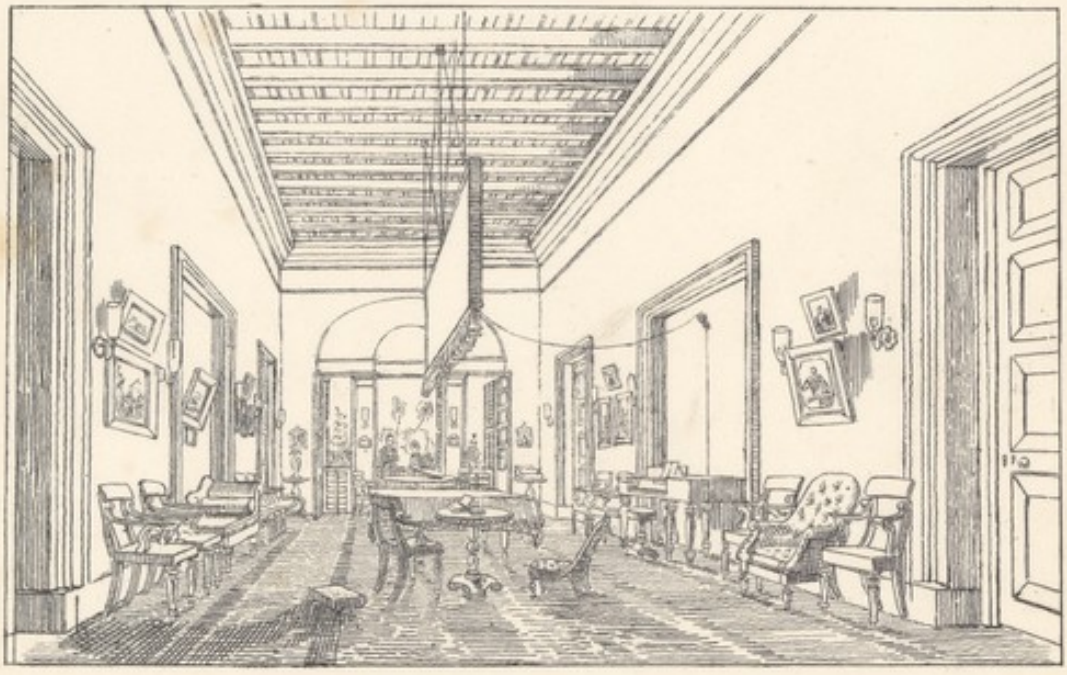
# AN
# ANGLO-INDIAN
# DOMESTIC SKETCH

O. XI. 78.

[GRANT (COLASSOCRTHY)

Plate I.

Plate 2.



AN

# ANGLO-INDIAN

# DOMESTIC SKETCH.

## A LETTER

FROM

AN ARTIST IN INDIA

TO

HIS MOTHER IN ENGLAND.

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CALCUTTA:

W. THACKER & CO. ST. ANDREW'S LIBRARY.

LONDON: SMITH, ELDER AND CO.

1849.

Plate I.

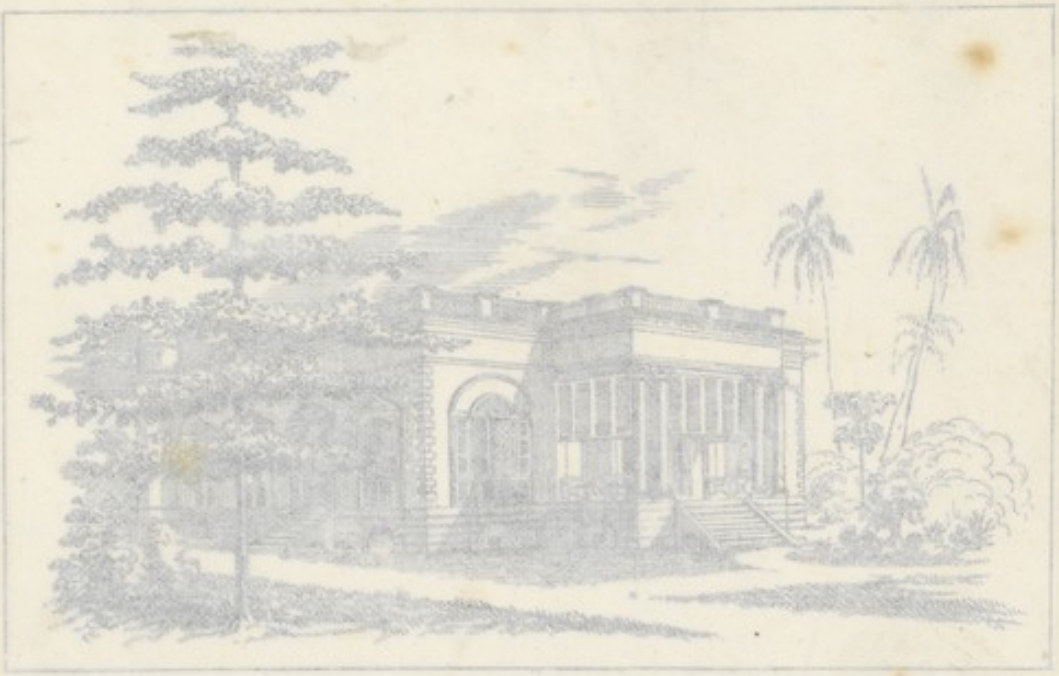
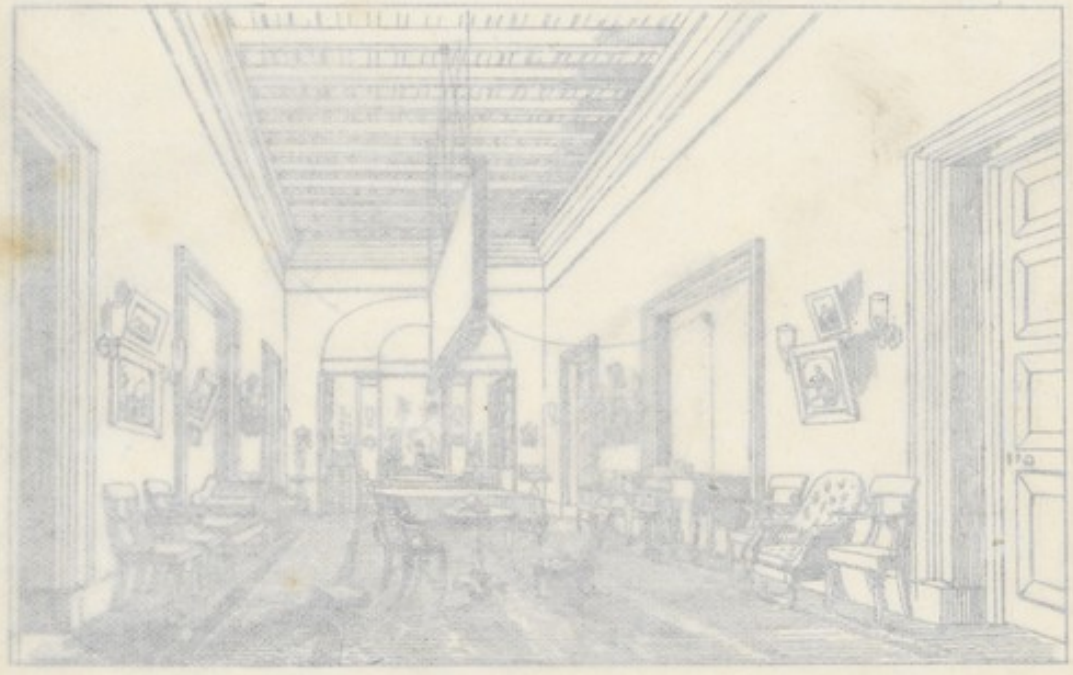


Plate 2.



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BAPTIST MISSION PRESS, CIRCULAR ROAD, CALCUTTA.

TO

THE CHERISHED MEMORY

OF

# MY MOTHER.

Endeared to remembrance by

"———— the tender solicitude—
The never wearied affection—
The generous nature and disposition—
The pure warm heart—
The piety and the rectitude—
The quiet sweetness in prosperity—
The cheerful fortitude in adversity—
And the calm resignation in suffering;"*

who, living, owned her children's fondest affection and admiration,
and being removed, now claims their
lasting veneration and gratitude,—

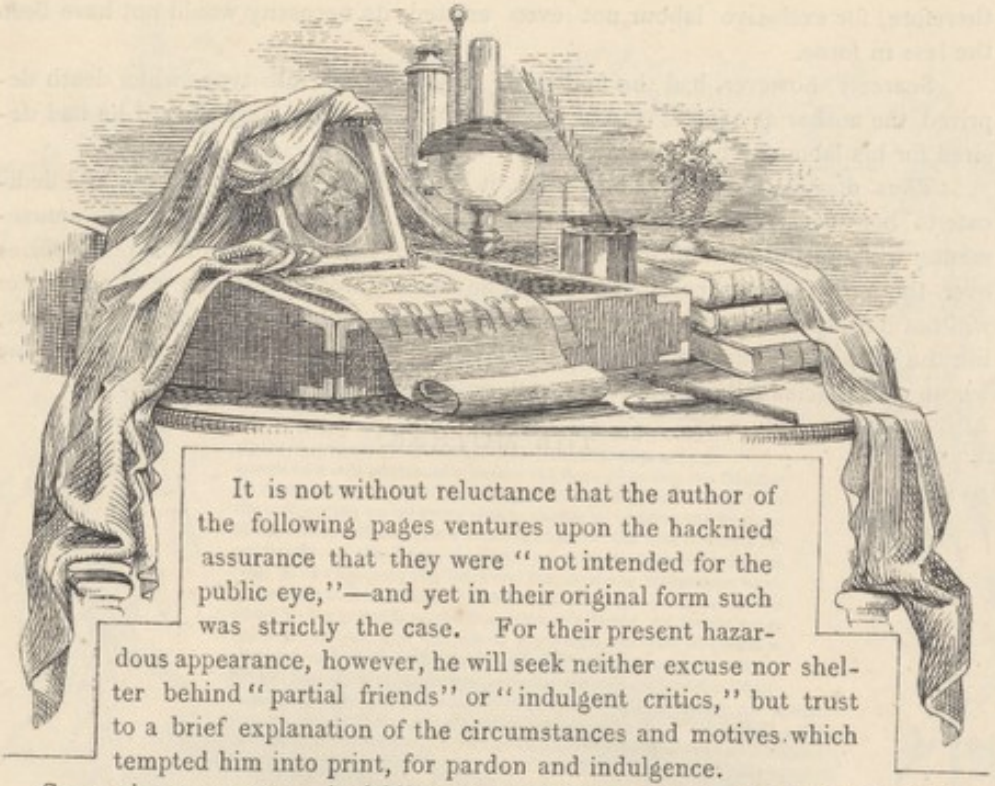
THIS HUMBLE VOLUME,

begun for her gratification—its sole end, and best apology,
is most affectionately

DEDICATED.

---

* From her Tablet in Newington Church-Yard.




It is not without reluctance that the author of the following pages ventures upon the hacknied assurance that they were "not intended for the public eye,"—and yet in their original form such was strictly the case. For their present hazardous appearance, however, he will seek neither excuse nor shelter behind "partial friends" or "indulgent critics," but trust to a brief explanation of the circumstances and motives which tempted him into print, for pardon and indulgence.

Some nine years gone, in fulfilment, as the work states, of an old promise, he indited for the amusement of a revered parent a lengthy, and very rudely embellished epistle, (which, from its inconvenient extent, he was induced to copy and stitch up in the form of a small pamphlet) descriptive of Anglo-Indian domestic life in Calcutta, in so far, at least, as his limited observation and crude notions at that time enabled him.

Nearly a sufficiency of time had elapsed for the writer to forget his epistolary labours, with all their transgressions, when he was awakened to a recollection and a sense of them both by being informed that his "Sketches had been going a tour" of friends in London, Wales, and the Isle of Man.—The recollection, or rather the newly created sense, of their manifold blunders,—the desire of an opportunity to correct them,—but far more the anxiety to carry out a thought which had suggested itself of effecting this object in a manner which, by substituting Type for Quills, should at once be more acceptable to decreased vigour of sight, and stand as earnest, at least, of a desire to do honour, however trifling, to a beloved parent, were the sole incentives to the perils of publication. The possession of a private Lithographic press, which would enable the author to make the labours of the Book as exclusively as it was possible, the work of his own hands, and so add to its interest in a Mother's feelings, offered another feature to the temptation.

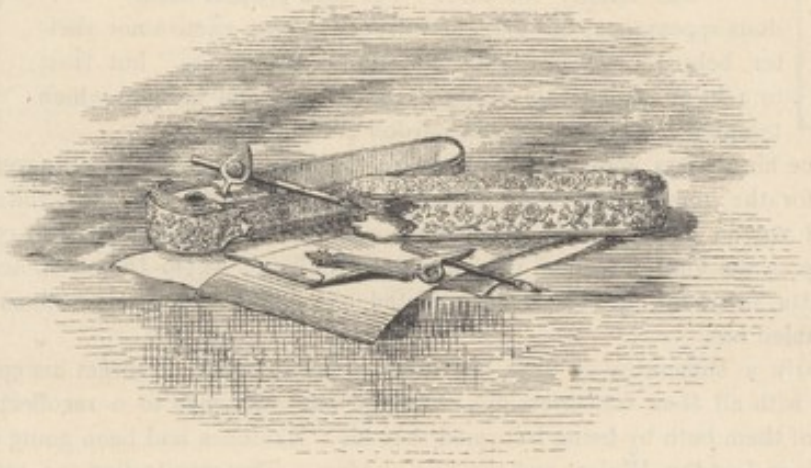
The absence of any other mode of executing illustrations in India need hardly be explained to an Indian community—but home English readers may not be familiar with the fact of the almost non-existence of the fine arts in this country;—engraving, for other than cards, name-plates and small maps, being unknown. Had the motive,

therefore, for exclusive labour not even existed, its necessity would not have been the less in force.

Scarcely, however, had the first eight pages passed into type, when death deprived the author at once of the best of parents, and of the only reward he had desired for his labours—her gratification.

Thus disappointed of a fond hope, it was only left him to complete and dedicate to her memory that which had been intended should contribute to her amusement. Should the issue of his task, (the labour of hours snatched from other duties over the protracted space of eight years) be deemed worthy such an end, the writer will not have lost all reward;—if otherwise his regret will be, not that of the author, but the son, whose offering has fallen short of that which was due as memorial to one whose excellencies fell not short of anything which could adorn and grace

THE MOTHER.

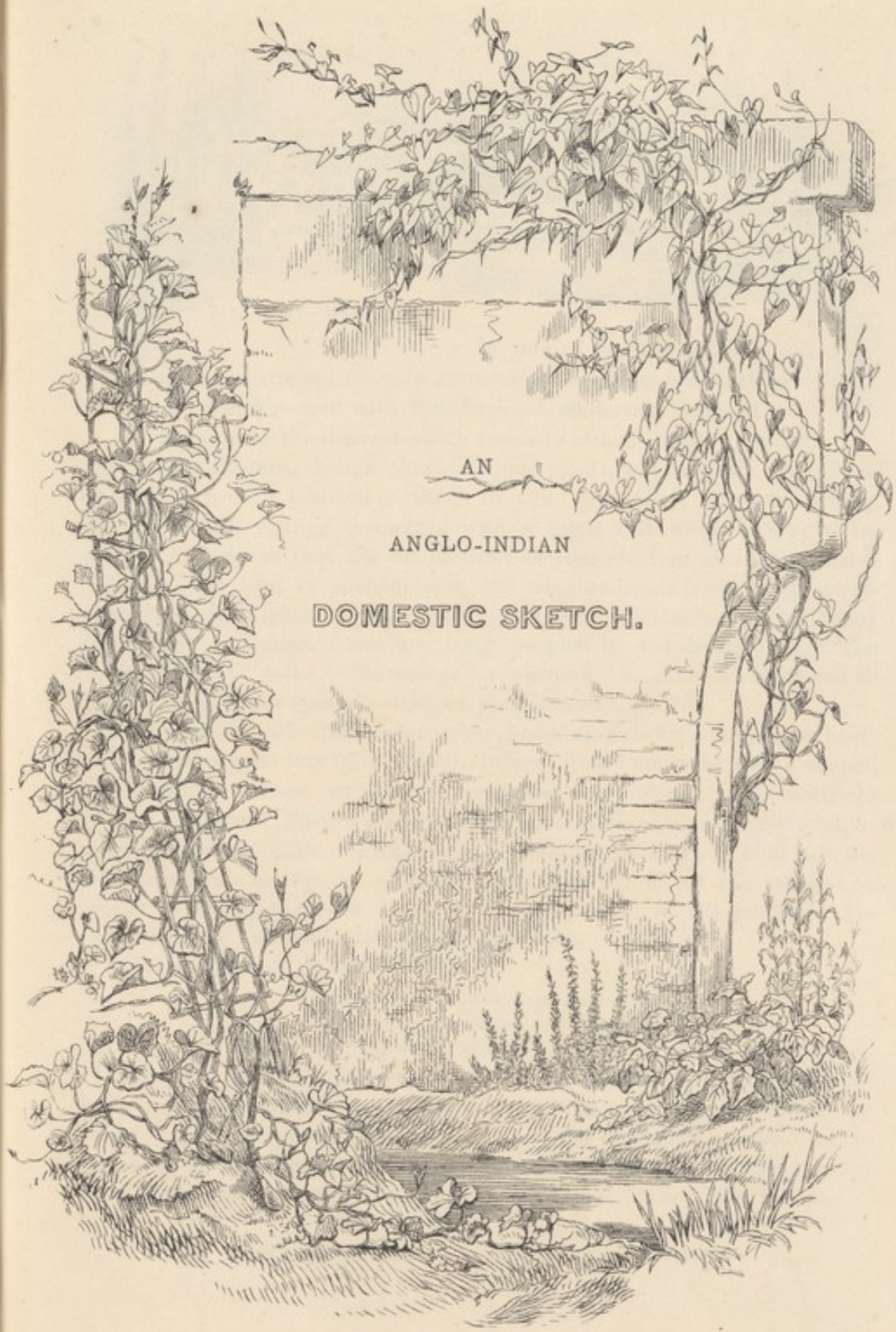


# NOTE.

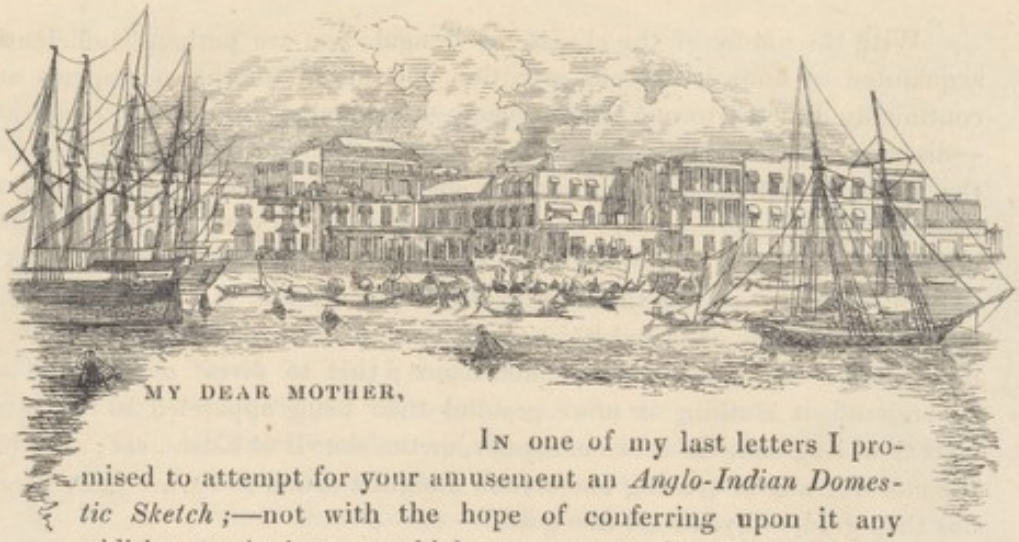
During the lengthened period which has elapsed since the commencement of this little work (a tardiness which has naturally produced a difference in style, both of text and illustration, very apparent throughout its pages) it has, of course, been impossible to anticipate the various local changes which in the topography or annals of a city continually render the facts of to-day the falsities of to-morrow; or like the rich parasites and prolific creepers of the soil, spring up on every side to change or obscure the features of the scene. Thus—the Tank Square of the text is barely recognizable as the Tank Square of reality;—the umbrageous trees have vanished; the lofty and fast decaying balustrades have given place to iron railings;—walks, gardens, and promonades are added to the grounds;—the iron gate, probably, no longer rusts upon its hinges, and the whole place now wears an elegance, a cheerful and wholesome lightness, which more than compensates for the loss of its old associations;—the New Bazar of the Dhurrumtollah may now be termed the *old*, the spirit of rivalry and speculation in an opulent native having originated *another* new Bazar within bow-shot of the former. The Fever Hospital has proved *no bubble;* its friends and supporters had but slept: they have revived, and the hospital (the foundation stone of which is already laid) again promises a blessing to the poor, and an honor to the rich and the benevolent. The Lyceum has followed the fate of its progenitor, and passed into oblivion. A steam Ferry to Howrah has again started into activity, and despite much difficulty and opposition promises to prosper. Hydropathy and cold water are now nearly independent of their advocates, the *ridicule* of the one, and the *fear* of the other, are alike upon the wane: far greater wonders, indeed, have arisen to supplant the former in popular interest, though perhaps not in public value.

Other changes may yet follow ere even this has passed the press; but where the fate of kingdoms, and the overthrow of dynasties, fail to meet a prompt chronological registering in the monthly annals of an overland paper, the fate of a Tank and its gates, or the rise or downfall of an Indian market or a Ferry Bridge, may doubtless be allowed to pass "like a summer's cloud without our special wonder."

*Calcutta, Dec.* 1848.



# AN ANGLO-INDIAN DOMESTIC SKETCH.



MY DEAR MOTHER,

In one of my last letters I promised to attempt for your amusement an *Anglo-Indian Domestic Sketch*;—not with the hope of conferring upon it any addition to the interest which seems to attach itself to almost every thing Eastern, though that, in abler hands, might prove no arduous task; but from a conviction that, to you, any thing, however trifling, would be interesting, connected with a foreign land, in which it has pleased Providence that the lot of three of your children should be cast—"India, the land of enchantment, the treasure-house from which imagination culls its brightest images of splendour—the "golden orient" glittering in the best brilliance of sun and song, peopled by the creations of "The Arabian Nights"—the "Chersonese" abounding "in gold and silver and all manner of precious stones"—land of promise and hope!"*

The homely task which is before me, however, calls for no aid of enchantment. The utmost fury of my breath, indeed, would not wake a note of spell bound horn to arouse an atom of the latent charm,—nor would northern wizard, or eastern Pur'ee, encourage my presumption, or relieve my impotency.—I cannot draw one tittle upon a treasury in which I hold not the inheritance of a barleycorn.—You will not expect from me the attempt to impart to my epistle even a tint of the imaginative or the poetic—"the pretty and the pastoral"—the rustic or the wild.

In the words of our poet, D. L. R.

> "Here passion's restless eye and spirit rude
> May greet no kindred images of power
> To fear or wonder ministrant.—"†

They are all, in short, unhappily, as foreign to the associations of Anglo-Indian domestic life in Calcutta, as they would be beyond the stretch of my "muddy mettled" homely wits—which are "of the earth, earthy," or, to use, with rather liberal construction, the language of the "merry green wood craft," are feathered of too humble a plumage for any lofty flights.

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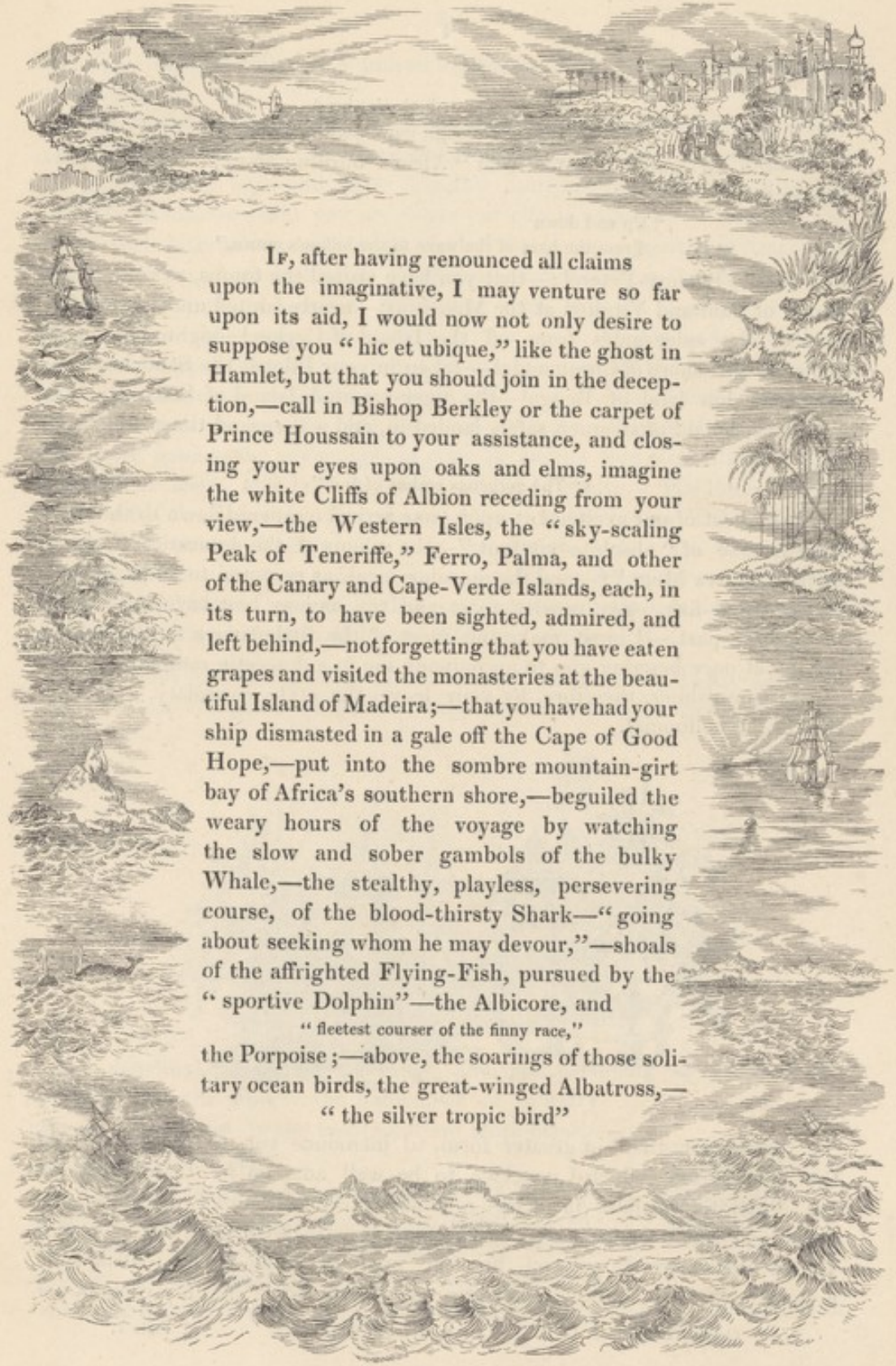
* East India Sketch Book. † View of Calcutta.

With the nature of the climate of Bengal, you are perhaps sufficiently acquainted to know, that our attention and most cunning stratagems are continually directed to one grand object,—the amelioration of our condition —disarming of their potency, in effect at least, the very beams of the sun— the spring of all men's joys, yet the source of our chief woes—during at least six months of the year;—that all our notions of comfort are modelled upon and estimated in proportion as they tend to this desideratum; that a draught of *cold* water in the months of May and June, is sweeter far than wines of Burgundy or famed Shiraz; that a cool breeze for a few moments is more valued than steam of banquet viands; that to divest ourselves of all superabundant clothing is more grateful than being appareled in the finest clothes of England, the robes of royalty, or the shawls of Kushmeer; and that the morning air, an evening breeze, and a night's sound sleep, are more precious than gold,—"yea than fine gold."

Thus much may serve for my DEDICATION, MOTTO, and PREFACE.

Now for my "work," which, being without "the fear of critics* before my eyes," I enter upon with all the impudence of complete security.

* May they now show their magnanimity by scorning the advantage offered them!



If, after having renounced all claims upon the imaginative, I may venture so far upon its aid, I would now not only desire to suppose you "hic et ubique," like the ghost in Hamlet, but that you should join in the deception,—call in Bishop Berkley or the carpet of Prince Houssain to your assistance, and closing your eyes upon oaks and elms, imagine the white Cliffs of Albion receding from your view,—the Western Isles, the "sky-scaling Peak of Teneriffe," Ferro, Palma, and other of the Canary and Cape-Verde Islands, each, in its turn, to have been sighted, admired, and left behind,—not forgetting that you have eaten grapes and visited the monasteries at the beautiful Island of Madeira;—that you have had your ship dismasted in a gale off the Cape of Good Hope,—put into the sombre mountain-girt bay of Africa's southern shore,—beguiled the weary hours of the voyage by watching the slow and sober gambols of the bulky Whale,—the stealthy, playless, persevering course, of the blood-thirsty Shark—"going about seeking whom he may devour,"—shoals of the affrighted Flying-Fish, pursued by the "sportive Dolphin"—the Albicore, and

"fleetest courser of the finny race,"

the Porpoise;—above, the soarings of those solitary ocean birds, the great-winged Albatross,—

"the silver tropic bird"

which

——————high o'er head
Dazzling the sight, hangs, quivering like a lark,*

—the variegated Pigeon from "Afric's burning shore,"—and the prophetic flittings,

"Up and down
From the base of the wave to the billow's crown,"

of the little Stormy-Peterel;—that you have visited the tombs, as you are assured, of Paul and Virginia at the Mauritius,—nearly fainted under the influence of the spice-gales from off the Island of Ceylon!—sighted at length the palm-girt shore of Coromandel,—taken in your Pilot at the Sand-heads,—made the low land of Bengal—the tiger-haunted Island of Saugor, and in two days, by aid of steamer, safely landed in, and a thousand times welcomed to,

"The gorgeous realms of Ind."

The heat of our excitement upon your arrival tempered down to the more healthy tone of "absolute content,"—the salâms of the domestics tendered to the "Burra Mem,"†—and the morning meal, as common to India, of boiled rice, fried fish, eggs, omelet, toast and tea, as may best have suited your inclination, past,—I must make the most of the little time a day can afford me, by at once begging you to accompany me in a domestic ramble.

Relinquishing, therefore, by your leave, the style epistolary, I assume that of the colloquial.

Permit me, then, in greater form, to introduce you to the exterior of the house,—one which I conceive to be well adapted for the objects and the illustrations I have in view,—a comfortable, well raised, lower-roomed dwelling,‡ which is not only highly characteristic of its class, but of Anglo-Indian residences in general, be they great or small. The rent of such a house you will doubtless consider exorbitant, being seventy roopees per

* Ocean Sketches, D. L. R. † Great or chief Lady. ‡ Plate 1.

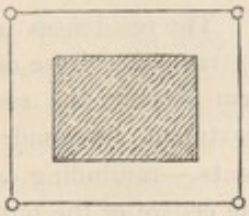
mensem. Rent in Calcutta is indeed extremely high, but there are no taxes on the tenant.

The houses of Calcutta are of all shapes, ranging through the whole table of geometrical figures,—of all sizes, but of one colour—if white a colour be ; but however big—and some resemble castles,—however fantastical, or however handsome—and you are aware our city is called the "*City of Palaces,*" their internal arrangements differ but little, consequently, in describing one, I describe all, though upon a larger or smaller scale as the case may be.

The only, really marked, distinction rests between *upper* and *lower* roomed houses; the upper portion of the former you may conceive to be nothing more than a repetition, both in size and arrangement, of the rooms below,—which, if sufficiently raised from the ground and ventilated to be habitable, are the coolest during the day, being more protected from the sun's rays ; the upper possess the advantages of pure air and its free circulation ; one so essential to sleep, and both so indispensable to health. The lower roomed house, with the flat roofs of its rooms exposed to the beams of the sun, is of course the hotter,—lacking, not only circulation, but, what elevation can alone give, wholesome air ; considerations which render upper roomed houses the most desirable. I may add that they are the most common also, for out of 11215 dwelling houses in Calcutta, 6376 are of this kind.

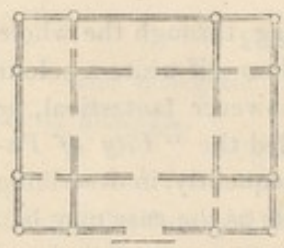
The form and arrangement of an English residence evidently owe their origin to the Bungalow of the middling classes of natives—modified by the

better dwellings of the higher ranks, and thus partaking of the character of each. To the former the bungalows of military officers and others in the moofussul are more clearly and directly referable.



Take, for instance, the ground plan of a native's bungalow. The centre square or apartment, according to the circumstances of the individual, may be divided, or not, whilst the thatched roof, extending considerably over all sides, is supported at the extreme edges upon bamboo or

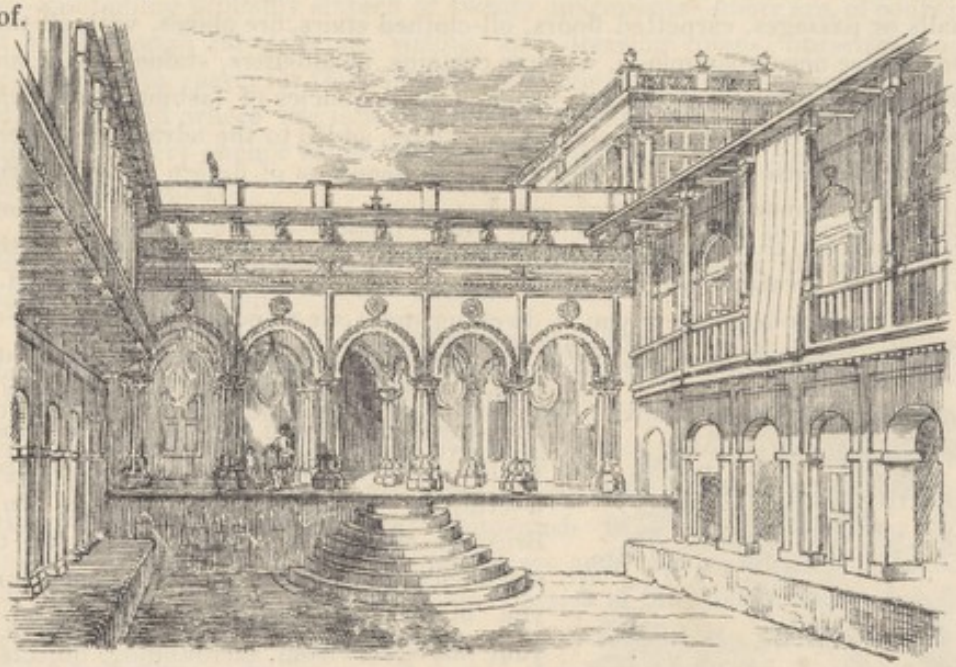
wooden pillars,—thus forming a covered veranda round the building. The European resident, improving upon this, encloses the veranda by erecting either a mat or brick wall, and, in like way, throwing partitions across the corners, converts the veranda into little rooms for the convenience either of himself or visitor friends. The roof being carried beyond these, as before, would complete nearly all which exists in the European's bungalow of the present day.



Rude as this may appear, these demi-rustic tenements, in one of which I once spent a week, are, I assure you, often, not only very pretty, but very comfortable,—their thick straw roofs, and airy locality, rendering them cool habitations.

The residences of the respectable and rich Hindoos, form a remarkable contrast with those of their poorer countrymen, being built of brick, and in form directly the reverse of those I have slightly described. Instead of an apartment surrounded by a veranda, it is a veranda surrounded by apartments,—reminding one of some of the old inns in the borough of Southwark. The centre of the building is an open court yard or area, but which, in times of festivities, is converted into a large apartment, by temporarily matting

and carpetting the floor, and covering in the room with an immense cloth roof.



In India, a man's house is, indeed, his castle, being built alone—surrounded by a wall, and a durwan, or warder, retained to keep charge of the entrance.

The exterior of the building will, I doubt not, be sufficient to impress your mind with an idea of absence from old England,—inducing you to exclaim with the Scot's bride,

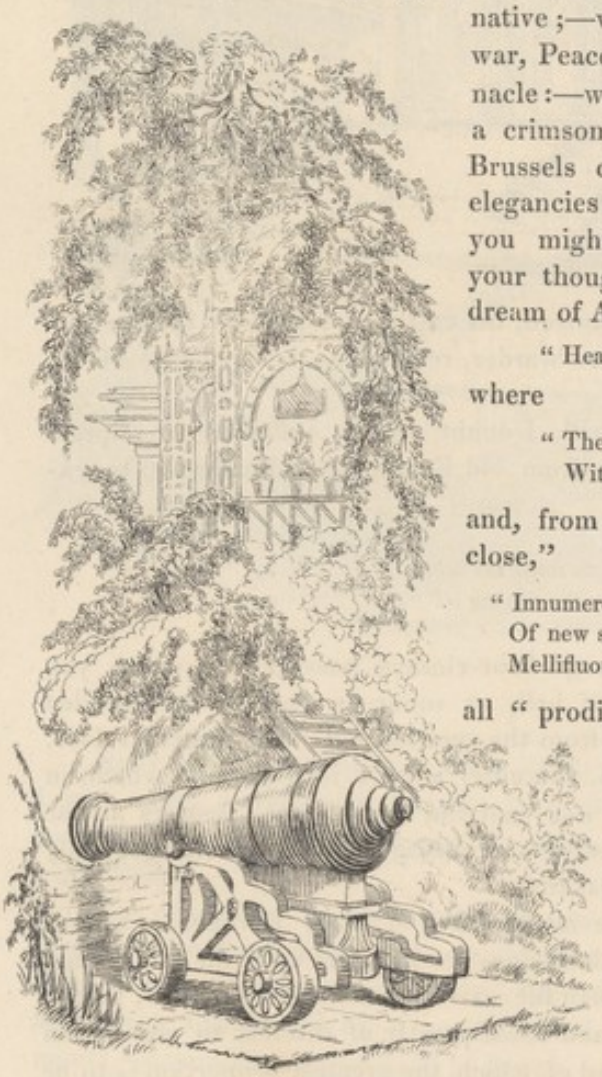
"This is no mine ain house
I ken by the rigging o't" :—

—but now step into it;—not through floor-clothed passage, into which you have been admitted upon ring of bell, or sonorous clap of tiger-headed knocker, by man or maid,—but, from the veranda and outer principal door, that during the day is always open, you enter at once into the *hall*, which, in such a house as this, having but one hall and four rooms, answers all the purposes of parlour, dining, drawing and sitting rooms, titles not generally —the first never—heard in these latitudes.

I should here observe that the introduction of many European customs and conveniences amongst the opulent, does not interfere with the long established characteristics of Anglo-Indian life existing at the present time, that—alone affording matter of novelty and consequently of interest to you—I am anxious to bring to your notice, and of which, the greatest proportion is to be found in society midway between the opulent and the needy. Step we into some of the Chowringhee mansions and we shall find objects, your only

interest in which would arise from their familiar associations :—marbled outer halls or passages, carpetted floors, oil-clothed stairs, fire places, with all their decorative accompaniments, window curtains, chandeliers, stained glass, and, in short, the thousand and one ornamental elegancies of fashionable life that would do no discredit to St. James's. These, added to the advantages offered by the immense size, great elevation, and openness of design characterizing an Indian house, give to it an appearance of eastern grandeur, commonly conceived by the imaginative at home, to pertain to the condition of that undefined creature, a "*Nabob*"*—(as our authors *will* have it) of Bengal.

I could indeed shew you a dwelling, not one hundred miles from Fort William here, which might go far to realize the imaginings of the *most* imaginative ;—where amidst the grim engines of war, Peace appears to have set up her tabernacle :—wherein, pillowing your head upon a crimson damasked sofa, resting on a Brussels carpet, and environed by all the elegancies of modern European decorations, you might yet—borrowing the current of your thoughts from surrounding objects—dream of Arcadian bowers, where



> "Heaven's breath smells wooingly"—

where

> "The garden glows, and fills the liberal air
> With lavish fragrance :"—

and, from this "bowered walk of covert close,"

> "Innumerous songsters, in the freshening shade
> Of new sprung leaves, their modulations mix
> Mellifluous."—

all "prodigal of harmony!"—the whole affording one of the neatest combinations of the elegant and the rustic, on a small scale, I ever remember to have seen, and as unlike the general interior aspect of our Indian dwellings, as it is characteristic of the owner's acknowledged taste and refinement.

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* Corruption of *Nuwaub*—a Moohummudun title : Prince : Vicegerent : Governor.

With respect to the rooms, as many of these large houses are of immense size—containing probably sixteen or twenty apartments—there are, of course, not only enough for drawing, sitting, and dressing rooms, nurseries and libraries, but to spare, for the convenience of friends or visitors,—who I may add, in a land where the inhabitants seem to shift with the dropping and weighing of every anchor in the river, are not lacking for the exercise of the rights of hospitality.

In all upper-roomed houses, there will be found two or more halls, which may be used alternately, to suit either the time or the season as breakfast or dining hall.

To return however, to our lower-roomed house, which you perceive, admits not of such diversity. Here we have the Hall, *(Plate* 2) a room of about thirty-five feet long, by twenty-five broad. Does it not appear mighty bare ? the windows curtainless and, reaching to the ground, occupy nearly the whole end of the room ;—no paper on the walls and no wainscotting, nothing but the pure chunam white-wash from top to bottom ; no mantel-piece, decorated with antique gems and rare curiosities, gleaned from the four elements and the four quarters of the globe ; no fire-place with its numerous accompaniments of polished steel, polished brass, screens, bell ropes and mirrors ; so that if we have none of the charms of the winter's evening and the " blazing hearth,"—if we cannot with Cowper,

" —— stir the fire, and close the shutters fast
Let fall the curtains, wheel the sofa round,
And, while the bubbling and loud hissing urn
Throws up a steamy column, and the cups,
That cheer but not inebriate, wait on each,"

so

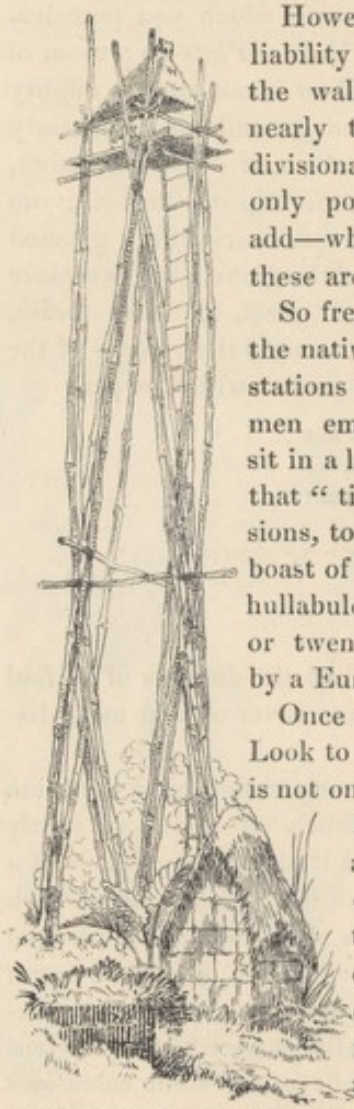
" — welcome peaceful evening in ;"

we can at least boast of an exemption from one of the delights of a foul chimney and a heavy atmosphere, and the dread moreover of that most distressing calamity, and appalling cry—" Fire."

Fires we have indeed in this our city, and to an extent of devastation truly shocking. The huts of the natives, built chiefly of straw, are yearly in some quarter, subjected to this visitation ; and as it always takes place at a time of the year when the straw is in excellent order for fuel, and a high wind acting as a powerful auxiliary, whole villages are sometimes destroyed in a few hours. It was supposed formerly that these fires, in nine cases out of ten, were caused by incendiaries, who, two days afterwards, were very probably called, in their vocation, to re-thatch the dwellings they had themselves destroyed ; and although we have still reason to believe that some cases owe their origin to this cause, later enquiries and considerations have tended to show that such occurrences are oftener to be attributed to the extreme carelessness of the natives, who, never having read the " Interesting questions of

Mrs. Why" with the "Ingenious answers of Mr. Because," are totally in ignorance of "cause and effect," and light their fires and smoke their pipes as though grass were a mineral, or combustion no longer one of its necessary liabilities.

I never heard of more than two instances of European buildings in Calcutta being burned. One of these was in consequence of the house being in the immediate vicinity of a fire in some native village or bazar; the other was the destruction of our little Chowringhee Drury and can hardly be accounted a fair instance at all, seeing that theatres are as full of combustibles as bomb-shells, and *cast cigar ends* are admirable *slow-fires*.



However, were there a stove in every room of the house, liability to fire in an Indian dwelling would be but small: the walls and the floors are masses of brick, the former nearly two feet in thickness; the beams with the smaller divisional battens, and the doors and windows, are the only portions of wood to be found in the house, unless I add—where there are upper rooms—the stairs, and even these are frequently formed of masonry or brick.

So frequent, at one period of the year, are fires amongst the native huts, that lofty look-out posts are erected at stations in various directions in and near Calcutta, and men employed by the police for no other purpose than to sit in a little kennel-like plat-form at the top,—there, with that "timorous accent and dire yell" suited to such occasions, to sound an alarm when needed. We cannot as yet boast of horses to our engines, which, with a tremendous hullabuloo, are dragged through the streets by a dozen or twenty Bheesties, Clashees, and Chowkeydars, headed by a European Constable.

Once more, let me direct your attention to the room. Look to the ceiling: its height which is nearly twenty feet, is not only highly advantageous, but, where the breath of heaven is at times so scarce, absolutely necessary. The beams painted a French grey, you will observe, are not only visible, but, with the exception of the upper surface, entirely exposed. Those destructive little wretches, the *white-ants*, gave origin to this custom of exposing the beams, which, if hidden and consequently subjected to the undisturbed settlement of a colony of these little pioneers, for the space of but a few days, would become much like the dusty apple of Arab story, and ultimately bring a house tumbling about its tenant's ears as a monument, to commemorate the herculean powers of this

Liliputian and extraordinary race of destructionists. Notwithstanding this precaution, the removal of old beams, and substitution of new, is a common and necessary occurrence. As a curiosity, and a specimen of the industry of the white-ant, you may remember our sending home to you some riddled article of clothing which more resembled a net, or spider's web, than aught else.

On either side of the hall, and situated precisely at each corner, you will observe the doors that communicate with the inner apartments, which, though not invariably so in all houses, correspond in size and form with each other. To one of the further there is attached a small bathing room for the use of the ladies: that for the 'he creatures' which in some houses it is quite possible occupies the opposite corner, we shall find in another part of the premises. At present our business is with the four rooms, which differ from the hall in being but half its size, and possessing a greater number of windows: of these, indeed, in our desire after the blessings and an abundance of fresh air, many Indian apartments appear to be principally formed.

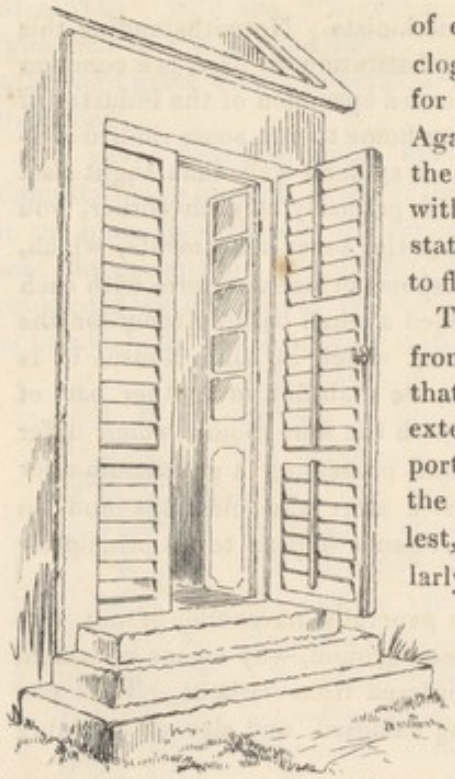
In addition to windows, lower rooms generally have one, if not two doors leading into the compound or enclosed ground,—by means of which, consequently, any of these rooms can be entered from without. Thus you will see the necessity of the premises being enclosed, and also of retaining the services of a durwan.

Before quitting the doors and windows, their construction, in which they differ very widely from those of English houses, offers some little matter for our observation.

Without the previous information that the premises are enclosed, it would appear rather strange that the only solid doors in the house are those which separate the apartments from each other, whilst the outer doors of all houses, are, if not invariably, at least very generally, venetianed from the top to the bottom.

Venetians form a very marked feature in Indian houses; three sides of a room (part possibly of what was originally intended for the veranda) being in many instances, formed of nothing more than immovable venetian shades. Such apartments make very agreeable sleeping rooms during some of our sultry nights, but in the rains, generally become worse than useless. Indeed the movable venetians of the other rooms are often so badly constructed that, unless protected by shades above, the rain, beating up beneath them, runs down the glasses in little streams into the room.

These venetians, you will perceive, are not of the delicate fabric of those attached to English windows, with their little urn-shaped brass knobs in the centre, suited to the tender digits of the fair occupants of the parlour, but of a manufacture some five-fold greater magnitude, opened and closed by means of a perpendicular bar of wood hooked to the centre



of each valve, and generally so ill-fitted, or so clogged with paint, as to leave wide interstices for the admittance of the rain and dust. Against these evils, our only protection is the folding glass doors that you may observe within the venetians, though, as I have already stated, the rain is often but turned in its course to flow in, from beneath, upon the mat.

The windows, throughout the house, differ from the doors but in one small particular,—that the venetians or "*Jilmills*," though extending to the ground, admit only their upper portion to be opened out,—the lower part, of the usual height, being of course a fixture, lest, as a chief consideration, and more particularly in upper-roomed houses, children and somnambulists should be experimentalizing too deeply on the laws of gravitation.

Thus, then, our *jilmills* answer for curtains, venetian shades and shutters, whilst the glass portion of both doors and windows, instead of being raised and lowered by ropes and pullies, as in most houses at home, fold inwards. The Writers' Buildings, a range of government chambers here, originally intended and used for the reception of young men in the company's civil service on their arrival, affords the only instance I have yet met with of windows constructed on the English plan.

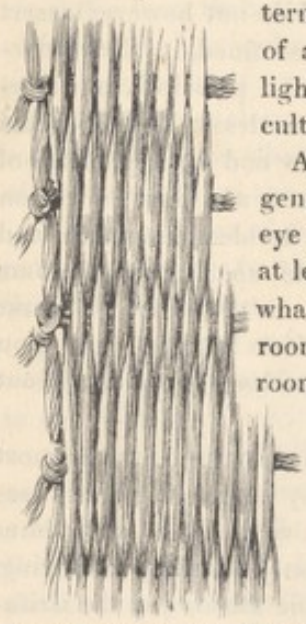
The bed-room contains nothing particularly novel or worthy of notice except the bed itself. This is not, as you may probably have imagined it, enveloped in ample folds of heavy curtains, with mattress, feather-bed two feet deep, sheets, blankets and counterpanes, but a plain mahogany, and in many places, gigantic, four post bedstead, with green gauze musquitoe curtains,—a single mattress,—stuffed either with horse hair or coir, or, economically—by a division of the mattress—with both, the one above the other. The requisite sheets, and an abundance of pillows, complete the usual warm weather complement of bed clothing. During the day, the sheets—occasionally made of silk!—are covered with a counterpane, either for the sake of appearance or as a protection against dust and the hot air. In the cold season, there will be the addition of a single blanket, but with those

> "Whose blood once bounding in its course
> The dull cold hand of age restrains,"

some additional covering may be needed, and which some old up-country residents will probably seek in a description of soft quilt termed a

*ruzaee.* In the hot season, under the sheet may possibly be found a "*see'tul pat'ee*" or cold mat, much resembling both in material and workmanship the little table mats at home.

Speaking of mats reminds me that we have as yet forgotten to look beneath our feet. Here we find no boarded ground with Brussels or Scotch carpet, but a firm, smooth, tile and plaster floor, covered with an Indian mat of very neat workmanship,—close-grained, and made from a long grass termed *madoor-katee*,—very cool, strong, and, when new, of an exceedingly agreeable scent,—not unlike that delightfully refreshing odour springing from new hay, or a cultivated field after a shower of rain.



An Indian bed-room—more particularly a bachelor's—generally presents an aspect which is likely to strike an eye fresh from Europe, as being bare and empty. For, at least, eight months in the year, we cannot appreciate what in England you so much esteem,—a "snug little room." Comfort and snugness here consist in "ample room and verge enough;"—we avoid therefore overstocking an apartment with furniture and lumber, as they not only rob us of space for circulation of air, but harbour dust, and afford shelter and encouragement to insects.

At night, during the hot season, unless a draught be feared, all the windows and doors of the room are thrown open, or—if too much exposed—the jilmills only raised, to permit a free admission of air. In the former case, from the number of doors and windows often observable,—the great space which they occupy, leaving but narrow strips of wall between them,—and more particularly, as is sometimes the case, where the formation of the apartment permits three of its sides to be thus open, the room assumes the appearance of a bird-cage or a summer-house. Notwithstanding this, I have been compelled, when residing in an ill-raised lower-roomed house, to rise at 2 and 3 o'clock in the morning, and walk about the compound, whilst my cot became cooler, and I had taken breathing time.

In the heat of the day the remedial measure is reversed, as it then becomes a domestic axiom, that the darker the room the cooler the air. The glass windows are thrown back and the venetians closed, which throws a pleasant cool hue over the room. By this manœuvre the atmosphere of the apartment becomes materially changed for the better; the glare of the sun is kept out, and the air, if there be any worth having, passes through the venetians;—but should it be so impregnated with heat as to yield only a *hot wind*, the dernier recourse then is, to close the glasses also.

I have alluded to musquitoe curtains, but have said nothing as to the use or necessity of these appendages, of which however it would require but one night's attempt to dispense with their services, to convince you most thoroughly. The thick-hided denizens of the forest are hardly exempt from the necessity of some protection from the annoyance against which these curtains form *our* defence: even the bulky elephant may be seen covering his head and back, and sweeping his huge sides with the umbrageous boughs of the *peepul* which he has gathered for his food. I do not however assert that these precautionary and remedial measures are confined, in their reference, to the musquitoe, which is but one—though the principal, and certainly the most troublesome to man—out of the countless tribes of insects which you will readily conceive so abound in the low and marshy plains of Bengal. Of these, many annoy only by their numbers, and their obtrusion into our vessels;—of others, which occasion more decided annoyance and mischief in domestics, I may presently find hint to speak, whilst some few not only sting, but inflict wounds, from which, in the leg of the horse for instance, I have seen the blood trickling down as from a lancet cut. You may often therefore see the horses' legs inserted in *stockings*, or bound about with wisps of straw.

With reference to the musquitoes, I have said that they are the most troublesome to man, because, though aware that many hold them to be a less evil than the common flies, the former inflict a positive pain, and sometimes an injury of long continuance. Their bite is not only painfully annoying, but, when in combination with the heated state of the blood, and the irritation from scratching, will often give rise to the most obstinate sores.

The common musquitoe (*culex pipiens*) is, I believe, so far identical with the European gnat as to be but a variety of the same genus,—differing either in its habits or its power of virulence which is very great. Gnats, if I remember rightly, are found more without the house than within,—soaring in a body most pertinaciously over one's head upon a summer's evening, and although I remember instances of their bite producing very serious effects, I cannot tax my memory with their being such assailants as the musquitoes. Both are produced in the same manner, that is, from the water of ditches and stagnant pools,—but whilst the depth of an English winter destroys the gnat, the cold of the tropics is sufficient only to drive our Indian tormentor *within the house*. Here he principally infests the bed-rooms, and being of the most determined sanguinivorous habits, is well pleased when—to other than him—an unseen, friendly rent in the bed curtains allows him claim to a point in your escutcheon,—the honors and the privileges of your blood.

A new arrival forms the chief delight of the musquitoes;—they seem to revel in the freshness of their prey. With an experienced resident, their

hum sounds the alarm for an active application of the handkerchief or chowry around the head, but the unfortunate new-comer, as though imagining with the poet such a sound to be the "song of birds, or buz of happy bee," patiently permits the settlement of a score of them,—is the next minute surprised by a burning and itching of the bitten parts, and the following day appears with face and hands elaborately embellished with red spots.

The personal attack of these little plagues is not the only inconvenience we suffer from them, for, as you may well conceive every breath of air to be valuable, the musquitoe curtains, however delicate their fabric, rob us of some portion of it; and where even there is not sufficient action to stir a gossamer, the enclosure alone induces a feeling of additional closeness and confinement, from which I have at times been glad to escape even at the risk of annoyance from the ever-vigilant musquitoe.

Next in order of our ent mological plagues come the *ants*, which I may notice according to their colours,—*black*—*white*, and *red*,—of which the fairest is the foulest.

The *white-ant* or *termite*, with teeth of adamant,—digestion of the ostrich,—destructiveness and celerity of the wind,—more ingenuity than the bee,—in its avocations, civil and military architect and engineer,—its industry, unequalled,—in discipline a British soldier,—in valour a hero,—in devotion a martyr,—in its labours a Hercules, but in dimensions, if not in appearance, a maggot—that is, in its destructive state—alone attacks your property. For this reason, articles of furniture, particularly those containing either clothes or papers, should be well raised from the ground and separated from the wall in order to admit the free exhibition of the air, broom, and duster daily. But for these precautions nothing would be safe from the ravages of the white-ants. "The amazing great and sudden mischief (says Mr. Smeathman) they frequently do to the property of people in tropical climates, makes them well known and greatly feared by the inhabitants,—for nothing less hard than metal or stone can escape their most destructive jaws."*

The *red ants*, as far as my knowledge extends, are of three kinds or sizes,—and though the principal annoyance which we suffer from them arises from their unbounded love of grocery, larder and dairy stores, they are not altogether free from the charge of assailing our persons as well as our provisions. I remember upon one occasion being attacked by, I believe, no more than one small red ant, the bite of which produced the most extraordinary effects. Upon baring my arm, the scene of the little wretch's exploits, the whole surface, from the wrist to the shoulder, presented a mass of swollen bites, which having united, formed the appearance of one large and inflamed blister.

* Smeathman's 'Account of the White Ants,' extracted from the Philosophical Transactions. *Thacker* and Co., *Calcutta*, 1829.

Of the *black ants* I have also observed three varieties either in size or kind. One resembles the little industrious creature of Europe—if I err not—both in appearance and habits,—is not known to bite, or to molest other stores than the sweet. Another is about twice its size, and the third measures full half an inch in length. Referring to these, Mr. Statham, in his interesting "Recollections," says, "so fiercely do they sting as to be terrors even to bullocks and buffaloes, who carefully avoid lying down on their territories."* I have felt the force of their nippers myself. Jumping through a hedge, I was covered, in an instant, with numbers of them, and so fast did they hold that it was with difficulty I could free myself from their grip.

Alluding to the red ants, Mr. Statham truly states—"the earth literally teems with them, and the utmost caution and pains are necessary to preserve viands from their destructive jaws."

In speaking, however, of the evils they occasion us, let me not ungratefully neglect notice of the good,—for few in this reading and improving age will doubt either the assurance of the "melancholy Jacques," or the aphorism that "God made nought in vain." To admit either one or the other, little assistance I conceive need be sought from surmise or conjecture, and the good to mankind which the reverend and learned Mr. Kirby† suggests may exist in the inflictions of the musquitoes, will perhaps best be found in the persuasive warning they afford to avoid the localities which most they haunt,—the

> "_____ swampy fens
> Where putrefaction into life ferments
> And breathes destructive myriads."

Open, airy, and therefore healthy situations, are comparatively free from the annoyance.

With respect to the ants, I need only remark that if we are grateful for the timely services of kites, vultures, cranes and hosts of crows, that permit no accumulation of impurities to taint the air around us, we should not withhold the meed of acknowledgment to these our domestic little scavengers. "Their great functions (says Mr. Kirby) seems to be to remove every thing that appears to be out of its place, and cannot go about its own business."—Dead cockroaches, centipedes, lizards, and numerous other impurities upon a small scale, therefore, find no more resting place *within* the house, than dead dogs, rats, and other offal, *without*. The services of the little ant do not end here: the moralist is furnished with a theme for admonition and instruction, and the naturalist may find in it not only a

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* Indian Recollections, by the Rev. J. Statham. † Bridgewater Treatises. Treatise 7th.

subject for his study, and a marvel for his admiration, but a willing adjunct in his labours. To secure without cost or trouble very excellent osteological preparations, it is but necessary to place the desired subject, stripped of the mass of its substance, in any situation freely exposed to the red ants, and in a few days, aided by the bleaching from an Indian sun, a cleansed and whitened skeleton will alone remain.

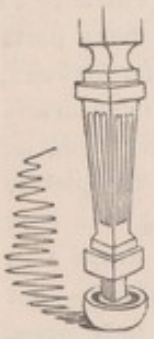
Though my duty is not that of entomologist, I may mention that upon a cotton plant in the garden, I have observed either an exclusively winged variety, or some of the domestic kinds in a winged state, both black and red, or—what would be more strictly descriptive of all the so called *red* ants—of a brown or "ferruginous colour" like the tree ant of Colonel Sykes.

In England we should consider that we were badly enough off on finding ourselves within vicinity of that most disgusting of insects the *Bug*,—but what would you say to discover the same abomination with *wings on his back* and lodging himself on your tea-table? Unless, however, in the immediate vicinity of certain trees which the *flying-bugs* appear more particularly to infest, (though I have been no close observer of their habits) and in which unhappy case they compel the closing of every accessible entrance to the room, the nuisance is *comparatively* rare in Calcutta,—but in many parts of the moofussal, where jungles are plentiful, and houses few and far between, these pests, during the rains, positively swarm. The lights have been nearly extinguished by the numbers which have fallen into the oil-burners,—plates, filled with hot water, and placed so as to entrap them, have been completely covered, and changed several times in the course of an evening, and they have been sweep'd up in the morning from the doorways in little heaps that might call to mind the Divine inflictions upon Egypt. These things—not the Egyption, but our Indian visitations—I may not say that I have seen, and the more blessed therefore hath been my state,—but this I can say, that the presence of *one* of these loathsome visitors, more particularly when its locality cannot be detected, and only guessed as it breathes forth its detested odours, is sufficient to fright a whole room "from its propriety."

There is another insect, which, in the opinion of an eminent prelate, as Mr. Kirby informs us, might bear more immediate reference to the Egyptian horrors than any others that I have yet named. This is the *Cockroach*, a very disgusting omnivorous depredator which makes its appearance in great numbers during the rains, and in the opinion to which I alluded is identical with the *flies* of the fourth plague. The colour of the cockroach now found in Egypt is principally *black*; its Hebrew name is that by which also the *raven* is distinguished; the same word signifies *evening*, and at that time only the Egyptian cockroach emerges from its hiding place. These are the circumstances that seem to favor the supposition of the divine.

Here, also, the cockroach is seen only in the evening; it is of a dark mahogany colour, but there is one variety—such it is called—seldom, if ever seen abroad, which is of a darker hue and variegated with white marks. It is a most determined foe to literature, its chief haunts appearing to be amongst neglected books and papers, where it creates a havoc exceeded only by that of the white-ants. The common cockroach likewise bears a character for destructiveness, but far more than any anticipated mischief, does its offensive odour, and that even less than its bulk, tend to render it so unwelcome a visitor. When compared, however, with the annoyance and the numbers of this insect often met with on board ship during an India voyage, it is but in a small degree that we are personally troubled by it on shore. At sea, upon the approach of rain or a squall, you might almost imagine that the last fifty bales of light freight shipped in harbour, had been a consignment of cockroaches, which had eaten through their bonds and risen through the hatchways!

So much for the enemy. The little defences we find necessary or efficient against their annoyance are soon described. The first relates to all the ants except those invincibles the *white*. We rest the feet of bed-posts and other articles of furniture which may demand the precaution, upon stone or metal stands, in which there is a groove or moat around the centre filled with water, and with a similar view we place dishes containing eatables within other and larger vessels filled in the like manner.



With respect to the more light-footed, but less mischievous insects, which both in number and kind, from the rhinoceros-beetle, moth and grasshopper, down to the most minute of flies, are very numerous at the close of the rains, and—from the necessity we are under of keeping open the windows—have free access to the table, our defences refer principally to the drinking glasses and tea cups: for these, accordingly, you will see little covers of metal or black horn.

Our formidable little foe the musquitoe, however, is not only the most troublesome, but the most expensive to us. This it might not be if the common and coarse curtain material of Bengal, which is sold for about two roopees the piece, offered equal advantages with the more costly commodity of China. Proceeding, then, on the most economical plan, that of obtaining, through some friend, the curtain gauze direct from that land of self-glorifying, woman-torturing, truce-breaking notoriety, where it *sold* for about 12 or 14 roopees the piece, the expense is comparatively trifling, but purchasing the same in the Calcutta market, a set of curtains to a bed of common dimensions will cost about 30 roopees. By the less saving method of purchase, "as per order," the expense is of course much greater. There is now in the house a set of curtains (to an immense bed certainly,) for which

the upholsterer charged 80 roopees ; but the charge was probably exorbitant.

Miss Emma Roberts, however, in her *East India Voyager*, suggests that a greater value should be attached to the curtains than belongs to them as protections merely from musquitoes. She says—" It is never advisable to relinquish this protection, slight as it may be, from the miasma with which the atmosphere is frequently loaded,—the moisture which is often found on the outside of these curtains showing how much they tend to preserve the party sleeping within them from actual contact with baneful influences." This is more particularly applicable to the excessive damp nights of the rainy season, and to the early morning, and must be of greater or less importance according to the situation of the house and bed room.

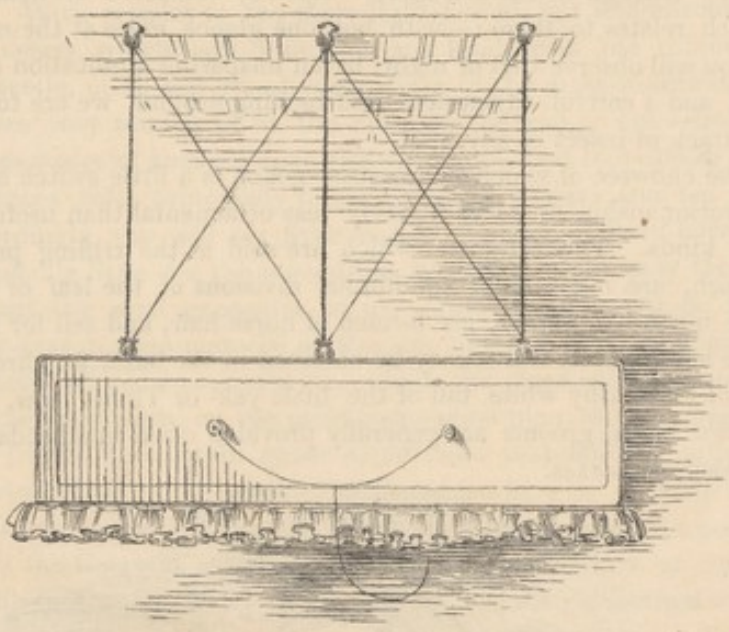
There is yet another defensive provision I omitted to mention, that, unless made of the Bengal material, would be more expensive than simple curtains of any kind. This is the *musquitoe-room*, a strange looking machine, not common in Calcutta, but often I believe met with in the moofussul ; and on board boat, when traversing those parts of the Indian rivers skirted with much jungle, and consequently with an abundance of its winged denizens, such a contrivance must be invaluable. The musquitoe-room is sufficiently capacious to admit a tea-table and chairs beneath, and is made up of the usual curtain gauze stretched, sometimes from the tops of four movable posts, but generally over thin frame work, in which one door serves for entrance and for exit.

—— Enough of the intruders,—*diptera*, *hemiptera* or *hymenoptera*, and all which relates to them :—with but one glance more at the musquitoe curtains you will observe that at night, by an unsparing application of the *chowree* within, and a careful adjustment and tucking around, we are tolerably secure from attack of insect of any kind.

The chowree of which I have just spoken is a little switch broom, of such neat workmanship as to be scarcely less ornamental than useful. There are several kinds. The common, which are sold at the trifling price of 4 and 5 pice each, are made from the fibrous divisions of the leaf of the date tree ; others, much handsomer, are formed of horse hair, and sell for half a roopee ; but the handsomest, which may be obtained in the bazar for three roopees, are made of the bushy white tail of the little yak or Thibet cow. With one of these two kinds, grooms are generally provided when in attendance abroad on their masters' horses.

The bed—or rather *cot*—for a single person, is characterized by an unpresuming simplicity and lightness, which is in keeping perhaps with the—generally esteemed—unimportant, careless condition of the owner. By favor of this lightness and consequent portability, many bachelors, during the hot season, will have their cots carried to the house top, (if not overlooked) and there, with heaven for their canopy, sleep during the night. I have never tried this experiment myself, though I have enjoyed the luxury of a sleeping bungalow which I built in the same locality, but I have known a person, who, independent of bed and bedding, and every thing but a pillow, would throw himself down on the bare terrace and sleep there till morning. I have known him also on a sultry day during the rains, (for there *are* such days even at that time) go up, lie down on the terrace in the rain, get 'a good bath,' come down, change his clothes and suffer nothing.

An old Civilian, well known in India, has often mentioned that when a young man, it was his custom, after a jovial party, to lie down on a cot, and with a mushk, or water bag, for a pillow, have the contents of another poured over him. A very stout Armenian gentleman, moreover, gave me his assurance that he slept in sheets which had been previously soaked in water,—and a friend informs me that his custom often was to wipe the seetul pátee or cold mat, which I described as being placed beneath the sheet, with a wet towel ere going to sleep. Such expedients against extremities of climate may I think be classed with that of the poor northern, who slew his horse and creeped within it for warmth!



In the hall you will observe that most extraordinary looking appendage the *Punkah* suspended from the ceiling. This may be rated as first amongst

our refrigerating ways and means,—not so much for effectiveness, in which it might yield to another I shall presently describe, as for its general convenience and utility.

The punkah is constructed of a coarse kind of cloth, or flimsy canvas, termed *do'sootee* or *two threads*, stretched over a light frame of wood, and generally white-washed, with a neat linen fringing attached to the lower part. Some are covered with a coarse description of light brown silk termed *Tusser*, with fringing of the same material; others are ormamented with gold beadings and coronets, and a few garnished with paintings which exhibit a considerable independence of style from the schools of art, either ancient or modern. But, at the residence of a gentleman in Calcutta, I have seen an exception to this violation of taste, in a very pleasing design, the work of one amongst the few artists of estimation who have had their locality in the city of palaces. The design consists of a group of cupids, who, with fan in hand, are humanely engaged in dispensing the favors of Æolus upon all of mortal kind who place themselves within their reviving influence.

This celestial punkah, however, is indebted for its motion to a like humble agency with the terrestrials,—that is, a line attached to the centre, and pulled by one of the house bearers, or, possibly, a *punkah wállá* specially engaged for the purpose. I have only to add that its cordage, or, as sailors would say, its gear, both standing and running, is smarter than any rigging in Her majesty's navy, being neatly covered with white, red, or green cloth.

When the artificial breeze from this machine by any accident ceases, the heat becomes tenfold more oppressive than if no punkah had been in use: the consequence is that those who accustom themselves to its constant aid, live, in one respect, in greater misery of their hot weather lives, than those whose circumstances or professions command fewer indulgences, but who are thus, in the case of the punkah, rendered somewhat independent of its services. The one may enjoy as a relief, but the other demand as a necessity, and are unable to stir from under the punkah for an instant but in the greatest discomfiture.

In many houses punkahs are to be found not only in every sitting room, but in the sleeping apartments, suspended over the beds for the purpose of being used throughout the night. Sometimes they are made to super ede the necessity of musquitoe curtains, but in that case all is at the mercy of the puller; should his hand slack—the Philistines be upon the sleeper! I believe the more generally adopted plan is to suspend the punkah—necessarily a very small one—*within* the curtains. Be this as it may, the great object in view is effected by passing a line through a hole in the wall, or over a pull and through the floor, into another apartment, where the bearers (of whom I shall hereafter speak) take it by turns to pull and sleep;—indeed I may say to do both together,—for as soldiers and travellers

are known occasionally to sleep on their horses, so these poor fellows may be seen at their duty, with nodding heads—closed eyes, and in all postures,—possibly lying on their backs—pulling by their feet!

The plan of passing the line into another apartment is adopted in many sitting as well as bed rooms, and possesses the advantages of greater freedom and comfort to the servant, and convenience to the family, particularly if the room be small.

Several attempts have I believe been made to effect a self moving punkah for the night, but for certain obstacles, the chief of which, I understand, is the great power required and the consequent expense of machinery, the matter remains a desideratum. "When machinery (says Miss Emma Roberts) shall be more extensively introduced into India, the residents will be enabled to keep punkahs constantly going in every room in the house at a comparatively small expense, a blessing of most inestimable importance in such a country."

Next in order of our refrigerators is indeed an effective one when there is any air, either hot or cool, astir. This is the *Khuss Khuss Tattee*, the full value of which is perhaps appreciated by none but those who have felt the miseries of the *hot winds*, which, though occasionally visiting Calcutta, are uncommon and trifling in intensity when compared to those of the upper provinces, where even serious affections of the eyes are amongst their attendant evils.

"Tatties are made of the roots of that long grass of which most of the jungles in India consist.— * * The fibres are of a rusty brown colour, devious in their direction and may be from ten to twenty inches in length: we see among us clothes brushes and carpet brooms made of it. The Hindoostanee name is "Kuss Kuss," and the general price may be about four roopees per maund (of 82 lbs.)"*

This material is enclosed within a latticed frame of split bamboo, placed before a door or window, and kept continually wet by a b'hishtee, or water carrier, employed to throw water against it from without. The rapid evaporation which follows, causes a very grateful, and so thorough a cooling of the atmosphere, as to render dangerous sitting too closely within its proximity. When new its value is heightened by the refreshing and agreeable odour which it possesses; but there is one kind that I have met with, as brought from Madras, and made into thick hand punkahs, the fragrance of which is more powerful and enduring. For three months in the year tattees may generally be seen attached to shop and office doors or windows. Carriages and palankeens, also, are often provided with *cheeks* or flexible curtains, made of khuss

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* Williamson's E. I. Vade Mecum.

khuss, which, wetted and hanging over all sides of the vehicle, effectually preserve a cool atmosphere within.

There is another, and to a new comer, rather a novel part of the house, to which—if my desire to show you all that is curious, gain me pardon for subjecting you to such a wearisome cork screw trudge—I must not omit to introduce you. This is the terrace or house top,—in ninety-five cases out of a hundred, the greatest extent of ground trodden in way of exercise, by European foot. Here, in the cool of the evening, may possibly be seen assembling the three temperaments of human life,—the romping—the sentimental, and the sober. It forms a play ground to the first,—a cool retreat and sitting room —where the verandah may not be preferred—to the last, and a promenade to the intermediate grade, who, whether

"Charmed with sable coloured melancholy,"

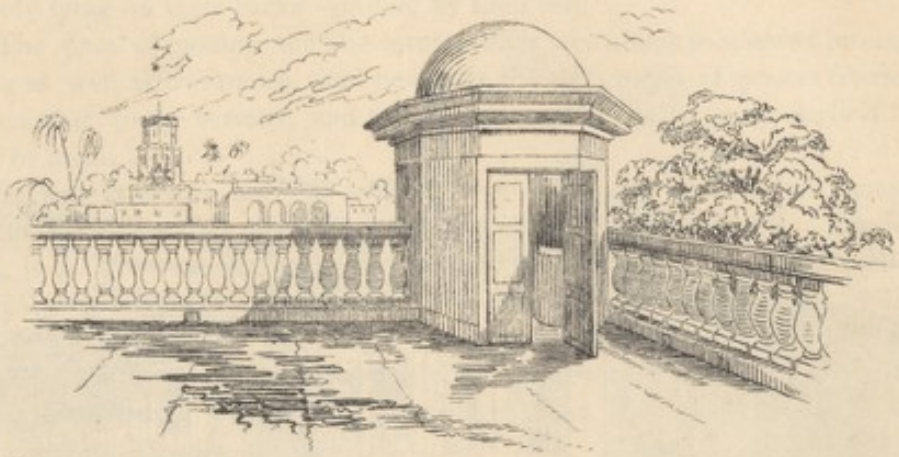
or impressed with a due sense of the value of those

"Moments of life that fly fleetest,
* * Moments of moonlight and love"—

are, I need hardly say, the last to quit it.

The communication with the terrace is sometimes from without,—sometimes from within, but generally from both; a low arched door at the base, and a still smaller one opening from one of the corner apartments of the house alike leading on to the winding stairs. The little dome surmounting the

tower-like projection that encloses them, forms another exterior characteristic feature of Anglo-Indian houses.

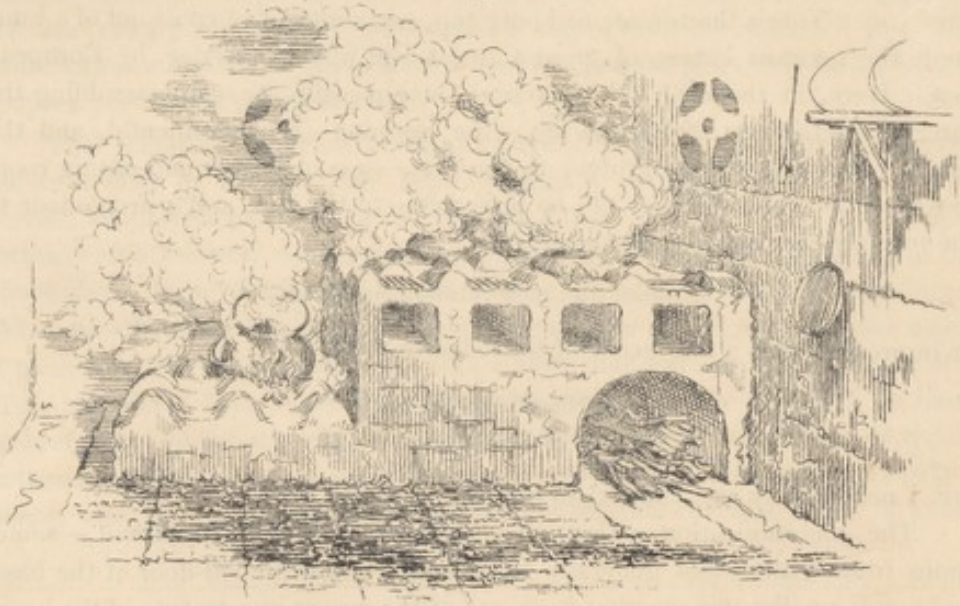


Now, ere

> "—Tyrant heat, dispreading through the sky
> With rapid sway, his burning influence darts"—

pray continue your peregrinations and step with me to take a look at the out-offices.

The *Baw'ur'chee-khanah*—cook-house, or kitchen—if it merit such a name—first claims attention, and what a mass of novelty is here!—Where is the dresser?—where the stove?—the range?—the oven?—the copper?—" and echo answers where?" I'm almost ashamed of introducing to you their substitutes. Here, however, are the fire places,



sometimes a dozen in a row, contained in a brick and plaster building,—being,

in short, but an improvement upon the common *chool'hâs*. *These* are nothing more than thick vessels of clay, formed by plastering that material over small earthenware gumblas. They are used by the natives of the country, who either buy them ready sun-dried and portable, or, when travelling, may be seen rough shaping them of clay upon the banks of the river, where the boat is made fast for the night,—the period of the people's second meal.

The front row of fire niches—generally used for charcoal only—have attached to them grated bottoms, to which the square apertures beneath form the cinder holes. The hinder row, as well the larger chool'hâs near the ground that are intended for wood fires—for no *coals* are used—have no gratings, but are simply hollowed out of the brick work. The little eminences, or mounds, you will at once perceive, form the hobs or supports for the cooking vessels. The large arch on the right is used merely as a receptacle for wood, an immense bundle of which, unless, as is usually the case, laid up in monthly stores, is brought with the marketing for the day.

The elevated portion of roof that you may observe on the outside of the building, presenting about a dozen rectangular openings on either side, is the chimney; one broad slip of the ceiling, the full breadth of the room, being left open beneath for the purpose.

The cooking utensils—that is the Asiatic portion of them, (for English kettles, pots and pans are also in requisition,) I have here mustered in a heap for your inspection. In some families, they are nearly all of earthenware, and

in others, though similar in shape, all of copper. The former, which are un-

glazed, have consequently to be frequently changed, and are sold at the trifling prices of from three to nine pice (about 3d). The copper, unlike the metal-ware of England, is re-tinned, both inside and out, every three or four weeks,—an operation, as conducted here, the most simple you can imagine.

Men, whose business it is, go round to their regular houses, and mustering the pots and pans in some waste part of the compound, they light a charcoal fire, making a communication into the midst of it by means of a little clay or mud tunnel. To the outer opening of this they apply the mouth (for want of a nosle) of a most primitive pair of bellows, being nothing more than a large leathern bag, one entire side of it left open, serving for valve, and which, by aid of bamboo laths sown to and strengthening the lips, is of course opened and closed by hand. The vessels being well scrubbed with mud or ashes, and cleaned, are placed on the fire, when the bellows are brought into requisition and the vessels soon thoroughly heated. A powder of calcined sal-ammoniac is then spread over with a handful of cotton,—the tin applied in little dabs —rapidly rubbed on with the powdered cotton, and the whole operation concluded in the space of a few minutes.

And now you will ask how we roast.——I might, if I desired to avoid the question, inform you with some anxiety that we *have* amongst us a few English kitchen ranges,—but I must honestly confess my fear that we could not muster

many more than a sufficiency of them to roast the joints of a Herefordshire ox or an Airedale heifer.

Probably, however, the introduction of all the goods, chattels and fixtures of an English kitchen would do but little towards an anglicizing of the cook-room, unless there were also introduced the intelligent moveables—the English servants, who could use them. In short, until kitchens and servants become marvellously altered, there will be but little temptation, I imagine, for ladies to visit and inspect their bawurchee-khanas. I do not mean by this that there are *no* ladies who evince so much of the spirit of housewifery as to overcome the obstacles of long established custom—disinclination, and a heated atmosphere, and the greater credit is therefore due to them,—but that it is neither general nor systematic,—and until it become so,—until sufficient courage be summoned to set on foot a drilling and reformation, I need hardly say that little improvements will or can take place.—Of the climate you have some conception ;—the kitchens are probably situated fifty or sixty yards from the house,—whilst the servants, generally speaking, wedded to old customs, and in their habits partaking literally of the character of the scripture Pharisees, who made clean "the outside of the cup and of the platter" but left within all uncleanness, are unable to appreciate English notions of nicety, though they generally well know how, in the presence of their lord or mistress, to "assume a virtue if they have it not." "Those who consult their health" says Dr. M'Cosh "will do wisely in making occasional visits to their cook-rooms ;"—fair advice,—for which, however, many unphilosophical persons are content to substitute the "somewhat musty" adage, that "what the eye seeth not——" you know the rest.

Referring once more to the fire-places, I may state, that the introduction of coal as an article of fuel for any purpose has been a very recent event indeed. It was first discovered in Burdwan in 1804, but little more than talked of for twelve years afterwards. It has since been found in various parts of India, but only of late, when the increasing demands of steam navigation have given an impetus to enquiry and speculation, has it fairly been brought into use. Indeed it was not until the year 1837 that a committee "for investigating the coal and mineral resources of India" sent in the Report of their Secretary, Dr. McClelland, to Government, when about forty different sites of coal existing on the continent of India were enumerated.

Were coal, therefore, even cheaper than it is,—about nine annas the maund, which is about eighteen-pence per hundred weight,—or were wood dearer than it is,—from four to five maunds for the roopee—say six-pence half-penny per hundred weight, and equally adapted with the last for the Indian fire-places, we could not expect its immediate adoption for domestic purposes. At present its consumption rests with our steamers, foundries, and mills,—objects of considerably greater importance than all the operations of the gastronomist.

With this apologetic digression I beg to introduce the cause of it,—the very antipodes to every thing that is English—neat, or apparently cleanly,—but here it is :—

You will here notice that the fire, which is of charcoal, is kindled within the centre of a heap of ashes, and that the meat, which is probably wrapped in paper to prevent its drying or burning, is cooked but a small degree in advance of the fire, whilst a dish is placed beneath the cooking article, and almost in the burning embers, to receive the drippings. The spit is generally turned by hand, for Roasting Jacks are more rare even than stoves.

For the other culinary operations the English frying-pan, and grid-iron are called in to their respective offices ; whilst a couple of frying handees, [Figs. 7.7] the one filled with fire, forming a lid to the other, generally supply the place of oven for home-made tarts and patties. For larger baked dishes, unless the cook-room contain an oven, which, though not common, is far from rare, the services of the baker are available.

Such and so furnished then is the interior of an Indian cook-house,—that is—lest I even yet appear to generalize—the *majority* of cook-houses.

We next find the *Bottle-khanuh*, which, in external appearance, differs from the cook-house but in the absence of the chimnies. Here the Musalchee or scullion is at home,—the crockery-ware is kept and cleaned, and wines and beer are cooled for the table.

I cannot in this place omit noticing an illustration—called to mind by that all-engrossing verb *to cool*—of the very singular wants which the climate and habits of a country may induce upon its inhabitants. The services of two ships—each of 5 or 600 tons burthen—are retained by an American speculatist for no other purpose than that of supplying the people of Calcutta, yearly, with *common ice*,—and the people of Calcutta—that is the richer portion of them—not only receive it with joy, but have built a house, of a very peculiar construction, for its reception and preservation, from whence the public obtain their daily supplies at the rate of three annas per seer. With those, therefore, who avail themselves of the ice,—saltpetre—patent refrigerators, and all foreign contrivances are discarded for the more simple and efficacious material of na-

ture's own preparing,—by aid of which, wine, beer, or drinking water, can be reduced from a state positively tepid, to a degree nearly that of zero.—I will not talk of nectar or Elysium, but I will say that if there be a *luxury* here—


Not alone, however, as an article of luxury is the ice valued: it has been of great service used medicinally, particularly as a local application in cases of fever, so common to this country. I but lately met with a gentleman who attributed his recovery from sickness and excessive debility to having substituted small lumps of ice, which he swallowed, in place of every kind of warm diluent.

For the cooling of wines or beer it is only necessary that the bottles and the ice be deposited in a basket or tub of straw, and covered with a blanket; but I have seen a very convenient apparatus, fitted with receptacles for bottles, decanters, butter pot, jellies and what not, surrounding a chamber in the centre for the ice. The whole, lined throughout with flannel, lead or marble, united neatness with utility.

The mention of wines and beer suggests notice of several other domestic matters of which I may not find a more fitting opportunity to speak. In England they would be referred immediately to wine vaults, brewers, and the innumerable and varied shops which grace and diversify the streets of the great metropolis; but in *our* great metropolis you shall learn that it is possible for us to be independent of them all, by aid of a mart which I would denominate the most miscellaneous depot in the world. I allude to a Calcutta *auction*,—for it is thus, at a public out-cry, that we obtain, probably, more than three-fourths of our supplies, both European and Asiatic.

Of the nature of goods thus brought to the hammer I could not possibly furnish you with a more full, true, and particular account, than by allowing a few selections from the title pages of these auction sale catalogues, in their usual form, to speak for themselves. Here are a couple of examples. They are not literal copies of any *two*, but so characteristic of *all*, that I believe the auctioneers themselves might be deceived into believing them the work of their own lotting clerks:—

GRAND SALE THIS-DAY.

300 HOGSHEADS OF BASS' AND ALLSOP'S PALE ALE,

**100 PIPES CHOICE CAPE AND MADEIRA WINES,**

*EX-SHIP "ZENOBIA."*

AND A VARIETY OF FRESH EUROPE GOODS, BY THE LATE ARRIVALS.

TO BE SOLD BY PUBLIC AUCTION,

BY TULLOH AND COMPANY,

At their Auction Room, Tank Square, This-Day, SATURDAY, the 10 Feb. 18—.

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A SELECT AND EXTENSIVE INVOICE OF

COWARD'S PERFUMERY AND MEDICINES,

500 CANISTERS HERMETICALLY SEALED FRESH SALMON,

48 BARRELS OF FRESH AMERICAN FLOUR.

An entire Invoice of Grocery and Gilman's Stores,

CHEDDER AND PINE CHEESE—PRIME YORKSHIRE HAMS.

**Contents of 3 Cases of splendidly cut and plain**

TABLE GLASS-WARE AND CROCKERY.

A further Selection from an extensive Invoice of ARGYLE TABLE LAMPS.

And a quantity of British PIECE GOODS & superfine COTTON HOSIERY—A case of GINGHAM UMBRELLAS.

ENTIRE PACKAGES OF SUPERFINE TOWN CLOTHS, ASSORTED WOOLLENS, CASSIMERES AND DRILLS.

And an Assortment of Morrocco Skins.

*At 12 o'Clock in the Horse Compound,*

300 Hogsheads Bass' and Allsop's *PALE ALE* and 100 Pipes *CHOICE WINES.*

400 Crates of empty QUART BOTTLES, and 500 Gross of fine VELVET CORKS,

*And a variety of other Articles as fully detailed within, &c.*

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EXTENSIVE SALE THIS-DAY,

Of Landed and Miscellaneous Property—Stationery—New and Second-hand Books,

VALUABLE OIL PAINTINGS, &c.

TO BE SOLD BY MESSRS. ——— ——— AND COMPANY,

This-day, THURSDAY, the 24th December, 18—.

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125 Reams of superfine FOOLSCAP and 15 Reams superior PRINTING DEMY.

100 BUNDLES OF BEST OFFICE QUILLS.

AN ENTIRE INVOICE OF NEW BOOKS.

TWELVE HIGHLY VALUABLE OIL PAINTINGS.

AN EXTENSIVE ASSORTMENT OF ACKERMAN'S AND REEVE'S DRAWING MATERIALS;

AND A COLLECTION OF PLAIN AND HIGHLY COLOURED ENGRAVINGS.

Fresh invoices of Milroy's superior SADDLERY—Rogers and Son's superfine CUTLERY.

SINGLE AND DOUBLE BARRELLED GUNS.

A CASE OF DUELLING PISTOLS (!!!)

A CONSIGNMENT OF BEAUTIFUL MIRZAPORE CARPETS.

ELEGANT DRAB AND BEAVER HATS—LONDON-MADE SHOOTING SHOES.

PRECISELY AT 12 O'CLOCK,

THE WELL-KNOWN INDIGO CONCERN, IN THE DISTRICT OF B——

VALUABLE HOUSES, SHOPS AND LANDS,

*Situate in Tank-square, Cossitollah and Intally.*

THE LATE MR. ———'S SCHOONER "EMMA."

AFTER WHICH

A QUANTITY OF NEAT HOUSEHOLD FURNITURE.

*As fully detailed within. Orders faithfully executed.*

When I tell you that these auctions are held alternately every day in the week, and that I have seen the catalogue for one day's sale exhibit lots to the number of 3,371* you may conceive as well the amazing mass of business daily gone through at these marts, as the extent of supplies poured into Calcutta through their channels.

In brief, the auctioneers of Calcutta are the general agents of many wholesale tradesmen at home, (who by the way occasionally favor us with the refuse of their shops,) and the auctions, three in number, are marts for all descriptions of goods, for sale of which, until of late years, a very limited establishment of European shops has been found; for land and household property, upon the demise or return home of Europeans; for whole investments of English and American books, including, in the last, reprints of London works, which have actually, in some instances, been known to outstrip the original English editions in their passage here; for the stocks in trade of persons giving up business; for carriages and horses, as at Tattersall's in London; for elephants, cattle, and wild beasts from all parts of the country;—in short nothing comes amiss, from a ship of 800 tons burthen, its anchors or chain-cables, down to *Mechi's magic razor-strops*, and *Sharp's gold-eyed needles*.

Our city, however, is now wonderfully improving in the shopping, and (of the domestic character) manufacturing way also.

Of those whose business occupations more immediately concern domestic matters, Calcutta now possesses as many as 12 General Shop-keepers,—25 Wine Merchants,—5 Chemists and Druggists,—5 Cabinet-makers,—14 Bakers, Confectioners, Provisioners and Oilmen,—(exclusive of 2 great hotels from whence provisions and confectionary are also procurable,)—1 General Hardware-man,—9 Tailors and Habit-makers,—13 Boot, Shoe and Harness-makers,—9 Miliners and Dress-makers,—4 Hair-dressers and Perfumers, and 5 Leather-manufacturers: all these being independent of about 21 principal *native* shop-keepers resident in the old and new China bazars.—I might further mention, as they are so near the city, the extensive flour-mills of Cossipore, the steam-worked biscuits of which manufactory are in deservedly great repute. At Howrah, also, on the opposite shore to Calcutta, chemical works have lately been established, where, amongst other things, brown and white bar soap are manufactured at a cost not much exceeding the London price of the same articles.

In the Cossitollah, a street to which European tradesmen are gradually imparting a respectability to which it was before a stranger, an attempt was made some time back by a European to introduce a butcher's shop, which might recall our half-scattered recollections of Covent-garden or Fleet-market,—but the times were not, I suppose, sufficiently rife for this, and in a short time the shop had disappeared.

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* Mackenzie, Lyall and Co.'s catalogue, 15th March, 1842.

In this same Cossitollah (which, by the way, literally means " butcher's place," as I am given to understand it formerly was) may be observed about twenty-five Chinese shoe-makers, whose services are chiefly, if not exclusively in requisition for the more delicate fabrication of ladies' and children's shoes. These they manufacture with much taste and at moderate charges. In matters of skill and neatness the Chinese mechanics and artizans may claim precedence of all the other orientals: a carpenter of their body is a valuable, though an expensive acquisition. The shoe-makers are, however, not mere labourers.—To myself there appears a sober industry, cleanliness, honesty and independence about them which claims respect and good will. Some of them have their little show-glasses and many possess sufficient business to require the services of four or five Bengalee assistants.———Nay, more than this, there is one happy, good-humoured looking young man amongst them, who, with his wife, attired in English costume, at his side, may be seen driving abroad in his buggy!

In the list which I have just enumerated, I confined myself to respectable tradespeople, from whom, consequently, genuine merchandize is procurable,—but in a city where Europe goods are dear, and rogues plentiful and ingenious,—being in short prolific of spurious articles in imitation of British or French manufacture—an infinitude of petty shop-keepers are to be found in the bazars whose wares are of a more questionable character. The kind of articles with which this species of roguery is practised are beer—wines—pickles—sauces—blacking—inks—salad and other oils—pomatum—essences,—and what is worse than all these and a host of other such things—*medicines*,—which many persons have been thoughtless enough to confide in, and some

unfortunate enough to suffer by. The *lithographed* labels in place of the genuine wood-cuts of *Day and Martin* and *Warren*, are distinguishable without a very nice eye, but in other cases the labels offer fewer difficulties for imitation.

In the moofussul—I mean the country far and near, around the city—of which I have now to speak, various articles of an inferior description are manufactured—sent to Calcutta, and sold as the produce of Europe. It is not in all cases that they are *made* to deceive, nor, indeed, but for people's prejudices, would it be necessary. The fact is that many articles of country workmanship are very fair productions, (although imitations,) but the bazar venders, availing themselves of the established reputation of European goods, find an advantage in deceiving.

At the French settlement of *Chandernagore*, a few miles above Serampore, soap—tooth and other brushes—perfumes—hair-oil, (some in imitation of Macassar,) and such like trifles are manufactured. *Monghyr* is famous for its guns and pistols,—*Cawnpoor* for its harness-ware, and *Balasore* for its cutlery, all of which are sufficiently good to allow the Calcutta bazar people to pass them upon indifferent judges for European manufacture.

Of a character offering no inducement for deception, are several kinds of iron-ware peculiar to the country,—baskets—fans and toys, from *Monghyr;* table linen—wax candles and various articles pertaining to the ladies' toilette and wardrobe from *Patna*,—whilst *Moorshedabad—Bunares—Dacca —Bhaugulpoor* and *Berrampoor* furnish supplies of the various kinds of silk, muslin, and other fabrics for which they are known and reputed.

*Au revoir*,—in connection with the bottle-khanah and the ice, there are yet some matters too important to be passed over in silence.

The cooling of wines is an operation nearly as well known in England as in India, I believe, but with regard to *ale* or *beer* I should suppose that *warming* would, at home, be a more acceptable preparation than cooling, which *here*, is essential during five or six months of the year to render the beverage drinkable. I may also remark that the drinking of the said beverage is not after the same fashion here as in England, nor, I imagine, in the same quantity in parallel circles of society.

Despite the injunctions of some medical writers at home, to those visiting tropical climates, respecting the use of fermented liquors, there appear to be few terrors *here* attached to the "bold John Barleycorn:" even amongst medical men it is more usually recommended than prohibited. I am far from meaning that this recommendation extends to dyspeptics, who are generally persons of sedentary habits, and should wholly abstain from it, but to those in health, *taking sufficient exercise*, and to the peculiar constitutions of some others, who may be said never to take any, its *moderate* use appears to be unattended by evil.

My kind friend Dr. Corbyn, indeed, though a stanch opponent of stimulants himself, yet affords a fair instance in support of this opinion. For the last twenty-eight years neither water, (save in combination with tea, coffee or soda,) or spirituous liquors of any kind, have passed his lips but upon some extraordinary or compulsory occasions,—beer, tea and coffee being his sole diet drinks. I may add that during the last ten years of this period he has never known an hour's sickness: so much for habits of regularity, temperance and cheerfulness, even with a constitution which had received some shaking from severe and repeated fevers, consequent on hard military service in jungly, marshy countries. *

"Moderate stimulation," says Dr. Brett, "is requisite to the European in India; water-drinkers are not observed to be the healthiest people."† "Some stimulus," says Dr. M'Cosh, "is absolutely necessary during the hot weather, when the heart labours and the system is exhausted. In the cold weather the want of such stimulus is little felt." ‡

On the other hand Dr. Js. Johnson in his well known work on tropical climates, writes:—"In short, the nearer we approach to a perfectly *aqueous* regimen in drink during the first year at least, so much the better chance have we of avoiding sickness; and the more slowly and gradually we deviate from this afterwards, so much the more retentive shall we be of that invaluable blessing *health!*" §

Dr. Corbyn supports this opinion and adds—"The most athletic people in the world are water-drinkers," and in favour of the assertion instances many of the Hindoo sipahees, who in walking, wrestling, lifting weights, or other gymnastic feats, and in the endurance of fatigue, can, he declares, scarcely find their equals.

In order to reconcile the doctor's theory and practice, it is but necessary to state, that although he has drank beer for so many years, but in moderation, and exclusively at 4 P. M. dinner, and thus established a habit not essentially opposed to his health, he yet conceives that had he established the habit of water-drinking instead, it would have been preferable. It is necessary, however, to add that water so exclusively used should be carefully chosen, and be either *rain water* or that which has been *boiled.*

Now "who shall decide when doctors disagree?"

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* A severe attack of spasmodic cholera during the late extreme prevalence of that disease in Calcutta, and since the above was ready for the press, in no way militates against the facts stated.

† Brett on Surgery in India,—*Art: Health of Europeans,*—8*vo. Thacker and Co. Calcutta.*

‡ Medical Advice to the Indian Stranger.—By John M'Cosh, 12*mo. Allen and Co. London.*

§ The Influence of Tropical Climates on European Constitution.—By Js. Johnson, M. D. and James Ranald Martin, Esq., 8*vo.* 6*th edn.* 1841.

It only remains, therefore, for enquirers to satisfy themselves by observation. Whilst the question of *water* versus *stimulating liquids* has, I believe, long been held as at rest in Europe and America, where the claims of the primitive beverage have been fully acknowledged, the wonder working peasant of Silesia, Vincent Priessnitz, has probably demonstrated that if there be a panacea upon earth, it should be sought only in *cold spring-water*. To this I would add that such experiments as that of Dr. Beddoes with the twelve anchor-smiths,*—six of whom, breathing an atmosphere almost enough to bake a dish of inanimate matter, yet declared, after a week's water- (in place of beer) drinking, that "*they had never felt so fresh in all their lives as they had felt through that week,*"—might even be allowed to overrule the objection which *climate* suggests, and seems to justify. Doubtless, were *cold spring-water* obtainable in Calcutta, there would be many proselytes to a system which falls back upon nature and nature's laws. As it is, for seven or eight months in the year, to procure even *cool*, and not the best water, some trouble and pains are necessary,—whilst to obtain it *cold*, assistance must be sought from the ice.

With respect, however, to the brewed stimulant, this much is certain,—moderation forms the great security of all;—I would grant as short a lease upon the life of a great beer-drinker in India, as upon that of a systematic dram-disposer;—spirits are proscribed in toto;—by Dr. Brett's "stimulation" I am aware he refers only to beer and the most simple wines;—Dr. M'Cosh probably does the same,—and in reference to malt liquor Dr. Corbyn says,—"If for Europeans in India, any substitute for spirituous liquors be allowed, that substitute should be *beer*, which for the India market is of a superior brew to that for home consumption in England." This last assertion may appear singular, but I have heard it before, and I leave the initiated to corroborate or correct it.

A late writer in the *India Medical Journal*, under the head of "*Drinking Experiences in the East*," after discussing the virtues of various liquors, remarks,—"*if table beer* could be brewed in India, it might supersede all other diet drinks generally." At Mussoorie, I am told, this has been already done, and that the beer there brewed is preferred to that imported from Europe. Why it has not also been done in Bengal, I am unable to say,—unless there be truth in the report that it has been the result of opposition from an "interested clique."

In November 1840, the Military board, anxious to provide beer for the soldiers as a substitute for spirits, communicated with the Agricultural Society, seeking information "relative to the cultivation of hops in India, and any other suggestions that might facilitate the process of brewing in this country."—A letter from Lieut. Kirk, read at the meeting, stated that a Mr. Hunter had brewed largely at Fort Glo'ster, and established retail shops in Calcutta, but

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* National Temperance Advocate.

the proceeding was abandoned for want of encouragement. In a subsequent communication from Captain H. Kirke, (I presume the same gentleman,) we learn that the progress of his hop cultivation in Deyrah, Upper Mussoorie, and Lower Mussoorie, was "very encouraging," and that he considered it unnecessary to send to England for seed.*

It is, however, to be lamented that, as yet, whatever may be *doing*, nothing has been *done*. A wholesome and cheap beverage of the kind in Bengal might do much towards abolishing the use of spirits amongst many whose means do not warrant the patronage of Allsop and Bass, either at five roopees the dozen in bottle, or from forty-five to sixty roopees the hogshead as imported.

The quantity of beer consumed in most private dwellings in Calcutta would I think surprise you.† It is regarded by many, whether erroneously or not, as the very prop of their existence, and during the hot weather is used, by ladies as well as gentlemen, to almost the exclusion of wine.

Beer—or more properly speaking, ale—is of course imported and bought in the wood,—bottled and allowed to ripen for the space of three months. Porter is an article seldom used in India, being considered too heavy, and to my unsophisticated taste, moreover, inferior in all respects to the porter drawn from the wood at the public inns of the great metropolis.‡

——— One word more of the ice.—Whether our American friend selects originally clean water for us,—or whether we are indebted to that law of nature by which dirty water becomes purified when freezing, it matters little,—it is, of course, as clear as crystal. Independently, therefore, of its *external* application to bottles, it is applied *internally* to drinking glasses, where, whether in water, schedam, or cognac,—sparkling like some "gem of the billows," it more truly, effectually, and far more economically, enriches the beverage than did the ancients of Rome, theirs, when they—

> "Threw pearls of great price in their goblets of gold,
> More costly to render the draught."

The object which now claims our inspection is the *Godown* or general store-house. In many houses a plurality of this office may be met with,—the one being used as wine-cellar, the other for the house stores. Our business is with the latter.

Here, independently of hermetically sealed and other European pro-

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* Dr. Cantor states that the hop-plant "may almost be said to cover" *Chusan*, (now a British possession in China,) and such of the surrounding islands as he had an opportunity of visiting.

† The Imports for the years 34 and 5 give a return of about 6,409 hogsheads, and for 35 and 6 about 4,519, besides an average, of about 2000 dozens in each year, in bottle.

*Bell's Comparative View of the External Commerce of Bengal*, 1834-5 *and* 6.

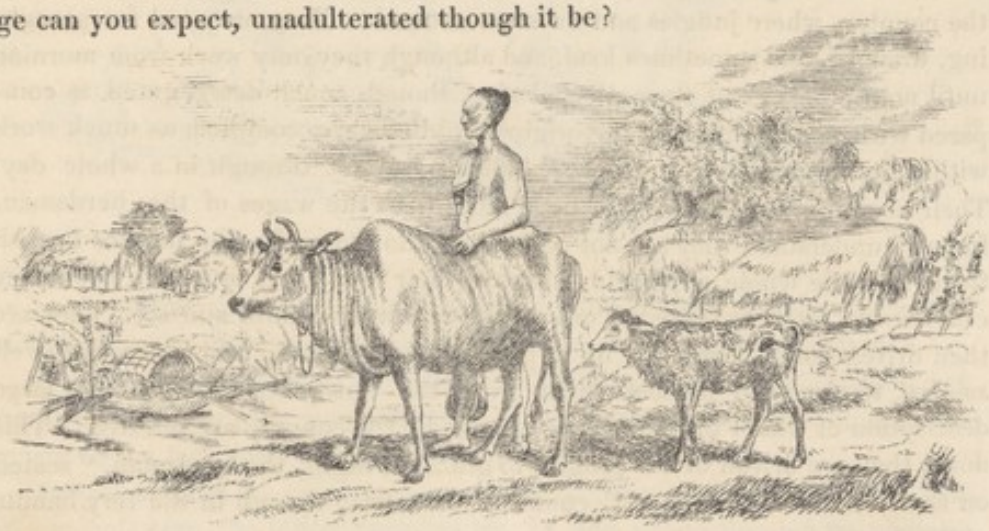
‡ Of the 4519 hogsheads of beer imported in 35-6, only 91 were of porter, exclusive of about 800 dozens in bottle.

visions,—with detail of which you may observe the auction-sale catalogue so plentifully stocked—we find the usual monthly and imperishable stores, such as rice, sugar, oil, salt, ghee, (clarified butter used in cooking,) soap, firewood, and curry-stuffs,—which last consist of a variety of spices and dry vegetables. In the absence of a separate wine-cellar, beer and wines, also, are here deposited. To this list we may, perhaps, add grain for horses, cows, goats and fowls,—each and sometimes all of these being kept in some families in Calcutta either for convenience or economy.

Attending the distribution of such of these articles as may be necessary for the day's consumption, generally forms one of the morning's trifling duties of an Anglo-Indian housewife,—unless independent circumstances, or—dare I say?—indifference to family interests, throws this and other duties (with their concomitant advantages) upon the head-man or Khansaman.

For want of a *Dairy*, which, with probably three or four solitary exceptions, no dwellings in Calcutta, I believe, possess, we will *talk* over those things which commonly pertain to such a place in our native land.

At the hour of seven in the morning may be seen entering the gate the old *Gwala* and *Gwalin*, with their cow and the little calf trotting up behind to dispute claim with its foster-brother—man. (The doctors, you know,—that is those who *write* for our benefit—say we are all, more or less, *calves* in our diet.) If there be no cow at the door, it may be assumed that the milk has received an addition of water;—but look at that poor half-starved diminutive brute—now returning from its morning's round—and what quality of beverage can you expect, unadulterated though it be?



The cows of this part of Bengal are, in truth, a poor set of creatures; very small,—slender-limbed, and, from bad fodder and little or no pasturage, thin as a plough. They are, almost invariably, entirely white and exceedingly timid, with a physiognomic expression that, notwithstanding their jet-black eyes, might seem to speak—milk and water itself.

The contrast which they form with most other of the horned cattle of India is remarkable. I may instance the impudent brahmunee-bull, sleek as a race-horse and fatted as though for prize competition,—or the fine, gigantic oxen of the upper provinces, but, above all, the savage and ferocious buffaloe, an animal which, when provoked, may be ranked amongst the most fierce, daring and powerful of the Indian jungle. He fears neither proud man nor lordly tiger: in a conflict with the latter even a domesticated one has been known to come off victorious. In "Williamson's Oriental Field-Sports" mention is made of a wild buffaloe measuring six feet high at the shoulder, nearly a yard in breadth across the chest, with horns five feet and a half in length!

I have had no opportunities of observing this beast in the freedom of its native wildnesses, but the same animal may be seen in a state of subjection all over the country. I say subjection, because it cannot be termed tameness, some caution being necessary in keeping them.—Williamson says:—

"The whole race, whether wild or tame, have an eye full of mischief, and are never on any occasion to be trusted. Even among the domesticated herds there appears a certain jealousy of strangers, and especially of Europeans, whom they view with a suspicious glance, and not unfrequently attack without any warning; all the cattle in India have a similar propensity.—"

Domestic buffaloes are to be met with even near Calcutta, but their use is more general, and their services more needed, by planters and agriculturists residing near the animal's natural regions, the interior portions of the country, where jungles and swamps abound. They are used for ploughing, draught, and sometimes load, and although they only work from morning until noon, their great strength and size, though much deteriorated as compared with the condition of the original wild stock, accomplish as much work within that period, as an ordinary bullock can get through in a whole day. Their keep may be said to cost little more than the wages of the herdsman, for, as I understand they are not commonly allowed grain, the jungles furnish them with the whole or principal part of their food. At or before noon they cease work, retire to the lakes or swamps and wallow until sun-set. They are then driven home, fastened, by a peg in the ground, near a fire, and well *smoked*, to clear and protect them from the musquitoes, with a very large description of which tormenter the jungles up the country are infested. This done, they are driven to the jungles to graze all night, the herdsman, "seated on the loins of his favourite," confident of safety, though in the very haunts of the dreaded tiger.

Upon first sight of these animals, when in the enjoyment of their sweetest luxury the bath,—not in "stream pelucid" but in quagmire muddy—they might pass, with a careless eye, for little heaps of earth, or logs of wood, projecting from the water,—their colour, a slate-black, rendering them almost indistinguishable, till a near approach, from the turbid pool in which they

may be wallowing. Nothing more, probably, is visible, than a small portion of the back—their muzzles and horns, which in a general way are full a yard long,—not placed as in cows, upright or forward, but inclining back, so that in butting, the head is bent down between the fore-legs in order to throw the horns forward. The impetuosity of their rush, which prevents their turning or recovering suddenly, together with the fact of their losing sight of the object of their fury after they have once taken aim, affords the only chance of a person's escape. —To oppose an offended buffaloe, otherwise than with a rifle-ball, is vain: to fly—with other than a swift horse, useless: presence of mind to stand still till he is up, and then slip aside and seek a hiding or retreat, are, I understand, the only terms upon which he is likely to part with a visitor.

——— But where am I leading you!—and what a set of savages will you take us to be that I mingle wild buffaloes with our domestic matters!

Let us, then, return to the affairs of the dairy, and though I cannot yet dismiss the buffaloe from your attention, I will at least render the subject subservient to the legitimate objects of our survey.

Having noticed the extreme poorness of the cow-milk in Calcutta, you will conclude that the butter partakes but in due proportion of its virtues. "Excellent butter," says Miss Emma Roberts, "may be made in India, if care be taken that the cows be well fed. Where they can get plenty of lucerne and other nourishing grasses, their milk is rich, and easily churned into the very best description of butter; but under less favourable circumstances it will never attain the proper degree of consistence."

So poor, however, is our city commodity that, in order to get rid, as much as possible, of its aqueous portion, it is a general practice to *boil* the milk before bringing it to table. It is seldom therefore, in Calcutta, that we have the pleasure of *cooling* our tea with milk, which is brought to the board steaming hot. Scalding milk, moreover, which is not intended for immediate use, prevents its accidulating; and it is in effecting this end that milk, obtained otherwise than from the cow, at the door, is found to have become smoky, in consequence of the cow-herd's habit of drying their earthen vessels, inverted, over a fire to *purify* them.

Buffaloe-milk, though preferred by the natives, and not altogether rejected by Europeans, is not used by the latter where other can be obtained. It is exceedingly rich, thick and nutritious: mixed with rice and cooked after various fashions, it forms a principal ingredient in the food of the herdsmen, who are a healthy, athletic set of people. Butter made from buffaloe-milk, partakes, of course, of its peculiarities, and is not therefore (knowingly) used by Europeans, to whom its "tallowy" flavour is objectionable; but I am told that the natives are in the habit of availing themselves of the richness and cheapness of the milk by mixing it with that of the cow from which they manufacture our butter.

In the process, to which I have now alluded, as commonly conducted in Calcutta, the dairy-maid is abroad indeed. A post being fixed in the ground, before the door of the butter-man's hut, and probably in a dusty road, an earthenware vessel, containing the milk, is fastened to its side. The churn-rod, which is nothing more than a piece of bamboo, split across at one extre-

mity, and kept open by two small pegs or cross-pieces, is then inserted into the vessel,—its upper and middle parts working within rings constructed of twisted bamboo. The dairy-man now squatting himself before it, and passing a cord twice round the churn-rod, twirls it backwards and forwards, and as the small particles of butter rise to the surface, an assistant skims them off with his hands, proceeding in like manner till the work is completed. The water being then pressed from it,—or perhaps not, for that depends upon the rate at which it is to be sold—you have the Calcutta butter.

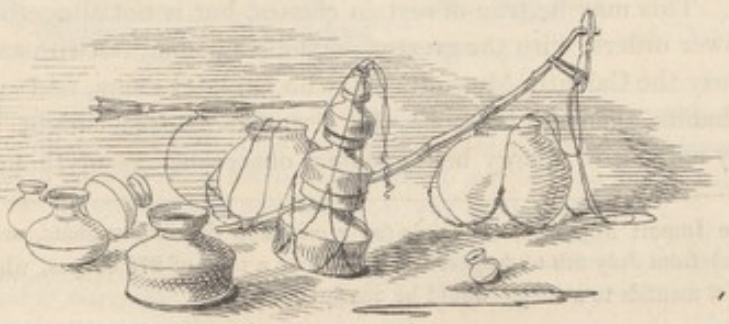
We are not, however, dependant upon the Calcutta manufacturers. The services of men who will bring or send it a distance of 12 and 16 miles daily may be engaged, and from whom it can be obtained of a far superior quality

to any made in the city. From Acra, and Budge-Budge, villages to the south of Calcutta, and also from the military cantonment of Barrackpore, or its opposite neighbour Serampore, very excellent butter is procurable.

I know nothing of the operation at these latter places,—I dare say conducted with no more taste than here,—but at Acra, where a Mr. Greenfield has an English farm, matters are of course far differently managed, —Mrs. Greenfield herself superintending the affairs of the dairy. Originally the proprietor's object was, I believe, confined to the provisioning of ships, but the attention of private families is now directed to the various produce of the farm, with which they can be supplied, free of all conveyance charges, on making the necessary arrangement. The superintendance at this extensive establishment, I have been assured, (for I have never seen it) is of such a nature as to ensure a fair parity, in respect of produce, with even the best of England.

To greater care of the makers at the places I have mentioned, will be added superior food for the cows. The further from the city, the better pasturage, consequently, better milk and better butter. At Bandel, a Portuguese settlement about thirty miles up the river, you may obtain cheese, which might be compared to *York cream-cheese*. At Dacca, a city to the N. E. of Calcutta, —the chief seat of the famous muslin manufactures, and once the capital of Bengal, a description of cheese is manufactured, somewhat inferior, perhaps, to *single Gloucester*, and much like what I should suppose the *Dutch-cheese* would be if divested of its salt. At Hissar, also, a small town situated to the N. W. of Dehlee, in the Hurriana country, containing a government stud establishment, where a large body of cows—(a cross breed between the Hurriana, English, and Nagore cattle,) are kept for the purpose of affording nourishment to the colts, a waste of the overplus milk is avoided by the manufacture of butter and cheese.—The former is considered the finest in upper India;—the latter is held by many persons as being equal to *Parmazan*, and Miss E. Roberts calls it super-excellent. The supply is, however, limited, and I do not believe it is procurable in Calcutta.

It was at this place, Hissar, where the celebrated Colonel Skinner had a large establishment of cattle, and a farm which formed an object of attractive interest to all European comers.



A manufacture of more extensive mercantile importance than that of which we have just disposed, though arising out of it, and of considerably less value, now claims our notice. The use of butter is almost exclusively confined to the European population, but the consumption of *ghee*—the substitute for the former article, and universal accompaniment to almost every alimentary compound amongst the natives, whether worshippers of Brumha or Muhummud, extends throughout their almost countless numbers from the Himalayas to the sea.

This indispensable article of Indian diet is nothing more than butter, melted, simmered, and skimmed over a slow fire, and then cooled, in which condition it will remain sweet for a length of time,—probably six months, if kept in a cool situation. There are two kinds. The one is made from milk of the cow,—the other from that of the buffaloe. The former is generally prepared from the remnant of a previous day's butter, which in India is seldom esteemed fit for use beyond a day after that of its manufacture, but where cows are plentiful and butter in no demand, cow-keepers can do no better than convert the overplus of milk into ghee.—The buffaloe produce, which is more common, more plentiful, and one-sixth cheaper, is a preparation unconnected with any other,—an article, as I have already intimated, of considerable commerce, and sent down to Calcutta, from all parts of the interior, in large quantities.* Its price is about one half that of butter, the rate of which varies from twenty to twelve chuttaks for the roopee, or from one shilling to eighteen pence per lb.

Ghee is used for all culinary purposes, and in a country, the poor of which consists almost entirely of Hindoos and Moosulmâns, the one sparing, the other abominating the hog, a material bar exists to the introduction of the only other fitting material for the like purposes.

As you have doubtless often heard of the extreme simplicity in diet of the natives of India, you may perhaps be surprised to find the extent to which this article, ghee, is in use amongst them,—for many of the Hindoos, though eating no animal food, live even more richly than those who do. A lady, enquiring of a Hindoo how it was that, refusing to touch cow-meat, he would make such plentiful use of the milk, was answered——" Mem, we drink of our mother's milk, but we cannot eat of her flesh."

" Ghee and idleness," says Williamson, " cause one-half of the natives ailings." This may be true of certain classes, but is not altogether applicable to the lower orders, with the greater portion of whom, notwithstanding, more particularly the Calcutta Moosulmâns, who are later risers, and more dissolute in their habits, than the Hindoos, the term *slothfulness* might well accord, voluntary activity or energy being seldom observable in anything they do.

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* The Import Manifests of Goods (as received at the various ghâts, or landing-places of Calcutta) from July 8th to August 2nd 1839, give a total of 275 coopas, which, at a rough average of 2 maunds to a coopa, would be nearly 20 tons.

To the natives generally, however, I believe that nothing can be too rich; they are as fond of grease as the Esquimaux, and eat the raw ghee in large quantities with their rice and bread.

Williamson states that the natives "scruple not to eat a pound or more of it, and that perhaps not of the sweetest sort, without any accompaniment of bread, &c."—But I have the assurance of a gentleman that he has known an up-country hindoo eat two *seers* of ghee daily, and *heard* of much more being eaten. "Half a seer (1 lb.) per diem is the quantity used by those who can afford to fatten themselves"—so says the same authority.*

Indeed Europeans themselves are, per necessity, somewhat free consumers of this article. Instead of being provided with food of that plain nature best suited to the climate, it seems to be the opinion of too many of our Indian purveyors, when left to themselves, that nothing is so proper as that which is swimming in grease, or furnace hot with chillies,—and the habit thus acquired by many Europeans, but more particularly by persons born and bred in the country, of living on rich and stimulating food, so strengthens with its growth as to be neither observed nor checked.

We have now exhausted all that I am aware can afford interest in connection with the dairy,—unless yonder small horned group be allowed to suggest the addition of a few words.

Goat milk, is I believe, in requisition chiefly for infants,—though in some cases a dangerous diet—and goats in India are not only plentiful in number, but in kind. The finest are those which are bred in the country about Ullahabad and the Jumna river,—thence called, by those who reside upon its northern side, *Jumna-paree*,—that is—*over the Jumna*.

* A gentleman, lately returned from a tour in upper India, favoured me with a statement which he noted down upon the spot, of the ordinary daily food of a hindoo *Puhluwan* or Athlete in the service of the Nuwaub of Banda, from which it may be seen that Asiatic stamina and courage are not always sustained upon boiled rice and esculent roots.

| | | | | | |
|---|---|---|---|---|---|
| Rice | *Seers.* | 1 | Milk | *Seers.* | ¼ |
| Atta *(Meal)* | ,, | ½ | Bhuttasa *(Baked Sweetmeat of sugar)* | ,, | ¼ |
| Meat *(Kid or Mutton)* | ,, | 3 | Ghee | ,, | ½ |
| Jhilabee *(Sweetmeat of flour, sugar, &c.)* | ,, | ¼ | | | |
| Mulaee *(Cream)* | ,, | ½ | | *Total lbs.* | 17 |

Let us now take a peep into the stable.

In a climate so uncongenial to European habits and constitutions, where a burning sun at one time, and almost incessant rains at another, fill up the chief portion of the cycle, you will at once recognize the necessity of a conveyance, of some kind, for those persons whose professions summon them from home.

The modes of conveyance are six in number.—First—the English chariot,—used by our "governors, and judges, and elders and rulers of the provinces." To these I may add our doctors,—whilst in the evening, but probably in open carriages, suited to the period of the day, may be seen the ladies, not only of the functionaries I have named, but of many other gentlemen who, I believe, considerately keep them more for the use of their wives and daughters than themselves.

The ground which forms the Calcutta ride is a circuit of remarkably fine road on the south face of the city,—full three miles in extent, and encompassing the noble and ingenious stronghold of Fort William,—but the portion almost exclusively chosen for the evening's drive is that part of it on the bank of the river, running between the city and Fort William, termed the *Strand*. —This, between the hours of 6 and 7 P. M., presents the appearance of an animated mass—a living moving line, which I can compare to nothing else (unless to a similar scene in Hyde Park,) than a little communication which the ants may have discovered with the jam or jelly-jar,—but—to carry the simile yet further—finding an insurmountable gap, are traversing the brink in haste and anxiety. The English ships, breasting at times, in a line, the whole road, appear to act like magnets from the north; forming the connecting link with home, family, and friends; recalling the most endeared associations of the past, and the novel and interesting reminiscences of the voyage; towards the identical barque, haply, on which that strange and isolated period was spent—

"As the sun-flower to its God,"

so many a wishful, longing eye is turned.

We have lately had rather a novel, and, to English eyes, very welcome addition to the necessarily somewhat limited gaieties and attractions of our Esplanade :—nothing less than a " London and Brighton" coach—plying on the road " to Fort William in Bengal !"

It " astonished the natives," and of Europeans, alike delighted the young and the old,—many of the latter not having seen such a thing for thirty and forty years ! It was landed from the *Zenobia* in the same condition in which it had left the docks in London,—garnished with the very mud of the English roads, and which it seemed almost a sin to wash from the wheels.

The first appearance of this extraordinary booted machine, with its splendid team, dashing through Calcutta, under the guidance of its skilful and spirited owner Mr. Thomas Holroyd, created no small sensation in so, comparatively, sober a community.

The second description of conveyance is the Palkee Garree or Palankeen Carriage ; a very light, neat and convenient vehicle, peculiar to the country. Like other carriages it will require as many grooms as horses, of which there may be one or two (generally the latter) according to the size of the garree. Then follows the smaller description of Palankeen Carriage, having sliding pannels instead of doors, and requiring but one horse,—being, indeed, but an improvement upon the little *Brownberry*. This last, which is nothing more than a poleless Palankeen placed on wheels, dispenses with a coachman, the *syce*, or groom, running by the horse's side.—According to report it took its rise from a circumstance I may briefly mention.

In the year 1828 there was a general " strike" of the Palankeen or Palkee Ooriah bearers,—an immense body of men, natives of Orissa, who may be called the porters, sedan chair—or hackney-coachmen of India. Now if you can imagine the impositions to which the people of London would be subjected, were there no laws to regulate hackney-coach affairs, you will also be enabled to form an idea of the greater extent of inconvenience suffered by the inhabitants here up to the period I have mentioned, for there were no regula-

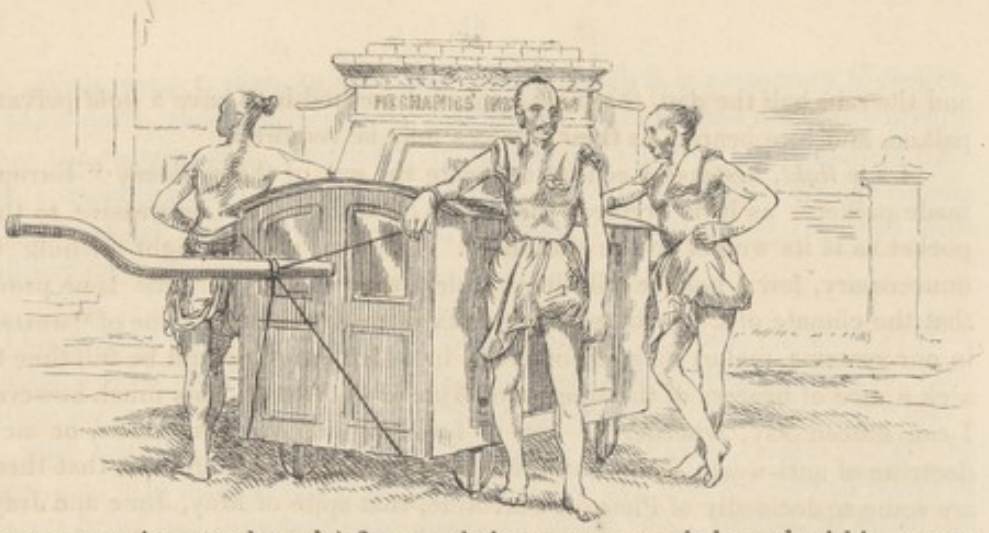
tions. The grievances at length occasioned public complaints—police affairs, and magistrates' meetings, when it was resolved that certain restrictions should be placed upon the bearers,—the palkees be numbered, and the men compelled to wear a small brass ticket on the arm. To this innovation, as they deemed it, they were as desperately averse as the unfortunate Highlanders were to the lowland garb and loss of their arms in '45.' Wearing the ticket, the bearers declared would occasion the loss of their *caste*. They found the magistrates, however, not so young upon such points as to be deceived,—so, negociations proving fruitless, the malcontents drew off—assembled in a body on Chowringhee plain—refused to work, and talked of marching *en masse* to their own country. There was, of course, no authority like that exercised over the Edinburgh brewers, to compel them to work, and so upon Chowringhee plain they remained for several days. In the mean time, other, commonly termed *Hindoostanee—Up Country*, or *Rouwanee* bearers, made their appearance in Calcutta, and carriages and buggies were brought more into requisition.

Amongst others who suffered the general inconvenience was a Mr. Brownlow, who, having, like many more, no other conveyance than a palkee, which was his own property, clapped a pair of shafts and four wheels to it, and with a poney and running groom, went to office in his new vehicle.—The idea was caught like an epidemic,—acted upon like a universal cure, and the little machine became denominated—a *Brownberry*. As the history goes, this struck a final blow at the independence of the Ooriah bearers, who, finding that their services were thus becoming of diminished importance, were not so difficult of being brought to terms.—A meeting was held,—rates were fixed—palkees numbered, and the bearers ticketed. Duke Cumberland would not have terminated the affair half so well.

Fifth on the list may be placed the *Buggy* or hooded chaise, which former name, however, I believe is now as common in England as here.

Though last, not least in importance of our conveyances is the *Palankeen* or *Palkee*,—a vehicle the amusement and the puzzle of all new-comers, who, troubled even to get in, are almost sure to sit the wrong way when they succeed,—placing their backs against the brass knob of the drawer situated in *front*, and their feet upon the cushion intended for their *backs!* Upon the bottom, which is caned like a chair, is placed an elastic mattrass, with back and side cushions to match,—in ticca palkees covered with fine matting, and in private very often with morocco leather.

The palkee, if used regularly, whether private or hired, is a much more expensive mode of conveyance than either the buggy or small palkee carriage. The pay of a private palkee bearer is—if a Rouwanee, 4,—if an Ooriah, 5 roopees per month: of the former there will be six men,—of the latter (with



many exceptions to the rule) five, so their expenses are balanced within a roopee. Of the first, the whole six run with the palkee,—of the second, four only, the fifth man remaining at home to cook his companions' food and answer any demands which may be made upon his services in the house.

*Ticca*, or hired bearers, charge one roopee four annas* per day for themselves and palkee. The four annas, we are told, is paid for the use of the conveyance, which, precisely after the arrangement of the hackney-coaches in England, is not the property of the working men, but hired from a stand of palkees belonging to one individual of their own tribe. The remainder proceed being then divided amongst the bearers, yields each man about seven roopees eight annas, or fifteen shillings, per month. This supposes them to obtain full hire daily, which of course is not the case,—but on the other hand, as short trips, whether the remuneration be according to time or distance, yield a greater proportionate profit, they doubtless, on the average, realize the sum I have mentioned. Private bearers generally calculate upon having to carry their masters, if in office, to town in the morning and home in the evening only, though they are of course at his and the family's service all day, and upon occasions of having to go any, above the ordinary, distance, they, as well as ticca bearers, will very probably desire the addition of two more men.

Thus, then, a palkee, independent of casualties, and being a conveyance for only one person, with private bearers, costs twenty-five Roopees (or £2 10) per month, and a ticca palkee and bearers, thirty-five. No persons in their senses, however, would continue the use of the latter long: the extra ten Rs. per mensem would soon amount to the price of a new private palkee, which, I may add, differs from the ticca in being slightly larger and more handsomely fitted up. To those, therefore, who have not a constant use for bearers,—whose professions may call them out, not at any stated hours, but at all hours—in all weathers, and for all periods,—when it would be neither politic nor perhaps humane to keep a horse working and standing out in the sun

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* An anna in the sixteenth part of a roopee.

and the rain half the day, the most approved method is to have a *light* private palkee, and hire bearers as their services may be required.

I say *light*, because I cannot advocate the use of the *ordinary* "Europe made palkee" as it is termed, the price of which is as oppressive to the pocket as is its weight to the shoulders. That so much weight or bulk is unnecessary, few I believe will deny, unless they can at the same time prove that the climate of Calcutta, so far from favouring the old doctrine of "waste" in our systems, makes Falstaffs of us all, in which case it would be full time to seek a race of bearers of the lineage of Ajax or of Atlas. This much however I can indeed say, whether or not in favor of the *Grisenthwaitean*, or new doctrine of anti-waste, I am not sufficiently learned to declare, but that there are some so decidedly of Pharoah's fat kine, that spite of May, June and July, they continue, like a genus of fish described by Ichthyologists, to increase in bulk all the days of their lives!

Having made a display of my advocacy in favor of the *quadruped*, I ought to evince my consistency by shewing that I was not doing so at the expense of the *biped*. This I hope to effect by simply stating that the latter, though decidedly the hardest labourer in Bengal, has yet rest in his labours. The horse, kept from his food, and harnessed, standing in the rain or the sun, cannot be said to be at rest,—but the bearer, seldom taking food at other times than morning and evening, has no sooner lodged his charge whither visit or business may have led, than, spreading out one of his clothes in the veranda of the house, or rolling it up for a pillow, he lays himself down to rest, and in two minutes is fast asleep. Thus, possibly, he remains for one or two hours, and is occasionally idle even all day,—sleeping, smoking, or gaming with his fellows. This, though of course accidental, is yet far from rare or unusual, and may therefore be allowed to illustrate one of the advantages favouring the man labourer. Further I need not pursue the comparison, for, proceeding on the mere question of humanity, as the bearers are not slaves, but willing labourers, I know not, if they heard me, that they would be over grateful were I to advocate the use of horse instead of man, more particularly as it could not he shewn *here*, in the land of the hydra "caste," that an avocation providing employment for a body of about *eleven thousand five hundred* men, might with advantage be dispensed with, and the men's labours turned into other and better channels.

The possession of a private palkee is desirable for several reasons: the foremost need not be dwelt upon long.—The palkee is used occasionally by all classes and ranks,—from ladies in muslin and blonde,—encircled in an atmosphere of *Bergamot* or *millefleur*, through a variety of occupants breathing one of cigars—cognac—oil—hookas, and pân, and to the sick, the diseased, or dying patient being conveyed to the hospital. I may state, further, that the bearers, though not commonly, yet occasionally, convert their palkees into sleeping apartments for the night.

With respect, then, to a vehicle, within which it is customary to recline, or to lie down, those indescribable feelings of comfort and assurance arising from the absence of any obtrusive imaginings which the associations I have just enumerated are calculated to create, afford, I think, considerations in favor of its being "aw yer ain," which are not to be regarded with indifference.

One further item respecting the palkee and we will take our leave of it.—Having neither mail nor stage coaches,—post chaises nor steam carriages,—the palkee forms the substitute for the whole of them in what is termed "Dâk" or post travelling, which, like the travelling of England, ceases not for the night, and is in other respects arranged after the like manner,—fresh relays of bearers being laid at certain fixed distances on the road. Indeed, so far as the men's labour is concerned, the coolness of the night renders that period preferable, for notwithstanding tigers and other wild beasts are then most alert, travellers are protected from their approach by the blaze of torches borne by men engaged for the purpose. To the interior of the dâk palkee are added such little conveniences as extra drawers and pockets, lamps, hat slings, glass and bottle racks, and fire-arm receptacles.

The rate of travelling by this means, instead of being very slow, will I think surprise you by its rapidity. The journey to Allahabad, a distance of five hundred and fourteen miles, occupies the traveller seven days. He has not the advantage, however, of being enabled to "take a place" within two hours of starting, but is under the necessity of giving five days notice. The expense of such a trip is two hundred and fifty-seven roopees, or about £25.

This application of the palkee I could with pleasure see abolished,—for, to say nothing of the inferior rate of travelling when compared with what could be accomplished in a wheeled vehicle, the manual labour, though not actually so great as the Calcutta ticca-work after a day's summing up, is yet far from adding to the ease of a sensitive traveller,—and as to personal comfort, I can only state that those who speak from experience declare it to be wearisome in the extreme, and compare it to nothing better than travelling in a coffin. It is acceptable, therefore, to learn that at this very time a Mr. J. Cameron, coach-builder of Calcutta, is engaged in bringing forward a little invention which promises to substitute for the present travelling palkee, one that may be either pushed or driven forward upon wheels, in place of being carried on the shoulder,—and which, with all the paraphernalia of wheels—driving seat, and harness for poney, will not exceed the allowed weight of the dâk palkee; so that when "needs must" the bearers have only to "ship" the poles in their accustomed places and shoulder their burthen as usual.

Independently of these six conveyances there are three others, of an inferior order, which, though possessing little connection with domestics, yet

being occasionally seen in Calcutta, merit a passing notice.—The first is the *Kuranchee*, a kind of burlesque upon an English hackney coach, and about half its size. It is a native conveyance, drawn by a pair of miserable-looking tuttoos or ponies, but upon occasions of emergency, or for a night trip, when palkees may not be obtainable, is sometimes used by Europeans, who very carefully drop the red curtain cloth, which hangs around the upper part of the coach, to screen them from observation !—The second is the *Rut*, a very smartly decorated, four-wheeled, and exclusively native conveyance, drawn by a pair of bullocks, and used by respectable natives in various parts of India, but seldom in Bengal.—The third is a one horse, and somewhat diminutive conveyance, termed an *Ecka*, and this also is exclusively used by the natives, though, like the rut, it is little seen in Calcutta.

Having disposed of the vehicles, we may now look more closely at the stable. Externally it differs from that of England in the total absence of a door. This, during our cold weather, and more particularly in some houses where the building is exposed to an open space or road, becomes a fault, for the nights at that season are not only cold, but very often excessively foggy. The evil is not lessened when it is remembered that the syce generally domesticates with his charge,—his charpaee, or cot, being often placed at the foot of the horse's stall. In this case a common description of mat, called durma, propped against the archway, is too often the only observable protection possessed by man or beast against those insinuating visitors, rain, fog, and cold.

Internally the arrangement and economy of the stable offer more noticeable peculiarities. First in respect of the food.—Very few horses—and these I imagine only imported English—are fed exclusively upon oats,—though racers, hunters, and many of the better sort of riding and harness horses, have with their usual food an equal portion of that grain, which is an article generally too scarce and dear for common consumption, were it even desirable.

In Arabia, Turkey, Persia, and Afghanistan, horses are fed upon barley, barley straw, and green grass; in Burmah,—from whence we obtain an invaluable race of ponies—upon paddy, (that is, rice in the husk) and green grass,—but in India the grain almost universally in use is a species of vetch, chick pea *(cicer arietinum)*, termed in English parlance *gram*,—by the natives, *Chunna*. It is esteemed more nourishing than oats in consequence of the large portion of saccharine matter it contains. European horses generally become accustomed to and fond of it in a short time, whilst some will take to it the very first day. In flavour it is so agreeable even to the man, that "*Chunna jore gurm*," or hot parched gram, is almost as common a cry in the streets of Calcutta, as hot pies or potatoes in those of London. The price of gram varies from fourteen annas (say 1s. 7d.) per maund (80 lbs.) in time of plenty, to two roopees, eight annas, or 5s., in that of scarcity.

The best comes from the neighbourhood of Patna. From two and a half to four, and sometimes even six seers, or twelve pounds, of this are given daily, mixed occasionally with one more seer of bran, and a table-spoonful of salt. Before being washed for use, the gram is, by many persons, very advisedly split. This is generally done by means of a small description of the common asiatic mill, identical with the stone hand-mill of scripture,*

and which is used for the grinding of our corn even to the present day. Two women may be seen thus employed at the mill;—at but a short distance also the oxen to tread out the corn, and—as the author of the *East-India Sketch Book*, referring to these and other illustrations of scripture observable around us, remarks—"familiarity makes us forget that these things were thus when the steward of Abraham first met the fair Rebekah at even-tide, on his journey for the bride of his master's heir."

But to return to the chunna. Some persons instead of splitting the grain, soak it until soft, though it is thus rendered less nutritious. It is then done up, three times a day, with the proportionate quantity of bran and salt in the form of a cold mash. Of this, however, such is the roguery of many coachmen and syces, that, unless fed in your presence, the poor animal will very probably receive about two-thirds,—the remaining portion being either sold, or ground to powder, and cooked in his keeper's food; or it may be that certain goats, tethered near the syce's residence, are in better condition than could well follow upon a grass diet.†

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* See Manners and Customs of the Jews. 18mo. London, page 44, or Bible Cyclopœdia, page 867. J. W. Parker. London.

† "The general use of *chuna* is for the feed of cattle; flour is also made of it, and used in making cakes. Green Chuna is used like green peas; and the plant, when tender, having an acid taste, forms a good vegetable for culinary purposes. The dried plants serve as fodder for cattle."

DEEWAN PUSUND. *Translated by Mr. Lewis Dacosta.*

—"It is related in one of the Histories of India (I forget the name of the author) that Shah-i-Juhan, one of the Emperors of Dehlee, being confined by his dutiful son, Ourungzeeb Alumgeer, and

To ensure safety on this point my own plan is, not only to see the horse fed, but to feed him with my own hands, by which means I accomplish three good ends; first, securing the animal his food;—second, under the ostensible motive of gaining the horse's attachment, saving the syce, who might possibly be innocent of this thing, the mortification of feeling himself watched; and third, courting as much friendship with my horse as his nature will permit,—a matter of no small consequence in a country where horses (Arabs excepted) are not so docile and gentle as those of England, but will on occasions, as I can testify, make free with the hand which proffers, in preference to the gift that is proffered, or, rising upon hind legs, fell the unwary intended rider with the fore. These and similar propensities have gained many of the Indian horses the appellations of *man-eater—tiger—cannibal*, and the like.

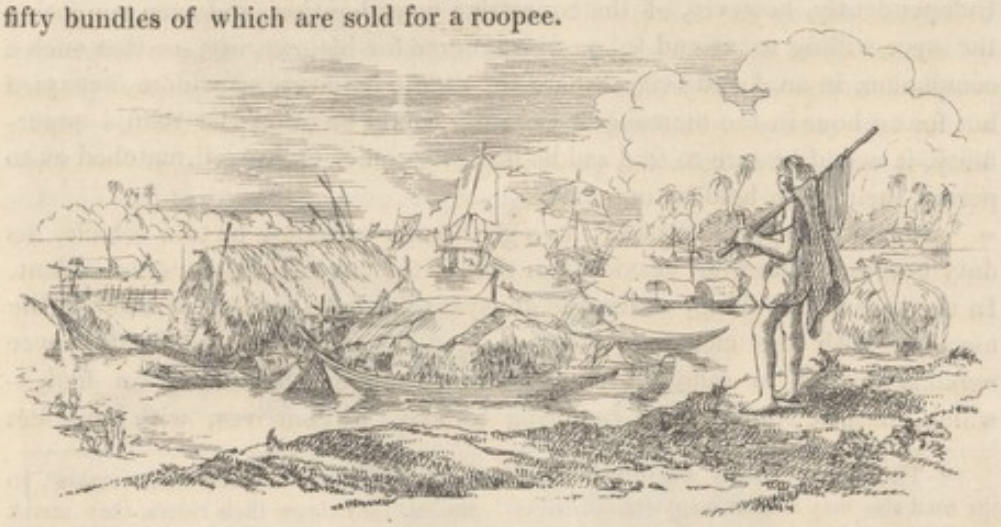
How far that spirit of kindness toward the animals, or that jockey pride in their keep and appearance which seem to animate the English groom, but appear wanting in the Bengalee, might in due course, serve to soften their dispositions, it is difficult to say, but many think them altogether incorrigible. We are, however, far from wanting European skill and judgment in the improvement and training of horses. There are in Calcutta four European livery stables, two of which are very extensive, and where, besides a large body of horses at livery—for sale—training or shoeing, may be seen as true and worthy specimens of the genus Jockey—horse-breaker, and horse-dealer, as could be found in London or Yorkshire.

Ascending higher in the scale of science and importance, and, indeed, more intimately connected with domestic matters, I should not omit to mention the extensive veterinary establishment of Messrs. Hughes and Templer, than which I question whether one more complete and efficient could be found in England. Besides the town establishment, where between nine hundred and a thousand horses are shod monthly, (at double the expense, 2 Rs. per mensem, but treble the security of the native farriers) there is the *Ballygunge* branch establishment, about two miles from town, as a sanitarium for the reception of sick horses that may require the advantages of air, quiet and seclusion, and where, conjointly with the house in town, about one hundred patients are received monthly.

Indian hay—of which I may now say a few words—in its little rough bundles of not more than a foot and a half long, and two spans in circumference,

being asked what two grains he would like to be fed upon during the remainder of his life, replied, *Chun'a* and *rice*. It is stated that this was done on the advice of his majesty's cook, who said that he would vary the dish every day of the year. In continuation it is further recorded, and wonderful to relate, that the aforesaid cook gave his majesty a new dish daily for one year and ten days. I, myself, had a man, in Dehlee, in my service, who could cook 23 different dishes of chuna and rice, and who declared he was descended from the famous cook of Shah-i-Juhan!" *Note from Private Correspondence.*

bears but small resemblance to the produce of our English fields, in its massive, compact, trimmed, and fragrant trusses. The quality of our Indian commodity, notwithstanding, is esteemed very fair,—that is to say, of the one kind only which is fit for stable use. This is the *doob* grass, which the author of the *East-India Vade-mecum* I have so often alluded to, states, exactly answers to a description of grass discovered in Ireland many years ago, called *Fiorin*. It is short, knotty, and from the manner in which it is mowed, or rather weeded up, together with the fact of its taking fresh root at whatever joints may touch the ground, very muddy, which renders it necessary to beat or wash it well before being used. You must not imagine it shaken down from the hay loft into the rack, after the manner of those "foreign barbarians of the North-west." *Hay lofts* we have none; racks, consequently, none or few,—for where their introduction into use has been attempted, the general result, I believe, has been, that the horses, not relishing the trouble of stretching their necks a yard high, and familiarized to old customs, have only dragged the hay down to eat it from off the ground. This, at least, was the result in the attempt I made myself. Many horses, and all that are sick, are fed entirely upon green grass, which may be supplied either by contract, daily, or by a *Ghusyara*, or grass-cutter, retained as a servant on a monthly salary of three or four roopees. The expense of either method is nearly equal with that of the consumption of hay,—about one hundred or one hundred and fifty bundles of which are sold for a roopee.



A few words respecting the syce or groom, and I will not further prolong your stay where so little can be *seen* of a character to interest a lady.

The wages of a syce vary from four to five rupees monthly. If you have two horses you must keep two syces. Indeed, in Calcutta, generally speaking, whether you possess two or fifty, it is necessary to retain an equal number of grooms, as one man will attend to only one horse; but in the moofussul, two men will attend upon three,—three upon five,—four upon six and seven,

and so on in the like proportion. This attendance will not, perhaps, be thought very extravagant when the singular duty to which the man is liable is taken into consideration. If attached to a saddle horse in town the syce's duty is generally light enough, as few but ladies, children, and the excessively timid, except when travelling or visiting, require the syce to *run with the animal*,—and this is the duty to which I have alluded.

The custom, I need hardly say, is of purely Asiatic origin; nevertheless remembering what I have said respecting the Indian horses, their questionable dispositions and ugly tricks, it is very often considered an advisable custom. A gentleman, by any accident unhorsed, or induced to dismount, may find himself, if without a syce, also without his horse's permission to *re*-mount. I have, myself, trusting master *Pooskhus* to a strange man at a friend's door, been struck to the ground, as a butcher fells an ox, and only saved from further mischief by timely interference.*

Mounted grooms are nearly unknown in India. Indeed, the men themselves—those commonly met with here—have not the slightest knowledge of riding, and in most instances never crossed a horse in their lives! This is not the case with syces from the northern parts of India, and in particular of one class of men termed *Punjabee*, who not only are horsemen, and so attached to their charges as, it is said, ever to give them the first morsel of their own food, but have the reputation of being, in some degree, horse-doctors. Independently, however, of the equestrian consideration, and even supposing the syce willing to attend to an extra horse for his own use, or that such a companion, in an Asiatic city, where the saddle is never, or seldom, occupied but for an hour in the morning or evening, would be otherwise than a superfluity, it would be rare to find saddle horses so quiet or so well matched as to permit their being held by one man.

Should the syce be attached to a gentleman travelling or to a vehicle, his duty becomes somewhat heavier than that of the town saddle-horse attendant. In the case of travelling, whilst the ghusyara has been sent on at three in the morning with the cleaning, tethering, and feeding paraphernalia, the syce remains behind to saddle the horse and accompany his master on foot,—which, despite trotting and cantering to boot, he contrives, with bare feet

* The country horses are very vicious; they all both bite and kick in the stable; on the road also they exhibit many vicious tricks. Should they throw their riders, they attack the first horse they see; if such horse happen to have a rider, that rider may think himself fortunate if he escape. I would much rather come within a hundred yards of a tiger; the latter perhaps would not attack me, the former most certainly would. Several officers have been killed by them. I was once chased, but fortunately, escaped. They sometimes kill their grooms; we have one now in the troop stables, that has killed two, and injured others. Very lately one attacked a European officer, when he had merely dismounted it, close to the barracks; he kept it off for a time with his sword, but was at length obliged to cut it down."

"*A letter from India*," *by J. B. L.—V. S. Horse Artillery.*

and girded loins, to do during a stage of probably twelve miles! One *munjul*, which is ten kos, or twenty miles, is, I am informed, not an unusual distance! The running capabilities of a moofussul syce are indeed truly wonderful: the only pity is they are often so severely tested. Yet the men themselves seem to think little of it, and I have, myself, seen them come in after a run of five miles out, and five home, without apparent acceleration of breath!

In the case of the vehicle, instead of remaining at home or sitting by his master's side in fine livery,—though we are not without instances of such consideration, good taste and indulgence—the syce, holding by any available projection, runs by the side of the horse or vehicle, and, by an admonishing cry, gives warning to all before him of the approaching danger. This you will better understand by my stating that there are no foot or side paths to the roads in India, which, consequently, present a confused mass of men, women, carriages, buggies, horses, bullock carts and palkees.

I have only now to add that whilst this practice of running with the horse is sometimes necessary and prudent,—sometimes voluntary and unnecessary, it arises in other instances, from inconsiderateness on the part of the master, and thus the Calcutta groom may occasionally be seen—in an open road, and under a blazing sun at noon—running by the side of the horses, when a moment's consideration would place him either behind the carriage or in the vacant seat or other part of the buggy.

I doubt not, however, these matters will share in the general march of improvement and refinement which may be observed at this time to exist on the highway of Indian life. With respect to the syce, even now I observe a lady—and I am told she is not altogether singular—who may be seen, at early morn, accompanied when riding out, by a booted and spurred,—buckskinned and turbaned—mounted groom.

There yet remains one apartment or out-house to which I have not directed your attention,—the *Ghosul-khanuh* or bathing-room.

In India, as it should be elsewhere, it is the custom for every person to bathe very frequently, if not every morning *throughout the year,* and which many systematic old residents would not neglect for the sea's worth. In such a climate I need hardly tell you that the custom—made a *ceremony* of at least, if nothing more, by the most dirty and vulgar of the lower classes of Hindoos—is essentially requisite, not only for common cleanliness—

> " Still to be pure e'en did it not conduce"
> (As much it does) to health,——

but, as the poet intimates, the preservation of that inestimable treasure, the value of which few appreciate until it is wanting.

I cannot say that there exists any authority to recommend, with the poet just quoted, that we should, into

> " — the wide flood that laves rich Indostan,
> Plunge thrice a day, and in the tepid wave
> Untwist" our " stubborn pores ;"

because, though many bathe twice—*once* a day is held to be sufficient; and as to plunging into " the flood that laves rich Indostan" the merciless alligators forbid it !———Even the tanks attached to private houses are,—if not sacred to culinary proposes—exposed—or otherwise unsuitable for bathing. Swimming, therefore, is a recreation seldom within reach of Europeans in Calcutta, who are thus obliged to confine their aquatic exploits to either the public bath, which is expensive, or to the scene of our present survey.

Should your imagination, borrowing its colouring from *Lalla Rookh* or the *Alif Laila our Laila* of the Arabian entertainments, have pictured us in India luxuriating in marble baths—

> " ——— where nothing but the falls
> Of fragrant waters, gushing with cool sound,
> From many a jasper fount is heard around,"

it will now be more sobered. Not that I would say there are no such things as marble baths in India, and in European's houses too; nor that " fragrant waters" are altogether unknown, seeing that I have heard of ladies bathing in *rose water,* but that such things, (the latter being mere matter for mirth) are " caviare to the general," and form no characteristic of Calcutta life.

The bathing-room, however, without either jasper fount or fragrant waters, decidedly affords a luxury, a reviviscent luxury, which none but those who have spent wearisome nights during *our* summer, or taken morning exercise in our latitude, can well appreciate, and which luxury even jasper founts and fragrant waters could hardly enhance. Yet is its importance, over and above this luxury, as singularly overlooked by many as the nature of its utility is misunderstood by others,—who, ignorant of the beneficial effects of

the application of cold water to the region of the lungs, and of all that has been said and sung on the subject of bathing, very probably forego its advantages altogether during the cold weather, and conceive its only end to be that of cleansing the skin or refreshing the body,—classing it, in short, with a wet towel and a bottle of Soda-water.

"Now there is nothing, (observes Dr. Js. Johnson,) which steels the human frame with more certainty against the effects of these [atmospheric vicissitudes] than the cold bath. We are the very creatures of habit; and, consequently, *habituation* is the surest prophylactic. The cold bath not only counteracts the influence of heat by suspending its operation for the time, but it safely inures us to the sudden application of cold, the fruitful source of so many disorders.—The use of the cold bath, then, should be regularly and daily persevered in, from the moment we enter the tropics.——"

Another point on which both mistake and debate have arisen is the *manner* of this all-important operation.

On this subject there appears to be one rule which, from pretty general agreement of opinion, may be held as orthodox.—This is that when the body is *exhausted* by fatigue, and the animal heat has been *expended* by profuse perspiration, the bath, for that time should be avoided; but many, carrying this idea to an extreme,—adhering to old prejudices and fearful of experimentalizing, as they deem it, may be seen, when moderately warmed either by exercise or clothing, waiting till they are "thoroughly cool,"——a precaution which modern medical enlightenment will, I believe, pronounce to be the precaution of a suicide!

In order to secure this very warmth thus thrown away, it has been for many years Dr. Corbyn's custom (and recommended by him to his patients) immediately before the cold bath, to bathe (the head excepted) in hot water,—a practice by which, to quote the "*American Journal of Health*"*—"the heat of the system is prevented from escaping, and has rather a tendency to accumulate, so that, in fact, the living body is, after coming out from this kind of bath, better prepared to resist cold than before." It is a practice, moreover, in keeping with that of the *Hydropathists*—of the *Russian—Turks*, and *North-American Indians*, who, even from a state of profuse perspiration after sweltering or hot vapour baths, plunge into cold water. The custom of another medical friend here, as it has generally been of myself,—is to jump from gymnastic exercises, or the saddle, to the cold bath. Here moderation bars *exhaustion*, and no time is allowed for *expenditure*, whilst the delightful glow which succeeds, and in our coldest weather—when, I assure you, water which has stood in jars all night falls on the head with no temperate or gentle shock—the quickly returning warmth, form, to me, a sufficiently encouraging comment on the practice.

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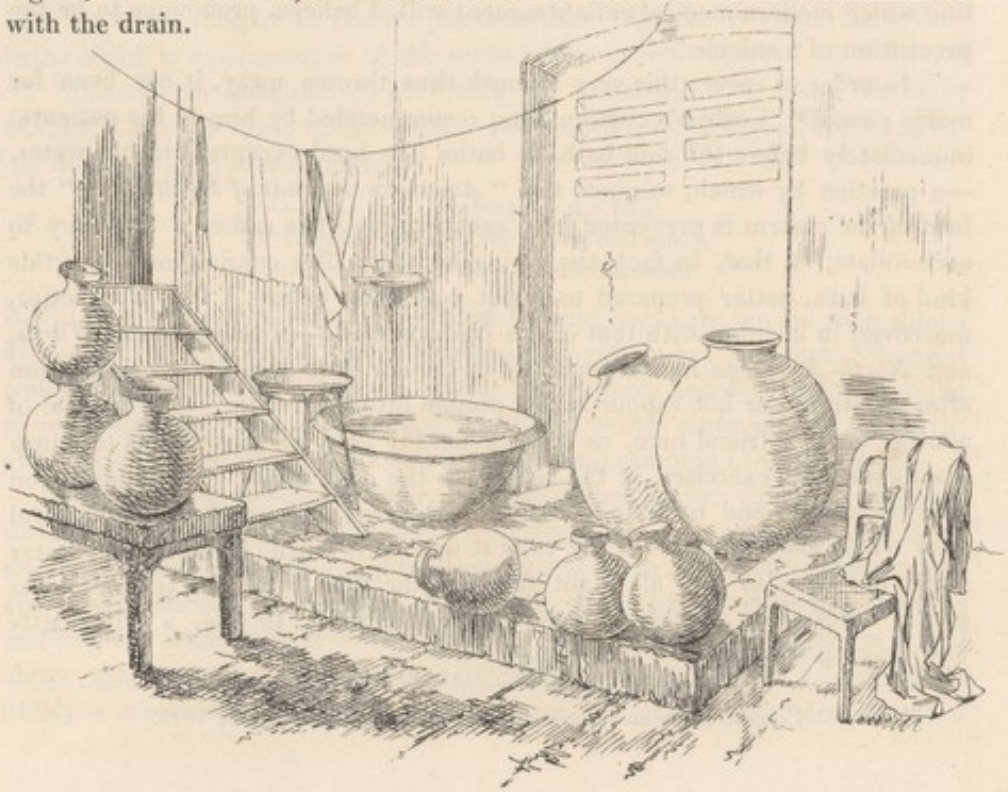
* Conducted by an association of physicians. Philadelphia. 1829.

I may here appropriately mention what I believe to be another error in connection with the bath. Of bathing, as of all very *desperate* deeds, it should be said in the words of Macbeth, and remembered, that

———" when 'tis done, then 'twere well
It were done quickly"———

and that the benefits derivable from the process are not in proportion to the extent of time occupied by the operation, but rather in an inverse proportion. Want of attention to this has, I believe, led many persons to condemn the bath during the cool weather, as productive of coughs and colds, that, in reality, owed their existence to the chill which timidity, or unnecessary prolongation, permitted.

The ghosul-khanas, then,—for I trust I have said enough to confer some importance on them—are generally attached to the house in pairs,—one being devoted to the ladies—the other to the gentlemen. Indeed, it may be considered an exception to a general rule if they do not form rooms within the dwelling itself, and in large houses one may be found attached to every suit of apartments. The floor may probably consist of marble, but otherwise of tile, or well beaten and polished mortar work. As there is a necessity for some portion of dry land in the room, a corner particularly devoted to the water is, you may observe, enclosed by a little elevation or wall of a few inches or three feet in height,—the floor of the interior sloping off, in one direction, towards an outlet for the water which communicates with the drain.



Independently of such conveniences as European skill and ingenuity have provided in the shape of shower-baths,—tin shoes and what not, the bathing room generally contains a large earthen *Gumla*,—the *Chillumchee*, or brass wash-hand bason, on its iron tripod,—one or two large *Jallahs* or water jars, which are filled every morning by the b'hishtee, and three or four smaller vessels, termed *Tilleas* or *Ghurrás*. The latter, which you will acknowledge to be far from inelegantly formed, are generally so thin that unless supported from beneath, as well as above, when lifted, they have not strength to hold the weight of water that, when filled, they contain.

The gumlas are chiefly in use for children, or, during the hot weather, as their form admits of exposing a large surface of water to the cooling influence of a draught of air, they may be preferred to the jallahs as daily store vessels. The ghurras, either ready charged or easily filled from the gumla, and sufficiently portable to be used by hand, supply the place, where wanting, of the shower bath.

I have entered so minutely into the *descriptive* of the Ghosul-khanuh and "all the appurtenances thereunto belonging," that the addition of one other to the many trifles with which I have sought to interest you, may not appear out of keeping, or more censurable than the rest. It refers to the cleansing of the hair, an operation to which I suspect more importance is not attached in any part of the world, than in this country. The poorer natives, with many of whom, I believe, some of my fair countrywomen would willingly exchange hair, may be seen scrubbing it at the river side with clay. The materials used by ourselves are not less primitive or simple. The first is the *Reet'ha*—soap-wort or soap-nut, (*sapindus soponaria*,) which, though not the only nut used for the like purpose, is yet the most approved.—The second, termed *Bason*—is nothing more than the gram, already spoken of as food for horses, or, in short, any of the numerous kinds of pulse or grain which are denominated *dál*—ground to powder, and with which, applied by handfuls, the hair is well rubbed and washed. Its effect in cleansing and softening is

very remarkable, but not equal to that produced by the nut, which being soaked for a few hours, yields, when rubbed, a copious lather, that applied to the hair, renders it in an extraordinary degree soft and silk-like. Consequent, however, on the danger of this nut extract getting into the eyes, where it produces much inflammation and smarting, many persons are fearful of its use, though a little care only is necessary to avoid the evil.

For other than these purposes, you will not, I presume, suppose that we discard the use of soap for that of nuts and peas. Hitherto the English article, at a high price, has almost alone occupied the market, but, as I have already informed you, we have now a manufactory for the common kinds, which bid fair to rival, if not supersede, the imported commodity. There is also a Bengalee produce, the best of which is manufactured at Dacca; though not very tempting in its odour, it yet has some virtues to recommend it to the poor,—cheapness and strength. Add to these the advantage it affords, like the salt water soap made in England, of being fit for use in hard or sea water, a matter of no small importance to the men on board ship during the voyage, who, you will hardly require to be told, are supplied with fresh water for the purpose of washing their linen, upon those days on which *salad* and *green peas*,—*ice* and *fruit jellies*, are served out at their meals,—*Macassar* and *Marachelle* at their toilets,—which they would themselves assuredly inform you took place whenever "the cook was sent ashore upon the sheet-anchor to fetch them!" I may mention that the Bason, or hair powder of which I have spoken, also possesses this recommendation of being serviceable in sea water,—a fact worth remembering where people have been less provident than Captain Marryat's *simple* hero, or the Bengalee commodity prove either too strong for the skin or the olfactory nerves.

Quitting the Ghosul-khanuh, one object, somewhat connected with it, yet remains for our attention, but as it is situated in the compound, and noon is advancing, I must needs protect you from a *coup de soleil*, by the services of the house-bearer with a chattah.

I have already said enough to shew you that a large quantity of water must be consumed in India, but my domestic portraiture would be very imperfect if I omitted to inform you from whence and in what manner we are supplied. It is probable that, with the new river company in your imagination, you may suppose our supplies to be traversing, by a myriad of channels,

the bowels of the earth; even as in England, where the soil, robbed of many natural metallic veins, has yet received back thousands of artificial, and which if allowed to remain as they now are, might lead the antiquarians, of some future ages, to conclude that the famous city of London had been built on a foundation of iron and of lead,—or afford the amateur geologist of the same period, the supposed discovery of an extraordinary vein of metal.—We in Calcutta, however, are above such underground proceedings, though how long we shall remain in so independent a condition I will not attempt to say, for of the "improvements" in our city, to which the profits of the lately abolished Calcutta Government Lotteries were devoted, not amongst the least, was the establishment of water-works, and the opening of connecting aqueducts (still incomplete) in every principal street throughout Calcutta. These, however, are, I believe, only, or at least chiefly, for the purpose of watering the roads, an operation—how important I need not say—hitherto conducted with great expense and labour; whilst the lower orders of natives, conceiving, possibly, that Government philanthropically had in view their especial convenience, have converted them into places of resort for their daily ablutions—to the provocation of newspaper remonstrances, the offence of public decorum, and the eyes, more particularly, of new-comers,—for refinement in these matters becomes strangely blunted by a residence in India.

Independently, then, of these aqueducts, our sources are four,—the *river*, the *heavens*, the *tanks* and the *wells*. The first, Hooghly's "sparkling water," as a modern writer calls it, is, in its unrefined sparkling purity, not fit for drinking; whilst during the rainy season, when, being at the least a mixture of *fresh* water and mud, it is really the most pure, it is barely fit even for washing.* Notwithstanding this, as it is a stream of the "sacred Ganges," the generality of the higher classes of Hindoos drink no other: they are therefore compelled to select favourable times, seasons, situations and tides, for procuring it; whilst their poorer countrymen, who may be residing at too great a distance to carry it themselves, and unable to afford the cost of its purchase, are glad to use any water, however impure, which is at hand. You would hardly credit the extent to which this most crying evil—the want of drinking water—exists in Calcutta,—comparatively little felt by Europeans and the respectable natives, but upon the poor acting as an oppression and a scourge.

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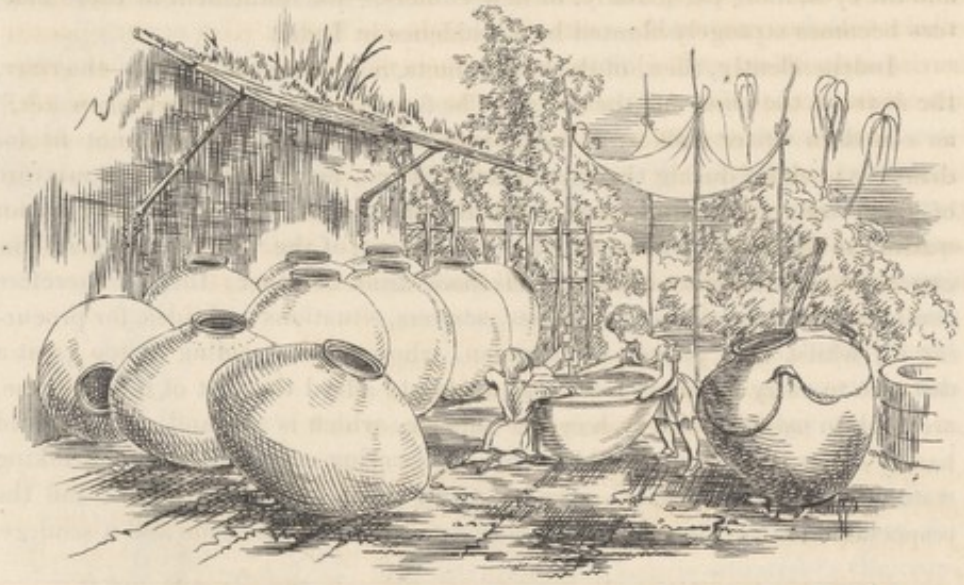
* "A glass of water,' says Rennell, "taken out of this river, [the Ganges,] when at its height, yields about one part in four of mud. No wonder, then, that the subsiding waters should quickly form a stratum of earth, or that the delta should encroach on the sea." Subsequent observers, either more sober, or more fortunate, declare this estimate to be extravagant, and that the quantity of sediment, or solid matter, contained in the water does not exceed $\frac{1}{32}$th part of its bulk, or about 2 cubic inches in a cubic foot. The *appearance* of the water, as it rushes down upon "Hooghly's bank," might lead the unscientific to an opinion that the one estimate was to the other but an extravagant minimum to an extravagant maximum,—but facts and figures are stubborn things.

Such appears in evidence before an appointed committee of municipal inquiry, from whose four years of Herculean labours, if Calcutta do not become a land flowing with milk and honey, it should at least be one flowing with pure water, and from its soil, rank corruption and steaming miasma, with their attendant horrors, fevers, and half the other ills to which flesh is heir, for ever banished, and no more known ;—Provided always, as the lawyers have it, that there be sufficient gentlemen in Leadenhall-street who have worn white jackets, or have a due remembrance of the sweets of a jungle fever, to give the committee's recommendations a casting vote.

Rain water, which Dr. Martin, in his Medical Topography of Calcutta, says, being the purest of the natural waters, ought to be more in use in a country where it can be so readily obtained, is, accordingly, by many Europeans, laid up in yearly stores in jallahs, or Pegu jars.

To the juvenile new arrivals from England, a row of some score of these vessels furnishes an immediate key to the *only* improbability which their youthful imaginations ever attached to that delightful, wonderful, and veritable history, y'clept "*The forty Thieves,*"—a jar *large enough to hold a man!*—though not to *admit* him.



With respect to tank water, the quarter from whence it is obtained determines whether it be fit for drinking, or for scrubbing the drains. We are informed on the authority of Dr. Martin, in his Topography, that "owing to the water of the river being brackish during a great part of the year, and unfit for general use, the chief supply for all classes of natives, is derived from tanks, which for the whole town are about 537 in number, and if properly constructed, they ought generally to contain wholesome water—that the natives, however, do not seem anywhere impressed with the importance to

health of purity in this element, and therefore it is that every where one finds the tanks in an impure and neglected condition, from the annual accumulation of the vegetation going on at the bottom, so as to render them progressively shallow, until at length they become the half dried, green and slimy puddles which so contaminate every portion of the native town."*

Even amongst the tanks attached to private houses, it is wonderful if one be found with water fit for drinking; whilst of the four or five principal public tanks in Calcutta, there are but two or three the water of which is esteemed really good. The finest of these, the *Lall Diggy*, or *Red Tank*, instead of being filled, as the generality are, by the rains and drainings of the land, receives its supply yearly, and at a proper season, by means of the engine at the works of which I have spoken, and through a tunnel leading from the river. It measures, I imagine, not less than one hundred yards in length, by seventy or eighty in breadth,—may be seen from morning till night with a continued concourse of water-carriers thronging its steps, and occupies the centre of Tank Square—the olden locality of the Company's Fort, and the celebrated *Black Hole*.

This square, viewed from the interior of its S. W. angle, with its lake in miniature, and sloping green banks,—its walks and its little gardens, (each corner being so cultivated)—with the handsome Scotch Kirk at the opposite corner,—the Writers' Buildings, a fine range of edifices occupying one entire side of the quadrangle—to the left,—the no less attractive dwellings, with the elaborate, chaste white and pinched-in spire of the Old Church, somewhat in the rear—to the right,—the whole of this architecture relieved by the foliage of numerous graceful trees fringing the interior of the balustered square, really forms a very pleasing little scene,—more particularly at that hour at which all nature is seen to the best advantage—when

> "————————observant of approaching day,
> The meek-eyed morn appears, mother of dews;
> At first faint gleaming in the dappled east,
> Till far o'er ether spreads the widening glow:

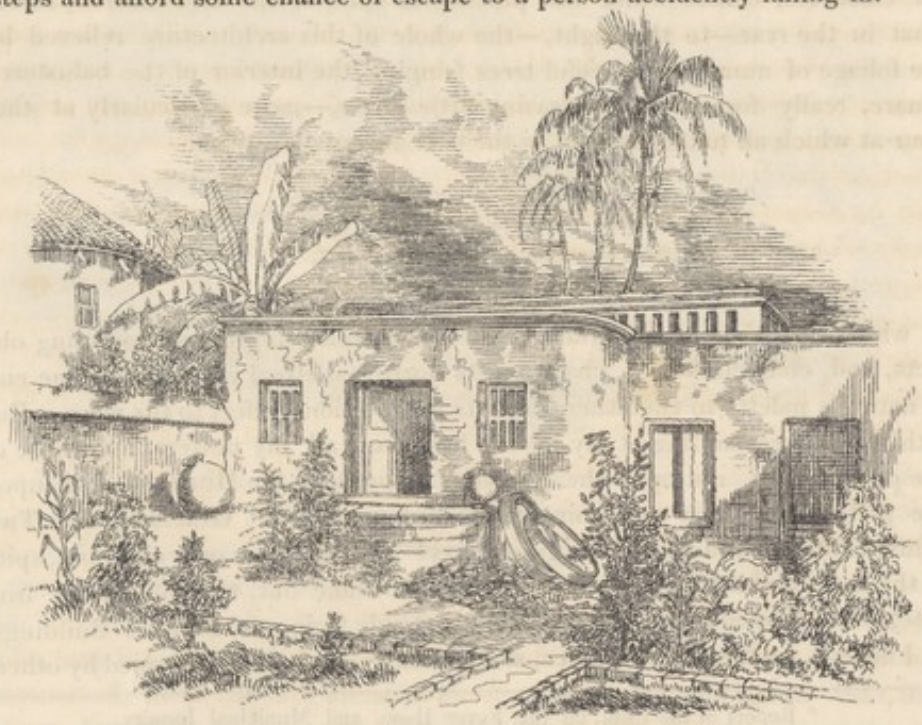
at which time the glassy surface of the water, reflecting the surrounding objects, and, chamelion-like, changing its borrowed streaky hues from one end of nature's palette to the other, imparts an additional effect to the view.—But I think you are smiling at my having bestowed all my powers, and those of the poet to boot, not upon the gorgeous scenery of the Himalyas, but upon the picturesque of a reservoir of drinking water!—" Gracious me! Two columns full about a prodigious gooseberry!"—Well, I can only add, that, spite of the case of charms I have endeavoured to make out, the handsome iron gate, lately erected as an entrance from that side facing the Writers' Buildings, is, I believe, rusting on its hinges, and the walks are seldom occupied by others

* Report of the Com. on the Fever Hosp. and Municipal Inquiry.

than the giant crane, and the children, who are sent out of an evening to take *exercise* (by sitting listlessly on the grass) and to improve their *minds* and their *manners* in the care of their *Ayahs* or native nurses.

Of the importance of good water in a climate inducing the expenditure of so great a quantity, too much cannot be said by those who concern themselves for the public health, but I shall have said enough by mentioning that in the opinion of medical men, one of the principal causes of the extensive sickness amongst the natives in Calcutta,—to say nothing of what Europeans may suffer from inattention to this matter—is *bad water*. It is not fair, therefore, to judge of a cold water diet by these poor people ; I mean generally the poor, depressed, uneducated, listless natives of the lower provinces, who live upon ill-cooked vegetables, and fiery condiments, and slake their thirst, probably, from the nearest stagnant, half-dried, lukewarm, and unwholesome tank or puddle which may be at hand.

The immediate object of attention to which I have thus led you such a round-about is the *Well*, and wells are to be found in the compounds of half the houses in Calcutta. Well water, being nothing more than the drainings of the land, and never pure, is used only for the commonest purposes. The wells of Calcutta differ materially in their construction from those of England. Instead of being bricked, they are formed of separate hoops of earthenware, so shaped as to rest one upon the other. The inner edges being curved over, present a succession of projecting rims, which form a flight of steps and afford some chance of escape to a person accidently falling in.



We will now, if you please, return into the house, where, being seated, allow me to direct your attention to an Indian domestic squad. Of the characters of its members we have as many varying estimates, both oral and written, as they, probably, were they to turn authors, would give of their masters, the Europeans; a diversity of opinion, however, that may be traced to the usual sources,—difference of rank and station,—of temper and of habits, and of many accidental causes which you can as well imagine as I describe.

The Calcutta servants are, chiefly, natives of Bengal, a portion of this mighty land wherein the class to which the domestics (at least) belong, is as nearly all authors and all living witnesses, whom I have either met with, or heard of, agree in representing,—at a very low ebb in morality.—It will not be necessary for me to be more defined than this with reference to class. —I feel assured that the "natives of Bengal" sometimes so collectively and sweepingly spoken of, will not need either exception, or advocacy, so humble as mine. I am happy in the acquaintance of a few native gentlemen of whose friendship and esteem I shall always be proud, and who, together with many of the rising generation, now educating, springing up, as it were, from a new soil, are, I trust, calculated to prove to their country, both "useful and ornamental."

From the servants then, without education,—without the inculcation of any moral code,—accustomed to those listless habits which climate, want of mental excitement, and the depression consequent on political causes, operating for ages past, have induced, it would be vain to seek for any large evidence of principle or spirit, though under circumstances of excitement, they may occasionally be seen to extraordinary advantage. They are patient, forbearing, generally speaking grave and quiet in their demeanour, and I believe that with a proper acquaintance with their language, a determined and consistent strictness, short of personal violence, as erroneously or heedlessly resorted to by some, as ingloriously by others,—regular payment of wages, and careful administration of justice in the various little disputes and grievances arising amongst themselves, and that are most probably submitted to their masters, as "of the bench" for adjustment,—much may be done towards gaining their respect, attention, and even attachment. I have heard instances of their following their masters on foot, and coming in after a journey of six or seven hundred miles with cheerfulness. In one of these instances, following the same lord and mistress (upon whom indeed it reflects much honor) was an aged female domestic:—in the words of Chaucer,

> "So eld she was, that she ne went
> A foote, but it were by potent,"

and who, declining the use of the bullock carriages, which she said only made her bones ache, actually performed nearly the whole of the journey

from Cawnpoor to Lahore, from Lahore to Mussoorie, thence to Gwalior and finally to Calcutta, *on foot!*

Amidst, however, so vast a variety of people, whom fortune or misfortune, adventure or trade, servitude or crime, may have severed from their native soil in all parts of this vast country, or this vast land and its many countries, and thrown into the city as a common centre, you will readily suppose that there exists a proportionate variety in character and worth. You will as readily believe that a city, ever the arena of vice and dishonesty, is not only the least advantageous to the morals and education of the lower order of its inhabitants, but to the estimate which observers who may not have particularly studied Miss Martineau, will form of the people at large: hence many of those prejudices and errors in regard to the people of India, which are so injurious to a kindly state of feeling generally betwixt them and Europeans, and to a just discrimination and separation of the evil from the good which "peradventure may be found" amongst the domestics, or their qualities. I have spoken, however, of diversity of opinion;—a case will best illustrate this.

Let us suppose an old and independent resident,—his health best, if not alone preserved by a warm climate,—long habituated to a troop of attendants,—taught on his arrival, and accustomed to obey, an unwritten but thoroughly understood law, which saith—"Thou shalt do nothing for thyself which thy servant can do for thee,"—having, in fact, resided over long in the camp of Darius, and acquired a natural fondness for eastern pomp, servility and quietude; forming, or influenced in his estimate of the people's worth, not by their integrity but by the degree in which their services conduce to this envied state of ease and feudal dignity; never having need to study either their expense or individual industry, which will not appear to be lacking in the presence, and from the numbers to share it is never very largely drawn upon,—such an individual is not likely, unless a man of very observing mind, to view otherwise than favourably the reverential and submissive Asiatic attendants, who he will probably declare to be "the finest servants in the world."—These, on the other hand, with high and regularly paid wages; with full opportunity for the acquisition of "perquisites," and with very little to do, will of course do their best to set that little off to advantage. Away, however, from attendance on the master, or put in the slightest degree out of the usual way, none can be seen more independent and careless. They will do nothing which is not "so nominated in the bond," and to which many Europeans, unless acting from motives of private policy, are good-natured or weak enough to yield. I have generally observed far more neglect of strangers, or visitors, and sometimes worse attendance in the houses of the higher classes than in humbler dwellings.

The individual of more circumscribed means has to look somewhat closer, and through a less golden medium than his wealthy neighbour. He is brought into immediate collision both with the servants and the people generally, and then it is that the great gulf between master and man in India becomes apparent. Participation of interest or feeling cannot be expected. Dissimilar faiths and diametrically opposed habits and customs, even amongst equals, who, with few exceptions, neither eat nor drink together, and lack, consequently, one of the grand sources of sociality and good feeling, are sufficiently inimical to any such participation: how much more, therefore, where servitude is the only connecting bond.*—Whether rich or poor, the Europeans are regarded as birds of passage: the domestic in India, therefore, can never, as in England, look upon himself as in a place of permanency,—as forming part and portion of the family—domiciled for his old age,—possessing, as it were, for his own, and probably childrens' sake, an actual interest, a *fee simple*, in the very soil.

Although I feel assured that the mass of Europeans arrive in the country most favorably disposed towards their "brethren of the sun," there appear no means or appliances, save the enlightening and all charity-breathing spirit of Christianity (where its riches are fairly drawn upon) to foster and encourage the disposition, and so it commonly follows in a short time that those who on their arrival had entered their protests against the severe opinions—careless demeanour, and harsh language of their friends, themselves merge into the indifferent, the careless, and severe.

The want of principle so unhappily prevailing amongst the very class with whom Europeans in Calcutta have the most dealings, strikes at one of the most vital points in a man's affections. Indifference to masters' interests, begets, of course, indifference to servants' feelings, and their want of spirit and energy seems further, too often, to beget the opinion that they have no feelings to hurt. Ignorance of their language bars appealing to, or correcting them in a proper manner, and thus it follows that their fears or self-interest are supposed, and, in many cases, too truly, to be their only assailable points. The feelings thus engendered toward the servants extend themselves to the people at large.

With persons of violent tempers—insufferable pride, and sweeping prejudices—maladies incurable, and as common to the frozen north as to the burning east, it can only be said—you cannot "gather figs from thorns, nor grapes from thistles." To the impetuous may be added the juvenile, and too often, consequently, the inconsiderate, of whom, arriving in the country at the ages of sixteen and seventeen, no small number go towards the formation,

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* "Hindoos who would liberalize, are generally stopped on the threshold of their approximation to Europeans by the matter of habits, more particularly as respects social meetings at meal times, the time at which Englishmen 'come out of their shell' with most ease and effect."

*Ed. Cal. Star, Jan. 14th*, 1843.

immediately and ultimately, of Indian society. With hot blood in their veins—little judgment in their heads, and spirits above boiling point, sobriety or circumspection of behaviour would be *milksopism* in their vocabulary: any tricks, inconsistencies or indignities, are of no consequence to the "black fellows," who, in accordance probably with the imbibed notions of our young Englishers, are regarded, without discrimination, as rogues, thieves, and pusillanimous cowards, undeserving either of consideration or respect. The mildness of demeanour, perfectly natural to the Bengal oriental, whatever his principles be, is neither appreciated nor understood, but rather furnishes theme for contempt.

On the other hand, the very griffinage* of many kind-hearted persons is evidenced by some attempted demonstrations of kindness conceivable only in an English brain, or of that unrestrained demeanour which they have been accustomed to shew towards domestics at home.——*There* the spirit of Benevolence need fear no mortification by the rejection of her offerings and her sacrifices;—*here*, where superstition, fatality, priestcraft and idolatry live and reign in almost the zenith of their prosperity and their power,—where our griffins cannot approach even a menial who may be cooking—offer his child a fruit—accidentally touch an article of his cooking paraphernalia—lay finger on his *hooka*, or put foot within the threshold of his mud hut, without having imparted pollution;—where amongst the most heinous sins of ill-breeding is that of asking a man after the welfare of his wife and sisters—and to admire and compliment his infant is to plant upon it "an evil eye,"—or if in mercy and in kindness they offer medicine to the sick it is probably refused from their hands or their vessel—one might detail a catalogue of their errors and mishaps to exceed even those of the '*Blunderer*' of Theophrastus.

Turn which way they will they are checked in every attempt to do the polite or the social: their endeavours to render any little attention or acts of consideration might be compared to a child's industrious exertions with shawl, pillows and sweetmeats, to "make pussy comfortable."

Now these little things are neither agreeable nor self-flattering, and spite of some person's philosophy, act as so many rebuffs and annoyances: the consequence is that the European, in self-defence, wraps himself in a cloak of dignified reserve, and holds a respectful distance for the future.

In short, persons from Europe must submit themselves to an entirely new course of education, and must acquire a familiarity with oriental manners, customs, prejudices and minds, ere they can understand or appreciate the people,—draw out, as it were, the good which is in them, or form the slightest correspondence of sympathy or feeling; even as Van Amburgh has gained his influence and power over the beasts of the desert, and like a

* "Griffinage is the isthmus of a middle state between English and Indian life. It is the second infancy, as it were, of all who quit the 'tight little island' for the fervid shores of Ind. It partakes, accordingly, of much of the helplessness, artlessness and credulity of natural childhood."

Dr. John Grant's "Griffin."

second Daniel can make a den his couch, and a lion his pillow! To this end —not couching with lions, but forming an acquaintance with the people— the first step—I might almost say the only one needed—is a knowledge of their language—the power of *speaking to them*. "One great means (says Shore, in his invaluable '*Notes on Indian Affairs*) of gaining the respect of the natives, is to speak their language with propriety, that is, without vulgarisms, and in the tone and idiom used by their own gentry." The rest really seems to follow of itself. I have ever observed that in proportion to the extent of this acquirement there has been evidenced a degree of respect upon the one hand, and of good will upon the other. It *may* be that the willingness to acquire their language argues the pre-existence of the good will,—but I think novelty, to say nothing of some persons' natural powers for acquiring languages, has the greater share. I believe that unless people are at the pains of paying attention to it immediately on their arrival they will never, to any useful degree, do it afterwards.

Be this as it may; I know of nothing which is productive of more mischief and misapprehension than the neglect of it. It is really surprising and humiliating to observe the ridiculous blunders into which many persons are continually led by their carelessness in this matter. It is not alone their ignorance of the tongue, which is natural and pardonable, but the apparent insensibility of the fact. This, added to the impetuosity so often frothing from out the greater energy of the northern character, and more particularly excited by the want of power to give expression to thoughts, will often, in the case of the servants, frighten the more timid Asiatic from his master's roof.

Comparatively, very few persons trouble themselves to acquire more of the language than is sufficient for the commonest colloquial interchange. The first person *plural*,—tense *present*,—gender *masculine*,—adjective *superlative*, and mood *imperative*, with a very limited vocabulary of nouns and verbs, are thought to be all the modifications and extent of matter necessary for the Calcutta lingual currency.

The sailor, having acquired sufficient to call for a boat and a glass of grog, and to send a man to perdition with a grace, declares it is the "easiest lingo in the world—he learn'd it in a fortnight!" and certainly one would imagine that there were some who took for granted, that a note* to be found at the foot of a page in a late work on India, observing how small a travelling stock will serve on an emergency, was intended as a set formula of all that was necessary in the language, for the purpose of living in the country.

I have met with persons who, after residing in India for twelve years, were unable to ask even for 'a glass of water'; and there are others who, with an

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* "A very few words will suffice to carry a *Dák* traveller over India. *Ootow* (lift up), *jeldie jow* (quickly go), *pinnakee pánnee lou* (drinking water bring); and in answer to all questions, dustoor ca maffic (do according to custom)."

Miss E. Roberts. *Vol.* 1—*page* 209.

irritability of impotency, are unable to express the slightest expostulation without interlarding their address with abuse—unfitting the precincts of Billingsgate, and disgraceful to any calling themselves *gentlemen*. That the *sounds* are *foreign*, is the only explanation which can be offered for this impropriety on the part of persons who are unknown similarly to forget themselves in their own language.

The consequences often ensuing upon this state of things may be conceived. Orders are given, or reproof attempted, and possibly understood,—but it is equally probable that the tones of voice have led to some such misconception as followed Cook's illustrations of the passions. The servant perhaps replies—explains, or defends,—but all is lost;—that which is not understood is, of course, not worth listening to, or if justification be even accomplished, there is yet wanting the "soft word which turneth away wrath" to shew that a sense of propriety, and not a spirit of petulence, had been aggrieved.

It is amusing to listen to persons whose knowledge of the language you may happen to know is much at a discount, and who, having had some mortifying failure of a commission, or disagreement with a servant, assure you how "*particularly*" they explained to him their wishes; and in proof that he "*cannot understand his own language*," detail you in very choice English an address which, when verbally rendered from the original, was probably wrapt in some disjointed flourish, that, perpetrated in England by any poor Frenchman, would have set a whole parish of little boys in a roar.—Such is about the degree of proficiency to which two thirds of the Europeans living in Calcutta attain in Hindoostanee, and which, like Lover's scholastic hero in search of the gridiron, many appear to consider all that is necessary.

The obstacles to an acquirement of the language in Calcutta are numerous. Many of the servants in the houses of the opulent speak English,—one of the least desirable accomplishments in an Indian servant conceivable; master and mistress are then seldom at the pains of forming any acquaintance with the native tongue, and are open to the most fertile source of deception and roguery, by being placed entirely at the mercy of their accomplished servants in all domestic transactions.

A second and far more serious impediment lies in the fact of the native clerks, or Sircars—essential and indispensable aids attached to every office, great or small, government or mercantile—all speaking and writing English: thus any necessity for other than English in matters of business, is, generally speaking, dispensed with.

Another obstacle is that instead of *one* we have *two* native languages in Calcutta,—*Bengalee* and *Hindoostánee*. The first—peculiar to the Hindoos of Bengal, is considered an independent language, though, like other of the vernaculars, it has borrowed largely from, and has been long amalgamating with, a perfect and original language, the ancient and far-famed Sunskrit, the Brah-

minical classic, venerated and adored of the Hindoos (who ascribe to its very character a Divine origin); the repository of their sacred writings, their civil and religious laws, their great poetical and philosophical works;—"a language (in the words of Sir W. Jones) of wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either." The Bengalee, which has character, though little or no literature, entirely its own, is but little understood or spoken by Europeans, save in the missionary and government services. Persons, however, whose avocations are mechanical,—having under them native workmen (who are almost exclusively Hindoos) and, in short, all who desire to communicate with the poor—the "children of the soil"—tillers of the land—would find their advantage in paying chief attention to this language. The second, *(Hindoostanee)* by some writers termed the *Moors*, but properly, *Oordoo*, is a compound, principally derived from the Arabic and Persian. It generally uses the character of the first in printing, and that of the second for writing,—is peculiar to the Moosulmán population, but understood and spoken by nearly all classes, Hindoo, Moosulmán, and Christian, in communication with each other throughout India.

By a late and much approved regulation of government, the Persian language, hitherto alone used in all the courts of law—having the same relation to the people of this country which the old Norman French had to the people of England, and therefore little understood—has been abolished, and in its place the local languages—Bengalee in Bengal, and Oordoo and *Hindee*—(for there is yet a third, supposed by Sir William Jones to have been primeval in upper India, and now in use amongst the Hindoos of the upper provinces) in Hindoostan, have been substituted.

Thus, then, in Calcutta, a large portion of those with whom Europeans on their arrival hold communication, are speaking a language so far foreign to them that it is not their *own*. Of the remainder, too limited a number are natives of those parts of Hindoostan where the Oordoo is correctly spoken, to have much influence in amending the general stock; whilst the old resident Europeans, and even persons born in the country, who have not been under the necessity of studying the language, and whose assistance new arrivals naturally seek, have probably gained their whole acquirements from not even the best of the two imperfect sources I have named. You may, therefore, conceive the issue of such a combination to be a very imperfect jumble, and such the Hindoostanee, as commonly spoken in Calcutta, certainly is. There is a

little of everything, and that everything cruelly mangled. The native will murder the vernacular, partly in ignorance, and partly in order that the European may be able to understand him, and the European, in like way, considers it necessary to return the obligation, by a complimentary outrage on the purity of his mother English. Thus in words for which it has not been deemed necessary to draw on the Hindoostanee vocabulary, or for which it does not furnish corresponding terms, we have *Kettle-ee* for Kettle,—*Counsel-ee* for Counsel,—*Ee-stew* for Stew,—*Mafkin* for Muffin,—*Ispin* for Sponge,—*Pooten* for Pudding, and such like, all supposed to be perfectly correct when master himself so pronounces them!

——But I have, I fear, become unbearably wearisome. I had really no intention when I commenced this subject, so long to occupy your attention with my garrulity. It was not either my purpose or my province, perhaps, to have said so much, for I do not aim at rendering you independent of the many interesting works which have been written upon these matters by persons—whether favoured by nature or opportunity—better qualified than myself for *dissertation* and *preaching*. For a more extended view, and embracing not only the more fashionable routine of Indian domestics, but of Indian life generally, from the Himalayah mountains, to the bawurchee-khanah door in Calcutta, I refer you to—as one work amongst several—the very interesting '*Scenes and Characteristics of Hindoostan*' by Miss Emma Roberts,—a lady and a poet,—one whose mind and disposition alike appeared to qualify her for the observance of all that was interesting around her in nature—art—men and manners.

With this tiresome prelude to the domestics I beg to introduce them to your notice seriatim.

The first is the KHANSAMAN* or head Moosulman servant. Khansamanship, like Malvolio's greatness, cometh in three wise: some are *born* khansamans,—some *achieve* khansamanship, and others have khansamanship *thrust* upon them. By the first I mean those originally engaged in that capacity;—by the second, those who from smart khidmutgars, or table servants, have been raised to the office and its emoluments; and by the last, such khidmutgars, as, serving in houses where no real khansaman is kept, become complimentarily so dubbed by their fellow-servants.

The Khansaman enacts the part of butler 'with variations.' He generally has the entire controul of the under kitchen servants, who are most probably guaranteed for, and selected by, himself, and he is responsible for all losses or breakage of the goods and chattels pertaining to his office. He is supposed to be master of the culinary art, and to be skilled in all the mysteries and formula of the table, from a bachelor's mutton-chop to a tournament feast, as well in the provision and choice, as in the cooking and display.

* "A poor or only a middling rich man—one of the happy juste milieu!—has no business to have this functionary upon his establishment at all. He is a luxury for but the rich."—*Calcutta as It Is.*

The wages of a Khansaman vary from 8 to as high as 25 Rs. per month.

You may perhaps imagine that if facilities for roguery rest with one servant more than another, this must be the man, or, where he is wanting, the khidmutgar, who not only caters for the daily necessaries, but has, occasionally, the purchasing of monthly or other stores for domestic use.

Not content with the "*dustooree*" (from *dustoor, custom*) which, according to a practice in the bazar, is a return of so many pice (two in each roopee) upon all ready money sales, and which this man pockets, he will return the account with an addition,—a "*small profit*" of from six to twenty-five per cent.—as the means, carelessness, helplessness, or gullibility of his employer will admit.

You possibly ask, why we entrust servants, why not market for ourselves? for although one class of society may, by its position and means, be placed above all necessity for such care, a great portion must yet remain, who, if in England, would be more dependent on themselves.

A few Europeans may, certainly, be seen in the market, but I should not be warranted in saying 'it is the custom;' for despite the stir which the opening of a new bazar occasioned some time back, when people of all ranks and degrees might have been seen commingling in its labyrinths, the novelty of the thing soon wore off and matters found their level again. Even strangers who, when in England, would have been attracted by any illustrated works upon oriental horticulture, as children by a raree-show, and have poured over their contents with the deepest curiosity and interest, are content upon their arrival to see the actual produce of the soil, as chance may place it, on the meal table. There is, indeed, little in the appearance of the Calcutta provision marts to *attract* any one; and I imagine that whilst they, and the habits and systems (I will even add personal appearance) of their occupants remain unaltered, few Europeans will be found attending there either for pleasure or thrift.

As to thrift, it would in most cases be to little purpose that they did, for without a very tolerable acquaintance with the language,—without a familiar knowledge of the general, but ever-varying, market prices,—without as well a native's stock of bargaining patience, as his cunning to meet the probable stratagems of the servant, and the ready connivance of the bazar-

man, and without a familiarity with the bazar methods of dealing, which are the very antipodes of every thing that is straightforward and honest, a man may as well stop at home, and if he must lose his money, at least save his time.

It seems the custom in all the markets, to ask about fifty per cent. above the price intended to be taken, and the system, consequently, appears to be, in answer to ridiculous demands, to make ridiculous offers, and so, by talking and bargaining, arrive midway at something of a fair valuation.

To these obstacles may be added, in numerous cases, *pride*, and lastly, though perhaps paramount, those referrible mediately or immediately to climate, of which habits and customs are but the offspring, and a progeny more prejudicial to economy I cannot imagine to exist in any other country in the world.*

There are four months of excessive rain,—five or six of distressing heat,—the conveyance, save with the opulent, is needed for business, and a walk is opposed as well after about six o'clock by a blazing sun, from whose beams some people fly as though each ray were a poisoned shaft, as by that lassitude and disinclination to activity, when not combatted with, which season,—a tropical *city life*, and suicidal late hours, are so calculated to create.

Whilst, then, there is a servant in the house to whom this duty pertains, some shun the trouble—some the cost of time, and others *hope* they keep a sufficient check, or are, at least, not *much* cheated.

In short, the whole system of economy and of profit upon which most Europeans appear to act in India, is that of the wholesale,—a care of the pounds but none of the pence, "as poor Richard would say"—and, indeed, such an observation of the old gentleman's might be taken very literally in Calcutta.

I have often thought it a matter worthy of regret that the only, *commonly*, current silver coin in the country, should not be one of less value than the present. Although double the value, the Roopee is held in parallel estimation with the shilling in England; no matter whether in the purchase of some indefinitely valued trifle, or as guerdon for some small service done, it seems the least thing expected,—the number, rather than the value of the coin appearing to be considered. When once changed, moreover, it is for a quantity of unclean little copper coins (64 pice) respecting which the only care appears to be how best to get rid of them: with all but the *Podar* (money changer) and the servants, the worth of a coin seems to vanish with the silver.

The E. I. Company's Roopee (valued sometimes below, rarely above, two shillings) is divided into sixteen *Annas*—the anna into four *Pice*, and the pice into three *Pie*: the latter, though I have certainly seen such a curiosity (and

* We become in India perfect creatures of habit, and the longer we sojourn there, the more we get trammelled.—*Dr. Spry's "Modern India."*

made a sketch of it for your edification) may now be considered an imaginary coin.* Here, in practice at least, we stop, and you will think at a sufficiently low point, but the natives, leaving us at a far elevation, seem to aim at infinite divisibility. By aid of *kowrees* they divide the anna into 5 *puns*—the pun into 20 *gundas*, and the gunda into 4 kowrees,† the latter being the little shell known by children at home as the *blackamoor's tooth* or *cat's back*, one hundred of which, according to the calculation just made, amount to one pice.

Now, though we have not only the three coins I have named, videlicet—the Roopee, pice and pie, but silver pieces of the value of *eight annas*, or half Roopee, *four annas*, and even *two annas*, they are *comparatively* so seldom obtained but when enquired for or *bought*, that the Roopee and Pice are left the principal occupants of the field.

The evil, however, lies less in the absence of small coins than in the conventional equivalency which long established usage and familiarity have conferred upon the Roopee, in the minds of English people, for a coin of lighter value.


* "The reason," says the Editor of the '*Friend of India*,' of the disappearance of this coin, "was that it did not correspond with the system of pecuniary transactions and of accounts which prevails in the country." The able writer of this article then states in his advocacy of the poor, upon whom a

† The value of these kowrees is subject to fluctuation.

To conclude the subject of marketings.—I have probably said enough to shew that few but those who, whether "to the manner born" or bred, possess a fair knowledge of the language and customs of the country, and with whose particular humour the task may harmonize, can hope to effect any good in the way of economy, by attending the Bazar.

Placed, then, at the mercy of the servants, you may feel inclined to enquire whether, upon occasions of detection, the offender is indignantly and reproachfully appealed to, lectured, or discharged.——Not a bit of it. The system almost universal throughout Calcutta, and you will hardly credit it,—is, with as little expenditure of temper as possible, deliberately to "cut" from the prices rendered in the account whatever may appear to the mistress, whether from actual information or not, exorbitantly charged. The reduction is, with few exceptions, quietly and politely submitted to,—there appearing to be as little fear about squaring matters on the one side, as of having cut a pice too much upon the other.

Having said so much respecting Bazars, it may be well to enlighten you a little in respect of their nature. To illustrate them would require the orient pencil of a Harvey, with the skill and humour of a Cruikshanks; for I imagine that a more multifarious collection of people than may be met with in the Calcutta markets, could hardly be seen in any one other spot on the surface of the earth.

For meat, fish, vegetables and grain, we have (independently of many frequented exclusively by natives), two principal markets,—"*Jackson's*" and the "*Tiretta;*" the former, built by a Dr. Jackson, being the new market already alluded to.

Grain, though met with nearly every where, is more commonly sought for at the *Hautkola* mart, situated on the banks of the river, and to which part of it, being just above the shipping, the hay, straw and grain boats, in their appearance resembling floating hay-ricks, bring down their periodic stores from all parts of the country.

The wood markets are chiefly to be found on the banks of the canal skirting the eastern boundary of Calcutta,—communicating with the Salt-water Lakes, and through them with the *Soonderbunds*,—a vast tract of wild, woody, swampy, sickly lowland, intersected by "a labyrinth of streams and creeks" forming the mouths of the Ganges River,—the land being "overgrown

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scarcity of kowrees had of late inflicted severe inconvenience, that he has been assured "Government could scarcely bestow a greater boon on the country than to issue a coin equal in value to the 4th instead of the 3rd of a pice, and another equal to one half," which "would produce a saving to the poor in their contracted, but still, to them, important dealings, to a degree worthy the attention of a wise and benignant Government," and offer the further advantage of "assimilating the system of native and European accounts."

with thick forests, whence Calcutta is supplied with wood for firing and for the building of boats."*

The wood is hewn into rough faggots and sold by weight, at the rate of from four to five maunds for the Roopee.†

The China Bazar—why so called I know not, unless China were a term synonymous with *universal*—is a long narrow street, inhabited on either side by Bengalee salesmen, forming the most miscellaneous depôt n the whole country. Bedding, clothing, hosiery, mercery, stationery, hatting, China, glass, and hardware; wines, provisions, furniture, books and oilman's stores, may be found there; in short, I need only refer you to the auction-sale catalogue title-page, as guide or hand-book, for as very few of these bazar people receive any stores direct from Europe, but are all constant attendants at the outcries, their depositories may, to a considerable extent, be regarded as second-hand auctions.

But for *oriental* traffic, oriental tongues, and 'Oriental heads,' commend me to the *Burra Bazar*, a mart tailed on to the north end of the China Bazar,‡ and occupied or visited by merchants and travellers from all parts of the East; from the snowy range of the Himaleyahs, north-westward to the very shores of the Caspian and Mediterranean,—southward from the scorching sands of Arabia Deserta to Cape Comorin, and eastward to the Archipelago and the Celestial Empire.

Few Europeans, I believe, have ever taken the trouble of exploring the inmost recesses of the Babel-like regions of the Burra Bazar. Indeed a person might walk through it, and, from the singular manner in which the buildings are constructed, remain unconscious that the chief or most important part of the traffic existed above his head—a whole range of little offices or apartments occupying a second floor, to which, possibly, but one or two narrow, dark, break-neck passages are to be found as entrances.

Here, above and below, may be seen the jewels of Golconda and Bundelkund,—the shawls of Cashmere,—the broad-cloths of England,—silks of Moorshedabad and Benares,—muslins of Dacca,—calicoes, ginghams, chintzes and beads of Coromandel,—furs, fruits, and gums of Caubool,—silk fabrics and brocade of Persia,—"spicery and myrrh" and frankincense from Ceylon, the spice Islands, and Arabia,—shells from the eastern coast and Straits,—iron-ware and cutlery in abundance, as well from Europe as Monghyr,—coffee, drugs, dried fruits, and sweetmeats from Arabia and Turkey,—cow's tails from Thibet, and ivory from Ceylon; a great portion of these, and other such articles, being either sold or brought by natives of the countries from whence they are obtained, and who, together with visitors, travellers and beggars, form a diver-

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* Murray. † The maund (or *mun*) of Bengal contains 40 Seers, averaging 80lbs. avoirdupois.

‡ The north end of the China Bazar being occupied chiefly by up-country people, or foreigners to Bengal, I take the liberty to consider as forming part of the Burra Bazar.

sified group of Persians, Arab Jews, Marwarrees, Armenians, Mundrazees, Cashmeerees, Malabars, Goojratees, Goorkhas, Affghans, Seiks, Turks, Parsees, Chinese, Burmese and Bengalees.

Beyond the Bazars I have named, I know of none other worth your notice, but in quitting them will take the opportunity of informing you by what means purchases, therein made, reach their destination; for by that politico-religious system of things which characterizes the fabric, not alone of Hindoo life, but, by amalgamation, of Moosulmán also, and securing to all classes, without fear of innovation, the employment to which, either by caste or education, they were intended, none but *Motiyas*, or porters, will carry any parcel which may be too bulky for the hands; the servants, generally, not even taking so much into consideration, but, if left to themselves, will, as a perfect matter of course, hire a porter for the merest trifle which may have been purchased, and return home, themselves, empty-handed.

The Basket-ware of the country, accordingly, is of that kind adapted only for being borne upon the head; and upon the head, I should state, is the only manner in which a Motiya, whether by force of custom, or of "caste," would ever dream of carrying his load, although it were even demonstrated to him that another method would be easier.

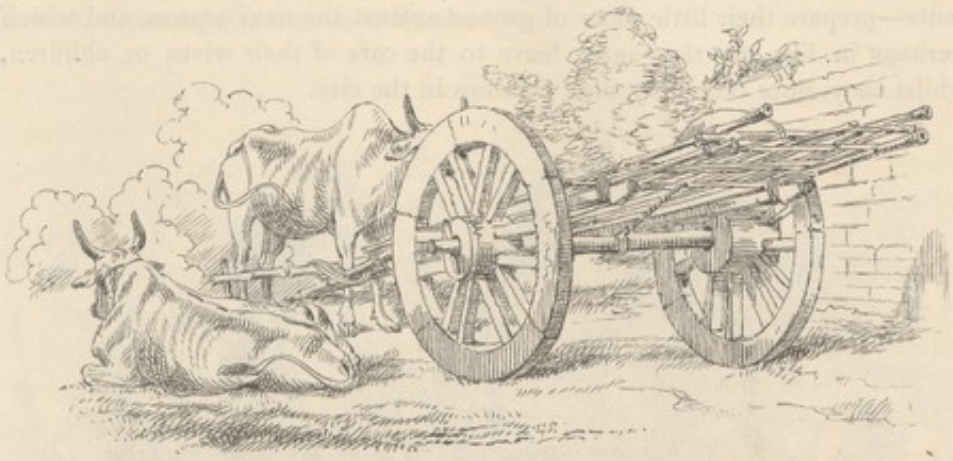
The Motiyas, however, are not people of any particular class, caste, or creed, but a collection of poor men from all parts of Bengal, who, whether professionally porters, having no other calling, or peasants in time of dearth, or other distress oft attending an agricultural life, take this means of seeking a

livelihood in Calcutta. The latter people, possibly, having, after some months, scraped a dozen or fifteen Roopees together, return to their families—pay their rents—prepare their little plots of ground against the next season, and which perhaps in like way they again leave to the care of their wives or children, whilst they, once more, try their fortunes in the city.

Motiyas (or coolies) are employed not alone for conveying loads but for any little domestic labour which may not interfere with their religious prejudices; and as their services are to be procured at a very trifling remuneration (about 4 Roopees per month), they form a very useful body of people. Upon occasion of moving house, it is, in general, but necessary for a servant to step outside the gate, for a few moments, to gather a body of them sufficiently numerous to carry away the whole premises.

In addition to coolies—to whose honesty and fears we cannot always trust, and who, from the number required upon such occasions, become both inconvenient and expensive—we have carts, which for roughness, simplicity, awkwardness and noisiness, I would match against any carts in the world. They are formed of bamboos fastened together with something of that freedom of style which characterizes a bundle of faggots, and they are drawn by a pair of bullocks,—their galled necks (in front of the hump where

the wooden yoke rests) and *twisted*, and even *mutilated* tails, which are used both as instruments of guiding and goading, often exhibiting alike a lamenta-



ble proof of the vile inhumanity of their owners, and the inefficiency of our Police, to which, however, I live in the desire and hope of yet seeing attached, a "SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS." I can fearlessly assert—despite the enjoined humanity of "the Faithful"—the belief in the doctrine of the metempsychosis existing amongst many of the Hindoos, and the tender mercies and extravagant example of the sensitive Jáina devotees who cover their mouths with cloths, lest an insect be swallowed, and sweep the earth before them lest they destroy another under feet—that hardly a country in the world stands more in need of one.

Let us now proceed with the domestics.

The smart, but, not uncommonly, somewhat dissipated looking individual who here presents himself to your notice is the KHIDMUTGAR—the aspirant to the honors and emoluments of a khansamanship, and to whom I have already referred.

In houses where servants are numerous this man's sole duty consists in bringing meals on table and attending there. He does not even wash the crockery, that duty devolving upon an under servant, whom I shall hereafter describe. Amongst the opulent there may be seen a khidmutgar to each member of the family; amongst the extravagant even two, but a couple, or perhaps three, form the usual domestic complement, and in families where means are circumscribed, there will probably

be but one. In the service of a bachelor of moderate income, he is a general attendant upon his master's person, wardrobe and apartment.

At both public and private dinner parties the khidmutgars accompany their masters to the festal board, where, standing behind each chair, dressed in liveries of Eastern fashion, or more commonly in pure white linen with white turbans, which amongst the higher classes are sometimes decorated with a narrow gold or silver band, surmounted by the crest of the family, they present a very extraordinary and imposing array.

At one period these men, on the score of religious prejudice, as Moosulmáns, refused to bring pork upon table, and the matter was long conceded, until so many having being detected not only touching, but *eating* it, the objection was *overruled*, and the pork *carried*.

The wages of a khidmutgar vary from six to ten roopees per month.—The higher pay can only be expected in a service where fashionable habits, fashionable hours, and late dinner or supper parties, may draw more largely upon the time, attention, and wardrobe of the men.

We next have the BAWURCHEE or cook, who may be either a Moosulmán, a Portuguese, a Mug,* or a Hindoo of a particularly low caste, termed *cowra*.

With the disadvantages of apparatus I have already pointed out to you, this man, if at all skilful, really performs wonders; more particularly when it is remembered that, unless a Mug or a Portuguese, he never tastes when he cooks, and can only form an opinion of the success of his labours by the scolding or the commendation he may receive from his employers.

The wages of a Cook vary not so much according to the rank of the master, as to his means and his love of good living, for which some men are willing

* "The Mugs are esteemed by us in the culinary department, being heaven-born cooks from the Burmese quarter, and unscrupulous as to what they touch (or taste either) of Christian sustenance; a virtue which, within its due limits, raises them far above either the Moosulmán or Hindoo artistes, who mix their ingredients by guess, and who deem it a condescension, respectively, to prepare you a dish of pork, beef, or even fowl at all.

"Now your Mug—who is a sturdy, willing, and flat-faced specimen of the unfeathered biped—is ready not only to cook you a chop of pork, but to eat it into the bargain; and having the sense to bring his tongue into play, as well as his eyes and fingers, he excels his competitors in the art of varying and apportioning his flavorous dispensations, instead of keeping eternally to the same proportions and palling the palate by damnable iteration."—"*Calcutta as it is*," by *J. H. Stocqueler*.

to pay not a little handsomely. From six to twelve rupees may be stated as the common amount of their pay, but I have heard of their receiving twenty-five.

Here we have the MUSHALCHEE,—literally "Torch-bearer," such being this man's real office whilst travelling with his master; but when in camp, being a Moosulmán, he becomes an understrapper to the cook and khidmutgars; tends the spit, and cleans the knives, forks, plate and crockery. —In Calcutta, therefore, the dispenser of light, and scarer of tigers, dwindles into a scullion!

It is not in every house, however, that a Mushalchee is now to be found. It is surprising to note the economizing changes which, by reference to old customs, will be found to have taken place, within the last few years, in Europeans' establishments. I may have occasion to notice this again hereafter, and need only add, with reference to the Mushalchee, that in numerous private families, cooks and khidmutgars have been found not to have so much to do as to require an assistant on a salary of four Roopees per month.

Fifth on the roll of this domestic corps I may name the HOUSE BEARER, who is a Hindoo. He will, therefore, neither touch your food nor do any work connected with it or the table during dinner time; one class of bearers (the Ooriah) having gone so far as during that period, to refuse to pull the Punkah, by reason of its suspension over the unhallowed viands!

The bearers are of three kinds; the *Rouwanee*, the *Ooriah*, and *Bengalee*; and the principal man amongst any set of them serving in a house—one who

is a supposed master of the craft—is termed the Sirdar, signifying head or chief. A house-bearer alone, however, or with one or two mates or assistants, is, in the present day, more usual than a whole set,—unless, as I have already explained, attached to a private palkee. Of the three kinds of these men that I have named, the *Rouwanee* are more commonly met with in house service than either the Ooriah or Bengalee, but all three are fitting for the office. The Ooriah, characteristically speaking, are the most sober, and the Rouwanee the least sober, but the most trustworthy and active.

The duty of the House-Bearer entirely depends upon the rank, means, and habits of his master. In the service of the opulent, where he is sure of having a mate or several under-bearers, he becomes a very important personage. In no case does he ever touch the palkee, but in this he ranks as confidential body-servant,—attends his master when dressing—possesses a degree of control over the other servants—has charge, probably, of the silver and the stores (in preference to the khansaman) and the entire responsibility of the whole of his master's property,—acting, in short, to both married and single men, as *valet de chambre*. To these duties are added—although performed not by himself but his assistant—those of cleaning the furniture, the rooms, and the shoes,—trimming the lamps, attending to the bachelors' beds and bed rooms, going errands and bringing the hot water to the tea-table!—a self-imposed office, I believe, and the only exception, a trifling one, to what I have stated in reference to Hindoo non-attendance at the meal table. The wages of sirdar or house bearers range from six to ten roopees per mensem; of their mates from five to seven, and of ordinary bearers from four, for *Rouwanee*, to five, for *Ooriah*, as I have already stated.

Of more imposing front, more fearless mien, and gay attire, in which turban and sash divide the glowing beauties of scarlet, pink, purple and yellow, here stands "our castle's warder,"—the DURWAN (properly *Durbân)* or door-keeper. He is generally a Hindoo of the north-west provinces. In Calcutta he is commonly designated—"an up-country man;" which indefinite term seems to imply something to which a degree of respect is attached, unassociated with what may be termed the lowlanders, that is of the same class. The people of the upper provinces have decidedly succeeded in gaining for themselves an estimation not evinced towards their brethren in Bengal. I am anxious, however, that my observation should be understood as

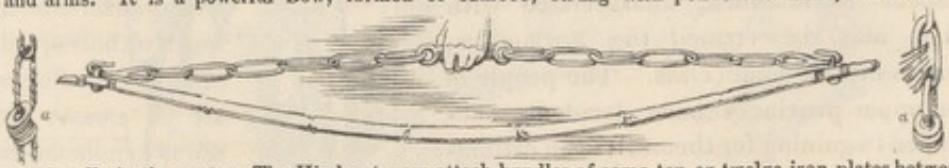
limiting the comparison to the middle and lower rank on either side. If extended to the higher and well educated, I should assuredly reverse the order of precedence in favor of the native of Bengal. With reference, then, to the northerns, certain it is that these people regarded as possessing personal courage, pride, and honesty, are generally found in situations of supposed danger and trust, where, of course, such qualities are the most needed. With climate more bracing, and habits of physical culture somewhat akin to the gynmastic recreations of the ancients, they possess a degree of personal strength and vigour almost unknown to the Bengalees, and favourable, as I presume, to a corresponding mental energy and independence. By mental energy I do not mean more than the predominance of what Phrenologists ascribe to the faculties of *combativeness*, and *firmness*,—the first conferred "*to meet and subdue physical and moral obstacles*,"—the second giving "*determination to our purposes*,"* which, united to a generous and educated mind, lends nobility, but to graceless ignorance a ruffianly brutality.

The superiority of appearance which these men generally present is very striking. Independently of hosts of remarkably fine looking fellows who may be seen amongst our Rajpoot, Puthân and other Sipâhees, both Hindoo and Moosulmân, from Lucknow and elsewhere, in Fort-William and at Barrackpore, I have observed many of the men retained as *Burkendâzes* and *Durwans* whose persons, not hidden and disguised by stiff uniform, but gracefully girded in the twisted folds of a single garment, might form no mean academy figures as models for Roman and Grecian Athletæ.

A little building—I might say den—with one door and no window, unless a hole of a few inches in diameter to allow the escape of the smoke from his cooking fire, may be called such, situated at the side of the gate or possibly under the arch of it, according to the form of the premises, marks the residence of the Durwan,—for whose comforts, I will just add, our builders might take shame for not shewing a little more consideration. There, seated at the entrance, his sword and shield—the necessary companions of his travels, but now useless encumbrances—pendent from the wall, a pair of heavy *Mooghdurs* or dumbbells, the instruments possibly of his morning and only exercise,†

* Combe 'on the Constitution of man.'

† There is another Hindoostanee Instrument of exercise, termed a Lezum, the use of which I could strongly recommend to the gymnasts at home as a valuable adjunct to their exercises for the chest and arms. It is a powerful Bow, formed of bamboo, strung with ponderous chain, which has an



iron handle in the centre. The Hindoostanees attach bundles of some ten or twelve iron plates between each link of the chain, but to which I believe no other value can be attached than that of adding to the weight, and serving as a noisy time keeping jingle accompanying the numerous twistings and positions of the body assumed when working the instrument.

being visible in some corner, he remains the whole day, the lazy guardian of the place, giving notice of the arrival of visitors by ringing a hand bell, or striking a gong, and allowing nothing to pass from out the door without an order therefor.

In houses, however, where the custom is enforced, or many valuables are kept, his duty extends further, and consists in searching the persons of the servants ere leaving:—sad comment! humiliating process! and one the necessity for, or, at least, the utility of which, in private houses, with a proper system of reference for character and responsibility in office, I very much question. The *evil* must be as apparent as that of corporal punishment in the army and navy. Rob a man of his self-respect and the very foundation of his principles is sapped and endangered.

Sometime back it was proposed to establish in Calcutta "*An Office for Servants,*" from whence they might be obtained with some reference or security as to character, but it failed of any thing like general support, and has, I believe, as too many other of our Calcutta schemes have done, fallen to the ground*.

One other matter in connection with this man's duty I cannot help noticing and regretting. I allude to the custom, common in fashionable life (not with all, be it understood) of being "*Not at home*" during certain hours of the day.

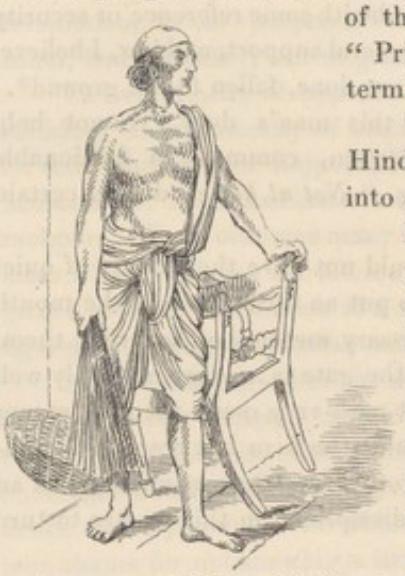
I am far from assuming that people should not have their hours of quiet and retirement, but I cannot conceive that to put an untruth into the mouth of the door-keeper is either a right or a necessary method of securing them. It is unnecessary, because the shutting of the gate is a usage not only well understood amongst fashionable people, but with very many the only means adopted, and because with none or few would the firm but respectful assurance of "engaged" or "not at leisure" be otherwise than as effectual as an untruth. An up-country Durwan might be disciplined in this matter to turn away his very master from the door!

Under the present system the Durwan probably receives a vague order of exception to some particular person—but it is more than probable that he blunders, or some one member of the family has made an actual engagement against an hour at which another orders the gate to be shut. Thus after the door-keeper's positive assurance of "*koee hy núhee ghur mey—sub koee báhir geir,*"—(no one is at home—all are gone out,) it sometimes happens that through want of method and forethought the order has to be recalled, and the man is under the necessity of confessing to an untruth as the visitor is quitting the door,—or in the event of no such timely discovery, an apologetic note is received the next day "extremely regretting the *foolish blunder* of the servants, &c."——We preach to the natives of integrity

* To wit: Fever Hospital,—Mechanic's Institution,—Ferry Bridge,—Saugor Canal,—Railroad to Saugor,—Coach or Omnibus to Barrackpore,—Steam to Barrackpore, Chinsurah, &c. Other bubbles are, it is feared, yet *blowing*.

and truth, and make our servants the medium of the violation of our own precepts; for as there is not as yet any fixed enactment "for the better and more securely" understanding the *degrees* of falsity, we cannot expect that every one, more particularly the uneducated, will comprehend such nicities of variation as those of *colour*—a prismatic distinction which Mrs. Opie laboured so industriously to overthrow. Were a small board, conventionally superscribed with the proper intimation in English, either hung on the gate, or placed in the hand of the Durwan it would at least prevent all mistakes on the part of new arrivals, and of all others upon whom the verbal politeness of truth might, like the pearls of scripture, be cast away.

Next in order of the regular household may be introduced one whose name might place him at the head of a *royal* household,—the humble knight of the broom, being dignified with the title of "Prince,"—such being the signification of the term MEHTUR.



This man is of the lowest grade, or caste, of Hindoos, and who yet are divided and sub-divided into classes or shades of rank and purity, resembling the list of precedence in the British peerage, from the blood royal duke to the youngest sons of esquires. As I need not, however, entertain you with a running commentary on the gradation, it will suffice if I state that amongst the Mehturs there are those who will eat of the food which goeth from the master's table, whilst others would hold themselves defiled by so doing; and certain menial offices in no way objectionable to the one would be pollution to the other. The generality of house Mehturs, for instance, would not touch a dead animal, such duty, save where the Mehtur is of a particular class, being left to the *Domes*, a set of people employed in Calcutta by the Police to sink dead bodies discovered floating in the river, to remove all carcasses, and kill all stray dogs found in the streets; whilst, on the other hand, these men would not touch food belonging to, or handled by, the Mehtur!

Of the immutability of station or profession amongst the Hindoos, and of the consequent, and frequently to be seen, contrast of manners, mental capacities and physical appearance, with their actual and unalterable position, the Mehtur affords a fair illustration. If, which is often, if not always the case, he be a native of the upper provinces, though holding the lowest office in the house, he will very probably, in his manners and language, be the greatest gentleman in the whole circle of domestics! and, in equal likelihood,

serve in his appearance, with broom in hand, to recall to mind the image of Hercules with the distaff!

Here is a domestic in whom I doubt not your interest is already awakened. Her duty speaks for itself.—An Ayah—*Nurse*, or *Lady's Maid*—for she is indifferently either one or the other—will, I may venture to assert, be found in every European family throughout India. From these I may except the poor British soldiers' wives, who, trained in their native land to labour and endurance, may be seen with umbrella over head, and infant in arms, trudging their way on foot to the bazaars, or home to their quarters in the Fort.

The labour of nursing and attending to a child the whole day in a hot climate, requires, you will believe, to be fully known to be fully appreciated; and the necessity which thus exists for the services of a native nurse increases the trouble of every parent, solicitous for the right culture of a child's mind, in the anxiety to eradicate, or check the growth of unamiable habits and traits of character which are too often and imperceptibly contracted during its association with the servant.

Of the Ayahs it may be sufficient to observe, that, no better educated than their countrymen, you cannot expect from them other than mere labour divested of mind and judgment. Guided alone by the capriciousness of their own impulses, and by hereditary customs, I have seldom seen them command the respect of their *own* children, and never those of their mistresses.

We reap not, however, where we have not sowed, nor whilst the "great gulf," of which I have already spoken, exists between Europeans and their dependents, are these evils likely to be remedied. Children seldom see any thing in the manners of their parents towards the servants to impress their minds with any strong feelings of respect for them; the natives are, with very rare exceptions, the *only servants* whom they see in the country, while the strong distinguishing mark of complexion, in children's minds, of course, makes the line of demarcation more unhappily definite. The servants themselves seldom or never interfere with or thwart the children because parents have never been induced to place either confidence or authority in them, and this for several good reasons;—ignorance, superstition, and immorality, added to the substitution of mere impulse for reason, are regarded as the unhappy concomitants of their characters: they have not, therefore, been allowed any exercise of judgment or authority lest they take advantage

of the privilege and act injudiciously through ignorance or caprice. But this is not all. Independently of any such judicious motives, and I fear often apart altogether from them, aristocratic feelings of pride in many instances lead Europeans, East Indians, and particularly native parents (of families of respectability and distinction) to desire that menials should in no way correct or thwart their superiors. In illustration of this, our good sister M—— here, to whose observations and judicious hints I am indebted for the remarks I have—with greater confidence therefore—ventured, says that she has known parents highly offended with their servants for authoritatively desiring their children to be washed and dressed, or for speaking to them in any other manner than that in which the servants would address their master or mistress!—and that she has also known parents who would not allow their children to do the most trifling act of service for a servant,—such, for instance, as informing one man that he was required by another. These restrictions, though there may be cases in which they are necessary, yet, when enforced commonly, and without discrimination, towards servants of opposite or various characters, as they often are, naturally lead to that diffidence and reluctance to act, and that irresoluteness, even when duty seems imperatively to demand an effort on the part of the servant, of which I now complain.—Thus is completed that "atmosphere of circumstances" in which servants are degraded and children are educated to domineer.

Until, therefore, education commences with the nurses, by the improvement of their minds, and the inculcation of self respect, we cannot hope for that moral courage on their part which shall render unnecessary such an appeal as that "Tooney bowah* won't be washed"—or will play with fire, or the fear of an accusation that they must have beaten or pinched the child, because, when under the necessity of exercising a little authority in opposition to Tooney's obstinacy, the latter may have squalled.

To quiet a child they will stuff it with any forbidden trash that comes to hand, and say in defence—"what could I do when the child cried for it?"—and they must sooth the child to sleep at night by all kinds of stratagems, because from early infancy they have done so in order to get rid of their charge as soon as possible.

During M——'s severe illness, when the entire services of the women servants were called for in another quarter, we of the male creation had it to our lot for a few nights to put master Jimmy to his resting place, which we did after the manner practised under *your* roof of allowing sleep its natural and unsolicited course. But, to our astonishment, the young gentleman sat himself up in bed for about two hours, and amused us during that period by

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* "Tooney" is a nursery appellation—neither positively individual nor generic,—occasionally conferred by the Ayahs upon their little boy charges, either for lack of another name or the ability to pronounce the real one. "Bowah," or Bâbâ, is generic, and signifies *child*.

screaming, because, as we afterwards found, he was not, *as usual*, to be *sung*, *rubbed*, *shampooed*, and, in short, *tickled* to sleep!

As children advance in age other evils present themselves arising from their continued intercourse with the Ayah, to whom, as well as to the other servants—whilst evincing an unbecoming awkwardness and modest dumbness towards Europeans—they are probably impudent and overbearing to an extreme,—the boldness of their *Hindoostanee* tones strongly contrasting with the timidity of their *English*. Their knowledge of English, moreover, seldom keeping pace with that of Hindoostanee, the one, generally speaking, is but a literal translation of the other; the ideas which they may be desirous of expressing being, possibly, as oriental as the idiom, tone and accent in which they are expressed; the two latter, in particular, unless corrected by an English education, or a careful *home* one, are generally retained in a remarkable degree during life.

Even, however, as "every thing connected with childhood changes its nature, the imperfections that are ludicrous or offensive in manhood, in infancy (being) inexpressibly engaging,"* so the imperfections of our little linguists serve to add an interest to their lispings, and with a double tax upon their memories it is really amusing to hear them, after their particular fashion, at three and four years of age, discriminating as nicely as they do between the two languages.

With the exception of the first three or four years which, from the nature of the climate, are, I believe, highly favorable to dentition, the whole progress of Anglo-Indian childhood is marked by singular disadvantages. At no time can children venture forth after seven in the morning or before six in the evening:—a stroke of the sun and death, or a fever, or a skin tanned, not to the healthy warm brunette tint of a European sunning, but of an unhealthy and sallow complexion, are the consequences which may follow.

There is neither field nor meadow for a romp, or whence a butter-cup or daisy can be plucked;—there are neither shady walks, nor pleasant groves, nor even a lane with brambled hedge from which wild flower, moss, or berry may be gathered; there is not a spot of twelve feet where the surface has sufficient declivity to accelerate the motion of a marble, and none, consequently, to afford poor Tooney a roll, or mama the slightest cause of fear for broken bones. Vegetation there is, indeed, luxuriant and wild, but wet, rank, coarse, gigantic, and unapproachable. Even the children's prison yard, the compound, had need to be watched, for snakes, envenomed caterpillars, and ants half an inch in length, are not wanting to endanger their paths, whilst the interior of the house, unless indeed *well* attended to, adds to these the terrors of centipedes and scorpions.†

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* D. L. R.

† I remember killing, in an *upper* apartment of a friend's house, a venomous snake which had crawled over the feet of the terrified Ayah as she sat, nursing the child, upon the floor.

To the discomfitures of confinement, may possibly be added, during the hot weather, the temper-trying annoyances of a mass of boils—probably twenty or thirty at a time,—or of the *prickly heat*, a misery to which children and new comers are almost invariably, but not exclusively, subjected. The immediate cause of this infliction, which, like the measles, paints the whole body most "horribly gules," is by some said to be nothing more than the perspiration, being more abundant than the cuticle can discharge by its pores, breaking out in a mass of small red spots, which upon pressure are found to contain water; but in an opinion of greater weight, and more apparent reason, it is caused by "the accumulation, during damp, hot, close weather, of acrid perspiration on the surface of the body, which irritates the skin and produces this most troublesome eruption."* From the irritation which follows, equalling that from the infliction of a legion of musquitoes, much relief can be gained by the application of hair powder, (or even common flour or arrowroot) my first trial of which, I remember, enabled me once again to obtain that rest which for some nights before had been denied me.

One other evil, particularly affecting the boys of older growth, may wind up my list of grievances. It is—the cramped and uncongenial state in which those (and they are very numerous) not educated at the schools are necessarily kept; for it is only by companionship with other lads, tending to impart vigour to the character, that boys acquire an independence of action, a contempt for pain, a vigour of frame, and courage to meet danger and resist tyranny, all so necessary for existence in a world which has not yet reached that state when "the wolf also shall dwell with the lamb, the leopard lie down with the kid, and the calf and the young lion, and the fatling together." To these advantages may be superadded that of a cure for many selfish and conceited feelings which children unaccustomed to contradiction or opposition are so apt to acquire.

Thus it is, then, that beset by all the difficulties of climate, domestics and education, almost all persons in circumstances to afford it, have hitherto been, and are still, subjected to the pain of parting with their children, who, at about the age of six years, are sent to Europe for education.

The increase of Sanitarian establishments in various parts of the hills to the north of Bengal, has given rise to the hope that the time is not far distant when, by European energies, industry and speculation,—climate, society and seminaries may unite in rendering these unnatural separations unnecessary.

Ayahs are either Moosulmâns or Portuguese. If an attendant on a lady, an ayah receives eight or probably ten roopees per month, but for this remuneration she must possess the necessary degree of skill to make her services acceptable at her mistress's toilette, in the thousand and one little ways which you ladies best wot of. Upon some important days, moreover, perhaps twice in the year, she may receive the gift of a new suit of clothes, besides, in common

* Extract of a note from a leading Calcutta practitioner.

with others, handsome presents of money on the accustomed festivals of Christmas or New Year's day. You would not be surprised, therefore, but rather amused, at the degree of attention and respect evinced by the servants at these times, for although some persons are so excessively *liberal* as to make no distinction of season or holiday for the bestowal of their gifts, and even go so far as to illuminate their houses, or permit their servants to do so, for the *amusement of the children*, upon the Hindoo festival of Dewalee, or the Muhummudan Moohurrum, the generality of Christian folk, in better keeping, reserve their presents for a Christian festival. The money so received by Moosulmán Ayahs is generally devoted to the purchase of jewellery, of which they are very fond. Christian Ayahs possess yet greater advantages. They not only have their washing found them, though this is not unfrequently allowed the Moosulmánee also, but likewise their food, and occasionally, to a certain extent, even their raiment,—the rejected apparel of their mistresses.

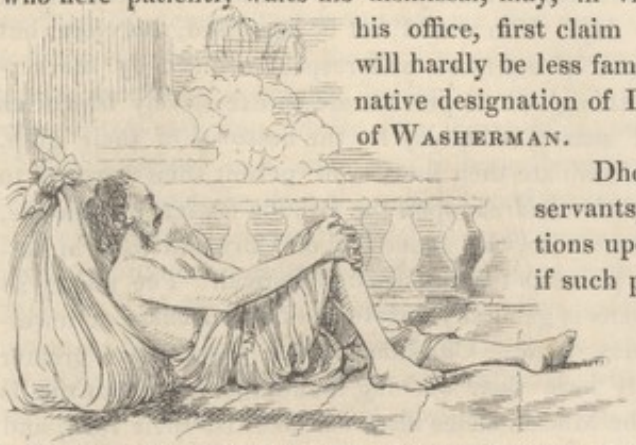
Ayahs in attendance upon children only, seldom receive more than seven roopees per month.

Last on the list of the customary in-door establishment may be introduced to your notice the humble MEHTURANEE,—adorned, possibly, by all those indescribable Asiatic charms which the glowing tint of the *sendoor* (red-lead or vermilion) centring the forehead,—the sable pencillings of *soorma* and *missee* (preparations of lead, vitriol, et cætera) on eyelids and on teeth, and the sanguinary hue of the *pán* upon lips and gums, are, of course, so highly calculated to create.

The Mehturánee, or woman sweeper, perhaps the Mehtur's wife and a Hindoo, obtains as wages, if she remain night and day, six roopees per month; but if her attendance, as is sometimes the case, be limited to the morning and evening, she receives only four, being thus enabled to work for other families. Among the poorer classes, who live in small lower-roomed dwellings, she probably does the cleaning work of the whole house. There are Mehturánees, however, of a better order, who, clean in their habits and dress, receive monthly seven roopees, and attend their mistresses as Ayahs; in which case, having but few prejudices either of caste or rank, they become the most useful of women servants.

Of those who may be called the out-door domestics, the gentleman

who here patiently waits his dismissal, may, in virtue of the importance of his office, first claim it, and in which office he will hardly be less familiar to your ear under the native designation of DHOBEE, than the English of WASHERMAN.



Dhobees are somtimes *private* servants, performing their avocations upon their Masters premises, if such premises possess a tank,—but more generally *monthly* servants, on an agreement of rendering so many washes in the month,—or *Ticca*, (hired) washing by the piece at the rate of three Roopees per hundred. This method, however, none but seafaring or other non-resident persons would adopt, because the same amount forms the usual monthly pay of a Dhobee in the service of a single person, whether the stock of linen be great or small. When a Dhobee washes for a whole family the average rate of payment is about two roopees for each person, and somewhat less for children, an additional or double wash being allowed for infants' linen.

When I state that for about nine months of the twelve we are clad in clothing of the lightest description,—gentlemen's apparel consisting almost entirely of white linen,—that during the three months of our cold season,—at church upon the Sabbath, and at meetings of ceremony, or at parties where the blessings of freedom and familiarity relieve not from the infliction, are almost the only periods at which a coat is seen on a man's back, and that the white linen, worn as aforesaid, may be changed twice and even thrice in a day, you will not wonder at the ponderous bundle which the Dhobee may be seen taking away either on his own shoulders or on those of an ox or a donkey. The former unfortunate little animal, as in primitive times, is the hardest and the most commonly worked labourer in the country.

If, as I doubt not, the manner in which our linen in India is washed, and no less the beauty of the washing, which is proverbial—surprise you, the consequences thereupon ensuing will, I am assured, create no such feeling. Though made of the very best material, its days are soon numbered. Neither hauberk of mail, nor harness of brass, could long endure such merciless treatment as that to which poor Irish linen, Scotch cambric and British cottons are here subjected.—But you shall judge for yourself from a "full true and particular account" of the process which I have gleaned for your especial edification from the "most approved authorities."

The clothes are taken to the edge of a tank, or ghât, where, upon a sloping and probably indented or notched board, one end of which dips in the water, the Dhobee beats the linen (previously soaped) as a thresher

handles his flail, or a blacksmith his sledge hammer. They are then taken home, soaped and steamed for two or three hours in a *Bhuttee*—a large earthen vessel or hándee, fixed on a mud fire-place—the whole being in place of an English copper. The hándee being half filled with water, the clothes are suspended over the surface by means of a stick placed across the mouth of the vessel.

This done they are again conveyed to the ghát, soaped, beaten, rinsed, spread out on the grass, and occasionally sprinkled with water to bleach. After this they are once more taken to the water's edge, soaped, beaten, and then carried home,—blued—starched—ironed and——*lent out*, possibly, on hire to the humble classes of Portuguese who may desire their use upon the Sunday—that is, if there be time for re-preparation of the linen for the rightful owner!

This, however, is not the only vexation to be feared from the Dhobee. The entire loss of the linen, to a very considerable value, either by the burning of the washerman's hut, or dexterity of thieves, or neither, but an imposition, an advantage taken of some trifling loss, possibly, on which to base the assurance of a heavy one, is an occasional very gratifying announcement.

Not that you are likely ever to be troubled by an Indian Dhobee, but as an illustration of the roguery in a small way occasionally practised, I will relate an instance. For a length of time our linen had been gradually and mysteriously disappearing, whilst detection of the thief seemed hopeless, so cunning were his plans. Suspicions, which hitherto had fallen on every but the right quarter, at length pointed to the Dhobee himself, and a plan fortunately suggested itself of proving their foundation. Upon the Dhobee's next visit, and without his knowledge, my own linen was counted, and returned into the basket. The family linen having in the mean time been counted was left in a heap upon the floor of another room, when mine being called for and numbered proved *one piece* short of the private muster list. The already counted heap of clothes being then examined, the missing article was found carelessly thrown on the top,—a manœuvre which the fellow had effected by walking into the room a few moments before his mistress, or otherwise when unobserved. Of course he stoutly affirmed it must have been the child, but the choice of booty had been *judicious*, and the like losses have not occurred since.

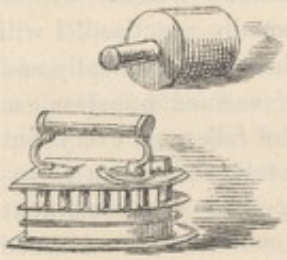
Thus had this man for months contrived to carry on a systematic course of thievery, in which, avoiding alarm by confining his depredations to one article at a time, he secured himself very considerably from danger by creating an impression that the loss had taken place *prior to his arrival*, the return of clean linen being always correct.

To return to the duties of the washing people, whose labours, like the grave digger's division of an act, which, saith he, "hath three branches,—to act,

to do, and to perform," have also three branches,—to wash, to iron, and to starch,—the responsible man, the washer, who is a Hindoo, being entirely dependant on his assistant, the professor of ironing, who is generally a Muhummudan, for the completion of the work. The starcher, I should, however, state, refers to a superior Dhobee, termed by the Ladies "clear starcher" (by himself "pin-wallah,") and to whom it is necessary to commit such articles of delicate or coloured fabric as the common Dhobee would be sure to destroy. He is a separately paid, and, of course, a far more expensive assistant.

Another fruitful source of destruction to clothing, I may mention, arises from the manner in which it is customary to hang them up; which, instead of being done, as at home, by fastening them on to a single line with pegs, is effected by inserting the corner of the cloth, or a button, between the convolutions of a double, and tightly twisted, cord, so that a breeze springing up the linen is very probably altogether torn away from its insufficient holding. The more unvarying *ill wind*, however, that visits it is the Dhobee himself, who, when taking in the linen, effects his object in that manner which occasions him the least possible trouble—by a remorseless jerk that seems to declare buttons, strings, and corners useless appendages!

Mangling is a practice unknown to common use in India. Articles of inferior importance, such as table-linen, bed-linen, towels, &c., are hammered with a koonda, a heavy wooden mallet, as books are beaten by the Bookbinders.



The *irons*, made of copper! used by the "Istree-wallah" are all of the *box* kind, very large and heavy, and not heated by iron blocks, but by *gools* (fire balls) composed of powdered charcoal, and molasses, or the starch-water or *congee* of boiled rice.

Had we in this domestic muster more regarded the degree of utility and importance than the order of precedence and form, our Aquarius here—in vulgo the Bhishtee, or water-carrier—would long ago have claimed attention. Let the palkee-carriers strike!—let the cook strike!—or the Khansaman and Khidmutgar refuse their office! the bearer throw his keys into the well, and the Ayah, Durwan and Mushalchee all ride rusty! Nay, let the Governor General lay an embargo on the American ice and apples,—but let us not offend the Bhishtee!

In attaching so much importance, however, to this man, I should explain

that my observation is general, and not confined to the private servant, inasmuch as *ticca*, or public Bhishtees, perambulate the streets *selling water*, tinkling a small copper saucer to give notice of their approach, and contentedly making their services available for the supply of water at one pice a *mushk!* In one respect, therefore, we are more independent of the Bhishtee, as a servant, than of any other domestic. His employment as you will already have gathered, consists in supplying us with water, occasionally throwing it before the house to lay the dust and cool the ground, and, probably, once a day, pouring it down the drains whilst the Mehtur scours them with his broom —an operation carefully attended to and followed up in the hospitals and public buildings, by the drain being sprinkled with lime to prevent effluvia.

If a khuss-khuss tattie be used on the premises an extra Bhishtee must be retained to attend to it, as it is necessary that the supply of water be constant.

The labour of the house Bhishtee depends, of course, upon the distance of the tank from which the drinking water is obtained. If this be short he is probably afforded some little leisure which he may devote to the service of other people, by supplying perhaps a small family, a bachelor, or a bachelor's horse.

What with drinking, culinary, bathing, and waste purposes, the expenditure of water is very considerable.—Taking our own house as affording an example, the quantity of water brought by the Bhishtee from tank, aqueduct and well, amounts to sixteen mushks in a day, each mushk containing about eleven gallons.

A mushk is a leather bag, formed from an entire sheep-skin, the neck being retained as a mouth, and the legs serving as corner handles.

The wages of a private Bhishtee are four roopees per month. The same amount is paid by government during eight months of the year, to about six hundred of these men, employed to water the roads and drains, and attend upon the fire engines. These are exclusive of many employed for the former purpose by private individuals, or by the united subscriptions of clubbing neighbours.

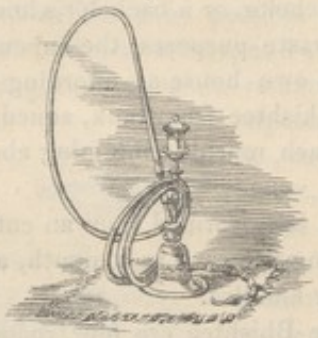
To your notions of things, doubtless, the most remarkable *servant* has yet to be mentioned ;—the Durzee, or Tailor, who in eight houses out of a dozen in Calcutta, is as indispensable a domestic as the khidmutgar, and might therefore without inconsistency, have been named among those of the regular household. When the immense quantity of linen used in India, and the devastation caused by the dhobee are taken into consideration, and when it is remembered that the durzee as-

sumes not *one* of the multifarious avocations into which the professors of the needle in England are divided, but *all*,—uniting in his own person the Tailor —Milliner—Mantua-maker and Sempstress,—the maker of new clothes and the mender of old, as needs may dictate, it will not be matter of very great surprise that constant employment should be found for him.

In some large families, indeed, not one, but two and even three durzees may be seen seated in the verandah, mute as mice, always apparently busy, yet doing about as much work in a day as most of my fair country-women would get through in one-third the time.

The Durzees are Moosulmáns, neat and clean in their appearance, though not in their habits, and they receive from six to eight roopees per month as salary.

In this muster roll of servants we have seen those only who are considered the indispensables: I have therefore yet to notice a few who may be found in the service of the opulent or the old-fashioned.



Hookka smoking, being a custom native to the very soil, is with a great number of gentlemen born in this country, as inveterate a practice as with the natives themselves. Numerous European gentlemen, also, acquire the use of the hookka, though not so commonly as in former days, and a servant is retained for the purpose of attending to it! He is termed the Hookka Burdar, literally, Hookka carrier.

I know of few articles of Indian manufacture in which more taste is displayed than the hookkas. Many of them are highly decorated and made of costly materials, some few having cut-glass bottoms of Europe manufacture. The more usual description, however, is of polished zinc, inlaid with ornaments of brass, the upper part and mouth-piece being of silver, and the whole resting on a handsome little carpet, or possibly a tiger's skin, the trophy of some valourous exploit, or successful *shikar*,* and dedicated to the hookka's especial accommodation.

The Hookka-Burdar, (a Moosulmán) receives five, and sometimes even eight roopees per month, and attends his master at table with the khidmutgar, whom, in external appearance, he resembles.

If allowance can be made for any one extravagance or superfluity of attendance in Indian life, perhaps, from the importance or value which is here necessarily attached to the possession of a glass of cold pure water, that of

* Hunt.

retaining the man I am about to name may be the most pardonable:—the ABDAR—one who has the charge and preparation, not only, as his name implies, of the water (*áb*), but of the wines, beer, and the several table delicacies, which depend more upon their refreshing coolness than their flavour for value and acceptance. Of this man, however, since the introduction of the American ice, which requires so little attention, it may almost be said—his "occupation's gone."—Where this is not the case his services are expected at the table, and he otherwise makes himself generally useful, on a salary varying from six to eight roopees per month.

The man of whom I am now to speak is known—without reference to nice distinctions and derivations—by the various appellations of CHUPRA'SEE, HURKARUH, PIYADUH, PEON, or *Messenger*, and borrows the first name from the *chuprás* or brass plate, containing his master's initials, or the name of the firm or office to which he is attached, worn on a belt across his breast. Though commonly attached to mercantile or public offices, where indeed he forms an indispensable assistant, he is yet occasionally found in private domestic life, and *there* serves to mark one of its peculiar features. His duty is simply that of carrying bills, parcels, letters and so forth, in which way an office will, of course, find for him plenty of employment; but of *verbal messages*, whether in public or private affairs, he is seldom, if ever, the bearer:—no;—you would really imagine that the whole business of life here were conducted by *chits*—anglice *notes*.—Even were Europeans sufficiently acquainted with the language to trust *themselves*, they could not well trust *the men*, for the delivery of any but the most simple message, and now, indeed, by a kind of conventional agreement, to do so would be considered as something akin to a slight or a rudeness. I know of but one general exception,—on occasions of enquiry after the sick, when, alike from good feelings and necessity, the formalities of life are disregarded,—but at other times, and those times endure from the rising of the sun to the going down thereof, for the remainder of the year, nothing less than a note will answer the purpose. The very constitution of society here, arising from the nature of the climate, serves to multiply the occasion for paper and pens. A lady cannot, in India, put on her bonnet, nor a man at all times his hat, and step, were it but fifty yards from the door, to see a friend—or a new investment, or transact the slightest affair of business. Carriage, buggy, or palkee cannot *always* be at command without expense: a chit, therefore, favours economy. If a neighbour wish to set his clock—to know the range of the thermometer, to borrow the newspaper, or a friend to invite you to tiffin, to desire your advice, opinion, or aid in the most trifling matter;—if an article be required from the bazar or the shops—a new pair of boots, a book from the library, or a cheese from the provisioner's, these and the thousand little matters which require no enumeration, are all subjects for note correspondence. As for the ladies, it would be superfluous to attempt

detailing the occasion which *they* find for the expenditure of their gilt-edged chit paper and medallion wafers.—I need only remark that the ladies of this country, proverbially, write good hands, and with a facility of language and expression which *practice* only can give.—But why talk of the ladies and their *out-door* correspondence;—the habit of chit writing is so strong that members of the same family, living in the same house, correspond by note from one room to another!—Nay, the very children of eight years of age resort to pen, ink and paper to borrow from their playmates. 'Peter Parley'—'Goody Two Shoes'—the 'Boys Own Book' or the last new toy!

In short, I think that a greater quantity of *note paper* must be consumed in Calcutta and the other presidencies, than in London, Edinboro', Dublin and Paris, put together!—and that if one other to the various appellations of "*Curry eaters*"—"*Muls*"—"*Ducks*," and "*Qui hy's*"* by which the society of India has been honoured and distinguished, were needed, it might characteristically be found in the designation of "*the chit writers.*"

Under these circumstances you will readily believe that, in a large family, employment, in the small way, may generally be found for servants about a house; and that where, to obviate the possible inconvenience of taking them away from their accustomed sphere of usefulness, a *chuprásee* be engaged, it is not exceedingly difficult to preserve him from the rust of idleness.

I may remark, further, that the thoughtless habit which many people have of keeping servants unnecessarily waiting at the door (where they may sometimes be seen enjoying a composing nap), might serve as a further excuse, were any wanting, for the retention of the chuprásee's services.

Though last, not least, amongst these extra officials, I may mention the JEMADAR, a respectable man retained by gentlemen of importance, who may have no time or inclination to attend to other than their official concerns, as a kind of domestic overseer—chamberlain—Fadladeen—and general confidential assistant, and who acts upon occasions of ceremony as gentleman usher.

The wages of Jemadars are more variable than those of all the other domestics, some receiving as high as sixteen roopees per month.

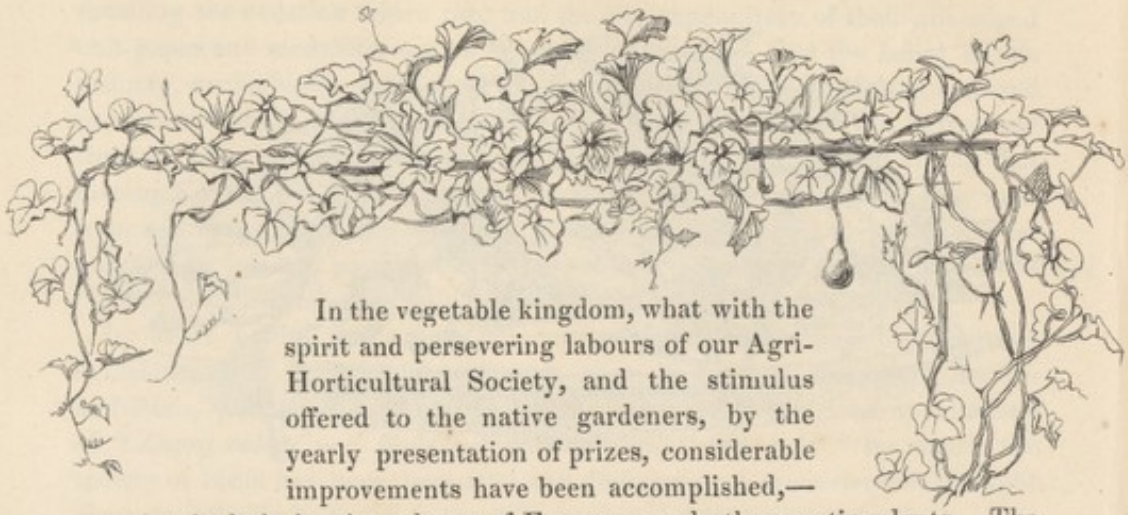
The term *Jemadar* refers, moreover, to a commissioned native officer in the Company's army of the rank of Lieutenant; and in the Police, also, there is an officer of that name. When Hindoos, all three may be known by the bulky row of massive gold beads which they wear about their necks; but sometimes they are Moosulmáns, in which case a not less imposing badge of office (common to both in private service) remains to distinguish them,—a formidable looking, ivory handled, and tasseled dagger, stuck in the cummerbund or waist-band.

* *Muls*—from Mulg-tawnee, a favourite dish and made in perfection at *Madras*. "*Ducks*'—the inhabitants of *Bombay*. *Qui hy's*—applied to the Bengal folk, amongst whom the pompous call for servants—*qui hi?*—who waits? was thought to be characteristically common.

And now, well timed, here is the Khidmutgar, who, with closed hands and subdued voice, informs us that dinner is upon table. May my inflictions not have robbed you of all appetite to enjoy it! I know not how far our eastern viands may prove agreeable to you, but trust that our cook may, upon this occasion, at least, have shewn his desire to merit the good things I said of him.

You shall see, maugre the profusion, if not confusion, which must necessarily exist where it is the custom to spread every thing but pastry and fruit on the table at once, that, but for the presence of these turbaned gentlemen, the punkah above your head, and the petticoated decanters, as Miss Roberts terms

them, there may be little in the appearance of a Calcutta dinner table to lead you to feel you are elsewhere than at *Kennington*. Indeed, so much has the skill of our London hermetically-sealing purveyors accomplished, that we might, at times, feel inclined to doubt our locality altogether. Without their assistance, however, if you be contented with little variety, Calcutta can furnish forth a very creditable table of provisions. I will not say as cheaply as in London, or that the khansaman or khidmutgar will always make a point of testifying to the capabilities of the bazaar, if they even possess the necessary judgment. In the butchers' market, beef is, I believe, the only meat allowed to be better in England than in India. Bengal mutton is said by many (ship commanders particularly) to be superior in flavour to the English.



In the vegetable kingdom, what with the spirit and persevering labours of our Agri-Horticultural Society, and the stimulus offered to the native gardeners, by the yearly presentation of prizes, considerable improvements have been accomplished,—more particularly in the culture of European and other exotic plants. The inferiority of the Indian vegetables, native or exotic, has, I believe, hitherto, been attributable to ignorance, on the part of the native gardeners, of those artificial means through which the English improve the plants they cultivate, and to neglect of the seasons in which to plant, more especially, of course, exotics. Nature, in India, does so much for vegetation, that *art*, till lately, has, by the simple-minded Hindoos, the chief cultivators of the soil, been deemed unnecessary. They have thus wanted that stimulus (a sterile soil) which has made the Scotch confessedly better gardeners than the English, if not the best gardeners in the world. The attention and experience essential ere success could be attained in the cultivation of exotics, and the guidance and encouragement already alluded to, have, no doubt, led the natives to acquire that knowledge and experience which are now improving the quality of *all* our table vegetables. Mr. Speede, in his *Indian Hand-Book of Gardening*,* says—

"Most kinds are raised only by seed, of which the best comes from New South Wales; the next to this is procurable from the Cape of Good Hope, because the voyage from England is too long to expect the seed to preserve its full vigour in the manner in which it is generally packed: some that has been sent from France in bottles closely sealed down, has reached India however in very great perfection. American seed, especially turnip and beet, as well as of the cucumber and gourd kind, and the tomato, is often found very good."

We have, consequently, upon our tables the greater portion of the vegetables common to Europe, not (as procured from the bazaar) in the like perfection, yet many very excellent. Esculent roots in particular, for want of the necessary soil, it is observed, "seldom reach that perfection in India that they attain in Europe."

Independently, however, of exotic vegetables, we have, of course, those peculiar to the country, of which, not being learned in Indian horticulture, I can only mention such as more commonly fall under the observation of

* Thacker and Co., Calcutta.

Europeans. By way of commencement, here is one which I can recommend not alone to your observation, but your taste—the *Yam*.

The *Indian Hand-Book of Gardening* says—

" There are several varieties of this vegetable, the roots of all being more or less mealy and palatable, being easy of digestion and nutritive; it is best dressed by being roasted in the hot embers after a partial boiling. The plant has tender stalks climbing* to a great height, and the roots often grow to so large a size as to weigh from ten to twenty pounds each."

Another very highly esteemed esculent root, or bulb, is the Turnip-rooted cabbage,—*Kohl Rabi*, or knole kole [*Brassica caulo rapa*, Fig. 2] which in the estimation and the words of a friend who has paid some attention to its culture, is " the very prince" of cabbages!

The next, the *Shukurkund Aloo*† is a very beautiful and prolific creeper of the convolvulus species; its almost interminable arms taking root as they advance upon the ground, it would be difficult to fix a limit to its wanderings. The root [Fig. 3] which is considered wholesome and nourishing, is generally about five inches long, with a red or purplish skin. It is of an agreeable flavour, very tender, and remarkably sweet, hence its name of *Sugar*, or *Sweet Potatoe*.

The *Kuch-aloo*, or *Kuchoo*, *Arum colocasia*, or Egyptian Arum, [fig. 4,] is also an edible root, and, when fried, a fair substitute for the potatoe, when that vegetable becomes scarce.‡ There is a description of this plant, termed *Mán kuchoo*, not brought to European tables, which is of gigantic dimensions. One that I myself planted attained the height of seven feet: the leaves (which, by the way, are sometimes employed by the poorer natives as umbrellas) were above three feet in length!

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* See rear of Name Plate.

† Bulb of the tuberous bind-weed (Convolvulus batatas.)

‡ The plant, of which Fig. 4 represents the root, appears in the sketch at foot of the *Mán-kuchoo*.

Of the *Brinjall, Bygun* or Egg-plant *(Solanum melongena)* there is said to be a great variety. Those held in chief esteem, however, are, as we are informed in the H. B. of Gardening, the *ordinary Purple* (1), the *large Purple*

(2), the *tapering Purple* (3), the *Bombay white* attaining a very large size, the *ordinary white* (4), and the *small white* (5). It is generally brought to table boiled, cut into two, deprived of its stringy particles, buttered, and covered with bread crumb, but without all this preparation, and simply boiled, it is a very delicate and agreeable vegetable.

The *Maize* or Indian corn, also claims a place amongst our vegetables, though, as commonly eaten, with no other preparation than roasting or frying, I believe a very unwholesome one : it is cultivated however, more for the use of cattle than ourselves, and as grown in the hills, is said to be superior even to the American. Horses and Poultry, I understand, thrive amazingly upon it. The inhabitants of North America, amongst whom it is the principal corn, and favourite nourishment, we are told, can hardly believe that any people exist who do not use it as part of their food.

The only other native vegetables which I can call to mind as being used by ourselves, are the Okro, *Dherrus* or *Ramturaee*, (1-2-3), not, I believe,

generally liked, on account of the slimy or mucilaginous matter which it

contains; the *Pulwul* (4) *(Trichosanthus dioica)* which is a creeper of the gourd kind, and used principally for curries; the *Kuréla* or bitter gourd (5 and 6) used for the like purpose, but from its excessive bitterness, not very commonly: the plant, particularly in the form of its leaves, is one of the most beautiful of creepers. To these I may add the *Tomato*, or Love apple, (7) which, having an acid flavour, is used in soups and sauces, and, in a green state, as pickle;—the *Jheenga* or *Turaee*, acute angled Cucumber (8-9);

the Common snake gourd, or *Chuchoonda* [1] and a variety of other gourds which are very common and abundantly productive. Under the hope of long ago offering these things to your notice I last year planted a bottle gourd, which, mounting a wall, ran along the roofs of two godowns for the space of twenty-nine feet, thence up into a peepul tree, from where, having indulged in a few lofty and fantastic flights, it descended to the ground. You may see many of the native huts almost buried under the luxuriancy of this prolific plant.

Amongst the lesser, or less known, country vegetables, which I notice only because they are Indian, and not for any place they hold in European estimation, I may mention the *Singara*, or Water Caltrops—a nut "used in various

ways as a vegetable or roasted like a Chesnut—but having little or no flavor;"—the *Kessoor*, a small, hard and tasteless tuberous root, growing on the borders of fresh water ponds;—the *Sujna ka Dunta*, or bean of the *Sujna*, (or *Moonga*) Tree *(Moringa pterygosperma)* from the root of which we obtain

a very excellent substitute for the *Horse-radish;*—the *Chulta,* a sub-acid vegetable or fruit, either cooked in curries or converted into jelly. With these may be associated a whole kindred of *Sâgs,* or greens; used in curries; —*Poi Sâg—Lal* (red) *Sâg—Soolfa-Sâg,* and a score of other spinaceous plants, known by the same general designation and used for the same purpose.*

So much, then, for our vegetables, which, with care and encouragement in so fertile a soil, stand every chance in time of equalling the productions of both the north and the south.

Game, though it cannot be said to be very abundant, is yet tolerably plentiful. *Hare, Wild Duck, Wild Goose, Teel, Curlew, Snipe, Sand pipers, Widgeons* and *Ortolans* are all procurable, and I believe of no inferior order; and *Fish,* during three or four months of the year, is so abundant and cheap as to have incurred the charge of causing much sickness amongst the poorer natives who then indulge in it.

The Salt-water lakes, of which I before spoke, yield the chief supplies; from the Bhektee [*Coius vacti*] one of the finest and most generally esteemed of our fish, varying in size from the bulk of a sea porpoise to that of a mackerel, down through a long list of varieties to the minutest of shrimps. The tanks and the estuaries of the sea of course yield their share; the latter, as far as the tide carries salt-water, affording that, generally considered, unequalled and never-to-be-enough praised Indian delicacy the *Mango fish,*—a feast upon which, an old Indian gourmand was once heard to declare, was worth a voyage to India!

* The leaves of various plants of Urticaceæ, Tetragonia, and other tribes growing wild in this country, are gathered by the natives, and eaten under the general term of sâg; but are little known to Europeans.—I. H. B. of Gardening.

Let me now, however, conduct you where my cherished recollections of your recreative hours—the contemplative, quiet-loving tenour of your mind—

" —— Enamour'd of sequester'd scenes,
And charmed with rural beauty,"

lead me to believe I am more likely to find matter of interest for you than at the dinner table, and where, at the same time, I may shew that, in hurrying you away from the said table, I am not so disregardful of your comforts as to forget that the most novel portion of our entertainment has not been discussed, and that is the *dessert*. Of this, then,—(the declining sun permitting)—I propose inviting you to partake with like primitive rusticity as when in

" ———————————— sylvan lodge
——— that like Pomona's arbour smiled"

our great progenitors received and entertained their Seraph guest; and whilst, on similar " hospitable thoughts intent," proffering you choice of a few of our Indian fruits fresh from the tree, I can at the same time offer you the inspection of others not yet in season; and of those neither common nor in season I can at least seek the aid of scraps from my sketch-book. It will afford me, moreover, an opportunity of introducing to your notice a few oriental plants, the names of which have been as familiarly associated with domestics in Europe as in India. Some of them I have myself sowed and reared in anticipation of the honor of your inspection.

Here is the poor MALEE, (Gardener) tendering you his sulâm, and who in his choice of a bouquet for your acceptance, has, with more industry than taste, most carefully pruned each flower of its leaves, and having placed all the carmines and scarlets in the centre, after the most approved fashion, for the heads of school-boys' tops, has surrounded them with his most brilliant yellows,—these by whatever other variety of colour may be in his collection, and the whole by about a dozen formal green leaves, placed with determined precision as a fringing to the exterior!

In truth, with that lack of taste and judgment which characterizes the native gardeners, and the want of inclination on the part of most Europeans, with whom gardening cannot be said to form a fashionable or customary recreation, it is but seldom that the gardens of persons in the first circumstances in India can boast of one half the attractions which may be seen to grace the little plots of ground attached to many small houses in England on a rent of £20 per annum.

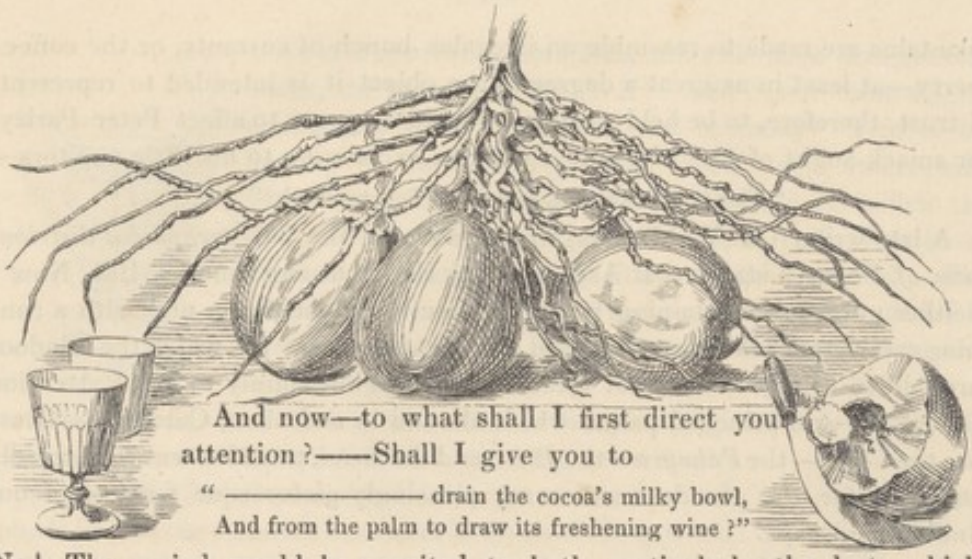
As to Europeans, few, I imagine, beyond the more active members of the Agricultural Society, feel themselves sufficiently at home in India to take much interest in the study of its soil as a mere amusement. With a most thorough disinclination to attend to any matter less important than the main business of the day, their impulses seem akin to those of the traveller whom the author of "RUFUS" depicts as having arrived at the midday of his jaunt; —" He begins to look upon objects in the gross, and forbears to break them into detail—— he sinks the florist; he drops the herbalist; he gives geology the cut celestial." So with most Englishmen in India, who, travellers-like, pressing towards the haven of their desires, some

" ——— spot of earth supremely blest
A dearer, sweeter spot than all the rest,"

are regardless of the minor attractions of the way, and, as in their economy, so in their pursuits, scorning alike miles, furlongs and barley-corns, measure but by leagues. We have therefore, I fear, some time to wait yet ere the " delightful art of Horticulture shall become a beaten way, smoothed for all who may have the good taste to aspire at raising into realities the fabled gardens of the East."*

The times are however propitious. There has of late been a considerable increase amongst the members of the Agri: Horticultural Society, indicative of an increased degree of interest in its affairs, and something like a *ton* has been imparted to agricultural matters by our Governor General, Lord Auckland, who, amidst the sterner duties of the Senate, which late most stirring events† have rendered of no common measure, yet finds time for personal encouragement of the lighter, but not less valuable pursuits of peace.

* I. H. B. of Gardening. † April 1840.



And now—to what shall I first direct your attention?——Shall I give you to

"——————— drain the cocoa's milky bowl,
And from the palm to draw its freshening wine?"

No! The period would be unsuited to both, particularly the last, which should be drawn only in the early morning, and might, possibly, disappoint you after all.

This liquor, called *Tarree*,—or, by Europeans, Toddy—is obtained from the tree by removing the lower or dry leaves, making an incision with a knife into the upper part of the stem,—or, rather, paring away a surface of about seven inches, something in the form of the letter V, and inserting at its base a bit of the leaf of the Palmyra tree, to serve as a channel through which the liquor, as it issues from the wound, (or excoriated surface) flows into an earthen vessel which is slung beneath to receive it. It must be drank almost immediately after removal from the tree, as within a very few hours it ferments. Before this has taken place it may be boiled down into sugar, but after fermentation, is distilled into an intoxicating liquor.

Though I could hardly hope, by talking for two hours, to say anything *new* respecting those "princes of the vegetable kingdom, the palms, which administer to so many of the wants and luxuries of the natives," they are of too interesting a character to be passed in silence; more particularly as I have often observed that information upon very simple topics has been withheld, apparently from a supposition that it was of too familiar a character to be required. I have thus often found myself at a loss upon subjects the most trivial, because my tutors have been so complimentary as to suppose I could not stand in need of instruction.

I have further observed, aye, and in works of a scientific character too, that what were intended as illustrations would rather tend to confuse than enlighten; in evidence of which I would refer to 'Murray's Encyclopedia of Geography,' where the stems of the Palmyra palm and Cocoa-nut are represented as though jointed from root to summit like a bamboo; and a spire of

plantains are made to resemble on irregalar bunch of currants, or the coffee-berry—at least in as great a degree as the object it is intended to represent. I trust, therefore, to be held pardoned should I appear to affect Peter Parley, or smack aught of the itinerant showman exclaiming to his little auditors—

"This is a Cokee-nut, and this a Tommy-hawk!"

A late writer (M. V. Martins) in a treatise on the "*Geographical distribution of Palms,*" states that Asia contains 131 kinds and America 198. Now I neither purpose entertaining you with a lecture upon these, nor with a running catalogue of the three hundred and sixty-five uses for which the Hindoos are said to celebrate the most valuable of them, but simply to point attention to the few and principal palms which abound in and about Calcutta.—These are the *Cocoa*—the *Palmyra*—the *Date*, and the *Betel*, to which we are decidedly indebted for the grandest and most pleasingly picturesque features of our Indian landscape.

In my eyes, where—

"——— high Palmettos lift their graceful shade,"

little is wanting to render the scene one upon which the imagination can rest with pleasure. They cover a multitude of deficiencies, and go far to realize all which our fond recollections have associated with the hero of De Foe, or the delightful imagery of St. Pierre. In short, I will defy an artist to flatter them;—whether viewed under the breadth and brilliancy of light and shade imparted by the morning sun—in towering relief against the clear noon-day sky—in sombre stateliness—

"Like pictured shadows 'gainst the western beam,"

or in the silvery brightness of "night's gentle queen," they are alike beautiful.

The Cocoa-nut, or *Nariyul*, may, I believe, be esteemed the most valuable of the palms, for *every atom* of it is applied to some useful purpose.

The fruit, in its first state of perfection, and filled with about a pint and a half* of sweet liquid (commonly termed milk) is sold for two pice; as it ripens the nut becomes lined with a sweet pulp, sometimes eaten in that state and sometimes cooked in curries, salads, patties and sweetmeats.

In its more advanced stage, when this pulp has become that thick indigestible mass which is sold in the streets of London to little children who have pence to throw away, and stomachs perhaps of the ostrich kind, and in which state it is not eaten here by Europeans, it is, by the usual process of expression, made to yield oil for our lamps. This it does in great abundance, and as candles are seldom used in Calcutta, the oil is in much demand, and sells at the rate of from seven to nine roopees per maund.

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* In Singapore and other parts of the eastern coast where the cocoa-nut grows to great perfection, a mature nut will yield five large glasses of milk.

As it is generally colourless, and free from disagreeable odour, the manner in which it is used in our table shades conduces both to cleanliness and economy. This is by floating the necessary quantity of oil upon water, with which the glass burner is half filled, and in which the wicks, made of cotton twisted round a rush or strip of bamboo, are supported in little tin tube stands. The lamp thus burns till a mere coating, paper thick, of oil is left on the water, and then with a loud splutter acts as a self-extinguisher.

After expression of the oil, the residue of the pulp is given as food to cattle and poultry: the latter, I am told, thriving exceedingly upon it. The shell is converted into cups and ladles and bowls (*a.*) for the common hookas or kulyans of the natives.

The outer husk, however, of the matured nut, is perhaps the most valuable part of the whole. Cut into two parts, and a small portion of the shell broken away from the interior to prevent scratching, it forms a very excellent brush (*b.*)—and the only one—with which the bearer polishes the tables. From this, very simple application, trace it through many minor manufactures, such as door mats, and bed stuffing, stretching out into rope for suspension bridges, or swelling into the bulky cable, "towards which the proudest ship turns her head and acknowledges her subjection to its power."* It gathers strength from the salt water, is more durable, buoyant, light and elastic, and cheaper than hemp, but when exposed to the action of the air or fresh water, is said soon to deteriorate,† and its surface, particularly when new and dry, is of so abominable a texture, as to gain for it more anathemas than commendations from those who have to handle it.

As the subject of the "uses of the cocoa-nut," however, is almost inexhaustible, I will only add that the leaves are employed as thatching to the native huts, and refer you for further information to the very interesting work of Miss Mary Roberts, "The Progress of Creation," wherein she concludes her subject by saying,—

"All that is essential to the wants of man, is, therefore, comprised in the Cocoa tree. In proof of this we may observe, that the inhabitants of the Nicobar Islands build their vessels, make the sails and cordage, supply themselves with provisions, and other necessaries, provide a cargo of arrack, vinegar, oil, and coarse sugar, cocoa-nuts, cordage and black paint, with several inferior articles for foreign markets, from the multifarious productions of this valuable tree." (*Page* 26.)

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* *J. Todd.*

† *Capt. A. H. E. Boileau*, on Suspension Bridges.

Of more sober hue—of bolder and more massive form—of somewhat shorter and more formal, though far from inelegant, figure, stands the *Palmyra*, or fan-leaved palm: the *Tál* or *tar*—(hence the word *tarree*) of the natives, the *Borassus flabelliformis* of the botanists.

The *tarree* which is drawn (by a slightly dissimilar process to that I have already described), from *this* tree is seldom drank by other than the lowest order of natives,—being of an inferior, an acid flavor, and, even in its raw state, spirituous, but is converted into vinegar, spirits and sugar, and is used instead of yeast, as the leaven of our bread. The difference in the mode of extracting the tarree consists in wounding the spathe of the flower, and not, as in the khujoor, the stem of the tree.

Murray speaks of the Palmyra palm, in Hindoostan, as sometimes reaching the height of one hundred feet. My own observation has not extended beyond one hundred miles north of Calcutta, within which space I have generally observed it shorter than the cocoa, and this seldom exceeds fifty feet. Those, however, who have travelled, assure me, that in the province of Behar, where it flourishes, about fifty feet has been the greatest height they have ever known it to attain.

Its uses, like the cocoa's, are numerous. The fruit, which grows in clusters of twelve, sixteen and, occasionally, even twenty on a stem, of which there may be as many as ten upon a tree, is about two thirds the size of a cocoa-nut, and contains from one to five kernels, filled with pulp, similar to that of the cocoa, and about a wine-glassful of sweet liquid. These are contained in a hard fibrous husk or shell, and the whole covered and united by a thick fibrous rind, giving form to the entire fruit.

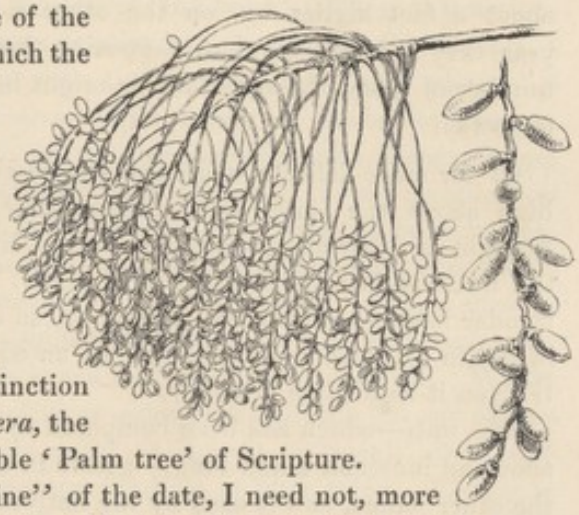
It is the leaves of this palm, generally called the "*Fan-leaved palm*" which, variously coloured, form those very indispensible requisites, hand punkahs, varying in size from three feet in diameter, used by the bearer for his master or mistress when or where the large punkah may not be available, down to the smaller kind of ten or twelve inches.

Superior in utility and interest we next have the *Khujoor* or Date—the "palm" of the poet,—"common (says Dr. Griffith) all over India, all soils and situations seeming to suit equally well,"—generally the shortest, the most variegated and luxuriantly graceful of the "feathery palms."—Issuing from the ground—sometimes perpendicularly erect—sometimes almost horizontally across the road, as accident, or the presence of water beneath it, may have

occasioned, or gracefully emerging in parabolic curve from the bank of the road side or the pool, and overshadowing some humble hut, its appearance and sequestered position might seem to offer a locale for the imagination of our poetess :—

" Where stately palm trees, with their feathered leaves,
Bending as though to bless the favored spot,
Stood in their wonted grace."

(*Miss M. A. Noakes.*)



I regret, however, that in place of the famed date fruit of the East, and which the land of Ishmael alone furnishes in perfection, I can only offer you a diminutive, tasteless, purple brown berry, altogether unworthy of its great name.

This inferiority is, I presume, attributable only to the difference of soil, as Dr. Griffith states that he is unable " to point out any distinction between this and *Phœnix dactylifera*, the true date palm"* and the invariable ' Palm tree' of Scripture.

The tarree, the " freshening wine" of the date, I need not, more than I have already done, divest of its poetic interest. It is sweet and agreeable, and during the cold weather mornings, when " *khujoor russ !*" forms one of our city cries, appears to be plentifully sold amongst the natives. Though it is not used, like the *tál russ*, or palmyra palm juice, for the yeast of bread, it more than compensates for its shortcoming in that respect by the variety, utility, and abundance of its produce in other forms. The Editor of the ' *Calcutta Journal of Nat : History*,' referring to the labours of his friend and colleague Dr. Griffith, and to the value of this tree, as described in his " *Palms of British E. India*," observes:—" the *Phœnix Sylvestris*, Roxburgh, or *Khujjoor*, affords a wholesome drink, ' palm wine,' when fresh. Fermented, this becomes vinegar; fermented and distilled, *arrack*, an ardent spirit, which on redistillation becomes pure alcohol. The fresh juice boiled down affords 1-12th of its quantity of treacle, which again yields ¼ of pure white sugar. Each tree yields during the cold season ten gallons of juice, from which eight pounds of sugar, or an equivalent proportion of spirit or vinegar is obtained."†

You may observe that the lower portion of the bark of the stem, like the back of the armadillo, is thickly and roughly scaled, whilst the upper is

* " Buchanan Hamilton considers it the wild state of the true Date Palm, so much cultivated in Arabia and Africa, and states, that on comparing young plants he had not been able to see the smallest difference except that the Arabian plant was rather the largest and more vigorous."
*The Palms of British East India. By Dr. W. Griffith. Cal. Jour. Nat. Hist.*

† Preface to vol : v. p. viii.

indented into steps: these are formed by the cuttings and breakings I have already mentioned, made for the purpose of extracting the tarree, during the growth of the tree and gradual elevation of its crown. This process, this freshening of the wound, being repeated every morning and evening, and generally continued during a whole year or season, will at once account for the depth which the hollows at length assume. On the following year, most probably, when the tree has increased in height, a new surface is exposed about a foot higher up, on the other side of the stem, and thus year after year they increase; so that, supposing this to be continued regularly for any number of years, the age of a tree might be determined by the number of its furrows!

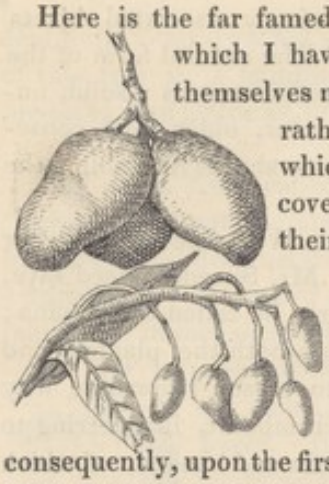
Of far more delicate structure, and rearing its little five feathered plume high above the date, is the *Areka Catechu*, the *Sooparee*, or Betel-nut. Straight as a bowman's shaft, it appears like some mighty arrow shot from the heavens into the bosom of the earth; and you are at times inclined to wonder how, small though its head be, so delicate a stem (but three or four inches in diameter) can hold against an equinoctial gale; but I need hardly tell you it bends like a willow.

The nut,—which has been compared to a large nutmeg,—is about an inch and a half long,—grows in clusters like those of the other palms, and is used by the natives ("much more immoderately, states Dr. Griffith, by the Burmese and Malays than the Bengalees") in that singular preparation *pân*. For this purpose it is cut into small pieces, one or two of which, with a little *kut'h* or *catechu*, and a smearing of *chunam*, or shell-lime, are wrapped in a leaf of the *betel pepper (piper betel)*, hence, by association, the prefix of "*Betel*" to the areka palm nut.

Pân is in use amongst all ranks of natives, females not excepted, and with no other difference than that amongst the higher classes it is prepared with greater choice and nicety: aromatics, probably, are added to the ingredients, the enclosing leaf is fastened together with a clove, and the whole is distinguished by the name of *kâpoor pân*. To my taste, however, nothing could make it endurable. I once, upon an occasion of ceremony, thought it incumbent on me to taste one presented by a Rajah, and was not a little glad to know that its presentation, according to native etiquette, permitted my immediately taking leave.

The nut of the sooparee, when charred, forms one of our finest dentifrices, whilst the use of pân acts as a destroyer of the teeth.

——— Let me tantalize you no more—as you cannot eat cocoa or betel nuts, it is time I should offer you something of a more edible character.



Here is the far famed *Mango*, to a feast upon some twenty or thirty of which I have known persons who have sat down and thought themselves moderate! By the most moderate, however, it is eaten rather freely; the only harm (some persons read "good") which it is thought sometimes to occasion, being that of covering the body with boils—common enough without their aid, particularly amongst children, but increased by any excess in the use of fruit of this nature.

Delicious as most persons esteem the mango, I have met with those to whom the very odour of it was offensive. The variety of flavor, however, in this fruit, is very remarkable; and I know of none, consequently, upon the first choice of which would so much depend the question of its being stamped as a delicacy to be desired, or a thing to be abhorred. Variety in the mango is not confined to flavor, but extends to size and colour. I think it is the Malda mango (esteemed one of the best) which I have at times observed glowing in the combined radiancy of red, green, orange and yellow. In reference to size, there is not less variety than in flavor. Whilst one kind (the Bombay) is so diminutive as sometimes to weigh but one or two ounces, another, termed the *pucka-mitta*, is known to weigh about two pounds; but I am informed that the latter kind are of little value. The stone of the mango occupies about one half the bulk of the fruit, and as the pulp, which is soft and yields a coloured gelatinous juice, adheres firmly both to the stone and skin, the mango is not a fruit the most conveniently adapted to the dessert table. Let me not forget, however, that the fame of the mango is not confined to the dessert; though, indeed, if London folk, as I observe, travel all the way to Oude for a *king's sauce*, they will hardly require to be told of mango *pickle*—*preserve*—and *chutnee*, with which we are all familiar.

Consulting my own taste, there are none of the Indian fruits which I would sooner offer to your notice than those which now, pendent in a ponderous bunch of precisely one hundred together, present themselves to your view—

"Plantains, the golden and the green."

The tree with its immense massive and bright green leaves, which, like the cocoa's, droop in graceful bendings, and spring nearly

all from one centre, presents another of those pleasingly associated objects so truly characteristic of the Indian picturesque. The natural form of the leaf, as you may observe in those which are young and strong, is a solid, unbroken mass from the root to the point, whilst the outer, older, and consequently more dry, have been shaken by the wind into shreds resembling the foliage of the cocoa-palm.

The *Plantain* of the East, and the *Banana* of the West Indies are so far identical as to be but varieties of the same family. Mr. Speede indeed says, that the sort eaten here as a fruit should more properly be called the banana; but as we have it on the authority of Dr. Royle that both the plantain and banana "must be natives *of Asia*" there can be no reason I presume why we should deprive the former of its name. Baron Humboldt, in referring to the culture and amazing productiveness of the plantain and banana, of which he speaks indiscriminately, says "It is to be doubted whether there is another plant in the world which in so small a space of ground produces such a mass of nourishing substance," and adds a calculation that "the amount of nourishing substance obtained from a banana ground is as 133 to 1 when compared with the growth of wheat, in the same space; and as 44 to 1 of potatoes." Though he here refers to the West Indies, the estimate I am told, is applicable to the East.

This valuable and most substantial fruit comes to perfection in about eleven months. It is, throughout, a mass of firm, sometimes mealy, sweet pulp,—both in scent and taste not altogether unlike a ripe pear. The tree, bearing but one flower, large, handsome, massive and purple, yields, therefore, as I said, one immense spire of fruit, and is then cut down. Reproduction takes place from a shoot, which, when the old plant is cut down, has obtained the height of four or five cubits, and yields fruit some three or four months afterwards.

Of these there are nine principal kinds. The description generally held in the most esteem is a small variety of the *Chapa* or *Champa*, termed *Cheena Champa*, but in my estimation that called the *Mutámán* is by far the finest. Another, termed the *kuch-kéla* ("raw plantain") which is very large, hard and acid, is used as a culinary vegetable. The body of the tree, and the flower, also, are cooked into curries. The leaves are extensively used, medicinally, as cooling applications, or dressings, and, by the buttermen and others, as wrappers to their various wares.

Here—

"On its slender twigs, low bending,"

we have the *Pomegranate*

"full of melting sweetness."

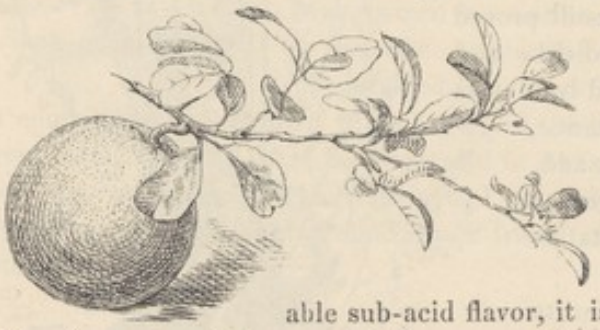
It contains a mass of seeds "surrounded by a juicy sub-

acid pulp," but does not grow to perfection in Bengal. The bark of the root of this tree is, I suppose, one of the most powerful astringents known in medicine, and hence an invaluable vermifuge.

This is a fruit called by some "sweet sop," but commonly known by the general designation (being but a variety) of the *Custard Apple*, containing an immense quantity of seeds covered by a soft pulp of rich and greatly esteemed flavor. Indeed many persons consider it one of the finest fruits we possess.

The *Bullock's Heart—Noona Ata*, or salt apple, called also the netted custard apple, is a coarser and less acceptable fruit of the same genus.

We have here another amongst the most highly esteemed productions of our Indian Orchard,—the Shaddock,—Pumplenuse or Pampelmouse, (from the French) or, as commonly or vulgarly termed, Pum'ee'low, —the largest of the orange tribe. When thoroughly ripe, being of an exceedingly agreeable sub-acid flavor, it is generally a great favourite.



The flowers—which resemble the orange blossoms used on bridal occasions, and are not unlike those of the *Bél*, with which the Hindoo women decorate

"Their dark flowing hair on some festival day,"

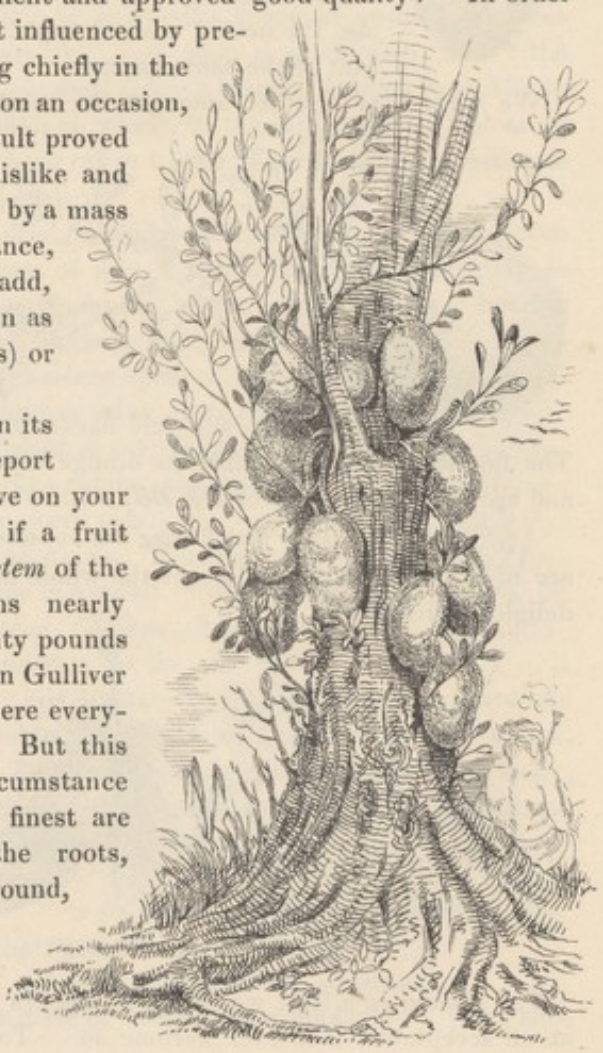
are of a chaste white, and scent the whole air around them with the most delightful fragrance.

The *Guava* is a fruit which, to foreigners in general, time alone renders at all acceptable, if it ever become so. To a newly arrived European, the

taste, even if the strong odour, which is positively forbidding, has allowed him to go so far, seldom has any charm. One, however, of the many varieties, the small West India or strawberry guava, is said to be "extremely delicate in flavor;" and another, termed the *Patna Lal Peedra*, I do not, myself, think unpleasant. Whether I should have thought this on my arrival in the country, I much doubt.

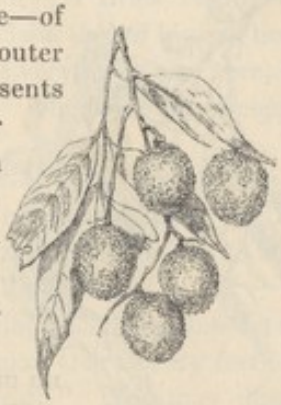
I should not omit mentioning that for *jelly* the guava is in high repute.

——— Ambrosia to wild hyssop,—the Arabian fig to a hedge-sloe —or a citron grove to a tannery, is, however, as the guava to the *Jac fruit!* This ponderous production—this "huge deformity for the lap of" Pomona, which you may observe yonder clustering in numbers round the stem from which it springs, is by many persons held to be, not only free from disagreeable odour and taste, but of "excellent and approved good quality!" In order to the assurance that I was not influenced by prejudice, (the offensive odour lying chiefly in the thick coating or skin) I was, upon an occasion, induced to taste one, but the result proved only the confirmation of my dislike and very lowest opinion. It is filled by a mass of slimy, pulpy, sickly substance, covering the seeds, which, I may add, are sometimes roasted and eaten as nuts, (said to resemble chesnuts) or cooked in curries.



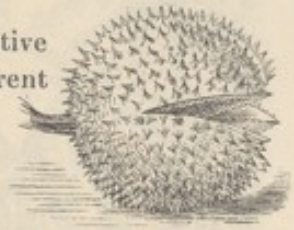
As, then, I can say nothing in its praise as a *fruit*, let me at least report fairly of what claim it may have on your attention as a *curiosity;*—and if a fruit that springs *directly from the stem* of the tree,—that occasionally attains nearly three feet in length, and seventy pounds in weight, be no curiosity, then Gulliver himself must dwindle into a mere every-day traveller and truth-teller. But this is not all;—a more singular circumstance connected with it is, that the finest are said to be produced from the roots, beneath the surface of the ground, where their presence is detected by the cracking of the earth, and the odour arising from the fissure!

Strong in all contrasts with the last, here is one, I think, amongst the sweetest—though not the most wholesome—of the Indian fruits—the *Leechee*. Upon removing the outer and singularly rough and roseate coat, the fruit presents the appearance of an immense flexible pearl, or moonstone, your only disappointment in which is upon finding the seed occupy more than two-thirds of the entire bulk, which is about that of a small egg-plum. It was originally from China, but is now fully naturalized to India. When ripe its appearance is exceedingly rich and beautiful.

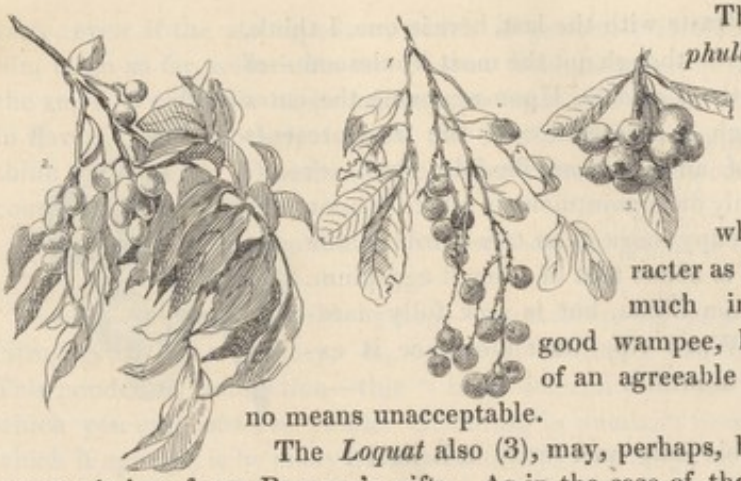


Though procurable only as a rarity in Bengal I may here mention a fruit of which I am strongly reminded by the flavor of the leechee, and to which all travellers and writers, when describing Eastern fruit, seem to agree in rendering priority and pre-eminence—the *Mangosteen*. The Mangosteen is a native of the Eastern Isles. Its size is that of an apple, and the flavor of the pulp, which is contained in a thick rind, I can only compare to a combination of that of the mango and the leechee. It certainly merits a great deal, if not all, that has been said in its favour. Never having been so fortunate as to visit the Archipelago, I can only offer my report upon some specimens lately brought round, by a friend, on board one of the eastern steamers.

The mention of this fruit reminds me of another, native of the same soil, which has notoriety of a far different character. I have exhausted comparison in speaking of the *Jac*—and can only say that if all I have heard of the *Dorian* be true, it as far overtops the jac in repulsive offensivenesss as that fruit does the guava! Imagination itself can hardly go further!—Yet those who have eaten of the Dorian, assure me that once tasted, its repelling odour is forgotten in the flavor of a "delicious custard!"—For myself—regarding the nostrils as surely the sentinels to the palate, as the palate is to the stomach, I confess I should not feel inclined to encourage any breach of discipline.



Judging by the dried specimen of the fruit (which, when over ripe, bursts, as you here see it) one might conceive that Nature herself had clothed it in a *chevaux-de-frise*—a fence of spikes, in order to warn off the venturesome and the curious. It is hardly too much to say of it that it might form an efficient military caltrop, which would not only *gall* by its points, but *stifle* by its odour!



The *Longan* or *Ansphull*, (known also as the wild leechee) (1) and the *Wampee*, (2) are fruit of somewhat the same character as the leechee, though much inferior to it. A good wampee, however, which is of an agreeable acid flavour, is by no means unacceptable.

The *Loquat* also (3), may, perhaps, be classed with the more choice of our Pomona's gifts. As in the case of the leechee your only regret is that its tempting exterior—its delicate, velvet like orange coat, should cover so small a quantity of fruit—the stone occupying full two-thirds.

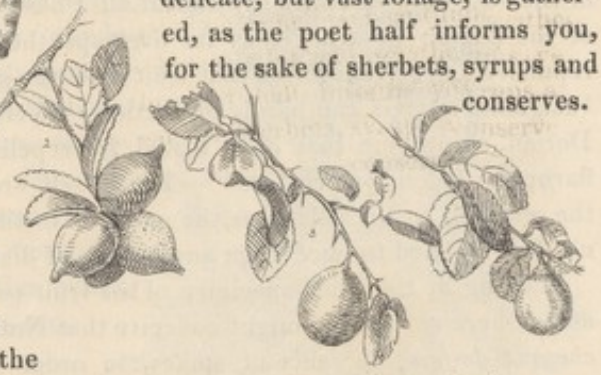
The Longan, Wampee and Loquat are generally about the size of a large cherry, and were all originally from China.

Here, carefully enclosed in its loose great coat, is a little fruit, by no means ill-flavoured, which some persons have dignified with the name of *Gooseberry*. It is the *Tiparree*, a species of winter cherry, which, beyond the circumstance of its being of the dimensions of the gooseberry, can no more be compared to that fruit than to the grape.

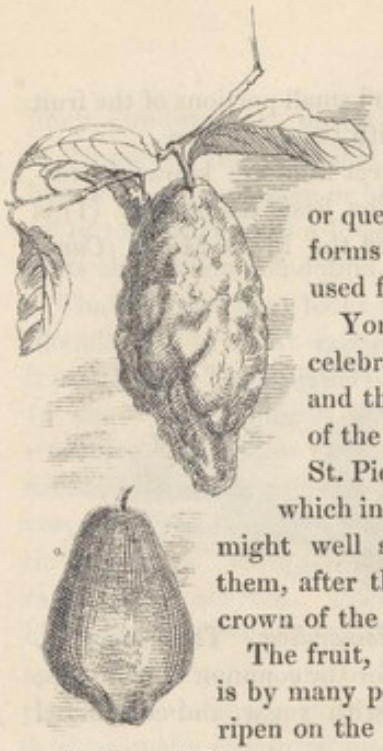
Let me not forget the

" Spreading tamarind that shakes,
Fanned by the breeze, its fever cooling fruit."

which, pendent from its beautiful, delicate, but vast foliage, is gathered, as the poet half informs you, for the sake of sherbets, syrups and conserves.



Neither must I omit to notice the valued companions alike of the revel table and the sick man's chamber—the fragrance-giving Lemon and the " piercing lime." Both are plentiful and cheap, growing to perfection even in Calcutta. The acid of the lime is much sharper than that of the lemon, and the form of the fruit is smaller and rounder.



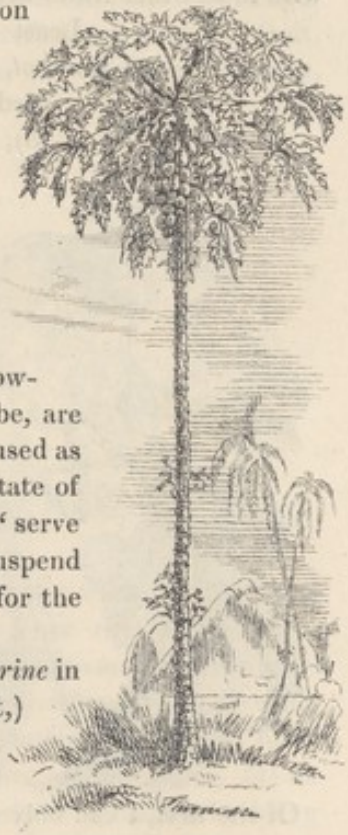
The fragrant *Citron*, also, brilliant and rich in its coat of gold, and which, if titles belonged of right to beauty, might claim that of king of limes, or queen of lemons, attains to a very large size here, and forms an esteemed preserve. The juice is, of course, used for lemonade.

Yonder very singular palm-like looking tree is the celebrated *Papaw* or Puppia, common alike to the East and the West Indies, it being matter of dispute to which of the two countries it originally belonged.

St. Pierre, in describing Virginia as having planted a seed which in three years became a Papaw tree twenty feet high, might well say "loaded with ripe fruit." You may observe them, after the manner of the cocoa nut, clustering round the crown of the stem to the number of a hundred together.



The fruit, (a.) which on being cut open resembles a melon, is by many persons held in high esteem, and when allowed to ripen on the tree is very sweet. Here it is eaten raw, sometimes with the addition of sugar, but in the West Indies is said to be "boiled and mixed with lime juice and sugar, or baked like apples."



The most extraordinary circumstance in connection with this tree was first mentioned, says Murray, (article *West Indies*)—by Brown, who, in his Natural History of Jamaica, states that "water impregnated with the milky juice of this tree makes all sorts of meat washed in it very tender." That "eight or ten minutes steeping will make it so soft that it will drop in pieces from the spit before it is roasted, or turn to rags in boiling."—Further, as declared by other travellers, "that old hogs and poultry, which are fed upon the leaves and fruit, however tough the meat they afford might otherwise be, are thus rendered perfectly eatable, and excellent too, if used as soon as killed, but that the flesh soon passes into a state of putridity." The very vapour of the tree is said to "serve the purpose; it being customary in Barbadoes to suspend the fowls and meat from its trunk, to prepare them for the table."

This extraordinary property—attributed to the *fibrine* in the juice, (discovered by a celebrated French Chemist,) "a substance that had previously been supposed to belong to the animal kingdom," is well known here, though not applied to the same extent.

Meat is rubbed with the milky juice of the fruit, and small portions of the fruit itself are occasionally cooked with meat curries with the same view.

As to Melons, though several varieties of the sweet kind are known to cultivators, we meet with but two in our Bazars. The first, Khurbooja. (1) is commonly, whether correctly I cannot say, termed the Musk Melon *(Cucumis Melo)*,

and the second, the Phootee (2) *(C. Momordica.)* The latter, Dr. Voigt says, is, when young, a good substitute for the common cucumber; when ripe, after bursting spontaneously, is eaten with sugar, and considered little inferior to the Melon, and very wholesome.

They are of course chiefly eaten during the hot season, and in common with most other fruits in the Calcutta markets, are very cheap.

Least amongst our garden offerings I have to name the *Jumrool*, or Malay Apple (1)—the *Byur*, or common native hard green plum (2) —the *Golab Jámun* or Rose Apple (3), the Alligator, or Avocado Pear (4), and the *Bél* (5).

Of the first, I can only say it is of marble whiteness and polish, but, though

juicy, and esteemed for its "thirst killing" coolness, of little or no flavour; of the second that it should, I believe, be shunned by persons of less delicate habits than ploughmen or blacksmiths; and of the third that a crushed handful of rose leaves and a little sugar would be nearly as acceptable. Its odour is its chief recommendation.

The Alligator pear looks tempting on the bough, but its looks belie it: I can liken it only to a soft raw vegetable, which requires salt and pepper to make it palatable. Thus prepared, I have heard it compared to an English melon. In the West Indies it is eaten with lemon-juice and sugar, or pepper and vinegar. The *Bél*, or thorny Bengal quince, is of an agreeable odour, but partakes of too sickly a flavour to be a table-fruit. Dr. Roxburgh, however, speaks very highly of it, as being much esteemed for its nutritious, warm, and cathartic properties. With the addition of tamarind, it appears to be much used and esteemed for sherbet. There is another fruit, bearing some degree of resemblance to this, termed the *Kut'h-bél*—or wood apple (6)—which is in use only amongst the natives, and in little estimation even with them. It contains, when ripe, a sub-acid pulp, which before maturity is excessively acid. In this state it is occasionally converted into chutnee, or cooked by the natives as a vegetable. The little beads which you may observe worn by the palkee bearers round their necks, are drilled from the shell, in which, like the cocoa, the fruit is enclosed. With these I may also name the *Kumrunga*, (1) a five celled and very acid fruit, much esteemed for tarts;—the *Kuronda*, (or corinda) (2)—if of this country,

a deep purple—but if the China description, a pink and white berry, used, when not quite mature, for the same purpose, but when ripe of an agreeable sub-acid flavor; the *Toot* or Mulberry, the introduction and cultivation of some better variety of which would repay the trouble; the *Punyála*, or Paneola plum, (3) a small pulpy, but very astringent fruit,—rendered palatable, however, by being rubbed between the hands; the *Jamoon*, or Java plum, (4) an astringent sub-acid black berry, occasionally prepared for the table by being covered with salt and well shaken between two plates; the *Umra* or Hog-plum,

(5) an acid fruit, used only in curries; the *Phulsa* or Grewia, (6) a dark purple coloured little berry; the *Atta Jam* or Olive, (7.) and *Julpaee* or native olive, (8) neither of which are other than seldom seen—thought of—or esteemed.

The kuronda, I may mention, makes a delicate jelly, and, from greater delicacy of flavor, is preferred to the mango for the stewing of mango fish. *En-passant*—the fish to which I have just alluded (termed by the natives *tupussee mutchlee)* is supposed to have taken its English name from the circumstance of its coming to market—to net I mean—in the season of the mango-fruit.

With respect to European and many other foreign fruits I may state, generally, that very few will grow in the plains of Bengal, and but with care and as rarities in the hills and other parts of Hindoostan. The Orange, however, is abundant in Sylhet, and the northern parts of India, the Calcutta markets having a plentiful supply in due season. Grapes also, which may with great care be produced even in Calcutta, though their flavour hardly repays the trouble of rearing them, are otherwise abundant and superior in various parts of India. The spots most celebrated for this fruit are Asseerghur, and certain other places, as Sultanpore in Oude, &c. Dehlee, and its vicinity, with the whole of the north-western provinces, yield an abundant supply of the common grape of Europe and the long grape of Persia,—the latter containing but a single seed. These rival in taste, and much exceed in size, the best grape of England, and altogether may be pronounced as a fruit reaching to very considerable perfection, with less care than is bestowed on the culture of it in other countries.

It is, I believe, easy to obtain grapes, wrapped in layers of cotton, and packed in baskets sent from Cabool. They come to hand in a very fresh state, but must be eaten immediately, as they rot on exposure to air. In a conversation with the present Umeer of Cabool, Dost Muhummud Khan, when in Calcutta, on the rich productiveness of his country, he referred with peculiar pleasure to the perfection and the abundance of its grapes,—a thousand bunches of which, he said, were procurable for six or seven roopees. He intimated, however, that the kind brought to Hindoostan was not the real Cabool, or Kandahar grape, which was too delicate to be brought so far, but an inferior description from the borders.

Of late America has supplied us with both apple and grape, brought in ice, and when first opened out, fresh as if just from the tree; like the grapes from the north-west, however, neither will keep long after exposure.

Then have we

> "—— the pride of vegetable life, beyond whate'er
> The poets imaged in the golden age" ——

the *Ununnas* or Pine Apple, which grows to such perfection, although said to have been much neglected in India, and is so plentiful and cheap in our markets, that I might, without much impropriety, have named it amongst the

fruits belonging to the soil. It is said by Botanists to have been originally indigenous to America, and carried thence into Africa and Asia. The fact however, of its being found in western Africa, growing wild and profusely in unfrequented spots—shooting most vigorously—yielding fruit abundantly—assuming all the character of a native, and even sporting into varieties strikingly different from the appearance of the supposed original plant, has given rise to doubts on this point; but as almost as much is said by Dr. Royle in reference to its wild profusion in Ceylon and Burmah, and other parts of the East, and *he* appears to see no reason for doubting its being "exclusively an American family" the question has probably been set at rest.*

As to the encouragement met with in the naturalization of foreign fruit, and the possibility of our obtaining many more than we do, I may mention that in the Honorable Company's Botanic Gardens at Saharanpore, of which Dr. Royle was superintendent, were cultivated the *Peach, Nectarine, Apricot, Plum, Pomegranate, Grape, Apple, Pear, Quince, Mulberry, Fig, Almond,* and *Walnut!* To these, as procurable from the soil, I may add the *Raspberry* and *Strawberry,* the last being brought to great perfection nearly all over India, though not seen in our market. The peach, now naturalized to all parts of the country, and the fig, though only of a small kind, are obtainable in the Calcutta markets. The apple is stated to succeed well in the southern parts of India, and said to be excellent at Bangalore and in Tirhoot, and, though small, of a good quality in most parts of northern India. None, however, of these ever make their appearance in the Calcutta markets; but, as I have said, we have of late been indebted to the American ice speculators for a very fair supply of this fruit which is sold at the rate of about eight for the roopee. Dr. Royle states that apples "are remarkably fine at Peshâwar and Cabool," but a friend assures me that the Cabool apple is "but a poor affair at best." That from America is the codlin, of which, with your nonpareils, pippins and russetives, you at home would only condescend to partake in tarts and dumplings.

We have, perhaps, yet time for a hasty glance at a few of the productions of the soil, which, as I before observed, by reason of their oriental character, and connection with domestics, from the equator almost to the pole, will be sure to afford you some interest. If I dared attempt more—if I could be your companion and lead you forth to view all which, even in a small circuit around Calcutta, would be found to possess enough of the botanically interesting to attract, it would furnish matter for a sojourn on your part of not a day but a month.

* "I have seen them growing wild on the shores of the Arracan group of Islands; and Jimmy says —'Oh Papa! in Singapore they are so big—immense! and, oh my! so delicious! and then when you cut them, so juicy that they fill the plate with juice; and so cheap!'—But for all they are so cheap they are so *big* that the Chinese cut them in four, and sell them in quarters." *Note from private correspondence.*

I would indeed lead you

" ——————— through the maze
Embowering endless of the Indian fig."
" ——————— Not that kind for fruit renown'd,
But such as at this day, to Indians known,
In Malabar or Deccan spreads her arms
Branching so broad and long that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillar'd shade
High over-arched, and echoing walks between."*

(*Par. Lost.*)

Thence through the jungle of that " giant grass" the bamboo, the beauty, grace, richness and delicacy of the foliage of which is, I think, unsurpassed. I would conduct you, not only through the wild beauties of the jungles, with their " rich tapestry"—" those splendid creepers, which hang their fantastic wreaths upon every adjacent bough"† and where

" ——————— the wandering eye
Unfixed is in a verdant ocean lost,"

but, upon more cultivated, though not more prolific ground, take you a florist's tour.

Here, though I am unable to state whether Thomson is correct in saying that our Flora is of " richer sweets," I can certainly grant with him that she is of " bolder hues" and will add of bolder figure also. Indeed, almost every blade and leaf of vegetation appears to be on a gigantic scale—lending great effect and beauty to a distant appearance, but detracting from the sense of enjoyment on a nearer approach. In the delightful, sequestered little nooks and retreats of our native land, we may love to stroll, to loiter and recline,—whilst here, the impulse appears rather to advance in quest of what distance pictures as more enticing.

I should not, therefore, invite you to recline " beneath the spreading tamarind" lest rheumatism come of wet grass, or a burning fever of the hot sun; whilst the insects by their dimensions would offer you but little inducement to share their society or dispute their ground.

With respect to the flower garden, however, I will not venture beyond my depth. I am no botanist or florist, and fear to enter a field with which I have no familiarity: where, though I might " talk an infinite deal," it might be, like Gratiano's speech—" an infinite deal of nothing." You will not believe that this arises from an indifference on my part to that which is so beautiful in nature. Some of my dearest recollections are associated with flowers and flower gardens; for, independently of their own claims to regard, they are associated with *you*. The very names of snow-drop and of crocus—

" The daisy, primrose, violet darkly blue,
And polyanthus of unnumbered dyes.

---

* The Bur or Banyan. † Miss M. E. Roberts.

> The yellow wall flower, stained with iron brown ;
> * * * *
> Anemonies, auriculas ; enrich'd
> With shining meal o'er all their velvet leaves ;
> And full ranunculus', of glowing red"—

seem connected with my thoughts like household gods, but not so are even the *realities* regarded *here*. As I have already said there lacks that feeling of homeliness to distil from them, as it were, the aroma, the spirit of their sweetness,—and hence you will not be surprised if I say that the flower garden in this country is as yet in its infancy.

It is not that

> " —— the garden with its many cares"

demands personal toil to ensure success :

> " ———————— no works indeed
> That ask robust, tough sinews, bred to toil
> Servile employ ———————— "

could hope to find many willing labourers amongst the European community of Calcutta. The services of the native gardeners, who, though possessing no taste or judgment of their own, are, like the native artizans generally, excellent tools in European hands, are obtainable at four roopees per month. Sometimes these men may be found not only with a knowledge of the *English* names of the plants and flowers in the garden, but sporting their familiarity with the *Latin*, which they have picked up, probably, during servitude in the Honorable Company's Botanic Gardens!

So, then, it is, that though European exotics are reared only with care and trouble, and are of inferior fragrance, we must look for other causes for the general immature state of our flower garden than either want of hands or incapacity of soil, for we are assured by the author of the ' Hand-Book of Gardening' that he has " never known a bouquet not to be procurable in any one day of the annual three hundred and sixty-five."

That we have no lack of flowers, be they of what kind they may, an evening's stroll, at the proper season, would sufficiently evidence, for here, even within our city's compass, growing in fertile luxuriancy, may be seen whole trees, of various kinds, little else than a mass of blossom and of bloom, imparting a richness to the scene, which, remembering the little trouble they cost in their culture, might lead you to hold our Hooghly's banks as not amongst the *least* favoured of Flora's possessions.

Amongst the orientals those flowers that yield a powerful odour are generally the most esteemed, and of these the most remarkable, such as the Bélchampa, Moulserrie and Gundraj, (species of Jasmines) are perfectly white,—a peculiarity I believe attending the majority of highly scented flowers. By the Hindoos white flowers are used upon occasions of shrâds,—yearly ceremonies performed in remembrance of deceased relatives, and those which are both white and

fragrant are particularly devoted to the worship of *Vishnoo*, who is "regarded as the household god, being worshipped on entering a new house, and at all times of family or domestic misfortunes."* Flowers of all kinds are used upon occasions of marriages, both amongst Hindoos and Muhummudans, and enter largely into the ceremonials attending the worship of several of the Hindoo deities.

But let us return to what I may be permitted to term our domestic and nursery plants.

The first presenting itself, the *Sugar-cane* is an article which I might deem it superfluous to do more than point to, but that, until lately, little, I believe, has been known amongst domesticated folks at home of East India Sugar; a circumstance not a little remarkable when it is considered that it was originally and strictly a native of the east. In the words of Dr. Royle—"one of the ancient productions of India,—early known to the nations of the west, and to the Greeks four or five hundred years before the Christian Æra.—The Saracens introduced the sugar-cane into Sicily and the south of Europe, and the Portuguese into the Canaries, from thence it was taken to Hispaniola in the year 1506." Thus you see the West Indies owes its chief source of wealth to the east.—"Yet" says Dr. Royle, indignantly "that country (India) has long been supposed, and still is so by many, incapable of manufacturing the product of the cane, so as to compete with those countries to which it has so freely given this as well as many other of its natural riches,—as rice, ginger, indigo, tamarinds, the mangoe, the orange and lemon tribe. Coffee, cloves, nutmeg, cinnamon, and many others have also been derived from parts of Asia."

As to quality, Dr. Royle adds—"Samples of East India Sugar sent to this country have been pronounced equal to any from the West Indies."† But, be it remembered, East-India Sugar is not confined to the produce of the cane. The Date tree, as I have already mentioned, yields a large quantity of sugar, though of a less esteemed kind, and sells at the present day at one fourth less. At the time Dr. Roxburgh wrote, a hundred thousand hundred weight of Date sugar was made annually in Bengal.

Of Sugar, then, the produce of the soil, and preparation of its people, we have, of course, as many varieties of kind and quality as are met with in that

* "Anglo-Hindoostanee Hand-Book." *Art. Hindoo Deities.* Thacker and Co. Calcutta,—1846.

† Essay on the Productive Resources of India, by J. F. Royle, M. D. F. R. S. &c. Allen and Co., London.

of the West Indies, and which vary in the market from seven to fourteen roopees the mun or maund: in more homely, or readily comprehensible language, from about 2*d*. to 4*d*. per pound.

Two of our staple commodities, *Rice* and *Indigo*, may here be allowed to

claim our attention; and though, as I regret, we cannot, either in saddle or howdah, traverse the swampy lands of the one, or—our elevated heads disturbing the monkeys from their dwelling in the trees—our senses in turn charmed by the sounds of bulbul and the wild dove, or by the delightful freshness of "incense breathing morn,"—ruralize through the plantations of the other, we have at least our little specimens of the plants, and must appeal to imagination for the remainder.

Paddy, or rice in the husk, of which we are informed by Dr. O'Shaughnessy there are only two species known, is stated to be so numerous in the variety of one of those species (the *Oriza sativa*, or cultivated) as to justify a Hindoostanee adage which says,—"*dân, pân, Rajpoot, bé t'hikana*"—that is—paddy, pân, and Rajpoots are without limit or bounds. You will therefore conclude that rice must equally be various in kind. In order to test, to a certain extent, my informant's assertion in respect to this multiplicity, I made note of a few names from dictation—and here they are:—

| | | | |
|---|---|---|---|
| Sâljhat, | Ujin Shah, | Kâlâ hanrah, | Dhoolee, |
| Peprasâl, | Hiwut, | Urkooch, | Kâlâ sâl, |
| Gheesa, | Bâlun, | Murissal, | Hât'h punjaree, |
| Aousa, | Puntras, | Koolmoo, | Selut, |
| Béna phoolee, | Cheena Sukkur, | Râmsâl, | Kâlâ Rutee, |
| Moonghee balun, | Sela, | Râbnah, | Mooeepulla, |
| Rundonee pâgul, | Meeghee, | Bâkooe, | Meghnât, |
| Boldar, | Leta pona, | Jalarungee, | Bora (2 kinds). |
| Soojee mookee, | Moselut, | Jutta Koolmoo, | |
| Pântee, | Somra, | Kalundee, | |

Enough, you will say, to satisfy all doubts. There are, however, two principal distinctions in reference to this grain; not from any difference in plant, though there is a difference in that also, but in the mode of preparation. They are termed *Bhoonjwur* and *Arwur*. The first, previous to threshing, is

parboiled and sun-dried; by which means the process of threshing, or I should rather say pounding, is rendered more easy, and there is less waste of grain. It is for this reason—one amongst others—that the description of rice selected for Bhoonjwur is the large coarse-grained kind, which if dry is apt to break in the threshing. The other, Arwur, is threshed in the dry state. Throughout India, Bhoonjwur, almost exclusively, is eaten by the natives, by whom it is held to be more wholesome and nutritious than the other, which they consider heating. The operation of boiling has the effect of rendering the grain large, coarse, and generally somewhat dirty in appearance. When cooked it has a peculiar tint, and where the operation of parboiling and drying has been either over-done, or done carelessly, there is combined with it so highly disagreeable an odour as to render it most offensively forbidding. Europeans prefer the Arwur, *fine* or *table* rice as it is commonly termed, and of that kind named *Bénaphoolee*, the grain of which is small and exceedingly white. It sells in our markets at 2 Rs. 8 annas the maund, or mun, whilst the former may be obtained for 2 Rs., or a little more than two farthings per pound!

As to Indigo, though it may not claim much connection with domestics, yet, being one of the chief productions of the soil, and certainly an interesting one, I should not be justified in altogether passing it by. Permitted but a little scope I might, in my own feelings at least, find for it a strong connection with domestic matters; for, bearing in grateful remembrance the delightful health-reviving sojourn which I made under the roof of my kind friends Dr. and Mrs. R——— of B——— factory, Indigo and

> "Domestic happiness, that only bliss
> Of Paradise which has survived the fall"

appear as naturally associated as haggis, ale, or cider, with a "Harvest Home." Indeed, with any hope of a fair season, I know of no stationary life in India more agreeable (despite much exposure) than that of an Indigo planter; and, certainly none, if we consider how much distance from city or stations throws the planters upon their own resources, more calculated to foster and invigorate the affections of domestic ties—

> "With all the social offspring of the heart."

Not less in interest is the sick man's prop and infant's help, the gluten yielding *Arrowroot*. It is the *Maranta Arundinacea* of the West Indies, brought to great perfection here by the late Mr. D. W. H. Speed of Aleepore, where there is a plantation of it. Since that gentleman's death it has been manufactured with much success by various parties in the neighbourhood of Calcutta: Mr. Hughes at Ballygunge—by a native gentleman, Baboo Sumbhoo Chunder Ghose, in Beerbhoom, and by the orphans of the Berhampore Mission

Asylum, who, under the instruction and guidance of their worthy and spirited Missionary teachers, have established a farm, and cultivate the plant, the produce of which bears as numerous and as highly favorable a list of medical recommendatory certificates as any which have preceded it.

The root, from which the substance, by a careful process, is extracted, is from five to eight inches in length, and somewhat resembles in shape the long tapering brinjall. The name would appear to have been derived from the fact of the natives applying it as an antidote against the virus communicated by their poisoned arrows. *East India* arrowroot, so called, is the produce of a species of curcuma, several varieties of which, found wild in India, yield a fine nutritious starch. Mr. Porter, in speaking of that variety termed the *Curcuma angustifoliæ*, says that "An excellent kind of arrowroot, in no way inferior to that from the West, is prepared from this root. The plant grows abundantly on the Malabar coast, where its starchy product is now prepared in considerable quantities, and is become an object of trade with England;" but by the manufacturers here it is generally held to be inferior to the West India plant.

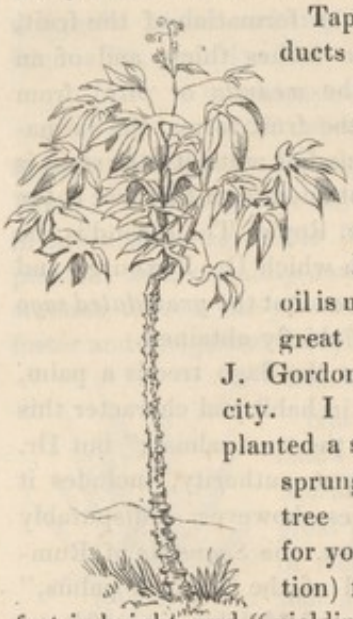
Sago, its companion in the nursery, is the produce of the soft cellular part of the trunk of two varieties, in particular, of sago palms, natives of Sumatra and Malacca. These are, first, *Sagus Rumphi*, (or *Sagus Farinifera*) delineated in *Murray's Encyclopedia of Geography*, in *Porter's Tropical Agriculturist*, and in *Pereira's Materia Medica*. From these two last authorities we learn that—"Before maturity, and previous to the formation of the fruit, the stem consists of a thin hard wall, about two inches thick, and of an enormous volume of tissue (commonly termed the *medulla* or *pith*) from which the farina termed sago is obtained. As the fruit forms, the farinaceous medulla disappears, and when the tree attains full maturity the stem is no more than a hollow shell." The *sago meal* obtained from this tree is the kind which the Malays are said to prefer, states Dr. Royle. The second is the *Sagus Lævis—Rumph:* or unarmed sago tree, from which Dr. Roxburgh and the generality of learned writers on the subject agree that the *granulated sago* —the *sago of commerce*—the *sago of the shops*—is chiefly obtained.

Some authors would appear to have denied that the Sago tree is a palm, and Dr. Griffith quotes the opinion of one that "in habit and character this tree (the *Sagus Lævis*) recedes considerably from the true palmæ;" but Dr. Griffith himself, our latest and I believe the best authority, includes it amongst his palms notwithstanding. Other trees, however, indisputably palms, also yield sago; as the *Arenga Saccharifera*, the *Saguerus* of Rumphius, "one of the handsomest and most useful of the Malayan palms," observes Dr. Griffith; the *Caryota urens*,—a native of Malabar, one of "the handsomest and most useful palms of the Peninsula of India," says the same author; and in reference to which we are told by Dr. Roxburgh—"The pith or farinaceous part of the trunk of old trees is said to be equal

to the best sago. The natives make it into bread and boil it into thick gruel; these form a great part of the diet of these people; and during the late famine they suffered little while these trees lasted." The *Phœnix farinifera*, also, a dwarf palm, contains farina in its stem, which is used as food by the natives in times of famine, and "a kind of Sago is said to be obtained from the cellular substance" of a Japanese plant termed the *Cycus Revoluta*.

To obtain the sago the entire tree would appear, like the plantain, to be sacrificed. When arrived at maturity, which, varying according to soil, it may do in about fifteen years, it is "felled at the root, cut into billets, cleft, and the cellular matter extracted and diffused through water. The mixture is decanted, and when the fecula subsides this is dried before the sun." This is *Sago Meal*,—of which it is said to be no uncommon thing for one tree to yield as much as 500*lbs*.

"Sago intended for exportation is made to assume a granular form by mixing the finest sago meal with water into a thick paste." This is then rubbed either through a sieve or perforated iron plates, "into small grains of the size and form of coriander seeds." This is the *sago of commerce;* which, according to preparation and to quality, may, of course, assume those varieties in appearance or kind with which you are familiar under the titles of *Pearl Sago—Bleached Pearl Sago*, and the common or brown large-grained sago. The operation of bleaching, we are told, is effected by the aid of chloride of lime, and at an expense of £7 per ton of sago.



Tapioca, or cassanda, another of the successful products of the Aleepore grounds, though indigenous to South America, also claims a high place in invalid dieting.

Here, growing in wild abundance, is the *Palma Christi*, or Castor Nut tree, three varieties of which appear to be indigenous or common to Bengal. The oil is manufactured in great purity by Mr. J. Gordon of this city. I last year planted a seed which sprung up into a tree (intended for your inspection) full twelve feet in height, and "yielding seed after his kind" so abundantly as to occasion some trouble in preventing the whole ground being overspread by young plants. It is

said to have been known in the most ancient times, seeds of it having been found in some Egyptian sarcophagi, supposed to have been at least four thousand years old.

Many other of our tropical medicinal plants are either common to, or have been reared in Bengal. The life-restoring, life-destroying *Opium*,* the inspissated juice of the poppy, you will not require to be told is one of the Company's staple commodities; and true it is there is nought

> " ———so good, but strained from that fair use
> Revolts from true birth, stumbling on abuse:"

the withering, demoralizing effects of the drug upon its wretched votaries—as described by the people themselves—so fearfully, so immeasurably destructive;† the lamentable sacrifice of life, Chinese and European, and all the horrors and the sufferings of the late protracted and ensanguined war in China, form a melancholy illustration of the mischiefs which may date their origin from the misapplication of a flower-bulb! —

> " ———————— So little knows
> Any but God alone, to value right
> The good before him, but perverts best things
> To worst abuse, or to their meanest use."
>
> (*Milton.*)

> " Ev'n as those bees of Trebizond
> Which from the sunniest flowers that glad
> With their pure smile the gardens round
> Draw venom forth that drives men mad."
>
> (*Moore.*)

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* "Opium is an important article of production in British India. In Bengal it is made an exclusive monopoly of the Government, which thence obtains a large revenue. It is said that the profit arising from this branch of trade is not the only reason which had induced the board of Directors to adopt and pursue this line of policy; that the facility of adulterating so important a drug justifies a monopoly which watches over its preparation, while the object of Government in interfering with this traffic is more with a view to control the use of an article which is so prejudicial to the morals of the people and to the interests of society in general, than with the desire of increasing the revenue: that it would in fact rather restrict the retail trade of opium as much as possible. "Were it possible to prevent the use of the drug altogether, except strictly for the purpose of medicine, we would gladly do it," say the Directors of the East India Company, "in compassion to mankind; but this being absolutely impracticable, we can only endeavour to regulate and palliate an evil which cannot be eradicated." (*Rep. of H. of Commons on E. I. affairs.*) The predilection for the use of this insinuating drug is, however, too strong to be overcome even by prohibitions and penalties.

In China its use is forbidden by law, notwithstanding which, that country offers the greatest market for opium, this being the principal article of trade between India and China; thus shewing that there, as every where else, vicious appetite is often stronger than legal restraint."—*Porter's Agriculturist, London*, 1833.

† I have seen a set of Chinese paintings upon rice paper, by some celestial Hogarth, depicting the *Opium Eater's Progress*—from the innocence, the freshness and vigour of youth, through a series of rapidly descending steps, ever accompanied by the baneful pipe and drug, to the close of a wretched and early blighted career.

But time is fast ebbing: I must needs study both it and your patience by bringing my prolixities to a conclusion.

If I might judge of other people's feelings by my own, I should say, not only that time in the tropics hangs less heavily upon our hands than might be expected, but far less so than elsewhere. Like physical matter it appears to waste more rapidly under the sun's beams:—we seem hurrying through our existence with an increased velocity:

"——Years to moments shrink, ages to years."

our relaxed energies failing, at times, to keep pace with our plans and desires, —(if, indeed, I am not, covertly, defending the lazy, if any here,* who—

"—blundering, split on idleness for ease")

we look back upon time past—

" His broad pinions swifter than the winds"

as having been even more swift than was his wont.

—— Suffer me but a little, whilst I attempt some note of his progress: an unskilful hand may presume to venture where features so bold are found to mark " his course and form the varying year."

The cold season, which commences about the beginning of November and ends in February, is, from its shortness, its delightfully invigorating, yet temperate atmosphere, a period to be made the most of. It is the very spring-time of our existence;—we are like the ephemeral insects of the meadows and the brooks, that, born in the morning, have sported out their little existence at noon: the time has passed almost ere we can say ' 'tis here.'

Of the degree of cold which we experience during this delightful period, it might be sufficient were I simply to state that the thermometer ranges between 50° and 65° of Fahrenheit; but I will be more homely in my illustrations by stating that the oil congeals in the lamps;—the butter becomes firm and crumbles under the knife;—milk remains good a whole day and night;—cold meat will keep till probably the fourth day; little children's noses look " blue at the tip;" tippets, gloves and comforters are their morning essentials; flannels, (ever a most dear article in India) merino's, furs—in brief, the whole stock of woollen hosiery for the day's auction, or " *ex Cornwall* and just opened out" at Mr. A's,—or Madam B's new investment " now landing from the *British Queen*," are at a high premium; the folds of the blanket, or ruzâee, gradually elongate from the feet to the neck of the sleeper, who is not over anxious or willing to resign its warmth in the morning; white jackets are at a discount, and cloth coats are buttoned up to the chin at early day, when horse and man, and a few ladies to boot, may *really* be seen taking a little exercise.

* Lord Ellenborough, our late Governor General, is said to have remarked that " in India *there were no idlers.*"

In short, with reference to dress, if there is not always the necessity to dictate, it is the fashion to *assume* a winter garb; and thus, for instance, at the race-course, some gentlemen—from a love probably of old Newmarket and Epsom associations—may be seen "playing at winter" in immense triple cape great coats and thick comforters, looking like night watchmen or guards from off a bitter and long stage during the depth of an English winter: you shiver to look at them. Yet, I may state, the generality of Europeans in Calcutta bear with a greater degree of cold in their rooms than do their friends in England. *There*, long ere the Thermometer has sank to 50° Fahrenheit the fire blazes on the hearth,—whereas *here* it is not, as I have been assured, more than three houses in a hundred in Calcutta wherein a fire-place is to be found.

Other features, few and brief, serve to mark the acceptability of the time. Pic-nic parties are made up to visit the Hon. Company's Botanic Gardens, where, setting a yet hot sun at defiance, with romping, strolling, eating, drinking, studying, admiring, and carving names upon trees, like the foresters of Arden, the day passes lightly and pleasantly enough with both the young and the mature; or, turning the boat's head northward, friends are visited at the settlements of Serampore, Chinsurah and Chandernagore. Dancing, of which the East Indian community are passionately fond, is kept up till three and four in the morning. Exhibitions of flowers and vegetables take place at the Town Hall; Fancy fairs are occasionally held at the same place for the benefit of charitable institutions; anniversary meetings occur of religious and benevolent Societies, and lectures are sometimes delivered upon miscellaneous philosophical subjects at the *Lyceum*—late our Mechanic's Institution. The punkhas hang useless from the ceiling; and from the Churches, where their appearance confounds and puzzles newcomers, are generally removed altogether. In some few houses, as I have already intimated, fires may be seen blazing in English grates;—the morning sun ceases to be a terror, and is even courted for its cheering and comforting warmth; and the evening brings with it a greater share of spirits and energy to enjoy a variety of sources of social and domestic gratification.

That this genial season, our cold weather, is not without its disadvantages, its evils and decriers, you may readily believe. The very character of the season, which encourages, amongst a large class, a variety of prejudicial indulgences in reference to diet and personal habits, must tend to create both the one and the other. In some persons, the European constitution, passing through strange vicissitudes, often assumes peculiarities or idiosyncrasies that not only are calculated to puzzle medical men, but which the mere *change* of weather will affect in some mysterious manner, that seems to be ever calling for the doctor's aid when that season sets in to which, from its shorter duration, they are the least acclimated or accustomed. Thus you may often hear the hot weather declared to

be the healthier season, and with a great number no doubt it is—but not to those, I believe, who are contented or able, and have made it their practice, to seek health by the aid of those vulgar appliances, *air*, *exercise*, and *early hours*. Many also, less delicate, but who from long residence, and, possibly, inactive, luxurious habits, are better able to bear a highly rarified, though an oppressive atmosphere, than the cold of the morning and damps of the evening, cry out with coughs and colds. The air, unfortunately, is distinguished, not by the dryness of a frost which *braces*, but a dampness which *chills*, whilst the fogs at night and early in the morning are dense in the extreme. The evening, however, that is after dark, is generally the most disagreeable time. Should you be residing near the huts of the natives, and very many of the Calcutta houses beyond the city's immediate centre *are* so located, the custom which prevails amongst these poor people of smoking their wretched dwellings as a protection against insects (abounding at this season) is the source of much annoyance. The smoke mixing with the fog—unable to rise above it, but entering your house at every accessible creek and hole, occasions the eyes to be attacked by a smarting and watering, from which you are probably glad to escape by going to bed.

But, you will say, I am joining in the cry against our cold weather. Far from it. The nuisance is one which not only admits of being palliated by a little care, but belongs chiefly to the latter portion of the season. In the habit, often, of taking my "constitutional" ride by moonlight at 4, 3—aye, and when it pleased an old over-wakeful syce to distinguish little between night and day—even 2 o'clock in the morning, in the month of November, I can vouch for the atmosphere, even of the plain, being, at that time, as pure and calm as an English summer's evening.

To this period succeeds *our* summer; I might say *our winter*,—"the winter of our discontent,"—a time whereof it might almost be said that the morning and the evening—delightful by their contrast with the day—are the only periods at which, without the aid of punkha or kus-kus, we "live and move, and have our being." I can at least say they are the only times when we feel that mind and body are in a fitting state for the active and perfect exercise of their functions.

The intermediate space, when—

> "—Tyrant heat dispreading through the sky
> With equal sway, his burning influence darts
> On man and beast and herb————"

might, without much exaggeration of metaphor, be characterized as a kind of mental sahara, wherein neither flower nor green spot are found to relieve or refresh the paths of duty or business.

It is from the relief felt upon the approach of evening, when people may be said to live again, that so many are inclined to turn night into day, and with whom, therefore, their energies then somewhat awakened, the business

of the day appears to commence. Indeed, I am informed that there are a set of native merchants in the Burra-Bazar who transact their business at no other time.

Europeans, however, on their arrival, feel the heat comparatively but little; nor indeed, for a year or two afterwards does it affect them constitutionally. Fresh, full of vigour, and finding the thermometer, during the hot weather, *not many* degrees above what they have occasionally known it at home, *for an hour or so*, they are inclined to wonder at the lassitude and weakness exhibited by older residents, upon whom the "all-conquering heat" of many eastern summers, continued from nine in the morning till four and five in the afternoon, has wrought its work. Add to this the effects of ill habits,—want of exercise, and improper dieting, which have, probably, not only weakened but diseased the body. Dr. Brett says—

"If Europeans cannot adapt their mode of life to a tropical climate, but must indulge in habits totally incompatible with such a climate, they should at all events endeavour to convert their food into wholesome nutriment, and preserve the robustness of their frames by practicing athletic exercises, in the cool of the day, and wrestling, in imitation of the Puhlwans. It is indisputable that these individuals enjoy an immunity from disease unknown by others. There are none whose constitutions resist the exciting causes of disease so well, although their blood is abundant, and their vascular system vigorous. The few Europeans who have entered thoroughly into the spirit of these exercises return to their native land with vigorous constitutions, capable of really enjoying their native country."—*(page 42.)*

This I firmly believe, and the Doctor's own appearance,—at one time, I am told, weak and delicate, but now the picture of health and muscular energy—forms no mean comment on his own doctrines. He adds:—

"The writer has long admired and practiced the calisthenic exercising of the asiatics, and attributes a better state of health and stamina, and a capability for active pursuits, far superior to that enjoyed by him in England, to a systematic use of these exercises."

The months of March, April, and May, with their glowing suns, passed, an hour of relief, though temporary, is at hand. I think it is Miss Emma Roberts who writes something about the "charms of a cloudy sky." She spoke, I believe, the feelings of us all,—for now—how welcome the darkening horizon—

"——————— surcharged
With wrathful vapours———."

The eye can once more look abroad, and with what delight now rest upon the gathering purple;—how courted is the coming storm, the lightest airs of which, sent but to herald its approach, already—

"Breathe refreshment on a fainting world."

It is not improbable, however, that an Indian May frown may prove as unstable as an English April smile; the gloom has gathered over our heads, threatening a torrent,—towering whirlpools of dust are seen upon the horizon, and our hopes are scattered with the clouds which in an hour have

broken and vanished. Again, at the same hour of the following day, and probably of a third, are we tantalized; but at length, big, as you might suppose, with an accumulated strength, it comes indeed. The ships in the river have lowered their royal and top-gallant yards, and made all secure against its approach.

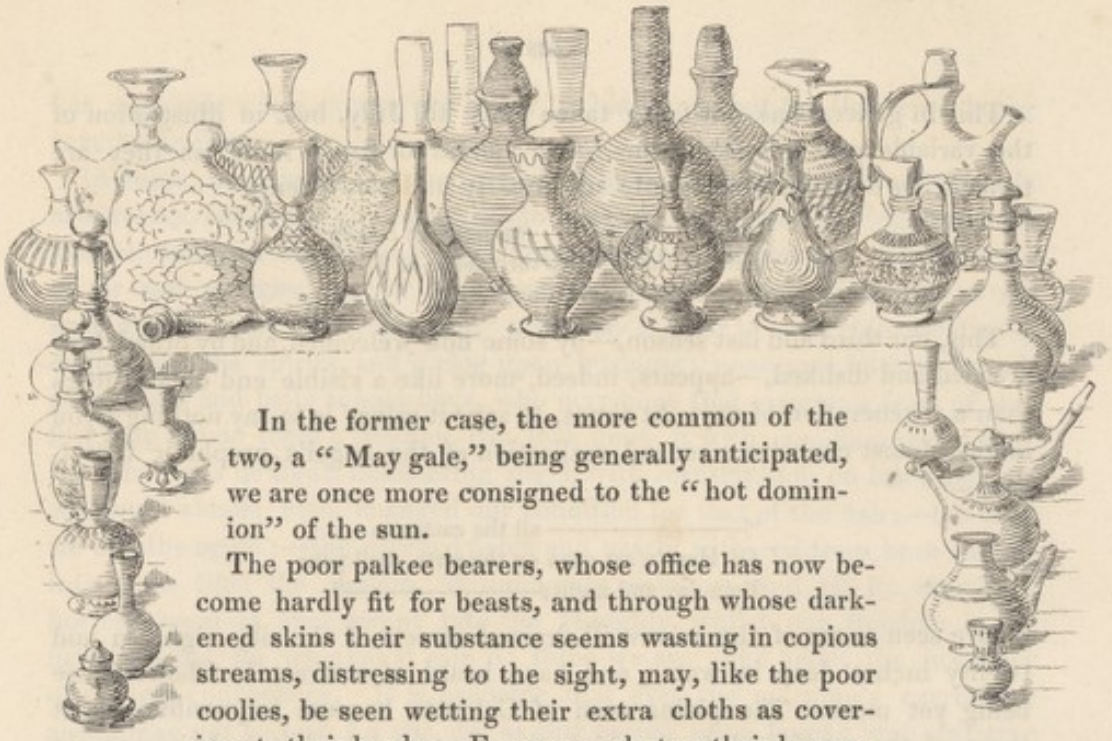
"At first, heard solemn o'er the verge of Heaven,
The tempest growls; but as it nearer comes,
And rolls its awful burden on the wind,
The lightnings flash a larger curve, and more
The noise astounds: till over head a sheet
Of livid flame discloses wide; then shuts,
And opens wider; shuts and opens still
Expansive, wrapping ether in a blaze.
Follows the loosen'd aggravated roar,
Enlarging, deepening, mingling; peal on peal
Crush'd horrible, convulsing heaven and earth.
Down comes a deluge of sonorous hail,
Or prone-descending rain. Wide rent, the clouds
Pour a whole flood; and yet, its flame unquenched,
The unconquerable lightning struggles through,
Ragged and fierce,————————————."

*(Thomson.)*

The violence of an equinoctial gale, however, will perhaps be a subject so familiar to you as hardly to need even this descriptive assistance from the poet. I have here seen such lightning, and heard such thunder, as have put to nought all my preconceived notions of a war of elements.

But I must not lead you to suppose that these things visit us with unbroken regularity. The seasons are variable to an extreme. The hot weather, perhaps the least compromising of them, will sometimes have its severity suddenly broken, but not destroyed, by one of these tremendous gales, which wrecks half a dozen ships—throws down old houses—uncovers native huts, and lifts up trees by their roots, and at others, more mild in its

character, seems to die a natural death by the setting in, at a very early date, of the *Rains*.



In the former case, the more common of the two, a "May gale," being generally anticipated, we are once more consigned to the "hot dominion" of the sun.

The poor palkee bearers, whose office has now become hardly fit for beasts, and through whose darkened skins their substance seems wasting in copious streams, distressing to the sight, may, like the poor coolies, be seen wetting their extra cloths as coverings to their heads;—Europeans shut up their houses; seek shelter behind kus-kus tattees, or under punkhas; pay the Americans one anna per pound weight for cold water, or more economically wrap wet napkins round the *sooraees*, or vessels for water, to *cool* it. Where ceremony compels the infliction in any shape, cloth coats are probably exchanged for silk, or some other light fabric; but at home, and at office, coats and waistcoats are alike economized; the very white jackets have become burthensome,—neck-cloths have dwindled into ribbands an inch in breadth, whilst that most unmeaning, tasteless, linen collar, forgets its stiffness, and by permission or design, droops upon either shoulder. The very beasts around us confess the "all-conquering"—all-absorbing influence. I have observed the horse refuse to enter his stall in the evening, and the dog and cat to select the bathing-room for their resting place; the buffaloe lies in the water for its protection,—the snakes seek their holes—the wild beasts of all kinds their lairs in the swamps and the jungles, whilst the vulture and gigantic crane quit the heated atmosphere of the earth to soar aloft in the cooler regions of upper air.

Enough—

"———— distressful nature pants;"

our days and nights being often alike oppressive, we rise in the morning more fatigued than when we went to bed;—but once again the deepening murk obscures the blaze, the gathering storm announces the south-west monsoon,* and the setting in of the attendant periodic rains.

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* "The seasonal or periodic winds—called monsoons; which throughout India blow nearly one half the year from S. W. to N. E. and the other half from N. E. to S. W. and are the great distri-

This in general has not fairly taken place till July, but, in illustration of the variableness of season, the *Chota Barsat* or small rains, as they are termed, are sometimes known to set in early in June, when—

"———————— congregated clouds
And all the vapoury turbulence of Heaven
Involve the face of things."

This, our third and last season,—by some how welcomed, and by others how dreaded and disliked,—appears, indeed, more like a visible end of all things than a regeneration of any. At times, to say 'it rains,' is to say nothing; you might almost conceive a second realization of the angel's prophetic threat, that—

"———————— all the cataracts
Of Heav'n set open on the earth shall pour
Rain day and night;————————"

I have seen some of the narrow ill-drained streets of the city eighteen and twenty inches deep in water, and have heard of a street in Chowringhee being yet more. The plains even of Calcutta become impassible, whilst those of the moofussul, from which the planters have but had time to cut the Indigo, or the poor people their rice,—"flooded immense," have become highways for boats. By aid of these saving paths, scrubbing occasionally over the stubble of the Indigo, I once, in company with some friends, and in a heavy boat, ran an involuntary race for five days with a Calcutta steamer, (compelled, of course, to keep the river route) beating her by an hour and a half in a trip to the Bhágruttee! Some of the rivers, which during the dry season have probably allowed elephants and horsemen to cross them walking, now fed by torrents from the hills, have at once risen twenty and twenty-two feet, overflowing their banks, inundating the lands on all sides, and rushing down with an impetuosity towards Calcutta which enables the traveller to return from his five days water trip in the space of *two*, and carries, as we are told, a stream of nearly fresh water for fifty miles out into the Bay of Bengal!

This reign of water is perhaps productive of as much inconvenience in domestic matters as the past heat; for if you were then annoyed by the dust, the opening and cracking of your furniture, picture frames and what not, they may now suffer from a contrary cause. That which before might crack from the heat, may now open from the softening of the glue;—every thing which you touch feels clammy and damp; books are covered with mould and require constant tendance; clothes are never dry, and the Dhobee

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buters of its rain and modifiers of its climate. The most remarkable rainy season is that called the S. W. monsoon. It extends from Africa to the peninsula of Malacca and deluges all the countries within certain lines of latitude for about four months of the year."—"*India Illustrated*," *by Linney Gilbert.*

has not only a fair excuse for delay in his work, but for that work being very badly done.

In India, however, a wet day, which at home is, usually, an Englishman's abhorrence, has fewer unpleasantries to mark its character. In England, with freedom to move abroad and enjoy the beauties of scene, and the comforts of air and exercise,—never oppressed by over sunshine, or taught to set such a value upon a "cloudy sky," a wet day is a bar to most enjoyments,—a damp upon the spirits, and a clog upon business: none save hackney-coach proprietors and little school-boys, who may hope that mamma's fears of wet feet may obtain them a holiday, can look upon it with complacency. *Here* the rain visits us like a ministering angel, with resuscitation on his wings;—we could almost have changed our condition for that of the fish;—but now we breathe again;—the parched fields and nearly withered trees have sprung into fresh life; the cholera, if unhappily existing, and all its attendant horrors, seem at once swept into the Hooghly, whilst our freedom is but little affected, for whether it rain or shine we are alike under the necessity of using a conveyance. It is probable that even the morning's exercise or airing may not be lost, for the day at this period often breaks with extreme beauty and remains fair for some hours.

I have but little more to say of our seasons. At the close, or breaking up of the rains, when once more

"—— flaming up the Heavens, the potent sun,"

looks down upon a world of luxuriant but rank vegetation, (against the rise and progress of which even stone walls and lofty buildings are no security,) that flourishes in our gardens, tanks, wastelands and suburbs, without limit and without check, you will not be surprised that "wasteful forth" unwholesome exhalations rise amongst us, and that persons, in particular, who are careless, or unhappily too poor to be nice, in their choice of dwellings, or in their grounds, drains, and even personal habits, should then suffer the penalties.

Whilst, however, the evil is a general, not a partial one,—the whole city lying under the ban, as it were, of bad drainage, swampy fens, and imperfect ventilation, as set forth by the Municipal Committee (not that my own senses cannot bear witness),—private individuals can effect but little; but when we see people building, and others living in houses the floors of which are not elevated twelve inches from the earth; when the water may be seen oozing through the mats, and the very grass growing almost in the rooms, the government is not to blame if fevers, rheumatism, and I know not what beside, reign triumphantly amongst the inmates at such seasons as the past and the present. Were an enactment, however, made, compelling an elevation of at least four feet for all lower-roomed dwellings, it would be a salutary one; and if the natives could be induced, or assisted, to build their huts with elevated bamboo floors, as in Burma, much good, I should imagine might be effected for them also.

As to the poorer class of the native community, amongst whom, either at this or some other time—for it belongs to no time in particular—a fearful devastation often prevails from Cholera, their poverty, ignorance, their carelessness in food and general habits of life, their crowded, pent up, and impure huts and hovels, and the apathy by which they are surrounded, renders it a matter little to be surprised at. The mortality amongst Europeans arising from this dire disease is also at times lamentably great;—and here I would observe—when a disorder, so calamitous as this, is wrapt in doubt and mystery—involving questions in reference to the Divine government of the world, and our first and best interests, one hesitates to venture upon opinions which, however apparently well grounded, might by many of the good and pious be viewed as presumptuous and irreligious. Be such in reality far from us! I do, however, but state convictions forced upon me from an overwhelming amount of that evidence upon which in all other terrestrial affairs men are accustomed and permitted to judge, when I say that I have never yet known (to be familiar with it) a case of Cholera terminating fatally, and I have had, besides the opinions of medical men, many (far too many) opportunities of observation and enquiry, where I was not convinced that ignorance of the symptoms of the disease,—attributing them to some other than the right cause—(frequently, too frequently the case)—over sensitiveness (false delicacy)—carelessness or delay had—humanly speaking—opened the door both to the disorder and to death.* Extraordinary instances do occur of very rapid fatal terminations, and to what disorder are not certain constitutions and habits of body more peculiarly liable or disposed than others?—but I believe that in very many of these rapid instances the unhappy victims have *invited* the disorder by the most unparralleled acts of imprudence.

Europeans in India are frequently called upon to act as doctors, alike to the poor people of the neighbourhood and their own domestics. The distance of the Native Hospitals, probably, (but three at present throughout the whole city) the inability to provide themselves with conveyances, but, above all, the

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[* How bitter its visitation the author and his family have had cause, since the above remarks were penned, to know and to feel. How few, alas, are there in this country who have not! Insiduous and *deceptive* in its coming, as it is cruel and unrelenting in its progress, it oft fixes its withering hold on the gentle, the modest, the unsuspecting, the untutored in defence; its fell presence remaining undiscovered, or not understood, probably, till its envenomed work is complete beyond human help. But a little time is allowed for this. Five hours neglect, and, too generally speaking, *all is lost*. Where assistance is sought within that period, and the nearer to its commencement the greater chance of success, it is hoped there is no presumption in saying that, generally speaking, all is *safe*. It is remarked of the cholera that no disease is more simple of treatment in its *commencement*—none more difficult and unconquerable in its after stage.

The author considers he is fulfilling a duty in urging upon his readers the necessity, the *humanity*, of familiarizing their friends, family, and children, with the *character* and *symptoms* of cholera,—ignorance of which, he is satisfied, has made thousands to mourn in bitterness the loss of inestimable connections and friends.]

great horror which most of them entertain of either sending a relative, or going themselves to the Hospital, (from the dread, principally, of there dying, and —if Hindoos—thus losing caste, and ruining that of their family) induces either total neglect and trust upon "fate," or an application to a Christian sâhib. Thus have I, myself, after having laid in a supply of Cholera medicine, upon which I had reason to place great faith, been afforded some experience amongst the natives, and can safely say that in no case where application was made within five hours of attack, did the medicine ever (under God) fail in a cure.*

The period to which I have been referring, past, or nearly so, we have a time, ere the setting in of the cold weather, marked by so many of the general features of *all* our seasons that in selecting a space of twenty-four hours for the purpose of conveying to you some general or characteristic idea of "a day in India," it could hardly be drawn from, or referred to, a better source or date than this.——Bear with me yet a trifle longer whilst I make the attempt.

The early morning, calm, serene, and, it may be, brilliantly illumined by moon and stars, has probably tempted you forth for your constitutional. You have scarcely reached the plain, however, ere a flash of light, the echoing boom of the gun from Fort William, and the cries of a thousand crows, proclaim the rapid dawn. How delightful is the air; how refreshing to the eye are alike the rich and varying tints of the horizon and the delicate gay verdure of the young foliage.

"Young day pours in apace"

and the tinted longitudinal clouds, now broken into myriads of brilliant scales which seem as though shot from before the approaching orb, form an arc of the most resplendent beauty:

Forth from the gorgeous east, as from an urn,
Spring mighty floods of rich and glorious light,
The Heavens are bath'd in sunshine and are bright
As if with smiles, and then all blushing burn
Like a bride's cheek, who hails her lord's return
From his first absence————————

*(H. M. Parker).*

[* The remedy here referred to was the Cholera pills—composed of *calomel* 5 grs.—*opium*, *asafœtida*, *camphor* and *black pepper*, of each 2 grs. followed by a laxative three hours afterwards; but with the changes which the disorder, and consequently its treatment, have undergone, the yet more simple formula of *one grain opium*, and ten grains *calomel* (occasionally more) or one gr. *opium* alone, followed half an hour afterwards, alternated, as the symptoms may dictate, by calomel 4 grs. and colocynth 5 grs., has of late been generally adopted. Either remedy *promptly* administered, and the Doctor *immediately* sent for, and human intelligence has done its best. With the natives, however, the asafœtida pills have not lost their credit. Indeed, out of the score of remedies which exist it is difficult to say which of them *have*; for, *promptly* administered, almost *every thing* appears to have succeeded. See an article on *the causes*, *symptoms*, and *treatment* of this disease in "The Anglo-Hindoostani Hand-Book," p. 448.]

Rapid are the changes which follow :—for now the "bright effulgent sun—" rising direct

"——————————— with ardent blaze
Looks gaily fierce o'er all the dazzling air."

*(Thomson.)*

Equestrians—for pedestrians (I mean Christian) are comparatively few—now hurry home; some to their cots again, to dose away an hour before breakfast, but the more wise to an immediate bath. Breakfast, a meal in many houses hardly excelled in substantiality by the "groaning boards" of our feudal ancestors—is upon table at 8 or 9. Rice, kitchuree, fried, preserved, or tamarind fish, cold or fried meat, chops, curries, omlets, eggs, muffins, toast, fruit and "a variety of other entertainments," may sometimes be seen on the table at once,—the characteristic and almost invariable dishes being those of rice and fish. To my, perhaps old fashioned, English notions, one circumstance, *sometimes* observable, smacks more of feudal barbarity than twenty times the load of viands would attach to the board—the absence of that which lends both to tea and breakfast table its principal social charm—the lady from her legitimate place at its head. The weather, and the number of persons who in India may often be seen congregating together at the tea table, may certainly form an accepted plea, but whilst on the one hand I have seen ladies with their wonted cheerfulness, perform the duties of that social meal to an assemblage of twelve, fifteen, and even twenty persons, I have observed others who, though the number did not exceed four, have yielded up the honours to the khansaman or khidmutgar, who may be seen making tea at a side-table.—But I am trollopizing.

Now have the streets gained a busy throng of palankeen carriages, buggies, and palkees, conveying both European and native gentlemen to their offices and avocations; whilst the poorer Portuguese assistants, native baboos and sircars, the milk white muslin of the latter forming a singular contrast with the poor half naked chuttur-wallahs (umbrella-bearers) at their sides, are seen upon foot.

Again, save in the busy rendevouz of merchants and auctioneers, whose never resting affairs seem to bid defiance to the solar blaze, all is quiet:

"'Tis raging noon; and, vertical, the sun
Darts on the head direct his forceful rays"

(*Thomson.*)

and few, but those whom dire necessity compels, are seen abroad. Foremost amongst these I must not omit to place the patient, indefatigable and loquacious *Box-walla*,—the itinerant Bengalee vender of domestic small wares in general—of those pertaining to the ladies in particular. To their service does he seem devoted; and to their especial amusement, for probably a full half hour, are spread abroad on the hall or verandah floor his diversified stores. With these he most probably assures his fair patronesses, in tolerable good

English, that he is parting at "less his prime cost,"—or, on the other hand, good humouredly and methodically gathers them together again and re-arranges them in their tin boxes,—the only party benefitted by the transaction, possibly, being the poor coolies who hawk the loads, and thus obtain a temporary rest from their toil.

At 1 or 2 o'clock khidmutgars may be seen conveying *tiffins* to their masters, who may have no convenience for obtaining their lunch at office; but at home and in private offices, where gentlemen unite and have both convenience and leisure, tiffins become a more formal affair. Captain Mundy most truly says:—

"This subsidiary meal is a favourite midday pastime of both the ladies and men of the Presidency, and is the only repast at which appetite generally presides. A rich hash or hot curry, followed by a well cooled bottle of Claret or Hodgson's Pale Ale, with a variety (?) of eastern fruit, are thus dispatched at 2 o'clock, forming in fact, a dinner, whilst the so-called meal at 8 o'clock would be better named supper."*

With less fashionable people, however, *all* hours between 3 and 6 o'clock, just as business or office duties permit, are the more usual dining times. At 4 the public offices close; at 5 nearly all business in Calcutta has ceased, and once more the monotony of the streets is broken by sound of vehicle. Haply we have experienced some relief from both the monotony and heat of the afternoon by a parting remembrance of the past season: a cloud has discharged its contents over our heads—laid the dust, and rendered the air pleasant and refreshing.

But now, as congregating fashionables first are seen on strand or esplanade, or the more retired or less worldly gifted, breathe the fresh air on their terraces, how gorgeous is the western hemisphere!

"——————— the sinking sun
Lies veiled in its own lustre."

*(Major Henderson.)*

So dazzling, so dreadful, so mighty in its coming,—so majestic, so grand, yet so serene in its decline. Heaven's gate seems open;—every westward object is radiant with the crimson glow,—their brilliancy heightened and relieved by the deepening shadows of the East. But why waste your time upon prose of mine, when the poets—our Indian poets too—are at hand, offering their beauties to my aid:—

"The scene is changed—behind the ethereal mount
Now fringed with light—the day god downward speeds
His unseen way;—yet where his kindling steps
Lit the blue vault, the radiant trace remains,
——————————— Again! Again!
He proudly comes! and lo! resplendent sight!
Bursts through the cloud-formed hill whose shattered sides!
Are edged with mimic lightning!"

*(Capt. D. L. Richardson.)*

* Mundy's Pen and Pencil Sketches.

Not yet are the attendant beauties spent. "The fleecy clouds" which but now

"———————————— shone
In chastened splendour, spreading like a sea
In wave like glory, ————————."

*(Henderson.)*

have become, though less brilliant, but the more lovely in their hues. Tint upon tint, of unearthly and mellow richness, now form a kaleidoscopic arc, to the fantastic forms of which—

"Of colour glorious, and effect so rare"

*(Milton.)*

how active is the imagination in attaching a world—a gorgeous world beyond our own. Mountains, lakes, forests and cities rise and fall before us,—we revel in the fleeting scene—till

"—gentle evening comes! The gradual breeze,
The milder radiance, and the longer shade
Steal o'er the scene!"

*(D. L. R.)*

Need I say what "lights and shades," what recollections and fond images at this hour 'steal o'er' an exiles thoughts,—for though he may with one of our poets declare—

"———————————— there's not
Beneath the eternal Heaven a spot
O'er which the sun, the moon and sky
Display a lovelier radiancy
Than where the sacred Ganges flows,
Land of the Bulbul and the Rose;"

*(Capt. R. H. McNaghten.)*

he would yet turn to his native land and exclaim with the Irish mariner—

"—the beams of yon sun, wheresoever they shine
Never shone over scenes more enchanting than thine!"—

*(J. G. Grant.)*

or as from the self-same lips which sang on "Ganges banks"—

"Thou art still, to the exile return'd, for more dear
Than the fairest of climes he hath seen,
Home! Home!
Than the fairest of climes he hath seen."

*(R. H. McNaghten.)*

The evening meal, being strictly English, offers no peculiarities, and suppers in private life are so rare as to be scarcely known: the remaining hours, therefore, pass as Heaven and people's pleasures will them. With no temptation abroad, unless it be at one of the occasional, but very few, places of public amusement,—a half amateur play at the "Sans Souci," or a *Soiree* at the Town Hall; or, with the more sober minded, the bi-weekly meetings for religious purposes,—the whole European population appear wrapt in

social and domestic quiet. True, upon those brilliant nights which would tempt a hermit from his cave, an occasional *escort party* may be met, either stretching half way across the road "in line"—or, more agreeably to some, possibly, paired off "in file"—enjoying a quiet stroll in the broad street. Others, with whom it seems to be the beginning of the day, betake themselves to their studies, or duties, and a few—who, rising at 4 and 5 in the morning, find 9 and even 8 not too early for rest,—to their beds.

The stillness, if not the darkness of night, has yet a relief to its dulness.—Yonder tamarind tree, breathing fire from every leaf, might furnish dreams of fairy land. 'Tis an insect Jubilee:

> "The grasshopper, gnat and fly
> Serve for our minstrelsy." (*Percy Ballads.*)

Every patch of jungle seems to teem with merry making. Your ears, assailed by the interminable hum and piercing chirpings of its countless little denizens, amongst which—

> ("Retreating, chasing, sinking, soaring
> The darkness of the copse exploring.")
> (*Bishop Heber.*)
>
> "——————— the fire-fly floats along
> With dewy lustre, like a magic gem
> In some invisible fairy's diadem ——*."
> (*H. M. Parker.*)

might lead you to conceive it nothing less than a tribe of celestial sprites holding the "Feast of Lanthorns."

But the spell is broken—far other sounds than those of merry making break with startling and almost appaling discord upon our ears. 'Tis the cry of our frequent nightly visitors the jackals, that, issuing from the drains or other channels of the suburbs, thus announce their prowling.——Did I say *appaling?*—Then have I beggared myself in words where most I need them!——Jackals!—Naiades and Sirens all!—But a little while gone, (I speak in reference to the heart of the city) and sounds compared with which (to use the words of the poetic and amiable Bishop Heber)—

> "——————— the jackal's cry
> Resounds like sylvan revelry"—

nightly, and periodically through the night, aroused our terrified senses from their balmy slumbers, too often with difficulty regained. Thus was the abomination pictured—for, bankrupt that I am in speech, I had better borrow from the riches of others than mar the matter by my own poverty:—

"—It is something between a shrill scream of sudden agony, a roar, and a long funeral howl—more ear-piercing than any, a frightful mixture of all. A sort of compound of the bellowing of a mad bull, the screech of a strangled crow, and the yell of a scalded hound.

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* The poet's hint was probably not thrown away. I have heard of some fair one having attended a Calcutta ball in a dress trimmed with encaged fire-flies, that, emitting their emerald radiancy at every breath, must indeed have rendered the lady's garment to the most imaginative conception—

"Rich as eastern diadem."

Again and again the super-human, super-brutal, howling and yelling is renewed; sometimes near, sometimes more remote, but always horrible; and each time that the sufferer thinks it has died away, and that he may by the special grace of heaven, enjoy a little, a very little sleep, a fresh burst of unaccountable roars drives rest from his heavy eyelids and throws him into a paroxysm of perspiration——."*

—I see your impatience—let me, by one further trifling quotation, answer ere you ask.—"Was it indeed the *watchman?*" exclaims an unfortunate new arrival and sufferer after a sleepless night—"what *could* have induced him to utter such frightful screams?"—"Why (replies his facetious host) to preserve the peace of the city!"—and so, as this ingenious gentleman argued, in one way it did, for, by a judicious use of howling, shouting, and screeching like a mad jackal till he was heard a mile off, (which served as an obliging intimation of his approach) all fears of detecting a friend—of a rencontre—a broken head, or a disturbance were at once removed!

Such *was*—and, in the skirts of the city, such yet *is*—the ridiculous state of our night guardianship, but thanks to the common sense of some of our police authorities (the blessings of peace be their portion!) the unparalleled nuisance, though far from eradicated, is abating.

By what will appear an inexplicable contradiction in human nature, the poor natives by whom we are surrounded appear to *woo* this destroyer of their rest—*court* the violation of their peace, and tell you that *they like it!* "Would heart of man believe it!"—The voice of the chowkeydar—himself, you might well believe, imbued with a spirit kindred to that of the schoolboy in the grave-yard—

"Whistling aloud to bear his courage up"—

affords them an assurance of safety, which they so love as to be willing to sacrifice rest—permitting themselves to be *called by name at every round of the watch*, in order to be awakened to a sense of their enjoyment!

For ourselves, however, we live in hope that it will not be long ere the "unutterably and undescribably diabolical cries of the Calcutta chowkeydar," which even now like

"———————— Spirits fling
Their long, wild yell upon the burthen'd air
And many a busy echo wakes ————"

*(Capt. James Abbott.)*

to "fright the town from its propriety" shall be altogether numbered with the barbarities that *were*—or heard only, like the "eldritch screech and hollow" of departing fiends, in the distant, *far distant* suburbs.——Then, and not till then, shall we in reality retire to *rest*—and sleep in peace.

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* Bole Ponjis. *Englishman, June 15th,* 1840.

I greatly fear that I have wearied you with this domestic ramble, and only trust that the trip to the torrid zone may not have cost you a return of your old head-ache. I would I might think it could *beguile* rather than create one. If I have been over-prodigal of your time, you will rest assured that I have measured it only by my own feelings, which have rendered it short indeed. Cheered and encouraged by your society, let me, with the bard of Olney, say—

> "I seem to have lived my childhood o'er again
> To have renewed the joys that once were mine
> Without the sin of violating thine."—

And thus, steeped "in Elysian reverie," I could wander for a year; but though I held command upon Gibeon and Ajalon, human patience and endurance have their limits, and albeit my own seem infinite, surely I have wearied *yours*.

My task is done: would it were to do again, so it could the while make you ours—and like the interminable tales of the doomed Scheherazade, it should indeed be long ere it were ended. But evening is far advanced, and however joyed all here would be to "have and to hold" you altogether, *my* brief and airy tenure is exhausted. I have no power to keep you longer than a day, and now unwillingly resign you "homeward bound" to the talismanic agency which drew you hither.—Farewell! May favoring winds—cheering and constant as

> "——————— thy flow of love ———
> Ne'er roughened by those cataracts and breaks
> That humour interposed too often makes,"

and gentle gales—harmless as poets "balmy zephyrs"—

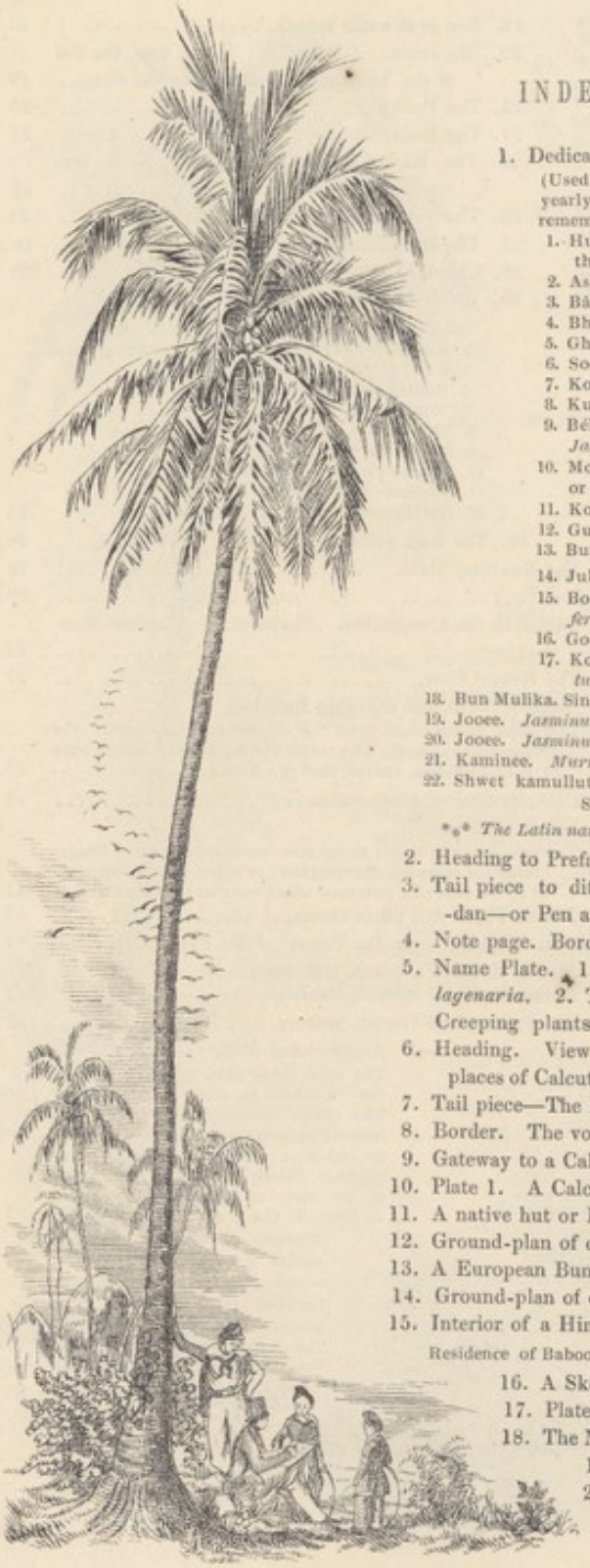
> "——————————those aromatic gales
> That inexhaustive flow continual round"

conduct you in safety through "fancy's rapid flight"—

> "From the glad orient to the still loved west,"

and your own, endeared, English fireside. There amidst its cherished associations, and the dear objects of your affections, may a place be found and reserved for your absent but

Affectionate Son,
C ———.



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Scale—half the size of nature.

*** *The Latin names are chiefly on the authority of Dr. Voigt.*

2. Heading to Preface. Writing Material.
3. Tail piece to ditto. An Oriental Siyahee [or Kulum] -dan—or Pen and Ink Case. [*Convolvulus batatas.*
4. Note page. Border. The Shukurkund or sweet Potatoe.
5. Name Plate. 1. The Kuddoo or Pumpkin. *Cucurbita lagenaria.* 2. The Rut-aloo or Yam. *Dioscorea sativa.* Creeping plants. 3. The Bygun, or Egg plant.
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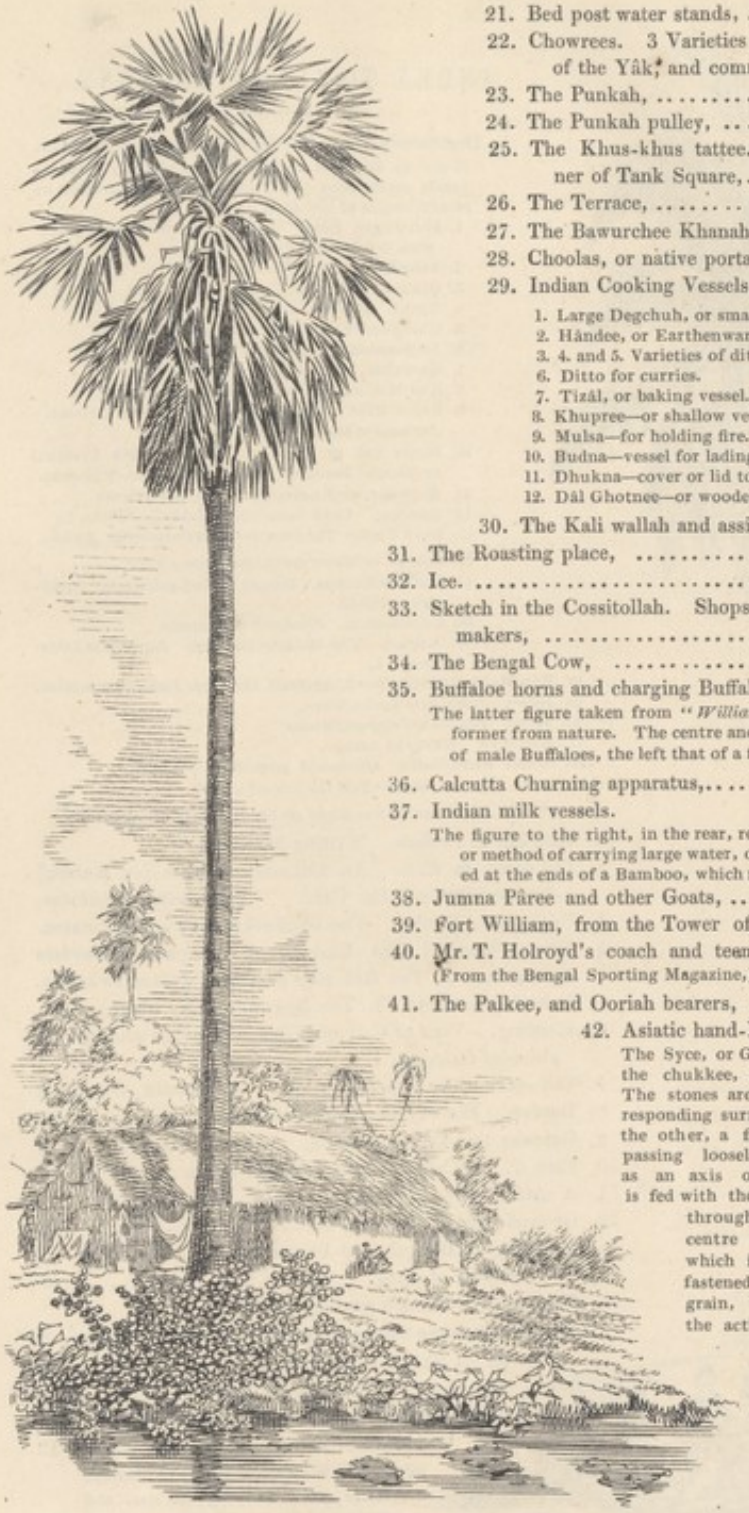

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حروف عربي, *Huroof Arubee*, Arabic do.
حروف پارسي, *Huroof Parsee*, Persian ditto, .....
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52. The Coins of British India.

1. The H. Company's Gold Mohur, يك اشرفي or *ek Ushrufee*: value 16 Roopees. Obverse—the Queen's head.

2. The old standard or Moorshidabadee Mohur: value fluctuates from 18 to 21 Roopees. Persian inscription:—

ضرب مرشدابان سنه ۱۹ جلوس ميمنت مالوس

*Zurb Moorshidabad sun Oneez juloos mymunut maloos.* Struck at Moorshidabad in the 19th year of the fortune befriended reign.

3. Obverse of ditto. Inscription:—

حامي دين محمد سايهٔ فضل اله سكه زد بر هفت كشور شاه عالم بادشاه

*Hámee deen-i-Muhummud siya fuzle ilah sikka zud bur huft keshwur, Shah Alum Badshah.*
Defender of the Muhummudan faith—Shadow of the Divine favour over the seven climes [i. e. *the Universe,*] the Emperor Shah Alum, struck this coin.

4. The Company's Roopee. Inscription يك روپيه *ek Roopee.* Obverse—the Queen's head.

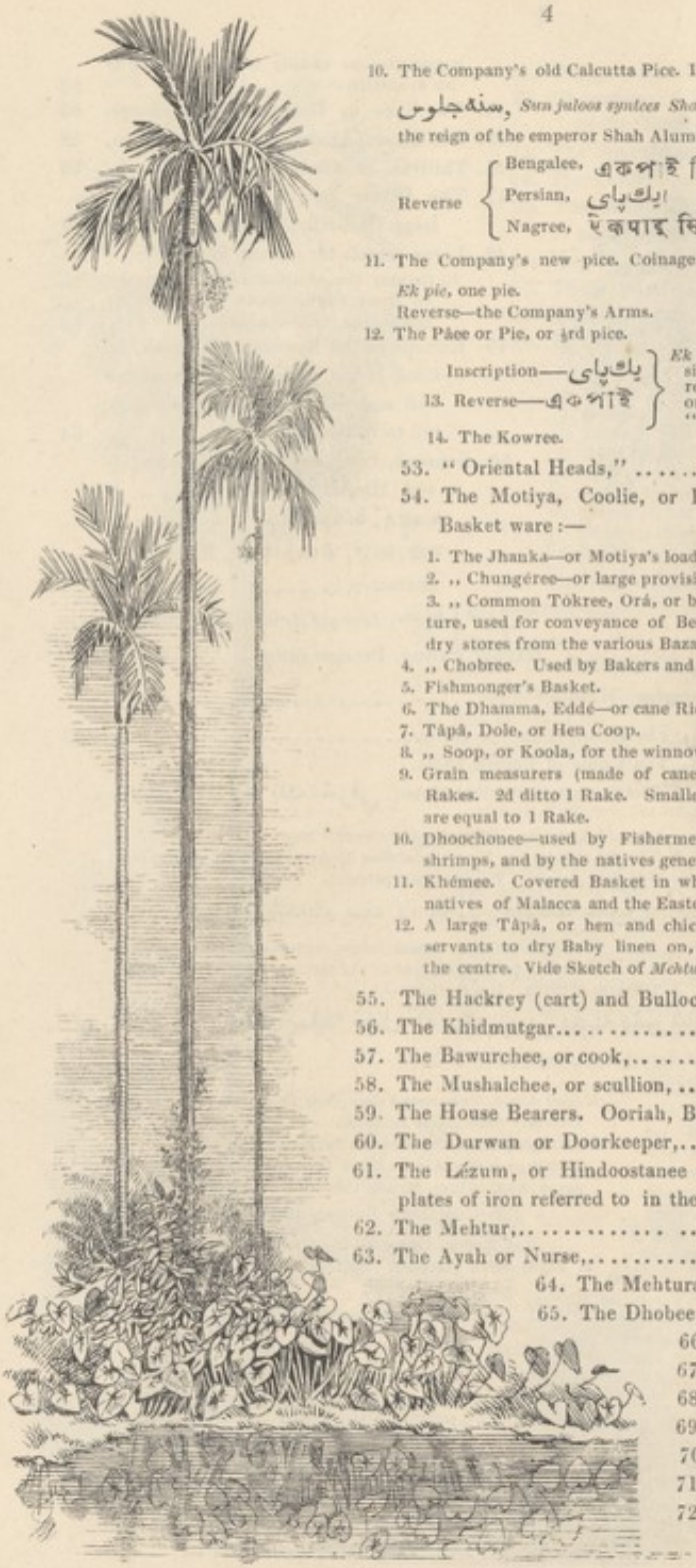
5. Eight anna piece—or Half Roopee. Obverse—same as the Roopee.

6. Four anna piece. چار آنه *char annuh.* Obverse—the same,

7. Two anna piece, دو آنه *Do annuh.*

8. The old Silver one annuh piece.

9. Half annuh—Copper coin. Inscription:—
অর্দ্ধ আনা *ardho annuh,*
Reverse—نيم آنه *Neem annuh,*
আধা আনা—*Adha annuh,*
Half annuh.



10. The Company's old Calcutta Pice. Inscription:— ۳۷ شاہ عالم بادشاہ سنہ جلوس, *Sun juloos syntees Shah Alum Badshah.* In the year 37 of the reign of the emperor Shah Alum.

Reverse { Bengalee, একপাই সিক্কা / Persian, يك پاي / Nagree, ऐकपाइ सिक्का } *Ek pie sikka.*

11. The Company's new pice. Coinage of 1835. Inscription: يك پاي *Ek pie*, one pie.
Reverse—the Company's Arms.

12. The Pâee or Pie, or ¼rd pice.

Inscription—يك پاي / 13. Reverse—একপাই } *Ek pie*—one pie. (Another reason assigned for this coin not finding currency, is the identity of its Persian or Hindoostanee and Bengalee name, "ek pie," with that of the Pice). .. 75

14. The Kowree.

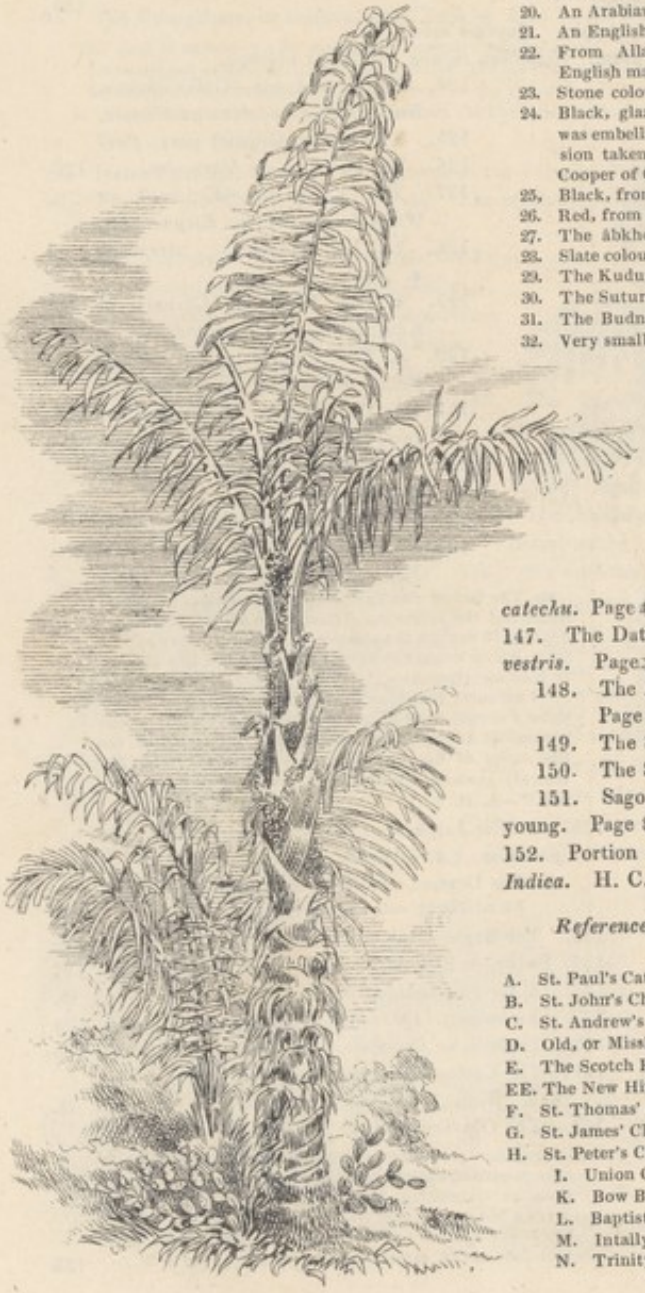


☞ The fact of the Typography preceding the illustrations, and the following extract from private correspondence, will explain the absence of a proper figure of this fruit, which would not have been named had this difficulty been anticipated:—

"I am sorry that after having kept you so long in suspense I should have to report my inability to meet your request for a fruit of the *Atta Jaum.* * * This tree, the *Olea dioica* of Botanists, does not fruit at all in the [Botanical] gardens. It flowers in June, but nothing comes of it!"—A. H. B.

143. The Soorâees, or water vessels of India.

1. to 8. Varieties of the common Calcutta or Chandernagore Soorâee, of unglazed pottery.
9. From Chittagong.
10. and 11. Round Soorâees from ——.
12. The Bhutkee—a flat soorâee used when travelling.
13. Pegue.
14. Chinese. Porcelain.
15. Arabian—of light clay, thin and very porous.
16. From Benares.
17. An Iron water vessel from China: with No. 14, taken during the war.
18. and 19. From Azimabad.
20. An Arabian drinking cup.
21. An English Soorâee.
22. From Allahabad. Apparently in imitation of English manufacture.
23. Stone coloured, from Chunar. Extremely delicate.
24. Black, glazed, from Allahabad. [This specimen was embellished with an English label, an impression taken from a Jar of "GREEN GAGES" from Cooper of Cornhill, London!.]
25. Black, from Chunar. Extremely delicate.
26. Red, from ——, ditto.
27. The âbkhora, or drinking cup.
28. Slate coloured, from Chunar. Extremely delicate.
29. The Kudum Dân, from Rajhmal. } Very delicate. 137
30. The Suturdhun Tooti. Ditto. } Very delicate. 137
31. The Budna. } Very delicate. 137
32. Very small, from ditto. } Very delicate. 137



144. The Cocoa Nut Tree. Nariul. *Cocos Nucifera*. Marginal illustration to page 1 of this Index.

145. The Palmyra Palm. Tâl gâch. *Borassus flabelliformis*. Page 2 of ditto.

146. The Betel nut palm. Gooa. [Beng:] Soopâree. [Hind:] *Areca catechu*. Page 4 of ditto.

147. The Date Palm. Khujoor. *Phœnix Sylvestris*. Page 3 of ditto.

148. The Plantain Tree. Kéla. *Musa Paradisiaca*. Page 5 of ditto.

149. The Sugar Cane. Page 6 of ditto.

150. The Sago Palm. *Cariota Urens*. Page 7 ditto.

151. Sago Palm. *Arenga Sacharifera*, old and young. Page 8 of ditto.

152. Portion of a Banyan—or Bur Tree. *Ficus Indica*. H. C. B. Gardens. Page 9 of ditto.

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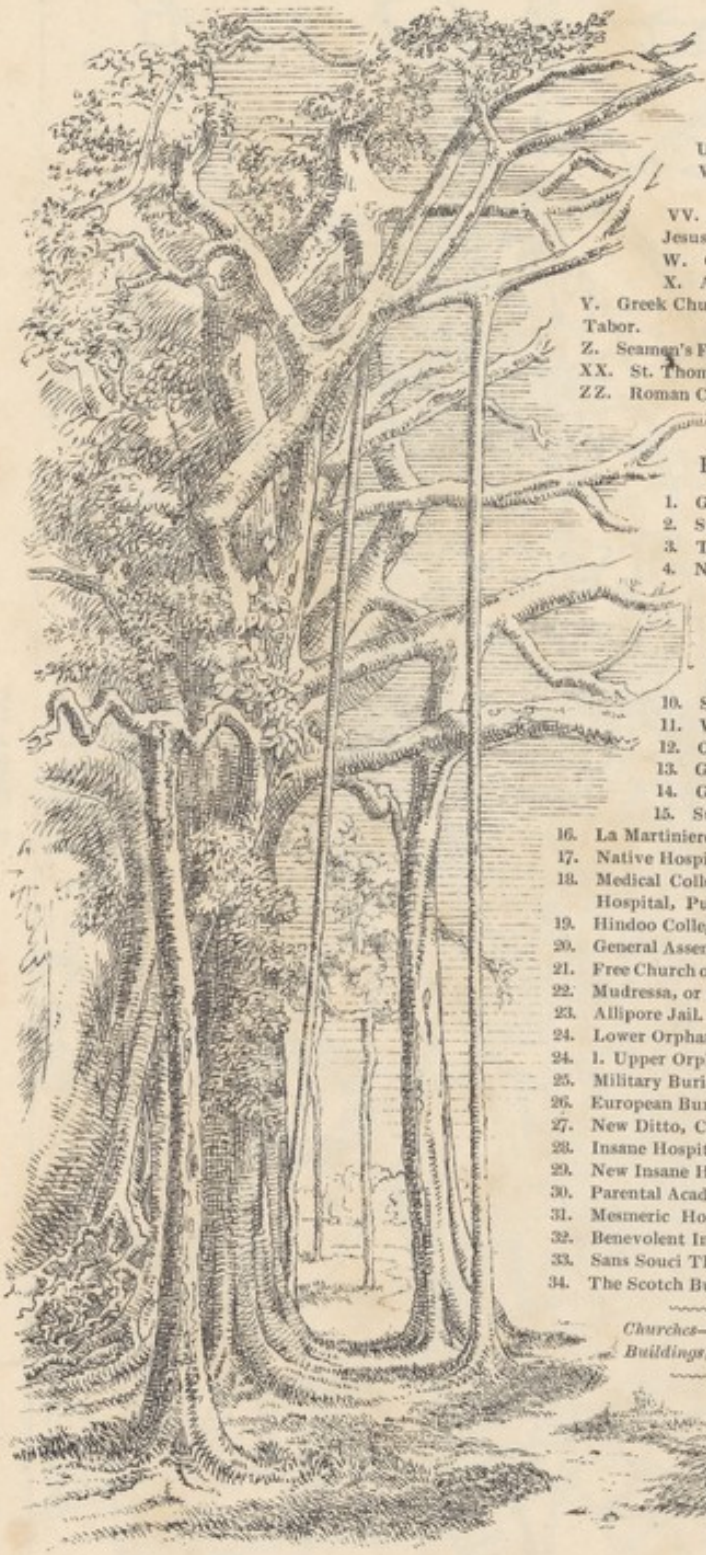
*References to the Map of Calcutta.*

CHURCHES.

A. St. Paul's Cathedral, Chowringhee.
B. St. John's Church, or Old Cathedral.
C. St. Andrew's Church, Tank Square.
D. Old, or Mission Church, Mission Row.
E. The Scotch Free Church, Wellesley Street.
EE. The New Hindoostanee Church.
F. St. Thomas' or Free School Church, Free School St.
G. St. James' Church, St. James' Street.
H. St. Peter's Church, (Fort William).
I. Union Chapel, Dhurrumtollah.
K. Bow Bazar Baptist Chapel.
L. Baptist, or Circular Road Chapel.
M. Intally Baptist Chapel.
N. Trinity Church, Mirzapore.



O. Christ Church, Cornwallis Sq.
P. Christ Church, Kidderpore.
R. London Missionary Chapel, Coolie Bazar.
S. Baptist Chapel, Coolie Bazar.
T. Colingah Native Bapt. Chapel.
U. Rom. Cath. Cathedral of Calcutta.
V. Ditto Chapel of Nossa Senhora de Dores of Boitaconnah.
VV. Ditto Church of the Sacred Heart of Jesus, Dhurrumtollah.
W. Chapel of Loretto House.
X. Armenian Church of St. Nazareth.
Y. Greek Church of the Transfiguration of Mount Tabor. [Coela Ghât.
Z. Seamen's Floating Chapel, between Police and
XX. St. Thomas' Church, Howrah.
ZZ. Roman Catholic Church, Ditto.

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## Public Buildings, &c.

1. Government House.
2. Supreme Court.
3. Town Hall.
4. New Mint, Strand.
5. Metcalf Hall, Strand.
6. Custom House, Strand.
7. Bankshall, Strand.
8. Ice House, Hare Street.
9. General Post office, Ditto.
10. Steam Water-works, Strand.
11. Writer's Buildings, Tank Square.
12. Ochterlony Monument, Esplanade.
13. General Hospital, Bhowanipore.
14. Great Jail, Near ditto.
15. Sudder Dewany Court, Bhowanipore.
16. La Martiniere School, Lower Circular Road.
17. Native Hospital, Dhurrumtolah.
18. Medical College, and Medical College or Fever Hospital, Puthuldungah.
19. Hindoo College, College Street.
20. General Assembly's School, Cornwallis Square.
21. Free Church of Scotland Institution, Neemtolá St.
22. Mudressa, or Mohummudan College.
23. Allipore Jail.
24. Lower Orphan School, Allipore.
24. 1. Upper Orphan School, Kidderpore.
25. Military Burial Ground, Allipore.
26. European Burial Ground, Park Street. E. end.
27. New Ditto, Circular Road.
28. Insane Hospital, Bhowanipore.
29. New Insane Hospital, Ditto.
30. Parental Academy, Free School Street.
31. Mesmeric Hospital, Creek Row. Wellington Sq.
32. Benevolent Institution, Bow Bazar.
33. Sans Souci Theatre, Park Street.
34. The Scotch Burial Ground, Curriya.

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*Churches*—Coloured Red. *Tanks*, Blue.
*Buildings*, Yellow. *Bazars*, Green.

To illustrate the few localities incidentally referred to in the text.


MAP of CALCUTTA

To illustrate the few localities incidentally referred to in the text.

AN

# ANGLO-INDIAN

# DOMESTIC SKETCH