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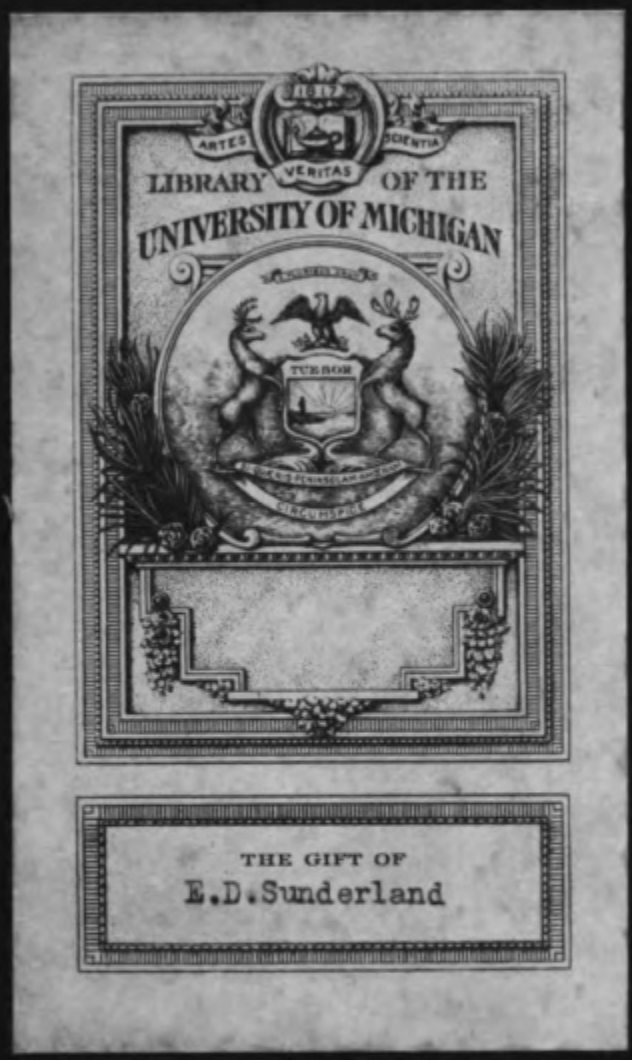

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PICTURESQUE INDIA

A Handbook for European Travellers

BY
W. S. CAINE

ILLUSTRATIONS DRAWN BY
JOHN PEDDER, H. SHEPPARD DALE,
AND J. H. STANTON.

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I Dedicate

THIS BOOK

TO MY OLD FRIEND

WILLIAM DIGBY, C.I.E.,

SECRETARY OF THE INDIAN POLITICAL AGENCY,

WHO FIRST INSPIRED ME WITH A WISH TO SEE INDIA,

AND KNOW HER PEOPLE.

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PREFACE.

QUEEN VICTORIA is Empress of India; the object of this book has been to try to interest holiday people in our greatest dependency and its two hundred millions of our fellow subjects. During the two winters I have spent in India I have been much affected by the many social, political and religious problems awaiting solution by its people and their Government, but I do not discuss them in these pages, which contain no controversial matter, either political or religious. I only try to rouse superficial interest, by a plain statement of what may be seen by an ordinary traveller, in the most accessible portions of British India. My longest excursion does not leave the Railroad more than fifty miles, and none of the places described are inaccessible to a British tourist in good health.

I have supplemented my verbal descriptions with illustra-

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tions of buildings, scenery, types of nationality and incidents of the bazar which will, I believe, be found very helpful to my readers; one good picture is worth many pages of written description, and I can vouch for their truth and accuracy. Messrs. Pedder, Dale and Stanton have been much aided in their work by photographs published by Messrs. Bourne and Shepherd, of Calcutta; Messrs. Frith & Co. of Reigate; Mr. Lala Deen Dyal, of Indore; and Messrs. Nicholas & Co. of Madras, whom I desire to thank, and whose pictures I warmly commend to my readers. The two maps of Northern and Southern India have been specially prepared for this book by Messrs. W. and A. K. Johnston, with the railways completed to January, 1890. It is the best Map of India of its size, now extant.

I desire to acknowledge gratefully the permission I have received to make extracts from the writings of Sir W. W. Hunter, Sir George Birdwood, and Sir Edwin Arnold, and the valuable help which a careful study of Mr. James Fergusson's History of Indian and Eastern Architecture has given me in the preparation of this book.

W. S. CAINE.

CLAPHAM COMMON, LONDON,
September, 1890.

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INTRODUCTION

It has been a difficult task to compress into a single volume even the superficial information necessary to enable a would-be traveller to a vast country like India, to decide where he will go, what he would like to see, or how much he can accomplish in a given time, and my success can at best be only partial and comparative. I have not crowded my pages with a single sentence which I thought unnecessary. It will be found that I endeavour, by constant references, to embrace some very valuable standard books on special subjects, which every intelligent traveller in India will do well to have always with him, notably those written by Mr. Fergusson on Indian Architecture and by Sir George Birdwood on Indian Art. The best popular handbooks on Indian History, Ethnology, Sociology and Politics, which the traveller can take with him, are "India, Past and Present," by Mr. James Samuelson, Sir W. W. Hunter's "Indian Empire," the "Statistical Abstract," and "Moral and Material Progress of India," published annually by the India Office; "India," by Sir John Strachey, and "The Annual Report of the Indian National Congress," which may be obtained at 25 Craven Street, London, from the Indian Political Agency. The following is a brief list of useful standard works on India, which may be obtained through any bookseller :—

GENERAL.

The Imperial Gazetteer of India. 14 volumes. By Sir W. W. Hunter, K.C.S.I.
The Indian Empire; its history, people and products; a condensation into one volume of the Statistical survey of India. Sir W. W. Hunter, K.C.S.I.
History of India. Hindu and Muhammedan periods. Mount Stuart Elphinstone.
India Revisited. Sir E. Arnold, K.C.I.E.

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Modern India. Sir George Campbell.
Geography of British India. G. Smith.
India. Sir John Strachey.
A brief history of the Indian People. Sir W. W. Hunter, K.C.S.I.
England's Work in India. Sir W. W. Hunter, K.C.S.I.
History of the Indian Mutiny. Col. G. B. Malleson.
New India. H. S. Cotton.
India ; past and present. J. Samuelson.
Industrial Arts of India. Sir George Birdwood.
India for the Indians—and England. Wm. Digby, C.I.E.

ARCHÆOLOGY.

History of Indian and Eastern Architecture. J. Fergusson.
Essays on Indian Antiquities. Jas. Prinsep.

RELIGION.

India, what it can teach us. Max Müller.
The Religions of India. A. Barth.
The faith and progress of the Brahmo-Somaj. P. C. Mozoomdar.
Religious thought and life in India. Sir Monier Williams.
Sketch of the Religious Sects of the Hindus. H. H. Wilson.
Indian Caste. Dr. J. Wilson.
The Light of Asia. Sir Edwin Arnold.
Buddhism. T. W. Rhys Davids.
The Indian Musaalmans. Sir W. W. Hunter, K.C.S.I.
The Parsis, their history and religion. Framji Dhosabhai.
Missionary Conference Reports—published in Calcutta at intervals.
History of Protestant Missions in India. Sherring.

Barth's "Religions of India," Fergusson's "Indian Architecture," Sir George Birdwood's "Industrial Arts of India," and Sir W. W. Hunter's "Indian Empire," are, in my judgment, the four most valuable books the ordinary tourist can read before he goes, and take with him as trusty companions on his journey. Messrs. Thacker & Co. of Bombay, Calcutta, and Newgate Street, London, and Newman & Co. Lim. of Calcutta, keep in stock every standard book on India, and travellers will be able to select from their shelves many guides and handbooks, local and general, as well as works on Fauna and Flora, the customs and religions of the peoples of India, its history, geography, &c. &c.

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Very few travellers will care to visit India during the hot or rainy seasons, and the climate is so equable during what is called the "cold season," (from the end of October to the middle of March), that very little information on the subject of outfit is needful. The traveller who intends to confine himself to the north of a line drawn from Bombay to Calcutta, will find ordinary summer clothing, as worn in England, all that is necessary, with a light and heavy overcoat. It is best to wear flannel underclothing, and, indeed, I wear nothing but flannel all over India. My own outfit is always a very simple one, and as I am going again to India for the third time this winter, I will give a list of what I shall put in my portmanteau :—

Shoes . . .	2 pair of brown canvas shoes.
	1 „ light walking boots.
	1 „ dress shoes.
	1 „ slippers.
	1 „ thin brown canvas leggings for riding.
Socks. . .	12 pair new merino.
Shirts . . .	6 white dress shirts.
	4 thin flannel with collars attached.
	4 thick „ „ „ „
Collars . .	1 dozen white linen.
Drawers. . .	6 very thin, all wool.
	4 medium „ „
Sleeping dress .	6 pairs flannel pyjamas.

12 woven cholera belts.
2 suits of dark grey flannel, carefully made by a good tailor. Coats made to wear without waistcoat if desired.
1 suit of warm tweed, for the voyage and Northern India.
1 morning coat and waistcoat of thin black cloth.
1 pair thin grey tweed trousers.
1 dress suit of light cloth.
1 grey alpaca dust coat, without lining.
1 light overcoat.
1 medium ulster.
1 good felt wide-awake hat.
2 light silk caps for railway and ship.
6 towels.
6 pillow-slips.
Handkerchiefs and small sundries to suit my own tastes and habits.
A white umbrella.

With this outfit, any gentleman can go with comfort to any place

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written about in this book. Of course, if the traveller intends to hunt, fish and shoot, or do anything exceptional, he must fit himself out for it without my help.

Washing can be done at short notice everywhere in India, so that there is no need to overburden oneself with underclothing. A necessary part of every traveller's baggage is a bedding kit, for use in railway carriages, and at Dâk bungalows and even at some hotels, which only provide bedsteads. This kit is best obtained in Bombay, but two pairs of really good blankets and a woollen travelling rug will be found of service, and should be brought from England.

The sun-hats, which are the universal wear in India, are best purchased in Bombay.

Umbrellas should be white, as it never rains in the cold season, and the sun is often fierce during the day.

The tradesmen in the large cities of India are quite as good as they are at home, and no difficulty will be experienced in supplementing my list. If any time is to be spent in Southern India, half-a-dozen suits of white cotton will be desirable, but these can be got better and cheaper in India than at home.

A lady, who has spent a winter travelling in India, writes to me as follows :—

"It is unnecessary for ladies travelling in India to burden themselves with a large quantity of luggage. It is desirable to take a variety of morning and evening dresses, such as would be worn at home in spring or summer weather. On the voyage, and in the Northern parts of India, warm dresses, jackets, and wraps are needed. A plentiful supply of underclothing, both warm and cool, will be required, especially on the voyage, when it is impossible to get any washing done. Elaborate trimmings on underclothing will fare badly in India, where the washermen treat such things with ruinous roughness.

"Dust cloaks and gauze veils are indispensable for the hot and dusty provinces in India, and a thin riding-habit will often be found useful. The dresses for wearing on ship-board should be good and well made. These should include a comfortable serge or stuff gown,

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and one of thin silk or foulard. Thin beige, serge or cotton skirts, with silk or cotton blouses, make good wear both for the voyages and for India.

"No one 'dresses for dinner' on board ship, though a little change is generally made from the attire of the morning.

"Hats or caps are always worn on deck, generally of the deer-stalker order, and a comfortable warm hood for wear on deck in the evening will be found very welcome. A good rug, ulster, warm jacket and Shetland wrap will be required, both for the voyage, and for the cold evenings and mornings in the North-West Provinces and the Punjab.

"There is a 'baggage day,' once or twice a week during the voyage, when portmanteaus in the luggage room may be got at and opened, so that warm garments worn in the Bay of Biscay and the Mediterranean may be exchanged for thinner clothing for the Red Sea, and *vice versâ* on the way home; the cabins, therefore, need not be unreasonably crowded with trunks.

"A large hanging pocket with several divisions will be found useful in the state-room.

"Ladies will of course make up their list of toilet necessaries and other travelling comforts to suit their own requirements, but I recommend as articles that will often be found very useful, either on the voyage or in India:—A Rubber hot-water bottle, and folding bath, Rimmel's vinegar, Pears' soap, a travelling Etna or small 'afternoon tea' basket, Keating's powder, some towels, sheets and pillow-cases, and a pair of good Jaeger blankets.

"Silk or 'Anglo-Indian' underclothing is very safe and pleasant for use in India, and to avoid risk of chills, it is a wise precaution to wear one of those woven belts of wool, known to the outfitters by the unnecessarily alarming name of 'Cholera belts.'

"Hospitality in India is boundless and universal, and it is well to have one or two good evening dresses of some material that will suffer least from package. Of course travellers are not expected to be as smart as other folk.

"Pith or other sun-hats should be bought in Bombay after arrival;

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the double awnings of the steamer render them quite unnecessary on the voyage.

"In addition to any parasol or sunshade, a strong, double-lined, white umbrella will be found useful as a protection from the sun, which is always fierce in the middle of the day, as well as two pair of blue or tinted spectacles.

"White canvas shoes will be pleasant both for deck use and travel in the country, and a pair of thick, woollen socks will be useful, to pull over the shoes when visiting mosques, and other holy places, where the shoes must be either removed, or covered by an appearance of removal."

To most travellers, the first thought in deciding on a journey is:—What will it cost? This question will be completely answered by a shilling hand-book published by Messrs Thos. Cook & Sons, Ludgate Circus, London, the well-known excursion agents, who have branch offices in Bombay and Calcutta, and who are giving very close attention to the development of Indian business. In this little volume, sixteen different tours in India are quoted, which will give a general idea of the cost of Railway journeys. It also contains the fullest information with regard to every detail of Indian travel.

The fares of the various steamship companies to India and back are as follows:—

Peninsular & Oriental Co., to Bombay, Karachi or Madras, or Calcutta, or Ceylon, and BACK to London:—

For three months:—1st Class £90; 2nd Class £55.
For six months:—1st Class £100; 2nd Class £60.

Extra vid Brindisi:—1st Class £12; 2nd Class £6.

"Clan" line, or "Hall" line, Liverpool to Bombay and back, available for six months:—

1st Class only, £85 10s. £5 extra to Calcutta.

British India Co., London to Calcutta and back:—

1st Class, £94 10s; 2nd Class, £57 12s.

I advise all travellers to go by the P. & O. Co.'s steamers. The other lines are very comfortable and well-managed, but the slight extra

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cost by P. & O. is fully compensated for by speed and general comfort. I write with the experience of nine voyages.

The following round tour will be found to include the greater part of India, and is quite as much as ought to be undertaken by the most energetic traveller in the most extended tour possible during the cold season.

From Bombay to Jabalpur, Allahabad, Mirzapur, Patna, Calcutta, Darjiling and back to Calcutta, Benares, Lucknow, Cawnpur, Agra, Aligarh, Delhi, Umballa, Amritsar, Lahore, Peshawar, Multan, Rewari, Ulwar, Jaipur, Ajmir, Mt. Abu, Ahmedabad, Baroda, and back to Bombay. Bombay to Puna, Bijapur, Haidarabad, Raichur, Madras, Bangalore, Mysore, Utakamand, Trichinopoli, Madura, Tinnivelli, Tanjore, Madras, and back to Bombay. The first-class railway fares for the whole of this tour amount to about 720 Rupees; second class, 380 Rupees; third class, 100 Rupees.

It is necessary to engage a travelling servant, for it is not the custom in many Indian hotels, or in any of the Dâk bungalows, to provide service. A first-rate servant may be had for 30 Rupees per month, and a good, useful fellow as low as 15 Rupees. An allowance of 30 Rupees more will suffice for their food. So that 50 to 60 Rupees per month will be an ample estimate for the cost of a personal attendant. He will pay porters, stamps for letters, telegrams, tips, cabs and such like, which will amount to 20 Rupees a month, will take railway tickets, and look after luggage arrangements. Thos. Cook & Sons, Bombay, will provide this servant, if written to beforehand.

It will thus be seen that about 350 Rupees will suffice for wages, food and third class fare for a personal attendant on a four months' tour in India.

The usual charge for hotels is 5 to 7 Rupees each day, for four meals and a bed-room. Carriages, except in large cities, may be hired for 3 or 4 Rupees a day. I find it easy to travel with comfort in India for 12 Rupees a day, outside railway fares.

It will be seen by these figures, that the actual cost of a tour in India of four months, with the passage out and home by P. & O.

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steamer, need not, with a little economy, exceed £380, and may be done luxuriously for £500.

Return ticket London to Bombay, First Class, £100.

Railway Fares for self, say	. .	720 rupees.	2800 Rupees.
„ for servant	. . .	110 „	
Wages and food of servant	. .	250 „	
Hotel expenses for four months	. .	750 „	
Carriages	. . . . .	470 „	
Petty expenses	. . . . .	500 „	

2800 rupees at 10 to £1 = say £280.

Railway travelling in India is very comfortable. All first and second class carriages are convertible at night into sleeping berths, and have good lavatories. There are excellent meals to be obtained at regular intervals at the various refreshment rooms. At most junctions, and at many minor stations even, there are waiting-rooms, with bedsteads for the use of travellers. Although all the railway companies lag sadly behind European and American enterprise, they do a great deal for the comfort of long-journey passengers. It is impossible to speak too highly of the universal civility and kindness of Indian station-masters. Adventurous travellers, alighting at road-side stations for remote places of interest, who have written a day or two beforehand to the station-master, will find whatever resources the place possesses ready for his use. It may be that he wants a shake-down for the night in the station, a country cart to visit some out-of-the-way antiquity, or at some more important place, a bed at the Dâk Bungalow, and some conveyance to take him there from the station; whatever it may be, let him write beforehand to the station-master, and if it is to be had at all, it will be duly provided.

In case of illness, however slight, an English doctor should be consulted. There is no place in India, likely to be visited by the ordinary tourist, from which an English doctor is far distant. If travellers are subject to any infirmity, they should not depend upon the drugs available in India, but take out medicine from England, made up specially under the prescription of their own medical man. The compressed drugs of Messrs. Burroughs, Welcome & Co., Snow Hill

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Buildings, London, E.C., are thoroughly reliable. I showed some of them, that I had taken with me round the world, and afterwards to India and back, to a distinguished physician, who, after careful examination, pronounced them as good as ever. They were then three years old. A whole medicine-chest of these compressed drugs can be packed into a small cigar-box.

The best railway guide for India is "Newman's Indian Bradshaw," which may be purchased from Thos. Cook & Son, or Stanford's, 55, Charing Cross.

A little care is necessary with regard to diet. An experienced medical officer in India, whom I once had occasion to consult, summed up the question of diet in these words: "Never eat twice cooked food, butter your own toast, and avoid alcohol." The exhortation about toast will be understood in a moment by any one who has seen a native cook do it with a greasy old rag. Drinking water is not always good, but soda-water is cheap and universal, and excellent tea may be had at every important railway station. It is not wise to purchase fruit indiscriminately at small roadside stations, except oranges, bananas, and such other fruit as have an outside rind to be removed.

There are of course districts in India full of intense interest to the traveller, such as Kashmir, Burma, Nepal, Orissa, Travancore and Assam, which I have hardly referred to in this book, for the excellent reason that I have had no experience of them, or knowledge beyond that which I have acquired from books. This volume, as I have already said, is only intended as a help to travellers in visiting the more beaten tracks of this vast country. Trübners, of Ludgate Hill, or Thacker & Co., Newgate Street, London, have upon their shelves a great variety of books, a selection from which will enable anyone to inform himself fully with regard to Remoter India.

It will be observed that I have given much information, necessarily condensed, with regard to Christian Missions in India; I have generally selected those stations to be found in cities where the traveller is likely to remain a few days. Most missionaries welcome with cordiality any traveller who is really interested in missionary

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enterprise, and they are always delighted to show their schools and other institutions, or give every possible information on the social customs and native institutions of the communities among whom they labour. These gentlemen are generally men of culture, thoroughly in earnest in their efforts to improve and elevate their people, and are charming companions to those travellers who can appreciate their work. I think any book professing to be a guide or help to the traveller in India would not be complete without, at any rate, indicating those mission stations worthy of his attention. My information on this subject may be relied upon, as it has in every case been supplied to me by missionaries on the spot. The best work is no doubt being done in remote places in rural Bengal, Orissa, Travancore, or among the wild hill tribes and Aborigines. My book does not reach these districts. Every ten years there is published in Calcutta "Baddeley's Directory of Missionaries," which gives a complete statistical return of every mission in British and Native India.

The politician will find India a country of vast unsolved problems which are now being discussed with much acuteness by educated Indians.

The Indian National Congress of representative men from all over India, called into existence six years ago, meets every year between Christmas and New Year's day, at some capital of a province or other central place, for the discussion of such constitutional reforms as they think ripe and urgent. Their chief demand is for some scheme of representation which shall at any rate admit educated Indians to a due and reasonable share in the legislation and administration of their own country.

The Congress for the year 1890 will be held in Calcutta. European visitors are always made very welcome, and seats in the best portion of the auditorium are reserved for them. Apart from its political interest, the spectacle is impressive and remarkable, being an assemblage of three or four thousand persons gathered together from every part of India, all attired in the characteristic dress of their districts. The report of every year's Congress has been printed in a volume of 150 or 200 pages, which may be obtained, with other

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kindred literature, from the offices of the Indian Political Agency, 25, Craven Street, London, W.C.

The aspirations of the Congress are strongly opposed by many Anglo-Indians and an influential section of Indian Society, of whom Sir Syed Ahmed of Aligarh is the chosen leader and mouthpiece. They have not any agency in England, like the Congress party, but their views have been expressed in numerous pamphlets, which can be got through any of the Indian booksellers in London already mentioned.

It will greatly increase the interest which an English traveller must feel in his Indian fellow subjects, to have some surface knowledge at any rate of those social and political problems which are exciting them from time to time. Those who pass through India visiting only Anglo-Indians, can learn but little of the inner life and aspirations of the Native Indian. I shall myself be glad to give letters of introduction to native gentlemen, to any English traveller who really wishes to get below the surface.

It will also give me much pleasure at any time, to answer enquiries, within reasonable limits, from any traveller who intends visiting India.

I have, wherever I have felt enough confidence to do so, named the best hotels. None of the Indian hotels are first-rate. They are as a rule furnished as a speculation by some wealthy native, and leased to a caterer. Their management continually changes, and it is better, before going up country from Bombay, to call at Thos. Cook & Son's offices, and get a list of the best managed hotels from them. By constant enquiry from travellers and from other sources of information they manage to keep up a list, which is really the only safe hotel guide in India. Newman's Indian Bradshaw also contains a fairly trustworthy list of hotels and clubs. G. F. Kellner & Co., who are the "Spiers and Pond" of Northern India, have a good many hotels at the railway stations, which are all clean and well managed. It is always well in the case of both hotels and Dâk bungalows, to order rooms beforehand, stating hour of arrival, and ordering conveyance from the station.

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One of the many small annoyances of travel, is the general unwieldiness of guide-books. My own custom for many years has been to take my guide-book to a binder, and have it cut up in thin volumes of about 50 or 100 pages, bound in limp cloth or Morocco. I advise my readers to treat this book in the same fashion, of course ordering a fresh copy at once for their own library shelves.

I have not thought it convenient to allocate the towns to their respective provinces. It will be found that I have arranged them along the respective trunk lines and their branches. The contents of each chapter, and a very full index will enable the reader to turn at once to any point of attraction. I have also provided an index to the full and comprehensive maps prepared for this book by Messrs. W. & A. K. Johnston, so far as all the places mentioned in this volume are concerned. It will be found that in many cases the spelling of this map and of railway guides in India as well as other books, differs slightly from that used by me. I have adopted Sir Wm. Hunter's spelling throughout my book, as it is now the recognized standard.

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ERRATA.

Page 28, *for* "Amaranth" *read* "Amarnath."
„ 72, the road to Mount Abu has now been much improved, and the journey may be taken in jinrickshaws.
„ 83, *for* "Mrs. Dignan" *read* "Drynan."
„ 86, the title of the cut should be "View in Jodhpur."
„ 94, bottom line, *for* "Father" *read* "predecessor."
„ 95, title of cut, "The Amer Chauk Square."
„ 101, line 6, *for* "150,000" *read* "250,000."
„ 104, title of the cut should *read* "The Cenotaph of Maharaja Sawai Jai Singh."
„ 117, line 18, *for* "Bilar" *read* "Bilas."
Pp. 230, 232, 234, *for* "Sulim Chisti" *read* "Salim."
Page 315, *for* "Yantras Amrat" *read* "Yantra Samrat."
„ 378, *omit* lines 28—35. The ruined city of Manikpur is 36 miles north of Allahabad, in Oudh, not at Manikpur Junction.
„ 501, title of cut, "Oil Coolie, Madras."

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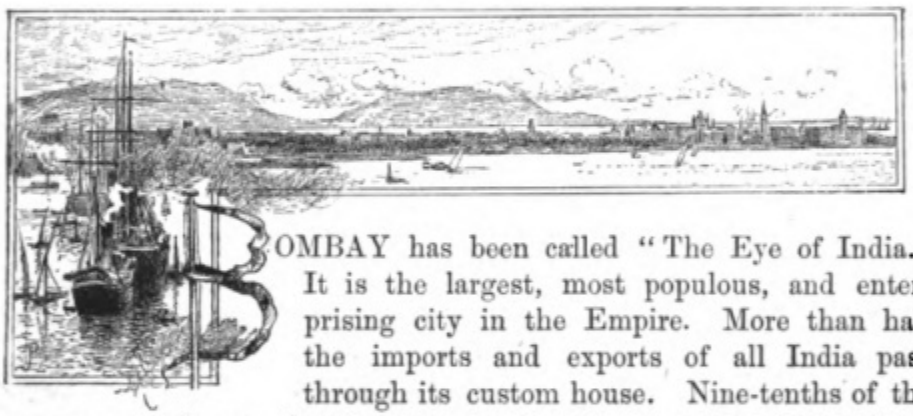
PICTURESQUE INDIA.

CHAPTER I.

BOMBAY.



BOMBAY has been called "The Eye of India." It is the largest, most populous, and enterprising city in the Empire. More than half the imports and exports of all India pass through its custom house. Nine-tenths of the persons entering or leaving the country do so at Bombay; it is without exception the finest modern city in Asia, and the noblest monument of British enterprise in the world. The traveller, eager for the wonders of Agra, Delhi, or Benares, is too often satisfied with a couple of days spent in driving through its spacious streets, neglectful of the wonderful life of this great city and seaport, seeing nothing of its institutions, its arts and manufactures, or the interesting peoples who make up its population of 800,000 souls. A month may be spent in Bombay, and at the end many things still be unseen that ought to have been seen. As the steamer rounds Colaba point, and proceeds slowly to her moorings, the panorama of Bombay city, with the noble public buildings towering above the masts in her docks, the low coast line beyond sweeping round the vast bay dotted with palm-clad islands, backed by the lofty blue mountains of

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Matheran and Mahableshwar, fully justify the name given by the old Portuguese navigators in the 16th century—Bom Bahia, the beautiful bay.

As the vessel drops anchor a swarm of boats cluster round her, and in a moment the deck is crowded with native boatmen, hotel cadgers, friends of passengers, and such like, producing immediate pandemonium. The Steamship Companies, so far as my experience goes, do not provide any transport from ship to shore, and the confusion and inconvenience to passengers is very great. It is impossible to get any luggage off, and the best course to pursue is to leave everything packed up in the cabin, and go ashore in a boat as best one may, with a hand-bag for the night, getting the heavy baggage from the custom house the next day, where it is landed from the ship in hopeless confusion, taking hours to sort out and get passed. The whole business of getting ashore at Bombay is worse than any port I have ever landed at; I am told that the P. and O. Co. intend to get a good steam-tender, and the sooner they do so the better. If an Atlantic liner in Liverpool can be cleared of six hundred passengers with their luggage in three hours, there is no justification for such dire confusion and delay as occurs at Bombay.

There are several good hotels in the city. The Apollo is a new building close to the Apollo Bunder, clean, well-managed, with an excellent table, possessing the great advantage of isolation, one side overlooking the harbour, and the other commanding a fine view across Back Bay to Malabar Hill. Watson's Hotel is a very large one in the centre of the city, surrounded by the principal public offices; the Great Western and the Victoria are well-placed, good hotels, and in the suburbs are the Adelphi Hotel, at Byculla, and the Family Hotel, at Cumballa Hill, all of which are well-managed establishments.

A gentleman, travelling alone, will, if he can manage it, get a bedroom at the Byculla or Bombay Club, both of which are excellent, and have sleeping rooms or tents for forty or fifty members each. Almost every member of the civil and military services, the leading merchants, bankers, and lawyers, are members of one or other club, and, if intending travellers have acquaintance in Bombay, they can, without much difficulty, get themselves elected as honorary members, by writing a month or two beforehand; a longer notice, however, is necessary to secure bedrooms. The Yacht Club is the most pleasant resort in

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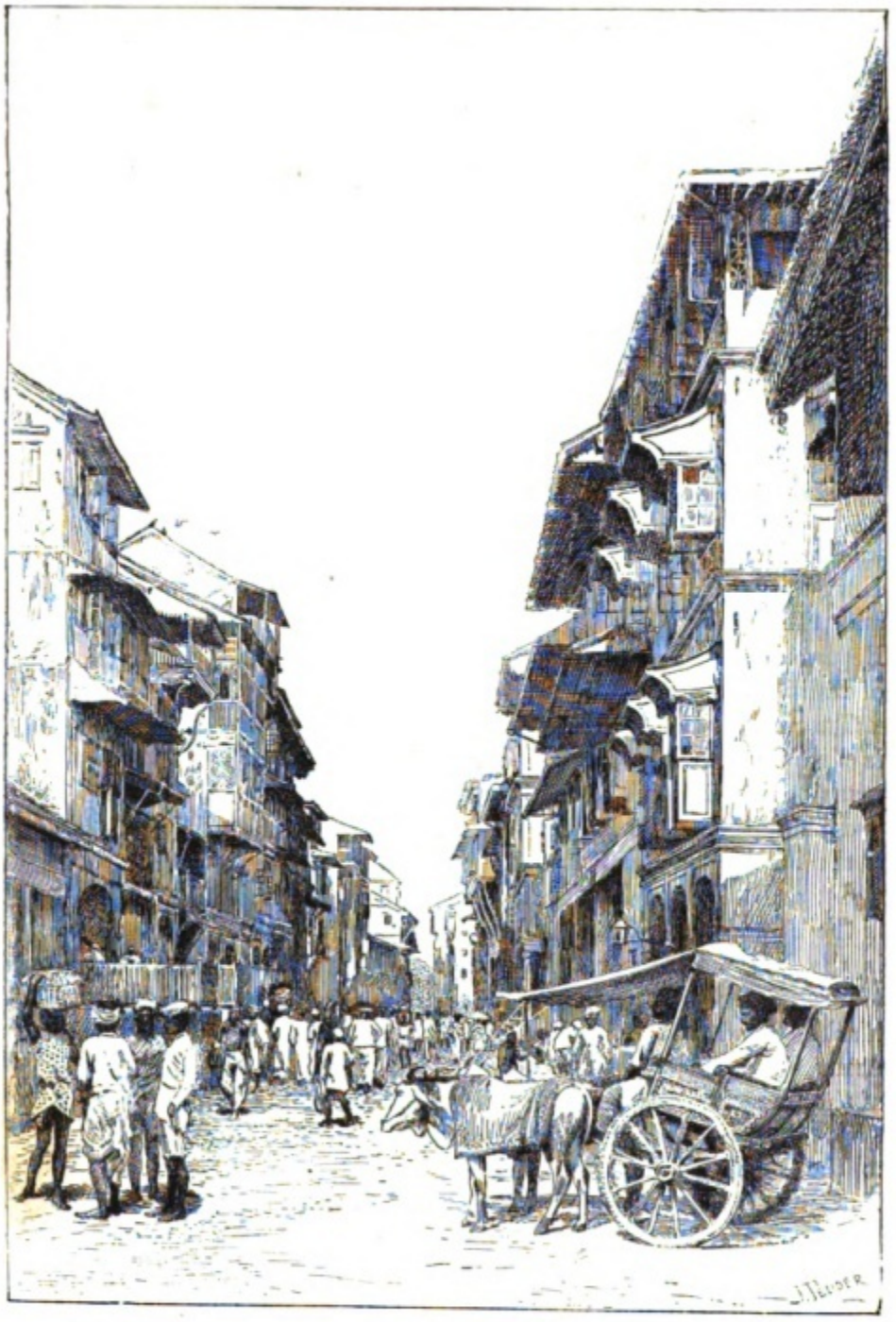

STREET SCENE IN BOMBAY.

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Bombay, commanding a splendid view of the harbour. It has an excellent restaurant and newsroom, with vast verandahs overhanging the water. There are no bedrooms, but anyone remaining more than a day or two in Bombay should become an honorary member. Its committee are hospitable, and no difficulty is made about any well accredited traveller. Ladies are admitted as guests to any meal.

Having settled himself in club or hotel, the traveller will be eager to have a look at Bombay. Carriages are plentiful and good, and though dearer than anywhere else in India, except Calcutta, appear very cheap to the European. Victorias with one horse, can be got for five rupees a day, and a phaeton, with a pair, for ten. Starting from the Apollo Hotel, the fine building just opposite on the right is the Sailors' Home, and on the left the Young Men's Christian Association. Driving along the Mayo Road we pass the front of that magnificent series of public buildings of which Bombay people are so justly proud; first, the Elphinstone College, then the Secretariat, the University, the High Court, the Public Works Office, the Post Office, and the Telegraph Office. Opposite to this, at the junction of Esplanade and Hornby Roads, is the beautiful statue of the Empress of India.

Turning down Esplanade Road, at the angle formed by Hornby Row, is the Cathedral High School, a fine Gothic building; the stately mansion just beyond is the new residence of a Parsi merchant prince and philanthropist, Mr. Jamsetji N. Tata. At the end of this road is the Mechanics' Institute, the gift of the Sassoons. Turning to the right, and following Esplanade Cross Road, the building on the right is the Francis Xavier College, beyond which, opposite the Free Church, is the National General Hospital; this road ends at the Crawford Market, where a halt may be made to purchase fruit. Returning by Market Road, the School of Art stands on the right, the Salvation Army Headquarters on the left, and presently the gorgeous terminus of the Great India Peninsula Railway is reached, in front of which is the well-managed European Hospital. Hornby Row reaches back to the statue of the Empress, and a turn to the left, along Church Gate Street, opens out into Elphinstone Circle, the heart of the business quarter, in which are placed the Town Hall, the Cathedral, and most of the leading banks. This round will occupy the morning. After tiffin a drive may be taken along Queen's Road to Malabar Hill and Cumballa, returning by Grant Road and the native bazaars. By

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this time the traveller will have a good surface knowledge of the city, and may address himself to detail.

Travellers who intend spending more than a day or two in this city should purchase "Maclean's Guide to Bombay" for 5 rupees. It is a complete *vade mecum*, full of information and detail, besides being a most readable book.

The various government buildings, though handsome in elevation,

ON THE ROAD TO MALABAR HILL.

have no details of interest, containing merely a succession of offices for the use of the clerks connected with the different departments. The finest of these is the *Secretariat,* built at a cost of £130,000, from a design of Col. Wilkins, R.E. The whole elevation presents a clear, unbroken frontage to Back Bay of 450 feet, and looks very imposing when viewed from the Esplanade; the style is Venetian Gothic. Here are located all the financial departments of the government of Bombay. Next to the Secretariat are the University Senate Hall, and the University Library and Clock Tower. These buildings are from designs by Sir Gilbert Scott, in 13th century French architecture.

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The Hall is 104 feet in length, 44 feet in breadth, with a height of 63 feet, presenting an unbroken line of roofing from end to end. There are some fine stained-glass windows, seen to best effect in the forenoon. A carillon in the clock tower plays by machinery every hour. The view of the city and harbour, looking over both bays, well repays the climb of 250 feet to the summit of the tower.

The High Court is a huge building 560 feet long, in the early English Gothic style, erected at a cost of £164,000; the smaller building next to it, in Venetian Gothic, is the Public Works Office.

The Post and Telegraph Offices should be viewed from Back Bay. Opposite to the post-office is the superb white marble statue of Her Majesty, by Noble, R.A., one of the finest modern monuments in the world, the gift to Bombay of Khanderao, the Gaekwar of Baroda. The statue itself is of colossal size, measuring 8 feet; the pedestal and canopy, 42 feet in total height, are designed in pure Gothic. Khanderao also presented the town of Bombay with the beautiful Sailors' Home on the Apollo Bunder, so that this magnificent range of public buildings, fully worthy of any European capital, begin and end with the generous gifts of the chief native prince within the presidency.

The finest building in all Bombay is the new railway station and offices of the Great India Peninsula Railway, completed in 1888. Its great dome, surmounted by a huge figure of Progress, dominates the whole city, and is conspicuous from every open space; this building is also in the Italian Gothic style, and the architect, Mr. F. W. Stevens, has certainly succeeded in distancing all Indian rivals. The waiting and refreshment rooms are spacious and lofty, and are, with the grand central staircase, and the palatial booking-offices, one mass of beautiful and artistic decoration, in which coloured marbles, fine carving in stone and wood, encaustic tiles, and ornamented railings, are the chief features, having a special interest from being the handiwork of the students of the Bombay School of Art. This railway station is replete with every accommodation and comfort for passengers, and is a striking contrast to the dark and dirty sheds which do duty for stations at Calcutta. It has cost this railway company about £300,000, and is a fitting monument to an unbroken prosperity, that has nearly doubled the value of its shareholders' property in twenty-five years.

The School of Art is situated in a pleasant garden not far from the Great India Peninsula Railway terminus. It is a plain, solid building,

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admirably fitted for its purpose, the gift of Sir Jamsetji Jijibhai. This school has had considerable influence on the arts and manufactures of the city, of which I write further on. Sound practical teaching is given in drawing, designing, modelling, wood engraving, ceramics, decorative painting, and sculpture in wood and stone. The beautiful pottery for which this school is famous is shown in a separate building about 150 yards off, where a large and varied stock is kept for sale. This pottery is, perhaps, the cheapest, and, for the price, the most decorative ware in existence; the manager packs it carefully. I have had some elaborate pieces sent to England without the slightest damage. This school of pottery is due to the energy of Mr. Geo. Terry, who is the director and superintendent. He introduced some of the best workmen from Sind, and the work Mr. Terry's pupils turn out in glazed ware is almost equal in quality to the celebrated products of that province. The Bombay ware may be known by its greater finish. Mr. Terry has developed original varieties, adapted from the Ajanta Cave paintings, and the popular mythological paintings of modern Hinduism. He has to endure competition from imitators, of whom beware; it is better to buy only direct from the school itself.

The Goculdas Tejpal Hospital lies just behind the School of Art, in Esplanade Cross Road; this was built mainly at the cost of Mr. Tejpal, and Mr. R. J. Jijibhai, each of whom gave £15,000, the Government finding the site and £10,000. It is rather mixed in its styles, but one should not look a gift-horse in the mouth. The patients are all Indians.

The Elphinstone High School is in the same road; the length of this palatial academy is 452 feet, and it contains no less than twenty-eight class-rooms, 30 by 25 feet, with a great central hall 70 feet long and a library nearly as large. £15,000 of the cost was contributed by Sir Albert Sassoon, the head of that notable family of Persian Jews.

The Pestonji Cama Hospital for Women and Children is a handsome mediæval Gothic building in Cruickshank Road, and was built at the cost of the Parsi gentleman whose name it bears. It is one of the best designed hospitals in India, and deserves the attention of every traveller who is interested in the new movement for supplying medical aid to the women of India, associated with the honoured name of Lady Dufferin. The only other hospitals worth

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notice are the European, the Jamsetji Jijibhai, the General, and the Cowasji Jehangir Ophthalmic Hospitals.

WATER CARRIER—CRAWFORD MARKET.

The Victoria Museum and Gardens, are about half a mile beyond the Byculla Railway Station, and make a pleasant excursion in the early morning, when a delightful hour may be spent strolling about the gardens, fragrant with tropical flowers and shrubs, many of which are familiar to the Englishman in his own hot-houses, or at Kew, but which here flourish with a tenfold luxuriance. In the evening, from four to six, the gardens are crowded with thousands of gaily dressed Indians, especially when the band plays. There is a rather mouldy collection of wild beasts in the menagerie. The contents of the museum itself are trivial, and badly arranged. There is, however, a fine statue of the late Prince Consort, by Noble. A thoroughly well-arranged collection of Indian Art, on the lines of South Kensington, would be a great addition to this handsome and capacious museum.

The series of public buildings thus enumerated have been almost entirely erected during the last thirty years at a cost of about a million sterling, of which one quarter has been given by Parsis and other wealthy Indians.

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The markets of Bombay, like those of every Asiatic city, are full of picturesque interest to a European visitor.

The one most worthy of attention is the Crawford Market, at the north-east corner of the Esplanade, standing on 72,000 yards of land of which about 6,000 is under cover. The fruit and flower stalls are in the main building, which presents a very handsome elevation to the street; behind is a great iron shed, 350 feet by 100, devoted to vegetables, cereals, and spices. The beef market, being abhorred by Hindus, is in a separate building at the back of all; mutton and goat's flesh, with fish, being under another roof, and sadly overcrowded.

The poultry dealers throng the open spaces, their stock of fowls, ducks, turkeys and other birds being all alive in wicker cages. Parrots, mynas, love-birds, cockatoos and singing-birds of all sorts, as well as fighting-quails, are also offered for sale.

The best time to visit the market is in the early morning, about seven o'clock, when the flower and fruit stalls are at their best, and the fresh fish is being brought in from the bay.

The Government Dockyard is one of the oldest institutions in Bombay, having been in existence since 1736. It consists of a series of moderate sized graving-docks, with the necessary workshops, and contains no special feature of interest. It was here that the East India Company built their war-ships, and from time to time a good many battle ships in the days of the wooden walls of old England were turned out for the British Admiralty. Nothing bigger than gun-boats and barges are now built here, and it exists mainly for repair work. It is in contemplation to build a superb graving-dock, capable of taking in a first-class modern ironclad, at the joint cost of Great Britain and India.

Behind the Town Hall, a homely building of fifty years ago, is the Castle and Arsenal. An order must be obtained from the Inspector-General of Ordnance, the general officer commanding, or if the visitor be a foreigner, from the Secretariat; it is readily granted. Here are stored every kind of warlike material and ordnance, sufficient to furnish an army of 10,000 men at a day's notice. The workshops employ nearly a thousand artizans, making tents, harness, saddlery, accoutrements, and other equipments, or cleaning and repairing small arms.

In the Compound the European stranger will probably see his first banyan trees, one of which is 300 years old, whose shade is utilized

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ns a sort of museum of ancient and curious guns. Three of these were captured in the last Burmese war; one was made at Ostend in 1601; another, very highly decorated, bears an inscription "Jan Verbruggen me fecit, 1757," and one long piece of twenty-one feet, ten tons in weight, was made at Poona in 1771, and captured at Ahmednagar by the Duke of Wellington in 1803. A collection of quaint old weapons of native manufacture is exhibited in the armoury of the old Council Hall.

A BOMBAY SAILING-BOAT.

An interesting boat excursion may be made from the Apollo Bunder to visit the various docks and basins along the harbour frontage, starting from Colaba Point and rowing up to the Mazagon Bunder. The old light-house on Colaba Point has not been used since 1874, when its lofty successor on the Prongs Reef, seen one and a half mile seaward, was completed.

The next important building is the Observatory, then the Pilot Bunder, after which a landing should be made to visit the Sassoon Dock, the oldest in the port, in which large ships can load and discharge. Continuing up the harbour, the Apollo Bunder, the Yacht Club, the Dockyard, Custom House and Arsenal are successively passed. The long stretch of vacant ground which follows is the Mody Bay reclamation land, taken in from the foreshore by the Government at a cost of £300,000. It is being gradually taken up for various purposes, the two large buildings already erected being ice manufactories. The Prince's Dock lies just beyond, called after the Prince of Wales, who laid the foundation-stone during his visit in 1875. This magnificent dock is 1,460 feet by 1,000, 30 acres in area, accommodating about 30 ocean steamers and sailing-ships. Passing three busy basins, Mazagon Bunder is reached, near which is a new fish market.

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Returning to Apollo Bunder, a visit may be paid to some of the port defences, such as Cross Island, Middle Ground and Oyster Rock Batteries, and the two coast defence ironclads, the *Abyssinia* and *Magdala*, orders for which may be obtained when writing for a permit to visit the Arsenal.

Bombay, after New Orleans, is the greatest cotton port in the world, and a visit should be paid to the Cotton Green about noon, at which time "high change" sets in at a yard opposite to the Colaba terminus of the tramway. Any open market in India is sure to be a

A CORNER OF THE COTTON GREEN.

striking picture of native life, brightened with an endless variety of costume and kaleidoscopic colour. The cotton market of Bombay is no exception. Four million cwts. are exported from Bombay in the

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year, and over two millions more are consumed in the 82 mills in the Bombay presidency, the bulk of which are in the city; the value of all this cotton is about £12,000,000.

The spinning and weaving of cotton by machinery has had a great impulse during the last 20 years, the number of mills having increased from 14 in 1870 to 82 in 1888. These mills are not content with a market in India, but are rapidly driving out Manchester from the eastern markets in all coarse yarns. The exports of yarn and other cotton manufactures from India in 1870 were of the total value of £170,000; in 1888 they had increased to £1,150,000. This singularly successful industry is mainly in the hands of Parsis, and some of the mills, notably those of which Messrs. Tata & Sons, the Alliance Cotton Mill Co., Limited, Messrs. Maneckji Petit & Sons, Messrs. J. N. Petit & Co., and Messrs. David Sassoon & Co. are the managing agents, are among the finest and most modern in the world, having been erected regardless of cost by such well-known English firms as Asa Lees & Sons, and Platt Bros., of Oldham. A note sent to any of these firms will procure permission to visit their mills; it is interesting to observe the difference between the workmanship of the Indian and Lancashire hands. There are, roughly speaking, two and a half persons employed in every Indian mill to one in Lancashire. A well condensed history of this cotton industry will be found in "Maclean's Guide."

The Hindu temples of Bombay are lacking in interest, and as the traveller will certainly visit such sacred Hindu cities as Benares and Muttra, it would be a pity to take up much time in visiting those of Bombay. But when a drive is being taken to Malabar Hill some morning or evening, it will be well worth while to see the Walkeshwar Temple and Tank. There has been a temple in this very holy place from time immorial, but the series of handsome shrines of the ordinary Hindu type which now surround the tank are none of them more than 150 years old. The various buildings interspersed with the temples are the houses of the resident Brahman priests, and Dharmsalas, lodging places for pilgrims, owned by rich and pious Hindus, who grant the free use of them on application for a limited period. Many of the wealthy merchants have small houses here, to which they repair on festival days with their friends and families. There is a cleft rock on the beach, just behind the tank, through which pilgrims squeeze themselves as an act of piety, signifying regeneration.

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Walkeshwar is a strange and interesting sight to the foreigner just landed in India, and here he will probably see for the first time those fakirs, or holy ascetics, who play so large a part in Hindu society. If an intelligent and experienced missionary can be secured as guide, or an English-speaking Brahman, it will greatly increase the interest of the visit. There is a group of temples at Breach Candy also well worth seeing, one of which, built by Mr. Dhakji, a late prime minister of Baroda, is among the best specimens of modern Hindu architecture in India.

The Muhammadans possess nearly 100 mosques, scattered all over the town and island. The oldest and most interesting is the Jama Masjid, near the Crawford Market. The best time to visit it is on Friday at noon, when its courtyards are crowded with thousands of pious Musalmans. It is open to visitors, but the shoes must be removed before entering.

The Parsi Fire temples are all severely plain buildings, inside and out. None but Parsis are admitted.

A FAKIR.

The human life of Bombay differs from that of every other Indian city by the dominating element of the Parsis, who, by their wonderful energy, enterprise and education, have become the most important and powerful influence in the Bombay Presidency. These people are the descendants of ancient Persians, who fled from their native land before the Muhammadan conquerors of Persia, and who settled at Surat 1,100 or 1,200 years ago. They now number in all about 70,000, the great majority of whom reside in Bombay. They speak English fluently, and it is carefully taught in their schools. The founder of their religion was

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Zoroaster, whom tradition says was a disciple of the Hebrew prophet Daniel. He teaches a pure and lofty morality, summed up in three precepts of two words each, viz., good thoughts, good words, good deeds, of which the Parsi continually reminds himself by the triple coil of his white cotton girdle, which never leaves him.

The Parsis are often spoken of as "Fire Worshippers," a term which they rightly repudiate with indignation. They are Theists. God, according to the Parsi faith, is the emblem of glory, refulgence, and spiritual life; and therefore the Parsi, when praying, either faces the sun, or stands before fire, as the most fitting symbol of the Deity. The interior of their temples is entirely empty, except for the sacred fire in a small recess, which is never allowed to expire. The walls are bare, without the slightest decoration. There is no pleasanter sight in Bombay than the groups of pious Zoroastrians praying at sunset along the shores of Back Bay.

The "good deeds" of the Parsis are in evidence all over Bombay, and are by no means confined to their own people. The charities of Sir Jamsetji Jijibhai, his sons and grandsons, would need a volume to describe. Hospitals, schools, dispensaries, colleges, and other valuable institutions are scattered over town and province with a lavish hand. One of his sons is known to have thus given away a quarter of a million sterling.

The Elphinstone College building, the University Hall, two of the three Bombay hospitals, and seven dispensaries, testify to the benevolence of this remarkable people towards the public generally. It is impossible to describe what they have done for their co-religionists. No community in the history of the world has, in proportion to its numbers and wealth, such a charitable record to produce; it puts modern Christianity to the blush. No more profitable day can be spent in Bombay, than by visiting, in company with some intelligent Parsi, their educational and benevolent institutions. The cultured young men of the best families are always delighted to undertake so pleasant a duty.

A fitting illustration of the princely generosity of these Parsi merchants may be found in the list of gifts to the public from the wealth of one man, Sir Cowasji Jehangir Readymoney, C.S.I., the descendent of a long line of Parsi Bankers, who deservedly earned the pseudonym of "Readymoney" as much by their scrupulous integrity as by their success in trade. In 1857, he built, at a cost of

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66,000 rupees, the noble civil hospital at Surat. In 1863, he erected the Ophthalmic hospital at Byculla, Bombay, spending 97,000 rupees. The beautiful Civil Engineering College at Poona, and the European Strangers' Home at Bombay would never have been called into exist-

A PARSI MERCHANT.

ence but for his munificence, contributing 50,000 rupees to the former, and 72,000 to the latter. The superb University Hall and Elphinstone College were practically founded by Sir Cowasji, who gave 100,000 rupees to the hall, and 200,000 to the college; he also gave 10,000 towards the furnishing of University Hall. In 1868, he called into

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existence the fine lunatic asylum at Haiderabad, Sind, by a contribution of 50,000 rupees. He has erected drinking fountains throughout Bombay at a cost of 50,000 rupees, some of them, such as the one in front of the cathedral, being very artistic structures.

His charity began at home, but did not stop there. His money flowed out to the Lancashire relief fund, the War Victims' fund of the Franco-Prussian War, Jesuit and Presbyterian schools, famine-stricken districts in remote India, and in a hundred other channels, all over the world. His public benefactions reach a sum of at least 1,300,000 rupees, and his private charities were discovered after his death to have been 400,000, all spent without respect to race or creed. When Sir Cowasji sent £200 to London for charities, as a thank-offering for the recovery of the Prince of Wales, *Punch*, commenting thereon, said: "Is Mr. Readymoney a Parsi? at anyrate he is not *parsi*-monious."

One of the leading peculiarities of the Parsi religion is the method pursued for the disposal of the bodies of their dead. No one should pass through Bombay without paying a visit to the Dakhmas, or Towers of Silence. These strange towers, about 90 feet in diameter and 15 feet high, are built in the midst of a beautiful garden on the top of Malabar Hill, looking across the wide ocean towards the setting sun, and surrounded by the villas and bungalows of the wealthy merchants of Bombay.

The garden is approached by a long private road, to which all access is barred, except to Parsis, and those who have received permission from the Secretary of the Parsi Society. This leads to a flight of steps, at the top of which is the house of prayer, where the sacred fire is kept burning with incense and sandal wood, and never allowed to die down. It is not permitted to enter, but from its terrace is obtained on the one side a glorious view of the whole city of Bombay, the harbour beyond, and the magnificent ranges of the Ghats in the distance. On the other side is a lovely garden sloping down to the ocean, glorious in parterres, flowering shrubs and palms, with five low circular structures of solid granite rising solemnly out of the foliage. Ranged round the summit of these towers, crowded closely together, are rows of loathsome vultures, which, black against the sunset sky, dominate the whole scene and seem to crowd out of view all their beautiful surroundings. These birds are still and silent; but when the gate is unlocked for a funeral,

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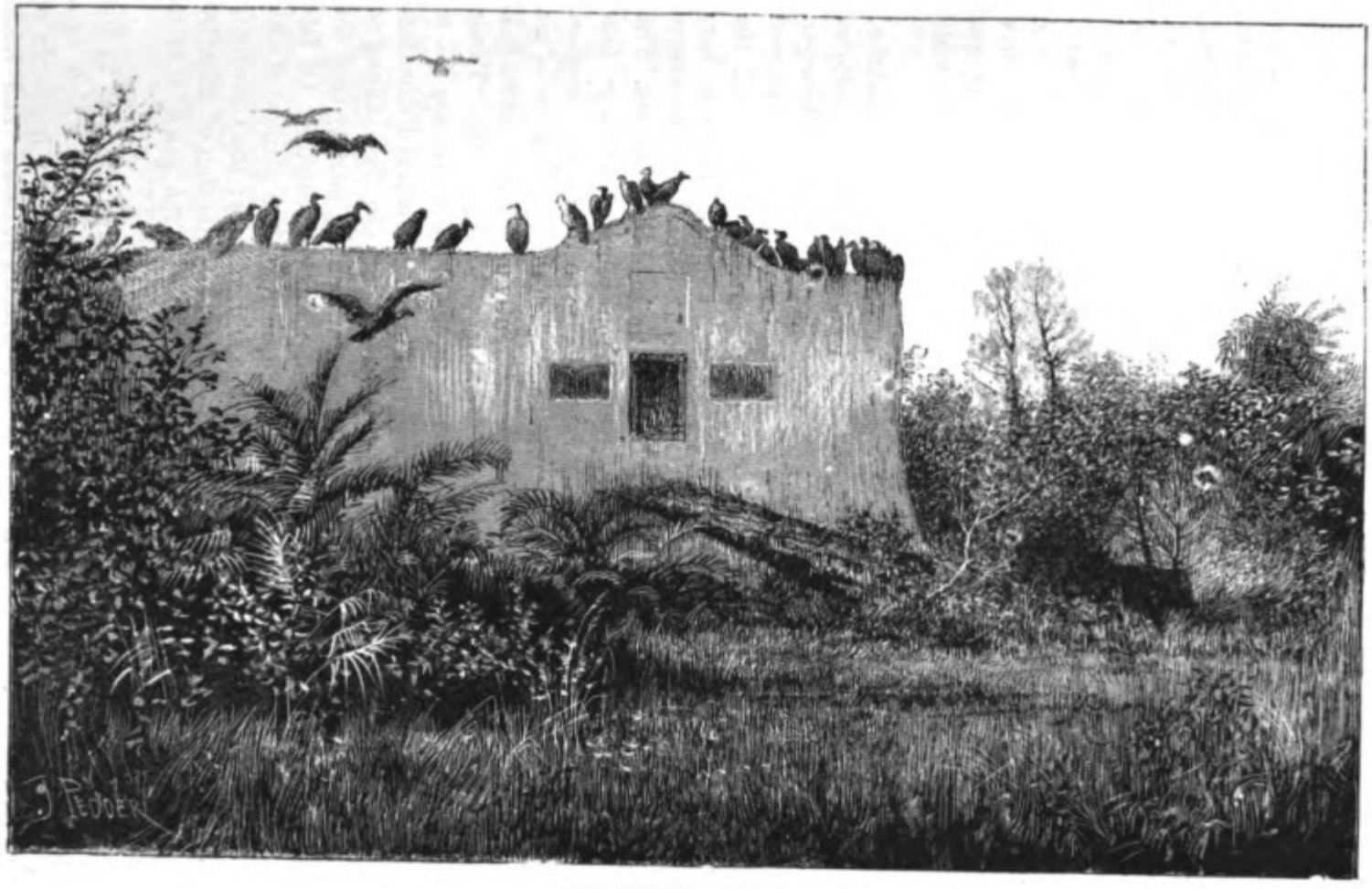

A TOWER OF SILENCE.

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they begin to stir and show signs of excitement, which increases as the procession winds slowly up the hill, followed by the mourners reciting funeral prayers. After the mourners comes a man leading a white dog, the emblem of faithfulness, followed by a crowd of priests in pure white robes, with relations and friends of the dead man, holding a handkerchief between them, in token of sympathy and fellow feeling. On reaching the House of Prayer, the mourners enter, and chant prayers while the corpse bearers enter the Tower of Silence with the dead body, which they expose naked on the platform which is erected inside, invisible to all outsiders.

A BOMBAY BRAHMAN.

The moment they withdraw, the rows of expectant vultures drop silently down into the tower, and in ten minutes have stripped every particle of flesh off the corpse, reducing it to a bare skeleton before the mourners have finished their prayers. The skeleton remains three or four weeks exposed to the tropical sun, when the bleached bones are reverently placed in a centre well within the tower, where Parsis of high and low degree are left to turn into dust without distinction.

Hindu charities are large and generous, but usually confined to their own people. Their benevolent endowments generally feed the hungry, clothe the naked, or erect and maintain temples. Of late years, however, the more educated Hindu, more or less permeated with Western notions, has established schools and colleges; the University Library owing its foundation to the generous contribution of £20,000 from Mr. Premchand Roychand, who also gave the same sum to Calcutta University for a travelling scholarship.

The most curious and interesting of the Hindu charities is the Hospital for Aged and Infirm Animals, at Pinjrapole, which is a unique institution. Here, in cages and inclosures, are hundreds of decrepit cows, mangy dogs and cats, parrots, pigeons, and other

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domestic pets, fed and cared for tenderly in their old age. It is open to the public at any time of the day, and should certainly be seen by every traveller.

The population of Bombay city is officially classified thus :—

Europeans . . .	10,451
Eurasians . . .	1,168
Native Christians and Goanese . . .	30,708
Hindus of all castes, and out-castes . .	503,851
Jains	17,218
Muhammadans . .	158,024
Parsis	48,597
Jews	3,321
Negroes . . .	689
Chinese	169
All races and castes .	773,196

A BRAHMAN WOMAN.

These alone would make a motley crowd in the streets of the city; but added to them are numbers of strangers from every part of Asia and India, Arabs from Muscat and Zanzibar, Afghans, Beluchis, Malagasis, Malays, Rajputs, Sikhs, Moormen from Ceylon, Madrasis, Tamils, and a host of others, all wearing distinctive clothing and turbans.

All these mixed nationalities are, of course, seen to best advantage in the native town, which lies right and left of Sheik Abdul Rahman Street, a continuation of Esplanade Market Road, beyond the Crawford Markets. The traveller will find a never-ending amusement and interest in the crowds of gaily dressed Indians swarming in and out of the shops, the quaintly frescoed houses, or the mosques and temples.

Everything is done in the open air. The shops are frontless, and

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the bargains driven on the parapet in front, while each handicraft is pursued under the eyes of every passer-by. In India everything is hand-wrought, and is therefore a work of art.

At busy times of the day, the narrow cross streets, in which the various trades and crafts group themselves, are blocked with a noisy, good-humoured crowd of men and women, innumerable ox-carts, fakirs, pedlars, beggars, water-carriers, dogs, crows, kites, pigeons and parrots.

A MUHAMMADAN WOMAN.

The Nul Bazar, between Parel and Duncan Road, is where the natives get most of their food supply, and is always densely crowded in the forenoon. Here also congregate the women who sell the cakes of dried cow dung, the universal fuel of India.

The cloth market, where all the dealers in piece goods congregate, is in Sheik Memon Street, close to the Jama Musjid. Here may be seen fine lofty houses, with carved wooden pillars and balconies, the residences of wealthy Hindu merchants, and temples studded all over with little black and red images of gods and goddesses.

The handloom weavers congregate in the streets and alleys near Babual Tank, on the road to Mazagon.

The workers in brass and copper, a most picturesque trade, are to be found in the copper bazar, opposite the Mombadevy Tank, where are manufactured with deafening clang the endless utensils of the Hindu, such as lotas, dishes, bowls, candlesticks, gods, bells, spoons, and other domestic and sacred objects.

There are more than six thousand goldsmiths, jewellers, and dealers in precious stones scattered all over Bombay. Every Indian has a love of jewellery, and a wealthy Hindu often has £20,000 or £30,000 worth in his safe for the decoration of himself and the ladies of his zenana, while the poor choose this form of investment in preference to

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any other. It is a common thing to see some woman sweeping the streets or carrying a load of cow dung, with gold and silver bangles, and armlets of considerable value, or wearing a handsome hemispherical gold ornament, peculiar to the women of Bombay.

One of the distinctive art manufactures of Bombay is wood carving. Sir Geo. Birdwood says:—

"In Bombay, the wealthy native gentlemen have their reception rooms furnished in European style. It is always the same furniture that is to be seen in these Bombay houses, made of the *shisham* or blackwood trees, and elaborately carved in a style obviously derived from the Dutch. . . . . The carving is very skilful, but in a style of decoration utterly inapplicable to chairs, couches, and tables, and looks absolutely hideous when 'French polished,' an 'improvement' introduced during the last twenty years to suit European taste. When, however, this wood is used for the reproduction of the inlaid wooden doors of old Hindu temples, the effect is always good. . . . . I once saw in a Parsi house in Bombay some stately blackwood couches, which had been designed in the Assyrian style from Rawlinson's Ancient Monarchies. The common jackwood furniture of Bombay, rectangular in its forms, and simply fluted and beaded for its ornamentation, is far superior in taste to the blackwood furniture, for which the place is celebrated."

A FUEL SELLER.

If the traveller wishes to take home some specimens of this manufacture, he may buy screens, tea-poys, desks, inkstands, and other small objects of purely native shapes, which are thoroughly artistic work. The process of wood carving, and large stocks of everything produced, may be seen at the East India Art Manufactory at Gowalla Tank, Messrs. John Roberts & Co., Marine Street, or at Mr. Jamsitji Nowrowji's workshops.

Besides this carved furniture, many beautiful articles are produced

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in the well-known "Bombay inlaid work," which is to be found in every fancy shop in London in the shape of work-boxes, glove-boxes, card-cases, and what not. This pretty trade has dribbled down through Sind and Gujarat from Persia. The inlay is made up of tin wire, sandal-wood, ebony, ivory, sappan-wood, stag-horn, and other materials. Boxes are also produced in sandal-wood, without inlay, chiefly in low relief floriated patterns.

Ivory and tortoiseshell are worked up into ornaments for women, combs, bracelets, elephants, tigers, cows, peacocks, with hunting, social, and mythological subjects, and fans. It is well worth while for the bric-a-brac collectors to hunt the native bazars for specimens, especially of combs and bracelets, some of which are exceedingly fine work.

PARSI WOMEN.

Almost every art manufacture of the Bombay presidency may be purchased in the native quarter, and those who wish to make collections will do well to seek the guidance and counsel of some intelligent native familiar with the bazars and able to speak English, paying him a small commission; he will, of course, get another from the sellers, but it is better to make him feel that he is your broker, not theirs. There are, of course, plenty of art dealers in the English quarter who have large and varied stocks, but most of them ask about 20 per cent. more than the Regent Street shops in London. The Bombay bazar is as good and cheap a market as any in India in which to buy silk and cotton saris, the beautiful gold, silver, or embroidered-bordered garments of the women, and the figured silk saris worn by Parsi ladies, many of which are worth as much as £100, are mostly woven in China for this special demand, and embroidered by themselves. Any Parsi gentleman will inform the traveller where these splendid garments may be purchased.

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Anyone interested in municipal institutions should pay a visit to the weekly meeting of the City Council. It consists of 72 members, 16 of whom are nominated by Government, 16 by the justices of the peace resident in Bombay, 2 by the University, 2 by the Chamber of Commerce, and 36 by popular election from the wards in the city. The members are paid 30 rupees for every meeting of the council they attend. Their debates are conducted in English, with great ability and intelligence.

There is an excellent salt-water swimming-bath at Back Bay, near the band-stand, and another on the shore of the Warden Road at Breach Candy. Ladies may use the latter at certain times of the day.

The proper time of the day for making calls in European society in Bombay, and indeed all over India, is from 11 to 1.30, or, in the case of personal friends only, from 4 to 5 o'clock in the evening. Letters of introduction to native gentlemen should be sent by a servant or posted, with addressed cards. The visitors' books of the Governor and his wife lie upon the hall table of Government House, Malabar Point, from 11 A.M. to 1.30. Letters of introduction should be left personally, with cards, and the book signed. Persons who have been presented at Court, or are otherwise possessed of recognised social status, may, without letters of introduction, inscribe their names and addresses in the Governor's book, who usually invites them to any general festivity, such as a garden party or an "at home," if one occurs during their stay in Bombay.

Society "takes the air" after 5 o'clock in the evening, when the esplanade is gay with carriages and riders, their *rendezvous* being the band-stand, when there is music.

Good shooting may be had in the country all round Bombay. There are many districts easily accessible by an ordinary Bunder boat, where nice bags of snipe may be made, and later in the season, in January and February, the large grey quail is abundant over the same ground. In the muddy flats inland from the sea, and in the creeks and shallows of the bay, duck, teal, widgeon, snipe, redshanks, golden plover, and other birds are plentiful enough. The sportsman who wishes to spend much of his time in shooting should engage a regular *shikari*. They are easily obtained for five to ten rupees a week, know all the best and most accessible spots, and will engage boats and boatmen.

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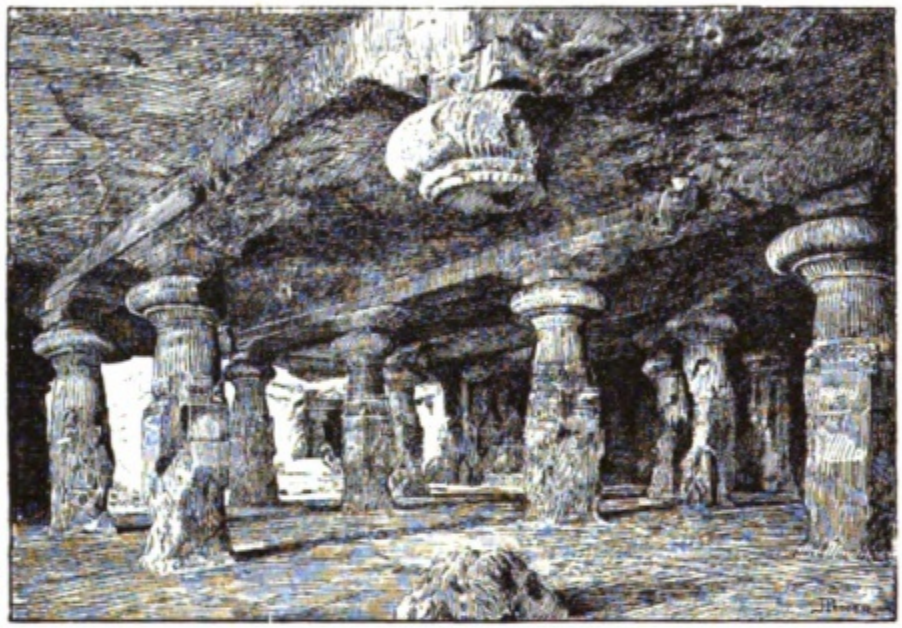
THE CAVES OF ELEPHANTA are visited as a matter of course by every stranger who comes to Bombay. Apart from the interest attaching to the caves themselves, it is a most delightful and pleasant excursion, and is usually made the opportunity for some little festivity or picnic. Elephanta is a small green island, six miles distant from the Bunder across the bay. It may be reached by a sailing-boat, if the wind be fair, but it is always uncertain when a sailing-boat will



THE GREAT CAVE AT ELEPHANTA.

get back. Messrs. Thos. Cook & Son keep a nice steam-launch, which may be hired for a reasonable sum, and it is usual for parties in the same hotel who have become friendly to club together and hire it. On certain days of the week it is run early in the morning as an omnibus, and single fares, including breakfast on board, are charged. The best time for private parties is after tiffin. An hour is enough for the passage, an hour and a half to view the caves, with a pleasant sail home in the cool of the evening. The beautiful prospect of Bombay city, standing out against the crimson sunset, may be enhanced by afternoon tea and some of the famous cakes made by Peliti, the Italian confectioner in Meadow Street.

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The pretty island opposite to Elephanta is Butcher's Island, where the quarantine hospitals are placed. Elephanta is a hill about 600 feet high, covered with dense jungle, its beaches being mangrove swamps, which may be observed on each side of the slippery concrete blocks on which passengers are landed. The island is sacred to Siva, the destroyer god of the Hindus, and, as is fit, is the home of malaria and poisonous cobras, rock, and carpet snakes. The island swarms with curious insects and brilliant beetles, which are caught, and offered for sale by children at the landing-place. Here also are coolies with chairs fixed on poles, in which, for a few annas, they will carry visitors up the flight of steps which lead to the caves, at the top of which is the quaint bungalow of the keeper, a retired non-commissioned officer, who is a most intelligent guide.

There is no necessity for filling pages with a lengthy description of these interesting Hindu monuments, dating from about the 10th century. The principal temple is 130 feet square, the roof of the cave being sustained by 26 massive fluted pillars, and 16 pilasters. Round the walls are groups of massive figures, from 12 to 20 feet high, carved out of the solid rock. It is a Siva-Linga temple, and the object of its arrangements is to represent Siva in the all-productiveness of Nature.

The authorities have compiled a careful and accurate description of the temples and all their details, copies of which have been pasted on thin boards, one of which is given to each visitor as he enters, enabling him easily and intelligibly to understand the significance of the decorations, and the various groups of gods and goddesses.

The caves have been terribly knocked about by Portuguese iconoclasts, but at their best they must have been greatly inferior to the cave temples at Ellora or Ajanta. If the traveller does not intend to visit either of these greater groups of rock temples, he ought to give a day to those at KENHERI, excavated in one of the high hills of Salsette Island.

It is a somewhat fatiguing excursion. The train at 6.0 a.m. from Victoria Station to Thana arrives at 7.12. The drive to the foot of the hill is about six miles, three or four of which can be done in a bullock gharry, and the rest must be walked, the caves being reached about 10 a.m. It is better, therefore, to go to Thana the night before, sleep at the Travellers' Bungalow, and start for the caves before daybreak, so as to arrive before the heat of the day sets

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in. The station-master, or the messman of the bungalow will, if written to beforehand, order the bullock-cart. The whole trip may be arranged at Cook's Excursion Offices.

The caves are 109 in number. The largest of these, dating from the 5th century, is a noble temple, 90 feet long, 40 feet broad, with a vaulted nave 40 feet high, resting on 34 pillars, flanked by side aisles. At the upper end is a domed dagoba of solid rock, 19 feet high and 49 feet in circumference. The total length of temple, portico, and area is 142 feet. From this flights of steps lead to a series of Viharas (monasteries), consisting of two rooms each, with an entrance portico, and stone water-cisterns.

The Durbar Cave is about 100 feet long by 40 wide, but only 9 feet high. It is plain and simple in its decoration, merely surrounded by columns, with a stone bench in front.

If any of my readers wish to know more details about these marvellous excavations I must refer them to that excellent book, which will be in their portmanteaux, if they have taken the advice offered in my preface, "Fergusson's History of Indian Architecture."

The Vehar Lake, an artificial reservoir formed to provide Bombay with pure water, may be visited the afternoon of the day set apart for Kenheri. It may be reached by carriage from Thana, after tiffin at the Travellers' Bungalow, returning to Bombay from Bhandup Station, close to the lake, in time for dinner. The lake is very pretty, covering an area of about 1,500 acres. The fine waterworks connected with Vehar cost the city nearly £800,000, and the corporation have sanctioned further expenditure of about as much again. When completed, the water supply of Bombay will be about 100 million gallons daily. They are under the skilful management of Mr. S. Tomlinson, the deputy-engineer, who possesses a very wide knowledge of water engineering, having visited most of the important waterworks of Europe, America, and the Colonies, in a recent tour round the world taken for the purpose. Travellers who take more than a passing interest in such matters will find every courtesy and attention from this gentleman, whose office is in the Municipal Buildings, in Rampart Row.

BASSEIN.—This ancient Portuguese city, now a desolate ruin, is about forty miles from Bombay. The 6.30 train from Colaba Station reaches Bassein Road at 8.47, returning at 6.55, arriving at Bombay

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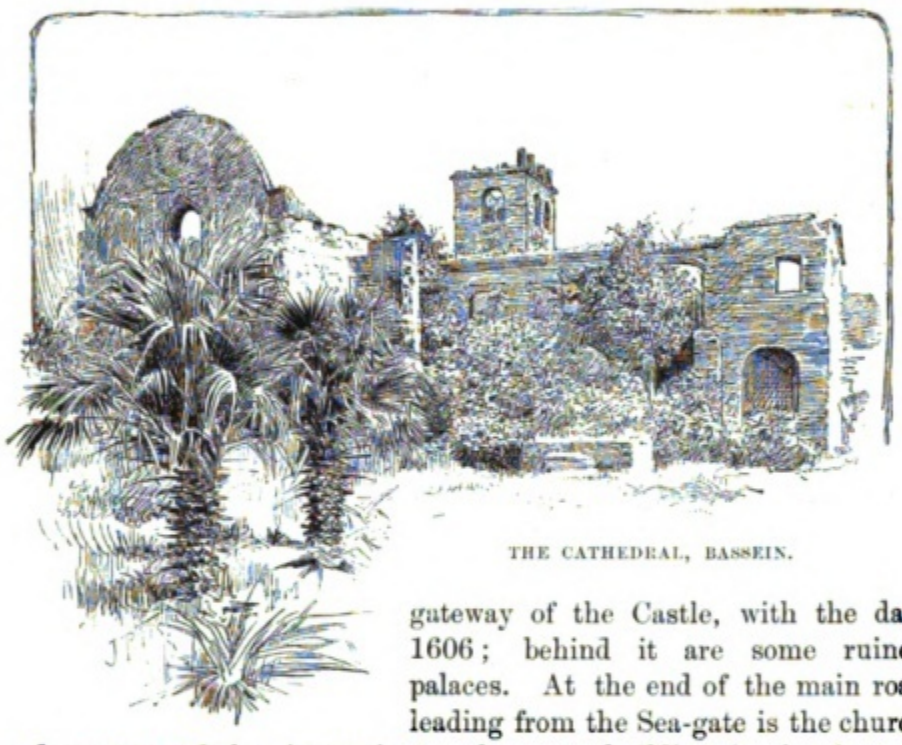
at 9.20 P.M. A note beforehand to the Mamlatdar at Bassein, or the station-master at Bassein Road (consult Cook) will secure a conveyance to the ruins, which are some three miles distant.

The first object of interest is the massive double Sea-gate. The walls and ramparts of the Fort are well preserved, and are about thirty feet high. The Cathedral of St. Joseph is roofless, but the walls and tower are still standing. To the left of the Sea-gate is the



THE CATHEDRAL, BASSEIN.

gateway of the Castle, with the date 1606; behind it are some ruined palaces. At the end of the main road leading from the Sea-gate is the church and convent of the Augustines; the next building is the factory, and in the garden of one of the ruined palaces stands all that is left of the church and beautiful cloister of the Misericordia, cheek by jowl with a temple to Siva. None of these buildings have any great architectural interest. The Church of the Jesuits, founded in 1548 by Francis Xavier, has a fine arch still standing with fluted columns. Near the Town Bungalow is the Church of San Antonio, the oldest and largest of all; the arched ceiling of the principal chapel is still in good condition.

There is a melancholy pathos of departed greatness about old Bassein. For more than two centuries it was, after Goa, the chief

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European settlement in the East Indies, and during this time it rose to great prosperity and influence; its hidalgos, or nobles, who alone were allowed to live within the walls, were proverbial for their wealth and magnificence, dwelling in stately buildings two stories high, graced with covered balconies and large windows. The Marathas subdued the Portuguese in 1739, after a siege of three months, and from that time Bassein has been the dwelling-place of bats and jackals.

I have heard of delightful moonlight trips to Bassein in steam-launches, up the bay to Thana, and on by the Ghodbandar river to Bassein, a distance of some fifty miles, winding in and out of wooded islands, and by palm groves. I have no doubt that Cook and Son could arrange such a trip, on timely notice, at no very serious cost to a party of a dozen. An interesting trip may be made to the ancient Hindu Temple of Amaranth, leaving Bombay by the 7.30 train for Kalyan Junction, returning the same afternoon.

In this chapter I have only touched the fringe of all the interesting sights of Bombay and its neighbourhood, but I have indicated the principal, and for the rest, are they not written in Maclean's guide?

MISSIONS.—Just four per cent. of the Indian population of Bombay are Christian, and this includes Portuguese and Eurasians. The Church Missionary Society established a station in Bombay in 1820. They have a community of 185 Christians, of whom 64 are communicants, with 533 children in their schools. The Indian Female Normal School Society has two ladies working in co-operation with the C. M. S. They have two girls' schools, with a total attendance of about 220, and a staff of about 24 European and Indian ladies acting under their superintendence as school teachers and Bible women. There are four ordained missionaries: Rev. H. C. Squires, secretary; Rev. J. M. Macdonald, in charge of the church in Girgaum; Rev. J. A. Harris, in charge of the Robert Money School with 280 pupils, mostly Hindus; and the Rev. W. T. S. Tisdall, who specially devotes himself to Musalmans. Mr. Squires lives near the church in Girgaum. English as well as vernacular services are held in the mission church.

The S. P. G. station centres in their handsome church in Kamatipura, where services are held in English, Maratha, and Tamil, by one or other of the four missionaries in charge. There are

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334 Christians, old and young, connected with the mission, of whom 179 are communicants. 171 children are in three schools. The Rev. G. Ledgard, who is in charge, resides at the Adelphi Hotel, Clare Road, Byculla. He is a missionary of wide experience, spread over a period of thirty years.

The work of the Free Church of Scotland may be said to date from the close of the year 1829, when Dr. John Wilson first settled in Bombay, after a residence of nearly a year in the Konkan districts, the first seat of the Scottish Mission in Western India. In addition to the work of preaching and publishing in the vernacular, from the outset of his Bombay career, Dr. Wilson directed his attention to the subject of Christian education, and in 1831 he laid the foundation of the educational work which has now grown to be one of extent and importance. With the aid of the ladies' society of the Free Church of Scotland for Female Education in India and Africa, schools for native girls, Christian and heathen, have been maintained for upwards of fifty years. These have, along with similar agencies in other missions, done much to advance the cause of education among the women of India which is so striking a feature of the Indian missions of our time.

The educational work of the mission may be described in connection with the buildings in which it is carried on. The highest development of this branch of the work is the Wilson College, which, since 1861, has been affiliated to the University of Bombay. Until June 1889 the work of the College was carried on in the same building with the school, but was transferred to its new premises on Back Bay in 1889. The new building is near the foot of Malabar Hill on the Back Bay Reclamation. This site was presented to the College by the Government of Bombay, which also gave a grant in aid of the building amounting to nearly half the total cost. When the Principal's residence and the home for students will have been completed, the total cost of the buildings erected on the site will reach the sum of about Rs200,000. The college has a staff of six missionary professors, and the number of undergraduates in attendance is 220. These go through the full university course for the degrees in Arts. Religious instruction is daily imparted to each class during the first college hour. This is the distinguishing feature of the college as a Missionary Institution, and it does not seem to interfere with its academical success, as it stands high among the

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affiliated colleges, and attracts numbers of the ablest students. In addition to the daily Bible classes, special Sunday classes, attendance at which is optional, are from time to time held in the college. Courses of lectures on religious subjects have also been organised. The college has thus been for many years a centre of Christian influence and effort amongst the educated natives of Bombay.

The High School conducted by the Mission is in the thickly populated district of Khetwadi, close to the Girgaum police court. In this building there are four hundred boys, of all classes and races, who are going through a course of English education, from the lowest to the highest stages. Religious instruction, in the lower classes conducted in the vernacular, and in the higher classes in English, is the work of the first school hour. These classes are taught by the missionaries—one of the ladies taking part, the native pastor and native Christian teachers. Amongst the pupils are Hindus, Parsis, Musalmans, Bom Israel and Christians. The school is now comfortably accommodated in the building which it used to share with the college; it continues to be popular, and the attendance has been growing from year to year. It receives an annual grant from Government, which, together with the fees paid by the pupils, yields a local income of about Rs.10,000. The college is also aided liberally by Government, and has a large income from fees. More than half of the total cost of college and school is thus provided independently of the contributions of the home church.

Immediately opposite the Girgaum police court is the Ambroli native church, in which the native congregation connected with the mission worships. Opposite the church still stands the old Ambroli mission-house in which Dr. Wilson spent the best years of his missionary activity. This is, therefore, the district with which the mission is most closely associated. The native church is under its own Indian pastor, nearly the half of whose salary is provided by the members of the congregation, who meet, also, all the other expenses connected with the maintenance of the church services. Two services are held every Sunday in the church; an English service at 7.30 a.m., conducted by the missionaries, and a Marathi service at 4. p.m., conducted by the native pastor. At 8.30 a.m. a large Sunday school, under the superintendence of the native pastor, assembles in the adjoining building of the Ambroli girls' school; it is a pretty sight.

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An interesting work is carried on amongst Musalmans by one of the agents of the mission, himself a convert from Muhammadanism.

In the same compound as Dr. Mackichan's house at Gowalia is the girls' boarding school, in which about forty girls reside. These receive a thorough education in Marathi, and also in English. Some of them are being trained as teachers, and during the past years this school has furnished a number of Christian teachers for the Hindu girls' schools of the mission.

The Hindu girls' schools are the Ambroli school and the Girgaum school. The Ambroli school is situated in the compound of the native church. It has generally an attendance of 180 girls, many of them from the higher castes. The Girgaum school is in a hired house on the Girgaum road. The school has been carried on for a number of years. It contains about 100 pupils, and is, in all respects, similar to the Ambroli school.

Zenana mission work is carried on amongst Marathi and Gujarati speaking families by three ladies of the mission. They have access to a large number of houses, chiefly Hindu, but including also some Parsi families. Some of these Zenana pupils were formerly in the day-schools of the mission, and thus the Christian influence brought to bear upon them in their earlier days is continued after they are married into their own homes.

In connection with the Free Church of Scotland there is also a congregation of European residents which worships in the Free Church, Esplanade. There are services at 11 a.m. and 6 p.m. The manse is in Marine lines.

The American Marathi Mission at Byculla has the following missionaries :—Rev. E. S. Hume, Mrs. E. S. Hume, Rev. J. E. Abbott, Miss Abbott, Miss Lyman, Miss Millard. The church is at Bhendi Bazar, with services (Marathi) on Sunday 9 a.m. and 4 p.m. There is a Christian congregation of about 250, of whom 105 are communicants who support their pastor, besides paying the church sexton, and carrying on mission work at Lalitpur, N. W. P., where there is an organised church and a school. This excellent mission has twelve Sunday schools in the city, attended by about 600 men, women and children. Of these one is held in a chapel, one in a Government school-house, three in private houses, and the rest in rooms belonging to, or hired by the mission. Thirty Christians attached to the congregation teach in these Sabbath schools. There

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are three Christian Endeavour societies connected with the congregation, containing in the aggregate more than 125 members. One of these, which is for adults only, is responsible for all the evangelistic work done in the city in connection with the mission, which employs no paid preachers. In this way, preaching, Sunday-school work and tract distribution, are managed here by the native church, not by the mission. There is a school for native Christian children. It includes primary, intermediate and high school departments, and is attended by 130 girls and boys in nearly equal proportions.

In connection with this day-school there is a boarding department containing forty-two girls, and a similar one in which are thirty-six boys. There are seven vernacular schools for native children. The aggregate number attending these schools is about 225. Three are for girls only, and one more is for girls and boys. There are two papers published by the mission, one of which is a weekly paper in English and Marathi, and now in its forty-ninth year. The other is an illustrated young people's monthly magazine, in Marathi, of sixteen pages. It is now in its eighteenth year. The work in connection with Bible-women is at present under the charge of Miss Abbott.

The Established Church of Scotland has a mission under the charge of Rev. A. B. Wann, B.D., who lives in the Carnac Road. Mr. W. F. Milvin is the principal of a high school of 220 pupils, in which he has the assistance of twelve non-Christian teachers. This mission was established in 1835. There is a small church of eighteen communicants.

The Salvation Army have their headquarters in Esplanade Market Road. Their work is as yet in its infancy; but their methods are full of interest to the student of Christian missions, and ought not to be passed by without careful attention. They are doing good work among sailors and other Europeans, besides rescue work and prison visitation. They are held in high esteem by many of the leading Parsis and Hindus, who subsidise the army for temperance work among the cotton-mill hands.

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CHAPTER II.

SURAT.

SURAT is a large town on the banks of the river Tapti, and is well worth a visit. There is no hotel, but there are bedrooms at the railway refreshment-rooms, and a town bungalow. The city is densely populated, and has often been ravaged by fire; the main thoroughfares are lined with handsome houses, the residences of wealthy Parsis and Brahmans, whose façades, decorated with rich and elaborate wood-carving, are extremely quaint. Surat was founded in 1540, by a Turkish general, in the service of the Gujarat kings, who built the castle and the two walls; it has been a notable military fortress from that time till 1862, when the troops were withdrawn. The city is surrounded by a brick wall, about six miles in circumference, flanked by small bastions, now in a very tumbledown condition. It has twelve gates. There is a smaller inner wall, protecting the castle.

The castle, a place of great historic interest, stands in a commanding position on the bank of the river, about the centre of the city. It is a mass of irregular fortifications, flanked at each corner by round towers, from which fine views of the city, park, and river may be obtained. The castle itself is a very picturesque building; the walls are eight feet thick, covering about an acre, and the main tower is 80 feet high. It is garrisoned by half-a-dozen native soldiers, whose main occupation, when I visited it early one morning in 1889, appeared to be the amusement of sundry offenders imprisoned in a sort of Wombwell's menagerie cage, with a barred front, and whose crime was that of

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having drunk too much fermented toddy the night before. Near the castle is a pretty garden of eight acres, in which are specimens of the trees and shrubs indigenous to Surat, beyond which, across a small creek, is a brick dam with six sluices, to prevent the Tapti, in the

HOUSE OF CARVED TEAK, SURAT.

rainy season, flooding the town. Within a few yards of this dam are some tolerably well-preserved portions of the old city wall.

From the promenade of the public gardens a good view is obtained of one of the finest railway bridges in India, constructed by 17 spans of lattice girders, carried upon cast-iron columns, which are sunk through 43 feet of sand and mud, the accumulation of ages of rainy seasons; the cost of this bridge was £70,000. From the castle a fine road runs through the station to a lofty clock-tower, 100 feet high,

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which can be ascended, by eighty-five steep steps, for the view. A little further on is the Town Hall, a handsome quadrangle, built 250 years ago as a travellers' bungalow, when Surat was in its splendour.

The English, Dutch, and Portuguese factories, massive buildings, strong and solid, interesting relics of the last century, are now used as private dwellings. The mosques and temples of the city are quaint and picturesque, but without any special antiquarian or architectural interest.

The hospitals for sick animals are well worth visiting; there are three or four in Surat, and about 1000 head of cattle can be accommodated by them. The sick are physicked, the feeble taken tenderly into the suburbs to graze on green pastures, and the chance calves nursed into maturity and used as servants to the hospital patients. There are cages of deteriorated street dogs—a gruesome sight—fowls with hopeless pip, attenuated sheep and goats, ragged old cage-birds; and at Ovington hospital, even insects are cared for, for in a separate chamber bugs, fleas, and other vermin are fondly cherished.

The most interesting sights of Surat are the old cemeteries, in which lie buried governors, soldiers, and merchants who died in the palmy days of the city. The English cemetery is at the end of a long dirty lane; a wooden doorway opens into an expanse of weeds, long grass, and brushwood, scattered with huge Oriental-looking tombs, and backed by fine trees. Some of the mausoleums are forty or fifty feet high, the quaint inscriptions dating from 1630 to 1820. We are told that a president of the Honourable Company of English Merchants "went unmarried to the heavenly nuptials in the year of Christ 1649," and that Mistress Mary Price, a governor's wife, "through the spotted veil of small-pox, rendered a pure and unspotted soul to God."

The Dutch cemetery is more neglected and wild than the English. There are a good many fruit trees scattered about the ground, the fruit of which is offered for sale by the guardian, who lives in the ruinous little lodge at the gate. The principal monument is that of Baron Van Reede.

Leading out of the Dutch cemetery is the Armenian, a small enclosure with graves at one end; the slabs have epitaphs in Armenian characters, each ornamented with carvings of two cherubs and a candlestick.

At the time when these cemeteries were in use, Surat was a very

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different place from to-day. Then it was the most thriving city in India, with a population close upon a million, and with the main trade of India centering on its wharves. The trade of the district to-day is a mere ghost of its former magnitude, Bombay having entirely superseded Surat. The exports are now small, being only about £450,000 for the seven ports of Surat district. Grain, cotton, timber, bamboos, cocoa-nuts, and mahua flowers for distilling native spirit, are the main articles of commerce. Surat is said to be the most drunken city in India.

The spinning and weaving of cotton cloth employs the great bulk of the population, and there are some fine mills. Silk brocade and embroidery are also largely manufactured by hand-looms. An afternoon may be pleasantly spent in a ramble through the bazars.

The present population of Surat is 107,000, of whom 74 per cent. are Hindu, 20 per cent. Muhammadan, and 6 per cent. Parsis. There are about 350 Christians in the city.

There are some excellent conjurers and snake-charmers at Surat, and if the traveller finds time hang heavily, he may take the opportunity of sending for some of these wonderful people, and have an exhibition of their powers.

The first Christian Missionaries to occupy Surat were the Capuchin Friars, who in the middle of the 17th century established a monastery near the buildings now occupied by the Irish Presbyterian Mission. The Capuchins exercised considerable influence in Surat from 1660 till 1670, and were able to induce so cruel a tyrant as Sivaji to spare their own lives and those of others who took refuge with them.

A Protestant Mission was first established in Surat in 1812. It was in connection with the Baptist Mission in Bengal, and was conducted by C. C. Aratoon, a Baptist convert. Messrs. Fyvie and Skinner, agents of the London Missionary Society, arrived in Surat in 1815. The present Mission Press, from which millions of Christian books and Scriptures in Gujarati have been issued, was started by Mr. Skinner in 1820, and the whole of the New Testament was printed in it before the end of 1821. This may fairly be considered the first edition of the Scriptures in Gujarati, as the edition in that language printed and published at Serampore in 1820 and handed over to the London Mission at Surat, is not intelligible.

In 1846, the London Mission concentrating their forces in other

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parts of their extensive field, retired from Surat. Just then the Rev. Robert Montgomery of the Irish Presbyterian Mission, on account of

TRAVELLING SNAKE CHARMERS AND JUGGLERS.

the conversion of a well-known Muhammadan Munshi A. Rahman, was compelled by the Rana to withdraw from Porbandar in Kathiawar; and arrangements having been made for the transference

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of Surat from the London Mission to the Irish Presbyterian Church, Mr. Montgomery was appointed to Surat, where he remained till his retirement in 1877.

The Irish Presbyterian Mission, except the Salvation Army, which in 1888 and 1889 commenced operations in Gujarat, is the only aggressive organization for the spread of Christianity in Surat. There are English Episcopal and Roman Catholic churches in the city, one for each communion, but for the sole benefit of the Christians attached to these denominations. The Episcopal Protestant Church was consecrated by Bishop Heber in 1827, and a service is held in it in English, every Sunday, if a chaplain is sent from Bombay for the purpose, or a layman can be got to read the prayers. The small Roman Catholic population, chiefly composed of Goanese servants, is under the spiritual care of a Goanese priest.

The Irish Presbyterian Mission Church, which is primarily for the use of the native Christian congregation, but sometimes used for English services when a European congregation can be got together, was built in 1885. There are two Gujarati services, the first at 8 a.m. and the second at 5 p.m., held in it on Sundays. A short service for the benefit of the Christians residing in the immediate neighbourhood, is held in it at 9 a.m. on Mondays, Tuesdays, Thursdays and Saturdays.

The Irish Presbyterian Mission at the present date—December, 1889—has a working staff of the following agents at Surat :—

Missionary, Rev. William Beatty, B.A.; Principal of the English School, Mr. Alfred S. Jervis, assisted by seven Native Christian Agents.

The agencies at work are :—

I. A Mission Press, from which there is a continuous flow of Christian books. It has also a type-founding establishment. Nearly 8,000,000 pages, of which upwards of 5¼ million were of purely religious literature, issued from the Mission Press, Surat, in 1888, and 110,895 books were bound in it.

II. One High School, and one Branch English School, with a staff of twenty-two teachers, and 520 pupils.

III. Five Vernacular Boys' Schools, with a staff of twenty teachers in all. All the boys of the schools in Surat are brought together on Wednesday mornings for examination on religious subjects by the Missionary and Catechists.

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IV. An Evangelistic or Preaching Staff, which consists of:—

1. The Missionary.
2. The Catechists and four Bible Teachers.
3. The Colporteur.

V. An Orphanage for Girls, which is under the care of Miss Beatty, the daughter of the Missionary, as a voluntary worker without salary. There are 23 inmates cared for and educated in it. Already 366 girls have enjoyed its fostering care, and many of those who were brought up in it are now in positions of usefulness, and even of trust and affluence.

VI. Sunday Schools. There are five Sunday schools connected with the station, three for Christians and enquirers, and two for purely Hindu children.

VII. There are three lady missionaries in charge of the Zenana department. One of them, Mrs. Philip Jacob, daughter of the Rev. R. Moutgomery, who lived so long at this station, works at her own expense, under the direction of the Zenana Mission. The other workers are Miss McKee and Miss Stavely. The former has charge of the Anglo-Vernacular and High School for Girls, the Female Normal Class, and the six vernacular schools and two Sunday schools. Mrs. Jacob has the superintendence of two Bible-women, who are supported by the British and Foreign Bible Society.

The Anglo-Vernacular School for Girls is in a very prosperous state, owing to the unremitting attention and hard work of Miss McKee. The grant-in-aid earned this year nearly trebled the amount gained at the previous examination, and exceeded the amount allowed to be drawn according to Government rule by Rs. 120. It has attained this year the status of a High School.

The Training Class for teachers, also under Miss McKee, consists of twelve girls. They are all qualifying for Mission work as Christian teachers for Vernacular schools or Bible-women. Miss McKee is assisted by a teacher trained in the Ahmedabad Training College.

VIII. Christian community. The total number of baptized persons connected with this mission station at the end of 1888 was 190, and the community numbered 224.

The town of BROACH, which is midway between Surat and Baroda, has no attractions to the traveller, except for a few days in November, when the great religious fair is held at Sakaltirth, 10 miles above

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Broach, on the banks of the sacred Narbada. At Sakaltirth, on an island, is a very famous banian tree, said to form cover for 10,000 men, which tradition says grew from the toothpick of Kabir.

Broach is a great cotton market, with a population of 40,000. It presents a picturesque appearance from the river, from the edge of which a massive stone wall runs for about a mile, with the town standing on rising ground behind it. It is an ancient place, and was settled in the 1st century by a Hindu sage called Bhragu, whence the name, and quickly became an important trading centre. The English had a factory there in the 17th century. The magnificent bridge over the Narbada has 25 spans of 180 feet. The supporting columns are sunk in the bed of the river to a depth of 125 feet below the level of the road.

The Rev. T. McAulis and seven assistants carry on a vigorous mission in connection with the Irish Presbyterian Church.

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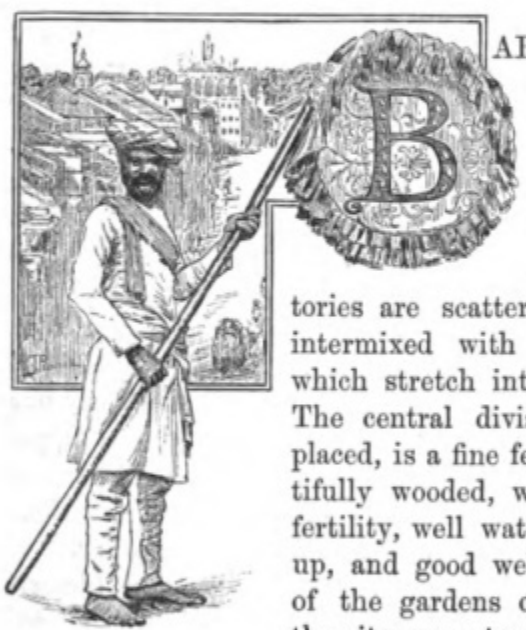
CHAPTER III.

BARODA.



BARODA is a non-tributary independent Native State of the first rank, in direct political relation with the Government of India. Its ruler is called "the Gaekwar," which signifies "a cowherd." His territories are scattered patches of various sizes, intermixed with British Territory, some of which stretch into the peninsula of Kathiawar. The central division, in which the capital is placed, is a fine fertile plain, perfectly flat, beautifully wooded, with rich alluvial soil of great fertility, well watered by streams that never dry up, and good wells and reservoirs. It is one of the gardens of India, and the suburbs of the city are extremely beautiful. The total area of the Gaekwar's territory is 4,400 square miles, with a population of 2,185,000. Of these 90 per cent. are Hindus, 2 per cent. Jains, 8½ per cent. Musalmans. There are about 8,000 Parsis, and less than 200 Christians. The Parsis are almost all settled at Navasari, a thriving little town on the Bombay and Baroda line, where the sacred fire of this wonderful people has been burning for 500 years. They are mainly engaged in weaving the fine cotton for which the central State of Baroda is famous. There are two ancient hill forts, Songarh and Saler, within easy reach of Navasari.

Travellers who are studying Indian arts and manufactures will find much to interest them in the State of Baroda. At Vohora

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Kathor, a famous deep-red dye is manufactured from the roots of the moringa tree; Sojitia is famous for knives and edge-tools; Daboi, within an easy railway journey of Baroda city, is noted for turbans, saris and other loom work of fine quality; Patan, for a fine quality of pottery, light and strong, very tastefully decorated. Mr. Dinshaw A. Talyarkhan, the municipal commissioner of Baroda city, has a most interesting collection of the arts and manufactures of the whole state, which I had the advantage of studying. He takes much pleasure in assisting English visitors to see the various towns and villages whence these products come, and a letter written to him will secure every facility to the traveller. Mr. Talyarkhan is a cultured Parsi gentleman, who speaks English perfectly, with a very wide knowledge of many important native states.

Daboi is within an easy journey of Baroda by the Gaekwar's Railway. It is an old town surrounded by a quadrangular rampart, two miles in circumference, built of large hewn stones; inside the rampart there is a beautiful colonnade; within the walls is a large masonry tank with a noble flight of steps round it, and many fine temples on the embankment. The ramparts are surrounded by fifty-two towers, and in each face is a double gate. The handsomest of these is called the "Diamond Gate." A temple adjoining this gate is a singularly fine specimen of Hindu architecture. It is 320 feet long, the upper story being supported by rows of elephants cut in stone. All parts of the temple are covered with elaborate sculptures of warriors in various combats, lions, camels, birds, snakes, flowers, fruit and what-not.

Fifteen miles from Bahadarpur is the ancient city and historic fortress of Champaner, situated on an isolated rock of great height. The upper fort is almost impregnable, though it was captured by the Emperor Humayun in 1535, who climbed in with a few chosen followers by iron spikes driven in the face of the rock. The old city, deserted entirely a hundred years ago, is now a jungle, strewn with the ruins of wells, mosques and palaces, ghosts of the vanished splendour of Sultan Mahmud Begara. There is no accommodation there, and it is not healthy, but it makes a pleasant day's excursion on horseback from Bahadarpur, a thriving little place with a good timber trade. Arrangements for the journey should be made beforehand, by writing to the Bahadarpur station-master.

The military force maintained by the Baroda State is five batteries of artillery, a small cavalry force of 120 officers and men, and six

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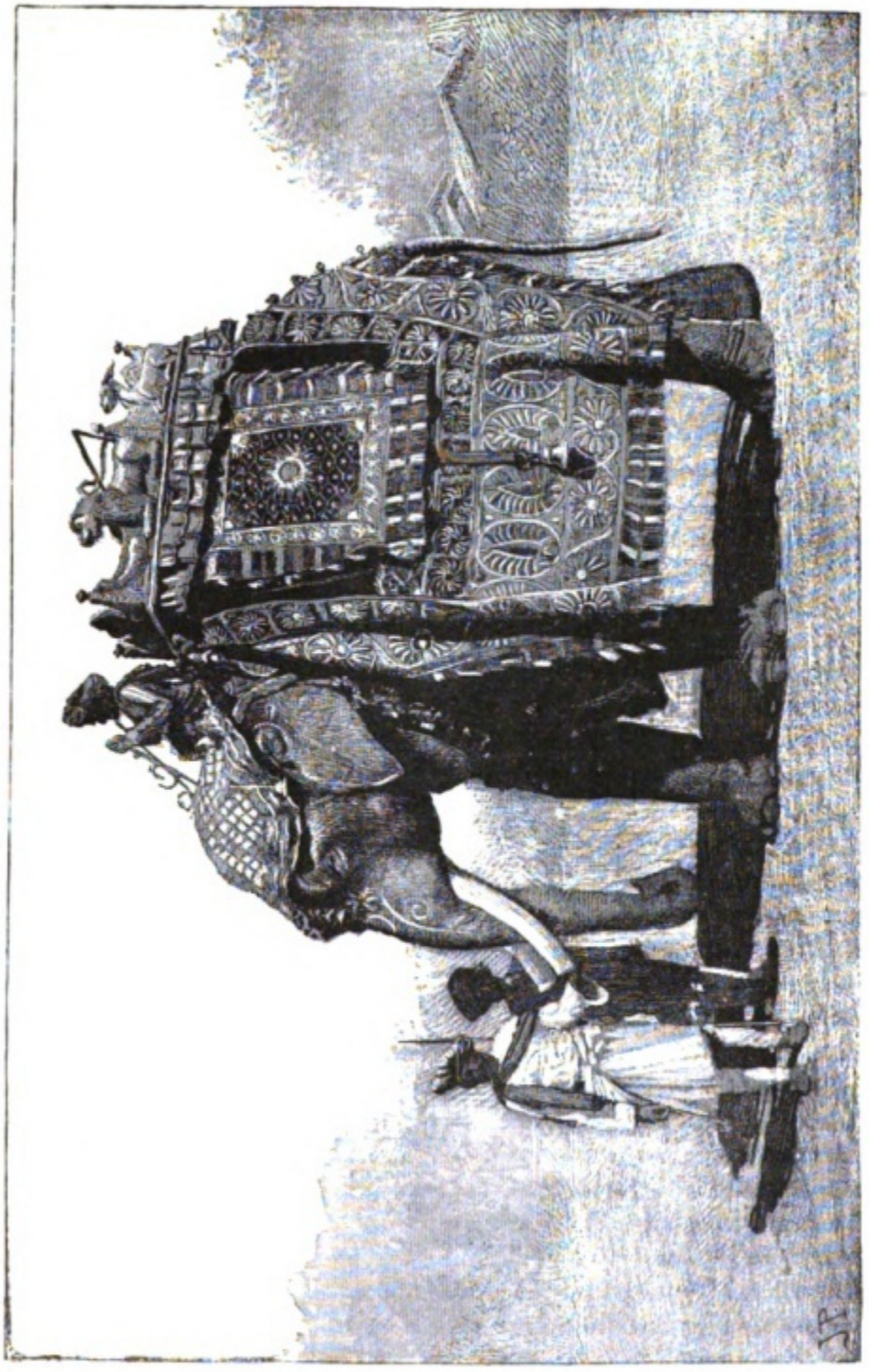

STATE ELEPHANT OF THE GAEKWAR.

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regiments of infantry. There is also a large irregular force of about 13,000 men. This army, more ornamental than useful, costs the Gaekwar nearly £400,000 a year.

Luxuriant crops are grown of grain, cotton, tobacco, opium, sugar-cane, and oil-seeds, and Baroda is famous for a breed of white cattle of great size and strength, of which splendid specimens may be seen in the royal stables.

The population of Baroda city is about 110,000, of which 84,000 are Hindus, and 20,000 Musalmans. There is a good Bungalow a mile and a half from the station, and some very indifferent sleeping accommodation in the railway refreshment rooms. The three or four main streets of the city are singularly picturesque, lined with fine houses belonging to merchants, bankers and nobles, many of the façades being finely-carved teak-wood. The rest of the town consists of a labyrinth of mean and overcrowded alleys. Near the water-gate are some interesting aviaries and menageries, and the Filkhana, or elephant stables, where there are some fine specimens of these noble animals. Khande Rao kept up a stud of about a hundred, perhaps the finest in India, but there are less than half that number now.

The college and high school is a fine building with a remarkably handsome central-domed hall, and a large number of students, many of whom graduate at Bombay University.

There are a great many Hindu temples in Baroda, some of which will repay a visit. The most notable are those of Vithal Mandir, Swami Naryan Mandir, and the temple of Khandoba, the tutelary god of the Gaekwars.

The Maharaja is always glad to see European travellers, and there is no difficulty about procuring an interview. He spends most of his time at his country palace, about seven miles from the town. He sees visitors without any ceremony, in his reception room, a large apartment with windows at both ends, handsomely furnished in European fashion, with a few good pictures, by well-known English and French artists, on the walls, a view of Windsor Castle, painted by his order, to commemorate his visit to the Queen, being in the place of honour. He speaks English perfectly.

This fine young prince succeeded to the throne after the deposition of Malhar Rao for attempting to poison Colonel Phayre, the British Resident, with a cup of pomelo juice in which ground diamonds had been mixed. He had previously tried the same trick on his brother

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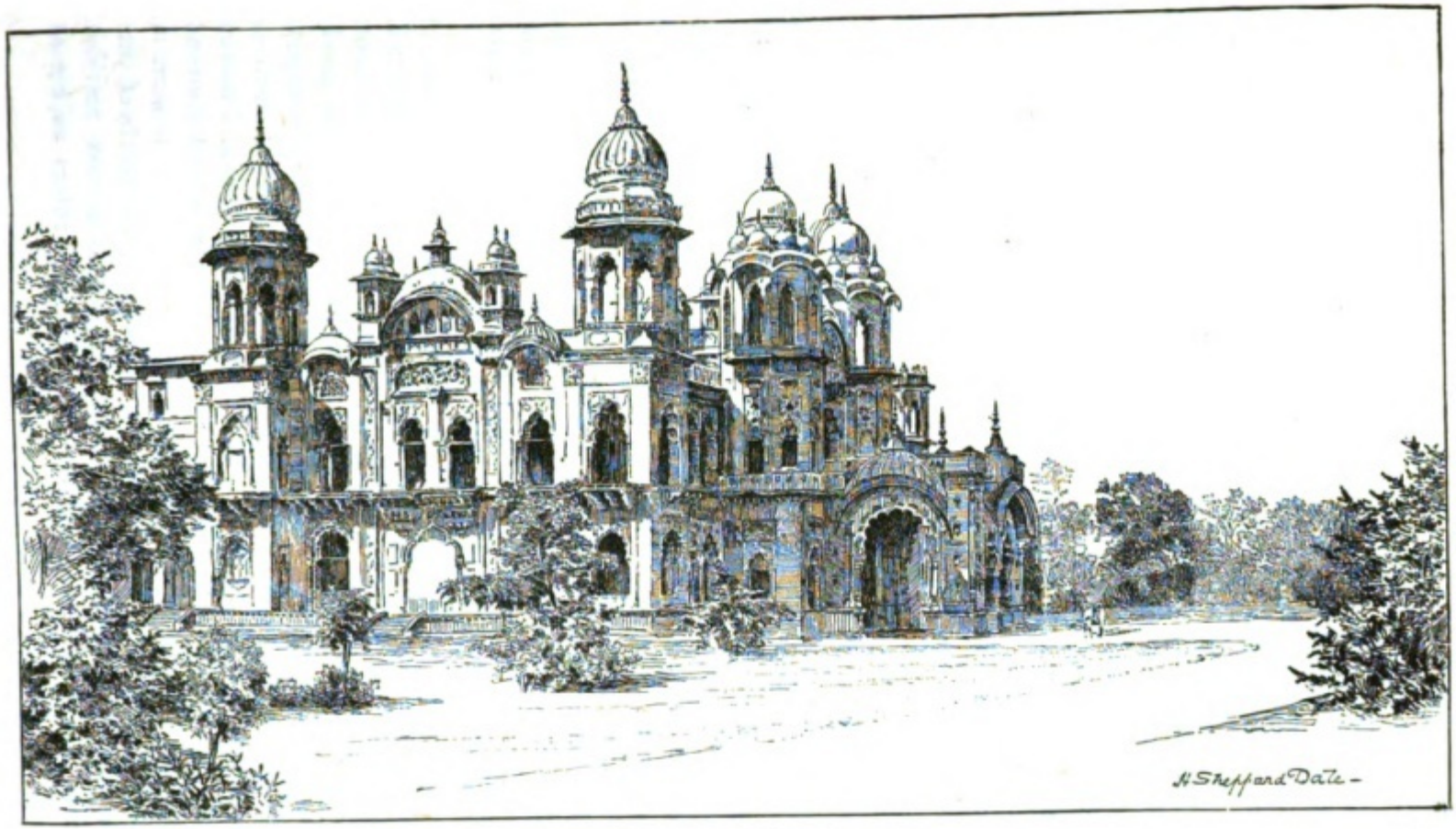

PART OF THE GAEKWAR'S NEW PALACE.

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and predecessor, Khande Rao, and was a bad lot all round—an Eastern tyrant of the worst description. After his deposition the widow of Khande Rao was allowed to exercise the right of adoption, and her choice fell upon the present Gaekwar, then a lad of eleven, the descendant of a distant and obscure branch of the family. He had the best tutors possible, and showed himself possessed of rare qualities of mind and earnestness of purpose. Five years ago he was formally installed on the throne, and invested with full sovereign powers. He applied himself with such energy to his new responsibilities that his health soon broke down under the strain, compelling him to spend a year in England and some of the European capitals. His entire administration is Indian. He has surrounded himself with the best advisers he could get, many of whom have been transferred to his service from the British Government. Great reforms have been effected in the management of the State finances. The lavish expenditure of his immediate predecessors has disappeared, and their most vexatious taxes have been abolished. Regular courts of justice, a fine police force, good sanitation, waterworks, markets, hospitals, dispensaries, schools and colleges have taken the place and absorbed the cost of wild beast fights and other barbaric splendours. It is less than twenty years since his predecessor lavished a million rupees on the festivals incident to the marriage of a favourite pigeon to one belonging to the Prime Minister.

The Gaekwar has just completed a superb modern palace, estimated to cost £300,000. It is the most elaborate specimen of Indo-Saracenic style in all India, and its internal decorations are wonderful in detail and variety.

A visit must be paid to the old Nazar Bagh Palace in the heart of the city to see the treasure-room. Huge cheetahs, carefully muzzled, used for hunting bucks, are usually to be seen on the palace steps. The Regalia of Baroda is valued at £3,000,000 sterling. The jewels worn by the Maharaja on state occasions are those shown to strangers. These consist of a gorgeous collar of 500 diamonds, some of them as big as walnuts, arranged in five rows, surrounded by a top and bottom row of emeralds the same size; the pendant is a famous diamond called "The Star of the Deccan." An aigrette to match is worn in the turban. The rest of the jewels consist of strings of pearls of perfect roundness, graduated from the size of a pea to a large marble; wondrous rings, necklaces, clusters of sapphires and rubies as big as

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grapes; and, greatest marvel of all, a carpet, about ten feet by six, woven entirely of strings of pure and coloured pearls, with great central and corner circles of diamonds. This carpet took three years to make, and cost £200,000. It was one of Khande Rao's mad freaks, and was intended to be sent to Mecca to please a Muhammadan lady who had fascinated him, but the scandal of such a thing being done by a Hindu prince, was too serious, and it never left Baroda. Behind the Nazar Bagh is situated the great walled arena where former Gaekwars held wild beast fights and other shows for the amusement of their court and the populace of the city.

At a little distance from the palace are two guns, weighing 280 pounds each, of solid gold, with two companions of silver, the ammunition waggons, bullock harness, and ramrods being all silver. These were made at the order of Malhar Rao as a piece of extravagance intended to take the shine out of Khande Rao's carpet. I suspect the present Maharaja would like nothing better than to coin them down into good money, and build that Technical School, which it is one of his dearest hopes to possess.

A public park, just outside the city, has been established for the use and pleasure of the people. The river meanders through, and its banks are dotted with pretty summer-houses and pavilions tenanted by lions, tigers, and other interesting beasts. Deer and antelope are tethered on the lawn, while every tree swarms with the beautiful birds that are one of India's greatest charms. Bulbuls, pheasants, mynas, green parrots with a flight as beautiful as the pigeons in their company, hoopoes, shrikes, kites, sun-birds, and peacocks, with many others, forming a vast aviary, rendered doubly attractive by the tame freedom of its inhabitants.

There are some remarkable Baulis in the neighbourhood of Baroda that ought not to be overlooked. They are nearly 500 years old. Some of them are circular wells, with galleried apartments round them, below the surface, while others are surrounded with open pavilions, of Hindu architecture, with pyramidal roofs. They contain excellent water. The finest of these is the Nine Lakh Well, which cost 900,000 rupees.

Baroda is not an easy country to travel through, as there are not more than 30 miles of good road in the whole principality; but the best and most cultivated land is round the capital, and readily accessible.

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The total revenue of the State in 1881, was £1,120,000, which is made up of the following items :—

Land revenue, £850,000 ; customs, £94,000 ; taxes on castes and trades, £31,000 ; abkari (liquor and opium), £42,000 ; forests, £7,000 ; tributary states, £64,000 ; justice, £26,000.

The administration consists of the Diwan, or Prime Minister, who exercises supervision over the whole. Under him are four cabinet ministers : (1) political and military ; (2) judicial and educational ; (3) police, jail, municipality, health, and public works ; (4) treasury and mint.

Their salaries are about £1,500 a-year each.

Baroda has the right of coinage, which is hand-made at present ; but shortly machinery will be introduced into the Mint. The coins are curious and worth collecting.

The only place of interest between Baroda and Ahmadabad, is Mehmadabad, a town of 8,000 inhabitants. It was built by Mahmud Begara, King of Gujarat, from whom it takes its name, in 1479 ; the gateways of the old walls, a step-well in the town, the Dhundia reservoir, and two beautiful tombs built by Mahmud in 1484, are worth seeing.

At Anand Junction, a small branch railway leads to Godhra, the little capital of the Panch Mahal country, long famous for the sport afforded by its wild tracts of jungle, and for the excellent fishing in the Mhye River. At Dakor, 20 miles along the line from Anand, is the celebrated temple where the holy image of Krishna, brought from Dwarka, is now enshrined. The idol's throne is a masterpiece of wood-carving, overlaid with silver and gold, presented by the Gaekwar at a cost of £12,000. During the full moons of October and November, from 50 to 100,000 pilgrims repair to the temple at Dakor.

Cambay, 18 miles from Anand Junction, is a seaport town of 35,000 inhabitants. It was mentioned by Marco Polo (A.D. 1300) as a place of great trade, but the harbour has silted up. It is a picturesque city, with a fine old mosque built by Muhammad Shah in 1325 A.D. It is celebrated for the manufacture of agate, carnelian and onyx ornaments, the stones being found in the neighbourhood.

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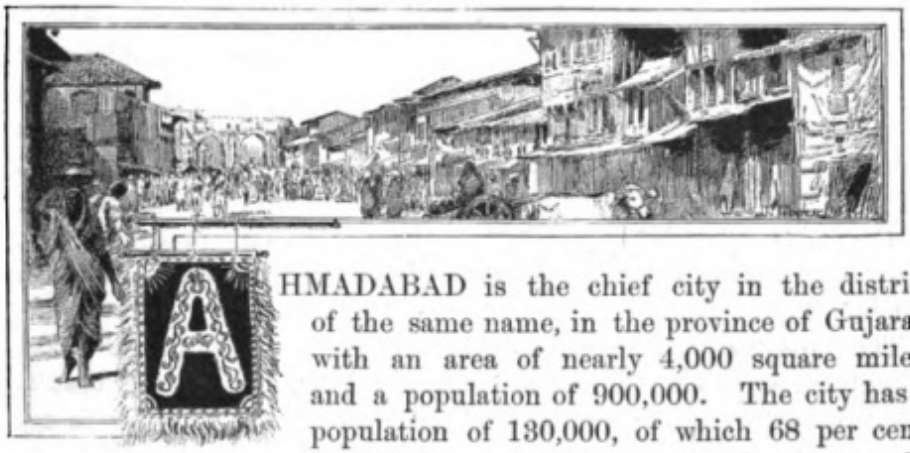
CHAPTER IV.

AHMADABAD. +



AHMADABAD is the chief city in the district of the same name, in the province of Gujarat, with an area of nearly 4,000 square miles, and a population of 900,000. The city has a population of 130,000, of which 68 per cent. are Hindus and 22 per cent. Musalmans, the balance being mostly Jains, who are very strong and influential, and a large sprinkling of Parsis.

Ahmadabad is one of the most beautiful and picturesque cities in all India, and no traveller should pass it by. It stands on the left bank of the Sabarmati River, the Fort and its dependencies occupying the whole of the river frontage; the walls, which are bastioned every 50 yards, are in good preservation, stretching east and west about a mile, enclosing an area of about two square miles. The fourteen fine gateways, whose great teak doors are studded with spikes as a defence against battering elephants, are worthy of notice. The river is about 600 yards wide, but during the winter months, the stream is shallow, and not more than 100 yards across. The surrounding country is fertile, well wooded, with good cultivation, rendered additionally interesting by the remains of old suburbs, with their mosques, temples, and Musalman tombs. The walls and fort were built by

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Ahmad Shah (1413—43), the second Musalman King of Gujarat, after whom the city is named, but they have been altered and repaired since, till not much of the original fabric is left. Ahmadabad has a great history, and in the height of its prosperity contained a population of nearly a million.

There are three or four nicely furnished bed-rooms at the railway-station, and travellers who don't mind a little noise, will find themselves very comfortable. The Town Bungalow is a well-ordered place, nearer the centre of things. The water supply is bad all through the city, the municipality being at present engaged upon new waterworks of some magnitude. Strangers had better keep to soda-water or tea.

The chief attractions of Ahmadabad, are the superb buildings of ancient Musalman architecture, which, more than in any other city in India, illustrate the results of the contact of Saracenic and Hindu forms. Here, the vigorous aggressiveness of Musalman art, which has all its own way at Agra and Delhi, has been forced to submit itself to the influence of Hindu or Jain architects, the Jain predominating. Even the mosques are, in all their detail and decoration, entirely Hindu.

The mosques of Ahmadabad are among the finest in the East, though the most beautiful are not remarkable for size. It is best to devote a day to the mosques and tombs alone, if the traveller is not pressed for time. The mosques best worth seeing are: the Jama Masjid, the Queen's, the Rani Sipri, Muhafiz Khan's, Sidi Sayyid's, Sayyid Alam's, and Shujat Khan's. There are of course a score of others worthy of the notice of an archæologist, but these are the finest, and contain within themselves illustrations of every architectural detail peculiar to their class.

The Jama Masjid is in the Manik Chauk, in the very centre of the city; the entrance is poor and mean, but opens out into a great quadrangle 382 feet by 258, at one end of which is the mosque, with its 260 pillars and 15 domes, the three central ones being much larger than the rest. The minarets are gone, having fallen during an earthquake some fifty years ago, and have never been rebuilt. This mosque was built by Ahmad Shah, whose splendid tomb is within an enclosure on the east side. It is a building about 36 feet square, paved with parti-coloured marbles. The central sarcophagus is that of the great king himself, the other two being those of his son and grandson; they are of white marble, richly carved with floral designs. A short

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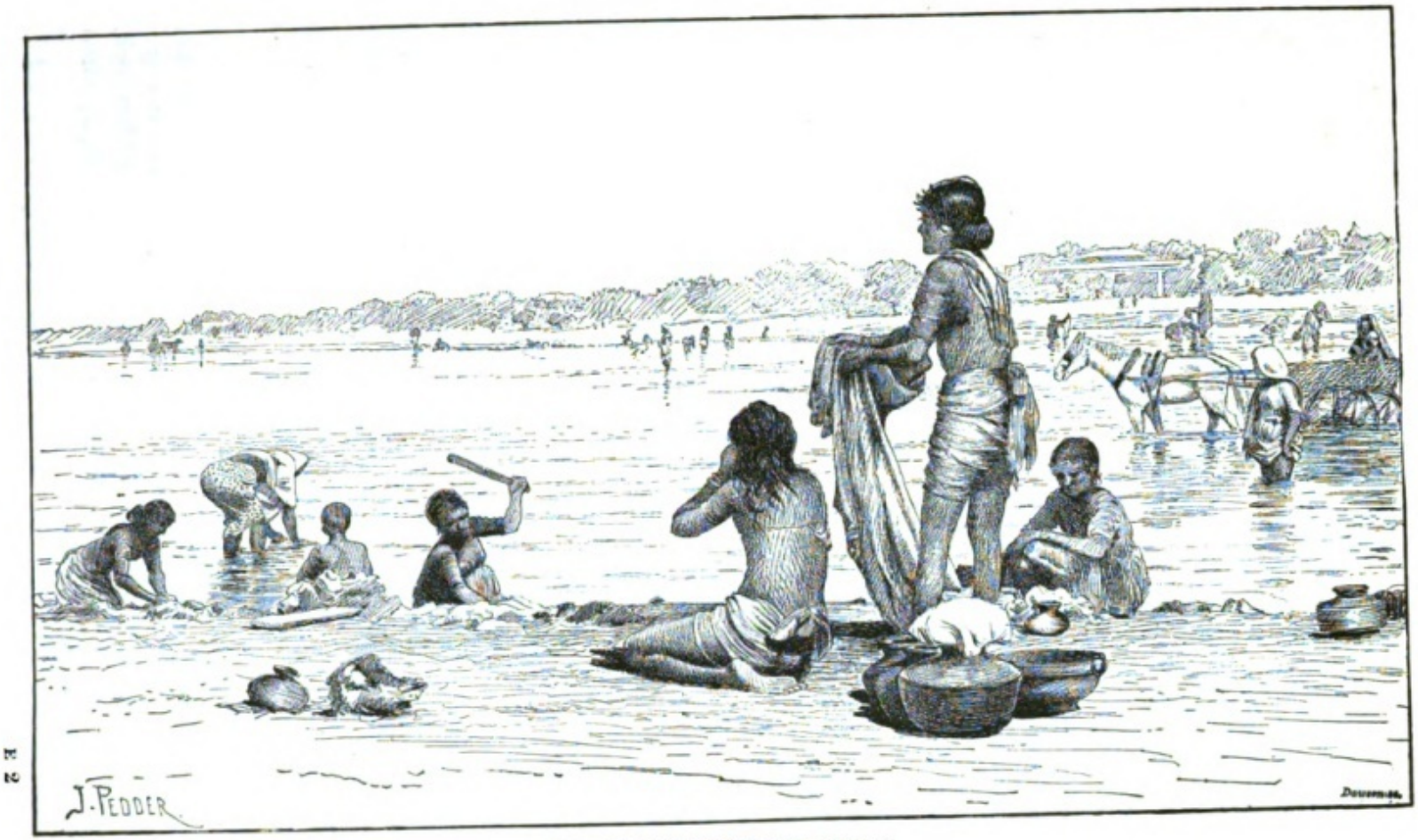

THE SABARMATI RIVER, AHMADABAD.

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distance off, down a narrow dirty lane, are the tombs of the queens of Ahmad Shah, choked up with mean buildings. They are placed in a rectangular court, with a colonnade running round it. Some of the sarcophagi are finely carved.

The Queen's Mosque is close to the Town Bungalow. There are three domes, each crowning compartments entered by lofty archways. On either side of the centre arch are minarets, which are only carried up as high as the top of the façade. It is not known whether they were ever finished, or if they were, like those of the Jama, destroyed by some earthquake. The mosque is a little over 100 feet long, by 44 feet deep; it is beautifully proportioned, and with the exception of the minarets, is not elaborately sculptured. Near the mosque is a fine mausoleum, the tomb of a princess named Rupavati, about 40 feet square, in excellent preservation, having been recently restored. This tomb is ornamented with the chain and censer, a favourite Hindu device.

The mosque and tomb of Rani Sipri, or Isni, are two of the most exquisitely beautiful buildings in all India; Mr. Sheppard Dale's illustrations will give a better idea of the charming and infinite detail of their architecture than pages of description. They are small buildings, the mosque being 54 feet long by 19 feet wide, and the tomb 36 feet square. Rani Sipri was a daughter-in-law of Ahmed Shah, and her mosque and mausoleum were built by herself and completed in the year 1431. Both are in red sandstone, and the mosque windows are perfect specimens of fine carving, one of which is drawn on page 54; their designs are various, and will repay the most careful study. There are six double pillars in front of the mosque, and six single ones behind, all of which are about ten feet high. The two minarets are about fifty feet high, with four stories tapering up to the top. The whole building, from the base of the pillars to the topmost stone of the minaret, is one continuous triumph of the sculptor's art. The tomb contains two sarcophagi, and its windows are beautiful pierced work.

The mosque of Muhafiz Khan is about 300 yards walk from the Town Bungalow. It was built in 1465 by a governor of the city whose name it bears. It is in almost perfect preservation, and is a beautiful little building, 51 feet by 36, with two minarets 50 feet high. Its details are nearly equal in merit to those of Rani Sipri, which they closely resemble.

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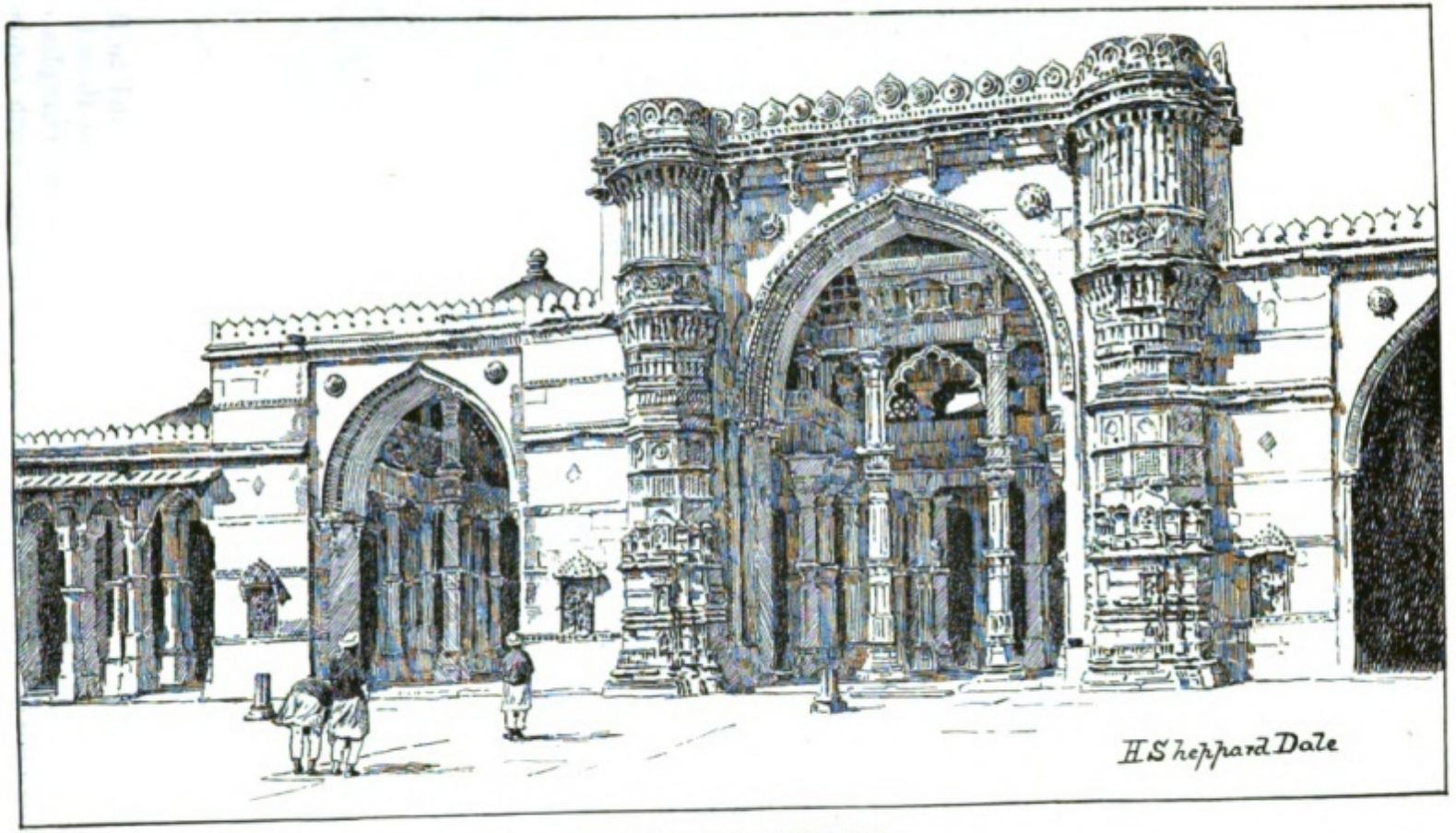

THE JAMA MASJID, AHMADABAD.

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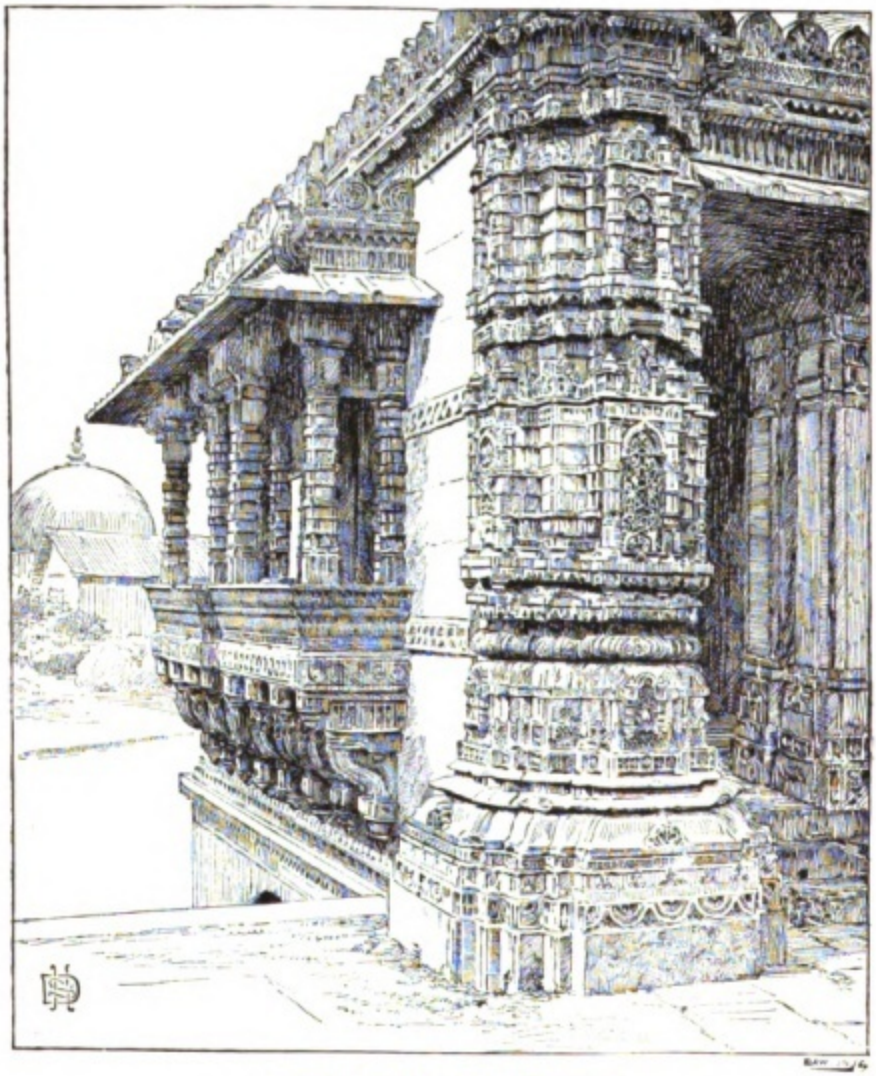
Sidi Sayyid's Mosque is situated within the walls of the fort; it is now desecrated, and is an office connected with the local administra-



A CORNER OF RANI SIPRI'S MOSQUE.

tion. The interior is without interest, but on going round to the back of the building, five arched windows are seen; one of these has been destroyed, but the remaining four form the finest examples of pierced marble lattice-work in existence, and are alone worth coming

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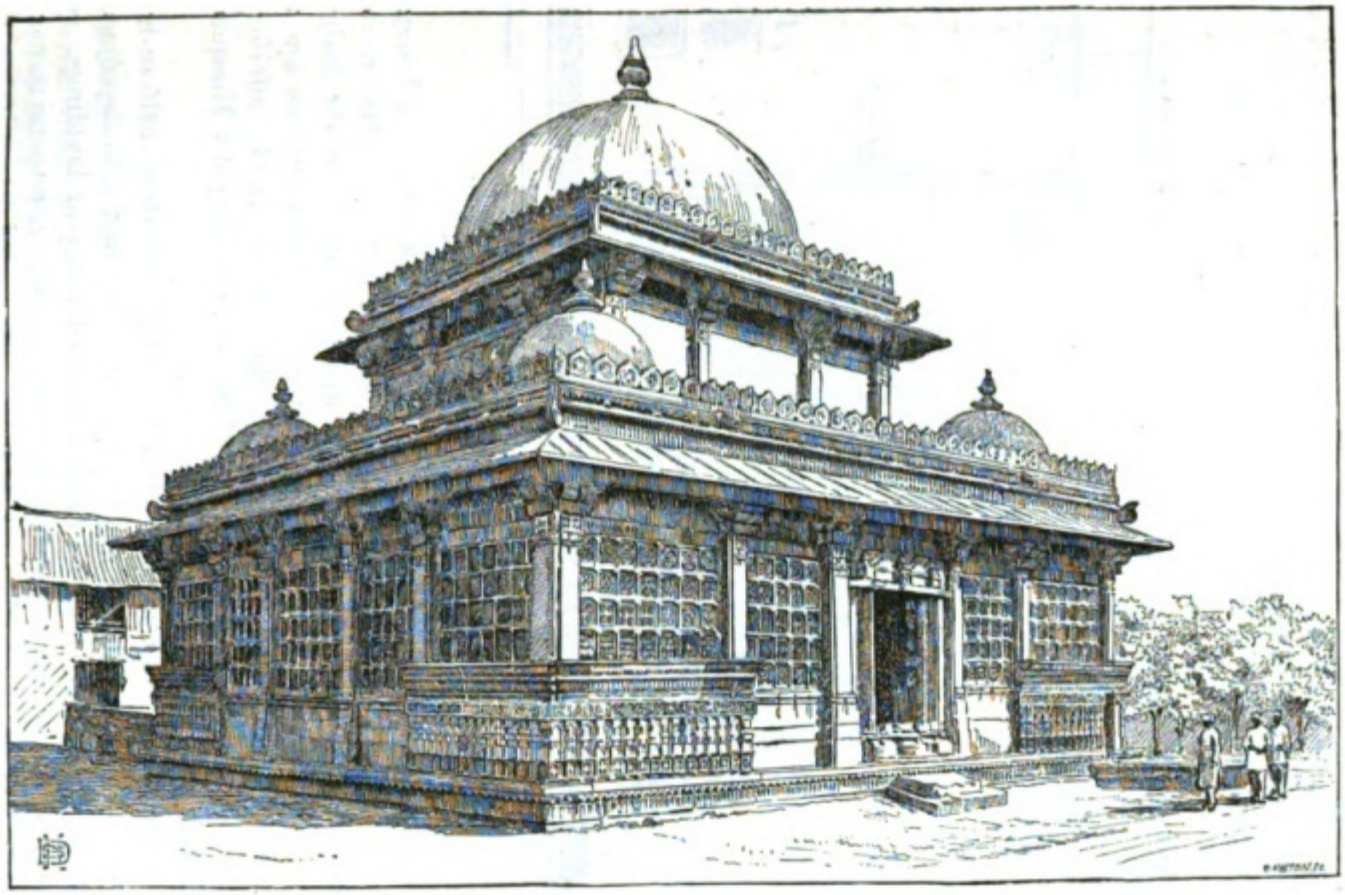

RANI SIPRI'S TOMB.

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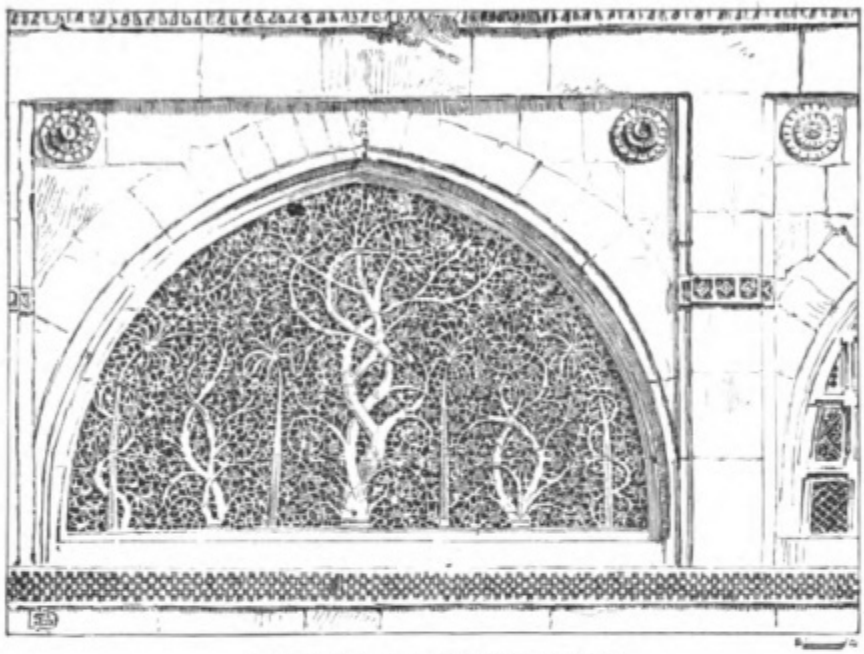
to Ahmadabad to see. These windows will be familiar to all who have visited the Indian Museum at South Kensington, where there are good copies of the two best. I give an illustration of one, which



WINDOW IN SIDI SAYYID'S MOSQUE.

is a conventional treatment of a tree. Another window is a design of palms, and the others are panelled in various patterns. The greatest possible skill is displayed both in the artistic treatment of the designs, and in the perfection of the carving itself. Beautiful as are the windows of the Taj Mahal at Agra, they are distinctly inferior in both design and workmanship to those of Sidi Sayyid's Mosque at Ahmadabad.

Shah Ạlam's Mosque is reached by a drive of about half-an-hour beyond the city walls; it was built about 1420, and with its adjacent tombs forms a very fine and richly decorated group of buildings. On the west side of a great court is the mosque, with handsome minarets nearly 100 feet high, the stories being surrounded by galleries supported with brackets. The tomb is one of the most notable in Gujarat, and in its pristine splendour was adorned with gold and

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precious stones, the beautiful hammered and perforated brass gates fully illustrating the ancient skill of the natives of Gujarat in metal-work. The drive may be continued a mile or two further, to Butwa, to see the mosque and tomb of Kutb-ul-Alam, returning by way of the enchanting Kankariya Tank.

These are but a few of the many beautiful and interesting mosques with which Ahmadabad abounds. Those who wish to thoroughly master their details should study Chapter V. of the "Indian Saracenic

STREET SCENE, AHMADABAD.

Architecture" section of *Fergusson's* volume, or the more expanded criticism contained in "Architecture of Ahmadabad," by Messrs. Hope and Fergusson. The general character of all of them is alike: a mosque proper, with minarets, containing spaces for worshippers, and a mimbar from which the Koran is read. This is placed at one end of a colonnaded courtyard, in the centre of which is a large tank for

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ablutions. Leading out of this yard is the Rozah, a garden or open space, in the centre of which is the mausoleum covering the tombs of the founder of the mosque and his family. These Rozahs should never be passed by, as they all contain beautiful little buildings, generally of marble, with exquisite pierced windows and sculptured columns. These are grouped in picturesque confusion round the larger mausoleum of the founder, and are tombs of his family, his favourite ministers, or some holy man who was his spiritual adviser and guide. The Rozah of Shah Alam's Mosque is the most charming of them all, every nook and corner presenting a picture of sculptured column and lace-like screen or window that would make Alma Tadema's mouth water. In the flush of Ahmadabad's glory, towards the end of the 16th century, there were not less than a thousand mosques, tombs and cenotaphs in city and suburbs, all surrounded by carefully kept gardens. They are beautiful enough in their ruin and decay to give some idea of what they must have been when those who built them, or whose fathers were buried in them, loved and tended them.

The Hindu temples of the city are hardly worth notice, but a visit should be made to the magnificent shrine of Hathi Sing, a rich Jain merchant, who built it, some thirty years ago, with the adjacent mansion and rest-house for pilgrims, at a cost of £100,000. This temple is just outside the Delhi Gate, and is dedicated to Dharmanath, one of the Jain Tirthankars, whose image crowned with diamonds is in the inner temple.

The temple stands in a quadrangle of about 50 pagoda domes, and is 150 feet long by 100 wide; there is a fine corridor surrounding the inner courtyard. All round the corridor are rooms, or chapels, in which are placed figures of the Jain Tirthankars, or saints, of whom Dharmanath stands in the front rank.

The whole building is a mass of elaborate carving, tesselated marble pavements, and richly coloured decorations, and is probably the noblest modern sacred building in all India.

In and round Ahmadabad are several Baulis, or wells, round which, deep down beneath the surface of the soil, are pillared galleries of great extent and beauty, built as cool refuges from the fierce heat of summer. The finest of these is that known as Dada Hari's, at the end of a sandy line just outside the Daryapur Gate. Steps lead down from portico to portico, all as elaborately carved as the Mosque and

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Rozah above, until at last a circular well, surrounded by pillars, is reached, 30 feet below the surface; the length of the whole series is more than 150 feet. There is an older well, about 100 yards further, called *Mata Bhawani*, in the final portico of which is a small temple to Bhawani. These wells are very curious and interesting, and should not be left unvisited.

The *Tin Darwaza*, or Triple Gateway, is a richly carved building crossing the main street, built by Ahmad I.; it appears in the initial illustration of this chapter. Opposite the middle arch is an ancient fountain called the Karanj.

The large Pinjrapol, or Hospital for Sick Animals, is an inclosure of about 3 acres, surrounded by sheds and cages, in which about 1,000 aged and diseased domestic animals have their declining years made easy. To such a degree is this care for animal life carried, that a room is reserved for the vermin which trouble the bodies of the ultra-Faithful, who will not even kill an attacking flea, which, when captured, is reverently conveyed to Pinjrapol. These interesting prisoners are fed on the bodies of men poor enough, for a small consideration, to pass the night on a bed in their private apartment.

A few yards from the entrance to Pinjrapol are some curious old tombs, more ancient than any other building in the city, called the Nan Gaz Piri (the nine yard saints). They are nine in number, and about 18 feet long.

The Bhadr, or citadel, is in the centre of the town. Azim Khan's palace is the only important building within its area, except Sidi Sayyid's mosque, already described. The palace, which was built in 1636 by the viceroy whose name it bears, was originally a serai, or hotel, for the use of country nobles. In the Peshwa's time it was used as an arsenal, and is now the city jail. There is an imposing tower, about 60 feet high. Behind the jail, and across the compound, is the handsome residence and offices of the collector.

No one should quit Ahmadabad without driving out to the ruined and deserted city of Sarkhej. This beautiful place was one of those splendid freaks of extravagance which makes it possible to believe any of the wildest stories of the "Arabian Nights." In the middle of the 15th century, Sultan Mahmud Begara thought he would like a country villa. He proceeded to dig out a large lake of 18 acres in

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extent, with 30 feet of water in it. This he surrounded with splendid flights of steps, above which rise a succession of palaces and pavilions. Here is the resplendent tomb of a favourite vizier, that would cost £50,000 to reproduce; here also he buried his queen in like magnificence, and provided a similar mausoleum for himself when his time came. Behind this rozah, in a cloistered square of over an acre, he built a mosque, only second in pretensions to the famous Moti Masjid at Agra. All this ruined grandeur now stands solitary and forgotten, the home of storks, crows, parrots, monkeys, jackals, and alligators, with trees and brushwood choking its stately courtyards, visited only two or three times in the year by some tourist who has the good sense to give more than twenty-four hours to Ahmadabad, as he scrambles on for Delhi and Agra.

The drive to Sarkhej is across the Sabarmati River, fordable for carriages throughout the winter. Hundreds of gaily-dressed men and women are washing themselves or their clothing, or baling water into great earthenware pots on bullock-carts; in those picturesque groups which can only be seen in this land of supple grace and flowing garments (see pages 51 and 65). Then for six miles along a sandy, dusty road, through fields and past ancient tombs. The massive brick tomb, about two miles from Ahmadabad, is that of Azam, the Persian architect of Sarkhej. The mosque and rozah of Sarkhej are entered by a raised terrace and covered gateway. The first building on the left is the tomb of Mahmud Begara and his two sons. Beyond is a delightful portico, leading to a terrace and steps, overlooking the tank. Passing a pretty well and fountain, a covered pavilion, also overlooking the tank, leads into the tomb of Bibi Rajbaie, Mahmud's queen. Across the courtyard is a noble pavilion, raised on a stepped platform, the richly-decorated roof crowned with domes, and supported by sixteen pillars. Opposite this is the gorgeous tomb of Gunj Baksh, begun by Mahmud Shah in 1445 and completed by Begara in 1451. Gunj Baksh was the vizier and spiritual guide of Sultan Ahmad, who retired to Sarkhej at the death of his great master, living himself to the venerable age of 111 years. The whole structure is about 150 feet by 165; it is crowned by a great central cupola, surrounded by fifty-two smaller ones. The shrine is octagonal, surrounded by finely-worked lattice windows of brass, the floor being coloured marbles, and the roof heavily gilt. A small door leads from the yard of the tomb to that of the mosque, perhaps the loveliest of

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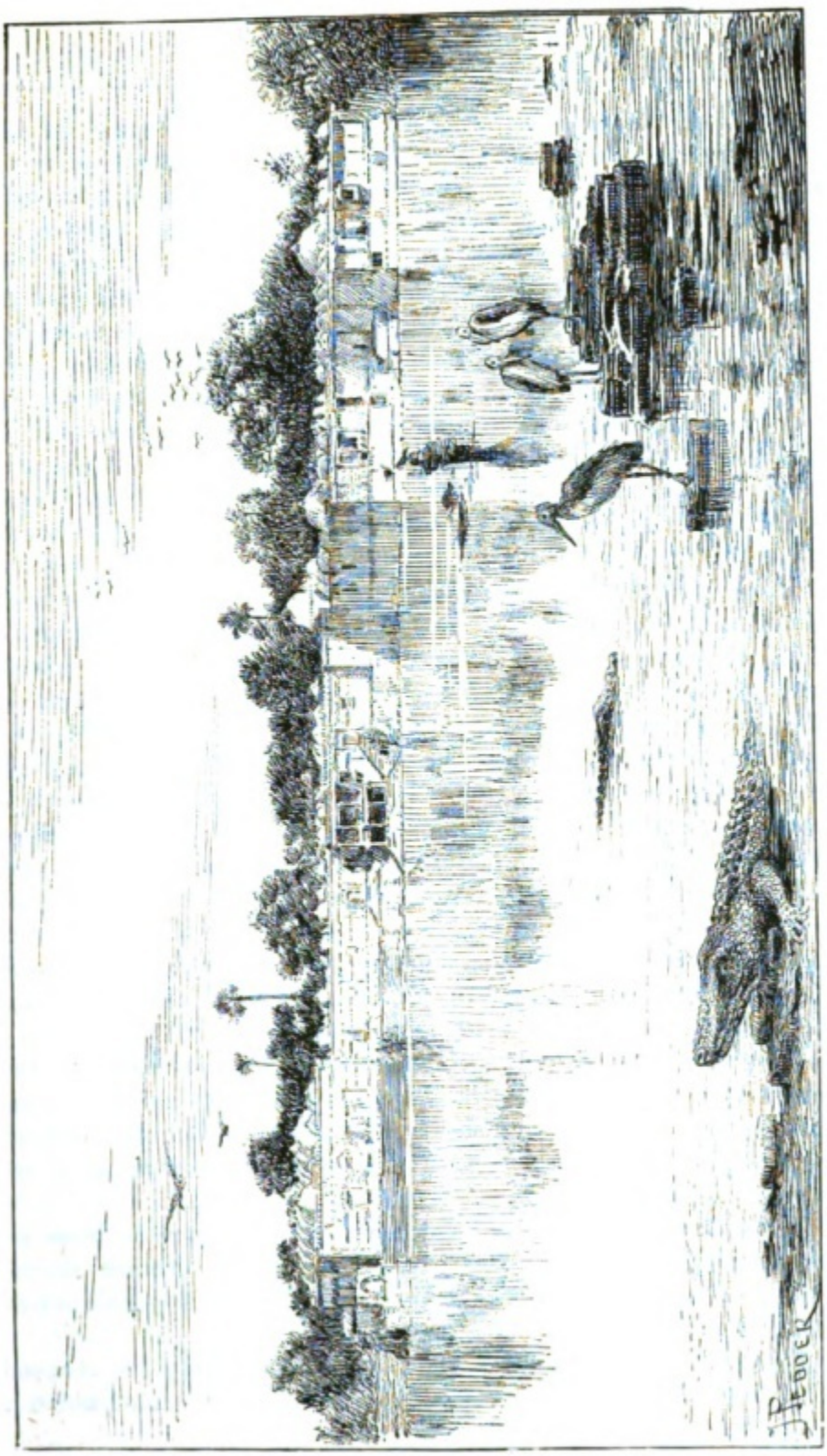

SAEKHEJ.

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all the Ahmadabad group. On leaving the mosque the carriage may be sent to the other end of the tank, and joined after visiting the supply-sluice of the tank, which, like all other tank supply-sluices, is beautifully decorated, and a stroll through the deserted palaces and pavilions along the margin.

The art manufactures of Ahmadabad are famous all over India. An old proverb of the place says, "Ahmadabad hangs on three threads—gold, silk, and cotton," and the proverb still holds good, as these three threads still support a large portion of the population. The trades of Ahmadabad, like those of most other large Indian cities, are vested in guilds, composed of all the freemen of the trade caste, governed by two hereditary *seths*, or chiefs of the guild, and some elected colleagues called *mahajans*. Membership is also hereditary; but outsiders may be admitted, on proof of capacity, by payment of an entrance fee, varying from £2 to £50. Every boy born into one of these trade castes learns his father's handicraft as a matter of course, entering the guild as a full member when he has mastered it. The *Nagar-seth*, or city lord of Ahmadabad, is the titular head of all the guilds, and is the highest personage in the city. The smallest infringement of the rigid rules of these guilds is punished by heavy fines, which form their chief source of income. Under this ancient system the beautiful art manufactures of India, which for centuries have been encouraged by the great native chiefs, and sought for by European wealth, were founded and fostered.

Ahmadabad has always been famous for its brass and copper work. The lovely gates and screens of Shah Alam's tomb give evidence of the power of its brass-workers nearly 500 years ago. The braziers of to-day still produce graceful and delicately-cut brass screens, beautiful boxes covered with intricate tracery, rings, lamps, chains, idols, jewel-caskets, and inkstands, besides a great variety of domestic utensils, some of which are even more perfect, as works of art, than the purely ornamental.

The leather-workers are a large community; they make boots and shoes, slippers and saddlery, handsomely-painted leather shields, which look well on the wall of an English hall, and finely-embroidered leather mats.

The jewellers are numerous, their special work being the chopped-gold form of jewellery worn throughout India, the art of which is

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carried to the highest perfection at Ahmadabad, and which is in great request among the people of Gujarat. "It is made of chopped pieces, like jujubes, of the purest gold, flat, or in cubes, or by the removal of the angles made octahedrous, strung on red silk. It is the finest archaic jewellery in India. The nail-head earrings are identical with those represented on Assyrian sculptures. It is generally in solid gold, for people in India hoard their money in the shape of jewellery, but it is also made hollow to perfection at Surat, the pieces being filled with lac."—*Birdwood.*

The exquisite stone carving, which decorates alike the ancient mosques and Hathi Sing's new temple, finds its match in the craft of wood-carvers. The city is full of specimens of this beautiful art, on the door-frames, balconies, windows, and wooden pillars of the houses in every bazar and side street; some of the mansions of the richer merchants are more picturesque than any in Nuremburg, being one mass of carving, figures, animals, trees, and flowers, from roadway to roof, often gaily painted.

There is also a considerable trade carried on in the Blackwood furniture and other decorative objects, already referred to at page 21. Lacquered wooden bracelets, toys, and other turnery are also largely produced at Ahmadabad.

In spite of the rapid growth of cotton mills in India, the hand-weaving of cotton cloth still thrives in the city. Large quantities of English yarns are used, and worked up into *saris*, *dhotis* or loin-cloths, *chalotas* or waist-cloths, and quilts, which find their way to every village bazar in the Bombay Presidency. Calico printing is also a craft of some consequence, and its products are very well worth the attention of the connoisseur in such art fabrics. At one time cotton hand-weaving was the most important industry of Ahmadabad, but it appears doomed to eventual extinction by the mechanical productions of Manchester and Bombay. A strong effort, however, is being made by the wealthier merchants, led by Mr. Ranchorelal Chotalal, C.I.E., to secure its permanence in Ahmadabad, even though it must be transferred from hand to machine. There are now four or five factories at work in the city, representing a capital of between £300,000 and £400,000, employing about 3,000 hands at good wages.

While the cotton "thread" of the proverb still holds, the "gold thread" is stronger than ever, for the drawing of gold and silver wire and thread, the making of gold and silver lace therefrom, with

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foils and tinsel, is one of the most thriving industries of the bazars. Nothing is prettier than the drawing out by hand of gold and silver wire. You may give a rupee to one of these clever craftsmen, and he will presently return it to you a coil of 800 yards of silver wire. The lace which is made from these fine gold and silver threads, and the thin foils and spangles, are used for trimming shoes and caps, for the edging of *saris* and jackets, turbans and petticoats, for stamping muslins and chintzes, embroidering shawls and other woollen fabrics, the manufacture of gold and silver cloths of state, and especially for the manufacture of the *kincobs* or brocades for which Ahmadabad and Benares are so famous.

"Silk thread" successfully defies machinery, and is as flourishing as of old. All the processes of silk manufacture are carried on in this city. The raw silk comes from different parts of India, from China, Persia, and even Bokhara, the yearly import being about 200,000 pounds, valued at £150,000. It is reeled, sorted, spun, warped, dyed, dressed, woven and brocaded. The most beautiful silk fabrics in the world are made here.

Kincobs are highly ornamented gold and silver-wrought silk brocades, some of which are literally stiff with the precious metals. Those produced at Ahmadabad are more highly prized than any other. Sir George Birdwood maintains that the *kincobs* of India were worn by Ulysses, Helen of Troy, Solomon, Queen Esther, and Herod. These beautiful fabrics are of course costly, but small pieces are manufactured, suitable for cushion-covers or table-mats, which may be purchased as specimens. A "piece" of *kincob* large enough for a robe costs anything from £40 to £1,000. Some lovely table-cloths can be had, in white, black, or cream-coloured silk, with *kincob* borders, from £3 to £10 each. To weave these brocades, or *kincobs*, a more complicated loom is necessary than for ordinary silk weaving. A kind of inverted heddles, called the *naksh* (design), are hung above the warp immediately behind the heddles, the other end of the cords being fastened to a horizontal band running below the warp. Like the cords of a heddle, the *naksh* strings when they cross the warp have loops, through which certain of the warp threads are passed. But instead of getting an up-and-down motion from treddles pressed by the weaver's foot, the *naksh* is worked from above by a child seated on a bench over his father's head. The little fellow holds a bar of wood, and by giving it a twist, draws up the cords attached to the threads of

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the warp, which, according to the *naksh*, or pattern, are at any time to appear in the surface of the web. The weaver at the head of the loom adds variety to his design by working silks of divers colours into the woof, along with threads of silver and gold; and thus the vision grows in the sight of the young child seated aloft.

The spread amongst wealthy natives of the European fashion of plain dressing, is seriously affecting the piece trade in Kincobs, which are now only worn as State robes. A pure "cloth of gold" is also

WATER-CARTS IN THE SABARMATI RIVER.

made at Ahmadabad, called "Soneri," and of silver, called "Ruperi." Silk muslins and nets are made here, which are also brocaded, or stamped with gold leaf, and of course, an infinite variety of dyed silk piece goods, turbans, and cummerbunds.

The common pottery of Ahmadabad is very artistic and decorative, superior to most other earthenware manufactures of India; the natural colour of the clay is brightened with ochres and mica; no glaze is used, but the surface of the pottery is polished by bamboo sticks and agates. The potter's wheel is primitive, being a horizontal fly-wheel, two or three feet wide, loaded round the rim to make it spin truly and steadily. The great jars, four or five feet high,

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ranged round the potter's shop, are used by the natives for storing their grain or pulse, or for bringing water from the river. The rest of his products are water-pots, bottles, tiles, bricks, idols, and toys. The consumption of pottery is enormous in India, as cups and basins are seldom drunk out of twice, and never by two persons. The native liquor shop, where *mowra* and other spirit is retailed, may be easily found by the *débris* of broken potsherds scattered about the pavement.

Ahmadabad is a great paper-making place, though the manufacture is suffering sadly from foreign competition. Its trade in hand-made paper is mainly with native states, and native merchants whose methods of business require a good tough article. It is made principally from jute rags. The paper-makers here turn out large quantities of those mock ornaments for idols which are so common in every Hindu temple. They are cut out of thick paper, in various shapes, and stuck over with bits of many-coloured tinfoil, peacock's feathers, &c. The great occasion for the use of these ornaments is the birthday of Krishna. A rich Hindu will often spend two or three hundred rupees in decking a single image of his god with this paper rubbish.

All these great staple trades, combined with the endless variety of the ordinary handicrafts of the country, carried on in houses and shops that are themselves marvels of glyptic art, place the bazars of Ahmadabad among the most delightful and amusing in India.

The cantonments of Ahmadabad are about two miles out of the city, at the end of a well-made road, lined with fine trees. Very few troops are stationed here, being only a half battery of artillery, a company of European infantry, and a battalion of Native infantry.

Of the modern buildings in Ahmadabad, one that will attract the notice of a visitor is the large English High School built by the Irish Presbyterian Mission in 1874, at a cost exceeding 30,000 rupees. It stands facing the Oliphant Road, and almost touching the Government Training College for Teachers. The Mission school has at present an attendance of about 200 boys, whom it prepares for the entrance examination of the Bombay University. Scripture instruction forms a part of the daily lessons in each class. The same mission has in the city three Vernacular Schools for boys, and two for girls, with a very large attendance of scholars. A Mission Dispensary for women and children was opened in 1886, and has been from the

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first under the charge of a fully-qualified lady doctor. Divine service in Gujarati is conducted in the hall of the Mission High School every Sunday morning and afternoon, and daily prayers are held in the same building each evening.

One of the chief features of the mission work at the Ahmadabad station is the Christian colony established in 1860 at the village of Ranipur, about four miles from the city. There some 300 native Christians live together, supporting themselves solely by farming, their land being rented by themselves direct from the Government. This village has its church, built from subscriptions raised entirely in India, and largely from the native Christian community; its school for boys and girls, its mission bungalow, and its resident native evangelist. The colony would seem to have thriven, for it can show many fairly comfortable houses; its buffaloes and bullocks are fat and strong; both well and tank supply the village with water for man and beast, and its irrigated fields are tilled by English ploughs. In connection with the different mission stations in Gujarat of the Irish Presbyterian Church, no less than four other similar Christian colonies have been founded—Wallacepur, Bhalaj, Brookhill, and Carrypur—each one of which forms a distinct nucleus for manifold Christian agencies, while at the same time attaining a prosperity beyond the average of most villages in the district.

A little to the north-east of the Queen's Mosque at Mirzapur is the Episcopal church, at which divine service in English is held every Sunday. This building can seat 140 persons, and was erected in 1848 at a cost of 12,000 rupees. The chaplain resides in the cantonment, three miles distant, where very recently a second and larger English church has been built.

A few yards south-east of the same mosque stands the Roman Catholic church. The resident priest occupies a building in the same compound, and a small English school is conducted on the premises.

In the neighbourhood of the railway station the Salvation Army has its headquarters for Gujarat, a district where this organisation is exceptionally busy.

In 1573 Ahmadabad was, with the rest of Gujarat, subjugated by Akbar. During the 16th and 17th centuries Ahmadabad was one of the most splendid cities of Western India. There were, according to Ferishta, 360 different wards, each surrounded by a wall. The decay

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of the Mughal Empire, and the rise of the Maratha power, led to disastrous changes. Early in the 18th century the authority of the Court of Delhi in Gujarat had become merely nominal, and various leaders, Musalman and Maratha, contended for the possession of Ahmadabad. In the year 1738 the city fell into the hands of two of these combatants, Damaji Gaekwar and Momin Khan, who, though of different creeds, had united their armies for the promotion of their personal interests, and now exercised an equal share of authority, and divided the revenues between them. The Maratha chief, Damaji Gaekwar, having subsequently been imprisoned by the Peshwa, the agent of his Mughal partner took advantage of his absence to usurp the whole power of the city, but permitted Damaji's collector to realize his master's pecuniary claims. Damaji, on obtaining his liberty, united his forces with those of Ragunath Rao, who was engaged in an expedition for establishing the Peshwa's claims in Gujarat. In the troubles that followed, combined Maratha armies gained possession of Ahmadabad in 1753. The city was subsequently recaptured by Momin Khan in 1755–56, and finally acquired by the Marathas in 1757. In 1780 it was stormed and captured by a British force under General Goddard. The British, however, did not then retain it. The place was restored to the Marathas, with whom it remained till 1818, when, on the overthrow of the Peshwa's power, it reverted to the British Government.

In the days of its prosperity the city is said to have contained a population of about 900,000 souls; and so great was its wealth, that some of the traders and merchants were believed to have fortunes of not less than one million sterling. During the disorders of the latter part of the 18th century Ahmadabad suffered severely, and in 1818, when it came under British rule, was greatly depopulated and became a melancholy wreck.

KATHIAWAR.—The traveller with ample time on his hands may find it worth while to spend a few days in seeing this very interesting peninsula, which has within the last year or two been opened up by railway. Kathiawar is a political agency under the government of Bombay, having under its control the 187 separate states, which make a map of the district more like a tesselated pavement than anything else. Of these, 13 pay no tribute, 97 pay tribute to the British Government, 78 to the Gaekwar of Baroda, 134 also paying tribute to the Nawab of Junagarh. These states are divided into seven classes.

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Chiefs of the 1st and 2nd classes exercise plenary jurisdiction; the judicial powers of the remaining classes are graded in a diminishing scale, the residuary jurisdiction being vested in British political officers, the Political Agent superintending the whole, as may be expected. Society is not too well ordered in this district, and there are bands of outlaws and dacoits who give the government a great deal of trouble. The Nawab of Bhavnagar has done very much to improve his principality by the inauguration of municipal institutions and other reforms, and the State of Porbander, which formerly gave much cause for anxiety, has been brought into a condition of much prosperity by Mr. F. S. Lely, one of the ablest civil servants in the Bombay Presidency.

BHIL WOMEN OF KATHIAWAR.

The towns of importance opened up by the railway are Bhavnagar, Junagarh, and Somnath. The train leaving Ahmadabad at 8 A.M. reaches Bhavnagar at 5 P.M., and Junagarh at 9.30 P.M. the same day. Verawal, the station for Somnath, is about four hours journey from Junagarh. These remote and primitive cities have much to interest the traveller. The town bungalows of all the leading towns in Kathiawar are clean and well built. Bhavnagar is one of the largest states, with a population of 400,000, mainly Hindus. The capital is a great centre for the cotton trade, and exports to Bombay about £1,500,000 worth of raw cotton yearly. It has a good safe harbour. There are no buildings of importance, and it is hardly worth a visit from the ordinary tourist. The politician, if well introduced to the Maharaja, would find much interest in the various improvements of recent years

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—waterworks, a college and high school, an hospital and dispensary. He has also built a lovely pavilion of white marble on the pearl lake to the memory of his wife. His country was dry-nursed for him during a long minority by British administrators, and the Thakur, being an enlightened young prince, has raised upon the foundation thus laid a model native state.

Junagarh is the capital of the state of the same name, next in importance to Bhavnagar. It is one of the most picturesque cities in India, surrounded by high hills, and full of historical and antiquarian interest. The tombs of the Nawabs, new buildings of the present century, are, of their kind, very beautiful. The Lip-arkot or citadel is a very old building, parts of it dating back to the time of Asoka, B.C. 270. The walls of this ancient fortress are 60 or 70 feet high, with three massive gateways. The citadel contains some interesting Buddhist caves, and the moat, which is cut out of the solid rock, is honeycombed with curious caves; a Hindu temple converted into a mosque, a very ancient underground Hindu temple, some fine tombs, old cannons, and deep wells, the bottoms of which are reached by long flights of steps.

Near Junagarh is the sacred mountain of Girnar, 3,700 feet high, on the road to which is the finest of Asoka's stone columns, carefully preserved under a shed. Girnar is one of the holy places of Jainism. A rock at the foot of the mountain is covered with a set of Asoka's inscriptions, and there are other inscriptions 200 or 300 years older still. The temples of Girnar are clustered on a ledge 600 feet from the summit, and were probably erected in the 10th, 11th and 12th centuries. A full description of these will be found in Fergusson's "History of Indian Architecture," page 228. The view from the summit of Girnar is superb.

Somnath is an ancient city, whose grandeur is lost in the obscurity of history, and only suggested by the vast area of ruined temples, mosques, and tombs which surround it. Between the railway terminus at Verawal and Somnath is a very large temple and tank, sacred to Sri Krishna, who died here. There is a large Gujarat fortress, entrenched with a rock-cut moat. The Junagarh gate is triple, of Hindu architecture, and probably dating from the 7th or 8th century. The bazar is narrow, full of quaintly-carved old houses. The old temple, from which the famous "gates of Somnath," now in the fort at Agra, were taken by Mahmud of Ghazni in 1026 A.D., had a fabulous reputation

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in old times for its wealth and splendour : though now almost a ruin, it furnishes enough to show that it must have been a place of great magnitude and importance.

The town of Verawal is a flourishing seaport and commercial centre, from which Somnath is distant two or three miles. There is probably a town bungalow of some sort at Verawal, but as the train leaves Junagarh at 8 A.M., arriving at Verawal about noon, returning at 2.30 the same day, it will be better to persuade the Junagarh station-master to allow a 1st class compartment to remain at Verawal over-night till next day, sleeping in it, and taking cooked provisions. This will give thirteen or fourteen hours of daylight available for visiting Somnath.

Fifteen miles from Songad station are the marvellous Jain temples of Palitana, of which a full description will be found in Fergusson's "Indian Architecture," p. 226. These temples and shrines are scattered by hundreds over the summits of the two peaks, about 2,000 feet high, of Satrunjaya Hill, the holiest of all the fine Jain sacred mountains, viz., Satrunjaya, Girnar, Abu, Parasnath, and Gwalior. Conveyance from Songad to Palitana may be obtained by writing to the deputy political agent at Songad.

At Siddhpur, sixty-four miles north of Ahmadabad, are the gigantic fragments of a famous Shiva temple of great holiness, to which many thousands of Hindu pilgrims resort. Palanpur is the capital of a small native State, with nothing of great interest about it.

TWO MINARS, AHMADABAD.

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CHAPTER V.

ABU.

AFTER the heat of the Red Sea, Bombay, Baroda and Ahmadabad, the traveller will find a welcome change in a few days spent on the heights of Mount Abu, a celebrated sacred mountain in Rajputana.

The journey from Ahmadabad had better be taken at night, reaching Abu Road about 7 A.M. There is a refreshment-room at the station; but it is best to write the day before to the messman at the travellers' bungalow, which is about half a mile from the station on the way to the mountain, ordering a breakfast to be ready on arrival. A small party can have sleeping accommodation here if required. The distance from the station to Abu is sixteen miles, which can be done in about four hours on ponies, or in six hours on Jhampans, chairs carried by coolies. These conveyances, whichever may be preferred, should be ordered a day or two previously. A line to the station-master will suffice. The road is bad, and winds along the edge of precipices. It is hardly safe to travel by night on ponies, and the journey should be taken by daylight, both for this reason, and that the exquisite scenery may not be missed.

There is a good hotel at Abu, but rather small, and a travellers'

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bungalow of two rooms. During the cold season accommodation is always to be had, but it is better to write beforehand.

Mount Abu is a striking object in the landscape for about thirty miles of the Rajputana Railway. It stands out of the great plain, a huge island of granite, finely wooded to the summit, which is an undulating plateau, the topmost point being 5,650 feet above the sea. In

A JHAMPAN, MOUNT ABU.

the midst of this plateau, cut up by granite rocks of fantastic shapes, is Abu, a picturesque village on the margin of a pretty lake, dotted with green islands, whose banks are bright with bungalow and garden. Here is the summer residence of the British agent for Rajputana, an English church, a military sanitarium, the Lawrence school, the hotel, and many private bungalows. The lake is surrounded by a path, from different points of which pleasant views are obtained. The air is rare and refreshing, and the temperature at night quite cold. Good sport may be had in the dense jungles, which clothe the flanks

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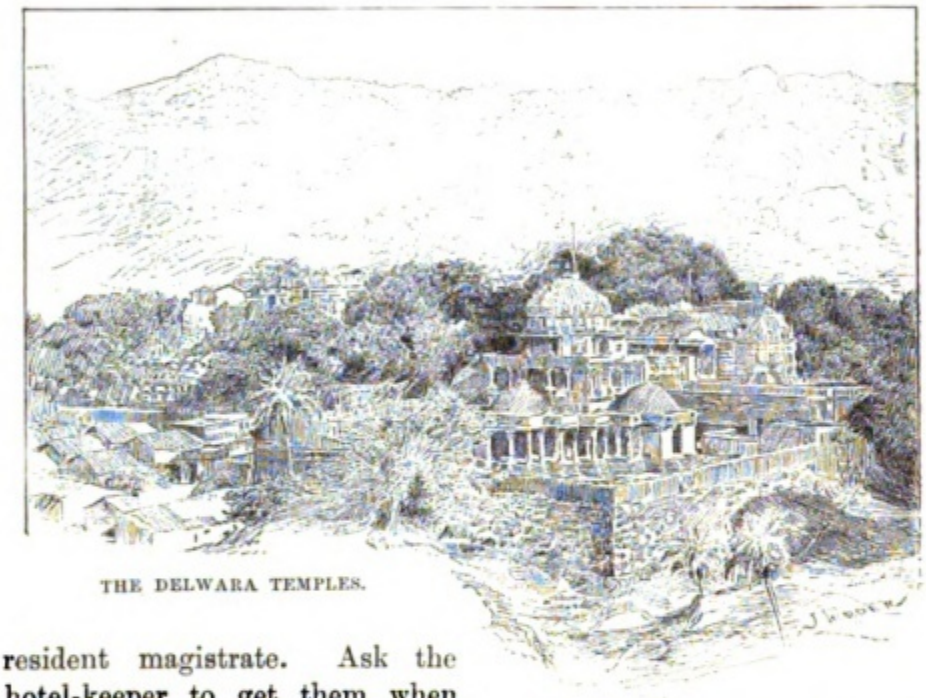
of Mount Abu, and the native Bhils are famous hunters. Bears may be shot, and by good chance a panther or tiger may be found, but they have to be looked for.

The great sights of Mount Abu are the famous Jain temples, the finest in India, and these alone, without the scenery, fully repay the journey. These temples, called the Delwara, are about a mile from the hotel, and an order to view them must be obtained from the



THE DELWARA TEMPLES.

resident magistrate. Ask the hotel-keeper to get them when writing for rooms. They date from the 11th century, and are in perfect preservation. They are built entirely of white marble, and, as no quarries of that material exist nearer than 300 miles, the labour in transporting it across the plains, and dragging it up to the top of this steep mountain, must have been an undertaking worthy of ancient Egypt.

The older of the two was built A.D. 1032 by a merchant named Vimala Sah, and is simpler and bolder than the other, which was built by two brothers, Tejpala and Vastupala, about A.D. 1200. These brothers had previously built almost as fine a temple at Girnar, a sacred mountain of the Jains in Kathiawar, near Junagarh.

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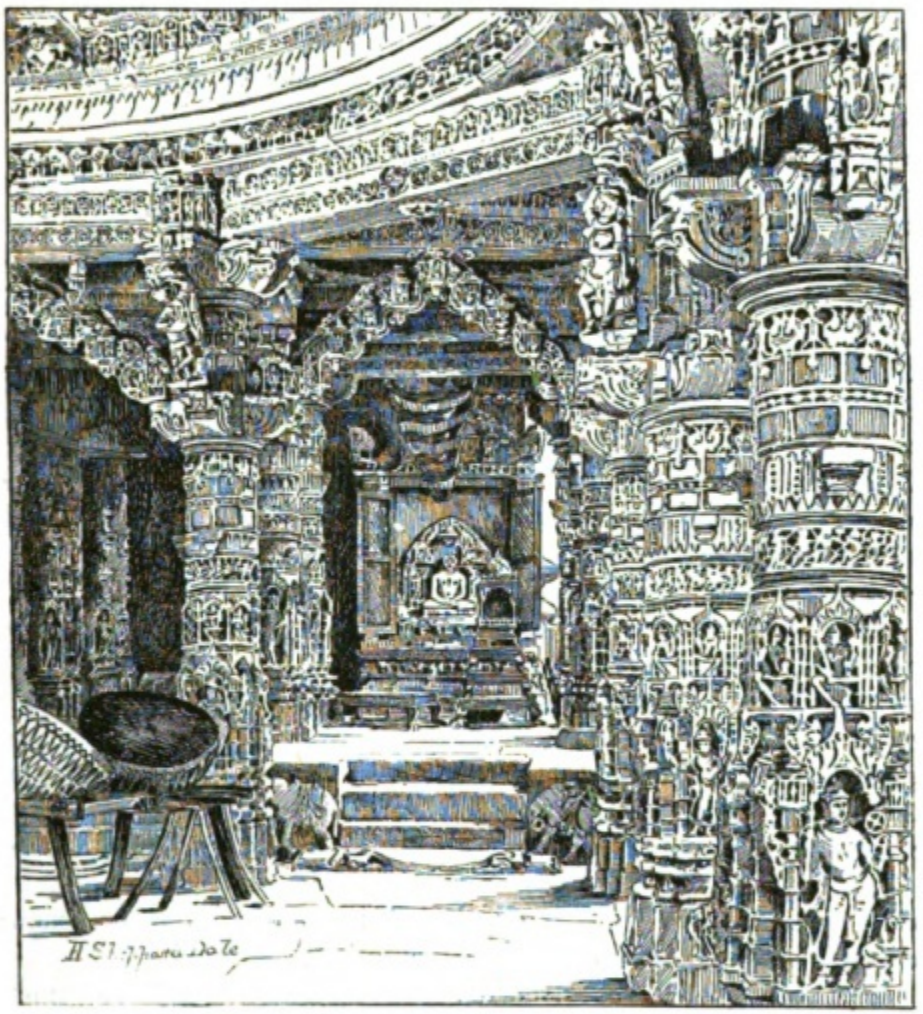
The Vimala Sah temple is enclosed in a courtyard about 140 × 90 feet, surrounded by a double colonnade of pillars, which form porticoes to a range of 55 cells. Each cell is occupied by a cross-



INTERIOR OF THE VIMALA SAH TEMPLE.

legged image of Parswanatha, the Jain saint to whom the temple is dedicated. Over the door of each cell, and on the jambs, are sculptured scenes from his life, elaborate devices of human figures interspersed with foliage.

It is an important point in the Jain religion, that the patron saint

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of the temple should be honoured by a great number of his images, and that each should enjoy a separate shrine.

Within this marvellous courtyard is a still more marvellous temple, which, as in other Jain temples, is a cell, lighted only from the door, containing brazen images of Parswanatha. This cell is covered with the pyramidal roof, called a Sikra, which is common alike to Jain and Hindu temples all over India. The portico of the cell consists of forty-eight elaborately carved pillars, which, rising to a certain height, branch off into curious angular struts of white marble, between which, springing from the capitals of the thicker columns, are dwarf pillars. These forty-eight columns form an octagon, on which rests a dome that in richness of ornament and delicacy of detail is probably unsurpassed in the world. Above two rows of ornament are sixteen pedestals, on each of which is mounted a finely-carved image, and in the centre is a marvellous pendant of rare beauty. Facing the entrance to the temple is a square building containing nine white marble elephants, on each of which is a male figure, though some have been broken away. This represents Vimala Sah and his family going in procession to the temple. Vimala Sah is represented by the clay figure on horseback, the original statue having been destroyed by some Moslem iconoclast.

The picturesqueness of the situation and surroundings of these splendid temples adds greatly to their charm. There are five in all, but the Delwara are incomparably the finest. They are reputed to have cost eighteen millions sterling, and to have occupied fourteen years in building. They are all, however, worth careful inspection, the temple of Rishabhanath, the first of the twenty-four Tirthankars, or deified men whom the Jains worship, being larger than either of the Delwara. The shrine here has four doors, and the image of the saint inside is fourfold, facing each door; the two others are known as the Dailak and Gorakhalanchau.

Three days should be given to Mount Abu for the full enjoyment of its invigorating air, beautiful scenery, and wonderful temples; but it is quite possible, by arriving at Abu Road in the early morning, to spend twenty-four hours on the summit, and catch the mail train for Ajmere or Jodhpur at four o'clock the next day.

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CHAPTER VI.

AJMIR—JODHPUR—UDAIPUR.

AJMIR is the administrative headquarters of the important British province of Ajmir-Merwara, an isolated area of 2,700 square miles, with a population of 460,000, entirely surrounded by independent Rajput states. It is placed on the crest of the great Rajputana watershed, the fort of Taragarh, which dominates the city, being 2,855 feet above sea level. It is an ancient, beautiful city, full of interest, both historical and architectural; its gay busy bazars, and its old houses with carved fronts, some of which are among the finest in India, giving an added attraction to its superb situation. It is a town of 49,000 inhabitants, of which about 30,000 are Hindu, and 18,000 Musalman. A well-built stone wall, with five gateways, surrounds the city. There is an excellent town bungalow, and one of the nicest hotels in India, the "Rajputana."

The finest specimen of early Indian Mahommedan architecture is to

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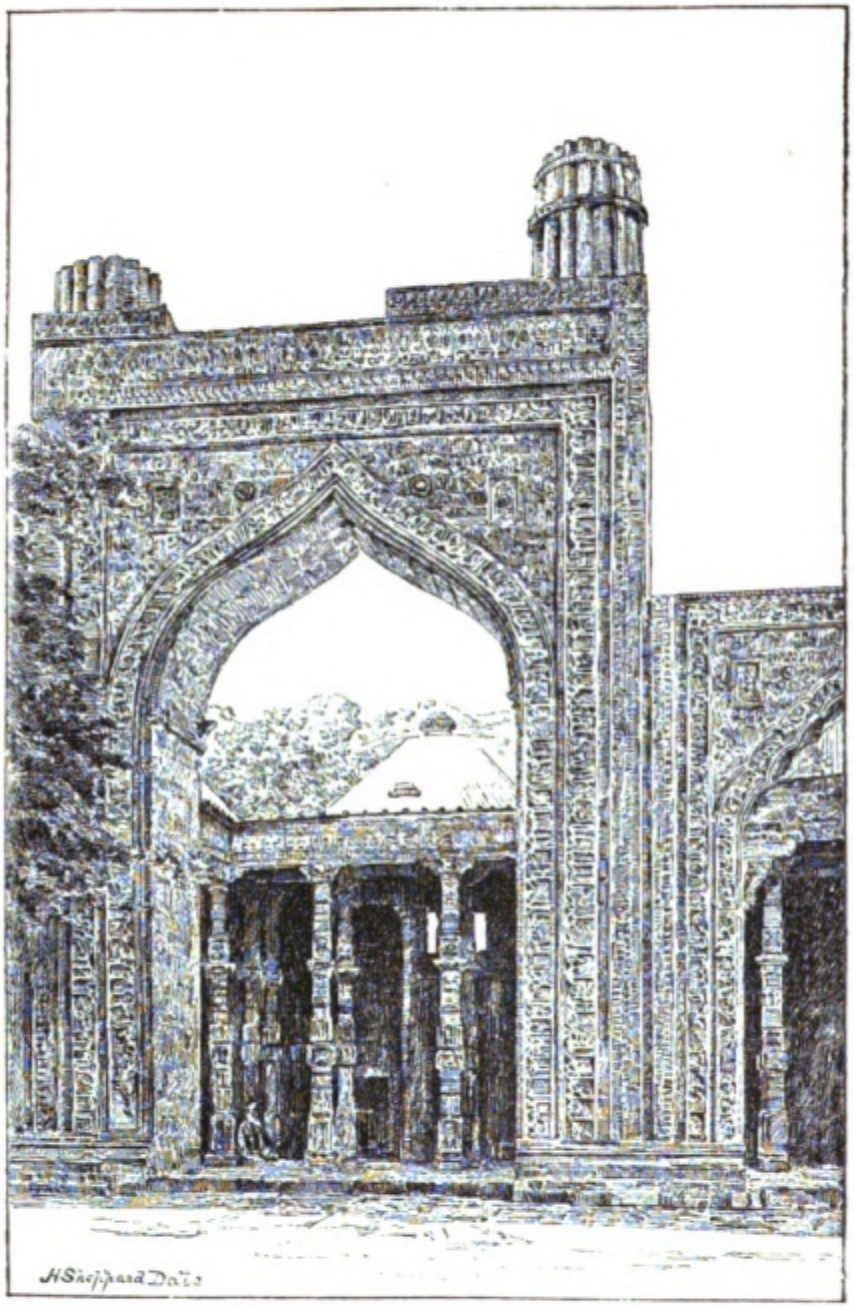

THE ARHAI-DIN-KA-JHONPRA MOSQUE.

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be found at Ajmir. The "Arhai-din-Ka-Jhonpra" Mosque, which literally translated is "the house of two and a half days," is beautifully situated on the lower slope of the hill opposite the Fort of Taragarh. It was originally a very fine Jain temple, dating from about the tenth century, but in the year 1236, Altamsh, having conquered the city and slain its Raja, converted it into a Musalman mosque in two days and a half; hence its name. Only the west side of the Jain temple was left standing, in front of which Altamsh erected a screen of seven arches, similar to, but much more beautiful than, the mosque of the Kutab-Minar at Delhi. The central arch is twenty-two feet wide, the two right and left thirteen and a half feet, and the outer ones ten and a half feet. The height of the screen over the great central arch is fifty-six feet. This arch is flanked by two minarets, which seem to have crumbled away to mere stumps, ornamented with convex flutes alternately semi-circular and rectangular, like the decoration of the Kutab-Minar at Delhi. The decoration of the whole façade of this wonderful screen is of unique beauty.

Fergusson expresses the opinion that no mosque in Cairo or Persia is so exquisite in detail, and that nothing in Spain or Syria can approach these mosques of Altamsh at Ajmir and Delhi for beauty of surface decoration. Nothing can exceed the taste with which the Cufic and Togra inscriptions are interwoven with the more purely architectural decorations, or the manner in which they give life and variety to the whole, without ever interfering with the constructive lines of the design. The buildings, when I visited them in 1888, were in a shameful condition of neglect and decay, but I was informed that the Government had at last determined to take some steps towards repairing and restoring this supremely interesting and historical mosque.

THE DARGAH, situated on the southern side of the city, is a strange group of buildings clustering round the burial-place of a famous saint, one Kwaja Sahib, who died at Ajmir, A.D. 1235. His memory is revered, and tomb held sacred, by both Hindus and Musalmans, and his eldest lineal descendant holds to-day the lucrative appointment of curator of his shrine. It is imperative that the shoes be removed before entering the enclosure. Many of the courtyards never see the sun, and the pavements are as cold as ice, so it is best to come wearing two or three pairs of thick socks, or with a large pair pulled

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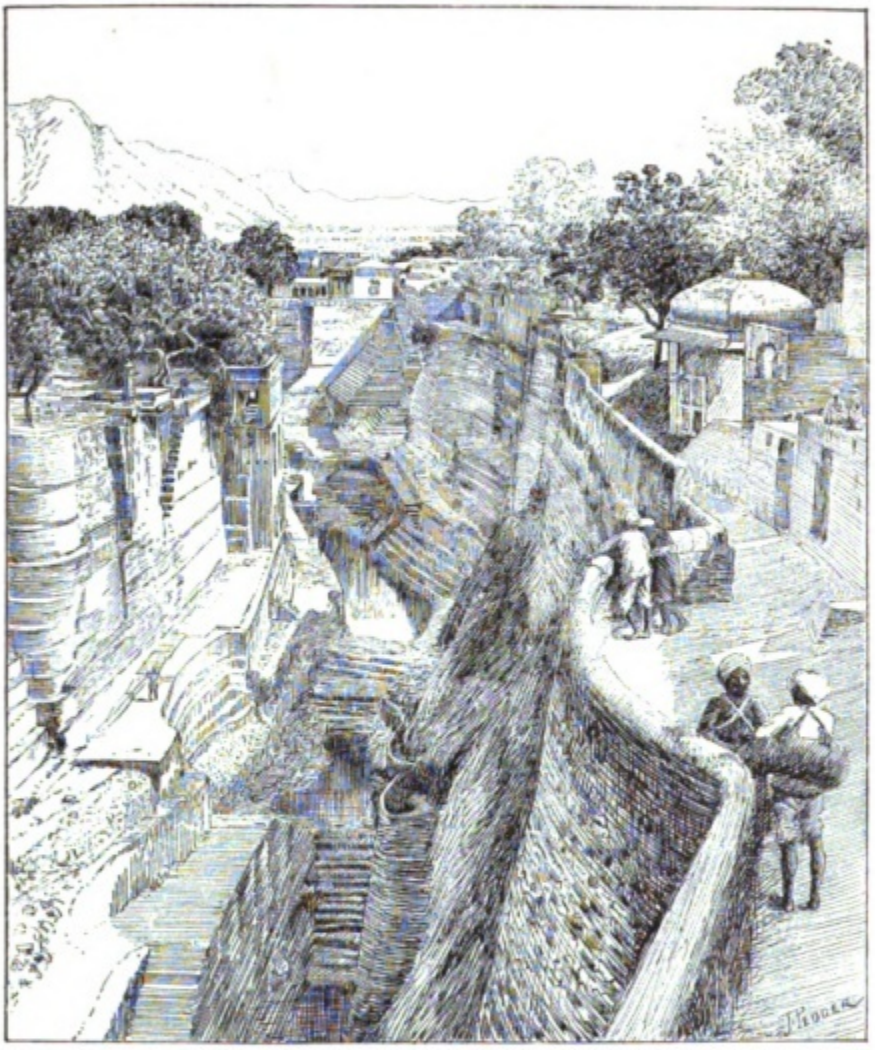
over the shoes. The magnificent gateway is called the *Dilkusha*, or "heart expanding," opening out into a wide courtyard, containing



THE DARGAH, AJMIR.

two vast iron pots, in which messes of rice, oil, sugar, raisins and almonds are cooked and distributed to the pilgrims who come from a distance to the great annual festival of the holy Kwaja. Some 10,000 lbs. of ingredients are cooked in the larger, and nearly

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6,000 lbs. in the smaller. The cost of filling the large pot is over £100; they are called the great and little *Deg*. When the pudding is ready, a supply is ladled out for the pilgrims, and then the men of the suburb of Indrakot and the servants of the Dargah have the hereditary right to scramble for what is left. Swathing themselves in cloths to the eyes, to save themselves from being burnt, the strongest of them finally tumble into the caldron, and scrape it clean. The courtyard is crowded with thousands of spectators, for this is one of the great annual feasts of Ajmir; but the traveller need not time his visit to see this gruesome spectacle.

The tomb of the Kwaja is a square domed building with two doorways, one of which has a silver archway. The mosque, which was built by Akbar, has fallen into decay. Further on is a beautiful mosque of white marble, built by Shah Jahan, the builder of the Taj Mahal. It has eleven arches, and a Persian inscription runs the whole length of the building under the eaves. This building will charm the traveller who has not yet reached Delhi and Agra. In the centre of the inclosure is a deep well or tank cut in the solid rock, round which are grouped many fine tombs. This well is reached by a succession of wide steps, up and down which a stream of worshippers are continually passing. This great tank, all in warm shadow, surrounded by white marble tombs, intermingled with the deep green foliage, topped with the lofty hills which surround Ajmir, ablaze with sunlight, forms a picture not easily forgotten.

When visitors return to the entrance-gate, and have made their expected gift of a couple of rupees to the shrine, they are subjected to the pretty custom so prevalent throughout India: garlands of sweet-smelling flowers are hung round their necks, which politeness requires should not be taken off till home is reached.

Just outside the entrance of the Dargah, are two small venerable-looking pavilions, with carved pillars. These are probably Hindu temples, though they are not now used as such.

The old fortress of Taragarh is seen from every part of the city, perched on the summit of a lofty and steep hill, 1,000 feet above the streets. It is a stiff walk, and most visitors go up in jhampans, or litters, carried by eight coolies. The fort covers an area of 80 acres, and was an impregnable place in its day. There is nothing of architectural interest in its buildings, but the view is superb, especially in the early morning.

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The Ana Sagar, one of the loveliest tanks in India, is about three miles out of the North gate. This is a lake of many hundreds of acres in area. It is best viewed from the beautiful marble pavilion built by Shah Jahan, in the Daulat Bagh, or garden of splendour, a beautiful park full of fine old trees, in the midst of which is the residence of the Chief Commissioner. The water of this lake is conveyed by two underground aqueducts to Ajmir, for the supply of its inhabitants. Going or returning, the strongly-fortified old palace of Akbar, now used as public offices, should be observed, and a visit paid to the Mayo College, conspicuously placed in the centre of a fine

THE DAULAT BAGH, AJMIR.

park, represented in the initial illustration to this chapter. This college, whose object is to provide an education in accordance with European ideas for the sons of Rajput nobles, was established by the Earl of Mayo in 1870. It is supported by endowments given by Rajput princes, by the contributions of the pupils, and by Government grants. This valuable institution has already borne excellent fruit in the growing enlightenment of the Rajput populations.

Seven miles from Ajmir is the lake and village of Pushkar. The road passes through a deep defile on the far side of the range of mountains seen from the pavilion at Ana Sagar. The shore of the lake, in front of the village, is lined with a succession of temples and bathing ghats, which during October and November are crowded with

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pilgrims, over 100,000 repairing to the sacred Melas held during those months. At these Melas, like all others in India, a regular fair is held, and a large trade done in sheep, cattle, horses, camels, and merchandise of all sorts. The temples are all modern, without interest, except that one is the only temple in India dedicated to Brahma, who here performed a sacrifice so holy, that paradise is gained by bathing in the lake on a certain day in the year.

The Bazars of Ajmir present the same interesting features as other Indian towns—the only artistic product special to the place being carved animals in white marble and reddish sandstone, excellent in workmanship and moderate in price.

The cantonment of Nasirabad is 14 miles from Ajmir, with lines for about 2,000 troops, native and English.

A mission of the United Presbyterian Church of Scotland was established at Ajmir in 1862. The present Missionaries are: Rev. James Gray and Rev. Dr. Husband. Zenana Missionaries:—Mrs. Dignan and Miss Dr. Grant. The work carried on consists of one Anglo-Vernacular and seven Vernacular village schools, two hospitals and dispensaries, in which 50,000 patients were treated during the last year, three girls' schools, Zenana visiting, eight Sunday schools, a mission printing press, in which about thirty men are employed, and a Christian settlement eight miles from Ajmir. There is a Christian community of 226, while the native church numbers 108 members, only a few of whom are in any way supported by the Mission. Bazar and village preaching is regularly carried on by the Missionaries and their helpers. Two English services are kept up by the Missionaries: one in the Railway Institute on Sunday evening, the other in the Mission Church on Tuesday night.

The Church of England Mission is under the care of Rev. B. H. Skelton. Services are held in All Saints', near the Law Courts, every Sunday morning; in St. Mary's, a new church, morning and evening on Sunday, and on stated days during the week.

The Society for the Propagation of the Gospel established a mission in 1882. It is managed by a native pastor—Rev. Jara Chand; the membership is 123; there is one school with sixty pupils on the roll. Public preaching is carried on by Mr. Chand and two Catechists in the town and villages around.

The Methodist Episcopal Church Mission is conducted by Rev. A. Gilruth. English and vernacular work is carried on. Two

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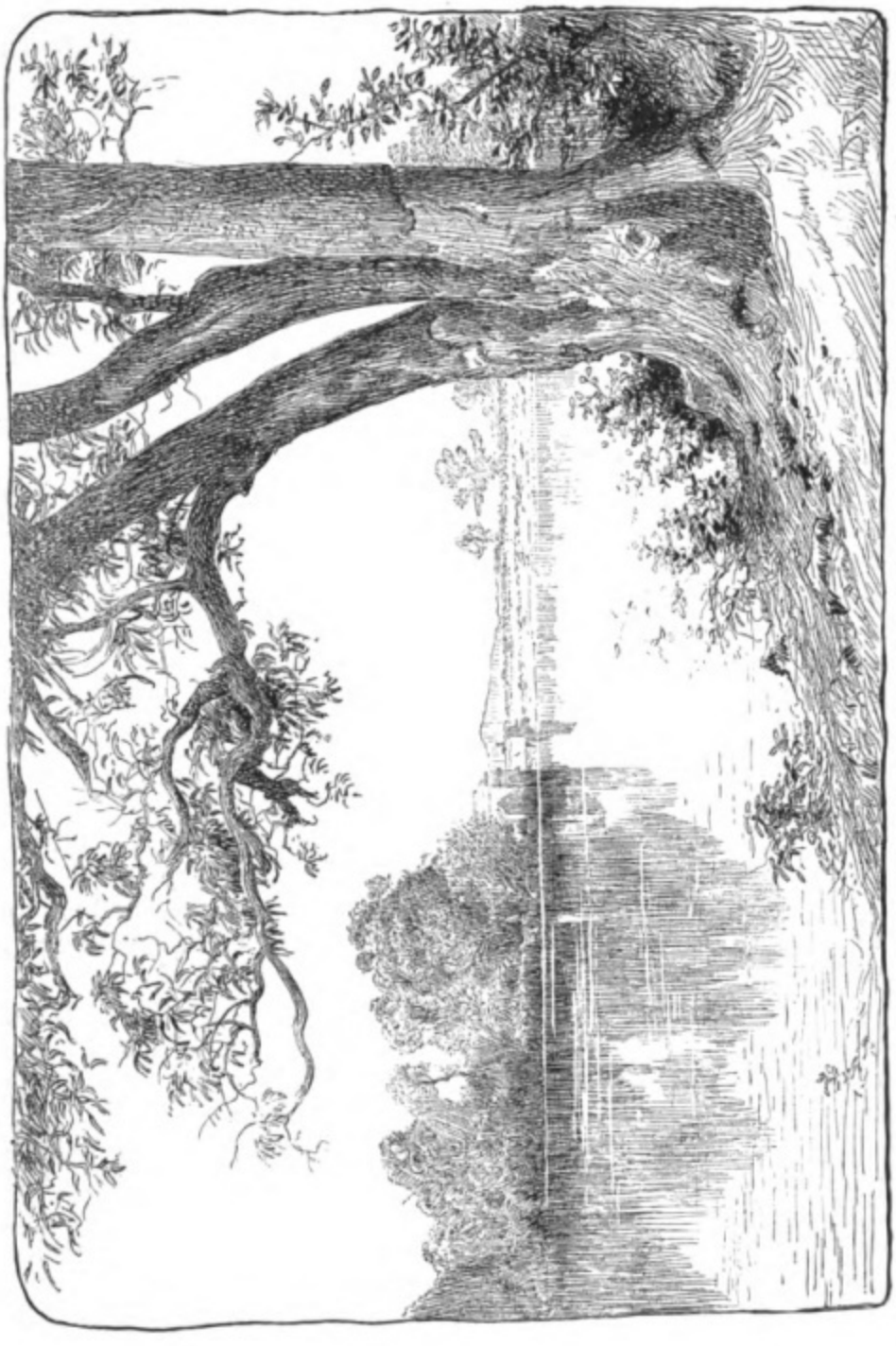

THE ANA SAGAR, AJMIR.

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English services in the church on the Beawar road, each Sunday, morning and evening.

The Roman Catholic Church has a large congregation, composed mainly of Portuguese and Eurasians; the chapel is near Government College.

JODHPUR, or, as it is sometimes called, Marwar, is the largest of the Rajputana States; its greatest length is about 300 miles, and its greatest width 130 miles. It contains an area of 37,000 square miles. The population of the state is about 3,000,000, 86 per cent. Hindus, 10 per cent. Jains, with 4 per cent. of Muhammadans. The Rajput caste predominates.

The aspect of the country, viewed from the short line of sixty-four miles from Marwar Junction to the capital, is that of a sandy plain, from which rise here and there picturesque conical hills, from 600 to 1,000 feet in height. Some of these are crowned with temples, and on the summit of one, the Nadolai Hill, has been placed a colossal stone elephant.

The soil is poor and sterile, except in the valley of the Loni River, where are excellent crops of cereals. This river is crossed about half-way between Marwar and Jodhpur.

The villages are groups of beehive-shaped huts, the larger houses seen in some of them being the residences of the *Thakurs*, to whom concessions of land have been made, and who owe feudal or military service to the Maharaja, paying a money share of the produce as well.

The city of Jodhpur was founded by the Maharaja Jodha in 1550, and has been the seat of the capital ever since. Jodhpur is one of the most picturesque towns in India, standing on the edge of a rocky ridge of sandstone, 400 feet above the plain, with a splendid citadel dominating it, perched on an isolated rock 800 feet high. The palace covers nearly half of the area of the citadel, which is, roughly, 500 yards by 200. The Diwan, or Hall of 1,000 Pillars, is a large and handsome building, and the view from the upper fort is very extensive.

The main streets of the city are lined with fine houses, palaces of the Maharaja, and the town residences of the nobles and thakurs, many of whom are very wealthy. A strong wall, six miles in circumference, with seven gates, encircles the city. There are many beautiful tanks of strong masonry, with steps descending to the water, surrounded by glittering temples, and handsome wells.

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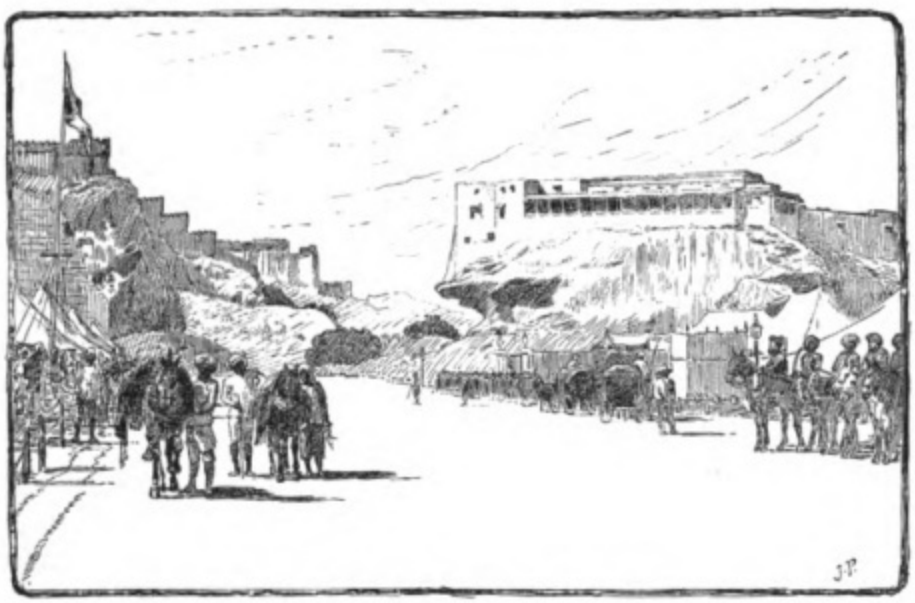
The suburb of Maha Mandir, a quarter of a mile outside the city walls, has a fine pagoda, visible from a great distance, with a richly-decorated interior. There are two palaces near this temple, in one of which the Maharaja's confidential priest lives in considerable state. The ghost of his predecessor lives in the other, with a golden canopy over his bed; no living person is allowed to sleep in this building.

A pleasant drive of three miles leads to another suburb, where are the ruins of Mandor, the site of the ancient capital of Marwar,



STREET SCENE, JODHPUR.

previous to its conquest by the Rajputs. The mound on which these ruins are built is called Jodhagir, or the Warrior's Hill. Here are scattered the tombs of the princes and nobles of the country, and there are many curious stone effigies of these chieftains.

A little further out into the country are some fine gardens, surrounding a clear deep lake, and three miles further on is the *Bal Samundar*, another sheet of water half-a-mile in length, with crags of red sandstone and fine palm-trees fringing the shores.

The deserted palace of Ajit Singh is worth a visit, though it is dirty, and full of bats and other vermin. It is interesting from the gigantic figures of divinities and other heroes with which it is decorated.

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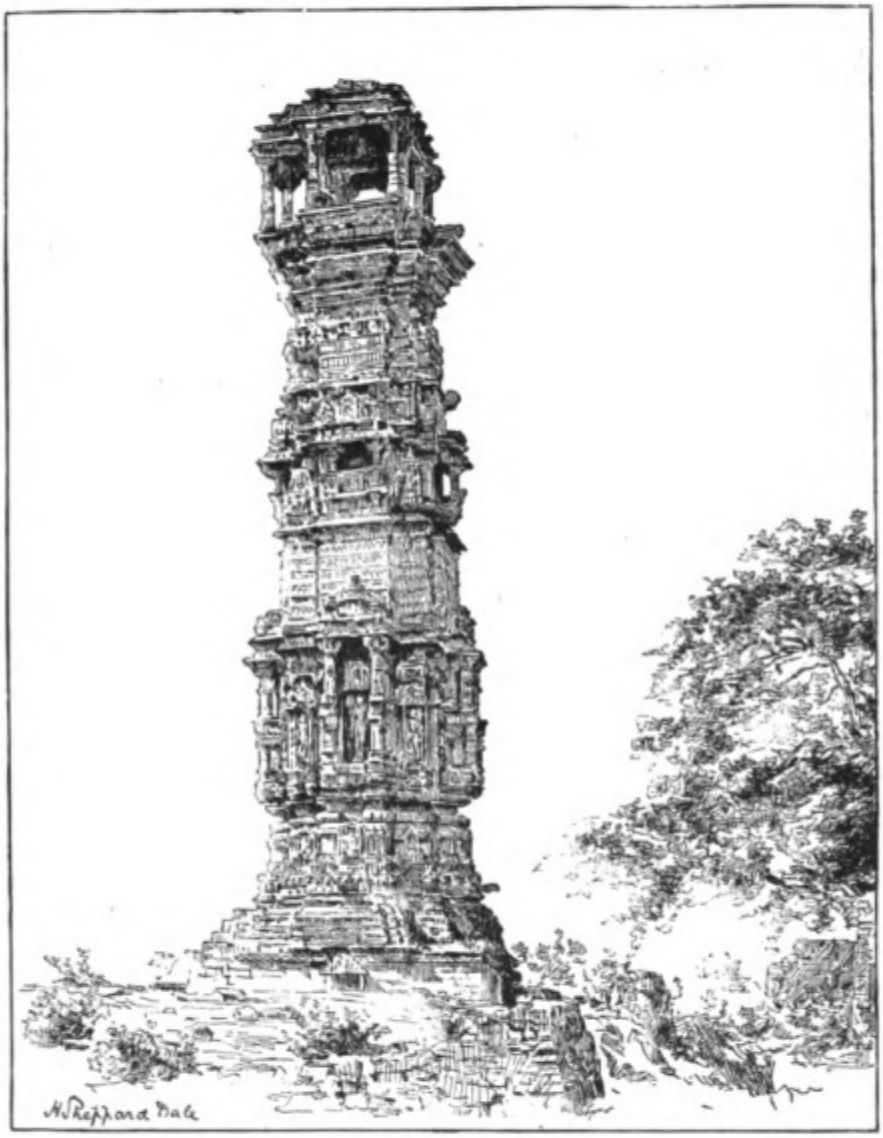
UDAIPUR.—In my introduction to this book, I have urged all travellers in India to see something of country life in districts remote



TOWER OF VICTORY, CHITOR.

from railways and Europeans. A visit to the beautiful city of Udaipur, in Rajputana, makes an excellent opportunity.

Leaving Ajmir at 1.40 P.M. the train arrives at Chitor Station at

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11 P.M., close to which is a good Dak bungalow. From Chitor a new road has recently been constructed to Udaipur, along which a mail-tonga runs daily; the distance is seventy miles; the fare is fifteen rupees. A special tonga may be engaged by writing to the mail-agent, or the station-master at Chitor, who will take care that the order is placed in the right hands. It is better to write a week or ten days beforehand, and thus make sure by written confirmation that your instructions are clearly understood.

There are four Dak bungalows on the road—Banin, 14 miles; Mungerwar, 30 miles; Minar, 43 miles; Daboke, 59 miles, from Chitor, and if it is intended to break the long tonga journey, it will be best to leave it to the mail-agent to decide which shall be chosen, though Minar is the best, containing two good rooms. There is a good bungalow at Udaipur, where accommodation may be had. I advise travellers to write to the Resident, making full inquiries about it beforehand. Probably Messrs. Thos. Cook & Son, Bombay, would arrange the whole trip from Ajmir and back, with timely notice.

Chitor is an ancient city, crowned by a famous fortress, called Chitorgarh. The town is surrounded by a wall, connecting with the fort. Chitor was the capital of the surrounding country as far back as A.D. 700, but it has been deserted since its capture by the Emperor Akbar. The fort is 200 to 300 feet above the town, on the summit of a long precipitous rock, covered with dense jungle. It is worth visiting for the sake of a venerable Jain monument, called the Khowasin Sthamba, a remarkable square pillar, 75 feet high, 30 feet thick at the base, and 15 feet at the top, covered with sculptured Jain figures, and inscribed with the date A.D. 896. The whole of the interior of the fortress is covered with ruined temples, tanks, and palaces, the remains of the ancient city. Among these is a notable column, erected in 1450 to commemorate a great victory, 122 feet high, 35 feet broad at the base, tapering in nine storeys to a diameter of 18 feet under the cupola. It stands on a terrace 42 feet square, and is covered with sculpture representing mythological subjects.

In A.D. 1290 Chitor was taken by storm by Ala-ud-din. On this occasion the women of the city, rather than fall into the hands of the Musalmans, performed the awful sacrifice of "Johur." Several thousands of them, including the queen, were suffocated in the vaults of the fort; the men all dying in battle.

The palace of Bhim, of the 13th century, and that of Khumbo

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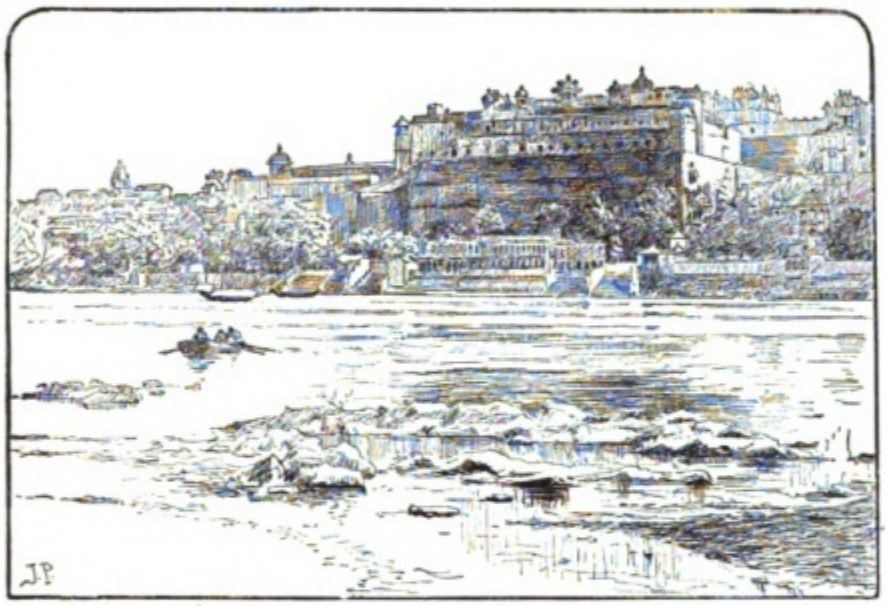
Rana, early 15th century, are well preserved, and the beauty of detail is considerable. The Ram Pol is the finest of the gateways, and Mira Baie's temple (A.D. 1450) is a very magnificent ruin. A pleasant and profitable day may be spent at Chitor, wandering among these interesting and historical remains of the ancient Rajput capital, whose brightest days were a thousand years ago.

Udaipur is the capital of a native state in Rajputana of the same name, with a total population of 1,500,000, mainly Hindus; the



THE PALACE, UDAIPUR.

population of the city itself being about 40,000. The scenery throughout the state is very beautiful, and that of the Aravalli mountains, above the capital, is said to equal Kashmir. The state is well provided with lakes and tanks, some of which are very large. The Dhebar tank, 20 miles from Udaipur city, is 9 miles long, 5 broad, and covers an area of 21 square miles. The masonry dam is 1,200 feet long, by 95 feet high, 50 feet thick at the base, and 15 at the top. There are three distinct tribes of aborigines in the hills of Udaipur—the Nehairs, Minas, and Bhils.

The city of Udaipur, with its noble palace overlooking a romantic lake, surrounded by wooded hills, its great temple of Jagannath, the

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mansions of its Rajput nobles, its cenotaphs, flower-gardens, fountains, orange and lemon groves, is one of the most beautiful and picturesque in the world.

The Royal Palace has been thus described: "It is a most imposing pile, of a regular form, built of granite and marble, rising at least 100 feet from the ground, and flanked with octagonal towers, crowned with cupolas. Although built at various periods, uniformity of design has been very well preserved; nor is there in the East a more striking and majestic structure. It stands upon the very crest of a ridge running parallel to, but considerably elevated above, the margin of the lake; the terrace, which is at the east and chief front of the palace, extends throughout its length, and is supported by a triple row of arches from the declivity of the ridge. The height of this arcaded wall is full 50 feet; and although all is hollow beneath, yet it is so admirably constructed that an entire range of stables is built on the extreme verge of the terrace, on which the whole personal force of the Rana, elephants, horse, and foot, are often assembled. From this terrace the city and valley lie before the spectator, whose vision is bounded only by the hills shutting out the plains; while from the summit of the palace nothing obstructs its range over lake and mountain."—*Tod's Annals of Rajasthan.*

Many other beautiful palaces and mansions surround the lake, and occupy the wooded islands dotted over its surface. The only boats permitted are those belonging to the Maharana; but, like all Indian princes, he is politeness itself, and a request for the use of a boat, made through the Resident, will be certain to be met with a favourable reply. Every island is a grove or garden, with noble palaces or pavilions, and each forms a subject for a fresh picture. The most interesting is the Jagmandir, noted as the asylum of Shah Jahan, when in revolt against his father, Jahangir; this splendid palace was built for him during his residence at Udaipur.

A chain of fortresses, surrounding the city wall, commanding every road leading thereto, adds greatly to the charm of the scenery. Two miles from the capital is the lovely burning ground where the Maharanas, their wives and families, have been cremated since Udaipur became the capital in 1580. Here, in a beautiful garden full of trees and flowers, are scattered hundreds of tombs, great and small, but the smallest and meanest a work of art worthy of notice. The finest is the cenotaph of Singram Sinh, a famous king of Udaipur,

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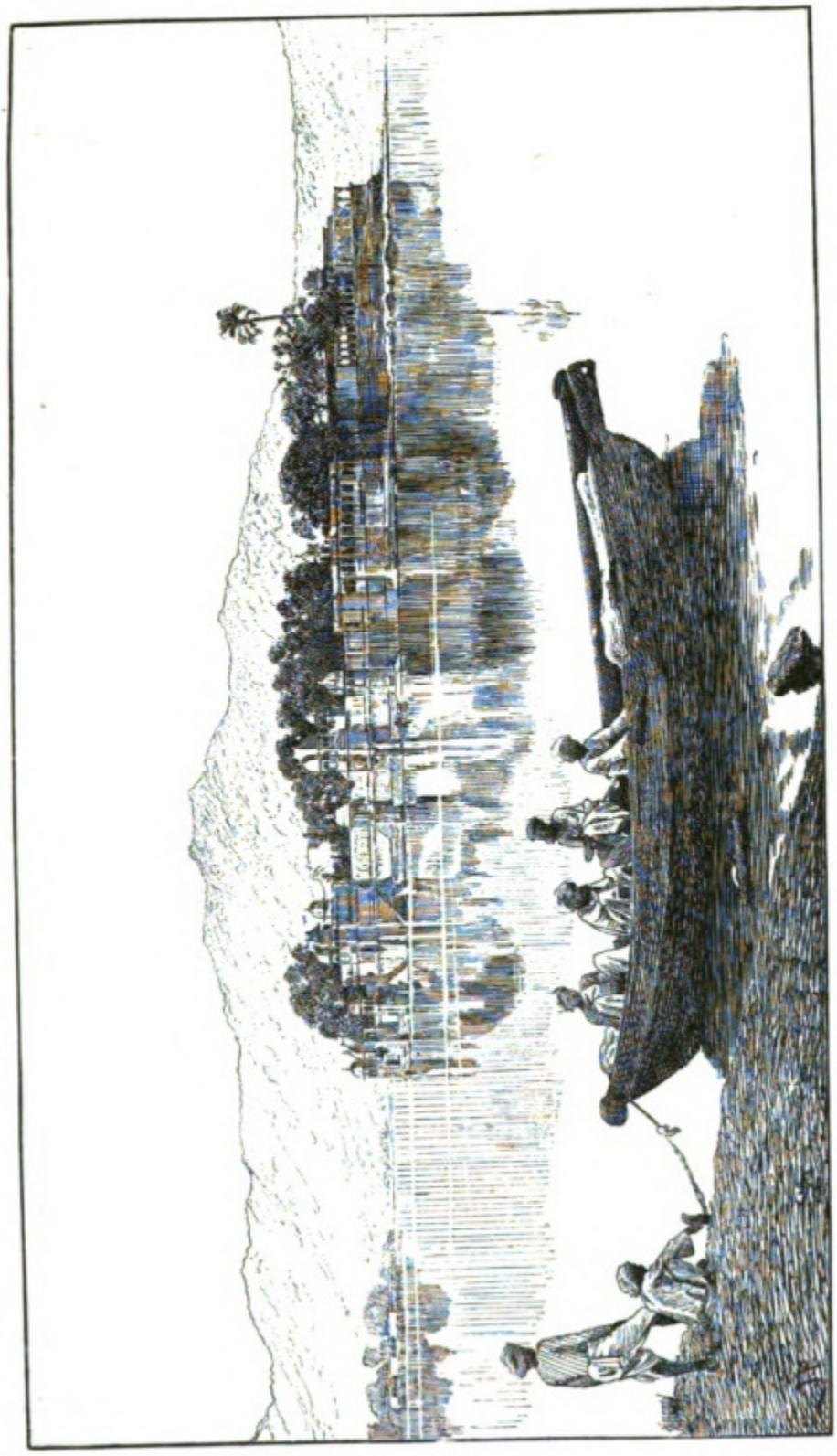

THE JAGMANDIR, UDAIPUR.

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who was burned here with twenty-one of his wives, A.D. 1733. The variety of style and architecture is infinite. It is a fifty-six pillared portico, with an octagonal dome in the centre, supported on eight pillars with carved brackets. There is a chapter on cenotaphs in Fergusson, page 470, which give details and illustrations of some of these beautiful monuments, which, with their lovely sylvan surroundings, form the most charming cemetery imaginable.

The fortified hill, south of the city which it commands, is called Eklingarh. At the foot of the hill is an interesting building called the Gobardan Belas, a country residence and farm-house of the royal family.

Twelve miles north of Udaipur, at Eklingji, in a narrow defile, is an interesting shrine and temple sacred to Mahadeo, the tutelary divinity of the Mewar Rajputs. The shrine is of white marble, under an open vaulted temple, with a colonnade. The Maharana, as vice-regent of Siva, performs the ceremonies instead of the priests, on the occasion of his visit to the shrine. There is a beautiful lake here, surrounded by hills, the embankment of which is studded with temples and shrines of various kinds. At the further end of the Eklingji gorge a gateway is built across the mouth, with a wall crowning the heights on either side.

The Maharana of Udaipur is a "sacred man" of the Hindu pantheon, and is an object of worship. He is the representative of the Solar Race. According to his genealogy, he is the lineal descendant of a triple royal line. He is the living representative of the legendary hero of the Ramayana, descending in direct line from Rama, from the Sassanian kings of Persia, and from the Caesars of Rome. He is always portrayed with an aureole round the head.

The Maharana has fifty-one feudatory nobles, who enjoy rights and privileges which do not exist in other parts of Rajputana. They maintain much pomp and state in their own localities. When a feudatory noble enters the Maharana's presence the whole court rises. The reputed income of these nobles is about two millions of rupees, and that of the Maharana about three and a half millions. The military force of the state is about 26,000 men of all arms.

Much of the lac so largely used all over the north and west of India for the manufacture of native jewellery, is collected in the neighbouring forest by the Bhils.

Twenty-four miles from Udaipur is Nathdwara, where is one of the

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most sacred shrines in India, dedicated to Vishnu. The idol was brought from Muttra during the persecutions of Aurangzeb. There is a splendid road from Udaipur, made by Mr. G. T. Williams, the Raj engineer, during the Residency of Dr. Stratton; Mr. Williams also completed the Dak road from Chitor. The road to Nathdwara passes through Eklingji, the scenery is very picturesque all the way, and on the Eklingji Ghat magnificent.

Eight miles beyond Nathdwara is the superb tank of Raj Samund, the bund of which is some two miles long, all of white marble. In the centre of the bund is the town of Kankroli, with a temple sacred to Vishnu, almost as old as Nathdwara.

The United Presbyterian Church of Scotland has a small mission-station at Udaipur city.

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CHAPTER VII.

JAIPUR.

JAIPUR is a place of great interest, being the capital of the most important of that group of independent states known as Rajputana. The state of Jaipur contains an area of 14,465 square miles, and a population of nearly two millions, of whom about one-eighth are Rajputs, five-eighths other castes of Hindus, three-sixteenths Muhammadans, and about one-sixteenth Jains, who are a very influential and wealthy section of Rajput society.

The scenery of Jaipur is very fine, the country being crossed by ranges of lofty hills, and isolated peaks of a very striking character rising abruptly from the plain. There are vast and arid tracts of desert, in which some of the smaller rivers are absorbed. The hills to the north of the largest desert have been broken up by some remote geological disturbance, exposing deposits of alum, cobalt, copper, and nickel ore, some of their products being used in the manufacture of the fine Jaipur enamels which, with the cutting of carbuncles and garnets found in Southern Jaipur, forms one of the staple industries of the capital.

The Maharaja is the descendant of a long line of kings, founded in A.D. 967, by Rama, king of Adjodya, in Oudh. He represents the thirty-fifth generation. His father was one of the most public-spirited

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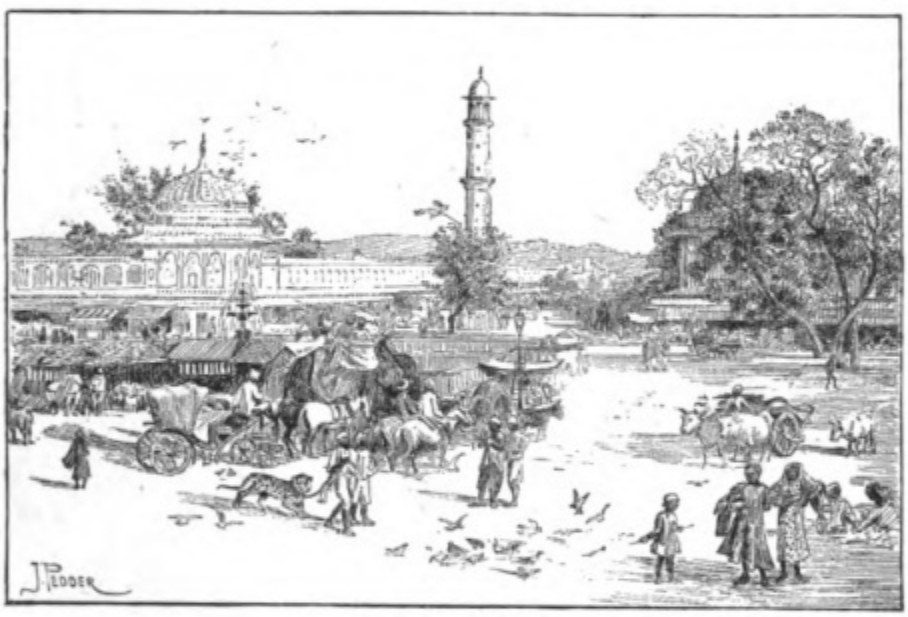
princes in India, who set aside the extravagant splendour of his predecessors in favour of expenditure for the benefit of his people at large. His memory is revered by all the population of the state. The military forces of the Maharaja consist of about 1,000 artillerymen, 4,500 cavalry, and 16,000 infantry. The income of the state is £1,200,000, of which more than half is devoted to religious grants of one kind or another. The city of Jaipur is about 1,500 feet above the sea; it is a delightful place. The temperature in winter is com-



THE FOUNTAIN SQUARE, JAIPUR.

paratively cool and pleasant, and the climate dry and healthy. It is the largest and most prosperous of all the Rajput capitals, and is undoubtedly the finest of modern Hindu cities. It is beautifully situated in an amphitheatre of rugged and precipitous hills, whose summits are crowned by picturesque fortifications, the chief of which, the Tiger fort, dominates the city on the top of an inaccessible scarped rock. A solid crenellated wall, twenty feet high, and nine feet thick, surrounds the whole city, pierced with seven gateways, strengthened by screen walls. At intervals, in the walls, are bastions and towers armed with old-fashioned cannons.

Jaipur is remarkable for its fine wide streets. The main thorough-

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IN THE BAZAR, JAIPUR.

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fares are 111 feet wide, the side streets 55 feet, and even the back lanes and slums are 28 feet; all running at right angles to each other.

The streets are crowded with a stalwart race of men, superior in every way to the poor, ill-fed people of so many districts of Bengal or Bombay. There are signs of wealth on every hand. The scene from the fountain, where the four great thoroughfares of Jaipur converge, is one of the most picturesque in the world. The great open space is filled with stalls of fruit, vegetables and cereals; gay piece goods from Cashmere, Cawnpore, or Manchester are displayed from others; thousands of pigeons walk in and out on the pavement, taking the greatest interest in the gaily dressed bargainers in front of every stall.

A continual stream of traffic flows up and down each broad roadway, foot-passengers mingling with smartly caparisoned elephants, trains of camels, white donkeys, and bullock-carts; the syces, or running footmen of some Rajput noble, cry passage for their master, who prances gravely in from the country on his white horse, with green and gold saddle, himself armed to the teeth with musket, pistol, sword and dagger; or some groom of the Maharaja comes along, leading a muzzled panther or leopard.

The houses are all washed rose colour, and glow warmly in the bright sunlight against the deep cobalt of the sky. On the roofs are smart groups of women and children, clad in wondrous colours, with flocks of parrots, pigeons, and crows sweeping round them, fluttering about the eaves, or perched on every corner.

In the shops below every possible handicraft is carried on, for nothing is done by machinery in India. Here are women in bright red dresses grinding at the mill, and singing as they work. Men, all the colours of the rainbow, stand in front of the dyers, waving long strips of green, red, or blue cloth in the drying sunshine. Others squat on the side walk being shaved, or wash themselves at the gutter with bright brass basins full of clean water. Cotton ginning, wheat winnowing, copper smelting, the potter's wheel, the spinning wheel, the gem-grinder's wheel, the gold-wire drawer, the silversmith, the shoemaker, with fifty other trades and their tools, clattering and noisy, make the busy scene a mass of moving colour and life such as I have never seen equalled elsewhere.

There is a good town bungalow at Jaipur, as well as two or three

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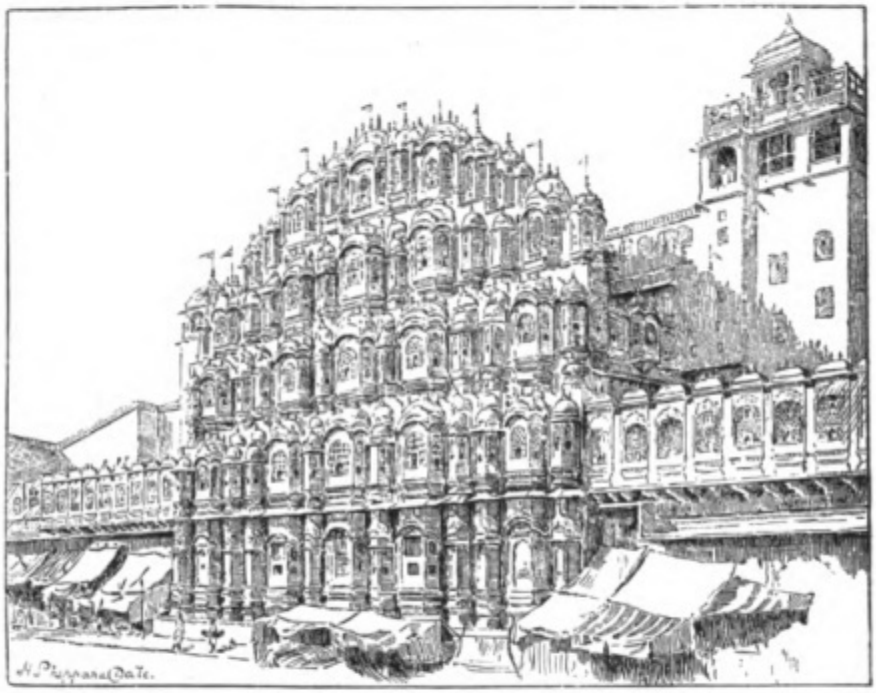
hotels, of which the Kaiser-i-Hind is the best. Good carriages may be hired by the day, and there are two or three reasonably intelligent guides. The traveller, immediately on arrival, should write a note to the British Resident, asking for permits to see the old Palace of Amber and the palace and stables of the Maharaja. The note should be left, with cards, at the residency, and the orders will be sent to the hotel



THE HALL OF THE WINDS, JAIPUR.

during the day. If only a short visit is being made to Jaipur, it will be better to write a day or two beforehand.

There is nothing of historical or archæological interest in Jaipur, the main charm of the place consisting of the wonderful picturesqueness of the people and the streets.

The palace and gardens of the Maharaja lie in the angle formed by the two main streets, covering a seventh of the area of the entire city. The grand entrance to the Palace, the Siran Deorhi, is opposite the College, in the most central part of the city. The only portion of the palace visible from the street is the singularly beautiful building

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called the Hawal Mahal, or Hall of the Winds, described by Sir Edwin Arnold as "a vision of daring and dainty loveliness, nine stories of rosy masonry and delicate overhanging balconies, and latticed windows, soaring with tier after tier of fanciful architecture in a pyramidal form, a very mountain of airy and audacious beauty, through the thousand pierced screens and gilded arches of which the Indian air blows cool over the flat roofs of the very highest houses. Aladdin's magician could have called into existence no more marvellous abode, nor was the pearl and silver palace of the Peri Banou more delicately charming."

This building is part of the quarters assigned to the ladies of the Zenana. Much of it is a mere mask of stucco, and most critics would refuse to accept Sir Edwin Arnold's poetic tribute to its beauty. It is, however, a unique bit of Indian architecture, well worth careful observation.

In the first great square, after entering the palace gates, is the largest of the five great observatories erected early last century, by Jai Singh, the celebrated Hindu astronomer and mathematician. It contains dials, azimuth masonry, altitude pillars, astrolabe, and a double mural quadrant, of enormous size and height, built of massive masonry smoothed with plaster, on which the gradations have been carefully marked. Passing on, the Diwan-i-Khas, or Private Audience Hall, is reached, a great marble building, beyond which is the Chanda Mahal, or "Silver House," the great palace of the Maharaja himself, seven stories high. Some favour or influence is required to gain admission to the apartments, which are furnished with the usual garish splendour of modern Indian palaces, the only thing worth seeing being the magnificent view from the roof, and a fine illuminated manuscript of the time of Akbar in one of the rooms of the ground floor.

A very pleasant hour may be spent in the lovely and well-kept gardens of the palace, especially if the Maharaja's band, carefully trained by an experienced European band-master, should be playing. All about the courtyards, and on the steps of the Diwan-i-Khas, lounge picturesque smartly dressed groups of the innumerable servants of the Maharaja, who seem to spend an easy and idle life. Leading from the central quadrangle is a long bazaar, where food and other necessaries are retailed to these retainers.

The fine tower, just outside the main entrance to the palace, which

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dominates the street, is called the Ishwari Minar Swarga Sul,—the minaret which pierces the sky. It is not permitted to ascend this tower, but the view cannot be finer than that obtained from the roof of the palace.

The Maharaja's College is a pretty and interesting sight when school is in session, and its thousand brightly attired lads are all assembled in their classes, grouped on the floors and verandahs of the great courtyards. Several of the professors and teachers speak English fluently, especially the accomplished Professor of History, Mr. Amritalal Dé, and, justly proud of their institution, they gladly show it to visitors, putting their clever students through their paces. This college was opened in 1844 with forty pupils, and now has upwards of 1,000 on its register.

The scholars are mostly Hindu. The college staff consists of fifteen English-speaking teachers, twelve Maulavis or Persian teachers, and four Hindu pundits, with others. Many of these gentlemen are graduates of Calcutta University, with which the college is affiliated. The other schools of Jaipur worth visiting are the High School for the sons of Rajput nobles; any of the thirty-three elementary schools for boys; and the charming female schools which the late Maharaja, with great liberality, has established, and which contain 700 or 800 pupils. The best of these is in the handsome house of Nattani, a former Minister of State.

One of the finest buildings in the city is the School of Art, with remarkably well-appointed technical classes, in which a large number of young men receive instruction in drawing, carpentry, iron-work, electroplating, engraving, metallurgy, gold and silver work, damascening, gem grinding and setting, enamelling, watch-making, wood-carving, sculpture, embroidery, weaving, and all those other native arts for which India in time past has been famous, but which have in some cases died out before European machinery and competition.

The public garden of seventy acres is extremely beautiful, and is partly zoological and partly botanical. The handsome building of white stone with a lofty clock tower at the entrance of the garden on the city side, is the Mayo Hospital with a hundred beds, an excellent and well-appointed institution built by the late Maharaja in memory of his fast friend, the Earl of Mayo. In the centre of the garden is the museum, one of the noblest modern buildings in all India, in which is

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an interesting collection of Indian and European art. Here are cases of objects illustrating every variety of Indian arts, industries, and antiquities; loom work of all kinds, carpets, sculptures, brass, silver and gold work, glass, enamels, jewellery, and natural products, gathered together at great cost from every corner of India. This museum is a favourite resort of the people, 150,000 passing its turnstiles during the year.

The public garden cost 400,000 rupees to lay out, and 30,000 rupees a year are spent to keep it up. The fine bronze statue is that of the Earl of Mayo.

All these splendid institutions are monuments to the enlightened and public spirited prince, who has by their aid raised his little capital to the position of one of the most modern and civilized cities in the world.

The menagerie is near the north gate, and here are ten or twelve huge man-eater tigers, confined in strong cages, fed at the Maharaja's expense. The amiable creatures to which we are accustomed at home, at Regent's Park or in Sanger's menageries, are quiet tabby cats compared with these horrible monsters, who shake the strong bars of their cages with impotent rage and fierce glare, growling with every tooth exposed, at any person who approaches. One huge brute is known to have killed and eaten fifteen human beings, another ten, and a third seven. These tigers are trapped in pitfalls, where they are left for many days until they have been starved into extreme weakness; then they are dragged off to imprisonment for life.

Mr. G. P. Sanderson writes thus of man-eater tigers in his "Thirteen Years among the Wild Beasts of India:" "This truly terrible scourge to the timid and unarmed inhabitants of an Indian village is now happily becoming very rare; man-eaters of a bad type are seldom heard of, rarely survive long. Before there were so many European sportsmen as there are now, in the country, a man-eater frequently caused the temporary abandonment of whole tracts; and the sites of small hamlets abandoned by the terrified inhabitants, and which have never been reoccupied, are not uncommonly met with by the sportsmen in the jungles. The terror inspired by a man-eater throughout the district ranged by him is extreme: the helpless people are defenceless against his attacks. Their occupations of cattle-grazing or wood-cutting take them into the jungles, where they feel that they go with their lives in their hands. A rustling leaf, or a

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squirrel or bird moving in the undergrowth, sets their heart beating with a dread sense of danger. The only security they feel is in numbers. Though the bloodthirsty monster is perhaps reposing with the remains of his last victim miles away, the terror he inspires is always present to every one throughout his domain. The rapidity and uncertainty of a man-eater's movements form the chief elements of the dread he causes. His name is in every one's mouth; his daring, ferocity, and appalling appearance are represented with true Eastern exaggeration, and until some European sportsman, perhaps after days or weeks of pursuit, lays him low, thousands live in fear day and night. Bold man-eaters have been known to enter a village and carry off a victim from the first open hut. Having lived in a tract so circumstanced until I shot the fiend that possessed it, and having myself felt something of the grim dread that had taken hold of the country-side, where ordinary rambling about the jungles, and even sitting outside the tent after dark except with a large fire, or moving from the encampment without an escort, were unsafe, I could realise the feelings of relief and thankfulness so earnestly expressed by the poor ryots when I shot the Jezebel that had held sway over them so long.

"The man-eater is often an old tiger (more frequently a tigress), or an animal that, through having been wounded or otherwise hurt, has been unable to procure its usual food, and takes to this means of subsistence. It is invariably an ex-cattle-killer that, from constant intercourse with man, has become divested of its natural dread of our race, and interference with whose kills has caused collisions between itself and cow-herds which have finally led to its preying upon the hitherto dreaded man when other food fails. The man-eater is as cowardly as it is cunning, fleeing before an armed man, between whom and a possible victim it discriminates with wonderful sagacity. The slightest sound of any one in pursuit of it, even the whisper of a single sportsman with one or two trackers in its haunts, starts it at once; it will then probably travel for miles, though even whilst fleeing it may pounce upon some unwary victim, as I have seen an ordinary tiger seize a bullock when itself the object of hot pursuit. This combination of cowardice and audacity constitutes the difficulty there always is in bringing a man-eater to bay.

"Though the belief that some tigers confine themselves entirely to human flesh is undoubtedly erroneous, a man is so much more easily

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overcome than any other animal that man-eaters frequently seize cow-herds in preference to the cattle they are in charge of. It is this which has led to the belief that, after having once tasted human flesh, the tiger prefers it to any other. The reason why tigresses should be more frequent offenders than their lords is difficult to conjecture. Perhaps it is that when their cubs are young they are often put to great straits to obtain food for them, or urged to acts of boldness in their defence; or the fact that tigresses are as a rule more vicious, sly, and enterprising, as also more ferocious when pushed to extremities than tigers, may partly account for it. This may seem an ungallant representation by a sportsman (and who is more tender-hearted, more ready to overlook the sex's failings than the true sportsman?), but it is the truth.

"How the belief arose that man-eaters are usually mangy animals it is difficult to understand. I do not remember to have read of a single instance of any sportsman finding this to be the case. Were tigers apt to lose their hair, or to become lean in old age, a foundation for the belief might exist; though to say that this was the result of eating human flesh would be erroneous. But old animals merely become lighter in colour, the black stripes narrowing and becoming further apart, and very slightly mixed with grey hairs, whilst the yellow turns to a paler hue than in youth. As far as my own experience goes, I have never seen a mangy or lean tiger."

The Maharaja's stables are worth seeing. Here are kept many varieties of carriages, some of which are ancient and curious; also a fine stud of three hundred horses, about fifty elephants, and a number of cheetahs and hunting leopards.

There are many interesting excursions into the suburbs of Jaipur. The alligator tank is a shallow lake just outside the walls, in which are a considerable number of these loathsome reptiles. As visitors approach the bank, the native cadgers who haunt all places of resort in India come forward. One goes off to the slaughter-house, to fetch a mass of the inwards of a bullock, while the others run to the margin of the tank, uttering shrill and weird cries. Presently the surface of the water is broken by the serrated backs of alligators, who in response to the yells of the loafers, emerge from their mud, seeking what they may devour. They swim slowly to the bank, sticking out expectant snouts, and gaping their white mouths and cruel jaws. Presently, the sky is almost obscured by kites, also attracted by the

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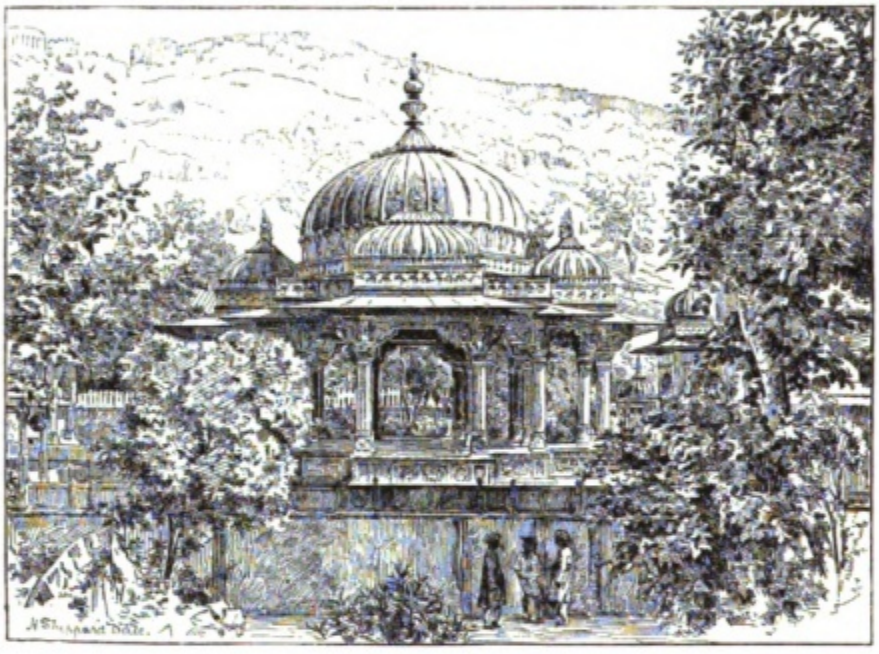
cries of the men. Now comes the messenger, with a lump of lights and offal, and a long rope. This is twisted round and round the bait, and thrown among the alligators, who fight for its possession—the kites swooping in at every gap, snatching off bits of meat. The lucky one slowly bolts it down, rope and all, when, with screams of joy, a dozen loafers seize the rope, and the tug-of-war begins. By degrees the huge monster, fifteen or sixteen feet long, is slowly



THE JAI SINGH SAWAI, JAIPUR.

dragged out of the water, snapping and snarling, till the rope breaks, the loafers fall back in a yelling heap, and the alligator sails slowly away, with six feet of rope waving behind him like a following snake, to digest his meal of hemp and offal at his ease. It is a gruesome spectacle, and hardly worth the couple of rupees which the loafers expect for their pains. It is, however, a very pretty sight to watch the kites swoop down with wonderful grace, catching bits of meat thrown up into the air, eating them as they hover, waiting for more.

The cenotaphs of the Maharajas are placed in charming gardens, just outside the north-east wall. The trees are full of monkeys,

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which abound all round the suburbs of Jaipur. The finest of these cenotaphs is that of Jai Singh Sawai, of the purest white marble—a dome supported by an octagon of eight beautifully carved pillars. The cornice is finely decorated with scenes in alto-relievo from the Hindu mythology, and the slabs round the base are groups of soldiers on elephants and horses, and other striking subjects. There is an excellent model of this beautiful work of art in South Kensington Museum.

A pleasant morning excursion may be made to the Temple of the Sun, and the sacred shrines of Galta. The Sun Temple is on the top of a hill about 350 feet high, two miles and a half from the hotel. The road is too bad for carriages, but a bullock-cart can go the greater part of the way, and will furnish a new experience in locomotion. The temple is a very ordinary affair, but the view over the plain, with the minarets and gardens of Jaipur glistening at the foot of the hill, is well worth the climb. It is interesting to note how the sand of the great Rajputana desert is encroaching upon the town. The houses and gardens of a near suburb lie deserted and almost buried in the sand, which has blown up the ravines of the hills, scores of feet deep.

The road descends rapidly from the Temple of the Sun into a dark gorge, narrowing into a pass about twenty feet wide, at the end of which is a group of ancient temples surrounding two deep pools of water. These temples are greatly venerated, and at times great hosts of pilgrims resort to them. Below the second tank are some minor temples and priests' houses, beyond which is the wide plain, dotted with rocks, some of which are crowned with old fortifications.

The old Palace and Temple of Sanganer is distant a pleasant drive of seven miles from Jaipur. The town is entered by a gateway, beyond which are two Tirpauliyas, as they are called—gateways with three openings and three stories; they are in a somewhat tumble-down condition. Passing two temples, dedicated to Krishna and Sitaram, the palace is reached—a vast wilderness of ruins, with some lovely fragments here and there.

In one of these the doors are panels of sandal-wood inlaid with ivory, leading into a charming courtyard with a ruinous old garden and fountains, that is very picturesque. Beyond the palace is the Sanganer Temple, dating from the 9th century. In a hollow of the outer wall is a rude stone idol covered with vermilion, called Bhojaji,

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supposed to be thousands of years old. The main entrance to the temple is of fine white marble. The inner courtyard is about sixty feet by forty, ornamented by rows of pillars with elaborately carved struts, surmounted by figures of gods.

The gateway leading into the inner court is also of marble, and is one mass of sculptured decoration; the sill is held up by heads of fearsome demons. Within this inner court is a shrine, into which none but the faithful may enter. Under a canopy sit three white marble figures of Parswanath, with six smaller black figures in front.

There are several other temples, Hindu and Jain, worth visiting, and two or three hours may be pleasantly spent in wandering about this decayed old city.

The greatest of all the attractions to Jaipur is AMBER, the ancient, but now deserted and ruined, capital of Jaipur. An early start, not later than six o'clock, should be made on the day for which permission has been obtained through the Resident. The route from the hotel passes through the city, out on the other side into a road lined with the handsome gardens and mansions of Rajput nobles; presently a fine spacious lake is reached, in the centre of which is a deserted palace, only accessible by boat. Basking on the banks and small islands are a number of enormous alligators, while others swim slowly about with their ugly backs just above the water. Two miles beyond this lake, and six from the hotel, the foot of the hill leading up to Amber is reached, where two or three elephants in smart trappings have been sent to meet the party, by the kindness of the Maharaja. These are placed by him at the disposal of every stranger who obtains a permit through the Resident; the mahouts expect two or three rupees as a present. The elephants take the visitor up to Amber—a distance of two miles, in about an hour, wait while the palace is visited, and then make the return journey.

The city of Amber is quite deserted, except by a number of fakirs or Hindu ascetics, who have taken possession of the empty houses. It is a weird looking place enough, and as the huge elephants plod slowly through its streets, no human being is met with, except some unkempt and ash-strewn creature looking silently out of a window or over the edge of a roof. There is nothing stranger in all India's past than the desertion by some monarch, for reasons now lost in obscurity or only guessed at, of his splendid palace and well-built capital, taking not only his court, but the entire population with him.

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The palace is a fine pile of buildings of the later period of Musalman art. Its situation is extremely picturesque, being built along the slopes of a lofty hill, immediately over the lake, the summit being crowned with a powerful fortress. The surrounding hills are topped with smaller castles, linked to the fort by long walls of thick crenellated masonry. The old deserted garden of the palace, stretching far out into the lake, is a place of wondrous beauty, and its rich dark green foliage throws up in strong relief the whole façade of the great range of white and yellow buildings. Reproduced in the mirror of the still lake, it makes a picture not easily to be forgotten.

The elephants wind slowly up the steep slopes which lead to the entrance of the palace, which is defended by a narrow and curtained approach with three massive gateways, the last of which opens on a great desolate square, where the visitor dismounts, if "elephant-sickness" has not dismounted him earlier. I have obtained permission to quote at length the description of this marvellous palace, given by Sir Edwin Arnold in his "India Revisited":—

"A rich *nakâr-khana*, with brass doorways and alcoves of embroidered marble, opens the way into a second courtyard, paved with white and red stone, and surrounded by the most graceful buildings imaginable. One is the Diwan-i-Khas, a pavilion formed by columns of white marble and red sandstone, its inner walls of laced and pierced stonework, and its roof delicately embellished with colour. On another face of this 'Court of Honour' rises magnificently the gateway of the Mardana or 'Men's Abode,' which has been pronounced the finest portal in the world. It is in truth too lovely in tints, material, artistic labour, and *ensemble* to be described—a matchless portico, such as might provide the door to Paradise. Through this you reach across a green and cool garden—the Jey Mandir, or 'Hall of Victory,' adorned by panels of alabaster, inlaid with birds, flowers, and arabesques in various colours, the roof glittering with the mirrored and spangled work for which Jaipur art is renowned. There are bathing-rooms here, all of pale, creamy marble, looking forth upon the dead city and the fair valley through screens of fretted stone; chambers painted with curious pictures of towns, temples, and hunting or mythological scenes; and one beautiful apartment entirely lined with plates of mica let into the white walls and vaultings, between lines and floriated ornaments of

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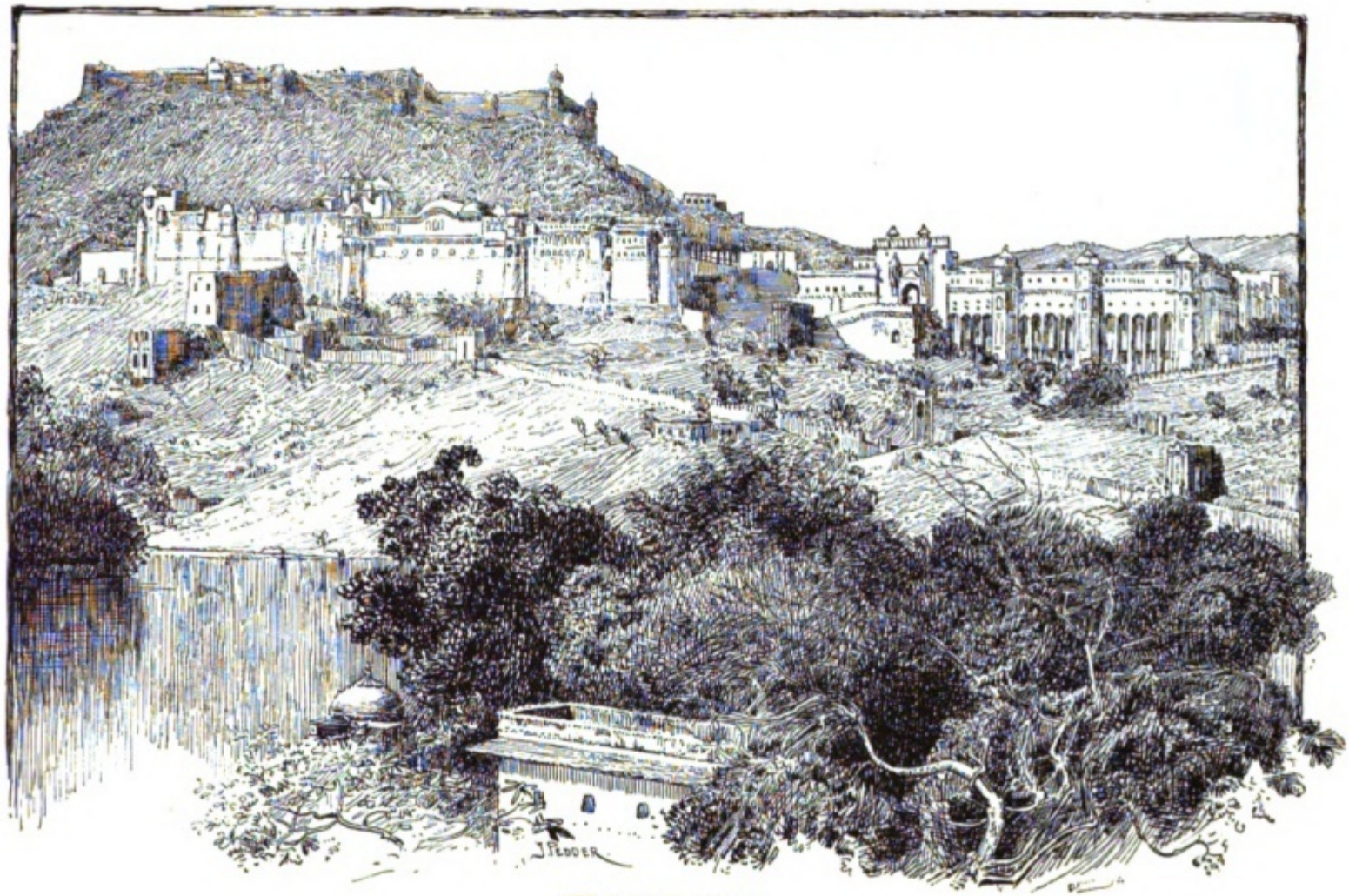

THE PALACE, AMBER.

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grey, the effect being as though this royal retreat were filled with moonlight. Then we traverse the tiny but elegant chambers of the zenana—for the palace is at present empty—shut from the world by a jealously high wall, in which pierced lattices permit the imprisoned ladies to gaze upon the world without. There is a delicious little pavilion above this, on the roof of the great gate, styled *Sohag Mandir*, from which those secluded princesses could watch the Durbars in the square of the Diwan-i-Khas; and over the 'Hall of Victory' is built a *Jas Mandir* or 'Alcove of Light,' which literally glows with bright and tender colours and exquisite inlaid work, and looks through arches of carved alabaster and clusters of slender columns upon the sleeping lake and the silent mountains. If this portion of the palace must be regarded as a prison, it is the most beautiful gaol imaginable; and the grey old Rajput in charge explains that when the Maharaja's court is here, the men are sometimes all excluded, and the princesses have the run of the entire edifice.

"Yet the palace is not quite empty even to-day. At the side of the main entrance, beneath the ramp, exists a temple dedicated to Devi, and here it is the custom every morning in the year to sacrifice an animal. At the Durga festival, a whole herd of buffaloes and a flock of sheep are offered to the dread goddess, but the daily tribute is a goat, which replaces, it is said, the human victim whose life used to be taken every morning in this gloomy fane before the times of our British Râj. It chanced that we entered the temple just at the hour of sacrifice, and, although the ladies would by no means view the sanguinary ceremony, a brief conversation with the attendants induced them to admit Dr. Hendley and myself, to the presence of the goddess. She sat—the awful blood-loving *Kali*—all black and red, upon a platform inside the darkest part of the adytum of the temple, with eyes of glittering mother-o'-pearl and a necklace of skulls. At the foot of the platform was a heap of sand, and near it some wide-mouthed brass vessels, and a broad heavy-bladed sword. A Rajput was worshipping in the corner, and the priest, with two assistants, moved grimly about, arranging for the matutinal rite. The victim, a black goat, stood placidly enough upon the heap of sand, sniffing curiously at the edge of the stone platform where so many of his predecessors had perished. Suddenly a bell was touched, and the priest took the heavy sword and laid it in front of the image, while he made the 'ashtanga' or eight-fold pros-

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tration, and repeated the *mantra* of expiation. Then the two attendants laid hold of the goat quite gently, one steadying it at the tail, and one keeping its head straight with a cord lightly fastened round the neck and ears. The poor animal, quite unalarmed and unconcerned, stood perfectly still, while the priest bared his right shoulder and squared himself athwartwise; the sword, grasped by both hands, balancing under the goat's neck. Abruptly he raised it, swung it back far behind him, and then brought it whistling round with a blow which combined the cut and draw. There was a slight sound, as when a soft stick is chopped, and the blade had shred clean through the goat's neck-bone and neck, so that the boy with the cord caught up the severed head into the air before it could touch the earth. The body of the victim fell sideways, guided by the other attendant, who directed the bleeding arteries into one of the brass vessels. Taking the goat's head, the priest then laid it on the platform, before the glaring eyes of the goddess, and placing his brow on the earth, repeated the prayer prescribed. Thus the horrid propitiation ended, but we learned that the priests of the temple, being of a special caste, themselves ate daily five seers of the goat's flesh, and had the right to sell the remainder in the bazaar. The palace pays seventeen rupees monthly to the contractor who supplies these innocent victims. The priest said that the goddess would be very angry if the goat were not decapitated at a single blow, and that he could cut off the head of a buffalo with equal certainty in one attempt."

A CORNER OF THE DIWAN-I-KHAS, AMBER.

The excursion to Amber takes about six or seven hours to go, stay for two hours, and return. The student of architecture, the sketcher or photographer, will not, however, be content with so short a visit,

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and it is better to set aside a whole day for Amber, taking luncheon from the hotel.

Jaipur, like all native capitals, is a great place for processions. While I was there, in the winter of 1888, a new British Resident had come, and the Maharaja paid him a state visit, with full processional honours. The first indication of his leaving the palace was an enormous elephant, painted all over with gorgeous devices in brilliant colour, on whose back was a trumpeter, and another man bearing aloft a great flag. This beast was a "trotter," and went lumbering by at eight miles an hour, to clear the way for his Highness. The procession followed hard after. It was led by about fifty camels, each mounted with soldiers armed with big guns, that threw a 6 or 8 oz. ball. Following these was a company of artillery, then a group of horsemen beating big drums, the king's horse-guards, tall fierce Rajputs, bearing lances with bright pennons, and the Maharaja himself, a resplendent object encrusted with jewels, in an open barouche drawn by four horses. Behind him rode a regiment of cavalry, another of mounted police, carriages containing his diwan, his ministers, the members of his council, and a large number of nobles who had come in from the surrounding country. The whole procession was closed by a number of fine elephants with splendid trappings, and several cart-loads of Nautch girls! It was a brave and imposing spectacle.

Jaipur is a great centre for the manufacture, as well as the distribution, of Indian artistic workmanship. Makers of enamels, damascened work, shawls and chuddars, state umbrellas and chauris, marble, wood, and ivory-carving, printed muslins and chintzes, and every description of native jewellery, may be seen at work in Jaipur, in its various bazars and back lanes.

The Jaipur enamels are exceedingly beautiful, in depth, translucency, and purity of colour, ranking before all others in the world. Its principal form is that known as *champlevé*, in which the pattern is cut out of the gold or silver vessel, or jewel, and filled in with the enamel, which is fused on to the metal. The trinkets thus produced are plates, dishes, cups, saucers, spoons, bowls, boxes, inkstands, and jewellery. In all cases the more costly specimens of the art are embellished with precious stones, and the enamels are as lustrous and transparent as the emeralds and rubies set in their midst. Sometimes the art is used with much effect in the hilts of the swords every

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true Rajput chief still feels bound to carry about with him whenever he goes abroad.

If the visitor wishes a modest specimen of this beautiful Jaipur enamel, he cannot do better than buy a ring. They are made of pure

WAITING FOR THE MAHARAJA, JAIPUR.

gold, from Mohurs, in pretty designs, such as twisted snakes, or clasped hands, costing from 20 to 40 rupees, or double that amount if precious stones have been used. There are also many other specimens of enamelled jewellery made, such as ear-rings, pendants, and necklaces. Some very effective and brilliant enamelled trinkets may

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sometimes be purchased at Jaipur, which are manufactured at Partabghar, in southern Rajputana, described in a later chapter (*see* "Bhopal—Indore").

Jaipur is celebrated for its garnet jewellery, which is manufactured very largely here. It is very effective and cheap. The principal manufacturer is Mr. Saith Mull Chand Golcha, who also keeps a large stock of enamels and other Rajput jewellery. He is a very accomplished gentleman, and speaks English fluently. If any visitor who calls upon him is really interested in art manufacture, Mr. Golcha, or his secretary, Mr. Ganput Lal, will show him all sorts of beautiful things.

The Damascened work of Jaipur is very inferior to that of Kashmir, Gujarat, and the Panjab, and is confined mostly to the decoration of shields, spears, swords, and other weapons, familiar in London shop-windows, and altogether unworthy of the connoisseur's attention.

The beautiful white marble, so plentiful in Jaipur State, is worked up into carved elephants, tigers, and other animals, and Hindu gods and goddesses, the marble being richly painted in a very effective way.

The weaving, dyeing, and printing of cotton fabrics is one of the great features of bazar life, and the printed muslins and cotton cloths of Jaipur are sold all over India for the purity and brilliance of their dyes. There is no better market anywhere for the traveller who wishes to purchase specimens of the skill of Indian weavers, dyers, and cotton-printers. Here are made large cotton *daris*, striped in various colours, gold and silver-printed muslins, turbans, bed-covers, and many other beautiful cotton fabrics. A day or two may be well spent in Jaipur in the study of all these various native industrial arts, where everything is made by hand, machinery practically unknown, and where the methods and processes have been virtually the same for a thousand years. The ordinary hotel guide is not much use, as he has no ideas beyond the rubbish sold on the verandah, or the small dealers who will give him a commission.

The only Christian Mission in Jaipur was established in 1866 by the United Presbyterian Church of Scotland. There are two British agents, several native preachers, and some excellent schools well worth seeing.

A day may be spent while at Jaipur, in visiting the interesting salt lake at Sambhar. A convenient train leaves Jaipur at 6.0 a.m.,

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reaching Sambhar at 8.20; returning thence at 3.40, arriving at Jaipur at 7.10. The manager of the hotel at Jaipur will, if instructed, write the day before, ordering a conveyance to meet the train on arrival at Sambhar—probably a bullock-cart. The lake is an irregular sheet of water 20 miles long, very shallow, nowhere more than four feet deep. It is surrounded by arid rocks, abounding in lime and salt, and, during the rains, the water pouring down the sides of these hills becomes strongly impregnated with salt. As soon as the dry season sets in, the water of the lake begins to evaporate, and a crust of salt forms on the surface of the black mud which forms the bottom. This salt is red and blue, as well as white, the colours being caused by the presence of subaqueous microscopic plants. The harvesting of this salt goes on from October to March. Hundreds of men and women are employed in wading out through the mud to break off large cakes of this salt, bringing it in baskets to solid ground, where they load it into country bullock-carts to be taken to the railway-station. The evaporation of the lake is six inches in fifteen days.

There are one or two rickety boats, if adventurous visitors choose to run the risk of being upset in two feet of water and one of plastic mud; but nothing is to be seen thereby that cannot be equally well contemplated from the shore. The mud smells strongly of carburetted hydrogen.

The lake is in Rajputana, one shore belonging to Jaipur, the other to Jodhpur, but it is leased to the British Government. The average out-put of salt is about 4,000 tons, and supplies nearly all the markets of Rajputana, the Panjab, the North West, and Central India.

If time permits, after visiting the lake, an excursion may be made to Naren, the headquarters of the sect of Dadu Panthis, where there are some fine temples, a tank, and some magnificent specimens of *Ficus indica*, one of which measures nearly sixty feet in circumferenco round the trunk four feet from the ground. There is also a mosque built of the ruins of an old Jain temple, and a handsome gateway with an arch forty feet high.

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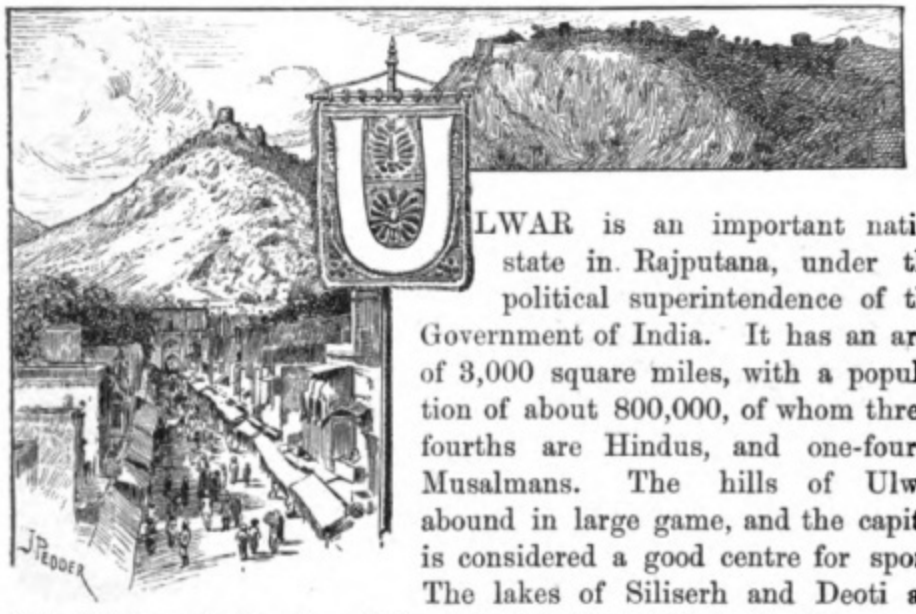
CHAPTER VIII.

ULWAR.



ULWAR is an important native state in Rajputana, under the political superintendence of the Government of India. It has an area of 3,000 square miles, with a population of about 800,000, of whom three-fourths are Hindus, and one-fourth Musalmans. The hills of Ulwar abound in large game, and the capital is considered a good centre for sport. The lakes of Siliserh and Deoti are full of fish, and also abound in teal and other wild fowl. Tigers and panthers are to be found in the hill jungles; and sambhar, nilghai, black buck, and pig in the plains.

The Raja has a revenue of about £250,000, and maintains an army of 2,000 cavalry, 5,500 infantry, and 300 artillerymen. He is an enlightened prince, on excellent terms with the British Government.

The city of Ulwar is well deserving of the traveller's notice, and if time presses, may be visited *en route* from Jaipur to Delhi in a single day. The mail-train leaves Jaipur at 7 a.m., reaching Ulwar at 11.30, a slower train leaving for Delhi at 4.30 p.m., giving five hours at Ulwar.

Ulwar is a picturesque town of 50,000 inhabitants. It is protected

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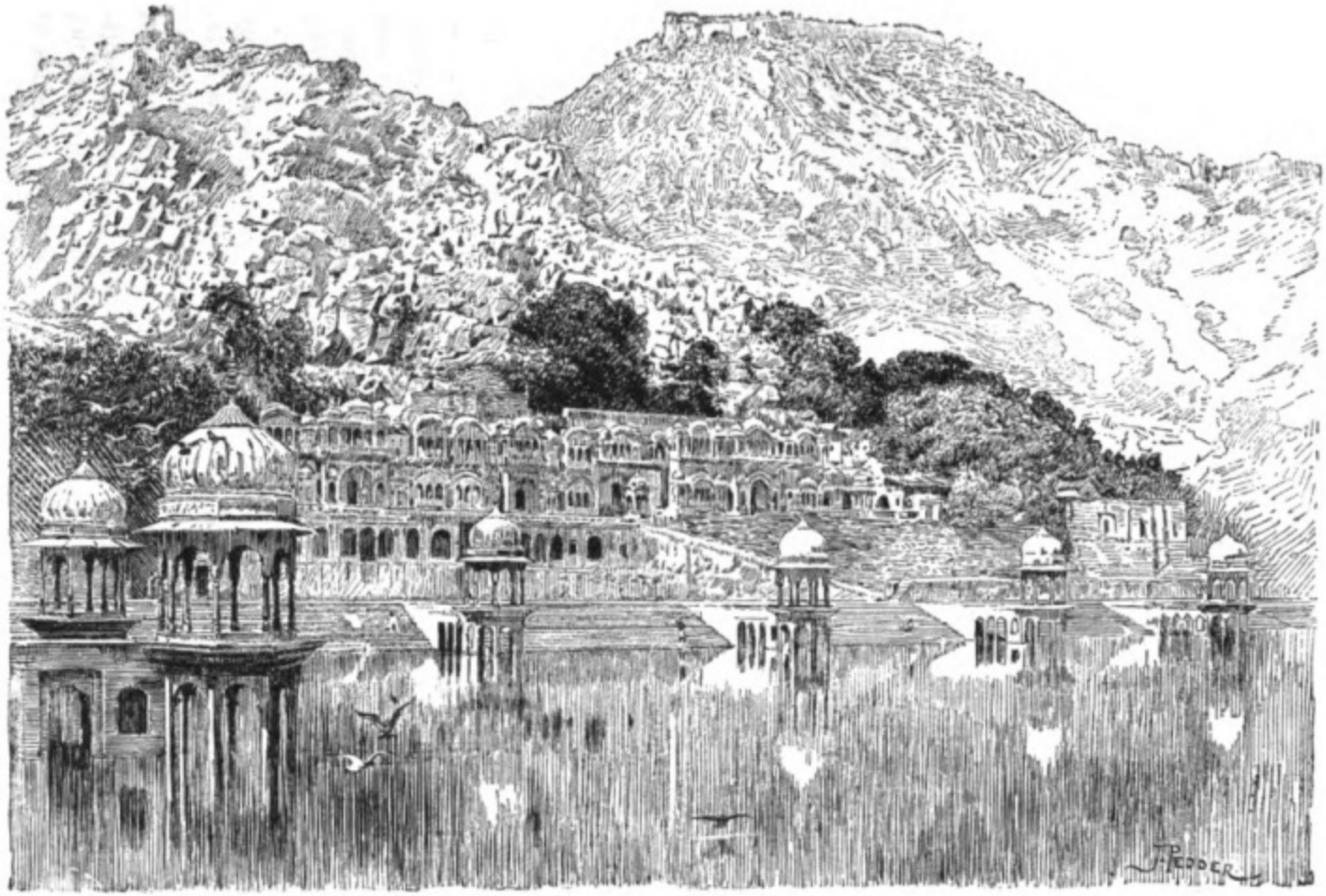

THE TANK, ULWAR.

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by a rampart and moat on all sides, except that which is closed in by the lofty rock crowned by the fort. There are five gates, and the strects are well paved and clean. The Dak Bungalow is a few yards from the station, and a note posted the day previously will secure breakfast being ready on arrival of the train, though that meal may be had at Bandikui at 9.30, the mail stopping for the purpose.

The conspicuous building near the station is the tomb of one Fath Jung, and dates from 1547. It has a fine dome, and has lasted longer than the memory of him in whose honour it was erected, for nobody in Ulwar, or anywhere else, appears to know who Fath Jung was or what he did.

The town is about a mile from the station. The fine temple in the market-place is in honour of Jagannath, and the curious ancient tomb which crosses the main street is called the Tirpolia, and dates back to about A.D. 1350. Tarang Sultan, brother of Firoz Shah, lies buried there.

The Banni Bilar palace is a handsome modern building, with very beautiful gardens, and a fine Durbar Hall, from the roof of which a splendid view is obtained of the fort, the temples, the cenotaphs, and the tank. This pavilion is of white marble, its roof and walls decorated with pietra dura.

Close at hand is the Raja's modern palace. The library is very rich in Oriental manuscripts of great rarity, some wonderful illuminated scrolls, ancient Korans, and one book, a copy of the Gulistan, valued at 500,000 rupees, whose pictures are a marvel of delicate colour. The librarian is always willing to show them to appreciative strangers. In the courtyard are two cenotaphs of white marble, adorned with pierced lattice-work, and further on are some marble temples to Vishnu, and the elegant cenotaph of Maharaja Bakhtawar Singh. The view from the pavilion of this cenotaph is one of the most beautiful in India. Sir Edwin Arnold writes of it:—

"You look upon this bright landscape, full of old legend and busy traffic, from balconies of pierced marble—delicious little bowers of carved and fretted embroidery, where the satin polish of the stone, the cool, smooth floors, the light filtering through sheeny windows of close and complex patterns; the tinkle of fountains falling on the pavement, the breeze sighing through the feathers of the palm trees, and the broad flags of the banana, make up a sense of luxury and graceful

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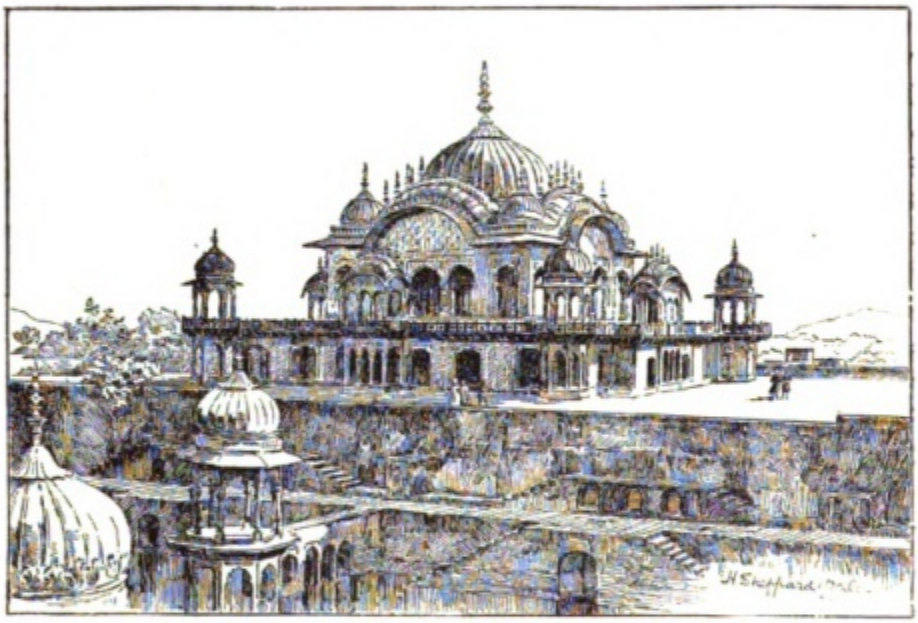
life, which words cannot convey . . . . . There is no dead king's spirit which might not be proud of such a tomb, and no artist who would not confess it a perfect subject for his pencil, with the wild peacocks dropping their gorgeous trains down its white walls, and the water reflecting every line and angle of its noble contours."

In the armoury will be found a remarkable collection of ancient swords, with hilts of gold, decorated with jade, pearls, enamels, and other jewelling. Ulwar has always been famous in Indian art, for its



BAKHTAWAR SINGH'S CENOTAPH, ULWAR.

fine workmanship in steel. The weapons and armour of Bani Singh, grandfather of the present Raja, are those of a man of great proportions, his coat of mail weighing sixteen and a half pounds—the whole set are studded with diamonds.

The *Treasure House* contains great teak chests of gold mohurs and costly jewels, an emerald cup cut out of a large single stone, another like it of ruby, magnificent strings of pearls, and a diamond valued at 100,000 rupees. Ranged round the walls are gorgeous trappings for elephants and horses, costly robes and shawls, and cupboards stored with priceless perfumes for the Zenana ladies.

The *Shish Khana*, or Hall of Mirrors, is furnished with a table of

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