

NOTES

OF

A TRIP TO KEDARNATH

AND OTHER PARTS OF THE SNOWY RANGE OF THE HIMALAYAS
IN THE AUTUMN OF 1853.

WITH SOME ACCOUNT OF

A JOURNEY FROM AGRA TO BOMBAY

BY WAY OF AJUNTA, ELLORA, AND CARLEE IN 1854.

BY J. MUIR, ESQ.

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NOTES

OF

A TRIP TO KEDARNATH,

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My object in printing these Notes is to give the reader some idea of the scenery of the Himalayas and of the mode of travelling in those mountains. As I am no sportsman, I have never attempted to scale precipitous cliffs or to traverse fields of snow in pursuit of the wild fourfooted denizens of the upland wilds, being perfectly content that, as far as I am concerned, they should retain undisturbed possession of their ancient and solitary haunts; nor have I been led by any ambition of scientific discovery to toil up into the region of barren cloud-kissing ridges and rarefied air. The volumes of Hooker, Thomson, and Cunningham, and the contributions of the Stracheys,* Madden, and others, to the Bengal Asiatic Society's Journal, must be consulted by those who wish for accurate information on the physical geography and botany of the Himalayas; while those who have any curiosity as to

* It appears from the Journal of the Asiatic Society of Bengal, No. iii., for 1850, that Lieutenant R. Strachey, of the Bengal Engineers, who had been engaged for some time on scientific inquiries in Kemaon, under the orders of the Agra Government, came to England in the beginning of that year, with various papers and collections, the results of his researches, with the view of publishing a work on the physical geography of that part of the Himalaya, under the auspices of the Court of Directors.

the nature of a sportsman's adventures in those elevated wastes will doubtless find satisfaction in Colonel Markham's recent publication. I have nothing more in view than to describe, as it presents itself to an ordinary tourist, a part of the Himalayan range which is accessible, in the course of a few weeks' tour, to any person of ordinary nerves and capability of enduring fatigue.

Towards the end of September, last year, I left Mussoorie on a trip to Kedarnath and other parts of the snowy range of the Himalaya, in company with my young friend Ensign P—, of the Bengal Native Infantry. Before, however, proceeding to sketch the incidents of the journey and the scenes we witnessed, it may be as well to premise, for the benefit of friends at home, some account of the hill stations of Mussoorie, Simla, Kussowlie, and Nynsee Tal, of which little beyond the names can be generally known out of India.*

The Himalayas may be said, speaking popularly, to consist of an immense mountainous tract, gradually rising in elevation towards the north till it culminates in the lofty ridge with which the snowy peaks of Jumnootree, Gungootree, Kedarnath, and Budurinath, are connected, and which separates Hindostan from other more northerly regions. This mountainous tract (within the limits to which my notes refer) occupies a varying breadth, but in the longitude of Almora and Nynsee Tal it is nearly 120 miles from north to south. It is intersected by deep valleys, running in all directions, watered by their respective streams, which flow to join the larger rivers springing from the snows. On the outermost or most southerly range of these mountains are situated the stations of Nynsee Tal, Mussoorie, Landour, and Kussowlie, each from 6000 to 7000 feet above the sea-level. Of these

* Darjeeling lies much further to the east than any of the places just named, and is visited by the residents in Calcutta and Bengal proper.

places Nynee Tal is the most easterly, and lies directly north from Bareilly. About 120 miles further to the north-west lies Mussoorie, in longitude 78° and latitude $30^{\circ} 30'$, while Kussowlie is the most westerly, and lies to the northward of Umballa. All these stations immediately overhang the broad plains of India, of which extensive views are obtained from Mussoorie and Kussowlie, and a more confined view from Nynee Tal. Simla is situated about 30 miles north from Kussowlie, and is consequently more difficult of access from the plains, of which it commands only a distant prospect.

In the month of March the annual migration of the English inhabitants of the plains of Hindostan towards these cool mountain retreats commences, and continues till May. Military officers, whose health requires change of air, or who can be spared from the duties of their regiments during the hot season, civilians, worn out by the toils of cutcherry,* and allowed to leave their posts on medical certificate, and the wives of both classes, who come up with their husbands, or on account of their own health, or for the preservation of that of their children, or without any excuse at all for deserting their lords, whom they leave to bear the burden and heat of the day in the plains, uncheered by the ministrations of conjugal affection:—such are the various classes who fly from the scorching winds and debilitating rains which, from May to September, render northern India a country rather to be endured than enjoyed.

Simla has, during many seasons, been the residence both of the present and of former Governors-General, and also of the Commanders-in-Chief in India, with their respective staffs. The Lieutenant-Governor of the North-western provinces is this year (1854) resident at the station of Nynee Tal.

* Cutcherry is an Indian word, meaning a court of justice, or public office of any kind.

At all these stations the weather is very cold in winter, the ground being frequently covered with deep snow. At this time of the year a few invalids are to be found resident there for the benefit of the bracing air. In March the climate is still somewhat severe, but by June it becomes somewhat sultry. Towards the close of this month the rainy season begins, when the air becomes cool though humid and relaxing, from the constant prevalence of cloudy and wet weather. At this period it is an almost daily phenomenon to witness the clouds gradually forming in small bright fleecy masses over the plains far below the eye, and creeping imperceptibly up the lower slopes of the mountain till they envelop the spectator in dense mist, and, if not excluded, walk in by the doors into the inside of his house.

After about three months of such weather, broken occasionally by intervals of bright sunny days, the rains clear away and are succeeded by delightful bracing weather in October. The residents then begin to leave for their stations in the plains.

The hills on which Simla, Mussoorie, and the other stations above alluded to, are situated, are very steep, as well as lofty, and afford very few level spaces on which houses can be built. To obtain proper sites it therefore becomes necessary to cut into the sides of the mountains, or to level the tops of the small eminences which are to be found here and there. The roads are, in like manner, cut out of the mountain sides, with a slope above on the one hand and a slope below on the other; and in places where a way has to be made up a steep ascent, the path is cut in the zig-zag form with which all who have travelled in Switzerland are familiar. The main roads at these hill stations, and at Simla in particular, are of considerable breadth, and railed on the outside towards the downward slope.

The routine of society proceeds at these stations very

much as in other parts of the world. Morning visits, picnics to a waterfall or other picturesque spot in the neighbourhood, tiffin* parties, fancy-fairs, archery meetings, dinner parties, balls, fancy balls, and concerts, are all in vogue. In the evening, about sunset, however, the whole society, grave as well as gay, severe as well as lively, turns out, weather permitting, to enjoy the evening air and to see and to be seen. The gentlemen are mostly mounted, and the greater part of the younger ladies, whether married or unmarried, are also on horseback. The more sober, or indolent, or sickly, or elderly of the ladies, are in *tonjons*, a sort of open sedan chair, carried by four hill-bearers in livery. These elderly ladies, and the soberer part of the community in general, are often a good deal discomposed by the superabundant equestrian activity of the younger ladies and gentlemen, who canter at a rapid pace, sometimes four abreast, along the narrow roads, at the imminent risk of riding over the quieter people in the *tonjons*. Instances have actually occurred of people being ridden over, though without any serious damage resulting.

Of all the mountain stations I have named Simla is the most beautiful, from the splendid forests of lofty pines, oaks, and rhododendrons with which the hill-sides are clothed, and amidst which the white houses are dotted, in every variety of position and elevation. The gorgeous effect of a mountain slope, wooded with rhododendron trees, (for a rhododendron is there a large tree, not a mere shrub,) covered with rich crimson blossoms, as they are in the month of April, may be more easily conceived than described. Mussoorie and Landour, which is merely a continuation of Mussoorie, are entirely destitute of the beautiful pinewoods which are the great ornament of Simla. Fine views of the snowy

* Tiffin, as almost every one knows, is an Anglo-Indian word for luncheon. Its etymology I leave to more skilful philologists than myself to trace.

range to the north may be enjoyed from different parts of all these stations, or their vicinity.

Before proceeding to detail the incidents of our trip to the snowy range, it will be advisable to give some general account of the mode of travelling practised by tourists in the Himalayas. Here the traveller cannot, as in Switzerland, halt every evening at a comfortable hotel, moving from place to place, either in a carriage or on mule-back, according to the nature of the district, carrying along with him a knapsack, or at the utmost a portmanteau and a carpet-bag or two; and instead of meeting with continual parties of pleasant people, English or foreign, wandering about like himself in search of recreation and disposed for enjoyment, the Himalayan tourist must make up his mind to travel for weeks without seeing a single European face, except that of his own companion, if he be fortunate enough to have any. He has to take with him a certain number of servants, *e.g.*, a cook or a table-servant, a water-carrier, &c., and a small tent, a table, a chair, a light bed, bedding, cooking utensils, crockery, knives and forks, bread, flour, condiments, live sheep and fowls, tea, sugar, wines, and, if he is at all luxuriously disposed, some hermetically sealed provisions. According to the extent of his supplies, and the weight of his equipments, must be the number of his hill-porters. A person travelling very lightly may get on with ten men, or, if he is more amply supplied, he may require twenty or thirty. If indisposed or unable to perform the whole journey on foot, he may either take with him a hill-pony, (though he will sometimes come to narrow and precipitous mountain paths, where even these sure-footed creatures would be of no use,) or a *dandee*, a conveyance which is a good deal like a hammock, only narrower and shallower, slung to a long pole, and in which the traveller sits sidewise, with his arms over the pole, which is in front of him, his back being supported by a strap behind, while his feet

are supported by another strap below, and is carried by two hill-coolies, one bearing the fore-end and the other the back-end of the pole on his shoulder. In this vehicle the tourist can be carried over very steep and narrow paths, the bearers being frequently relieved. The hill-porters are ordinarily clad in dark-brown or white blanketing. Some of them carry their loads on their heads, while others of them carry baskets slung at their backs, and supported by cords passed forwards over their shoulders.

It was with about forty in all of such porters, bearing-tents, tables, chairs, beds, provisions, &c., and attended by a number of servants, that my companion and myself set out, on the 26th of September 1853, for Kedarnath.

It would be tedious and uninteresting to describe in detail the particulars of each day's journey, the various mountain sides, wooded or bare, which we ascended and descended, or around which we wound, the ridges which we surmounted, or the streams and rivulets which we crossed in the course of every march. It will be sufficient to give a general notion of our daily routine, and to attempt to convey an idea of the most striking scenes which we beheld. We used at first to strike our tents early in the morning, and to make half the march before breakfast, halting about nine o'clock for our morning meal. The porters then laid down their loads, a fire was kindled of dry sticks gathered from the forest, water was boiled for tea, and rice and eggs and *chupatties* (cakes of flour) were prepared, the table was set up under a tree and covered, and the breakfast was served. Our appetites were generally well sharpened by our long walk in the morning air, and the Homeric formula accurately describes what followed:—

“Οἱ δ' ἐπ' ὀνειᾶτ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.”

“They on the ready viands flung their hands.”

When our servants and porters had in like manner finished their morning meal, (*πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο*.) and we had sufficiently rested, we proceeded on our journey, generally arriving at our ground somewhere from three to five o'clock, P.M. The tents were then pitched for the day, and preparations commenced for dinner, which was cooked in the open air, the pots and pans being placed on small extemporized earthen fire-places which contained the burning wood. After some time we altered our arrangement so far that we generally breakfasted before commencing the day's march, halting every now and then by the way to rest.

Leaving Mussoorie on the 26th September, with fine bright weather, (and stopping the first day at Bhelee and the second at Bhala, in the valley of the Aglar river, the upward course of which we had followed all day,) we encountered no scenery which is particularly deserving of description till the third day. We then, after a steep ascent from the left bank of the Aglar, left the valley of that stream and surmounted the ridge which bounds it to the east. Here we came into full view of the snowy range, and seated ourselves on the greensward under the lofty oaks, to enjoy the glorious prospect. The snowy peaks, as seen from this point, lie to the north and north-east of the spectator, at a distance of from forty to sixty miles, and extending in a long line from west to east. The view includes the whole sweep of mountains from about Bunderpooch, near Jumnotree, westward, which was richly bedecked with snow, and as far as Gungootree and Kedarnath eastward, a distance of forty or fifty miles. To the extreme right, eastward, the view is filled up by lower ranges of mountains, rising one over the other, but not snow-clad. Right in front of us the ground sank down into an immense hollow, composed of a succession of spurs or ridges, divided by ravines, sloping down northward from the range on which we were sitting, thinly wooded,

partly with oaks and partly with firs. Beyond this foreground, and far beneath, was seen the lowest part of the valley of the river Bhageerathee, one of the branches of the Ganges. Beyond the river appears a series of mountain ridges, rising up towards the peak in the direction of Gungootree. The whole prospect was grand, extensive, and varied, but rendered indistinct from haze, except the snowy peaks, which stood out in the serene splendour of noontide in a clear atmosphere, only partially veiled by light clouds floating here and there around or in front of their summits. From the point whence we enjoyed this view we descended by a sort of isthmus or spur, communicating with a hill, round which we wound to the villages of Dudolee Pokhree, where our tents were pitched. The situation commanded a prospect of the valley of the Bhageeruthee, and in one part of the river itself, which appeared to be some 2000 feet below us. We were just able to descry in the distance the *jhoola* or rope-bridge, stretching over the Bhageeruthee, by which we were to cross the next day, and which we contemplated not without apprehension, as we had read that it required some nerve to venture on it.

Next day, 29th September, we descended into the lower part of the valley of the Bhageeruthee, and after breakfast came down along the right bank of the stream, through rice fields and a swampy grass level to the *jhoola* of Koomrara. The construction of this rope suspension-bridge will be easily understood by any one who has seen any of the numerous secure and handsome iron suspension-bridges which are to be met with in mountainous countries, and of which, I believe, these rude and unsafe Himalayan *jhoolas* are the prototypes. On the right bank of the stream stands a tall and strong Seesoo tree, to the branches and trunk of which the grass cables which form the framework of the bridge are fastened, as they are similarly to other trees and stakes on the left bank.

There are two parallel sets of these cables, four or five feet apart (horizontally) at the points where they are fastened on shore, and consisting on the one side of seven, and on the other of eight ropes, placed one over the other. These sets of cables are, as I have said, attached on the right bank to a tree, while on the left bank, which is higher than the other, they are passed over a horizontal supporter, in the shape of a trunk of a tree propped up by two logs of wood, and are fastened behind it, round trees and stakes. This part of the arrangement resembles rudely the method by which the iron rods of suspension-bridges are passed over supporters and let into blocks of stone. The *jhoola* sinks very much in the centre, where it is only about eight feet above the water. From the uppermost of the cables are let down at intervals thin perpendicular ropes on either side, to which are attached, underneath, poles parallel to the cables, and a foot or less apart from each other, and across these poles are placed, at intervals of a foot and a half from each other, transverse sticks, to form the flooring of the bridge. On these the passenger plants his feet, laying hold of the uppermost cables on either side to support and balance himself, while the series of horizontal cables and cross-ropes on either side form a sort of wall, with interstices, however, far too wide to prevent his falling through on either hand. Excepting the cross-bars at intervals of a foot and a half there is no other flooring to the bridge, the intervals between the bars being open to the torrent below. Such is the construction of the flooring of the bridge towards the sides of the river. Over the centre of the torrent it is different. Instead of two sets of poles, one on either side, attached to ropes let down from the main cables, and forming the supporters for transverse bars, there is but one set of poles placed together in contact, supported by ropes passing under them, and coming down from the lateral cables. The flooring of the bridge at this part is therefore very narrow,

and the passenger is straitly enclosed on either hand by the railing of cables which form the sides of the *jhoola*. He has to walk along narrow poles parallel to his own course, and not on transverse bars, of which there are none here. It is consequently expedient to plant the feet in an oblique position. But the suspensory ropes with which the poles are sustained, and which are hung at short intervals on either side, will, if the foot is planted at the points where they occur, prevent it slipping outwards, and besides, the passenger has either the horizontal cables or the perpendicular suspensory ropes to hold on by. On the right bank the bridge has to be ascended from the water's edge by a sort of ladder, about sixteen or twenty feet high, formed of poles, transverse bars, and ropes; but on the left bank the traveller steps on to the rock about thirty feet above the water. When we crossed, the river was flowing with considerable, not torrent rapidity, and with a great roar. I felt a little nervous on the bridge when crossing it for the first time,—the frail and unsteady structure swinging and sinking at each successive step, and the torrent being visible below, rushing past with velocity; but I afterwards recrossed to the right bank and back again without difficulty. The bridge did not turn out nearly so formidable as I expected. The servants all crossed over cautiously and safely, and the sheep and goats were carried over on the shoulders of the owners and superintendents of the bridge. As we had descended to a low level, the temperature here was high compared with what we had lately experienced.

From this point our proper course, though with many inevitable windings, lay about E.N.E. to Kedarnath. On our way we crossed at right angles the valleys of the Julkhor, the Balgunga, and the Bhilungna, (three streams which flow in a southerly direction to join the Bhageerathee,) surmounting successively the ridges which separate the courses of these

rivers from each other, and descending again by lateral valleys to the level of the streams. Our path, when we had descended to the bottom of a valley, lay either directly up towards the ridge beyond, or followed the course of the stream till we came in front of a pass by which the next range could be conveniently crossed. On this part of our route I found the hill villagers very anxious to be supplied with medicines, and all my medical knowledge, or more properly, ignorance, was called into play in answering the endless applications for advice. These people were also very desirous to be supplied with books in the vernacular dialect, of which my stock was very soon exhausted. We were detained for three days by rain at a place called Poneh ; a most miserable predicament in tents of any sort, and much more so, of course, in tabernacles so very small as ours were. Our servants, too, were very wretched under their small pent roofs formed of sticks and blanketing.

The different halting-places between Koomrara and Punwalee, where we first attained a great height, and approached the snowy range, were as follows, viz., Joguth, Mokhem, Burkot, Kuthoor, Poneh, Sankhree, and Bhillung or Gundwana.

From this last named village we started early on the morning of 12th October, and after a steep ascent, over the wooded mountain side, of more than three hours before breakfast, and a further climb in the afternoon, through forest, and then along and up hill-sides covered with brown grass, (withered by the nocturnal frosts which prevail at this season,) and in some places wooded with a species of holly, but mostly bare, we arrived at the elevated halting plateau of Punwalee. The height of this place I had no means of ascertaining, but imagine from the cold and the character of the forest, that it may be from ten to eleven thousand feet above the level of the sea. There is no village here, but a rude resting-house of stone for the use of the pilgrims. On the level sward in front of this building our tents were pitched,

while our servants made the most of the accommodation afforded by the *Dhurmsala* (or charity house) in question. The Coolies, (hill-porters,) while coming along, had purchased a sheep, (out of a flock which they found tended by its owners in the forest,) and roasted it whole for the consumption of their party, and to aid them in beguiling the time, and encountering the cold in their uncomfortable bivouac in the open air at this great elevation. To the east of us was the mountain ridge we were next morning to ascend; to the north a deep wooded hollow, and beyond it snowy peaks of which we had a-moonlight view after dinner; while to the south we had an extensive prospect over hills and valleys. In this elevated position the cold soon made itself disagreeably felt, and we were glad to escape from it by getting to bed, not without apprehensions of an uncomfortable night, from the thin canvass which sheltered us being a very inadequate defence against the sharp mountain air. At night water froze in a soup plate and in the water-carrier's leathern bag, and in the morning the ground all round us and the neighbouring mountain sides were covered with hoar-frost.

We left our encamping ground next morning about seven, and commenced the ascent of a bare ridge, wooded at the base, in a direction to the north and north-east. On attaining the highest point, we had a full and uninterrupted view of the snowy range, running round from the N.W. or N.N.W. to the East in an unbroken series of glittering peaks, extending as far as Nundadevee in Kemaon, a distance of seventy miles. The mountains immediately in front of us I suppose to have been those of Gungootree, Kedarnath, and their adjacent ridges. The sun shone brightly on the north-western, northern, and north-eastern parts of the range, which (and especially the north-eastern portion) were gleaming brilliantly in its light. The snow, however, only descends a comparatively small way down the mountain sides; the lower parts, where not shut out

from view by interjacent ridges, being bare above the level of tree vegetation, and wooded up to that point. No glaciers or snowbeds, except some insignificant patches, are visible here. In front of the snowy range to the N.W., *i.e.*, to the left of our point of view, was seen the head of the Bhilungna valley, sinking below us to a vast depth, with a multitude of wooded spurs and hollows running down into it on either side. Immediately underneath, the bare mountain ridge slopes down from the point where we were sitting, and runs at a lower level, forming a sort of isthmus, with deep hollows sinking from it on either hand, towards the snowy range, in the direction of which it rises a little to the west of the Kedarnath peak. In other directions, also, vast spurs or buttresses issue from the front of the snowy range; and all round the horizon from the north-west to the west, and thence round to the south and to the east, different series of mountain ridges, rising one beyond the other, were seen in all directions from our elevated position.

The point from which we thus contemplated the snowy range was itself, I suppose, from eleven to thirteen thousand feet above the level of the sea, while the snowy peaks in front of us were each twenty-two or twenty-three thousand feet high. I confess these peaks did not appear to me to rise very loftily above us, or fill the mind with such an impression of towering grandeur as the imagination would desire to receive. We were now viewing them from a position so elevated and so distant, (from ten to fifteen miles,) as to place us nearly on an apparent level with them; and thus the effect of their great altitude was proportionately lost. While we remained on the mountain top, part of the snowy range to the N. and N.E. became veiled by clouds almost as purely white as the snow itself, and a portion of the Kedarnath peak, which remained visible over the clouds, conveyed a grander impression of loftiness than I had received before.

After sitting for nearly an hour and a half on the hill, we descended along the ridge which joins on to it, and which forms the water-shed between the two profound valleys, which slope down on either hand. We thence proceeded along the mountain side till we crossed a ridge, which brought us into the top of a valley, facing northwards, where we halted for breakfast above the *dhurmsala*, (or pilgrim's rest,) at Magogee Manda. After a steep and rugged descent through a magnificent forest, we arrived late in the afternoon at Tirjoojee Narayan. The wind was cold here during the night, but we had descended below the region of frost. In front of us here to the north, and beyond the stream of the Julmul, which flows at the bottom of the valley, were high wooded ridges, over which the snowy peaks in the direction of Kedarnath were visible. To the right hand, a little way down the valley of the Julmul, was visible the opening in the ridge, by which we were the next day to enter the valley leading up to Kedarnath.

On the 14th of October we began our descent to the eastward from Tirjoojee down to the bottom of the Julmul valley, where, in a spot surrounded by wooded hills on all hands, we breakfasted on the margin of that stream, which was roaring and dashing along within a few yards from us. A little way further down the valley it is joined by the Mundakinee, flowing down from the Kedarnath valley. After breakfast we ascended this valley as far as Goureekoond, or Gouree's* pool—a spot where there is a temple and a number of sheds built round a court-yard for the accommodation of pilgrims.† There are two square *koonds* or pools

* Gouree is one of the names of the consort of the god Siva ; she is also called Doorga, Párvatee, &c., &c.

† The great season for pilgrimages is May. Nevertheless we met a good many infatuated men who had been up to Kedarnath and Budrinath, several of whom were worn out by cold, fatigue, hunger, and disease. I did what I could to relieve these unfortunate creatures, and to have them carried to an hospital, established by the Government at Kurnpruyag for the reception of such patients. At Goureekoond we met a fine looking seapoy, who was on his way

faced all round with stone, one cold, and the other hot, but not so hot as to prevent men on the margin from washing themselves with the water, and even from jumping in for a moment. The water on issuing from the pool causes a red or orange coloured deposit on the bank of the stream. Our Hindoo servants and Coolies esteemed the spot sacred, and were glad to have the opportunity of bathing in the holy waters, both as a duty and apparently as an amusement. The valley of the Mundakinee is narrow and wild, the mountains by which it is enclosed on either hand being very lofty, covered with wood, and in some places enlivened with many waterfalls of no contemptible magnitude and beauty, and such as would make the fortune of many other places, dashing down their sides. One of these waterfalls which we passed a little before arriving at Goureekoond, is one of the most picturesque I ever saw. It does not fall from a very great height, perhaps not above fifty yards ; but it rushes tortuously down the bank, dashing at the foot into a rocky basin from which it rebounds gracefully upwards and forwards in a radiating shower of spray. Our tents were pitched in the stone-paved court-yard close to the hot pool, and not far from the brink of the Mundakinee, which was roaring over its channel of rocks and large boulders within a short distance of us.

Next morning we started for Kedarnath. As we advanced upwards, along the steep hill sides, sometimes at a great distance above the stream, the high wooded hills on either hand gradually became wilder and barer. At Kedarnath itself the valley is a brown upland moor, tolerably flat, hemmed in on either side by brown mountains sprinkled with snow, and

to Kedarnath, but had been attacked by fever. I prescribed for him, but he insisted on taking advantage of the society of our large party to go on to the temple. On his return he was still suffering from the fever ; and seemed to think he had derived so little benefit from his pilgrimage that he vented his discontent and peevishness in abuse of the Budroenath and Kedarnath divinities.

bounded at the end by lofty snowy peaks. The brown colour which the grass at present assumes is owing to the withering effect of the nightly frosts, and I understand that in summer it is of a bright green, and beautifully variegated with flowers. Near the head of this valley on a level plain stands the temple of Kedarnath, or the Lord of Kedar,* one of the innumerable local epithets of Siva. This temple, which, I was told, was lately renewed at the expense of the Maharaja of Gwalior, is built of grey stone, and but for the peculiar pyramidal, or rather elliptical, shape of the tower, which stands behind, and, I believe, forms the adytum of the shrine, would look very much like a church in the old English style. It is handsome, with a neat façade and a projecting doorway, with niches and images on either side. The pyramid is surmounted by a gilded pinnacle. My technical knowledge of architecture is too defective to allow of my attempting a more exact description of this edifice. In front of the temple are two long rows of stone buildings for the reception of pilgrims, while behind is the court-yard in which the pundas or officiating priests reside.

After traversing the bare bleak plain behind the temple for a short distance, we came to the foot of an immense and very lofty moraine, several hundred feet high, the slope of which is strewn with large blocks of stone, while the summit is covered with extensive patches of snow. Masses of ice are visible here and there below the stones, from which it appears probable that underneath, the whole is a vast ice-mountain. Beyond this moraine, at the top of the valley, there are visible several beds of ice or snow, in the hollows of the mountain, which may be the top of the glacier; but though I walked for some distance along the surface of the snow-field above described, I did not reach any pure glacier-ice unen-

* This word has different meanings in Sanskrit, as meadow, mountain, &c., &c.

cumbered by moraine. At the very head of the valley the peak to the extreme left rises in a conical shape : it is succeeded to the right by a precipitous rock, so steep as to retain very little snow on its sides, and resembling somewhat one of the aiguilles of Mont Blanc, though not so pointed. Further to the right, the range exhibits a great hollow ravine filled with ice or snow, and a series of rocks and peaks more or less snow-capt. The effect of the whole as seen from a point a little below the temple, is grand and wild ; and yet I must confess to some disappointment. A great deal of the face of the range consists of black rock with a mere sprinkling of snow. I should think the view is greatly inferior to that of Mont Blanc or Monte Rosa, as seen from Servoz or the Riffelberg respectively, and many prospects in the Swiss Alps. But as it is eleven years since I have visited Switzerland, it is difficult to compare these scenes together, after so long an interval.

The cold was very severe at Kedarnath. Water froze in a tumbler inside of my tent during the night, and the whole plain around, which had been moist and plashy the evening before, from the streamlets by which it is intersected, was in the morning hard and dry from the frost. From Kedarnath we returned to Goureekoond, and thence back to the junction of the Mundakinee and Julmul streams,—from which our course turned to the S.E. down the valley traversed by those two united rivers. Our first halt in the valley was at Khurhurootee, the second at Musta. On neither day did the scenery present anything very remarkable. On the 19th we crossed to the left bank of the river by a *jhoola*, or rope-suspension bridge of the same construction as the one at Koomrara already described, and ascended the mountain-side to the village of Okheemuth, where the Rawul or chief-priest of the Kedarnath temple resides. After breakfast, waiving the question of rank, (for perhaps we should have insisted on

his coming to see us,) we went to his house to pay him a visit. The doorway of his residence is ornamentally constructed, something in the Gothic style, and painted red: the remainder of the front of the house is of plain stone. We entered by the doorway into a court-yard, on one side of which stands a domestic temple. Opposite to this was a *sihdaree* or open room, looking out towards the front of the house, down the valley, where we sat with the Rawul. He is a very dark man, from the Malabar coast, and had a necklace of large embossed gold beads round his neck. He seemed rather stupid. We spoke on general and indifferent topics, which I mostly suggested, and did not enter on the subject of religion. The Rawul confessed that he was not acquainted with Sanskrit, the sacred language of the Hindoos; and in fact, persons of his class, officiating priests in idol temples, are regarded as among the very lowest of Brahmans. The Rawul does not seem to be distinguished from others of his profession, except by his wealth, and his non-residence, as he seldom, I believe, visits the temple. There have been considerable landed estates appropriated to the service of the god ever since the time of the former native government, which the Rawul manages, and out of the revenues of which, I believe, he has to keep in good order the roads by which the pilgrims travel to Kedarnath from the plains. I found that the Rawul had among his guests a wandering Pundit, or learned Brahman, from the south of India, who, I discovered, on examination, could speak and understand Sanskrit well.

After leaving the Rawul, we proceeded along a lateral valley leading eastward, towards Toongnath, which we reached in two marches. The second day's journey lay up a long and deep valley thickly wooded. The *dhurmsala* or resting-house below Toongnath, near which we pitched our tents, is built in a very elevated position, and on an open grassy level on the sloping side of the mountain, which rises about five

hundred feet behind, to the east and south. To the west is a fine spur or promontory descending northwards from the mountain side, deeply wooded with lofty firs,* and sinking down into the profound forest hollow below. To the east there is another wooded spur running out from the mountain. In front to the north, there is an extensive view, (though in one part intercepted by a bare intervening ridge,) of the snowy peaks from Budrinath to Gungootree, as I suppose them to have been, or even beyond. The lofty ridge above Punwalee, where we had stood on the 13th October, which runs northward till it joins on to the snowy range, was visible to the westward, and appeared to be a good deal higher than our present position. The combination of dark forest scenery in the immediate foreground, with the snowy peaks rising over the intermediate ranges and hollows, and bounding the prospect in the distance, forms altogether a very magnificent picture. The wood, however, is not equal in richness to what I have seen in other parts of the Himalayas, and the snow forms a comparatively narrow line extending along the upper verge of the landscape. The cold was considerable here, but not nearly so great as at Punwalee: water did not freeze. At this place, one of our Coolies, by misadventure, nearly chopped off the finger of another. One of my companion's servants, however, with great presence of mind, bound up the wound; but the poor creature's cries and moans were very distressing. My friend's *shikaree*, (or fowler,) who had gone into the woods to shoot game, had also an adventure with a bear, from the claws of which he had a narrow escape.

Next morning, (21st October,) after breakfast, we ascended to the top of the ridge at the back, or to the S.E. of the *dhurmsala*. The prospect from this point was very little more extensive than we had already enjoyed below, the range

* The species is called Rey by the hill-men. The Himalayan pines are much larger than those in Switzerland.

of the eye to the eastward being intercepted by the continuation in that direction, and at a higher level, of the ridge on which we stood. The view, however, was extensive to the south, embracing a vast wooded hollow immediately underneath us, and several successive ranges of hills beyond. We now began to descend along the south side of the ridge, and across the top of the valley facing southward, of which it forms the head. After proceeding for some distance in this direction, we reached a wooded promontory running a little way down the valley to the southward, where a fine view of the range of Nundadevee and its adjacent peaks stretching north and south, distant nearly sixty miles, burst upon us to the eastward. The central point of this chain forms at once the broadest mass, and towers to the greatest height, of the range in which it stands, the adjacent summits, both to the north and to the south, sloping gradually downward to a lower level. The whole is covered with snow, and is, I think, the grandest and most massive, as it is also the loftiest group of mountains it was our fortune to witness on this tour.

From this point we came down by a steep descent through a thick wood into the valley of the Basookee, on the left bank of which we pitched on the level sward opposite the village of Mundul. Next day we advanced to Gopesur, near which we encamped on a spot overlooking, on one hand, the valley of the river Aluknunda, one of the branches of the Ganges, to the N.E., and on the other, the valley of the Basookee to the W. The course of the former stream we now followed as far as Joshimuth, halting on the way at the villages of Pipulkotee, and Golabkotee. At Pipulkotee, the river, which is of a sea-green colour, flows at a great distance below the road, the grassy mountains, which are in some parts bare of trees, in others sprinkled with pines, sloping down steeply to its edge. The dell is narrow at the bottom, and the stream is in one place so closely confined by cliffs on either hand, that it looks like a canal hewn out of

the mountain, the rocky banks rising square and sharp above it. In other parts the steep overhanging banks, as seen from above, are finely fringed with trees. In one place the road forms for a short way a staircase leading up the mountain, with a wall of rock rising up on the one hand, while a steep slope, (which is as nearly as possible a precipice,) of a thousand feet deep, sinks down on the other.

The snowy range, of which we had lost sight since our descent from Toongnath, and during our first day's march up the valley of the Aluknunda, now again came into view as we advanced up that valley; but it would be tedious to attempt to describe the various combinations of scenery which we encountered on every part of our route.

Joshimuth is a village which stands high up on the mountain side, facing northwards and overlooking a deep valley, at the foot of which, perhaps two thousand feet below, flows the Aluknunda, backed on its opposite bank by a lofty ridge, abrupt, rocky, and bare, and sprinkled with a little snow, which conceals the snowy range. Nearly in front of Joshimuth there is a break in this ridge, which forms the opening into the deep valley leading up to the temple and glacier of Budrinath. From this valley issues the Vishnugunga, derived from the snows at its head. Immediately under Joshimuth this stream is joined by another, the Dhauli, which, after descending from the Niti pass and flowing for some distance in a southerly direction, bends round to the west, till it combines with the Vishnugunga to form the Aluknunda.

I was afraid, from the state of my health, to expose myself to the severe cold which was to be apprehended in ascending the Budrinath valley to the temple and glacier. I therefore reluctantly staid behind while my companion set out to make this further excursion. Joshimuth is the head-quarters of the Rawul or high-priest of the temple of Budureenath, or the Lord of Buduree, one of the names of *Vishnu*, as Kedar-

nath is one of the names of *Siva*. This arch-priest had gone up to the temple ; so I had not the opportunity of making his acquaintance and of ascertaining by personal conference whether or not he was a more intellectual person than his brother Rawul of Okheemuth. There is a bungalow here, for the accommodation of the European officials, and also granted for the use of other travellers, said to be built out of the temple funds, in which I was glad to find shelter, after having so long occupied a small tent. I here awaited the return of my companion from Budrinath. He was absent four days, and came back on the 30th October, having gone as far as the Basoodhara falls, westward of the village of Mana. He described the falls as of no great height, and the valley of Budrinath as of no beauty, the snow view being inferior to that at Kedarnath. Perhaps, however, finer views might have been obtained by further exploration, as I have heard that a hill behind the temple commands a beautiful prospect.

Though I myself thus missed seeing the Budrinath glacier, I am able, through the kindness of Mr. J. H. Batten, the commissioner of the province of Kemaon and Gurhwal, to give some account of it, supplied by Mr. J. Strachey, of the civil service, the superintendent of the district, who has more than once visited the spot. About a mile and a half west of Basoodhara the glacier terminates in a fine ice-cave, out of which the river flows, surmounted by a magnificent cliff of ice. It is here clearly discernible that the mass of moraine with which the glacier is covered is merely superficial. Some time ago Mr. Strachey proceeded about eight miles up the south-west branch of this glacier. He found a little clear ice now and then, but generally the surface was entirely covered with moraine. It could, however, be constantly seen, by looking down the crevasses, that the ice was perfectly pure below, the surface alone being loaded with stones and rubbish. Mr. Strachey supposes that the excessive

quantity of moraine in all the Himalayan glaciers he has visited is to be ascribed to the great violence of the atmospheric changes, far greater in these mountains than in Europe.*

Our route from Joshimuth should have lain over the elevated Kulara pass to Ramnee, a road which would have commanded some grand views of the snowy mountains around; but as we had heard that snow had fallen on these heights, I was apprehensive of the effects of the cold, and we determined, in consequence, to return a certain distance down the valley of the Aluknunda, and strike off to the eastward up the lateral valley of the Brihat (or Bireh) Gunga, to Ramnee. This we accomplished in three marches, reaching Ramnee after a long and toilsome ascent up a steep hill-side, proceeding on through forest, and over a ridge leading down into an elevated plateau. This village overlooks the valley of the Nundgunga, a stream which flows from the western base of Trisool, a portion of the Nundadevee chain. Our course on the following day lay up this valley, along the mountain side, the river being visible at a great distance below, to the right. After a long march we reached, in the afternoon, a point whence a fine view opened up of the snowy mountains to the east of us, Trisool, or some adjacent part of the range. Immediately underneath us was the deep wooded valley of the Nundgunga, into which we came down by a steep and rapid descent, arriving at our encamping ground, near the margin of the stream, a little before dark.

The following morning, November 5th, we left the valley of the Nundgunga, and began to ascend through a forest on its southern side. After proceeding upwards for a short time I obtained a fine view of the broad massive snow-clad mountain which forms the head of this valley, towering over

* It appears from Major Madden's account of his visit to the Pindree glacier, near Nundadevee, that the ice there is clear.—See Journal A. S. of Bengal, for March 1847.

me to a great height. The peaks in this neighbourhood are 22,000 or 23,000 feet high, while my position could scarcely have been higher than 6000 feet. The snowy summit before me must therefore have been at an elevation of 16,000 or 17,000 feet above the grassy hill on which I sat down to contemplate it. The upper outline of the ridge here does not rise angularly into peaks or aiguilles, but undulates in gentle curves, while the snow, which comes a considerable way down the steep face of the mountain, lies for the most part smooth and unruffled. Between my position and this snow-crowned barrier in front lay a broad and deep valley, girt on either side by lofty mountain buttresses, in some places wooded, in others bare, running up at right angles to the main chain. Immediately around me were wooded spurs and hollows. The view here is undoubtedly very fine.

Leaving this position I continued the ascent through a forest of pines, and after a long and steep climb, wound round the hill-side into a richly wooded valley, along the side and bottom of which the path lay through woods and over greensward, till it ascended, by a long and steep slope, to an elevated pass at its head. From this commanding point we looked back on the valley we had just ascended, and, though the Nundadevee range was hidden by the summit immediately to the east of our position, we had an extensive view of the snowy range more to the westward, in the direction of Budrinath and Kedarnath, a high conical peak closing this series to the eastward.

Turning round to the south, a wide prospect is obtained down the valley, in the direction of the Pindur river, bounded on either side by lofty ridges. Down this valley we descended to the village of Wân, where I halted till the 7th. My companion, who was pressed for time, left me here, and pushed on in advance of me towards Almora. At a short distance from Wân, on the hill-side to the eastward, a clump of firs

is visible. I was ignorant at the time of their great girth and altitude, and did not visit them. I learn from Mr. Batten that they are from twenty to twenty-eight feet in circumference.

On the 7th November I left the village of Wân, descended the valley in which it lies, and crossing over a ridge on its western side, came down into the valley of the Kylgunga to the village of Phuldiyagaon. Next day I proceeded down the valley of the Kylgunga to its junction with the Pindur, the road lying through fields and along the sides of hills finely wooded with *cheer* firs, and commanding occasional peeps of the tops of the snowy range, which came more and more into view over the intervening ridge as I proceeded further southwards. The snow-clad peaks rose sharply and distinctly defined against the bright pure blue sky, like a carved colossal mass of silver jewellery, which they resembled in their clear white colour, richly lighted up and slightly tinged with yellow by the golden sunbeams.

The Pindur is a large greenish-coloured stream, flowing from the glacier on the eastern side of Nundadevee, and, at the point where I came upon it, runs in a westerly direction among pretty fir-clad hills, sloping down to its banks. These undulating fir forests formed a beautiful verdant foreground, over which the glittering peaks rose in the distance in all the glory of sunshine. Descending along the course of the Pindur I reached the *jhoola*,—similar to those already described, by which the stream is crossed at the village of Chaprung. After breakfast I began to ascend the left or south bank of the stream, opposite to where I had come down in the earlier part of the day, this detour down the river and back being rendered necessary by the bridge further up the stream (by which I should otherwise have crossed) having been broken down. The road lay still through *cheer* forest, with which the hills were prettily wooded. The path gradually ascended till it reached the top of a ridge crowned with forest,

whence a beautiful view was again obtained of the snowy mountains,—the same which I had seen in the morning,—glittering in the afternoon sun, which beat full upon them, and glowing like molten silver. This ridge, which I had now reached, is on the boundary which separates the province of Gurhwal from that of Kemaon, which I was now entering. There is a marked difference in character between the scenery of the mountains I had left behind, and of those before me to the south. In Gurhwal the hills slope very abruptly down into the valleys, which are rather huge ravines than valleys in the ordinary sense, and present few spaces fit for cultivation, except where the soil is held up by stone walls in a succession of narrow terraces. In Kemaon, on the other hand, at least in the part of it I was now about to enter, the slope of the hills is much more gradual, and the valleys are generally much broader, and offer a far larger surface of level ground for the labours of the husbandman. I proceeded down the valley I had now entered, and reached my tent at Koolaon about dusk, after a long march.

Next morning, 9th November, I continued my southward journey down the hill-side, over and round gently sloping eminences, clothed with *cheer* firs, till I reached the bottom of a valley with many large level fields, though these were generally terraced, and the whole series sloped downwards. Large meadows, too, were visible, and the streams flowed sluggishly at the bottom of the valleys, compared with the rapid and noisy rivers of Gurhwal. As I advanced towards the centre of this broad valley, the snowy range, including some fine pyramidal peaks, became again visible, clear, and sharply defined over the nearer ridge and against the blue sky. I halted for breakfast at the village of Bynath, close to the bridge over the river Gomati, which winds round the village amid cultivated flats on either bank. The bridge is built with stone piers and fir beams thrown across from pier to pier, with a transverse flooring of boards and a

railing on either hand,—a very civilized structure, after the rude contrivances to which I had lately been accustomed. Bynath has several stone temples, which appear to be ancient. In the river opposite to them there are great numbers of sacred fishes, pampered by the priests. After a halt I proceeded south across a level meadow, and thence began to wind up valleys and along wooded hill-sides, the road gradually rising till the crest of another ridge was gained. From this point a very extensive and magnificent view (though somewhat intercepted by clouds in front) of the snowy range to the north and north-east was obtained, including many pyramidal peaks, of which the one furthest east was entirely covered with snow. I now descended into the valley to the south-east of the crest I had surmounted, and reached the village of Totee Silung, which overlooks a fine expanse of ploughed fields at the bottom of the hollow.

Next morning I pursued my way down an uninteresting valley, southward, as far as the village of Somesur. From this point the direct road to Almora proceeds to the south; but as I wished to visit the celebrated summit of Binsur, which lay to the eastward of the direct route thither, I turned up a narrow lateral dell, leading to the south-east, over a pine-clad col, whence I descended to the village of Takoola, on the other side. On the morning of the 11th November I came down the valley for some distance in a southerly direction, and then began an extremely steep and fatiguing ascent eastward up the mountain, through fir forest, to the crest of the Binsur ridge, which I reached before eleven in the forenoon. Ever since the early morning, the mists had begun to ascend from the valleys, and when I got up to the summit, the snowy range (of which a magnificent and panoramic view is usually obtainable from this commanding point) was completely hidden, and my labour in climbing so far was thrown away. This was the more tantalizing that it was the first day that the view had been intercepted for

some time past. As it was, I had nothing to do but continue my journey southward to Almora. By the way, I had partial views of the snowy range, and among other parts, of a high and sharp isolated peak, called by a native informant Punchsoolee, or the five-peaked, which is but sparingly covered with snow, but towers commandingly over the ridge of which it forms the western extremity.

Almora is situated on the crest of a hill, 5400 feet above the sea, overlooking deep valleys on either side ; but the hills around it are poorly wooded, and look bare and sterile. The head-quarters of the Goorkha battalion are here ; and it is also the chief civil station of the province of Kemaon. The street of the town of Almora is paved with stone, and the fronts of the shops are formed of a peculiar sort of boarding, in some cases carved, which has a good effect. There is a mission here, which has not, however, been long established, for the evangelization of the hill tribes, conducted by the Rev. J. H. Budden of the London Missionary Society, who, as a part of his operations, superintends a school for the education of the native children of the place.

On the 14th November, I came on to the Ramgurh staging bungalow, passing, by the way, the one at Peora. The road is uninteresting, and the hills generally ill-wooded or bare, while the valleys have not the flatness and breadth which are the characteristics of those in northern Kemaon.

Next day I came across the Gaghur range, to the station of Nynee Tal, getting by the way a distant peep of Bheem Tal, and one or two other lakes at a distance in the valleys to the S.E. The lakes in this neighbourhood are the only large sheets of water, I believe, known to exist in the Himalayan valleys.

After several weeks' travelling in the Himalayas, in the daily enjoyment of a great variety of scenery of the grandest and most beautiful description, the tourist inevitably becomes fastidious, and is not easily satisfied with any but the very finest views. I therefore came to Nynee Tal prepared to

judge it by a very high standard. I found it, nevertheless, to be a very pretty place, and something quite novel and peculiar, when compared with the other hill-stations, Simla and Mussoorie. The valley of Nynsee Tal runs about north and south, its head being to the north. In this direction it is shut in by the peaks of Cheenur—a mountain rising to a height of 8732 feet about the sea level—the upper face of which is bare, stony, and precipitous, while its lower skirts and slope are finely wooded with oaks and cypresses. These cypresses are magnificent trees, the largest being 160 feet high, and 18 feet in girth. From the foot of Cheenur the ground shelves down towards the lake ; this wooded slope, which is interspersed with many bungalows, and a pretty church peeping out from among the trees, forming the upper or northern half of the valley, while the southern half is occupied by the lake, which fills the hollow nearly to its extremity. The lake appears to be a mile or a mile and a half long, and is of a dark green colour. To the west the valley is shut by a lofty ridge wooded with oak, which is highest to the north, and sinks down towards the south, on the slope of which are a few bungalows ; but I believe this side of the valley is too moist to be well suited for building upon. The opposite ridge which shuts in the valley on its eastern side has many more houses built on it, and is also wooded with oaks, though in many places bare. From these houses, which are situated at different elevations on the mountain-side, a fine view is obtained of the whole of the valley, of the rugged and picturesque ridge at its head, of the lake at its bottom, of the white houses embosomed in trees, and of the distant plains seen through the opening in the hills to the southward—the whole combined making up a varied and beautiful picture. I entered by the southern end of the valley, and came up along the broad road on the margin of the lake, where the visitors resort to take the air in the evenings. Several boats were moored to the bank.

The day after my arrival I ascended to the top of Chee-

nur, the ridge which I have described as bounding the valley to the north. The top of this hill commands a complete and unbroken view of the snowy range, sweeping round, from west to east, to the north of the spectator. The most westerly peak visible is, I believe, two hundred miles distant from the most easterly. The peaks which this view embraces are, (beginning with the most westerly,) those of Jumnotree in the Teerhee Raja's country, Kedarnath, Budreenath, Naleekanta, Kamet, (a lofty but very distant summit,) some of the group between the Vishnugunga and Dhaulee valleys, Trisool, Nundadevee, (the highest point visible,) Nundákot, Punchsoolee, Api, and those which rise in or near the Nepalese province of Joomla.* The nearest, as seen from Cheenur, and most prominent, and loftiest peaks are those about Trisool and Nundadevee, which form a central mass towering above those on either side, which appeared to slope downwards towards the eastern and western extremities of the line. Immediately to the west of this central mass, the range seems to sink, then rises further to the westward about Budrinath, and thence continues generally of a high elevation. The peaks in the neighbourhood of Jumnotree compose a fine group near the western extremity of the visible range, beyond which it declines to the west. The snowy range, as seen from Cheenur, does not strike the imagination very much by its altitude. The height at which the spectator stands, and his distance from the nearest peak, (he is sixty-five miles from Trisool,) take off from the effect in this respect. The whole range, however, from end to end, towers loftily over the lower ridges, of which several series, of varied and irregular outline, rising one behind another, separated by their respective valleys, form the foreground of the prospect. Immediately under Cheenur towards the north is a deep hollow. Turning round to the south, the spectator looks down on the lake, and the

* For this information in regard to the particular peaks visible from Cheenur, I am indebted to Mr. J. Strachey of the Civil Service.

upper part of the valley, with its houses sprinkled among the cypresses and oaks, the whole being immediately under the eye, and lying at a vast depth below,—as the lake is more than 2300 feet lower than Cheenur. To the S. and S.E., and S.W., the eye ranges, on clear days, over a wide expanse of plain country, which lies spread out like a map, with its fields, forests, and rivers. The day on which I ascended Cheenur was too hazy to admit of my seeing this prospect to advantage. Almora was visible to the north, and beyond it the bungalows on the summit of the Binsur hill. The view of the snowy range which I have described as obtainable from Cheenur, is, I understand, much the same as is to be had from the top of Binsur. The view from this latter point must, however, be much more distinct, as it is little more than half the distance of Cheenur from the nearest of the snowy peaks.

On the 17th of November I left Nynee Tal for Kaleedhoongee. The road lies over a depression in the hill at the north-west corner at the head of the valley, after surmounting which it descends steeply for some time. As the plains are approached, the skirts of the mountain become more level, and the path runs along the edge of a stream, which flows a good way underneath, in a broad level channel of gravel and stones, which it has cut for itself in the flat alluvial tract, leaving on either side precipitous banks of earth and boulders. The alluvial stratum gradually becomes lower and thinner as the valley is descended. The hills, too, gradually sink into the plain, and recede from each other, forming as it were a broad vestibule to conduct the traveller up by degrees into the steep and narrow passes of the mountains. The magnificent forest of the Teray, with its trees of majestic height and breadth, and fine green foliage, then succeeds, and refreshes the eye of the tourist, whose recent long familiarity with cliffs and precipices and ravines, disposes him to hail with pleasure a new species of picturesque beauty.

SOME ACCOUNT
OF
A JOURNEY FROM AGRA TO BOMBAY,

BY WAY OF AJUNTA, ELLORA, AND CARLEE.

THE overland journey from Agra to Bombay, though for the most part undertaken by travellers who come out from Europe to visit India, is seldom performed by residents in the Bengal Presidency, who prefer the easiest way of getting home, by Calcutta. It may, therefore, be interesting to some who have not traversed this route, to read a short account of its peculiar features. The appearance of the country I passed through, though it may resemble Bundelkhund, (which I have never seen), and is in some places a little like the tract which lies between Burdwan and Sherghottee, on the grand trunk road between Calcutta and the N. W. provinces, is very different, both as regards the general colour of the soil, and in other aspects, from the level plains of the Doab. In fact, this journey gives a person whose life has been spent in the last named province, quite a novel idea of India.

I left Agra on the 18th of January 1854, by palankeen dâk, for Gwalior, whither I had sent on the twenty-four bearers who were to carry me to Ahmednuggur in the Bombay Presidency. I was provided with sugar and tea, a tea-kettle and teapot, as well as with a quantity of loaves, (which I renewed at Indore and Aseergurh,) and a stock of herme-

tically sealed soups and meat, to make up for any deficiencies in the entertainment which I might meet with in the staging bungalows.

I reached Gwalior after twelve next forenoon, in about twenty hours, and was hospitably received by Major M. at the Residency. In the evening I drove with him to see the city, which is at some distance. It has one broad street, paved with flag-stones and flanked by white-washed stone houses, (which, however, are not by any means so high, or so finely carved, as those in the city of Mathura, which I had recently visited). The pavement is the work of the present young Rajah, of whose energy and administrative talent I was happy to receive a favourable report from my host.

On the morning of the 20th I drove with Major M. to the fort, which occupies the flat and oblong summit of an extensive hill, and with its combination of rock, encircling fortification, and buildings, presents from the outside a very picturesque appearance. The entrance is by a long flight of broad stone steps, overhung by some fine edifices placed on the battlements of the fort, and passing under a carved gateway. The fortress commands a view of the city lying close underneath, and at the north corner there is a balcony which overhangs a sheer wall of rock of considerable depth. In another direction there is a hollow recess, considerably beneath the level of the main plateau of the citadel, but within the fortifications, one end of which forms an angle with high converging walls of scarped rock, out of the sides of which a number of colossal Jain images are hewn. On the plateau of the fort, there is a handsome old temple of Mahadeva, built of carved stone, and of considerable elevation, but now empty and deserted; and two mahals or female residences, called the Sas Buho, or mother-in-law and daughter-in-law. The former is a most beautiful and richly ornamented stone edifice, with a dome and four wings.

On the afternoon of the same day I set out with my twenty-four bearers, (sixteen of whom were attached to the palan-keen, six to the three bhangees, or sets of baggage-boxes, and two relieved each other in carrying the torch.) These men sometimes conveyed me as much as thirty miles or upwards in a night, (putting down the palankeen, however, several times to rest, in the course of the journey), and were ready to go on again the same evening. Next morning about five, A.M., I reached the staging bungalow at Mohuna, a bleak looking place, with a few trees in front of the house, and bare hills around. These staging bungalows, (I mention it for the benefit of those who have not been in India), are houses built at certain intervals along the main lines of road, for the reception of travellers. Those in the Bengal Presidency are furnished with servants to wait upon the wayfarer, to provide milk, eggs, and fowls, and mutton or beef, where procurable, and to prepare the food. The khansaman or butler of one of these bungalows is not quite so disinterested a person, certainly, as the genial and beneficent Axylus whom Homer celebrates; but still the words in which the poet describes the latter, may be applied to the former, though in a more sordid sense,—

“ Φίλος δ’ ἦν ἀνθρώποισι,
Πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία ναίων.”*

“ A way-side dweller he, and friend to all,
Full freely oped his hospitable hall.”

The hospitality of the khansaman does not, however, appear always to meet with a grateful return on the part of the guests, many of whom vent their playful or sarcastic humour in satirical remarks, entered in the travellers’ book, on the quality of the food, or the accommodation provided, instead of congratulating themselves, as they ought, that they have got anything at all. *O fortunatos nimium, sua si bona nôrint!*

* Iliad, Z. 14.

On the 22d I reached Seepree, where I was hospitably received by Captain H., who commands the detachment of the Gwalior contingent which is posted here. The country is undulating, and the place is said to be 1000 feet above the level of Gwalior.

On the 23d I arrived at the Budurwas bungalow, near a village, with some cultivated lands adjacent, a grove in front of the door, and low hills in the distance.

The next bungalow was at Goonah, 28 miles distant from the last. Captain Ferris, a retired military officer, lives here as postmaster, to superintend the different branches of the postal service along the line.

On the 25th I arrived at Bursud, 31 miles. On one side of the bungalow there is some low dhak jungle, (*butea frondosa*).

26th. To Biáwara, 29 miles. This place, I was told, is within the territory of a petty chief named Motee Singh, whose property has lately been sequestered for arrears of tribute, and under the management of the British political authorities at Sehore, till the debt is wiped off.

27th. To Puchor. This place is, I was informed, within the domain of Rajah Hunwunt Singh, (a cousin of Motee Singh just mentioned), who is said to administer his territory well.

On the 28th I was at Sarungpoor, twenty miles from the last place, having arrived before midnight of the 27th. The bungalow is pleasantly situated on the left or southern bank of the Kalee Sindh river, which I crossed on a stone-paved causeway, or broad and nearly level dam, over which the water flowed gently in a shallow stream. This is an ingenious contrivance for crossing rivers, which is not uncommon in these parts, but which I have never seen, except on the very smallest scale in the Bengal Presidency. The river is fordable here, by this causeway, as I was told, even in the rains.

The low lying cultivated land, on the opposite side of the broad stream, with its bright fresh verdure, and with the high bank behind, surmounted by a fort-wall and houses and trees, looked pleasant and pretty from the bungalow.

29th. Arrived at Muksee. The country traversed up to this point, (and the same may be said of that further south), is in its character new to me, and so far interesting. The soil black, the country undulating and hilly, and its surface strewn with stones, which assume a black irony hue from exposure to the air. There is but little cultivation and few trees.

30th. Reached Indore, forty-five miles, (with the help of a relay of bearers sent out to meet me as far as Dewás), having been thirteen days on the road from Agra. I generally arrived at the bungalows early in the morning, and got as much sleep before breakfast as, added to the broken and unsound slumber in the palankeen, enabled me to go on, but I felt always heavy and drowsy throughout the day. At Indore I was received and very kindly entertained by Mr. and Mrs. St. J. M., with whom I stayed till Thursday, the 2d of February. The Resident was absent. As I came in, in the morning, to the station of Indore, Holkar's palace was visible afar to the right, towering above the other buildings in the city. The Residency and other buildings at the station of Indore stand on a flat open plain. The Residency has a fine park, with lofty trees on one side of it, and a garden beyond, through which flows a stream with water-lilies floating on its surface. To the south of Indore, hills rise in the distance, while the intervening ground seemed to form a green hollow. In another direction, and nearer at hand, is a hill of considerable elevation, with a level summit rising at one end into a peaked extremity. An interesting school is maintained in the city by Holkar, the chief of Malwa, in which English, Sanskrit, and the vernaculars are taught. I

visited it twice, and was much gratified with what I saw. There are decided symptoms of progress visible here, thanks to the efforts of the Resident, Sir R. Hamilton. I trust they may prove to be not merely superficial and forced. An electric telegraph has been constructed from the Residency to the Maharaja's palace, on which an intelligent young Brahman, one of the élèves of the school, is employed, as well as in making balloons, taking photographs, &c. The Maharaja himself, too, is, I believe, well educated. It is to be hoped that this state of things may continue to receive every possible encouragement from the government and its representatives. The neighbourhood of the city is well cultivated and wooded; and there are some handsome tombs of the Holkar family to be seen in its vicinity, which, however, I did not manage to visit.

2d February.—Left Indore in the evening, having two additional relays of bearers from the post office, to help my own men from Agra; and with this assistance I was able to accomplish a considerable journey, and to reach the Bhurwye staging bungalow by the morning. As far as Dewás, the bungalows had been of the regular Bengal type. This Bhurwye one, on the contrary, consists of a single room, with verandas on three sides, and an enclosed veranda and bath-room on the fourth. The traveller, however, has still the benefit of a butler to provide him with food, according to the Bengal system; which he loses on getting within the limits of the Bombay Presidency, as I shall notice farther on. The place looks solitary, but is rather pretty, the house being surrounded by large trees, and having a small brook to the one side of the undulating ground where it stands, with ranges of hills about.

3d February.—From Bhurwye, I came on to the Nerbudda, which was reached in about an hour, and at sunset. The river is broad here, and on both its northern and southern

margins, has a considerable breadth of black sand. The remoter banks are low eminences, covered with stunted trees and bushes, and brown burnt up grass. The river (which on the north side flows in a not very rapid current) is spanned by a low wooden bridge, resting on piles driven into the bed of the stream, strengthened by diagonal timbers, and having a wooden flooring, which was covered with earth, and formed a good roadway. The southern side of the stream is divided from the northern by long narrow sedgy islands, covered with stones, running parallel to its course, and there is a low earthen way leading from the southern end of the bridge over the still water, into which the river here expands itself on either hand. On the north bank stands a temple within a walled enclosure. I had some talk with the toll collector at the bridge, who says that in this province of Nimar, the Mamletdars, or revenue collectors, (answering to the Tehseeldars or Peshkars of the north-west Provinces), receive from 15 to 30 rupees per mensem as salary, and collect comparatively small amounts of revenue. The country seen during this day has been undulating, characterized by low hills and ravines, with very little cultivation. It can yield very little agricultural produce in proportion to its surface. The same remark applies more or less to the tract lying along the whole route I followed, from Agra to Bombay. It must, to all appearance, be unproductive, compared with the level plains of the north-west Provinces.

4th February.—Reached the Desgaon bungalow; and on the 5th, arrived at Boregaon, 23 miles from the last stage.

6th February.—Left at one A.M., and before sunrise, passed through the Pettah, and arrived half way up the side of the Aseergurh fortress. Here the ascent becomes exceedingly steep, and the palankeen being set down, I walked up the zig-zag path to the summit. Aseergurh stands on a picturesque

conical hill, which runs up into a very precipitous wall of rock towards the summit.* Inside, the fortress is of considerable extent, and its surface, though uneven and irregular, is, in one part, sufficiently level to form a parade ground of considerable size, while other and higher parts are occupied by the officers' houses. Within the fort are two tanks, the one farthest from the gateway being cut out of the rock, (as perhaps the other is also,) and filled with water of a greenish colour, but clear and drinkable. I was kindly received by Col. S——, the Commandant of the fortress, in which a Bombay regiment of the line is stationed. His house is situated near the farthest extremity of the place, being only separated from the battlements by a road which runs round inside this part of the fortifications. From the wall an extensive prospect is obtained of the irregular hilly country lying far below. On this side there is a steep staircase excavated in the hill, descending, I think, to a postern gate, down which one can look to a great depth perpendicularly from above. A square stone mosque with lofty minarets, standing on the highest point of the hill, is visible from the parade ground.

Descending from Aseergurh in the evening, I came on towards Boorhanpoor, which I reached about one A.M. of the 7th. At sunrise I went to the house of the officer in command of the detachment of Sindhia's contingent which is stationed here, but found that he was absent on a shooting excursion. A native officer, however, came to inform me that orders had been left for two troopers (which the Brigadier at Gwalior had directed that I should have as an escort through the disordered territory of the Nizam, to Aurungabad) to

* According to Hamilton, "the elevation of the hill is about 750 feet, crested with a bluff perpendicular rock, from 80 to 120 feet high, extending round the top, except at two small points, one at the north-west angle, near the grand gateway, and the other at the western face, near the great mosque, which last is apparently the only assailable point."—*Hindustan*, ii. p. 102.

accompany me. Then the Soobehdar came up, and pitched a small tent of his own for my reception, and my palankeen was set down under a tree. The cantonment occupies a fine level space on the southern margin of the Taptee, dotted with good sized trees, the huts of the sepoy's being placed towards the river. On the opposite bank of the stream, (which is not of any great width, and was forded by the bearers carrying my palankeen,) stands the walled city of Boorhanpoor, with the ruins of a palace having several tiers of windows, in what was once the fort. There are distant hills to the west and east, and by walking a little way to the northward, I obtained a view of Aseergurh. The day was passed pleasantly in the mild air of this open spot, and in conversing with the sepoy's, native officers, and pundits of the regiment.

8th February.—Arrived at Edulabad, (25 miles,) at half-past four A.M., where I rested in the first bungalow under the Bombay Presidency which I had seen. The regulations differ in some respects from those of Bengal. The floors are of mud, plastered with cow dung, after the native fashion, and along this line of road, at least, there is no khansaman, except at the larger and more frequented stations, to cook the traveller's food; or (if I recollect right) any sort of plates or dishes, or cooking utensils; though the watchman in charge of the bungalow is charged with fetching any supplies which are obtainable on the spot, and might, if encouraged, act as a cook. I was provided for all contingencies, and could subsist comfortably on my own stores, aided by the eggs procured from the village. Edulabad is a somewhat bleak looking place, surrounded to the south by raviny ground, and low bare brown hills, and having to the north two small eminences crowned by walled enclosures.

9th February.—Reached Bodur (15 miles) before one A.M. Here there is an establishment with machinery for cleaning

cotton, belonging to a Bombay house of business, which I regarded with pleasure, as a sign of European civilisation, occurring in a journey where few such objects met the eye. (I should, by the way, except the electric telegraph, which, though not yet in operation, attended me all the way, or, at least, the greater part of it, and which I looked upon with a similar feeling.) The machinery in question is set in motion by oxen outside, while in the interior the cleaning apparatus revolves with great velocity, separating the seeds and dirt from the mass, and throwing the clean cotton in another direction. In the evening, as I proceeded on my journey, and passed through the town, I visited, with the interest and curiosity of an old Collector, the revenue cutcherry here, which is in charge of an officer subordinate to the Mamletdar, whose head-quarters are elsewhere. I saw the head of the office, his Mahrattee mohurrirs, the accounts, which are kept in Mahrattee, and a Mahrattee perwana bearing the collector's signature; and found the whole of the people extremely civil in answering my questions, and explaining the system pursued here. I also saw a Patel, one of a class who seem to be little more than farmers of the revenue, receiving, I think, three and three-fourths per cent. on the sums they collect, besides an allowance for village expenses.

10th February.—I reached Furdapore (31 miles) before day-light, and (this being the point where the main road is left for the path to the Ajunta caves) I started, after obtaining supplies for myself and bearers, and walked a distance of three miles and a half to the scene of these ancient excavations, guided by a Musulman Bheel. The caves lie W. or S.W. of Furdapore. On leaving the last named village, the road leads over undulating ground, towards a range of hills which rises to the westward, then across the dry bed of a stream which comes down from the Ajunta ravine, and finally along and round the hill side, up a winding hollow, till the

ravine in which the caves are situated, and the fronts of some of the caves themselves with their rows of low pillars, come in sight.* The upper end of the ravine sweeps round in the form of a half moon, bounded on its outer circumference by a steep and concave hill side, opposite to the centre of which a wooded promontory, surmounted by a wall of rock, juts out into the hollow of the semicircle. Nearly all round the summit of the concave mountain side just described, there runs a rim or coronet of precipitous black rock of some breadth. Under this, the hill side slopes steeply downward for some distance, covered (when I was there) with dried up grass and trees; while beneath this slope another horizontal belt of precipitous black rock runs round the face of the hill about half way down. It is in this medial belt of rock that the caves are excavated, and below it the hill slopes down steeply to the bottom of the ravine. The entire height of this hill side up to the summit of the uppermost crest of rock, might be, I estimated, from 150 to 200 feet, while the caves, situated in the medial belt of rock, are at different elevations, varying, perhaps, from 50 to 70 feet above the bottom of the ravine.† The valley is, perhaps, 200 feet across. The hills on its opposite, or southern side, rise higher than that which contains the caves; while the head of the ravine is formed by a wall of black rock of great height, and precipitous from top to bottom. In this recess, there was, when I visited the spot, a dark deep pool, formed by the waterfall which descends from the rock in the rainy season, but was then dry. This spot is a few hundred yards from the nearest cave. The valley is totally uninhabited, (except by a guard of sepoy's appointed to look after the paintings which

* See plate No. II. in Fergusson's *Illustrations of the Rock-cut Temples of India*, (published by Weale. London, 1845.)

† I let my own estimates of these elevations stand, though I find Mr. Fergusson considers the lowest caves to be only 30 or 40 feet, and the highest to be 100 or 150 feet, above the bed of the torrent. The cliff he regards as 300 feet high. I have made use of his book in finally revising these notes.

are being made of the frescoes on the walls); and is the most appropriate place that could be conceived for the residence of the Buddhist monks, who, in days long past, were the occupants of the rocky dwellings which have so long survived them almost unimpaired. On my arrival, I ascended from the bottom of the ravine to the caves by a steep pathway, and after walking round to them all by a narrow path which runs on a level with them along the face of the hill, and satisfying the first eagerness of my curiosity, I sat down to breakfast in one of the temples, where I found the conveniences of a table and a couple of chairs. I then proceeded to take a more minute and leisurely survey of the wonderful scene in which I found myself.

The caves, which are twenty-seven in number, and close alongside of each other, extend (I speak from recollection) for perhaps about the distance of a mile,* round the concave hill-side, and the central one, as I judged by the shadow of the sun at noon, faces the south. These Ajunta excavations are said to be all Buddhist, and are divided by those who are learned in Buddhist antiquities and history into two kinds, viz., Viháras and Chaityas, the former being residences for the monks, and the latter being temples. Of the twenty-seven caves, four are Chaityas, and the rest are Viháras. I shall give some account of both these kinds of buildings; but as I am not versed in the technical language of architecture, my descriptions will probably be found defective in scientific precision, though they may convey a popular idea of these ancient monuments. After I left Ajunta, I obtained from Major Gill, (the officer who is employed in copying the paintings on the walls of the caves), and perused, Mr. James Fergusson's "Illustrations on the Rock-cut Temples of India," to which I refer any one who desires to see an account of

* Mr. Fergusson says the series of caves extends, as nearly as he could guess, about 500 yards; and, doubtless, his estimate is more trustworthy than mine.

these structures, which is both architecturally correct, and embraces some ingenious speculations on the origin and relative antiquity of the several excavations.

I shall begin with a description of the Chaitya cave,* where I breakfasted, of which I took a more leisurely survey, and have noted down more details in my journal, than of any other. This temple is handsome, but not very large, being forty-six feet long, by twenty-three feet in breadth. It is a vaulted hall, consisting of a central and two side aisles, the inner end being semicircular. The vaulted roof is nearly a semicircular curve in form, ribbed like the hold of a ship inverted. Below the vault a "band occupying exactly the same position as a triforium would in a Christian church"† runs round the inside of the building, with niches and figures in basso relievo, separated from each other by tracery work. Beneath this again are the broad capitals of the pillars, (which divide the central from the side aisles,) each capital having three compartments of carved figures. The pillars have two belts of carved work running round them, while the intermediate parts are in some of the pillars plain, in others vertically fluted, in others obliquely so. These columns are round, with square pedestals. There are seven pillars on either side of the temple, one in the centre of the semicircular curve, at its inner end, and two at the entrance. At the inner end of the building there stands a dagopa—a monumental looking structure, which ascends nearly to the roof; the lower part is of a polygonal form, with the figure of a Buddha in front. This portion is surmounted by a solid dome or globe, over which again there rises a curious column, partly square and partly round, tapering to the roof. The side aisles of the temple are narrow,

* This is the cave, No. 19 of Mr. Fergusson's work, described in p. 21 of his text, and represented in plates VI. and VII. of his Illustrations.

† Fergusson, p. 21.

about two feet wide, and not higher than the capitals of the pillars which divide them from the central aisles. These side aisles are flat-roofed, and shew remains of painting on their inner walls. I estimated them (for I had no means of making a measurement) to be fifteen feet high, and the roof of the central aisle to be thirty feet from the floor. Over the entrance-door of the temple is a large aperture or window, somewhat semicircular in shape, with a flat base, which admits a strong light into the interior. At the entrance there is a small vestibule. So far I have attempted to describe the inside of the Chaitya. The external façade is of a square shape, and very handsome. At foot there is the low projecting vestibule, with two columns in front supporting a heavy carved entablature. On either side of the vestibule the façade recedes, with compartments divided by pilasters, which sustain an entablature of the same height as that above the door. Above this the façade recedes, and on either side of the semicircular window above mentioned, there stand large figures cut in the rock in basso relievo, while belts of frieze, sculptured with figures and tracery, run horizontally across the upper part of the façade. Then the carved rock projects above, forming a roof to the front, but broken down at one side. On either hand the rock projects forward from the façade, ornamented with sculptured figures. Over this whole front rises the unhewn rock of the mountain, covered on the top with trees and prickly-pear bushes.

There are three other Chaityas of the same general character as the one just described. One of these* is further up the ravine, and in its frontal aperture or window, its vaulted and ribbed roof, (which, however, is flatter or more compressed than in the other cave,) its walls pillars, aisles, and dagopa, closely resembles that which has just been described.

* No. 26 in Mr. Fergusson's text, p. 25.

It is, however, much larger, being sixty-six feet long by thirty-six in breadth, the side aisles being six or seven feet broad, and about twelve high. These aisles have figures in basso relievo in niches round the innermost wall, while on one part of the south-west wall there is a colossal recumbent figure sculptured, with the head towards the door, and the feet towards the interior of the building. The dagopa at the inner end of the centre aisle is nearly round at the lower part, with a sitting Buddha sculptured in front. This is surmounted by a nearly globular dome, over which the rock is cut into a square altar-like shape, gradually widening by successive ledges expanding farther and farther outwards towards the top, on which stands a broken stone. There are eleven pillars on either side of the central aisle, and four behind the dagopa, at the inner end. Remains of colouring may still be seen on the tops of the pillars and on the walls. In front of the external façade there stand the broken remains of columns, which seem once to have supported a veranda or colonnade, forming the lowest part of the façade.

The largest of the Chaityas* stands in another direction farther down the ravine, but is not in so good preservation as the two preceding. It is a very large building, ninety-four feet long (I have omitted to note the breadth),† with a vaulted roof, which I estimated to be about forty-five feet high, and which, from the marks on it, appears once to have been ribbed with wood, but is now plain. There have been seventeen pillars of a polygonal form, and plain, and about fifteen feet high, on either side of the central aisle, dividing it from the side aisles, which are ribbed. Many of these columns, however, are broken and fallen. There are also five more pillars behind the dagopa. The wall rises above the pillars verti-

* This cave is numbered 9 in Mr. Fergusson's text, p. 17, and is represented in plate No. III.

† Fergusson gives it as 41 feet

cally for nearly an equal height, (fifteen feet,) till it meets the vaulted roof. The lower part of the dagopa is round, and over this rises a semi-globe, which again is surmounted by a square top, which spreads out into greater width at the summit, the whole dagopa appearing to be about thirty feet high. The corridors or side aisles are painted. The façade of this temple is gone, if any ever existed.

The fourth Chaitya adjoins the last mentioned one. It appeared to be somewhat smaller* than the one first described, and is less ornamental. It has a façade and frontal window, over which there is a ribbed roof, with compartments, and coloured bright red.

It would be tedious to describe the whole of the vihâras, or monastic halls, to which class the remaining caves belong. Many are small and rude, and so do not merit a particular description. The first of this kind which I have recorded consisted of a small and rudely cut inner room, with cells, and a double veranda in front, supported by two rough-hewn pillars. The most of the vihâras, however, are of a considerable size, but a description of a few will suffice to give an idea of them all.

The first† of which I shall say anything (as it affords an opportunity of giving some account of the paintings on these caves) is the next but one to the chaitya first described. It consists of a veranda extending along the whole front, sixteen feet high, and ten feet broad, supported at the front by six plain pillars, all more or less broken. The roof of the veranda is covered with paintings, which, in most places, are in very good preservation. The colours are white, green, yellow, and red, and the painting is in the form of small compartments enclosing flower-like ornaments. The walls also

* It is very little smaller, according to Mr. Fergusson.

† This appears to be No. 17, represented in Mr. Fergusson's fourth plate, and described in p. 19 of his text. He says its dimensions are 64 feet by 63.

exhibit painted figures, which have been mostly effaced, but those which remain seem to be tolerably executed. There is one circular picture on the end wall, with a great many small figures. The inner part of the building is entered by a lofty door, extending nearly to the top of the veranda. The interior is a hall about sixty-four feet square, with six columns on either side, enclosing a central space, round which runs a corridor about ten feet wide outside of the pillars. The painting of the interior is now much soiled. On the wall outside there is a Devanaguree inscription of an ancient type, similar to the characters decyphered by Mr. James Prinsep and others. These large vihâras have each a small adytum, or inner shrine, beyond the corridor, and fronting the entrance, in which there is a large figure of Buddha.

Another cave is two-storied, each story being not very different from what has just been described.

The next which I shall mention is the largest cave of all.* It has a veranda or colonnade in front, about eleven and a-half feet broad, eighteen feet high, and supported by eight polygonal pillars. The interior is entered from the veranda by a high door in front, with two large square windows on either side, and two side-doors beyond, which also lead into the main hall. This main hall runs back to a depth of eighty-nine feet, and the roof is about twenty or twenty-two feet high. This hall consists of a square central space, formed by eight columns on each side, which divide it off from a corridor or extra columnar space which runs all round, and is about eleven feet in breadth. Fronting the main entrance, and beyond the innermost side of the corridor, there is a double adytum, the front cell of which is supported by pillars.

* No. 3 in Mr. Fergusson's text, p. 23. He makes it ninety-one feet square, and the corridors and veranda twelve feet two inches wide.

The portion of the roof of the main hall, which is within the columns, is lower than the roof of the corridor, and is roughly hewn, and apparently unfinished. The pillars are polygonal and mostly plain, but three are carved. There are figures carved on either side of the door, but none in the interior, except in the adytum. Altogether this is a most majestic hall. Owing to the darkness, it is infested by large swarms of bats, which flutter about, squeaking, and create a most disagreeable stench.

The cave* next to the preceding is much smaller, having only four pillars, which are carved, on each side of the central hall. The veranda has in front four columns, which are fluted and carved. At each end of the veranda there are pillared cells.

The last vihára† which I shall mention is the one at the lower extremity of the series. It has a veranda with six pillars, and in front of the veranda it had a vestibule which is now broken down. The interior is on the same plan as those of the caves last described, viz., a central quadrangular space, which is surrounded by six carved columns, with broad capitals, on each of the four sides. The roof, which is about fifteen feet high, and the pillars, are painted. The hall is sixty-four feet square. When I was on the spot, the paintings in the interior of this cave were being copied by a native assistant of Major Gill. The front of the cave, over the veranda pillars, has a double frieze, with figures representing elephant and buffalo fights. At the extremities of the main veranda, are two smaller verandas in front, in one of which I slept on the night of my arrival. The Madras sepoy, who were appointed to watch over the paintings, had a guard here;‡ and as I had heard that tigers were some-

* No. 2 in Mr. Fergusson's book, and represented in plate No. IX.

† Described as No. 1 by Mr. Fergusson.

‡ The presence of this guard was rendered necessary, I understood, by some

times seen in the ravine, I thought it prudent to place myself under the protection of the guard. The bearers who were with me took up their quarters in one of the caves a little way off, and amused themselves by singing before they went to sleep.

Next morning I got up at sunrise, descended to the bottom of the ravine, and walked along, with the caves above me to my right, till I passed them all, and reached the head of the valley, where, as I have already described, there is a circular space hemmed in on three sides by perpendicular black rocks, perhaps 200 feet high. At the right hand corner, looking up the glen, the precipice is much lower, the stream which rushes over it in the rainy season having hollowed for itself a path through the solid rock, the character and conformation of which are more manifest when viewed from above, as I afterwards saw it. Retracing my steps down the glen, I proceeded to climb the promontory, on its southern side, before described, as jutting out opposite to the centre of the line of caves. A plateau behind and surmounting the promontory was soon gained, which runs round over the head of the glen. Along this plateau I proceeded, with the precipitous rock at the head of the glen to my right, till I came to the further corner, where I overlooked the rocky channel which, as above described, the stream has hollowed out for itself from the summit of the table land down into the ravine. This channel consists of seven successive pools, worn out of the rock by the force of the water, down which, from the one to the other, it must dash, after heavy rain, in a magnificent series of cascades. When I was on the spot, the pools were full of black water, but none trickled over from the one into the other. While standing on the rocks

of the paintings having formerly been carried off by the Bheels. One would not have supposed that those rude tribes would have displayed such a love for art!

at the head of the waterfall, and above the highest pool, I was about on a level with the rim or coronet of rock running round the top of the hill, which overlooks the ravine, and from the side of which the caves are excavated. Behind this precipice of rock there is a nearly level space which slopes up to a hill behind; and all around there are hills which rise to the further height of several hundred feet. I ascended that which rises behind the plateau which surmounts the caves, from whence I obtained a view in a southerly direction along the valley by which the stream descends, which falls into the Ajunta glen. There is a higher range of hills towards the south in which this stream may take its rise.

I returned, after taking this survey, to the Chaitya, in which I had breakfasted the previous day; and proceeded afterwards to resume my examination of the caves which I had not yet sufficiently observed.

The day before, I had fallen in with Major Gill's native assistant, who had come to copy the paintings. On his return, he brought me a note from his master, inviting me to visit him at the town of Ajunta, where he resides. I accordingly left the caves about half-past four of the 11th February, and proceeded down the winding glen. On the way, I was met by a pony which Major Gill had sent for me; and leaving Furdapore, at a good distance to my left, I rode by a winding path up, and over a hill, and across a level plateau to the town of Ajunta; and passing through the seray, to which the British wounded are said to have been brought after the battle of Assye, I arrived at Major Gill's house. The entrance to the house is under an old gateway, over which is a billiard room. Within is a garden in front of the house, which is also an old native building, and overhangs a deep ravine immediately behind it. At the head of the ravine, not far from the house, and fronting it, is a rocky

ledge over which a waterfall pours in the rainy season. I dined with Major Gill, and left him after dinner.

Next morning, 12th February, at seven o'clock, I arrived at the village of Bun Kinoula, twenty-seven miles, and had my palankeen set down under a large banyan tree, where, and under another tree some way off, I passed the day, there being no staging bungalow here.

At seven o'clock on the morning of the 13th I arrived at Rouza, in the vicinity of the caves of Ellora, (or as the place is called by the people of the country, Erroola.) These well-known temples have often been described before.

There is a bungalow here, belonging to the British officers in the Nizam's service at Aurungabad, which travellers are allowed to occupy. It is an old Mahomedan mausoleum of the usual shape, with a lofty dome, and being fitted up with windows, makes a very comfortable abode. This building stands near the edge of the table land, and overlooks a plain stretching away in a westerly direction, into which the table land subsides. This table land extends about the same elevation (I write this from memory) for some distance to the north of the bungalow, and then rises into a hill. It is in the slope by which the table land sinks into the plain, and which fronts the west, that those walls of rock occur in which the Ellora caves are excavated. The scene is in one respect widely different from Ajunta; for while there the caves are situated in a narrow ravine closed in, in front, by the mountain on the opposite side of the glen, here, on the contrary, the hill-side along which the caves extend, commands an extensive prospect over an open country.

Immediately on my arrival I went out to see the caves, and spent some hours in the survey. In the cool of the afternoon, and on the morning and afternoon of the following day, 14th February, I renewed my examination, taking notes of what I saw. A good road, practicable for carriages,

winds down from the high ground to the plain, intersecting the line of the caves about its centre, and passing close to the temple called Kylas ; and here the traveller proceeding westward, down into the plain, has about half of the temples on his right, and half on his left. There is, however, another shorter path, formed partly by steps cut in the rock, on the western face of the hill, which leads down from the bungalow direct to the southern end of the line of caves. The path in front of the caves is in some places narrow, the mountain sloping down steeply from it to the west. In other parts there is a level space in front of the temples. I shall describe the principal caves of which details are given in my notes. Some are Buddhist, others are Brahmanical, and some are considered by Mr. Fergusson to have somewhat of a Jain character.

The southernmost cave but one is a vihára, resembling many of those at Ajunta, with a veranda, of which the pillars, if it had any, have disappeared, and an inner hall, entered by a door flanked by two large side windows. The veranda has figures carved on its front walls and at the ends. The inner hall is formed, as in the Ajunta caves I have described, by columns, four on each side, enclosing a central space, with a corridor running round them. To the right and left of the side corridors are raised recesses, with compartments filled by large sculptured figures. The building, which is about fifty feet in depth, and sixteen feet high, has a rich appearance, the pillars being carved, and the number of figures in the inner verandas considerable.

The cave next but one to the last is also a vihára, but of a different shape from any I had yet seen. It is of great depth, 110 feet from the front backwards, but not of equal breadth.* It has a veranda, which may have had pillars

* This is the Dherwara cave, and Fergusson says it is seventy feet broad, including the side recesses.

in front, and a roof, but is now fallen in. The entrance is formed by four pillars with open spaces between. The interior has two rows of pillars, consisting of ten each, on either side, and consequently consists of a central and four side aisles, two on either hand. Beyond the side aisles are two recesses, one on either side, about thirty feet in length, with pillars in front. At the inner end is an adytum, with the figure of a Buddha inside, and figures on each side of its entrance. The building is imposing from its length. The pillars are fluted in the upper part.

The three caves next in order are two-storied, and apparently viháras. One of them, which has a handsome upper façade with pillars, stands, owing to a bend in the mountain, at right angles to the other two.

The next cave* is a chaitya, resembling those at Ajunta, with a fine entrance court, having a front and two side verandas, the former supported by four columns, and each of the latter by three. This cave has also had three upper verandas, of which the southernmost has fallen in. Along the front base of the upper veranda runs a massive frieze, with figures; and it is surmounted by a roof having an entablature in front, over which the unhewn rock of the mountain projects. In the centre of the upper façade of the cave, *i.e.*, in the wall rising from the floor to the roof of the upper veranda, there is an aperture, or window for lighting the interior, divided into three compartments by two pillars, as well as a smaller circular aperture with a surmounting ornament; and on either side of the central window are niches with figures, having over them ornaments of pyramidal shape. The effect produced by the façade and the front court is undoubtedly very fine. In the interior the cave resembles the chaitya first mentioned in the account of Ajunta;

* The Viswakarma. Fergusson, p. 45.

but here the "triforium" above the columns, which are twelve in number on either side, is very rich in figures. In front of the Dagopa there is a colossal figure which the Hindus have tried, by painting it red, and putting a tilak or sectarial mark on the forehead, to convert into a Suryya, or image of the Sun ; but the Buddhist character of the statue remains indubitable.

The next cave bears the name of the Do-tál. The effect of its exterior is very imposing. A massive brow of perpendicular rock overhangs the cave, which consists, in front, of two excavated verandas, one rising over the other, the upper veranda being divided from the lower by a broad horizontal belt of rock running along between them, and each veranda being supported by eight columns. The interior of the lower cave is entered from its veranda by five doors, and the upper one by an equal number, but differently disposed. The lower veranda is about 103 feet in length. In the interior of the ground floor there are only some small apartments containing figures of Buddha. In the upper story there is a pillared hall running along all the length of the building, which, at its centre, opens out into the veranda, but at the two extremities, is divided from it by two corner apartments.

The next cave, called Teen-tál, is still finer than the last, which it resembles exteriorly in all or most respects, with this difference, that in place of two, it has three stories consisting in front of three verandas, rising one above the other, and each supported by eight columns. In its massive and majestic simplicity, it is most imposing. In front of the building there is an unsculptured rock court, entered by a plain gateway. The interior is more complete than in the two-storied cave last described. The uppermost story is, from the front to the back, a series of colonnades—there being five rows of pillars, including the outermost. The walls are embellished with a great many sculptured figures, there being images of

Buddha, &c., at the side end of each aisle, with two rows of seven figures, one on either side of the adytum. The shrine is large and open to the front, and contains a great many images. The central one has been painted red, adorned with a tilak or sectarial mark on its forehead, and dubbed Rama by the Brahmans. The ground floor, in like manner, has no partition wall dividing it from the outer veranda, but is a colonnade formed by three rows of eight pillars each. The centre story has two apartments at the corners, and one long hall within, consisting of a colonnade formed by two rows of pillars.

The cave next in order is called Rawun Kâ Khai,* and consists of a veranda having four pillars in front, (the two central ones are broken,) with an interior formed of a central space, surrounded on each side by four sculptured columns, and a corridor outside of the columns. Along the walls of the corridor are compartments containing figures of different personages famous in the Hindu mythology. Behind the back corridor there is an adytum in the usual place, facing the front of the building, sculptured on the exterior part, and containing a tomb-shaped structure. As there is no wall dividing the veranda from the interior space, the temple is well lighted. The effect of the whole is very rich, but the building looks dirty.

The succeeding cave, called Dās Avātár, or the cave of the ten incarnations, resembles the Do-tál above described, in consisting of two stories, but its verandas have only six columns each in front. On the ground floor it consists of a double colonnade of plain square pillars, with no further depth. On the upper story, it has, reckoning from the front backwards, and including the front or outer row, seven rows of columns with capitals, and sculptured at the top. This seven-aisled colonnade, with the groups of large figures in compartments at the end of each, has a very rich appearance. Outside, a

* See Mr. Fergusson's text, p. 52.

massive brow of unhewn rock frowns over the upper columns of the cave, and between the two stories, and dividing them, there runs a broad projecting belt of rock. The effect is very grand and venerable.

I now come to the celebrated Kylas temple,* which is totally different in its character from any of those as yet mentioned. All the buildings hitherto described have been, in the proper sense, *caves*, *i.e.*, excavations *in* the rock, with roofs surmounted by the mass of the mountain rising above them. The main temple of Kylas, however, though surrounded by a court-yard, on the outer sides of which are temples and other excavations in the rock, is hewn, indeed, *out of* the mountain, and closely hemmed in on three sides by the mountain, but surmounted by nothing but the sky. I do not mean that the temple is hypæthral, *i.e.*, roofless, with its *interior* uncovered, but that its entire *exterior* is open to the heavens. I sat down under a tree on a stone chubootra or platform, a little way in front of Kylas, to survey it. It does not, as Mr. Fergusson remarks, look very striking from the outside, though from the inside of the court the effect is very imposing. On either side of the court-yard encircling the temple, the mountain-side slopes gradually upward, and the spectator can walk on it all round the edge of the precipice, and look down into the excavated area, in the middle of which the magnificent temple rises. A lofty and sculptured front or wall, with a central gateway, flanked by two rooms at the sides, forms the outermost part of the temple. Entering through the gateway, the visitor sees facing him figures of Lakshmi, (the goddess of prosperity and consort of Vishnu, and others), and finds an opening on either hand leading into the court surrounding

* See the plan at p. 111 of Seely's "Wonders of Ellora," and his tiresome description. Both Kylas and Lanka are represented in Mr. Fergusson's "Illustrations," Plates XV. and XVI.; and some remarks on them will be found in his text.

the temple, which is here 150 feet wide. To the left and right are two handsome square sculptured columns called *deepdâns*, *i.e.*, lamps, perhaps forty feet high, standing on either side towards the front of the temple. The general character of the main temple is this, that it is of a most complicated and elaborate construction, consisting of numerous parts, covered with sculpture; and gradually ascending to the central portion, as it recedes backward from the front, and as the mountain slope on either side of it rises higher. The vestibule or part of it adjoining the entrance is a handsome and sculptured square structure of two stories, which is attached, on the one side to the gateway, and on the other to the main temple, by connecting passages open underneath as well as overhead. The temple, properly so called, has a richly ornamented exterior, with a portico, outer side verandas, and a pyramidal tower, of the form usual in Hindu temples; and towards the back is surrounded, at the two sides as well as behind, by an open raised platform or pavement, at the sides and angles of which stand five separate smaller pyramidal temples. The interior hall is very rich. On either side of the two central aisles, which intersect each other in the form of a Greek cross, there are two rows of pillars. The length of the interior from the entrance to the adytum is fifty-three feet, and the breadth is a little more. The roof is about eighteen feet high. Altogether the building is a most gorgeous one. Descending from this main temple, let us survey the court which encircles it, and which I have said is 150 feet in breadth.* This court is surrounded by the precipitous scarp of the rock of the mountain, which, as I have mentioned, is lower towards the front of the temple, and slopes upward as it recedes

* The length is given in "Hamilton's Hindostan" as 247 feet. He gives the length of the grand temple from the door of the portico to the back wall of the interior as 103 feet. Vol. ii. p. 149.

backward. Standing in the court-yard behind the temple, the spectator sees the perpendicular face of the rock to the east rise over his head to a height of 100 feet. At the base of this rocky wall, underneath it, there is a glorious cavernous veranda, supported by eighteen columns running along its front, over which the frowning rough-hewn rock projects forward to a distance of twenty-five or thirty feet.* Opposite each of the intercolumnar spaces in this veranda, there are niches in the wall containing large figures. The veranda is continued on the south of the court for some distance, and is supported on that side by ten columns. At the point where it ceases, it is succeeded by other excavations running along the southern side of the court ; one, underneath, being of one story, with a second, consisting of two stories above it. On the north side of the court there is a small veranda near the entrance gateway ; and further in towards the interior, there are other verandas supported, altogether, by twelve pillars. On this same side (the northern) of the court there is another fine vihára-shaped temple, called Lanká, excavated *in* the rock, (not *out* of it, like the main structure in the centre of the court-yard,) and facing the side of the great temple. This lateral excavation stands at a considerable height above the ground, and is reached by a staircase hewn in the rock. It consists of a broad central, and two side, aisles, formed by low massive carved pillars, of which there are six on either side of the centre aisle, and five, besides a pilaster, dividing the two side aisles ; looking across the interior the pillars are thus four deep. The walls are adorned with sculpture. The centre aisle is sixty-six feet long. Kylas is, of course, a Brahmanical cave.

Kylas is succeeded to the north by some smaller excava-

* Seely (p. 144) says, *fifteen to nineteen feet* ; and states that the veranda is one hundred and eighty-six feet from end to end.

tions, which are not apparently distinguished by any particular beauty or grandeur. The pillars in front of one of them are, however, rich and ornamental.

We come next to Dhoomar lena,* a large temple with a flat roof, and with entrances or openings on three sides. Entering by the western front facing the adytum, we look along a central aisle with five columns on either hand, and flanked by side colonnades. This central aisle is intersected at right angles by other three central colonnades, formed by four rows of eight columns, extending from the southern to the northern entrance. From this description it may be gathered that the building is not square, but somewhat in the form of a Greek cross. The adytum, containing the usual stone emblem of Mahadeva, stands at the inner or eastern end of the temple, detached from the walls, and in the middle of the aisle, and is entered by four doors which are flanked by sculptured figures. The walls of the temple itself are adorned with colossal sculptures in different parts. The side entrance of the cave on the north leads into a small court open to the sky, which again communicates with a long narrow excavated passage, parallel to the temple, and bounded by lofty precipitous walls of rock on either hand, but open overhead, and conducting forth from the interior of the mountain into the open air. Dhoomar lena resembles the cave at Elephanta, (which will be mentioned farther on,) both in its general character and in the particular configuration of its columns.

The northernmost of all the caves are the three forming the Indra Sabha set. They are all two-storied. The ground-floor of the most northerly one is nearly blocked up with earth. The upper story consists of a hall—the centre part of which forms a rectangular space—having on each side

* See Mr. Fergusson's text, p. 51, and plan No. 4; from which it will be seen that the whole area of the temple is filled with columns equidistant from each other.

four richly carved columns, with a corridor running all round. Along the corridor are figures of Jains (?) sculptured on the walls, and the adytum contains a similar image. This first cave of the group communicates by a passage with a second smaller and lower building of like character, which again opens into a third temple, very much like the first, save that it has a veranda, with figures of Indra and his consort Indrānee at the ends, and facing each other. This temple has also a court-yard in front, of which the fine sculptured exterior of the connecting cave, No. 2, forms the northern side, and a corresponding building the southern. In the court stands a richly cut pyramidal temple ; and to the one side of it a fine detached column thirty feet high, of a form resembling the Doric, and surmounted by a four-angled figure at the top.

I was hurried in my second day's visit to all these temples after Kylas, as the evening was drawing on. I went northward from Kylas by a path leading over the tops of the caves, and passed by an artificial water-course, which bridges over the deep and narrow cleft above described as leading into the Dhoomar lena cave from the west. I also came upon a rocky valley leading up the mountain-side behind the larger excavations, in the sides of which are cut a number of smaller caves.

Having passed two days here, I left Rouza in my palanquin, at a little after four on the morning of the 15th February, and arrived at the gate of the fortress of Doulutabad at seven, A.M. I ascended to the summit, and returned in about an hour, having been very civilly received by the killehdar or commandant, who is stationed here by the Revenue Farmer on the part of the Nizam's Government, and to whom I had brought the order for admission, which is usually obtained from the Brigadier at Aurungabad, or the Resident at Hyderabad. The buildings of the town or petta, which is also fortified, surround the fortress. All round the lower part of

the mountain runs a lofty perpendicular rocky wall or scarp, encircled by a fosse cut in the rock, which again (the rock) forms a lower wall, at least on the side where I ascended, around the outer edge of the ditch. Above the scarp, inside the fosse, which may be 100 feet from top to bottom,* the mountain-side slopes conically upward, the sides of the cone being, however, unequal in length, as viewed from some points. Near the top is a barehduree or palace, with an interior court, which overlooks the town; and on the extreme summit stands a very long piece of cannon, said, I think, to be eighteen feet in length, with the words "Sree Doorgá," (the glorious Doórga,) cut in the Nagaree character, near the touch-hole, and indicating that the gun once belonged to a Hindu potentate. The Mahomedan standard now floats over it. The fortress is ascended from the lower part of the scarp through a long tunnel excavated in the heart of the rock, which is a wonder of the same sort as the cave temples. The tunnel was lighted by torches, carried by men who accompanied me. The lower part of the ascent can be performed on the outside of the mountain, in the open air, as well as by the subterranean passage; and in descending, I came part of the way by this outside path. Leaving the fortress about eight o'clock, I arrived in the Aurungabad cantonment a little after eleven, A.M.

I remained here all the afternoon of the 16th, when I proceeded on my journey towards Ahmednuggur. On leaving Aurungabad, two ranges of hills, about 500 feet high, are seen running nearly parallel to the traveller's course, about

* I leave this as my own conjecture. Hamilton says—"The scarp of the rock down to the counter-scarp may be about 150 feet, and the scarp below the glacis, from thirty to forty feet, which, added to 150, will give above 180 feet for the whole height of the scarped cliff." As to the height of the mountain, he says—"It has never been accurately measured, but appears to be about 500 feet to the summit, which is almost a point." Hamilton's *Hindustan*, (edition of 1820,) vol. ii. p. 147.

six or seven miles apart, bounding the plain in which the city and cantonment lie. These ranges are generally flat along the summit. The fortress of Doulutabad is visible a great way to the right. The plain is treeless, except near Aurungabad.

I was conveyed by relays of Aurungabad bearers as far as Peepulgam, forty-three or forty-four miles, and carried on by my own Agra set to Goreegam, where I arrived near nine o'clock A.M. of the 17th. (During this night's journey I had crossed the Godavery, near the commencement of its long course to the Bay of Bengal.) My palankeen was set down under a neem tree, near the village, and here I passed the day. There are two large banyan trees near the spot, under which a market was held in the afternoon. Proceeding on my journey an hour or so before sunset, I reached Ahmednuggur (commonly called Nuggur) late at night, and remained in the staging bungalow till next morning.

My Agra bearers had now done their work ; and I should have been in every respect satisfied with them, had not their leader tried to make me pay for twenty-four men, though only twenty-three were present, (one having returned to Agra for some reason or other without my knowledge, without completing the journey.) This fraudulent object he attempted to effect by dressing up one of the twenty-three differently, and pretending that he had come up after I had mustered and counted the group of bearers.

I left Nuggur at ten, A.M., travelling by the phaeton, with two horses, supplied by the Government Mail Contractor, for which I paid seventy-five rupees to Poona ; and travelling in this way, I was enabled to see the people and country much better than I had previously done, when by far the greater part of my journey was performed by night. The Mahrattas appear to be a fine manly race, and the women are fairer, and apparently much better looking, as well as much

less shy, than those of Hindustan proper. This last peculiarity is perhaps as much the result of national custom as of natural character. Whatever the cause may be, the females of this province travel in open cars—not in curtained ones, like those in the north-west provinces—and look the European traveller in the face, while those who are on foot never think of turning their back on the stranger as he passes, as the women in Hindostan proper do. I arrived at the Poona staging bungalow, about ten, P.M.

On the morning of the 19th I went to Major Candy's bungalow, and remained with him till the afternoon of the 21st.

On the morning of the 20th, I accompanied my host to the Poona Government College, of which he is the superintendent. The college has a Sanskrit and vernacular, as well as an English, department. Major Candy himself takes a part in teaching the assistant teachers and more advanced pupils, and had three classes which he exercised in the English idiom, and in rendering English into correct Mahrattée. All the teachers, except the Rev. Messrs. Fraser and Macdougall, who are the professors respectively of English literature and mathematics, are native Mahrattas. The pupils did not appear to pronounce English well, or, any of them, to speak English perfectly; but they are good scholars, and undoubtedly very intelligent. I heartily approve of Major Candy's system of seeking to combine in the student a knowledge of English with a thorough instruction in the vernacular, and requiring those who are to be teachers to acquire so much Sanskrit as shall enable them to understand the derivation and structure of their own language; while those who make Sanskrit their principal object, receive, of course, a deeper initiation in the sacred language and its literature. In the afternoon I examined the Sanskrit students, who are far advanced, but not yet perfect masters of the language. I heard the professor of English literature examining his class in poetry. Their

English explanations of the sense of what they were reading appeared to be very round about, and not direct, precise, or to the point.

I next went under my host's guidance to visit the girls' school, which is maintained by a society of native youths. One of the leaders in this interesting movement, and the husband of one of the little scholars, were present. The girls were chiefly young, though some were rather bigger. They were fair, and not at all shy. They read a Mahrattée and Hindee translation of a one-act drama for children, from the "Ami des Enfants." From the less secluded and freer position of the women in the Mahratta country, as compared with that of their sisters in Bengal and the North-west provinces, I should imagine that the education of girls of all ranks was likely to be much more easily promoted in the former province than in either of the latter. The movement (more or less spontaneous, though fostered by Europeans) among the young men of Poona for the education of their females, appears farther to confirm this view.

I next visited Jotee Gobind Rao Phoolay's low-caste school, where, at present, owing to the want of pecuniary means, boys and girls learn together, though it is their teacher's wish to separate them. This meritorious person, sprung himself, I believe, from the humbler ranks, conceived the very laudable desire of instructing the lower castes, in which he has been encouraged and supported by Major Candy and others. He has a very benevolent looking face, and Mr. Murray Mitchell informed me, is almost persuaded to be a Christian.

Next day, in company with the Rev. J. Murray Mitchell of the Free Church Mission, I visited the school maintained by his church in the city of Poona, and at present superintended by himself. Mr. Mitchell takes great pains to make the boys pronounce correctly, by causing them to repeat over and over again those sounds which are most uncongenial to their

organs of speech, and which they find the most difficulty in pronouncing and distinguishing. Altogether Mr. Mitchell appeared to me to have a very happy manner of awakening and maintaining the attention of his pupils. He called upon some of his more advanced students to explain before me the state of their opinions in regard to their own religion, which they appeared to do very freely. The Free Church English school is neither on so large a scale, nor, I suppose, are the students so far advanced as those of the Government Institution, which has a stronger staff of English professors. The monitors in the former (the missionary) school, however, know English very well.

I received a visit from Mr. Wazeer Beg, a converted Mussulman, now a Presbyterian minister, connected with the Free Church. He dresses in black, in the European fashion, and wears spectacles.

Poona is a large military cantonment, and a post for European troops. Kirkee, in its neighbourhood, is the station of a regiment of Her Majesty's 10th Hussars.

Leaving Poona on the afternoon of the 21st, in the Mail Contractor's phaeton, I reached the staging bungalow at Carlee the same night. It is situated in the middle of a broad plain which is bounded by two ranges of hills to the north and south, and lying at a considerable distance on either side. Next morning I set out to visit the grand chaitya cave,* which is situated in the range of hills to the north of the bungalow, and is reached by a path leading over the fields. The cave is placed at a considerable height, perhaps 500 (?) feet above the level of the plain, and as the mountain here bends round in a northerly direction, forming a sort of recess in the range, the cave faces not to the south, but to the west, being cut in the western face of the rock. The ascent is somewhat toilsome. In front of the chaitya, to the left of the entrance,

* See Mr. Fergusson's Illustrations, plate X., and his text, pp. 27-34.

stands a broad and lofty detached column, with four griffins on the top. It bears an inscription in the *lât*, or ancient Devanagari character, in front. There are also inscriptions on the horizontal bands or belts of stone which run across above the upper row of figures on the inner façade of the temple.* An outer façade of the chaitya exists, partly entire, partly broken down. It consists of a broad belt of rock extending across the front of the cave, more than half way up, supported by two pillars underneath, and formerly surmounted by four above. Over the upper pillars of this outer façade the brow of the rock projects a little way. This overhanging rock, when seen from a short distance in front, is discovered to be thirty or forty feet high, and nearly perpendicular. When this outer front was complete, it must have made the interior much darker than it now is. The inner façade is fine. In the upper part of it there is a large dome-shaped aperture or window, extending across the whole front of the cave, which throws a strong light into the interior. Lower down the façade, and on either side of the entrance, are two horizontal rows of sculptured figures, extending under the window, with an unadorned space above. On either side of the dome-shaped window, and above it, are horizontal rows of similar window-shaped ornaments, carved on the façade, divided by narrow belts of rock also horizontal. The walls at either end of the space enclosed between the inner and outer façades, and at right angles to both, are also adorned by sculptured figures. The interior of the chaitya, which is undoubtedly a very fine one, is on the same plan as those at Ajunta and Ellora, consisting of a vaulted and ribbed central aisle, flanked by columns, beyond which on either side are corridors. The interior is 126 feet long, by a breadth of twenty-four within the pillars, and looked to me somewhat narrow in proportion

* See the Rev. Dr. Stevenson's paper on these inscriptions, in the Journal of the Bombay Branch of the Royal Asiatic Society for January 1854.

to its height and length. There are fifteen columns on either side of the central aisle, which have circular bases; then further up become polygonal, with capitals, of which the lower portion is fluted and circular, and the upper square, every column being surmounted by double groups of figures, consisting each of a male and a female figure seated on a recumbent elephant.* These groups are uniform above all the pillars. Up to the summit of these sculptures the height of the columns may be twenty-five feet. Over the sides of the temple rises the lofty roof, ribbed with beams of wood, which are all perfect, though it is impossible to say how old they may be, the roof itself being, of course, of stone. Besides the fifteen columns on either side of the temple, there are eight others, but square and unornamented, round its inner circular extremity, behind the dagopa. The dagopa in its lower part is round, then dome-shaped, and above that of a square form expanding to a greater breadth at the top, which is surmounted by a pole supporting a mushroom-shaped umbrella. The inner aisles or corridors of the temple are high, but narrow and unadorned.

In the course of the day I saw Mr. Fallon, who was then employed by the Government to make drawings of the cave, and was encamped in tents close to the staging bungalow. He mentioned to me that in his opinion one set of the figures, viz., that on the first inside pillar on one side of the temple, is the work not of a native, but of a European artist, the others being inferior copies of it.†

Leaving Carlee at a quarter before one o'clock, P.M., I arrived at the head of the Ghats in about an hour. As the descent of the Ghats forms a considerable slope, the traveller here leaves the phaeton, and is carried down to the foot in a palankeen. The road winds down the pass between the

* Fergusson says, that in some places the figures are both female.

† See Dr. Stevenson's paper above referred to.

mountains, very much like that over the Simplon, and is well engineered. The valleys or ravines along the sides of which it is carried have, in some parts, a good deal of wood. One of the mountains at the head of the pass, which comes into view in descending, has a remarkable form, being a sharp and precipitous rock half-detached from the neighbouring hills, presenting a broad mass to the eye when seen on one side, and appearing very narrow and sharp, when viewed from another point. The hills which form one of the sides of the pass at its lower end resemble in their conformation that in which the Ajunta caves are excavated; but here, there are three instead of two horizontal belts of rock running along the side of the mountain, divided from each other by sloping declivities, covered with brown grass. From the foot of the pass the road becomes more level, and the remainder of the journey to Oolwa is performed in the phaeton. On the way other fantastic mountain summits came into view in the neighbourhood.

I reached the hotel at Oolwa on the shore of an arm of the sea, before eight, P.M. Her Majesty's 86th Regiment was encamped here, having been ordered down from Poona, to be in readiness to embark for Persia. A steamboat arrived from Bombay about eleven, P.M., in which I sailed next morning, and arrived at Bombay between twelve and one o'clock.

The mode of living adopted by many of the residents of Bombay, especially those who have only come for a short time to the Presidency, is quite new to a visitor from Bengal. A part of the esplanade, between the fort and the sea, and close to the shore, is occupied either by temporary bungalows, which are constructed of bamboos, with wickered walls, white-washed, and thatched roofs, or by a multitude of tents, ranged in formal rows, and presenting the appearance of a camp. Any officer of Government coming temporarily to Bombay, applies to the Fort-Adjutant for ground, and writes to some

Parsee merchant to pitch upon it tents which he keeps to let to strangers. It is very hot and close in these tents, as soon as the heat of the sun makes itself felt, until the forenoon, when the sea breeze begins to blow, and being freely welcomed with open doors, renders the tents bearable and the bungalows pleasant.

The fort, though in reality what its name implies, is at the same time crowded with houses, and a busy scene of mercantile activity. The buildings are in their general character, I think, much like those of Calcutta.

The native city of Bombay, which is outside of the fort, and at some distance from it, has many well-built houses and handsome streets. The outskirts also contain many neat villas, with gardens, and are overshadowed by abundance of cocoa-nut trees. Malabar hill, which is covered with houses, and wooded with trees of the palm species, runs out on the northern side of the bay on which Bombay is situated, and commands both a sea and a land view ; the native city, enveloped in a mass of cocoa-nut trees, lying under the eye to the eastward ; and beyond it, along the shore, the fort, and the suburbs of Bombay. Beyond Malabar hill, to the north, a well-made road runs along the margin of the sea, which, it may easily be conceived, is a favourite resort of the residents in the evenings : and to me, after a long sojourn in the interior of Hindostan, it was delightful to drive along the brink of the ocean, to inhale its breezes, and to listen to its roar and dash. As I omitted to take any notes of the Bombay localities while on the spot, I cannot venture on a more minute description.

The Parsees, who seem to approach more to Europeans in their ideas and mode of life than do the other classes of natives, have several clubs in Bombay, and are to be seen in the cool of the evening, sitting in knots outside of their club-houses.

The Rev. Dr. Wilson was good enough to shew me his Missionary Institution in the city of Bombay, but I did not at the time record any observations upon it. I was not able to visit any of the other colleges for native education there.

I accompanied Dr. Wilson in a sailing boat to visit the rock temple in the island of Elephanta. The passage there and back was accomplished in, I think, about six hours. The temple is a good deal like that called Dhoomar-lena, at Ellora, as it has two side openings in addition to the front entrance, and the columns are of the same pattern as those of that cave. The adytum, however, is at the extreme inner end of the cave, and not at a little distance from the end, as in Dhoomar-lena. The adytum here contains a most majestic awe-inspiring Trimúrtti, or three-faced sculptured representation of the Hindu triad of Brahmá, Vishnu, and Siva, (or, as Mr. Fergusson thinks, of Siva in his threefold capacity, of creator, preserver, and destroyer,) which is nineteen feet high, and well executed; the countenances of the three divinities, as it appeared to me, being just and natural in their proportions. The temple, which stands a good way up the hill-side, is reached by a long flight of steps, and commands a very fine view over the sea and neighbouring land.

I was altogether much pleased and interested with Bombay, where I, moreover, experienced much kindness from my friends.

On the evening of the 28th of February, I took my last look of India, as the "Feeroz" was gradually receding from its shores.

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to Kedarnath and
other parts of the
snowy range of the
Himalayas in the
autumn of 1853.

With some account

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