

OUR SKETCHES FROM INDIA.

The series of Illustrations, from sketches by our Special Artists, of the tour of His Royal Highness the Prince of Wales in India is continued this week. The subjects of the Engravings now presented are the war-dance of Nagas, or wild men of the hills, with which the Prince was entertained on his arrival at Jeypore, with two or three separate figures of these strange people; also the scenery and habits of living in the Terai, or forest wilderness, on the frontier of Nepal, where the Prince has been with a hunting party most completely appointed, and has achieved great exploits in the chase of fierce wild beasts. The sketches of "Beating the Jungle" and "Tiffin in the Jungle" will give an excellent idea of that sort of thing. They are drawn by Mr. Simpson, our Special Artist, who was favoured with permission to accompany the hunting-party of His Royal Highness in the Terai. The following is taken from a letter of Mr. W. H. Russell, dated the 10th ult., at Barney, in the Terai of Rohilkund:—

"The Terai is the belt of prairie which skirts the great forest at the foot of the Himalayas from east to west, at the base of the great triangle, two sides of which are formed by the ocean and the third by the Indian Alps. The word is generally applied to the forest itself. For years there has been an evil reputation attached to the name. Natives dreaded the Terai so much that no consideration would induce them to venture within its borders at certain seasons. The Terai fever is, indeed, very deadly when it is well established; but in the winter months the Terai is as healthy as Pall-mall. Horsford's force, left to watch the ford of the Raptee into Nepal in January, 1859, suffered a little, but not much more, perhaps, than they would have done on Dartmoor. It is a fact, however, that cooies, or runners, objected greatly to cross the jungle, and Maan Sing assured Lord Clyde that all his own native followers would run away as soon as the troops reached the malarious region. The sepoy and rebels who followed the Begum, Nana Sahib, and other leaders into Nepal in 1858-9 did, no doubt, die in hundreds, if not thousands, but privations of all kinds and a severity of climate to which they were unaccustomed contributed to the mortality. Old residents think nothing of the supposed danger of passing through the Terai in the worst time of year, provided the traveller takes due precautions and does not stay too long in the districts of worst repute; but they are quite sure that it is as healthy as any part of India when the winter sets in, and up to the setting in of the rains. It is after the rains, and at the fall of the leaf, that the Terai offers most inducement to strangers and natives to stay away from it. But, whatever its sanitary merits or demerits, there can be no doubt of its attractions to the sportsman. The woods which skirt the Himalayas harbour the great game, which find refuge from their persecutor in the depth of forest jungle and swamp. There the rhinoceros, the elephant, and the tiger have it very much their own way, and all sorts of feline resort, secure of prey whenever it pleases them to make excursions into the great plains, covered with luxuriant vegetation, in which nyghans, deer, antelopes, and the smaller game abound.

"Sir H. Ramsay, who may be regarded as the King of Kumaon, uncrowned though he be, and most faithful servant and subject of the Queen, has established his first camp at a place just on the verge of the Terai, on the road from Moradabad to Nynce Tal, to give the Prince of Wales his first experience of Terai life before he marches eastwards to meet Sir Jung Bahadour. It is not such a camp as Sir John Strachey's at Agra, or as the Governor-General's at Delhi; but it is very workman-like. Still, one may express a decided preference for double-walled and double-poled tents, and even sight after the worldliness of fireplaces. The mess-tent is substantial, comfortable, spacious, and well lighted. The Prince's tent is a very simple residence, and must 'look small,' at all events, in comparison with his canvas palace at Agra; but now out-of-door life begins, and uniforms, addresses, presentations, levees, state banquets, dinners, illuminations, and fireworks are for the time being, if not forgotten, at least relinquished.

"It is now eleven o'clock, and His Royal Highness has just gone off on his elephant to try his fortune in a jungle some miles from this. He has taken a few of the suite with him. The others have formed a committee for general purposes, and have proceeded on their elephants to beat the prairie for anything that comes.

"To anyone acquainted with an Indian camp life it is unnecessary to observe that there are noises and sounds from dusk to dawn which render it necessary for the sleeper to cultivate indifference to external influences. The number of natives whose friends live at a distance out on the open, and who are forced to sustain conversation and attraction by long-sustained yells, ending in an agonising halloo, is quite remarkable. Then the indefatigable and inevitable jackal, encouraging his fellows to the hunt by tally-hos of his own; the wolves, howling all over the place, aid and abet these disturbers of the peace. When the morning dawns crows sit on one's tent, mirrors chatter above on the ridge as if they were sitting on you; horses neigh, elephants trumpet, camels maintain the horrible grunting, grumbling, snarling protest against being made useful which distinguishes the ship of the desert. Then comes the trumpet of the cavalry escort to rouse the troopers, and the camp awakens as the first rays of the sun light up the tops of the serrated chain of the Himalayas which bounds the horizon northwards like a wall. 'Chola hazre,' the cup of tea or coffee and slice of toast or biscuit, so welcome here, and little appreciated at home as a necessary meal on awakening, is brought round to the tents, and in a couple of hours the trumpet sounds, 'Make ready for breakfast,' or the call which implies so much, and in half an hour more another performance by the native trumpeter summons all to the large tent where the feast is spread, and—be it said so far to the credit of a caterer who has hitherto been deservedly successful in his efforts to please—simply and well."

Our Special Artist gives us the following note upon his sketch of "Beating the Jungle":—

"The march is done here after breakfast, and, instead of taking the line by which the tents and baggage are carried, the Prince of Wales and a number of his suite go off through the jungle upon elephants, and shoot along the route, reaching the new camp about sunset. They all start in line, to beat the jungle. Between every sportsman there will be two, or perhaps three, pad elephants, which have only a pad on the back to carry the game upon, but the animal does duty as a beater as well. As the Prince's shooting-party, with about fifty elephants, is much larger than tiger-shooting parties usually are, some experienced hands are with it to direct the route and to keep them all as near in line as possible. Major-General Sir Henry Ramsay, the Commissioner of Kumaon, who is an experienced sportsman, accompanies the party, and has charge of all the arrangements till the Prince enters the Nepal territory. Mr. Macdonald, who is the Burra Sahib of the district, and Mr. Elliot Colvin, both shikarees of repute, who well know the haunts of the tiger in this locality, are also in charge, and direct the operations. Everything is done according to the usual custom among sportsmen who frequent this part of the world, and the Prince has to take his chance with the others

of a shot at whatever is started. At times a deer or a hog will be knocked over at the first or second shot; but some animals will run the whole gauntlet, with guns blazing from every howdah, and may get off without a wound. The long jungle-grass much increases their chances of escape. Some of this jungle-grass is at times from a dozen to twenty feet high; the heads of the sportsmen only are often all that are visible as they pass through it."

The shooting elephant howdah of the Prince of Wales is described in one of Mr. Simpson's notes, with diagrams of its form and arrangement. It was a wooden framework with cane interwoven at the sides, as in the seat of a cane-bottomed chair. Along the top of each side were iron bars covered with leather, upon which spare guns could be ready for use, two guns on each side. In front was a slightly elevated rest for the barrel of the gun which would be first taken in hand; meanwhile its butt-end rested in a recess at the end of the sportsman's seat, projecting into the hind compartment of the howdah, where a servant was posted to keep the guns loaded. The howdah was neatly constructed and fitted up, like superior cabinet-work. Its front was ornamented with Prince of Wales's feathers.

The visit of the Prince of Wales to Jeypore, in the first week of February, immediately after visiting Scindia at Gwalior, has already been mentioned. Jeypore is a Rajpoot State not quite the size of Scotland, with a million and a half of people. The city is described as very different from any other Indian or Asiatic town. We borrow the following from the Standard correspondent:—

"From Agra to Jeypore is a distance of 140 miles by the Rajpootana State Railway. The first portion of the road runs across the plain, but during the last thirty, distant hills, gradually narrowing in, are to be seen, and the railway makes a considerable ascent. At Jeypore the hills approach closely upon the left: upon the crest of the one overlooking the city is a large fort, containing, among other buildings, a temple of the sun. The fort is called Nabangurh, or the Tiger Fort. On the right the approach to the town is guarded by a fort standing upon an isolated rock. This fort is very solidly built, with the semicircular crenellations and loopholes common to all the fortified buildings here. It has numerous bastions, remarkable for being much larger at the foot than at the summit, sloping inwards in a singular and awkward manner. The roads immediately around Jeypore are charmingly wooded and shaded. The town itself is rectangular, and is two miles and forty yards in length, by a mile and a quarter in width. A street 110 ft. wide runs through its centre for its entire length, and is crossed by two streets of equal width, thus dividing the city into six equal portions. Other streets of 55 ft., and 27½ ft., and 13½ ft., subdivide the town into smaller lots, and all run at right angles to each other. The palace occupies the whole of the central block on the north side. The town is surrounded by a wall of masonry, covered with a smooth red plaster, 20 ft. in height and 9 ft. in thickness. It has nine circular crenellations and loopholes. There are seven gateways, with interior screen walls. The wall has, besides, bastions and towers, with embrasures for cannon. Nothing can be conceived more completely differing from the narrow tortuous streets and lanes of an Oriental city than does this regularly-planned, broad-streeted town. This is to be explained by the fact that the city did not spring up piecemeal, but was the result of a wholesale renewal. Until the year 1728 the city of Ambar, five miles distant, was the capital of the Princes of this country, but in that year Maharajah Sewajoy Sing II. determined to remove the capital from the old city, where, from its position in a narrow valley, the population must have been greatly overgrown, to the present site upon the plain. He called his new city Jeypore, or Jeypore, signifying 'the city of victory,' as well as perpetuating his name. But the town differs even more from other cities in its style of ornamentation than in its general plan and character. In the principal streets stand all the great buildings and the abodes of the nobles and the principal men. These are connected by lines of shops, some of two or three stories high, but with an appearance of uniformity of height, as all the houses which consist of the ground floor only have a screen or sham front carried up above them two stories higher. In these screens all the peculiarities of Oriental architecture are preserved. Here are the projecting windows, with the intricate open lattice-work and square peep-holes; here are the balconies, the closed verandahs, the quaint projections, and little cupolas, distinctive of Hindoo and Saracenic architecture; for, although Jeypore is a Hindoo city, its architecture is a mixture of the Hindoo and Mohammedan. Its builders apparently adopted all that was strange and fantastic of each style of architecture, and blended it into one whole. The whole of the buildings are painted of a uniform pink shade, with white decorations and designs. These differ according to the taste of the owners of the houses, some painting their walls with flowers, some with figures, some with mere spots or stars, others with elaborate arabesques. On each side of the roads are footways, ten feet wide, of broad smooth flags, pavements such as neither Calcutta nor Bombay can boast, while over these footpaths from every shop project awnings, all alike of red and white striped stuff. Add some fine trees in some of the streets, sweeps like the Oxford streets, with fountains in the centre at the junctions of the broad streets; imagine the public buildings completely covered with queer projections and angles, fantastic pinnacles and cupolas, and overlaid with bizarre ornaments; and the reader can form some idea of the most singular and fantastic city in India.

"The Maharajah Sewajoy Sing devotes his whole time and his whole thoughts to the good of the people. He insists upon sanitary regulations, here carried out with a stringency such as prevails in few European cities. He has established a council of state, ministers, and a constitutional government; has given the town a municipality, and has founded a large and flourishing college. There is an art institute and museum, excellent schools, really splendid public gardens, and many other similar institutions, all kept up on a scale of efficiency which would do credit to any large English country town. All these things the Maharajah inspects and sees to personally, going about on foot among them from early morning till night. He cares nothing for that pomp and splendour which are the delight of most Indian princes. He has no soul for military display or that playing at soldiers which, keeping hundreds of thousands of men idle, is one curse of India. His army is surpassed in number by that of many chiefs of one fifth of the wealth or importance of Jeypore; but his people are governed wisely and justly, and possess an amount of happiness, of comfort, and of material prosperity such as are enjoyed by no other population under native rule—perhaps by none other in all India. The appearance of the population is indicative of their state of comfort and content."

The Prince arrived about five o'clock on the evening of the 6th. He was met at the station by the Maharajah, and drove in a carriage to the town, a distance by the route taken of nearly two miles. They mounted on elephants, the procession was formed, and they passed by torchlight through the town. The streets were crowded, but the line was kept by the Rajah's troops in their native costume, armed with matchlocks, shields, and all sorts

of strange and old-world weapons. The procession, with its elephants, camels with jingals, bullocks with guns, its led horses, its spearmen, bannermen, and Oriental bravery and pomp, was exactly similar to those of Gwalior and of Agra. We give an illustration of its one peculiar feature, the body of about a hundred swordsmen, who, dancing, brandishing their long swords, cutting and slashing, paraded the cortege to the wild music of tom-toms, of pipes, and of long serpent-shaped horns. This was the performance of the Nagas, inside the Sanganeer gate, by which the Prince entered Jeypore; it was meant to imitate the fighting when a town is entered and taken by a conqueror. The Nagas, supposed to be one of the aboriginal tribes, like the Bheels or the Ghoonds, are met with all over Rajpootana. They lately killed an officer of the Government, and troops had to be sent to chastise them. The men who met the Prince at Jeypore are a kind of armed followers of the Maharajah. They were not all dressed alike; many had a corset of tiger-skin, and a few had a curiously ornamented hood, projecting high up at the back of the head, with pieces also projecting over each shoulder. A bunch of dark feathers was stuck in the pugree or head-dress. The Maharajah of Jeypore sat in the howdah with the Prince; the moorchills were carried by officers on elephants at each side. Soldiers lined the street, and bands played; there were great crowds of people.

The rock-cut temples of Ellora, which are scarcely less remarkable than those of Elephanta, should have been visited by the Prince on his way back to Bombay. Ellora is about 180 miles from Bombay, in the dominions of the Nizam of Hyderabad. A series of vast halls and galleries, decorated with a profusion of sculptures, have been here cut out of the black or grey basaltic rock of a mountain. This was done about nine hundred years ago, by order of the Rajah Ellu, in honour of the Hindoo deities, but more especially of Siva or Mahadeo. The surface of the rock was worked with chnumam, a fine hard plaster resembling porcelain, and was painted of diverse colours. Our Illustration gives an exterior view of the Kailas at Ellora. This temple is an exception among the rock excavations of Western India. The others are all cave temples; but the Kailas is a mass of rock cut out of the hill-side, and then sculptured in the form of a built temple. The importance of the work may be judged of by its size. The hill has been cut into as far back as 400 ft.; the temple itself is 300 ft. long. The width of space between the scarps on each side is 185 ft.; the highest part of the temple is about 100 ft. high. The temple consists of a great hall, with a sanctum at the eastern end, for the symbol of Mahadeo. This is, of course, the principal part of the shrine. The hall is about 66 ft. long by 55 ft. wide, and 16 ft. or 17 ft. high. One might say that the roof is supported by four rows of pillars, but where roof and pillars are all one piece of rock, left by excavation, the propriety of the word "support" becomes doubtful. In front of the great hall is the house of Nandi, the Bull, which is the wahan, that is to say the steed, of Siva. It is always placed facing the symbol of the god. In front of this again, and over the entrance, is the Naubatkhana, or music-gallery, where in former times, when the place was frequented by votaries, the great drum would be beaten. The passage into the temple has turns, after entering, to the right and left. On each side formerly stood an elephant; the one on the north still remains, though mutilated. There are also two square columns, which probably were surmounted by the trisul or trident of Siva. The colonnades round the base of the scarps are covered with sculptures of the Hindoo mythology. Over the north colonnade is a very fine rock-cut temple, known as the Lanka Cave; over the south colonnade is another called the Pir Lanka, and a bridge once communicated with it from the great hall of the Kailas, but this has been broken down, and the cave cannot now be reached without a ladder. The illustration is taken from the southern side, and shows this broken bridge. Lanka is the old name of Ceylon, and the bridge represents what is now known as "Adam's Bridge," or the ridge of rocks extending from India to Ceylon, which, according to the Ramayana, was made by Hanooman, the monkey god, for Rama's expedition in search of his wife Sita. The word "Kailas," which is the name of this wonderful monolithic temple, means the heaven of Siva or Mahadeo. It is almost impossible to convey any notion of the vast mass of work which must have been expended on this remarkable place, nor can we here attempt a description of the sculptures or details of ornament. The art shown in this temple, it must be confessed, is not of a very high style. It is not to be compared with other specimens to be found in India, but is rich, bold, and effective. The architecture belongs to the Southern Hindoo style. There are about thirty cave-temples at Ellora of various sizes and styles, some of them being Buddhist; one or two are Jain, which is the name of a very important sect still existing in India, who are supposed to have been a sort of compromise between Buddhism and Brahminism. At the present day these excavations are not used as temples. Visitors, both native and European, go to look at them as a sight; but, as they are out of the usual route of travellers, it takes some trouble to get to them, and they are not so well known as they should be. Thomas Daniell, R. S., and his son, who visited India at the end of last century, or beginning of this, published very large coloured engravings of the Kailas; and Mr. James Fergusson has also published lithographs from his own sketches a good many years ago, not only of Ellora but also of Ajunta, with descriptions, to which any reader wishing for full details may be referred.

Yesterday week's *Gazette* gives a list of promotions made for services rendered during the recent operations against the Malays in Malacca.

The inquest at Poplar respecting the loss of the Strathclyde was concluded on Thursday week. The jury found a verdict which the Coroner said was in effect one of manslaughter against the captain of the Franconia, and they added an expression of opinion that the captain was greatly influenced by the injudicious advice of the pilot, James Porter, whose conduct they considered to deserve grave censure. They commended the behaviour of the Deal boatmen and the captain and crew of the Queen of Nations for their efforts to save life.

A public meeting was held on the 8th inst., in the Shire Hall, Hertford, for the purpose of inaugurating a "Seaside Convalescent Home" for the poor of Hertfordshire. The need of such an institution has been greatly felt for some time past, and active steps have been taken to supply the want. A home is now established at St. Leonards-on-Sea, in behalf of which liberal support has been already given, and further help is asked. The meeting was presided over by Earl Cowper, who was supported by Mr. Abel Smith, M.P., the Hon. H. F. Cowper, M.P., Mr. F. Halsey, M.P., Mr. R. Hanbury, and other gentlemen of influence in the county. The Institution has also the sympathy and support of the Marquis of Salisbury, the Earl of Verulam, Earl Brownlow, Lord Dacre, Lord Vernon, Lord Lawrence, Lord Malden, the Bishop of the Diocese, Mr. Robert Smith, and other gentlemen. Further help is earnestly sought, and will be gratefully received by the treasurer, Mr. R. Barclay, High Leigh, Hoddesdon; or by the secretary, the Rev. F. Burnside, Hertfordshire Rectory, Hertford.



THE PRINCE OF WALES IN THE TERAI; BEATING THE JUNGLE.
FROM A SKETCH BY ONE OF OUR SPECIAL ARTISTS.