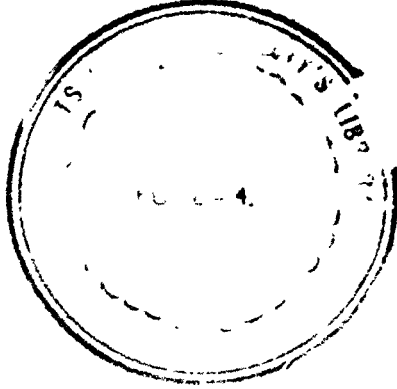


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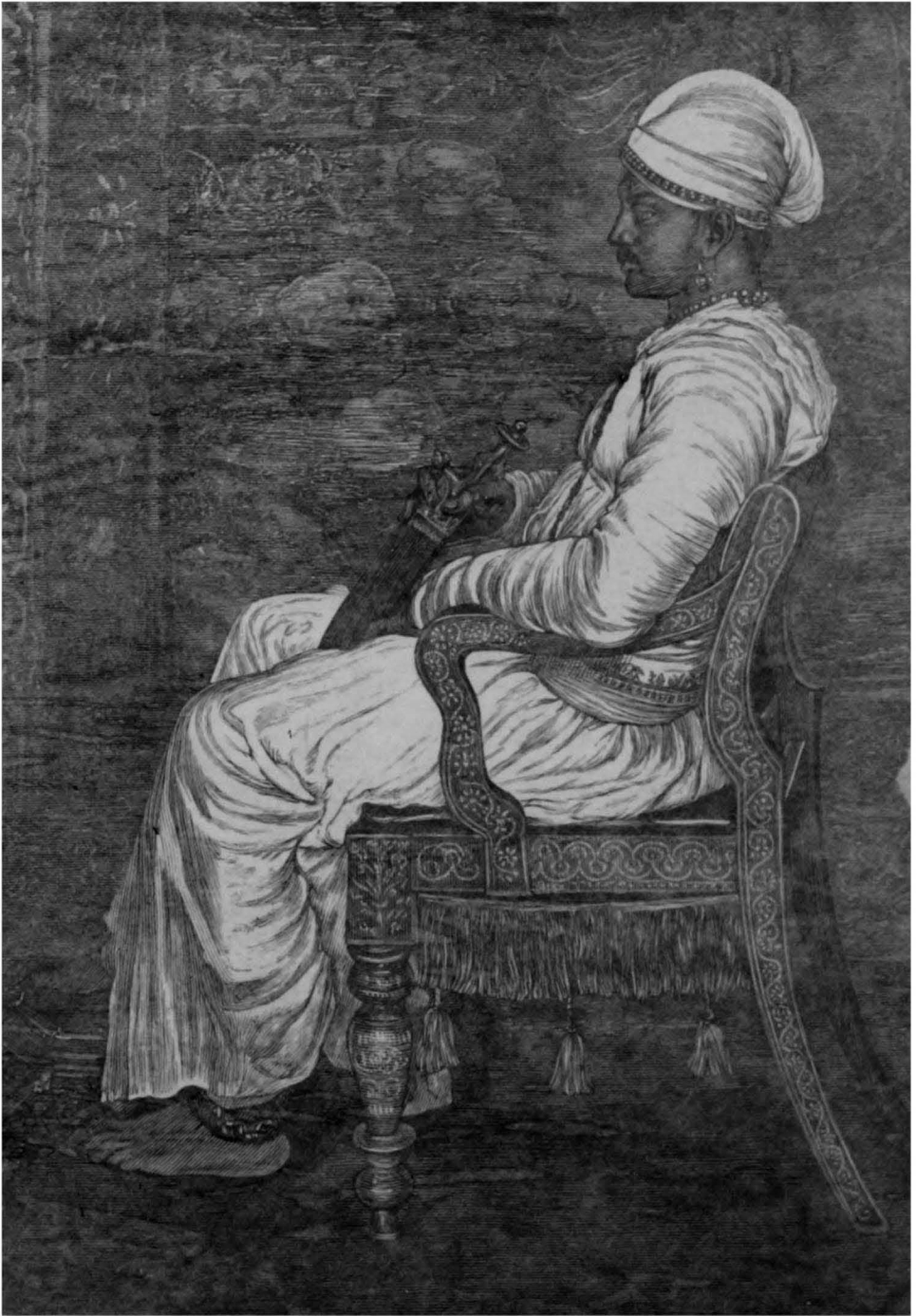
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TO  
THE MEMORY OF MY FATHER,  
ONE OF THOSE MEMBERS  
OF THE  
HONOURABLE EAST INDIA COMPANY'S CIVIL SERVICE,  
WHO HAVE MADE OUR INDIAN EMPIRE  
WHAT IT IS,  
I DEDICATE  
ALL THAT IS GOOD IN THIS BOOK.

VAL. C. PRINSEP.

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# APPENDIX.

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## I.

I CANNOT refrain from printing in the Appendix of my book the following ballad written by my father, which is taken from a legend of Sirmoor. The Giri is a river flowing a few miles from Simla.

### THE NUTNEE.\*

#### A LEGEND OF SIMLA.

##### I.

In the mountains of Sirmoor spreads far and wide  
The domain of a Rajah dread,  
And his palace is built on a mountain's side,  
Where the Giri rushes with furious tide  
Deep in its rocky bed.

##### II.

On a jutting rock's summit, the palace wall  
Stands at a dizzy height ;  
And a stone from the topmost tower of all  
Into the Giri's deep bed would fall  
In one unbroken flight.

##### III.

On that tower's high terrace the Rajah sits,  
And the wine they freely pour,  
And the voices of mirth and the laughter-fits,  
As the Rajah drinks with his favourites,  
Mix with the torrent's roar.

\* NUTNEE.—The Nuts are the gipsies of India, living by jugglers' tricks and feats, to which they train children from youth. Nutnee is the feminine of Nut.

## IV.

“Where lingers my Nutnee concubine ?  
 My queen of the dance and song ?  
 Bid her come hither to share our wine,  
 Her merry black eye and her voice divine  
 Shall the joy of this revel prolong.”

## V.

The Rajah a cup to her health hath quaffed,  
 And called her to sit by his side.  
 “Now tell us, while draining this goblet’s draught,  
 How camst thou to learn the tricks of thy craft,  
 And the feats of thy people the pride?”

## VI.

“My training at three years old began,  
 I learned then the balance true ;  
 From little to great things my lessons ran,  
 Till there’s not a feat performed by man  
 That I have not learned to do.

## VII.

“Amid sharp swords I can dance blindfold,  
 Stringing of eggs a crown :  
 So true is my balance, so firm my hold,  
 I can swing on a bamboo, and walk quite bold  
 On a tight rope, up or down.”

## VIII.

“I have seen thee walk on a rope stretched tight ;  
 But thy courage now prove to me.  
 We will stretch a rope over to yonder height,  
 And there thou shalt walk like an angel bright,  
 For my people below to see.”

## IX.

’T is a dizzy height of two thousand feet,  
 And the torrent that roars below  
 Sustains not the spirit like music sweet :  
 Sure never hath mortal performed like feat.  
 The guerdon I first would know.”

## X.

“For guerdon thou shalt not my humour mock ;  
 A bond I will seal and sign,  
 That if thou walk over from tower to rock,  
 Bearing thy infant child on thy back,  
 One-half of my kingdom is thine.”

## XI.

“Shall the child of my heart then a Rajah be,  
 And a powerful lord among men ?  
 Then stretch the rope over, and thou shalt see  
 What a mother will do in her bravery,  
 That need for her child to win.”

## XII.

An arrow is shot from a strong hill bow  
 Bearing a silken thread :  
 Then thicker and thicker the cords they throw,  
 Till over the chasm that gapes below  
 The perilous bridge is spread.

## XIII.

She hath girded her loins, she hath strapped the child,  
 It will motionless lie in sleep.  
 “Salaam to thee, Rajah,” she said, and smiled ;  
 Then sank on her knees, and in accents wild  
 Thus prayed o’er the terrible deep :

## XIV.

“Great God of my fathers, great God of my race,  
 Life, honour, and all are Thine ;  
 ’T is Thou givest glory, or death and disgrace ;  
 Oh ! be it Thy will, I Thy people should raise,  
 And found here a royal line.”

## XV.

In hand she hath taken the balancing-pole,  
 And steps on the perilous bridge :  
 Firm forward she goes, for high hope fills her soul.  
 She walks in mid-air—*Hureeból! Hureeból!*\*—  
 With her eye on the opposite ridge.

\* HUREEBÓL.—The usual exclamation of great wonder ; an invocation to Huree or Krishna.

## XVI.

“Back, back !” cries the Rajah, “and tempt not fate ;  
 I wished but thy courage to try.”  
 Still forward she walks,—the recall is too late ;  
 So steady her step, so unflinching her gait,  
 All danger she seems to defy.

## XVII.

Half-way she hath reached, and still safely moves on :  
 Mark the sweat on the Rajah's brow,—  
 Already he deems half his kingdom gone,  
 And his eye falls by chance on his Jobraj\* son ;  
 And where is the remedy now ?

## XVIII.

A Nutnee will take his inheritance,  
 Thus staked in a foolish whim,  
 And the curse of his caste, of Rajpoot Chohans,  
 The curse of the children born of his loins,  
 Will lie for ever on him.

## XIX.

A thought diabolical seizes his brain :  
 He clenches his dagger-hilt hard ;  
 He looks at the Nutnee girl once again,  
 To the rock but a dozen short steps remain ;—  
 He severs the tightening cord !

## XX.

Ah ! heard you that shrill supernatural cry,  
 And heard you the wail from below ?  
 Down, down like a meteor shot from the sky,  
 Or angel rebellious hurled from on high,  
 Down, deep where the waters flow,

## XXI.

They have fallen, the mother and innocent child,  
 And are lost in the Giri's flood  
 But the cord on the rock-side, fresh cut and uncoiled,  
 Damning evidence, shows how the bold feat was spoiled,  
 And on whom lies the guilt of blood.

\* JOBRAJ.—A rajah's heir-apparent is so called.

## XXII.

The curse of all good men lies heavy on him,  
 Cain-marked—void of honour and truth.  
 Alas ! one so perfect of feature and limb,  
 So courageous, to be, by a damnable crime,  
 Cut off in the flower of youth !

## XXIII.

Can that Rajah sleep now in his palace bed,  
 And list to the Giri's roar ?  
 Hath his soul no remorse, and his conscience no dread  
 Of the power on earth of the murdered dead,  
 Of the gods who watch over Sirmoor ?

## XXIV.

Oh, honour, lost honour ! how can he forget  
 That shriek of unearthly sound ?  
 For aye is the sun of his destiny set :  
 Unnerved now for action his realm is beset  
 By enemies gathering round.

## XXV.

A battle is lost, and the Rajah hath fled  
 To his refuge, the rock-built tower :  
 'T is the day of the year when the Nuttee fell dead,  
 And the heavens look wild, and the sun sets red,  
 And storm-freighted clouds dark lower.

## XXVI.

A tempest is raging the whole night long,  
 And frequent the lightnings flash,  
 And loud rolls the thunder the mountains among :  
 One flash ! then a thunder-clap, sudden and strong !  
 Hark ! hark to the following crash !

## XXVII.

Dark with rain is the night, all is silent now  
 Save the Giri's more angry roar :  
 Men listen and whisper who live far below :  
 Some dread thing hath happened, yet none may know,  
 Till morning, the fate of Sirmoor.

## XXVIII.

Men look for the palace that frowned o'er the town,  
 They look for that guilty tower.  
 All into the Giri have crumbled down,  
 The Rajah and all his household have gone  
 Where his victims went before.

## XXIX.

Some said that a thunderbolt shivered the rock,  
 From heaven in anger sent ;  
 Some said they had felt a earthquake-shock,  
 That the spirits below did the earth unlock,  
 And dragged him to punishment.

## XXX.

Not heaven nor hell, but the Nuts did this,—  
 Their vengeance strikes ever true :  
 'Mong Nuts ever sacred their secret is,  
 This was one of the wonderful mysteries  
 Of arts which they only knew.

---

 II.

The letter from Rana Raj Sing, of Mewar, to the Emperor Aurungzebe, is so remarkable an instance of the feeling of toleration among Hindoos, that, though it is quoted by me before, I venture to insert it here *in extenso*. Recollect, it is the temporal head of the Hindoos who thus writes on the imposition of a most intolerable tax on all that he held most sacred :

“All due praise be rendered to the glory of the Almighty, and the munificence of your Majesty, which is conspicuous as the sun and moon. Although I, your well-wisher, have separated myself from your sublime presence, I am nevertheless zealous in the performance of every bounden act of obedience and loyalty. My ardent wishes and strenuous services are employed to promote the prosperity of the kings, nobles, mirzas, rajahs, and rojs of the provinces of Hindostan, and the chiefs of Æraun, Turaun, Room, and Shawm ; the inhabitants of the seven climates, and all persons travelling by land and by water. This my inclination is notorious, nor can your Royal wisdom entertain a doubt thereof. Reflecting, therefore, on my former services and



your Majesty's condescension, I presume to solicit the Royal attention to some circumstances in which the public as well as private welfare is greatly interested.

"I have been informed that enormous sums have been dissipated in the prosecution of the designs formed against me, your well-wisher, and that you have ordered a tribute to be levied, to satisfy exigencies of your exhausted treasury.

"May it please your Majesty, your Royal ancestor Mohamed Jelal-oo-Deen Akbar, whose throne is now in heaven, conducted the affairs of this empire in equity and firm security for the space of fifty-two years, preserving every tribe of men in ease and happiness, whether they were followers of Jesus or of Moses, of David or Mohammed; were they Brahmins, were they of the sect Dharians, which denies the eternity of matter, or of that which ascribes the existence of the world to chance,—they all equally enjoyed his countenance and favour, insomuch that his people, in gratitude for the indiscriminate protection he afforded them, distinguished him by the appellation, 'Juggut Gooroo' (Guardian of Mankind).

"His Majesty Mohamed Noor-oo-Deen Jehanghir likewise, whose dwelling is now in Paradise, extended, for a period of twenty-two years, the shadow of his protection over the heads of his people, successful, by a constant fidelity to his allies, and a vigorous exertion of his arm in business.

"Nor less did the illustrious Shah Jehan, by a propitious reign of thirty-two years, acquire to himself immortal reputation, the glorious reward of clemency and virtue.

"Such were the benevolent inclinations of your ancestors. Whilst they pursued their great and generous principles wheresoever they directed their steps, conquest and prosperity went before them; and then they reduced many countries and fortresses to their obedience. During your Majesty's reign many have been alienated from the empire, and further loss of territory must necessarily follow, since devastation and rapine now universally prevail without restraint. Your subjects are trampled underfoot, and every province of your empire is impoverished; depopulation spreads, and difficulties accumulate; and when indigence has reached the habitation of the Sovereign and his princes, what can be the condition of the nobles? As to the soldiery, they are in murmurs, the merchants complaining, the Mohammedans discontented, the Hindoos destitute, and multitudes of people, wretched even to the want of their nightly meal, are beating their heads throughout the day in rage and desperation.

"How can the dignity of the Sovereign be preserved, who employs his power in exacting heavy tributes from a people thus miserably reduced? At this juncture it is told from east to west, that the Emperor of Hindostan, jealous of the poor Hindoo devotees, will exact a tribute from Brahmins, Sanorahs, Joghies, Berawghies, Sanyasees; that, regardless of the illustrious honour of his Timurian race, he condescends to exercise his power over the solitary in-offensive anchorites! If your Majesty places any faith in those books, by distinction called divine, you will there be instructed that God is the God of

all mankind, not the God of Mohammedans alone. Pagans and Mohammedans are equal in His presence, distinction of colour are of His ordination. It is He who gives existence. In your temples to His name the voice is raised in prayer; in the House of Images, where the bell is shaken, still He is the object of adoration: to vilify the religion or customs of other men is to set at naught the pleasure of the Almighty; when we deface the picture, we naturally incur the resentment of the painter; and justly has the poet said, 'Presume not to arraign or scrutinize the various works of Power Divine.'

"In fine, the tribute you demand from the Hindoos is repugnant to justice; it is equally foreign from good policy, as it must impoverish the country. Moreover, it is an innovation and an infringement of the laws of Hindostan. But if zeal for your own religion hath induced you to determine upon this measure, the demand ought, by the rules of equity, to have been made first upon Ram Sing, who is esteemed the principal among the Hindoos. Then let your well-wisher be called upon, with whom you will have less difficulty to encounter; but to torment ants and flies is unworthy of an heroic or generous mind. It is wonderful that the Ministers of your Government should have neglected to instruct your Majesty in the rule of rectitude and honour."



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