

feats are thus described: "*Ninth*. They produced a man whom they divided limb from limb, actually severing his head from the body. They scattered these mutilated members along the ground, and in this state they lay for some time. They then extended a sheet or curtain over the spot, and one of the men putting himself under the sheet, in a few minutes came from below, followed by the individual supposed to have been cut into joints, in perfect health and condition, and one might have safely sworn that he had never received wound or injury whatever. . . . *Twenty-third*. They produced a chain of 50 cubits in length, and in my presence threw one end of it towards the sky, *where it remained as if fastened to something in the air*. A dog was then brought forward, and being placed at the lower end of the chain, immediately ran up, and reaching the other end, *immediately disappeared in the air*. In the same manner a hog, a panther, a lion, and a tiger were successively sent up the chain, and all equally disappeared at the upper end of the chain. At last they took down the chain and put it into a bag, no one ever discovering in what way the different animals were made to vanish into the air in the mysterious manner above described."

[There would appear (says the *Times of India*, quoted by the *Weekly Dispatch*, 15th September, 1889) to be a fine field of unworked romance in the annals of Indian jugglery. One Siddeshur Mitter, writing to the Calcutta paper, gives a thrilling account of a conjurer's feat which he witnessed recently in one of the villages of the Hooghly district. He saw the whole thing himself, he tells us, so there need be no question about the facts. On the particular afternoon when he visited the village the place was occupied by a company of male and female jugglers, armed with bags and boxes and musical instruments, and all the mysterious paraphernalia of the peripatetic *Jadugar*. While Siddeshur was looking on, and in the broad, clear light of the afternoon, a man was shut up in a box, which was then carefully nailed up and bound with cords. Weird spells and incantations of the style we are all familiar with were followed by the breaking open of the box, which, "to the unqualified amazement of everybody, was found to be perfectly empty." All this is much in the usual style; but what followed was so much superior to the ordinary run of modern Indian jugglery that we must give it in the simple Siddeshur's own words. When every one was satisfied that the man had really disappeared, the principal performer, who did not seem to be at all astonished, told his audience that the vanished man had gone up to the heavens to fight Indra. "In a few moments," says Siddeshur, "he expressed anxiety at the man's continued absence in the aerial regions, and said that he would go up to see what was the matter. A boy was called, who held upright a long bamboo, up which the man climbed to the top, whereupon we suddenly lost sight of him, and the boy laid the bamboo on the ground. Then there fell on the ground before us the different members of a human body, all bloody,—first one hand, then another, a foot, and so on, until complete. The boy then elevated the bamboo, and the principal performer, appearing on the top as suddenly as he had disappeared, came down, and seeming quite disconsolate, said that Indra had killed his friend before he could get there to save him. He then placed the mangled remains in the same box, closed it, and tied it as before. Our wonder and astonishment reached their climax when, a few minutes later, on the box being again opened, the man jumped out perfectly hearty and unhurt." Is not this rather a severe strain on one's credulity, even for an Indian jugglery story?]

In Philostratus, again, we may learn the antiquity of some juggling tricks that have come up as novelties in our own day. Thus at Taxila a man set his son against a board, and then threw darts tracing the outline of the boy's figure on the board. This feat was shown in London some fifteen or twenty years ago, and humorously commemorated in *Punch* by John Leech.

(*Philostratus*, Fr. Transl. Bk. III. ch. xv. and xxvii.; *Mich. Glycas*, Ann. II. 156, Paris ed.; *Delrio*, *Disquis. Magic.* pp. 34, 100; *Koepfen*, I. 31, II. 82, 114-115, 260, 262, 280; *Vassilyev*, 156; *Della Penna*, 36; *S. Setzen*, 43, 353; *Pereg. Quat.* 117; *I. B.* IV. 39 and 290 *seqq.*; *Asiat. Researches*, XVII. 186; *Valentyn*, V. 52-54; *Edward Melton*, *Engelsch Edelmans, Zeldzaame en Gedenkwaardige Zee en Land*