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NOTICES OF THE PRESS.

"Testing the description given in the book by what we know of this part of the country (Bengal), we are satisfied of its general accuracy. The author has evidently endeavoured to give a faithful account of the people whose manners and customs he attempts to describe. There is no glozing over defects or evils.

* * * * *

The reader will get more information from it than from many of much greater pretension." *Calcutta Review*. June, 1860.

"The work we can cordially commend to our readers. Unpretending in appearance and style, it abounds with information and presents a much more complete and accurate view of the people than will be found in many much larger and more expensive works. * *

If our readers want a plain, unadorned, and withal accurate, account of the manners and customs of the people of Northern India, they will not regret purchasing and reading Babu Ishari Das's book." *Oriental Baptist*, August, 1860.

"It (this work) is calculated to be of great use, for it is a subject on which much ignorance exists among English residents; the only book of the kind that we know of being 'Ward's Hindoos,' a work of great research, undoubtedly, but somewhat dry, and confined to the natives of Bengal." *Delhi Gazette*, January 3rd 1860.



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If we mistake not, the present work originally appeared in America.* It is now published in this country for the benefit of the English speaking community; many of whom, the author thinks, will be glad to receive such information as he has given. That they need to know more than they do about "the Domestic Manners and Customs of the Hindoos" is, we think, unquestionable. The state of ignorance prevalent among Europeans respecting the religious and social condition of the people of the land, we can only call deplorable. Nor is it otherwise throughout the East Indian community. The causes of this ignorance are as obvious as they are discreditable.

"The value of the book before us is twofold. It contains the views and opinions of an intelligent native Christian respecting the manners and customs of his countrymen, and it abounds with a much larger number of minute facts and details than can be found in the work of any European observer of Hindoo society. * * * * *

We strongly recommend it to such as wish to become acquainted with the mysterious people amongst whom we dwell. It is just the kind of book to send to England to any one wishing to know of the subjects on which it treats. *Calcutta Christian Observer*, September, 1860.

* It was never published in America.



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FOR CONSULTATION ONLY

DOMESTIC

MANNERS AND CUSTOMS

OF THE

HINDOOS OF NORTHERN INDIA,

OR, MORE STRICTLY SPEAKING,

OF THE

NORTH WEST PROVINCES OF INDIA.

BY THE

REV. ISHUREE DASS,

OF THE AMERICAN PRESBYTERIAN MISSION, NORTHERN INDIA.

AUTHOR OF "LECTURES ON THEOLOGY FOR THE ILLITERATE;"
"EVILS OF HEAVY EXPENDITURE OF HINDOO MARRIAGES,"
BOTH PRIZE ESSAYS; &c.

SECOND EDITION.

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"Especially because I know thee to be expert in all customs and questions which are among the Jews." St. Paul's defence before Agrippa.

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PREFACE.

It is an axiom in the science of Government that Rulers should possess as intimate a knowledge of the Ruled, as it is possible for them to acquire, more especially when both the races are so foreign to each other as the British are to the Hindoos. It is, therefore evident that the English should, in particular, make themselves well acquainted with all the ways and habits, both as regards thought and feeling, of the Hindoos over whom Providence has placed them. Northern India has been very properly called the head and heart of India, as most of the great events of Indian History, from the most ancient to the most modern, have taken place here, and it has the first claim to their consideration.

India being a vast country, inhabited by various nations, differing from each other in very many respects, the following chapters will describe the manners and customs of only a limited portion of the immense population; and even of this portion, only those manners and customs, that are more general; because the people of the different parts of Northern India also differ from each other in many ways.



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In writing Hindee single words, we have not followed the system adopted by Missionaries in this country, but spelt the words as they would appear most natural to the European eye; for instance, we have written *Hindoos*, and not *Hindús*; *Hindee*, and not *Hindí*, &c. In publishing books, much space can be saved by adopting the Roman character system,* but as very few Hindee words occur in this work, space has been no object with us. There are, however, these exceptions to this remark, that *e* has the sound of *ay* as in *bay* and *pay*; *a* has a *dash* over it when pronounced long, as in *melá*, a fair; and when not accented, it has the sound of *u* as in *cut* and *nut*; *u* and *a* short have been used indiscriminately to represent this sound.

The reader will kindly bear in mind that the Author writes in a foreign tongue, and that due allowance will be made for his unpretending style; his endeavour has been to make himself understood and not to write in a manner that would justly be expected from an Englishman.

* For example, that excellent and compact Lexicon of Baboo Mathura Prasad Misr published by E. J. Lazarus and Co., of Benares, termed "A Trilingual Dictionary" giving the English words and their meaning, in full, together with their explanation in the Urdu and Hindee, would occupy about three times the space, making at least two bulky Volumes, if the Urdu and Hindee characters were used.



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DOMESTIC MANNERS AND CUSTOMS OF THE HINDOOS OF NORTHERN INDIA.

CHAPTER I.

INTRODUCTION.

India—Its Geography—Original Inhabitants—History—Features of the Hindoos—The Hindoo mind—Moral character—Desire for fame—Credulity—Cleanliness—Politeness of Manners—Hindoos superstitious.

“Hindustán or India,” says a late European writer, “is one of the most interesting and most important countries on the surface of our globe. It has excited the ambition of Conquerors from other lands since the time of Semiramis till the present day; and has called forth the enterprise of the merchant since the earliest periods of commercial exertion down to the present era of enlightened and extensive national intercourse. The Historian, the Poet, the Antiquarian, the Philologist, the Philosopher, the Naturalist, and the Politician have, each in their several spheres, found matter to exercise their thoughts and summon forth their energies in contemplating this wonderful and interesting section of Asia.



"Hindustán is bounded on the west by the Affghánistán Mountains, which form the western limit to the vale of the Indus ; on the north by the majestic chain of the Himálayá Mountains, which stretch in a southeasterly direction from the river Kama to the Brahmaputra ; on the east by the mountains of Arrakan and the Manipúr Hills ; and in all other directions by the Ocean. It extends from about 8° to about 35° north latitude ; and from about 67° to $92^{\circ} 30'$ east longitude. The extreme length from Cape Comorin to the northern limits of Cashmere may be stated in round numbers at 1850 British miles ; and the extreme breadth from Cape Monze in Seinde to the Manipúr Hills 1600 British miles. Within this vast territory there is every variety of surface ; there are level plains, undulating hills, precipitous ravines, and snowy mountains towering aloft to heights unequalled in any other region."*

The Hindoos are not believed to be the original inhabitants of Hindoostan ; but are said to be a race of Conquerors that came from some country lying west of it. The Aborigines of the country are stated to be some barbarous mountain tribes called Bheels, Gonds, and Chocars, supposed to have been driven into these wild habitations by their invaders.

The history of India is divided into three periods. The first is that in which the Hindoos were independent. It seems that they enjoyed a large measure of peace during this period, a long one ; as is seen by the great progress that they made in civilization. They made great advances in the arts and sciences, and

* Descriptive Geography, p. 187, 188, by the Revd. Dr. Ewart, Missionary, Free Church Institution, Calcutta.



all cities, monuments, and temples ;—all which could not have been carried on during perpetual warfare. Some of their cities are said to have been most magnificent and wealthy ; trade flourished and the country was populous. The whole country was never under one Ruler, but was divided among a great many Rájahs ; many of whom governed wisely and well ; some of them were very powerful and had thousands of foot soldiers, horsemen, and elephants at their command. One of them opposed Alexander the Great when he attempted to cross the Jhelum. Others had most desperate conflicts with the Mohomedans when the latter began to invade the country. With mankind as at present constituted, it is almost impossible that any part of the world should be without wars and disturbances of some kind or other ; so the Hindoos, in the time of their independence, during a period of two or three thousand years, had wars and troubles ; but on the whole it seems to have been a time of peace.

The second period is that in which the country was governed by the Mohomedans. They began their invasions in the eighth century ; but made no important conquests until about the tenth. Under them the Hindoos suffered much ; their chief object was to propagate their religion by force of arms ; and they compelled thousands of Hindoos to embrace Islamism, many of whom when thus forced, held their idols under their arms when they stood up to repeat prayers. As cows are held very sacred among the Hindoos, and they never eat their flesh, the Mohomedans used very frequently to force pieces of beef into their mouths to humble them as much as they could. Sometimes, when a religious quarrel or an affray took place between the Hindoos and Moo-



Muslims, the former, if victorious, killed swine in the Mosques of the latter and besprinkled them with their blood : and if the latter had the advantage, they killed cows in the Hindoo temples and defiled them with blood. The oppression and injustice the Hindoos suffered from, under the Mahomedan Rulers were as great as any that a conquered nation has ever experienced, the Jews excepted. Thousands of them were at different times carried into slavery ; the number of Hindoo slaves in Cabool was once so great that a slave was priced at less than two rupees. During their reign, life, property, and honour were not secure ; and the effect of their government on the country resembled that of a scorching blast upon a plant. One or two of their kings about the latter part of their period, may be excepted from this remark. They were in possession of the country for about eight hundred years.

The third period of Hindoo history is that of the British government ; and is the happiest that Hindoo-
stan has ever seen. Descendants of the former Rulers of the country, whether Mohomedans or Hindoos (for there were some Hindoo Rulers also when the British entered the country) will not of course admit this ; the flatterers too of such persons, and some others, whose forefathers in former times amassed wealth by oppression, will express their disapprobation of the present rule ; but the masses are well pleased with it and often offer up the prayer that it may continue as long as time shall last. The British Rulers do their best to better the condition of the people, and use every attempt for the proper administration of justice. There is certainly a great deal of dishonesty practised by those natives who are employed to help the



authorities; but after all there is a wonderful difference between the preceding and the present government; and this is the best which the country can at present have. Life, honour, and property are all secure, and the native expressive proverb, "Sher aur bakrī ek ghāt pānī pite hain" (a lion and a goat quench their thirst at the same brook side by side,) is realized.

The features of the Hindoos are as regular and handsome as those of any nation in Europe. In the words of a European, they "are tall and slight, with handsome oval countenances, long eyes and eyebrows, dark smooth lank hair, an olive skin, but in the cooler regions, and when not much exposed to the weather, even fair, like that of more northern nations." People of the higher classes, in general, that do no work out of doors are pretty fair; those who are exposed to the sun have a darker complexion. The skin is, however, soft and there is nothing unpleasant about the dark complexion.

The Hindoo mind, if it have opportunity for cultivation and improvement, is not in the least inferior to the European; this is evident from what it has done, and that, too, unassisted by foreign nations. To prove this it will be perhaps better to quote here what the Author just cited writes on the point:—"A contemplative people, as the Hindoos are," he says "must early have turned their thoughts to the subjects denominated metaphysical. We accordingly find that all the theories on that subject, formed by the Greeks or by the moderns, were already familiar to the Sages of India. Thus the system devised by the excellent Bishop Berkeley, and developed and explain-



ed by him with so much ingenuity and elegance, was known in India centuries before our era. So also was the atomistic theory, on which Epicurus founded his philosophy, long familiar to the Hindoos."

"In Astronomy the Hindoos had advanced far beyond the Greeks. They were acquainted with the precession of the equinoxes, they knew the causes of eclipses, and had constructed tables by which they might be accurately calculated. Some of their sages had discovered the diurnal revolution of the earth on its axis, and had even with tolerable accuracy calculated its diameter. A passage in the Veds asserts that the pole star changes its position, the constellations are named in the Epic poems, and the fixed stars are spoken of as bodies of great magnitude, which shine by their own native light. In Geometry the Hindoos had made discoveries, which were not made in Europe till modern times. Such were the mode of expressing the area of a triangle in terms of its sides, and that of expressing the proportion of the radius to the diameter of a circle. In Arithmetic they are entitled to the fame of the invention of the decimal system of notation. But, in Algebra, the merits of the Hindoos are still greater, and discoveries not made in Europe till the last century were familiar in India for centuries before. This, however, is the latest of their sciences, and the works which treat of it have all been written since the commencement of our era. Finally, the Hindoos were versed in Trigonometry, in which they went far beyond the Greeks, and were acquainted with theorems not discovered in Europe till the sixteenth century.



"All the subtleties of logic, and the refinements of grammar, are to be met with in Sanscrit works on these subjects. In the copious poetic literature of India, the niceties and varieties of metre are as numerous as in that of ancient Greece. The Sanscrit language is, for copiousness, beauty, flexibility, and nicety of structure, almost without a rival, in the opinion of those most competent to form a judgment on the subject.

"The wonderful excavated temples of Ellora, Salsette, and Elephantina, and the Pagodas on the Coromandel coast, prove that in architectural skill, and in the art of sculpture the ancient Hindoos far exceeded the Egyptians. That in the most remote ages the Hindoos understood the art of ship-building, and made distant voyages, is proved by their colonies. There is also in the ancient Code of Manoo a law relating to the interest of money, in which that lent on *bottomry* is particularly noticed; and this we may observe, could only take place among a people familiar with the sea."* A great part of the knowledge of European nations was originally derived from the ancient Greeks and Romans; but the Hindoos acquired all theirs by the exercise of their own genius. All this progress in the arts and sciences they made when they were independent, and men of genius and learning were patronised by their Rájahs. The Mohomedan invasion and oppressive rule crushed the spirit of further enquiry and improvement, and the Hindoo mind has for centuries lain dormant. The Sanscrit is a dead language and almost obsolete; but when knowledge is

* Keightly's India; p. 4.



presented to Hindoo youth in European dress they are in no way behind European youth in acquiring it.

We must observe here, that notwithstanding the great progress of the ancient Hindoos in the arts and sciences, some of their religious books contain numerous gross errors relating to Astronomy, Geography and some other sciences. Thus one of their religious writings says, that the Sun is only 800,000 miles distant from the Earth, and the Moon 1,600,000 miles; another that the rain falls from the Moon. Some books teach that the earth rests upon the back of a tortoise; others, upon the horn of a cow; others again, upon a serpent. They say there is a great mountain in the middle of the earth, 600,000 miles high, and 128,000 miles thick at its base, and 256 miles thick at its top, surrounded by seven seas of as many different substances, namely milk, saltwater, sugar-cane juice, wine, clarified butter, buttermilk and sweet water and that night is caused by the Sun's setting behind it. The authors of these works seem to have known only their religion and nothing else.

The Literature of the Hindoos is so vast, that the longest life would not suffice to read all their books; the writings have, on the whole, great encomiums on virtue and morality. The following couplet is by one of their holy men :—

Tulshí káyá khet hai ; mansá bhayo kisán.

Páp puna dou bíj haiñ : bawe so lune nidán.

O, Toolshee, this body is the field and the soul is the husbandman : virtue and vice are seeds,— it, (the soul)



must reap whatever it sows."* Passages of this import abound in their books; but the example of their gods described in their Shasturs is most shameful, and the daily practice of all Hindoos, in spite of the many good moral precepts in their books is revolting to a reflecting mind. They believe they are at liberty to practise any vice, even the greatest, provided they perform a few most trifling external religious acts. If they bathe in the Ganges, repeat a few prayers, bow to idols, offer them flowers and some other things, and repeat in the mornings and evenings the names of one or two of their supposed incarnations, and now and then give dinners to Brahmains, they believe they are quite safe and can practise any vice to promote their interest and satisfy their inclinations, provided they keep themselves clear of the law of the land. This is the case with all classes; but the higher castes, that is, the priests, the warriors, the traders, and the writers are the worst; and these are the men, who, in general possess some education and profess to be pious and eminently holy. All that they do is for gain and fame and pleasure; and the world has no greater liars, cheats, and oppressors. These people will daily spend one or two hours in devotion with the greatest regularity and punctuality, and will the very moment they leave their devotions perpetrate the most wicked act if they can gain any thing by it; this is in fact their daily practice; they spend part of the morning in devotion, and the remainder of the day tell lies, cheat, and commit every wickedness by which they can make anything. These holy men will think nothing of leaving a man to be murdered, or if a murder be committed any where they will let the murderer escape if it be to their ad-

* Compare with Gal. VI, 7, 8 vs. and others



antage; and if an innocent person be suspected, and apprehended, they will, sometimes, let him be hanged. False witnesses are very cheap in India; and the natives that are employed in courts to help Europeans in administering justice are notoriously dishonest; they always league with him who can give the most. And it is exceedingly difficult for the Judge to find out the truth of the matter, and through the falsity of natives many cases are decided wrongly.

Obscene language is very prevalent among the Hindoos, and is always used when a person has aught to say against a human being, a brute, or an inanimate thing. On those occasions when Europeans curse and swear, the Hindoos deal most liberally in indecent language; the cursing and swearing of Europeans is more or less directly addressed to the Almighty; the indecent language of the Hindoos has reference to the female relatives of the man spoken against; this abuse is called *gálee* and is always directed at a man's wife, mother, daughter, and sister; not all at once, but sometimes to one and sometimes to another. When there is a sharp and serious quarrel going on between two persons, all are abused in the most obscene language, and each one tries to excel the other in the use of it towards his antagonist's female relatives. This *gálee* is felt somewhat less painfully when a person has no such female relation as is named in the abuse; for instance, if the abusive language be meant for a sister, a man, if he have no sister does not feel it so keenly as he would if he had one. These obscene allusions to females sometimes lead people to strike, wound, and kill each other. When a woman is a party to a quarrel abusive language is addressed to



Her direct. They have become so habituated to filthy language in the form of *gálee* that they do not seem to be able to talk without it, and perhaps they are not quite conscious of three fourths of the obscene terms they daily use. All these filthy expressions are used not in quarrelling only, because they are not always quarrelling, but in conversation also, and that for the most trifling things; all brutes and even inanimate objects, with which they have to do, have their share. This disgusting custom is so prevalent everywhere, that little boys four or five years old are adepts in it. Parents hear their children using filthy language, but never dream of checking them, unless it be used with reference to any relation, connexion, or friend.

The Hindoos are extremely desirous of fame and often spend great sums for the gratification of this passion. They make wells of strong masonry on public thoroughfares; the professed motive for which is the convenience of the public, particularly travellers: but the real object is the acquisition of renown. With the same view, and in the same durable manner, they make bathing places (called *ghauts* or *bisráts*) with steps on the banks of rivers and tanks, and build temples. For the same reason they also make a great noise about weddings, invite a great many of their friends, have dancing girls and fireworks, and drums and pipes. At many of their festivals also they make great display; most of the wealthy among them would rather give away a rupee before a crowd than part with a single pice for the sake of charity when in private; in fact, most of what they call their alms goes to the pockets of the Brahmins, who flatter them in return. They seldom give to the really needy; and when they



to give, it is by no means according to their circumstances. When a beggar asks alms at the door, he is almost always sent away with a very little flour or grain which would not in general suffice to make a child's meal; and these very men spend pretty good sums in other ways that bring them fame and make them popular; this passion for fame is common to all classes, high and low, rich and poor. We once saw a poor man, who would have felt parting with a pice, give away a rupee to a begging Brahmin with the greatest possible complacency, because there were people around him to see this donation. The monthly wages of this man was about five rupees. There is great reason in India also for the old complaint,—“they call their lands after their own names;” and this is also a way by which Hindoos attempt to hand their names down to posterity. People frequently call villages and marts after their names, and with the same view plant also extensive groves of the mangoe tree.

Another prominent trait in the Hindoo character is *credulity*;—and this is almost boundless; it is on this account that they believe the most absurd stories contained in their books. They believe, that in former times mankind used to live more than ten thousand years; that one of their kings called Sagur had sixty thousand children, who were brought up in a pan of milk, and were at length reduced to ashes by the curse of a holy man; some of their heroes are said to have had ten heads and twenty arms; they give credence to thousands of such absurdities related in their books. Whenever a marvellous story is related in their hearing, they at once believe it without ever questioning the truth of the matter. The writer has



heard some of them say, that there is a country somewhere on the face of the earth, the inhabitants of which have such long and broad ears, that when they sleep they spread one under them, and cover themselves with the other. An old woman once told us, that her husband, a sepoy (or soldier) in the British Army, had been to this place and had himself seen these monsters. They believe there are some holy men in certain parts of the country who perform most wonderful miracles, though they have never witnessed the performance of even one; when speaking of such a man, they take care to add that he lives in a distant place; a miracle at the very time and on the very spot where the holy man's powers are advocated is never to be witnessed. An old man once told the Author that he had heard that a new born European child was bathed in brandy! and he probably believed it. If told that in a certain place a man had come down from heaven there are few but would give unhesitating credence. When they hear of wonderful events they rarely exercise their judgment as to the probability or possibility of the occurrences. There are a very few persons, however, here and there, who, in some respects and in some degree, form an exception to this description.

The higher classes of the Hindoos are cleanly both in their persons and attire; the middle and lower classes also bathe themselves daily, but cannot on account of their general poverty afford many changes of raiment. The Hindoos are very civil and polite in their manners. This civility and politeness are, however, generally superficial and do not necessarily imply special courtesy or regard.



The Hindoos however are not more guilty on this count than the rest of the world since the latter is everywhere characterised as *cold and selfish*.

As might be assumed from their credulity the Hindoos are among the most superstitious people in the world ; they have made themselves wretched slaves to thousands of imaginary evil spirits and influences, and do not know what liberty of mind is ; they are in the grossest darkness and are always troubling themselves with most unnecessary fears. Whenever they engage in any business of importance, they invariably first consult their priests to know whether the time be auspicious or not. Superstition binds them as it were with fetters of iron ;—a Hindoo would be regarded as mad who thought of doing anything important without consulting the priest. Weddings, journeys, the commencement of the education of children, and a thousand similar things require the aid of the priest, and this superstition is apparent in their daily life in ten thousand shapes.

CHAPTER II.

HINDOO CASTES.

Division into Castes—Brahmins or Priests—Chhattrees or Soldiers—Vyshes or Merchants.

One of the most remarkable characteristics of the Hindoo nation is its division into castes, which has been maintained from time immemorial, and in the present



age the Hindoo adheres to it with a tenacity which ends only with his life. The different castes will by no means intermarry; sometimes women of high castes elope with men of lower ones; and more frequently men of high caste take into their houses, women that belong to the lower:—but *intermarriage* there is none. The distinction of castes is so rigidly adhered to, that a man of a lower caste might be dying, but a man of a higher one would refuse to let him take water out of his cup, lest it should be defiled. A Hindoo would, in general, rather see his fellow man die than pass the bounds of his caste to help him. According to this system the son is not at liberty to follow any trade or profession that he pleases, but must per-force continue in that which his father and forefathers have practised before him;—doing otherwise would be followed by excommunication. There are certain exceptions to this, however, which will be mentioned hereafter.

The principal, or comprehensive castes are four; *viz.*—the *Brahmins* or priests; *Chhattrees* or soldiers; *Vyshes* or a particular class of merchants; and *Sood-durs* or tradesmen and all others. Each of these is subdivided into scores of others, so that if all the divisions and subdivisions were enumerated, they would amount to hundreds. We will notice in some of the following chapters those that are more prominent.

The Brahmins are the highest and most exclusive of these divisions or castes. When a Brahmin gets to the age of eight or nine, a thin cord called *Janeo* is given him, after some ceremonies, to keep about his body; this *Janeo* has the two ends joined, and goes over the right shoulder and comes down to the waist on the left side;



the ceremonies that are performed when a *Janeo* is put on a boy, are the same that are practised at a wedding, it will be unnecessary to describe them here, as they are to be spoken of in the sequel. The time when the *Janeo* is put on is an important period in the life of a Brahmin : before this period he is considered a mere child and as possessed of no religion, and he can eat without bathing, and performing *poojá* or worship : afterwards he becomes one of the class of priests and must conform to those rules by which they are governed ; he must not eat without bathing, nor without performing *poojá* also, if he is desirous of being eminently pious.

A young Brahmin, when he can learn, begins to study at an early age. All the Sanscrit writings are considered sacred and divine, and their grammars take the same rank. Sanscrit has become a dead language, and very few people can understand it well : and though this is the case, learned Brahmins, who intend to give their boys a good education, would never think of teaching them Hindee first, which in the present age is their mother tongue and which the boys could learn easily. Were they to learn Hindee first, they would be better prepared to study Sanscrit : but it is beneath their dignity, and thus a boy at once commences to repeat Sanscrit sounds, parrot-like, out of his grammar without understanding in the least degree what he repeats ; this he does for seven or eight years ; after which the tutor begins to explain to him what he has been repeating so long. His misuse of his grammar for so many years is of course a very great loss of time ; but that is nothing to a Hindoo ; *it is the custom*, and he must do it ; if he go out of the beaten track to find a better and a speedier way of acquiring or imparting knowledge, he will gain



himself as his reward, he *must* do as the age before him has done; for which reason the manners and customs of the Hindoos have, in a great measure, remained unchanged during thousands of years. After studying one or two grammars the young Brahmin goes on with other Sanscrit books, if he be in good circumstances and if his father wish him to be a tolerably learned man;—if not, he only studies that book which teaches him the duties of a priest; this being soon over, those who stop here are not much wiser than those who have never studied any thing. A large number of Brahmins who act as priests have never studied even the grammar : they have only learned to repeat some Sanscrit passages that are used at *poojā* and certain ceremonies, with a general knowledge of what is meant in these passages. A great many of those Brahmins who do not act as priests, but are merchants or farmers, study only the Hindee in which they carry on their business. Learning among Brahmins in the time of the Hindoo Rajahs, was perhaps prevalent; but in the present age they are very ignorant; the Sanscrit literature is immense and there is not one in a thousand, who can read and understand any difficult book. In Benares, which is the stronghold of Hindooism, and in a few other places, there are really learned men who can understand and explain the most difficult Sanscrit books; but the thousands of those who are called *Pandits* (or learned) in every part of Hindoostan, are merely nominally so; they have the appearance of a Pandit, that is, they wear long *dhotees** and paint their foreheads, and can perhaps read a few Sanscrit books of modern and easy style; but this is all. There are thousands of Brahmins who do not know even this much; again there are hundreds

* The cloth that serves for trousers.



Of thousands who are altogether illiterate, and do not know even a single letter of the Hindee Alphabet. This is inferiority to men of lower castes,—since many of these can read Sanscrit, Hindee and Persian. All those Brahmins who are quite illiterate are farmers or peons, or support themselves in such trades or situations that require no education.

The Brahmins, says a European Writer, “are subjected to such severe *duties*, that (celibacy excepted) very few Roman Catholic monks can bear a comparison with them. The Brahmin must spend a number of years in the house of his instructor (Gooreo) until he can well expound the Vedas, which is a long and tedious study. Then only he may or rather he *must* marry, and become the father of a family. His daily life is bound by a strict ritual; the many prayers, ablutions, and sacrifices imposed upon the Brahmin, demand a great portion of his time, as the facility with which he may defile himself, (which must be atoned for by penance) requires uncommon vigilance.” “In old age it is a rule, or at least a custom, for the Brahmins to go into solitude, and to devote themselves to *self-beholding* (contemplation,) whereby alone *Nirvani* (absorption into the Supreme Being) can be obtained.”* The same Author in another part of his work speaks of the Brahmin’s life as being one of *severe trials*. But we, being in the country where Brahmins live, say, that they lead as comfortable and easy lives as any other beings in this part of the world. The writer, who says all this, has never been to India, but has only read their ancient books. A Brahmin here does not spend a number of years in the house of his instructor

* Count M. Björnstjerna’s *Theogony of the Hindoos*. p. 15.



but lives in his own house; a disciple, however, serves his teacher as much as he can, and one in a thousand may leave his home and study in Benares or some other holy city with a teacher, for a number of years—but this is rare. Brahmins, if they have means, marry *long before* they can expound the Vedas. The prayers, ablutions, and sacrifices of a Brahmin *do not* take up a great portion of his time. His abstaining to eat with people of lower castes, and keeping himself from pollution in other ways, requires no effort; doing all this is a second nature to him; and besides, it is nothing peculiar to him;—people of all castes do the same with reference to those that are below them. The Brahmins never go into solitude; but in *every part* of their life live with their families. In short, they do not lead a hard life: if they have wealth they live in all the luxury in which people of other castes live. If they are poor, they have to exert themselves in some way or other to maintain themselves and their families.

Brahmins support themselves in different ways. Many act as priests to others; they are employed in this capacity by wealthy people of other castes, on a monthly pay that varies from one rupee to four, besides what they get on holidays and festivals (which are numerous in the year), and at weddings, births, and deaths which take place in the family. A priest has generally a number of families under his spiritual care. Besides performing *poojá* or worship, he attends at weddings, births, and deaths, and also acts as an astrologer. Most of the priests can thus obtain on an average seven or eight rupees a month; some more and others less. Many Brahmins support themselves



By teaching students Sanscrit. They take no fixed sums from their scholars, but leave their wages to their capacity and pleasure. They are paid by them in very small sums of money, and grain, flour, and pieces of cloth. This is, however, a very precarious means of support as the scholars themselves are in general poor. A few Pandits here and there, who have private means, teach gratis. A great many Brahmins go about begging; this they think no disgrace, but say, it is one of their allowed means of support. Some of these begging Brahmins pretend to tell fortunes also. They see the lines on a man's palm and pretend to interpret them and tell him what will befall him in after life; they always take care to preach a prosperous future. Sometimes their mistakes are so manifest that a hearty laugh is raised against them by the bystanders; for instance, they will examine the lines about his palm or thumb and tell him he will soon be married, when the man is married already, and so forth. These people most generally impose upon women when their husbands are absent from home, and work well upon their credulity, and as soon as they get anything, hurry away from the place, lest they should be observed by some male member of the family. A fortune telling Brahmin will often minutely enquire into the past condition, circumstances, and incidents of a Hindoo of rank or wealth, to whom he is an utter stranger, and then come and relate the whole to him, pretending that he has acquired this information supernaturally. The dupe, quite astonished to hear all this about himself from an utter stranger, will believe in his pretended power and give him something. The fortune teller will not, of course, enquire about the man from his servants or relations



the spot; but from some neighbour, acquaintance, or relation living somewhere else. There are thousands of Brahmins who maintain themselves by merchandise and by farming, and a great number by acting as soldiers in the British Army and as peons in various Government offices.

Brahmins are of various sects, some of whom use animal food and others do not. Certain animals only are killed by those that eat flesh, as sheep, he-goats, deer, rabbits, pigeons, partridges and some others that are considered clean and lawful. Some of those, who do not use animal food, occasionally make soup of gravel. They pick up two or three handfuls of small and clean gravel and boil it with powdered turmeric and other spices; after boiling it for half an hour or so, to extract a species of oil which they say it contains, they take out the gravel and throw it away, and eat cakes with the soup. The poorer classes of Brahmins are gluttonous. Feasting them is considered very meritorious by people of other castes, who invite them to religious dinners, when they eat a great deal; some of them can devour about four pounds of solid food at a meal. All Brahmins claim to be gods and are regarded as such by others. People frequently prostrate themselves at their feet, and they receive this worship with the greatest complacency and satisfaction. Frequently however, when a quarrel or affray takes place between them and people of other castes, the gods are abused and beaten, and sometimes murdered. Hundreds of these gods are imprisoned by the British Government for their crimes, and if they deserve it are hanged. Notwithstanding this humiliation and degradation they



are still divinities in the estimation of the Hindoos ! In the time of the Hindoo Rájahs they exercised great power, and were indeed very tyraunical ; and in those states that are yet immediately under Hindoo Rulers they still claim great authority. But under the British Government they are on a level with the other castes, and a Brahmin of the highest sect, when convicted of a crime, has to work hard side by side with the dirtiest sweeper,—the meanest being in the creation in his estimation.†

CHHATTRIES.* The next caste in order is that of the *Warriors*. All the males of this caste have the title of *Singh*, which is affixed to their names, and means a *Lion*. People of one or two lower castes occasionally assume this title, though they would never pretend to maintain a claim to it before a Chhattree. Chhattrees are also entitled to wear the Janeo or sacred cord, which they take about the age that the Brahmins do. In the time of their independence they were the only soldiers, and always made excellent warriors.

The weapons of this caste were a sword, a spear, and a shield, that hung at the back when not in use. Before the invention of gunpowder, when warriors came in contact with each other with swords, battles of course used to be very bloody, and those were the times to try the mettle of soldiers. The glittering of a naked sword was enough to strike terror into the

† Sometimes when a Brahmin hates any one most bitterly, he refrains from shaving himself, which, he believes, will surely kill his enemy unless he compromise with and compensate him.

* They are also called Thakoors and Rájpoos.



parts of any man; but the Chhattrees thought it their glory to face the sword. Fighting for the protection of their country is according to the Hindoo Scriptures their imperative duty. In the present day a great many of them are employed in the British Army; but this service is not confined to them,—other castes also are engaged. All when trained in the European manner make good soldiers. There are many Chhattrees who act as merchants and farmers and peons and so forth. Members of this caste are allowed to study the Sanscrit language; but they must not read the Veds or the most sacred of the Hindoo Scriptures;—they may only hear them. The majority can read Hindee, and the favourite books with all of them are the Mahábhárat and the Rámáyan, especially the latter. Both of these were originally written in Sanscrit and were afterwards translated into Hindee by a learned Hindoo. These books are read by nearly all of them in Hindee. The reason why they peruse them with so great interest is, that they contain accounts of the great wars that took place in ancient times. The Rámáyan, which describes a great war waged by Rám, king of Ajodhya or Oude, and one of the Hindoo incarnations, against Ráwan, a celebrated King of Ceylon, is the constant companion of every Chhattree.

The Rámáyan and the Mahábhárat both in Sanscrit and Hindee, are in verse and are works of no ordinary poets.

The Warriors are in general a proud race and look with contempt on all castes that are below them. They used formerly to oppress the poor, and do so still in those parts of the country that are not directly under the British



These are the people that do not like to have daughters, and who were till lately in the habit of killing them, even under the British Government. Once a Mohomedan, being in a village in Oude, where there were a great many Chhattrees, had a daughter and was advised by these people to murder her ; he being much in their company and imbibing many of their ideas and prejudices intended doing so ; but his wife, who had a daughter for the first time, heard of his intention, fled from the house with the baby, and hid herself in a jungle outside the village. Her friends made a diligent search for her, found her at last in her hiding place, and prevailed upon her to leave her place of concealment and go into the house on condition that her daughter's life should be spared. The word given was kept, the child lived, grew up to be a woman, and had a family.

A large number of Chhattrees are landholders, and in this capacity are always quarrelling and fighting among themselves ; very few of them, if any, enjoy peace of mind, and they very frequently murder each other. Hindoo landholders are the most litigious people in the world, and always have some complaint or other in courts ; rather than settle a matter peaceably they will pursue each other with the most deadly hatred, and thus the lands, chattels, cattle, and even the houses of many are sold, and they are reduced to a most destitute condition. Fathers, very often, become bitter enemies to sons ; and sons to fathers ; and brothers to each other ; and thus wage internecine warfare. The fire of enmity almost always rages in the breast of a Hindoo landholder, and when the cause of it is somewhat of an extraordinary nature, he avenges himself after the lapse of ten or even twenty years, if an opportunity offers.



Vyshes, or merchants. This is the third Hindoo caste. Europeans, who speak of Hindoo castes, always include in this class farmers, and sometimes tradesmen too ; this is incorrect, the two latter belong to the Soodur or fourth general class. All merchants even do not belong to this third caste, but many of them are of the fourth comprehensive one. People of this third class also have the *Jameo* or the sacred cord. They trade in different articles and carry on the trade both by wholesale and retail. The wholesale trade is carried on by those who are possessed of thousands and hundreds of thousands of rupees, and the retail by those who are possessed only of small means. The poor Vyshes or *Baniyás* as they are commonly called, have small shops with few articles that are in common use among the people. They sell flour, (of different kinds of grain, such as wheat, peas and so forth,) suttoo, (flour of some parched grain,) salt, clarified butter, parched grain, (much used, especially by travellers) hard molasses, called *goor*, sugar of different degrees of refinement, spices of every kind, such as cloves, cardamoms, cinnamon, pepper, cayenne pepper, nutmegs, allspice, &c. All these are cheap ; the dearest article in common use is *ghee*, or clarified butter, which now sells at about three pounds per rupee. A Baniyá, who deals in these has two or three small rooms to serve as store-rooms ; and keeps his goods in earthen pots piled one upon another. In front of these rooms, he has a small verandah in which he sits with a portion of every thing,—almost all being here in baskets. He sells all his articles by weight and nothing by measure ; and keeps leaves of a small tree of the oak kind in which he puts up spices and such trifles for his customers ; these leaves serve the same



purpose in this country, that paper does in Europe and America ; they are brought from the country by poor villagers and sold at a trifling price. Baniyás in towns and cities keep every requisite for household use, but those living in small villages, who are generally so poor that the whole of their capital is not worth more than fifteen or twenty rupees, have only a few goods and those too of an inferior quality ; since the inhabitants of villages are generally very poor and their requirements are few. In cities, there are scores of Baniyás' shops ; in the country there is seldom more than one in each village. People, rarely take flour from Baniyás, because it is coarse and mixed with flour of an inferior kind, and dearer also than what they get in other ways. They purchase grain from the market, where every sort is daily exposed for sale in large heaps, by a class of men called *Byppárees*, (merchants,) and get it ground by women of their own families, or by others who support themselves by grinding corn.

Some of the Baniyás deal in confectionary. These sweetmeats are made of fine flour, clarified butter, sugar and sugar candy, raisins, cardamoms, rosewater, and other ingredients, made up in different ways, and those of the best quality are sold at about six pounds per rupee. These people make also two or three kinds of cakes of flour fried in ghee, (*poorees* and *kachaurees*,) which are mostly used by travellers and strangers who do not like the trouble of cooking their food, or who have not cooking utensils with them. They also deal in cream, boiled milk, and curdled milk (*dahee*,) which latter is quite thick, and being of a cooling nature is much used in the hot season. Those who deal in these ready made eatables, are called *Halwáees* ;



and the milk that they sell, and that of which cream and curdled milk are made, they procure from the people of the caste called *Aheers* or cowherds.

There are some also of this caste who act as Apothecaries and Druggists. Such men in large cities have all the plants, herbs, and drugs in their shops that are believed to possess medicinal qualities. The number of these plants and drugs in a tropical climate, and with the teeming vegetation of an extensive country, like India, amounts to thousands. They do not sell medicines ready prepared but only the ingredients of which they are made. When native physicians prescribe for their patients, they name the ingredients in the prescription, and the mode of preparing the medicine ; and the patient himself, or his friends make it according to the direction. Almost all plants, herbs, and drugs are kept in earthen pots.

A number of Vyshes are cloth-merchants, and deal in all sorts of linen and woollen stuffs. If they are possessed of large capital (say about seventy or eighty thousand rupees) they deal in these things by wholesale ; if possessed only of small means, they sell by retail. Many of the stuffs that they sell are manufactured in different parts of the country, but a good many of them are imported from Europe. Cloth merchants keep their goods within their shops, but sit in a verandah with some pieces, and as customers wish to inspect different stuffs, they bring them out. It takes some time to make a bargain with them, more especially if a good many rupees are involved in the transaction. When a customer expresses his desire to purchase some kind of cloth, three or four pieces of



that description are thrown before him, and he is asked to make his choice. These pieces first shown him are generally of an inferior quality, and are presented at first with the view of selling them off to advantage if possible, as the good pieces of that kind that remain are sure to bring in a good price of themselves. If the customer be inexperienced in these matters, he pays an exorbitant price for an inferior article; but, if he possess any knowledge of the different kinds and qualities of cloth and of the character of the merchant, he demands the best, these the merchant demurs at bringing out at once. When the customer has made his choice, the price is talked about; the merchant is asked to say what he will take per yard; the latter, before mentioning the price, almost always asks, whether he may tell the truth at once or make a bargain according to custom; which latter means, whether he may ask for the article three or four times more than it is really worth. Being desired by the customer to tell the truth at once; the merchant tells his price which is always twice or thrice the real worth, and what he will eventually take. The bargain always takes time; which depends upon the extent of the purchase; if it amount to twenty or thirty rupees, it seldom takes less than an hour, and a purchaser has almost always to visit several shops before he is able to accommodate himself. These people are very expert in the measurement of cloth and always manage to cheat, unless purchasers eye them sharply when they are measuring. Even when they have measured, they must be watched lest they should change it and give one of an inferior quality or of shorter measurement; this they do with the greater facility, as crowds in the street and about the shops



are apt to attract the attention of purchasers. People coming in from the country are often cheated by them in this manner, and often find their pieces a few yards shorter than what they have paid for. An honest man may endeavour to convince them, and indeed all other merchants that their deceitful practices are dishonest, but he will only get laughed at, and called a fool for his pains; they say, these practices are a means of their livelihood and an important branch of their trade; and they really believe that there is not the least moral evil in them. They urge in extenuation of their duplicity that they could not support themselves if they were not to do so? and despite this are very strict in their daily devotions and consider themselves very religious and even holy.

In all the large commercial cities of Northern India there is a class of men called *dalláls** who gain a livelihood by pretending to assist in striking bargains between merchants and customers. There are *dalláls* for all the principal articles of commerce, and they are ever on the alert to intrude between merchants and customers. The truth is, they league with the merchants to fleece purchasers; ostensibly they act for the customer, but the merchants being their friends, and understanding them very well do not resent their interference. The *dalláls* have, from time immemorial, formed themselves into a professional body and think they have a perfect right to get in between the two parties, and having an understanding with merchants always take something from them out of the money paid by the customer as a remuneration for their labour, part of which consists in procuring purchasers. These mer-

* Brokers.



chants and bargain-makers, have a secret means of communication by which they transact business to a large amount, without uttering a single word about the price, and this in the presence of others. The merchant and the *dallál* put their right hands under a piece of cloth, to prevent the motions of the fingers from being perceived. The fingers and their parts represent pieces of money, and by them the price per yard, seer or maund (weights) is made known; they simply use the words *yes* or *no* to signify assent or dissent. Thousands of these Baniyás, who are possessed of more capital, deal on a large scale in cotton, salt-petre, indigo, and a hundred other things. A very few are employed here and there in some other ways.

Many of this class who are very wealthy are Bankers. They establish banks in some of the largest cities of India and transmit money by means of drafts, an accommodation to the public which is, as in Europe, a stimulus to commercial enterprise, and a source of large profit to themselves. Others of them are money-changers; they purchase copper coin in bulk at the rate of exchange, and sell at the nominal value (and often above this rate when there is a comparative scarcity of it) to those who are desirous of exchanging pice (or copper coin) for rupees. In large and populous towns and cities this business is lucrative, or at least remunerative, as copper coin is in great demand, because the greater parts of daily exchanges or purchases are made rather in pice than in rupees.

The members of this caste affect to rejoice at the death of an old friend or relation, and those, who are wealthy, throw out alms (consisting of pieces of copper mo-



ney whilst the body is borne away to be burnt. They say, that they should rejoice because their friend is gone away from a world of suffering, to one where there is perfect happiness ; this rejoicing is however, mere affectation ;—unless there be a tangible cause for it. Of all the four principal classes into which Hindoos are divided, this is by far the wealthiest ; and some of them are indeed possessed of immense riches, in some cases almost fabulous wealth ; and since they enjoy perfect security of life, honour and property, under a just and equitable government in which there can be no extortion in high places, their business flourishes and their wealth increases. Under the Mohomedan Government they were never safe ; they were obliged to purchase the friendship and protection of the Moslem Rulers at a dear rate and carried on business at great risk.

The people of this caste are very effeminate. They cannot endure hard work ; and when they quarrel and have high words, they seldom come to blows. The saying is very common in the country that when they quarrel and threaten each other, “their bark is worse than their bite,” instead of using the stones and brickbats that may be lying loose in the streets, they will pretend to loosen those that are fast in the ground ; these they are unable to loosen at the time and thus save themselves the exertion required in throwing stones at each other. As they very seldom do any hard work, but the majority of them, being merchants in some way or other, sit in their shops, tailor-fashion, the whole day, and at the same time live on nourishing diet, they are inclined to be corpulent. They are the most avaricious class in the country



The smallest substitute for coin that passes current as money in India is a *cowree* or small shell, about a hundred of which are equivalent to a penny, yet they are exceedingly loth to let one of these *cowrees* go. When a beggar comes before their shops to beg, they give him a couple of *cowrees*. They are a very shrewd people, and understand their interests very well, and always manage their concerns with the greatest care and caution.

CHAPTER III.

CASTES,—CONTINUED.

Sooddurs or the fourth general Class—*Káyaths* or Writers—Farmers.

The fourth general class of the Hindoos is that of the *Sooddurs*, comprising of hundreds of divisions and sub-divisions. The highest caste among the *Sooddurs* is that of the *Káyaths* or Writers, many of whom are ashamed to be numbered in this class, and would fain reckon themselves in the next higher caste; which however disowns them. The sacred Writings of the Hindoos allow the sacred cord to this caste also; but *Káyaths* in every part of the country do not wear it. These people believe themselves to be the descendants of a certain personage in heaven; who acts as a writer and keeps an account of every thing that takes place there. *Káyaths* support themselves in various ways. A great many of them act as *Patwárees* or recorders and writers of accounts of the tracts of land held by each



landholder and cultivator, and also of the revenue realized from those lands. For this work they get a commission from the landholders. A good many Káyaths get their livelihood by teaching boys the Hindee language and Hindee Arithmetic. All the instruction that they impart to their pupils is meant to enable them to read and write letters and work sums about the purchase and sale of commodities, land and so forth. As a remuneration for their labour they get two or three annas per month from each scholar, besides a few monthly and yearly perquisites. Each pupil supplies him twice or thrice a month with flour (sometimes rice instead) some kind of dál (pulse) a little ghee, salt, and a few spices, sufficient to make a meal for him. Thus if a teacher has twenty scholars and most of them are in tolerably good circumstances, he can have between fifty and sixty meals in a month which will support himself, his wife, and two or three children. At the time of great festivals they get more eatables and also clothes. There is a festival in which a teacher takes all his pupils round, and makes them sing at their parents' doors and gets, it may be in favourable circumstances, about twenty rupees. Taking the yearly income of a good teacher of this caste into consideration, he gets on an average six rupees a month; but many, who live in poor villages do not get more than half this amount. On the whole this is a poor means of livelihood, and the majority of these teachers are perhaps, worse off than any other class of Hindoos; the reason of which is, that the mass of the people are regardless of education.

Hundreds of this caste act as lawyers in all the courts of the country, and in this capacity perhaps surpass



all the lawyers of the world, if unblushing mendacity, and unscrupulousness, be the characteristics of a good lawyer. These lawyers learn the Persian language in which they do all their business both public and private ; in fact, they correspond in it, use much of it in their conversation, and forgetting that their mother tongue is Hindee, look down upon those of their brethren who speak that language only. All these lawyers are like half starved greedy wolves, and rob without the least mercy all those who fall into their clutches. These people pretend to be very pious, and put on an air of great sanctity, as soon as their trade begins to flourish. They are very strict in the observance of the ceremonies of their religion, which are trifling and childish enough, but would think nothing of haling an innocent man to the gallows if they were made the richer by it. Part of the morning they spend in devotion, which consists in bathing, and worshipping images ; and then the greater part of the day they devote to the legal virtues of the grossest dishonesty, falsehood, robbery, oppression, and, even indirect murder. They will be wilfully and deliberately guilty of the grossest crimes if they can thereby be gainers. They seem to have the most confused notions as to virtue and vice ; they, with other Hindoos, talk a great deal of *pāp* or sin, and *poonn*, virtue, but do not know what they mean. They seem to believe that the whole of virtue consists in observing the ceremonies of their religion ; and provided they do so they can commit any sin they like, opposed alike to natural and revealed religion. Dishonesty, oppression, and all such crimes, they say, are a necessary part of their profession and a means of subsistence without which they could



support themselves.* They are certainly amongst the most faithful servants of the Evil one; and these men, with those connected with the police and the courts in different capacities are so devoted to the practice of dishonesty and even actual crime, that they would seem almost to be demons incarnate; many are employed by Government in other capacities, but most as writers, all practising as much dishonesty as their situations allow them.

All the Káyaths that learn Persian and carry on their business in it are called "half Mohomedans," that is, they are said not to be strict Hindoos; their conversation savours more of Mohomedanism than Hindooism; the reason of which is that all the Persian books that they study have a leaven of Mohomedanism, and the subjects of which some of them principally treat are the doctrines of this religion, and consequently these Káyaths imbibe these notions. In fact, they generally believe the religion of the Moselms to be true, though it refutes the one they profess; this is one of their many inconsistencies. Almost all Káyath boys, that study Persian, do so under Mohomedan teachers; besides small sums of money that these teachers receive monthly from their scholars as their wages, many Káyath boys wash the cups and plates of these teachers, though no orthodox Hindoo is allowed to do so by his Shásturs. In the eyes of Hindoos, Mohomedans and Christians are both equally

* It is said, once, when some *bhānds* or buffoons were performing, one of them asked another, whether any one had seen the Devil's *bachchas*, (young ones.) I have seen," was the reply. "Who are they?" asked he again. "The *Lawyers*, because they are always doing more mischief than good," replied the other one.



unclean, and the food that they eat is also so unholy that no Hindoo may even touch it. But these boys wash the cups and plates of their teachers, though they may have even eaten beef out of them, one of the worst things that an orthodox Hindoo could touch. Hindoos of all respectable classes are forbidden to eat onions, garlie, and turnips, but all Káyaths use these things most freely and publicly ;—they give a great deal to Brahmins, who on this account take no notice of their inconsistency. No orthodox Hindoo of the higher and middle castes would dare even to touch a fowl,—it is thought so unclean ; but there is a sect among the Káyaths, called *Bhat nágars*, towards the western parts of Northern India who eat fowls and are notwithstanding considered good and respectable Hindoos. All Káyaths are very fond of meat also, and use a great deal of it, though not so much as the Mohomedans do. They are also addicted to the use of intoxicating liquor and use it both at home and in their meetings. The majority of this class make a great deal of money in Government service, but they are in general very extravagant, and as a class are not half so wealthy as the third caste of Hindoos,—the Baniyás or merchants. They are more liberal to Brahmins than the people of any other caste ; and the priests in their turn flatter them, as being very pious and as possessed of great spiritual merit. For the sake of a little gain, priests countenance all the vices that Káyaths commit in their situations and other ways ; and the latter believe, if they make thousands of rupees by the most dishonest means, and give a little of it to Brahmins, the whole affair is sanctified and they are not chargeable with the least sin.



Some of those Káyaths that possess no education and cannot therefore act as lawyers, teachers, or writers, support themselves as peons or agriculturists; but really very few of them are found in these capacities. Compared with every other class of Hindoos, the Káyaths are few in number.

Another division of the fourth general caste or that of the *Sooddurs* is the tillers of the land or Farmers. This comprises numerous sub-divisions. The whole class of the original agriculturists, however, consists of two larger divisions (*Kisáns* and *Káchhees*), the former of whom confine themselves almost solely to the production of grain; and the latter besides grain, raise all sorts of vegetables, fruits and flowers. All the land in the country belongs of course to Government; therefore certain wealthy people of different castes make contracts with Government for the revenue of certain districts. Cultivators take small tracts of land from the landholders, or *Zameendárs*, as they are called, and cultivate it and pay them the amount of rent per acre fixed by Government. In those parts of the country that are directly under native Princes, great extortion and oppression are practised upon cultivators by Collectors of land revenue; they very frequently embezzle Government money and then compel the cultivators to pay additional rent to supply the deficiency; and when they see the land has produced more than its usual quantity of grain, the same compulsion is practised. The surplus revenue, the produce of this iniquitous system, they appropriate to their own use. Such extortion, however, cannot be practised by Collectors in the British territory; they dare not take more than what is fixed by Government. All that peons



collecting revenue can do is, to go and ask for grain while the people are threshing it out: thus they get a few seers of it. Some of them who have cows in the neighbourhood, ask for *bhoosá*, (bruised husks of grain and its stalks) which they get. Landholders also sometimes take *bhoosá* from their tenants, and now and then make them work without payment for themselves; and when cultivators are unable to pay the rent in money, at harvest time they (the landholders) take grain from them instead to some advantage. Farmers employ the lowest class of people in the country *Bhangees*, *Mehters*, or Sweepers, whose business it is to remove filth, clean streets and keep swine, to carry manure to their fields, which they do in coarse canvass bags, put on small bullocks. This manure the sweepers are collecting for months and sell at the time of ploughing fields. Farmers also collect for themselves as much as they can. It is placed in fields in heaps, and is carried to all the parts of the field in small baskets, both before and after the field is ploughed. The manure is used for vegetables and certain grains.

Farmers in this country always plough their fields with bullocks. The Indian plough is a rude and primitive implement, made of wood; but as the ground is ploughed only when softened by the periodical rains, it is sufficiently strong for the work required. The ground is ploughed over three or four times to prepare it for the reception of the seed, which is sown in three different ways; in one, while the field is being ploughed for the last time, a man walks behind the plough and drops seed in the furrow; in another, a long tube is attached to the plough perpendicular to the furrow;



while the plough is moving forward the man that holds it, drops seed in the tube at the upper end, and the seed falls in the furrow at the other—a modification of the European *drill*; in the third, the seed is thrown and scattered over the surface of the field with the hand; small grain is sown in this manner. After the seed of the larger kind is sown, a pretty wide and long plank with the driver on it, is dragged over the field by a pair of bullocks; this operation covers the seed and makes the surface of the ground even and smooth. This plank is not, however, used for the smaller grain; but the field is again slightly ploughed, which answers the same purpose as harrowing does.

A Farmer's business is known to be flourishing, or otherwise, by the number of ploughs that he can use on his farm, and the number of pairs of bullocks that he can keep. If he is a poor man, he can cultivate a few acres only and can keep only one pair of bullocks. The produce of such a piece of land can support (provided there be a timely and sufficient quantity of rain) a family of six or seven persons,—this number including two or three children. If a farmer is in good circumstances, he can cultivate more land and keep four or five pairs of bullocks; his income is larger, and he can live comfortably, according to the Hindoo idea of comfort;—that is, he can have a larger house, a great many brass cooking and eating utensils in his house; the women of his family can have silver and gold ornaments, and use finer and gayer stuffs for their dresses; he can oftener use finer flour and more ghee in the preparation of his dishes; he can with ease and convenience keep two or three cows and buffaloes, and have an abundance of milk and



latter; and he can spend larger sums in weddings and feasts and thus make more noise in the world than his poorer neighbours; in fine he can live in comparative luxury.

Irrigation forms one of the most important duties of a Hindoo agriculturist. After a good rainy season and at other times also, when there are pretty heavy falls of rain, he is saved this labour; but he is never able throughout the year, entirely to dispense with it. In the rainy season farmers surround their fields with little banks of earth, that they may retain and take in, all the rain that falls in them. Every drop of it is precious and they are sorry if, during the fall of a heavy and long continued shower, some of it makes its way through the bank. But after a field is sown they will let it run off, when they think they have as much as is required for wetting the ground and seed. Most fields have wells attached to them for irrigation. These wells are generally small and have no masonry work about them, their circumference is about one fourth of those that have it, and only one pair of bullocks at a time can be used to draw. An inclined plane of earth is made adjoining the well, wide enough for two bullocks to walk abreast. One end of this inclined plane is raised above the surface of the ground about five or six feet, and the other is as many feet below it. A light frame work is attached to the neck of the bullocks; one end of a long rope is tied to the middle of this piece, and the other to a large leather bag. At the edge of the well, there are two strong and thick pieces of wood about four feet apart; a cross piece of wood rests upon the top of these, and upon the cross-bar revolves a big and heavy pulley, over



which the rope goes. Bullocks in drawing up the bag, well down the inclined plane, exerting themselves hard as they go down. A man drives them, and when they get to the lower part of the plane, he sometimes renders them a little help by sitting on the rope. A man stands between the pieces of wood to attend to the leather bag; when it comes up, he gives the driver notice of it by a call,—generally the name of the god “Rám jee”. When the driver hears this, he stops the bullocks from going further down the slope and the man at the well, who is always standing, pulls the bag towards himself and empties it at his feet. The water runs in a little canal to the beds into which a field is divided, some time after the seed is sown. A third person is also sometimes required to direct the stream into its proper courses which is done by damming the various channels, which have already conveyed sufficient water, with a little mud. A child can, however, attend to this; and thus the children of farmers are of great use to them, even while they are young, and for this reason the greater number of them cannot be spared to go to school, whenever there is one in their neighbourhood. Women are also of great service to farmers in their calling, and help them in various ways. Besides other duties they can attend also to the bag at the well, which is a pretty laborious and of ten times a dangerous work; most of the bags require the full strength of a man to pull them from over the well to themselves, and when women attend to this duty, they have to exert themselves to the utmost. They are not of course so strong as men; but among women they seem to be the strongest in this part of the world. While the bag is being taken over the well, the bullocks may recede a foot or two, or turn round too soon; in



This case the bag is of course very apt to go down, and the person taking hold of it, is in great danger of being carried down with it. Death might be the consequence of a fall into a well; and the narrower the well, the greater the danger. In the greater part of Northern India water is found at a great depth; in the more western provinces forty or fifty feet, and is the average depth from the surface to the water, but near the hills only a few feet. On one side of the inclined plane, about half way up, is set a large baked earthen tub (*nánd*) with a wide mouth, in this is put some *bhoosá*; and while the bag is being emptied at the well, which takes about a minute, the bullocks help themselves to one or two mouthfuls. Two persons always remain at the well, and one, generally a child or an old woman, about the field to see that the water goes in the right direction. When there is no one to attend to this last duty, one of the men about the well, goes occasionally to see to it,—the bullocks standing still in the meanwhile. In some of the most western provinces, farmers use the Persian Wheel.

When grain has begun to appear in the ears, cultivators watch their fields day and night;—in the latter to keep them from thieves, and in the former from birds as well as thieves. When the stalks of grain are high and they cannot have a view of the whole field by standing on the ground, they make a *moirá*, a framework of bamboo supported by four poles, and stand or sit on it. From this they keep constantly crying out to frighten the birds, and also use a long sling to throw stones at them. One of these slings will throw a stone to the distance of two or three hundred yards; thus the *moirá* being in a central place, even if the field be



a large one, they can keep away birds from every part of it.

When the grain is fully ripe and hard, it is reaped and put in a clean part of the field, called *Khaleehán*; no barns are built and the grain is left in the open air. Wheat, chaná, and some others are threshed by being trodden by bullocks for some hours. The stalks are spread with the ears in a space covering an area of eight or ten yards in a circular form, in the middle of which is sometimes fixed an upright pole and four or five bullocks made to walk abreast round it. The bullocks' mouths are of course muzzled while engaged in this work; and a man keeps behind them to drive them. Jooár and some other smaller grains are threshed by beating the ears with sticks.

When the stalks are sufficiently trodden or beaten so as to separate the grain from the husk, they take baskets full of it, and in a standing position slowly pour it out, which, when there is a slight breeze, separates the husk from the grain. This is their mode of winnowing. When they have cleared all the grain from the husks, they immediately sell part of it to pay the revenue dues; but if they have paid them already, they store the grain in granaries or in large holes dug under ground, till a convenient opportunity for sale offers itself. Husks of wheat, barley, chaná, oord, mothee, urhur, and one or two others, which are broken very small in threshing, as well as the large stalks of the jooár (about five or six feet high), are laid up as fodder for cattle. After a field is reaped, poor people are allowed to glean the grain that lies in it here and there.



The land of Northern India, (of which alone we speak in these pages) is very fertile and produces two crops in the year ; one crop (Rabee) is reaped about March, and the other (Khareef) about October. The latter consists mostly of various sorts of small grain.

The best is the *wheat*, which is raised in large quantities. The others are rice, (in some parts,) chaná, mutter, oord, urhur, moong, masoor, mothee, barley, juár, bajrá, sámá, kakoonee, Indian corn, and a few others. All of them yield abundantly so that if there be, but a good rainy season, there is an abundance of food and consequently of the other necessities, and even of the luxuries of life.

As wheat is the best of our grains, and we may say of all grains in the world, it is always dearer than others, although its price varies ; it is largely consumed in cities, the inhabitants there, being in better circumstances and more luxurious. Most of the country people live on the smaller grain, except at the time of the wheat harvest, when it is much cheaper, and all of them indulge in it for a while. Even those country-people that can afford to purchase wheat, eat small grain occasionally from choice. The lowest rate of wheat is about twenty seers per rupee ; and the dearest about fourteen, unless it be a time of drought and general scarcity, when it may be less than ten seers for the rupee.

The pulse called *chaná* (Europeans in India call it *gram*) is a most useful and extensively cultivated grain. More of it is consumed than of any other pulse, though it is not the dearest, *moong* being higher in price. It is a staple article of diet amongst the poor,



and even the wealthy of all parts make certain luxuries of its flour. It is used by Baniyás in making a sort of salted macaroni called *seo*; good soup (*dál*) is made of it; its flour (*besun*) is largely used by the higher and middle classes of the Hindoos, instead of soap, (the use of which is forbidden to them) for which it forms an excellent substitute, and is in some respects superior to it. Horses universally, and bullocks of the wealthy classes generally, are fed on it. It is a favourite article of diet among the Hindoos and is dressed in every possible way. When people go to sow it, they eat it as they move along with the plough, though it be in a raw state; when it grows up two or three inches high, while it is yet tender and the flowers have not appeared, they pick off the tops of the plants, (*sag*) and eat them with cayenne pepper and salt, as well as in a cooked state, with cakes; this (*sag*) is also sold in the bazars. When grain has appeared in the plant (which is now about a foot high) before it is quite hard or ripe, they pluck up plants and eat the grain both raw and parched, the latter being more common. They parch it by lighting a fire of straw and holding or placing over the blaze the plants about twenty or thirty in number. When the *chaná* is fully ripe reapers help themselves to it as they are engaged in their work; this they also do when they are threshing it. After this, it is used in many different ways, one of which is, its being parched by Baniyás for travellers, by whom it is much used instead of the morning meal. Parched gram is also ground into flour, and then it is called *Suttoo*, which is also used by travellers. The *chaná* it is said, once considered all this treatment, as a matter of great grievance and went to a certain god, for redress. It sat on the palm of one of the god's



hands, and there told him all its troubles. The god patiently heard all its story, and at last said,—“you, are so very tempting, that I feel inclined to eat you myself.” On hearing this, the chaná instantly leaped from his hand and ran away despairing of redress from any quarter.

Mattar, *oord*, *moong*, *masoor*, *urhur*, and *mothee* (different kinds of pulse) are used mostly for thick soup, eaten with cakes. *Mattar* is also made into flour for cakes. The *oord* has a small white mark at one end; the Hindoos say, it has a *teeká*, or a mark of respect; and relate, that the *wheat* seeing that though it is superior to the *oord*, yet has no such indication of rank grew very indignant, and in consequence of this rage, its body parted in two in front, (*chhátí phat gai*). This they say, is the cause of the deep line on one side of the wheat grain. The *moong* is the dearest and the mildest, and its soup (*dál*) is greatly used by the sick. Barley, *jooár*, and other small grains are ground into flour for cakes. Some times, *jooár* and *kakoonee* (another small grain) are boiled as rice and eaten with butter-milk or milk.

A great deal of Maize or Indian corn is raised, and the whole of it is consumed by the poorer classes. Horses, cows, and bullocks are not fed on it. Our Maize is not so mealy and nutritious as that of America.

Rice is raised only in those districts of Northern India, that are low and damp. It is not in universal use among the up-country people; by the poorer classes it is used as a luxury, and by the wealthier as a change.



But were it ever so plentiful, Hindoos of Northern India would never care to live on it, as it contains little nutriment; this is the reason that the Bengalese, who live almost exclusively on rice and fish, are such a weak and effeminate race. The price of rice varies throughout the country. It is very cheap in those parts where it is extensively cultivated, in others the dearest sort may be about seven and the cheapest about fifteen seers per rupee. The smaller grain is always much lower than this latter rate, excepting the *chaná*, the highest rate of which is about fifteen, unless it be a time of general scarcity.

The vegetables raised in Northern India are numerous, and for some of them there are no names in English. We have common potatoes, sweet potatoes, (these latter of two sorts, the one with a white skin, and the other with a red one, with a difference in their flavour and price) cabbages, carrots, radishes, egg-plants, tamatoes, (not extensively raised, because not used by natives) turnips, ghooians, soa, methee, chauláee, pálak, marsá, cucumbers of two kinds, (*kheera* and *kakree*) tooroees, laukees (both of the cucumber tribe) gourds, and some others. Also garlic, onions, ginger, coriander, mint, turmerick, cayenne pepper, and some others are used as condiments.

Among vegetables, the common potatoe is even in India, the "queen of vegetables." When it was first introduced into the country, the Hindoos would not eat it for fear they should lose their caste; but after a time they overcame this prejudice, and now it is even with them the best of vegetables. It is cultivated more in some parts than in others; and there are



Some places where it cannot be raised at all. Our potatoes are not so mealy as those of England and America. Turnips and onions are not eaten by orthodox Hindoos; no one can however say why. This custom is one amongst many others, for which they can give no reason. There are many practices among the Hindoos, regarding which, one generation blindly follows another, without ever enquiring into their origin or reason. Their usual reply about such practices is, "this has been the *reet*, (custom) of our forefathers, and we must do it" Káyaths, however, who on account of their Persian education, imbibe a good many Mahomedan notions, eat both turnips and onions.

The following are some of our fruits;—mangoes, oranges, pumloes, sweet and sour lemons of different kinds, grapes and apples, (though neither plentifully raised) guavas, plantains, musk melons, water melons, tamarinds, the jack-fruit (kathal), bels, water-fruit (singhára), lukáts, plums, pomegranates, peaches, figs custard apples, and a good many others.

We have many varieties of flowers also in the country, for many of which, there are no names in English. A good many are deliciously fragrant, and from some of them are distilled exquisitely sweet scented oils. The commonest of them are the rose, (of different kinds,) the *champá* (*Michelia champaca*), the *chambelee* (*Jasminum grandiflorum*) the *chándnee*, (literally moonlight,) the *Jáhee*, (a variety of the *Jasminum grandiflorum*), the *Goohee* (*Jasminum auriculatum*), the *Jáfree*, (*Linum trigynum*), the *Mográ* (*Jasminum zambac*), the *motia*, the *belá*, (both, varieties of the preceding,) the *madár*, the *bán*, the *maulsiree*, (*Mimusops elengi*), the *karná*,



the *kayoor*, the *lotus*, the *keorá*, (*Pandanus odoratissimus*) the *ketkee* (a variety of *P. odoratissimus*) the *garhal*, (*Hibiscus Syriacus*), the *harsinghár*, the *niwaree* (a species of *Jasminum*), the *kashbelá*, (*Jasminum multiflorum*) the *râe bel*, the *dopahriá*, (the *pentapetes phœnicia*) the *gendá* (marigold,) the *sookhdarsan*, the *sunflower*, and a great many others.

Besides the grains, vegetables, fruits, and flowers mentioned above, they also raise some colouring stuffs, as indigo, koosum, &c; a great deal of tobacco and opium, and different seeds from which they express oil; and other plants, for various purposes, which we need not enumerate.

CHAPTER IV.

CASTES, — CONTINUED.

Carpenters—Blacksmiths—Silver and Goldsmiths—Barbers—Cowherds—Shepherds—Fishermen—Oilmen—Fullers—Potters—Weavers—Shoemakers.

Carpenters.—Next in order or rank are the Carpenters, who have nothing special, religious or otherwise, to distinguish them from other artificers. Many of them are very skilful in their trade. They work sitting or rather squatting on their haunches, as most of the natives of India work. In this they have the advantage of being able to supplement their manual by their pedal dexterity, as they use their feet in taking hold of and steadying their work in a manner that would aston-



a European workman. Their principal tools are the saw, the axe, the chisel, the plane, the gimlet or borer, (turned with a string) a pair of compasses, and a string which when blackened with charcoal is used for marking timber. The lowest daily wages of a carpenter are two annas, and the highest six.

Blacksmiths.—This caste also has a good number of skilful men in it, who can make almost anything required of them. Their chief implements are the anvil, the tongs, a pair of bellows, the file, and the hammer. They work with charcoal, which affords them as intense a heat as either wood or coal. They are seldom paid by the day or the month, but are remunerated according to the work they perform; their daily or monthly income being about the same as that of carpenters; the lowest about four rupees and the highest about eight a month.

Gold and Silversmiths.—These form another caste or sub-division whose trade is making jewels, and vessels, and other things of silver and gold. Their subtlety being equalled only by their cupidity, they would tax the sagacity of an Archimedes, to prevent and detect their frauds in adulterating the silver or gold with baser metal. They can make jewels of any required pattern and some of their workmanship is of such fine and delicate texture, that it cannot be imitated by their brethren in Europe. The generality of them earn about eight or ten rupees a month.

Barbers.—The people of this caste have two principal duties to perform, these are *shaving*, and *going on errands* concerning weddings, births, and deaths,



assisting at these in *some other* ways. With regard to *shaving*, barbers attend certain families and shave the males twice or thrice a fortnight. As a remuneration for this service, they usually get some grain at harvest time, and also sums of money and pieces of cloth at weddings in the family, and at the time of some principal festivals also. Besides attending on families, they also go about the streets in quest of people desirous of being shaved. They do not make use of any call or cry, being readily recognised by a bag that they keep about their shoulder. The instruments that they keep in these bags are two or three razors, a pair of scissors, a small iron instrument to cut nails, a piece of leather and a small soft stone, (both to sharpen razors) a little brass cup to hold water, a small and generally indifferent looking glass, and a towel to receive the parings of nails and the hair removed from the person shaved. When a stranger wants to be shaved, both sit down on one side of the street, or under a tree, or in the verandah of a house. The person to be shaved usually sits cross-legged, and the barber on his hips. The barber with three or four of his fingers of the right hand, begins to wet and rub that part which is to be shaved; and after the part is sufficiently soft, he shaves it. The majority of the Hindoos, merely keep a queue on the top of the head and shave all the remainder; some of them wear mustacheos and also short beards turned up. All of them wear whiskers, which are shaved off once, when an adult of their connection dies. Shaving off whiskers is a sign of mourning, the same as the putting on of black, is among Europeans. People who are shaved by barbers not permanently engaged by them, pay them immediately in cash. The poorest classes pay half a pice; those in better circumstances



and some of the wealthiest two pice for each shave. If the person shaved be wealthy or in tolerably easy circumstances, the barber, after finishing the shaving operations, shampoos (or presses) his arms, hands and shoulders. This is considered a part of his duty, and meant to make the body of the person lighter, or give him some relief from fatigue, and certainly is refreshing. When barbers wait on respectable Hindoos on especial occasions, with the expectation of getting feed, they always present them with their looking glasses, which are returned at the time.

The family-barber is also a most important person in marriage contracts. When a person wishes to have his girl married, and hears of a boy that is likely to be a suitable partner for her, he sends his family-barber to see him. The barber learns of the boy's parents his name and the star under which he was born, sees his face and figure, whether handsome or otherwise, and brings back word to those who sent him. All the rites and ceremonies that are practised on this occasion, will be treated of in one of the following chapters. Barbers make on an average five or six rupees a month.

Aheers or Cowherds.—The next minor caste is that of *Aheers* who keep cows and buffaloes, and some of them pretty large droves. Besides their own cattle, they feed those of others also. They generally bring their droves in the morning outside of the town or village, and wait there one or two hours for other cows to be brought out. When all of them have joined the herd, they are driven out to some pasture which may, sometimes, be two or three miles from the village; these pastures are out in the jungle and are not en-



closed. When the herd has grazed for two or three hours, it is driven to some tank for water. After the cattle have been kept in such shade, as trees will afford during the heat of the day, they are again taken to the pasture, where they are kept till about sunset. Very often in the rainy season, whole droves of buffaloes, which may almost be called amphibious, are kept out in the pasture whole nights grazing.

As a remuneration for feeding cows for others, they get grain in place of coin, several times during the year. These people also sell milk which they dilute largely, and by this example of commercial honesty, greatly increase their profits; so great is their dishonesty and so manifest, that it has passed into a proverb that "a *gwalá* [milkman] would not give pure milk even to his father." They generally sell their milk at twenty seers per rupee; in some places where there is a great demand for it they give only sixteen. When they have more milk than they can use or sell, they make butter of it. Ghee or clarified butter sells about three pounds per rupee. People of this caste are daring and notorious robbers. Imprisonment and working in jails they think a very trifling matter, and a good many of them make stealing and robbery their profession.

Shepherds.—These form a class distinct from the one just mentioned although their employments are so similar. Like the cowherds, part of their income is derived from feeding the goats of others together with their own flocks, in return for which they get some grain. They use the milk of their goats themselves. They also sell milch goats to others, and young he



goats for sacrifice. Shepherds also sell the wool which comes off their sheep; almost the whole of this wool is used in the manufacture of blankets. During the cold season shepherds confine their flocks in small houses, but in the hot weather keep them in open enclosures, and sometimes also out in the fields,—they and their dogs guarding them from wolves, if there be any about the country. Compared with Aheers or cowherds, the shepherds are a mild and inoffensive class.

Kahárs.—It is the calling of the members of this caste to catch and sell fish, make baskets, carry litters, supply wealthy families with water, and work as boatmen. There are some people who for the sake of amusement, practise “the gentle craft” and take fish by angling; but the kahárs always catch them in nets. They are employed to carry palanquins by wealthy natives who keep these conveyances, and also by Europeans when they travel to or from those places where there are no horse posts. Litters, with curtains all round, are used for the conveyance of respectable women from one place to another. Kahárs that they may in some measure lighten the burdens they carry, split a thick bamboo and lay the flat side upon a pad on the shoulder. The bamboo being very elastic greatly lessens the weight, while the pad, effectually preserves the shoulder from being galled.

Kahárs are so habituated to this pole, that they are said to walk faster with it than without it. A kahár, without a laden pole would seem, like a ship without cargo or ballast. It is said, that once some kahárs



of the Emperor Akbar fled from his service. The Emperor, on hearing this, asked his attendants whether they had taken any thing with them ; it was answered in the negative ; “ then,” said he “ they can not have proceeded far, we shall catch them.”

Kahárs draw water for respectable Hindoo families. For this they are provided with large brass pitchers, which they carry suspended from their pole. Their women too, are engaged by wealthy people of the higher castes, to scour their brass pots, dishes and jugs, and also to wash their kitchens, and places where they eat (*chouká bāsan*), and occasionally to wash every part of their houses ; they grind grain also for wages. Kahárs are often employed by Europeans as household servants. Besides grain, articles of clothing and small sums of money, they get victuals occasionally from the native families they serve. Those engaged by Europeans, are paid from four to seven rupees a month. Natives, who keep them to carry palanquins and attend to some other things, give them only about three rupees per month.

Kahárs also work as *boatmen*. They have boats of different sizes,—some of them carrying a cargo of more than nine hundred maunds. They keep one or two small coarse sails. When they have no wind to help them, they use their oars going down a river, and their ropes, tied to the top of the mast in going up. The boat is towed against the current with these ropes by men walking on the shore, and going up a river is a most troublesome and tedious way of proceeding ; the progress is very slow, and even that slow progress is frequently interrupted by boats moored



at the banks, as the ropes with which the boat is towed, have to be thrown above the mast of the vessel moored, and some of their brethren are not in a hurry to run up the mast and help their progress. Eight or ten men are required to manage a large boat. These boats are all used for merchandise, and not by travellers,—we mean native ones. Europeans use them now and then for this purpose.

Tailees or Oilmen.—These men express oil of all sorts from some small seeds, plentifully raised in the country. Their oil-press is turned by a bullock, which is blindfolded to prevent his getting giddy. A man, woman, or boy sits on a part of the press and keeps the bullock going.

They express a great deal of Castor-Oil, but do not clarify it, and the whole of it is used for burning, and softening leather and also new shoes by the poorer classes. Karwá or sharp-oil is pressed out of a kind of mustard, and is in universal use throughout the country; in fact, more of this oil is consumed than of any other. It is used to burn in lamps by all, whether high or low, rich or poor, and also to dress dishes by the majority of the population. It is also consumed by the wealthiest in the preparation of some of their dishes, such as the frying of fish, and so forth. Meethá or sweet-oil is also used for culinary purposes; it is expressed from a seed called *till*, (the seed of the *sesamum orientale*.) The residue of the seed that remains after the expression of the oil is called *khal*. The cake or *khal* of the castor oil seed is worthless and is thrown away. That of the *sarson* or mustard is universally used for feeding cows, bullocks, and buffaloes. That of the *till* is



consumed by the poorer classes themselves. They find it very palatable, particularly when eaten with dry and hard molasses. There is a common sweetmeat made of molasses and *till*, called *till ke laddoo*, or balls of *till*. The karwá or sharp-oil that is in common use, sells about three seers per rupee, the sweet oil is a little dearer, and the castor oil much cheaper. Besides these there are one or two other oils of a common kind, expressed from some other seeds. Sweet scented oil of different kinds is made by keeping *till*, and sweet smelling flowers in alternate layers, for some time before the *till* is thrown into the press.

Dhobees or Fullers.—This caste is regarded by the Hindoos as low and unclean, because of the nature of their employment, which necessitates their defiling themselves with the wearing apparel of castes lower even than themselves. Each Dhobee has a certain number of families for whom he washes. When they have collected all the soiled clothes that they have to wash, they first wet them, and then put them in an earthen tub, with a kind of mineral alkali, goats's dung, and common soap made in the country. After the clothes are well saturated with this mixture, they are put in a large brass pot over a gentle fire for some time. In the morning they put all these clothes on two or three asses or a bullock kept for this purpose, and go to a river, if one be near, or to a pond, for the day. There is generally a pond, or tank in the town or village. At the river or pond they have boards (in some cases they use flat stones) about three or four feet long, and one and a half wide with grooves across them. These boards are placed just at the edge of the water one end resting on the bank, the other elevated over the



ter, being supported either by a large stone set on end, or by a piece of wood. The man or woman, (for women also wash) stands in the water at the raised end of the board, and having taken ten or twelve articles of clothing together, and made them of a length equal to the board, strikes them upon it. This is continued for some minutes, the articles being occasionally rinsed, and held alternately at each end. This mode is acknowledged by some European Authors to be more cleansing, than that in vogue in their own country. When the clothes are quite clean, the fuller squeezes the water out, and throws them on a piece of cloth spread out, to prevent their being soiled, and afterwards hangs them out to dry. These people stand in water up to their knees for hours, and get so habituated to this practice, that it does not affect their health. While beating the dirty clothes on the board, they are constantly singing certain songs, which, together with the manner of singing them, is confined to this caste; this is meant to beguile them while they are at this labour. Sometimes when they do not sing, they make a peculiar noise with their mouth, not unlike *chheo chheo, rá-má rá-má*, which is intended to give vent to the straining of their nerves in this exertion, and also to keep off their thoughts from the work.

When the clothes are dry, those of the better classes are ironed. Clothes belonging to the poor, and made of coarser stuffs are not ironed, but simply folded up and beaten with a wooden hammer, (koondée) which makes them somewhat soft and smooth. With regard to wages, they are paid by the higher and wealthier classes by the month, the pay ranging from four annas to five or six rupees. The poorer classes remunerate



according to the *number* of pieces washed, which is sometimes half a pice, and at others one pice per piece. Sometimes, especially during weddings and festivals, *dhobees* let out clothes on hire, to those who for a day or two require better clothes than they can afford to wear generally, or to purchase for the occasion ; this is of course unknown to the owners. They and their women also wear clothes, that are given them to be washed. This is one of the most vulgar classes, and people belonging to it use a great deal of liquor, when they have time to spare ; particularly at weddings and when they have *panchayat*, or an arbitration to decide, or to pass judgement in any dispute between those belonging to their caste. At such times liquor is always provided by the party in fault, and is meant as a sort of fine ; though this fine does not prevent the offender's being punished in some other way, such as a heavier fine, corporeal punishment, excommunication, &c, when his offence is of a serious nature.

Koomhars or Potters.—These people make, as their name imports, all sorts of earthen pots, dishes, pitchers and a hundred other things. They collect into a vast heap (*áwá*) the dry excrement of certain quadrupeds and other things that can be burned, bury their earthenware in it, and then set fire to the whole. In the course of a few days their pottery being perfectly baked, is removed from the heap and sold. In the neighbourhood of all large towns, cities, and villages, there are one or two vast piles of ashes, resembling hillocks, which are the successive accumulations of the rubbish burnt there for a great number of years. This is one of the poorest classes, and gets a bare subsistence. Their wares are sold from one fourth of



a piece, to two or three annas apiece. While these pots, pitchers, and other things that potters make, are with them just fresh as they were brought out from the heap, they are considered undefiled; but when the least drop of water falls on them, they are immediately polluted, and cannot be used by any other person or family but the one that has defiled them.

Korees or Weavers.—These people with a few simple implements make different sorts of stuffs, fine as well as coarse; they are very durable and of various sorts, and are used all over the country. This too is one of the lowest, poorest, and most despised classes.

Chamárs, or shoemakers, cobblers, and all those who deal in leather and leather goods.—This caste is in every respect below that of the weavers. People of this caste make and mend every thing that is made of leather. Leather is considered unclean by Hindoos, and therefore these people are considered unclean also. But that which makes them more degraded and despicable is, that, they eat the flesh of those domestic animals that die a natural death. When a cow, bullock, or buffalo dies, these chamárs are called to remove the carcass to their own part of the village or town, where they cut it up in pieces and divide the flesh among themselves, and clean the hide and put it away for sale or to be tanned into leather.

Sweepers.—This is the lowest class, and those connected with it are regarded as so vile and unclean, that they must not even approach the members of the higher castes, and to touch one would so greatly profane his



sanctity, and convey such pollution as could be atoned for by bathing only. These *Bhangees*, or *Mehters* perform the duty of scavengers, public and private. In cities and large towns they are engaged to keep public streets and markets clean and free from filth. They may not enter the houses in which their services are required, their work is performed in the out-houses or in the yard, thus they do not go near the family.

The wages they receive from families, whom they attend, is a few pice per month with victuals, once or twice a week. All the filth which these people collect, they keep in heaps and at the time of sowing fields, sell it as manure ; they carry this on bullocks. By supplementing their wages in this way, they manage to obtain in all about four rupees per month. In the country, sweepers are not allowed even to sweep the yards of dwelling houses ; but the women of the family sweep it themselves, and those who being wealthy, are too high to do so, hire women of other castes to do it for them.

Their legitimate occupation being gone, the sweepers find others, such as doing duty as night-watchmen for villages. They are engaged by landholders as watchmen for villages by order of Government, and also by wealthy individuals for themselves. When a theft or robbery takes place in a village, and the thieves are not caught, these public watchmen are apprehended by the Police in the first instance, and afterwards the Zamindárs or landholders also, if the robbery be a serious one. As remuneration for this labour, they get three rupees a month, and sometimes a small piece of land from Zamindárs to cultivate for themselves, and



and then some grain from the cultivators at the time of harvest. They also make something by supplying fields with manure, and keeping swine.

Though the only swineherds, yet the sweepers are not the sole swine-eaters. The lower classes eat pork publicly, and some of the higher ones clandestinely ; even though the pig is considered so unclean an animal, that mere contact with the beast would necessitate bathing the whole body, and the destruction of all earthen vessels it might have touched. Wild hogs may be eaten by all except priests, and the chhatties or soldiers sometimes drive a stray domestic pig into a field or forest, and there kill it under pretence of its being wild. No one, however, of the middle or higher classes would acknowledge that he eats the flesh of a pig. Young pigs are frequently offered in sacrifice to certain gods and goddesses. Mortals affect an aversion to pigs, but gods are said to be pleased with them ; this is one of the innumerable Hindoo inconsistencies. It is a great mercy, however, that we have large droves of this animal in the country, for from the habits of the people, the air would be fearfully corrupted, and, but for them, pestilence would result in its worst forms.

As *beauty*, like fortune, is proverbially capricious and limits her favors to no one class, some of the women of this caste are very beautiful, especially among those who live in cities and do not undergo hard labour or exposure to the sun, which in a country life cannot be always avoided.* As women of the lower classes are

* It is a fact, that there are more beautiful women in this lowest caste than in any of the middle and lower classes. How this is, we cannot explain.



not kept in strict privacy, it sometimes happens, that a Mohomedan is so affected by the beauty of one of these women, that he in the ardour of his affection is desirous of marrying her. As he cannot raise her to his position, he must necessarily degrade himself and become a sweeper, to attain the gratification of his wishes.*

When this is done he must remain a *Bhangee* to the day of his death, and is a source of great exultation and gratulation to her friends, on account of this conquest by one of their caste over a superior. He is of course an outcast from all his former acquaintance and society ;—but, “the course of true love never did run smooth.”

There is a slightly higher grade of sweepers, who though generally included among the common herd, are exempted from scavenging, and only act as swineherds and watchmen. They are called *Dhánooks*.

CHAPTER V.

CASTES—CONTINUED.

Other Castes—Description of a Bazaar or Market.

Besides the castes that we have mentioned in the preceding pages there are some others of which we need not particularly speak. There are the *Játs* (a class of

* The ceremony by which such a stranger is received into their caste is peculiar. The lover is seated under a bedstead ; and the beauty who has won his affections and other sweepers bathe on it and let the water run down on him. This is meant to degrade the man and reduce him to a level with themselves.



merchants ;) *Dhoomiyas*, or cleaners of cotton to be spun, and to stuff quilts with in the cold season ; *Tamolees*, or sellers of betel leaf ; *Patwás*, or makers of coloured strings ; *Jogees* and *Gosaeens*, or various sects of Faqueers ; *Darzees*, or tailors ; *Bhátis*, or bards ; *Sádhs*, a religious sect, who neither worship idols, nor bow before men ; *Bahailiyás*, or fowlers ; *Kanjars*, a class who make ropes and some other things, and eat the flesh of horses and other animals not commonly eaten ; and a few others which we need not name.

All these castes that we have mentioned from the Brahmins to the Sweepers, have numerous sub-divisions, and people of the same general caste will not eat and intermarry with each other. This endless division and sub-division into castes in India, is one of the greatest absurdities on the surface of the globe.

With regard to the trades and professions of the different Hindoo castes, certain changes have taken place ; for instance, priests, farmers, cowherds, and people of some other castes act now as soldiers also ; farmers, cowherds, and members of one or two other classes as confectioners, masons, &c ; and the various means by which hundreds of priests, soldiers and vyshes maintain themselves have been spoken of before. Necessity it seems is above even caste, and the Hindoos have in some degree been compelled to yield to its power.

As there are some trades and callings which could not have been conveniently mentioned in the preceding pages, we will briefly notice what sort of shops we have in our cities. Taking a walk through the prin-



capital street of Furrakhábád, a large, rich, commercial city, with a population of about a hundred thousand souls, we saw shops of the following kinds, there being some scores of each sort.

Baniyás. These people sell all sorts of eatables in a dry and unprepared form, and have been spoken of before.

Sarráfs. Or money-changers. They give pice and also small silver pieces for rupees.

Sellers of Millstones. Millstones are brought from certain parts of the country where stones abound. A ready made millstone can be had for about a rupee and a half.

Indigo and Saltpetre. The former is extensively raised in India and exported to foreign countries. There are many European indigo-planters also in the country, who make its traffic their principal business through life, and clear thousands of pounds by it. They are called *Planters* though really more manufacturers than producers of the raw material, since the indigo is chiefly grown by the native ryots or cultivators. The seed of the Indigo too is an article of extensive commerce. Saltpetre is also collected and refined in various parts of the country; and thousands of poor people make their living, and hundreds of merchants, both native and European, their fortunes by it.

Bhoosá and dried water-fruit. Shops in this country are laid out in the greatest confusion, and these formed the next articles that came to view. Bhoosá



the stalks and husks of most grains bruised to small pieces. It is extensively sold for cows, bullocks, and buffaloes. *Singhará* or the water-fruit, is a fruit that is produced in tanks ; it is eaten raw as well as boiled after its thick green coat is removed. The Baniyás keep the dried fruit for certain Hindoo fast days, which fasting they evade by eating fruit, as the abstinence applies only to grain. The meal made from the fruit is boiled with milk, and sugar being added, forms an exceedingly palatable dish. The Hindoos, not unlike some other formalists, frequently turn fasting into feasting. Here were also some sticks of bamboos exposed for sale.

Tát pattee. This is a very coarse canvass, of which large bags (known in commerce as *gunny bags*) are made, for holding saltpetre, indigo, salt, grain, and a hundred other things. One or two men were engaged in sewing these bags.

Ready made smoking tobacco &c. &c. Such shops are mostly kept by Mohomedans. Hindoos and Mohomedans are mixed up in their trades and callings in cities ; but the number of the former predominates, being about twenty times greater than that of the latter. Tobacco is raised by farmers, and after being carefully dried, is sold to tobacconists who pound and bruise it with thin molasses, and expose it to the sun until it ferments ; after fermentation it becomes of the consistence of clay when it is fit for use. It is exposed for sale in pretty large lumps ; as the unprepared tobacco and molasses are both plentiful, the smoking tobacco is cheap and is used by the whole population of this vast country, excepting a few Brahmins. In the



same shop were seen for sale hookas, cheelums, and naichas (things appertaining to smoking apparatus), earthen dishes, fuel, and some other trifles.

Plums and Sugar canes. Of both of these there are several kinds which are very generally used during the cold season and more especially on fast days. Plums are raised in gardens and are also found wild in forests ; but the latter are of an inferior quality. The sugar cane is plentifully raised in the country and the juice expressed from it, is manufactured into sugar, of various degrees of refinement, which forms no inconsiderable item in the commerce of the country, and is largely exported to Europe.

The main street of this City passes through the principal Serai* which is almost square and on all the four sides are small chambers for the various travellers. When we saw it, it was full of all sorts of native vehicles, bullocks, and one or two elephants.

Further on were *Tamolees*, or sellers of the betel leaf. This leaf, called *pán*, is in general use in cities among the higher classes both of Hindoos and Mohomedans. The use of it is considered a mark of affluence or at least of competence, and those who are in the habit of chewing it think it so necessary to their comfort that they would feel miserable without it. It is chewed with a particle of lime, some bruised betel nut (Areca Catechu), and a little *katthá* (Catechu, Terra Japonica). The wealthier classes use one or two aromatics with it, such as cloves, cinnamon, cardamoms &c. The lime and the *katthá* give the mouth and the

* The place where travellers put up.



red colour, which they think improves their beauty. Some people put a little dry tobacco with their *pán* considering it a remedy for dyspepsia.

Halwáees. These have been already mentioned. A great many of their shops are found in every town, where they sell all kinds of edibles ready dressed.

Kalaigars, or those who tin copper vessels. These men are Mohomedans, as they only use copper vessels. Their charge is very moderate, being but a few pice for a large vessel; the coating of tin lasting under ordinary circumstances, three weeks or a month.

Butchers. Of these there are two classes, one Hindoo, and the other Mohomedan. The former kill only sheep and goats; the cow is considered sacred by them. The latter mostly kill cows, and this beef is sold to Mohomedans, who eat also mutton and goat's flesh. Mutton and goat's flesh are eaten by Hindoos, excepting a few Brahmins, Baniyás, and some among the other classes who bind themselves with a vow never to taste flesh; these are called *Bhakts*, which literally means *Saints*, but is now in common language understood to mean *an abstainer from flesh*. Such a man is considered as eminently pious. Compared with Mohmedans, Hindoos use animal food very sparingly.

Tailors. These are both Hindoos and Mohomedans. They are amongst the most dishonest of tradesmen and are almost certain to defraud their employers in some way, unless their characters be known and no



margin is left them, wherein to practise their dishonesty. Tailors earn from four to ten rupees a month.

Wholesale dealers in ghee or clarified butter. This being an article of general consumption, trade in it is lucrative. The dealers during the season when it is cheap, buy largely and consequently sell at a high rate of profit when it becomes scarce and dear which last rate is, about four pounds per rupee.

Dyers. The trade of dying is now exclusively in the hands of Mohomedans. They dye fabrics of every variety of colour seen in any part of the world. Their services are always in demand as Hindoo women almost always use dyed raiment, and linen is also dyed for many other purposes. There is a class of men also (these too Mohomedans) who paint palanquins, doors of houses, carriages &c., in every possible variety of colour and shade; and they do this with such neatness and beauty, as not to be surpassed by any set of men of their calling in the world.

Gánjá Sellers. The *Gánjá* is a preparation of the hemp plant, (*Cannabis Indicus*), and is smoked to produce intoxication. The dried leaves are powdered and taken with water for the same purpose. Any and every body in the country may not sell this intoxicating drug, but only persons who obtain a license from Government and pay high too for it. There must not be in the same place more than one dealer in it. People of all castes can use the *Gánjá*, that is, they are not excommunicated for doing so; but those who indulge in it to excess have generally a bad character among their more respectable friends and neighbours.



Peddler's shops. The proprietors are Mohomedans and sell *notions*, such as looking glasses, little drums, different sorts of toys, legs of bedsteads, combs, little brass cups and so forth.

Bakers. These too are Mohomedans, and as the Hindoos may eat only those things prepared by those of their own religion and caste, the patrons of the bakers are their co-religionists only. They sell leavened cakes and meat prepared in two or three ways. The *curry* or stew that they sell is a *fiction* as those deluded into purchasing it, find to their cost. In a cooking vessel full of water, they put a few small pieces of meat, some salt, a good many chillies, which give it a sharp taste, and a little ground turmeric (very common in the country and quite cheap) which colours the water a deep yellow, and as far as appearance goes makes the whole pass for a good dish. They charge two or three pice for a meal of leavened cakes and this stew. On the occurrence of weddings and on some other occasions they are employed by Mohomedans, to prepare dishes which, if they are as palatable as they are numerous and costly, would rejoice the soul of an epicure.

Milkmen. These men are of that class which keeps cows; they have their shops among those of the Halwâes or sellers of ready made eatables. These milkmen sell milk prepared for use in different ways (*khoa*, *rabree* &c.;) they also deal in *dahee* or curdled milk, which is thick and sour and is always eaten with sugar. It is of a cooling nature and on account of this property a great deal of it is sold in the hot season at about four pice per seer.



Besides these there were seen dealers in sticks and staves ; cotton ; shoes ; kites ; woollen fabrics ; cotton thread ; every variety of iron articles such as cages for parrots, chains, buckets, axle-trees, frying pans, curry-combs, axes, large iron rings for leather bags to draw up water, &c. ; laced caps of different sorts of linen ; hookas (things to smoke with) ; dyeing materials ; various sorts of coloured string ; large and small boxes ; ropes ; perfumes ; tape ; carpets ; brass and copper plates ; jugs, and pots of all sorts and sizes ; ginger and other curry ingredients ; tamarinds ; beads ; hemp ; earthen pots ; fire works ; musical instruments ; wooden boards to write on ; large earthen tubs ; pickles ; saddles and bridles ; phials of all sizes ; spices ; mustard ; vegetables ; toddy, (the juice of the palm tree) ; grass for horses, &c. ; and green plants of the chaná, the peculiar pulse spoken of before. There was a shop also where unwrought cotton was exchanged for cotton thread, the latter being spun and brought there by women. Besides these there were shops of turners, makers of torches or flambeaus, manufacturers of glass and lac rings for women to wear on their wrists, menders of shawls, goldsmiths who make all sorts of jewels and gold articles, sellers of gold and silver and gold laces, and merchants of cloth. Some of these last are wholesale dealers and others retailers. Wholesale dealers have in their shops various sorts of linen and woollen cloths, chintz, and almost every thing of the kind that is to be found in the world. Some of these merchants can be reckoned with the richest men of this as well as other countries.

Though the habitations of the Hindoos are compa-



very rude, and their manners and customs simple. Yet their ingenuity has been at work for more than three thousand years, they have omitted nothing which they have, according to their own ideas thought conducive to their comfort or profit. They were far advanced in the culture of the arts and of luxury and refinement when the greater part of Europe was a howling wilderness inhabited by tribes of half-clad savages. Despite however their partial civilization, the man of wealth, here as elsewhere, can live in a degree of comfort and luxury, scarcely to be surpassed in the most enlightened country in Europe.

CHAPTER VI.

POPULAR RELIGION OF THE HINDOOS.

Sacred Scriptures—Gods—Incarnations—Daily ablutions—Hindoo Worshippers—Mode of poojā or worship—Hindoo goddesses—A peculiar prayer—Counting beads—Spiritual guides—Feeding Brahmins—Religion of the middle and lower Classes—Craftiness of Brahmins.

The French Philosophers, who seeking a designation, or distinctive characteristic, whereby they might define a man, used the definition "a worshipping animal," and expressed in that phrase as much as could have been included in volumes of metaphysical and physiological disquisitions. And to gain a true idea or any just appreciation of the manners and customs of any nation it is first necessary that we should gain some knowledge



of the origin of the springs from whence they flow. And this is more especially necessary in the case of the Hindoos since their whole daily and social life is included and bound up in their religion. A Hindoo eats and drinks religiously, does every thing in fact in obedience to the dictates of his religious belief.

Thus in one sense all the Hindoos are religious, all of them practice some superstition or other, but all are not religious as is required in their Scriptures.

The Hindoos have a great many religious writings. They were written at different times, comprising a period of thousands of years. The most ancient of them are supposed to have been written about fourteen hundred years before the Christian era. These teach the worship of one Supreme being.* In later times as the people sunk into gross idolatry the other books were written; these inculcate the worship of gods, goddesses, images, animals, rivers and almost any thing a Hindoo likes. According to their later Scriptures the Deity has resolved himself into three forms, called

* This point is sometimes disputed. We agree with the following passage in a work on India. "The Upanishads, or devotional parts of the Vedas, in which alone we discover the primitive religion of the Hindoos, undoubtedly inculcate the belief of one Supreme God, in whom the universe is comprehended; but already, had they begun to address the Deity by different appellations, a practice which was, perhaps, among the first causes of polytheism. 'The deities invoked appear, on a cursory inspection of the Veda, to be as various as the authors of the prayers addressed to them; but according to the most ancient annotations on the Indian Scriptures, these numerous names of persons and things are resolvable into different titles of three deities, and ultimately of one God,'" Library of Entertaining knowledge. The Hindoos. Vol. I. p. 144.



BRAMA, VISHNOO, and MAHESH. The work of the first is, *creation* ; of the second, *preservation* ; and of the third, *destruction*. A female principle is joined to each to shew his active power ; these are called, *Saras-watee*, *Lakhsmee*, and *Párvatee* or *Díorgá*. Brahma, the first person of this triad, was cursed by a god on account of some sin and his worship ceased throughout the country long ago. The others have committed still greater enormities, but, such is Hindoo credulity and inconsistency, their Divinity absolves them from the restriction of their own laws and that which is among men even heinous guilt according to mere intuition, in their case entitles them to more abject worship. The old *roué* of mount Olympus, and all his worthless rabble, are pure as day compared with the pseudo Divinities of Hindoo superstition. Hindoo religionists are divided into two classes ; the worshippers of Vishnoo (the more numerous) and of Mahesh or Mahádeo or Shiv, which are his other names.

Vishnoo, the second person of the triad, became incarnate several times. He became a fish to bring out their four Veds or principal Scriptures from the Ocean, in which they had been lost ; and a tortoise, and a boar to support the earth in times of deluges ; he took the form of a lion to kill a man ; several times he came to this earth in human form to destroy impious Kings and Chhattrees ; and the object of his advent once was to spread a new religion in the world. The last time that he will come will be, it is said, to punish all the wicked. Besides these two persons of the Hindoo triad, there are thousands of other gods and goddesses and other objects that they worship. However mean, however low, there is nothing beneath



which a Hindoo will not degrade himself and prostrate his senseless soul in abject imbecile adoration. A thousand imaginary powers for good or evil, the common phenomena of nature, even the slaves of his will the creations of his own ingenuity, each in their turn appeal to the baser, or may be in some cases to the higher, though perverted, feelings of his nature, and his polytheism becomes virtually pantheism, unable to distinguish, with all the subtlety and perspicuity peculiar to the intellect of the Eastern, between, all things being comprehended in the circumference of the Deity, and each being a part of that Deity.

Bathing is one of the most necessary and important duties a Hindoo has daily to perform. In such a hot climate as that of India it is absolutely necessary for comfort, but the Hindoos have also made it an indispensable part of religion. Without purification through *bathing*, the body they think, is fit neither for eating nor worshipping. The forenoon is the time for ablution. If a river be near, they purify themselves there; but if not, they draw up water from wells and bathe themselves on the platforms about them; for which purpose, they keep an iron bucket (a leather one is unclean). Professors of religion among the higher classes worship the sun, at the time of bathing; they make a hollow with both of their hands and offer water in it to this luminary; while offering water they turn their faces to it and address it with prayers.

Piety of an exalted nature or such as is spoken of in the Hindoo Shasturs is required only of the higher castes, that is, of the Brahmins, Chhattrees, Vyshes,



and Káyaths. Those below these, are too low to be eminently pious and holy. A strictly religious Hindoo of either of the higher castes should perform worship three times a day, at sunrise, noon and sunset. There are very few, however, who observe it so strictly; most religious people perform worship only twice a day; once after bathing, which is in the forenoon, and then at sunset. There are hymns and prayers in Sanscrit which are repeated at times of worship; these are different for the four different castes just mentioned. Those who have no worship at noon, omit those hymns and prayers which are meant for that time of the day. Besides Vishnoo and Shiv, who are more or less worshipped, one or two goddesses also are the objects of constant adoration. These deities have nearly an equal portion of worshippers from among the Brahmins; the Vyshes mostly worship Vishnoo; the Chhattrees and Káyaths generally worship Mahádeo, or Shiv and the goddess Doorga.

When a Hindoo addresses himself to perform *poojá* or worship, he sits on a woollen cloth or a mat of *coosa* grass or a deer hide; other hides are ceremonially unclean, but that of the deer is not so. Before seating himself, he loosens one of his *Kánches* or one of the ends of the long piece of cloth or *dhotee* that he wears round his waist; this is necessary, though no one can say *why*. After seating himself and before commencing *poojá*, he puts a knot in his queue which has been loosened while bathing. As all the pieces of a Hindoo's dress, the *dhotee* excepted, are ceremonially unclean, he lays them aside; in fact, he has taken them off before bathing. Woollen stuffs are not believed to convey ceremonial uncleanness, and during the cold



season. Hindoo worshippers cover themselves with a blanket. Even the head dress is unclean and that too is taken off. These pieces are considered unclean because they are washed by fullers with certain things which are reputed unclean. The *dhotee*, which answers for trousers and is kept on at worship and meals, is not given to fullers, but is washed by the people themselves, or when they are too high and wealthy to do so, by their servants, who are generally of the *kahár* caste spoken of before.

Worship of Vishnoo, the second person of the Hindoo Triad. The image of this god, which is of stone, brass, silver, or gold, is set on a stand called *Singhásan*, which is either of brass or silver according to the circumstances of the worshipper, but mostly of the former. After being set on the stand, it is bathed; the Hindoos bathe every day, and they think it is absolutely necessary for their gods also to be bathed. Then they put *chandan* on its forehead; this *chandan* is a sweet smelling (Sandal) wood, and all religious people paint their foreheads with it (*teeká*) and most of them their arms and chests also; this is a mark of their devotion. After *chandan* they place before the image a leaf of the *toolshee*. The *toolshee* is a sacred and fragrant shrub, and is in general use among the Hindoos in their *poojás*. After this they put before the image different sorts of sweet smelling flowers; these are also considered necessary and for this reason religious people of the higher castes generally have one or two or more flower beds about their dwellings and about temples. Incense is also burned before the idol in a little brass cup. Fire is put in this cup and incense is thrown on it. This incense is a compound



of *chandan* just mentioned, of another fragrant wood called *dhoop*, of clarified butter, camphor, and one or two other things. After incense they light a lamp and move it in a circle three or four times before the image ; then present before it offerings of sweetmeats, fruits, &c. These offerings and the image they screen for a time ostensibly that the god may eat undisturbed. While moving the light before the image and making offerings, they sound the *sankh*, a large shell, with which the image of Vishnoo is bathed, that the god may be gratified with the sound. At the time of bathing the image and presenting the light before it, they also sound a little bell. When they burn incense, they repeat hymns and count beads. After the *poojá* is over, the image is removed and put away, in a safe place if it be of silver ; and the offerings (called *nibed*) are eaten by the family. The image of Vishnoo is kept and worshipped in temples also ; the form of worship in temples is the same as just described.

Worship of Shiv, Mahesh or Mahádeo. The images of this god are usually of stone and of various sizes ; the smaller being used by families.

In the temples of Mahádeo there are generally two or more officiating priests who appropriate to their own use the offerings made to the god. After bathing, people visit the temple of Shiv, take with them water in their brazen jugs, and pour it over the image, which is generally on a wooden stand ; the water that is poured on it is received in a trough and runs out of the temple through a small drain. After pouring the water over it, offerings of flowers and other things are made. Temples of Shiv have gongs attached to them



which are rung after the poojá is over. In the hot season a large earthen vessel full of water is placed a few inches over the image on a higher stand than that on which it is placed ; this earthen vessel has a small hole at the bottom, through which water constantly drops over the head of the image and keeps it cool ; this is considered necessary in the hot season for the comfort of the god.

Those who keep images of Shiv in their houses worship it daily in the manner described above ; they bathe it, paint its forehead with chandan, offer it *bail pattee* (the leaf of a certain tree), and flowers, burn incense, move the light before it, make it offerings of sweetmeats, fruits, &c., and repeat hymns and prayers before it. In the private worship of this god also bells are used. When there is no image of Shiv within easy distance his worshippers extemporise parts of his body with clay, mud or any material conveniently at hand at the time and perform poojá to these. After devotion they are thrown aside as worthless.

The Hindoos in extenuation of the absurdity of of their idol worship urge that they worship images, that is, the representations to them of the gods,—the embodiment of their ideas of them. They, however, treat these pieces of stone, as if they had sense and feeling ; thus, they ask them to smell flowers, and eat food ; fan them to keep them cool ; in the cold season cover them with raiment to keep them warm ; put over them fine curtains to prevent their being troubled by musquitoes and flies ; daub them with chandan that they might be pleased with their persons ; and lay them down that they may repose ; and sometimes,



carry them about as if unwell that they may recover by taking fresh air.*

There are many, who devote themselves to the worship of some particular goddess, and others who worship her occasionally. The goddesses mostly worshipped are *Doorgá* and *Kálee*. The images of these goddesses are not seen uncovered, but always have a female dress on them. They are not bathed like the images of the aforementioned gods; but a little water is sprinkled on their feet and faces. All the articles of their dress are the same as worn by Hindoo women. When these images are worshipped, incense is burned, a light is moved before them, and offerings are made. Some of the adorers of goddesses, who have no images representing them, set a *pothee* or sacred book before themselves and perform all their worship before it, just as they would before an image. Sometimes when a goddess and her raiment are both carved in a block of stone, all drapery is dispensed with as superfluous.

The attributes ascribed to the Hindoo goddesses are of the most revolting and horrible kind. All that in the female character demands and challenges respect and admiration, in them gives place to that which is most fiendish and inhuman. *Kálee* in one of their sacred writings is represented as being so blood-thirsty as to be pleased for a thousand years by the sacrifice of a human life and for a hundred thousand years by

* They also marry the image of *Thákoor* or *Krishan*, one of their gods to the fragrant, sacred shrub *toolshee* with the performance of the nuptial ceremonies mentioned in one of the following chapters, and often expend a good deal of money on this rite.



three lives. Male buffaloes are sacrificed to Doorgā, but she is pleased a thousand times more if a human head be offered her. Children are now and then in quest, especially by women, to be offered in sacrifice, and those belonging to poor people are sometimes kidnapped in streets and sold for this unholy purpose.

There is a peculiar short prayer, called the *Gáetree*, which every religious Hindoo is bound to repeat three times a day. There are different *gáetrees* for the four different general classes; but that which is for the Brahmins, is said to be the best and the most efficacious. It is considered most holy, and a Brahmin will never repeat it before people of a lower caste. This prayer is said to procure the forgiveness of all sins, however heinous and grievous they may have been, and to make the heart perfectly holy. The following is a translation of this short but wonder-working prayer;—“*O earth, firmament, and heaven, we meditate on the great light of the Sun; may it enlighten our hearts!*” They offer water to the Sun three times a day; making a hollow with both of their hands they take water in it, and present it towards the sun mumbling a prayer the while; this is a most necessary part of their daily worship. While bathing, they also offer water to their deceased ancestors.

Counting beads is also one of their religious exercises which includes the repetition of some sacred verse or the name of some god. The beads are made of various materials.

In such daily worship as we have spoken of, those of the three higher castes next to the priests, that is



warriors, merchants, and káyaths generally officiate themselves ; but when they have an extraordinary poojá, they have to call in their family priest. In daily worship all the members of a family do not unite, but it is performed by the one or two older members of it, and most of the children have no religion beyond what is comprehended in bathing and abstaining from food prepared by people of inferior castes. Women have their own devotions. In extraordinary poojás, all the members of the family are present ; the men repeat hymns and prayers, and the women and children are mute observers of what is going on.

Besides family priests, Hindoos have also *Gooroos*, or spiritual guides, whose alleged duty is to give their disciples moral and religious instruction. When these precious shepherds take any one under their spiritual guardianship, they give no further instruction or advice than the mere whispering a sacred verse (*manter*), or in the case of the inferior castes, the name of Rám or some other god. These gooroos are held in high veneration and are always cheerfully paid for their office according to the circumstances of the families or persons they have under their spiritual care. This office or relationship is, however, purely nominal, for they seldom or never discharge the duties that are supposed to devolve upon them. Their office exists from *mere custom* and their *benedictions*, (a great thing in a Hindoo's estimation) is almost all the return that they make for the fees and adulation of their *chelás* or disciples. The higher and middle castes have Brahmins for their gooroos, and the lowest, *Goosáeens*, a sect of devotees. Brahmins are too haughty and self important to exercise this office for the



Lower castes, many of whom, however, do not trouble themselves with a spiritual guide at all.

Part of the religion of all castes consists in feasting Brahmins. This is considered highly meritorious, and the Brahmins take good care that the doctrine be not forgotten by the people, nor lose its force; but they are never known to teach the laity to feed the poor, the blind, the halt, and the maimed. They are notorious gluttons and fall to their viands as if it were the last and only opportunity of their lives and in many cases do their best to ensure its being so by terminating their days by apoplexy, &c. The food that is set before them, consists of cakes baked in ghee (*poorees*) and either some sort of vegetable with it or sweetened curdled milk, and also a sweetmeat called *perá*.* Sugar, milk, and curdled milk are sometimes substituted for the vegetables; and now and then large heaps of *perás* constitute the only fare and occasionally *perás* and milk. At these dinners the priests have their own brass jugs to drink out of, and for plates they are supplied by the host with *pattrees*, an extemporaneous plate made of leaves of a certain kind joined together with little pins of stiff straw. After dinner and before leaving, each Brahmin is presented with the trifling sum of a few pice, generally four; some who are in affluent circumstances give to each man also a brass

* The *perá* is a preparation of cream, sugar and some spices; no flour is used in it; if it were, and the sweetmeat were made by any but a Brahmin, and that of the highest sect, a Brahmin would not eat it; this is the reason that other sorts of sweetmeats in which flour is used are not eaten by Brahmins. Flour, in the preparation of sweetmeats, is polluted by the touch of a man of an inferior caste; but cream, sugar and spices are not.



The number of Brahmins invited varies according to the circumstances of their entertainer; it may be five or ten, or twenty or more. *Three* and *thirteen* only are not invited, the feeding of these numbers forming part of the funeral ceremonies. Dinners to Brahmins are given very often as a tribute of thanksgiving to some god for the accomplishment of certain important objects, such as a removal of sickness from a family, the safe arrival of a relation from a distance, success in some undertaking, &c. The Brahmins that are thus invited are those who are poor and who have not the comforts of this life. Those who are in easy circumstances do not condescend to eat in so mean a way.

The castes immediately below that of the Káyaths (farmers, tradesmen, &c.) make little external profession of religion, which however, as in other religions, does not indicate inferiority to the other castes in morality and the *practice* of religion, but on the whole a superiority, inasmuch as making no pretensions to holiness, they are free from the cant and insincerity which distinguish the loud profession of the higher castes and as a natural consequence are more simple-hearted and honest. There are among these castes however men who abstain entirely from the use of animal food, who count their beads and repeat the names of their gods with great assiduity, and by the performance of these and a few other trifling duties, which do not appertain to their caste generally, they acquire the reputation of *Bhakts* or Saints.

The religion of those castes, that are lower than that of the writers, consists in the following practices.



When they rise in the morning and while they are yet only half awake, they repeat the name of Rām, one of their incarnations—sometimes of some other god. They bathe in the forenoon between ten and twelve, which is just before taking their breakfast. When they are about to retire for the night, they again twice or thrice repeat the name of Rām. This is the whole of their *daily* religion. Sometimes, they also have *poojā*; then they call a Brahmin to perform it for them in their houses and of course pay him for the trouble. As their *poojās* are only occasional, they do not employ priests, as is the case among the higher castes; but pay them at the time when they require their services.

Another and a very important part of their religion consists in inviting Brahmins and giving them dinners. The food is not dressed by the inviters; but the priests themselves cook the articles, provided for them, which are flour, clarified butter, some vegetables, salt, spices, sugar, milk, curdled milk, and one or two other things. A part of the floor of a room or of the small yard in front of the house is consecrated by being plastered with cow-dung and water; this is generally done by the inviters themselves. After the place is purified one or two Brahmins begin to cook.

Unmarried girls or virgins are considered sacred beings, and inviting a number of them and giving them food is also a religious act; it is considered meritorious and is often observed by them. These girls of different castes, however, eat separately. The remainder of their religious duties may be summed up in the



observance of the Hindoo festivals and in homage to Brahmins to whom they give the salutation, *Pálágan Máharáj*, that is, *I worship your feet honored Sir!* Some of them actually throw themselves down at the feet of Brahmins in the act of worship.

The lowest castes have scarcely any religion at all. They are considered by themselves and by others as outcasts from society and not fit to profess and practise any sort of religion. They eat without bathing; seldom repeat the name of any god; and Brahmins will not go into their houses to perform *poojá* and to eat. Some times, though very seldom, a priest performs *poojá* for somebody of this lowest class in his own house; the unclean person cannot of course enter and join in it, but must be a mere distant spectator. A person of this caste must not touch a Brahmin, but must offer his respects and worship at a distance. Though these people are considered so unclean by the priests, their offerings never convey pollution even though they be dry articles of food, such as grain, flour, &c. But taken as a whole, people of these lowest classes have not even a show of religion; they are considered too mean in the scale of existence to be religious. According to the Hindoo religion, elephants, monkeys, cows, mountains, rivers, and trees rank infinitely higher in the estimation of the priests, than men of the same flesh and blood as themselves.

The priests are ever ready to work on the credulity of the people. Whenever an epidemic prevails among children, they have a fine opportunity to lead women by the ear; goddesses are recommended to be worshipped and offerings to be made to them, which offerings,



of course appropriated by the crafty Brahmins to their own use. Women generally worship some goddess in a neighbourhood, a Brahmin secretes an image in a small hole dug on purpose, with a little loose earth on the image, leaving a part of it exposed, so that it can be seen; and then gives out to the people living about the place, that a goddess has graciously appeared there, and calls upon all to worship her. Scores of people, but especially women, flock to the place, see the image, believe it to have really come out of the earth, and begin their worship with prostrations, offerings, &c. Occasionally, when a priest secretes an image in a hole, he puts under it a few handfuls of the pulse called *chaná* in a moistened state; the pulse, which when moistened well, swells in the course of an hour or two to double its size, raises part of the image above the surface of the earth; the people can see the image rise but ignorant of the cause, attribute it to a miraculous or supernatural origin, and worship the image with redoubled faith and zeal to the great satisfaction and profit of the priest. Now and then one of this class pretends to have been favoured with a night vision by a goddess, who, he says desires a temple to be erected for her; and he sometimes succeeds in this device. An instance of this came under the personal observation of the author, in which a shrewd Brahmin seized upon a village in which there was no idol and carried out his measures exactly as described with the omission of the *chaná*. His efforts met with success worthy a better cause. The owner of the land where the goddess made her appearance, gave him permission to build a hut wherein to live, to raise a white platform of masonry under a tree, upon which the image is placed, to dig a small well wherewith to supply



shippers with water for purification and offerings, and also to make two or three flower-beds from which to cull the decorations. He once pretended, that the goddess, who is worshipped there, had appeared to him in a dream and said that a temple must be built for her on the spot. This order has not been executed yet, nor is there any great likelihood of its being attended to soon, because the people about the neighbourhood are poor. The women of the place always resort to it, more particularly in the hot season, when some sickness or other is always prevalent in their families ; at such times there are a good many about the place, and the trade of the priest flourishes. The following doctrine which savours more strongly of profit to the priest than the goddess is frequently propounded from a Hindoo Goddess's temple.

Dán charháó debí máí ;

Pápí nark na jáó bhái.

That is, present offerings to our mother the goddess, O sinners, and you will not go to hell !

Sometimes, mischievous Mohomedan boys or men throw away these images from their places into holes or ponds unobserved, and then the priests give out, that the god or goddess has become angry and left the place in consequence.

CHAPTER VII.

POPULAR RELIGION,—CONTINUED.

Melás or religious fairs—Pilgrimages.

As might be expected from a sensational and forma-



Hindu religion like that of the Hindoos, festivals and holidays are both numerous and frequent, and not the least important of these are their *Melás* or religious fairs. The time and place are both fixed by their religious writings or tradition or custom. These fairs are mostly held on the banks of rivers or in their immediate vicinity. When a *melá* is about to take place, the merchants are the first to set out since on such occasions they obtain the best prices for their goods and their sales are also large. The merchandise includes almost every necessary and luxury. The Horse and Elephant dealer meet here with the bird fancier; the wholesale dealer with the man whose whole capital is on his capital appendage, the rich jeweller with the crafty pedlar all intent not upon worship—save that of *mammon*—but upon gain with thoughts fixed it may be on the offerings to be made, but only so far as those affect their pockets. Those who do not attend these *melás* commercially have no pious motive in being present, albeit they are purely religious festivals, at least ostensibly so; their principal object is *tamásha* (fun or amusement) which is the invariable accompaniment to the *melá*.

Though religious fairs are a part of the Hindoo religion, Hindoos do not shew the least seriousness in them. They are excessively fond of attending *melás*; but this excessive fondness arises for the sake of the *tamásha* that is believed to be in them. This *tamásha* is thought to consist in the sight of the congregation of hundreds of thousand of human beings of different sorts. One of the objects of men who go to *melás* is to gaze at women; for at these Hindoo women of every degree, high and low, and in dresses of every approved colour, appear unveiled



which on ordinary occasions they never do ; in fact the women of the higher classes at no other times than these appear in public. This is the reason why thousands of Mohomedans, inhabitants of cities, (there are comparatively very few out in the country) who have neither part nor lot in the Hindoo religion flock to a Hindoo religious fair. Fond as men are of attending melás, women are still more so. If a man were prevented from going to a melá, he would not think much of it after it was over ; but this would be a great trial to a woman and would furnish a subject for talk for some-time. Before they leave home, all the members of a family, but especially the women and children, are in a state of happy excitement ; it forms the while the most important part of their talk. The last day that they are at home, the women are chiefly engaged in making preparations for it by dressing dishes to be used on the way and at the melá. These dishes consist of thin soft cakes of wheat flour with other sweet preparations of the same flour, sugar, spices, and vegetables, all dressed in ghee. The poor, however, prepare them in oil. Dishes cooked in ghee and oil can be removed *out of the kitchen* (*chauká*) and eaten any where, provided they are not touched by people of very inferior castes. Food thus dressed is called *pakká kháná*, or one that attaches no ceremonial uncleanness by removal from the kitchen ; and that food which is not wholly dressed in ghee or oil is called *kachchá kháná*, or one that attaches ceremonial uncleanness by a removal.

The day that they leave for the melá, men and women all attire themselves in their best clothes, and the latter at this time put on all their spare ornaments and jewels, which they do not daily use when at home.



Those of the inhabitants of cities who are wealthy get conveyances (*Bahlees*) drawn by bullocks for themselves and the females of their families ; men and women have separate vehicles. Those who are not positively wealthy, but yet are in tolerably easy circumstances get conveyances for their women and children ; but they themselves walk. Many of the people living in the country, that is in villages, possess clumsy carts (*chhakrás*), which on such occasions they employ for the conveyance of their women. Such carts are used for carrying corn, timber &c., and have no covering like the bahlees, — vehicles meant to carry passengers ; but a temporary covering is drawn over them whenever required. Conveyances are used for the females of the middle classes (that is, when they have means) when the place of the melá is at a distance from their homes ; but they are not used when the distance is short. At the time of a melá, thousands, and hundreds of thousands of human beings, — men, women, and children, on foot, in vehicles, and on horseback, with a very few on camels and elephants, are seen flocking to the place of general resort. Women attired in dresses of various gay colours, as well as white muslin sheets, walking in all the pride and bravery of their tinkling ornaments, which assail the eye and ear on every side ; children with smiling faces, dressed in their finest clothes with silver and gold rings about their wrists and ancles, walking or riding with their parents ; and men with white or dyed turbans and caps, and mostly long coats and dhotees (pieces worn about the waist) with staves or substantial sticks in their hands, — altogether make up one vast stream of beings hurrying in the same direction and mingling in an immense sea of humanity already congregated. As soon as people reach the melá they put



up for the day or the time that they are to be there under some tree (when practicable) which in the day protects them from the heat of the sun and at night from the dew. There are very extensive mangoe orchards in the greater part of Northern India, and hundreds of thousands of people can take shelter in them. Very often three or four families take shelter under one tree. Women of respectable families that have come in carriages may have kept themselves screened from public gaze while on the way; but as soon as they arrive in the melá this screening is over. They alight from the conveyances before the crowd, and do not cover their faces with the veil that goes over their head and round their bodies as they would do when seen walking in a street towards a river to bathe. The screening of females from public view was not originally a custom of the Hindoos; but was brought into practice at the time of the Mohomedan government on account of the violence and irregularity of the conduct of the Moslems. At the present day, it is not in general practice among the Hindoos, but is kept up by the writers' caste and a few others that are much in the company of Mohomedans and have adopted a few of those of their manners and customs that have nothing to do with their religion.

After a family has taken up a position in a melá, the majority of the members of it proceed to bathe in the sacred river. Men and women all bathe at the same places in promiscuous crowds—only that women pay so much regard to decency as that each one of them keeps at the distance of a few yards from men. While bathing, they have about their persons a long and pretty coarse piece of linen which keeps them covered,



though of course it adheres fast to them when wet. This piece may be about six yards long and more than a yard wide.* While bathing both men and women generally repeat the name of some god. As soon as bathing is over, they walk to the temple, which is close to the bathing place, bow to the idol, make an offering of something, offer a short ejaculatory prayer, and then retire; this, with bathing in the river, is the *sum* and *substance* of all the religion and piety that is manifested in a *melá*. These ceremonies completed there is no further worship of the god, or shrine, or whatever else may be the attraction of the place, the remainder of the time is devoted solely to amusement and pleasure. After bathing and worshipping the idol, people retire to the tree under which they have fixed their temporary abode and take their ordinary midday meal. They can get sweetmeats from confectioners in the *melá*; but those who have brought victuals from home do not do so, unless it be for the sake of pleasing little children. There are Mohomedan bakers also in the *melá*, who sell leavened cakes and meat; but they are only for Mohomedans;—Hindoos would never touch victuals cooked by them. While the majority of the members of a family are gone to bathe and worship, one or two are left to take care of the family property; there are always a great many rogues and vagabonds in *melás*, who are on the alert to carry off things that are not looked after. Those who are left as guardians go

* On ordinary occasions, however, women of the higher and wealthier classes often screen themselves from public view by bathing and dressing and undressing behind walls and rooms of strong masonry that are built on the bank of rivers for the convenience of bathers. Sometimes mats are put up for the same purpose.



To perform their religious duties when the others return. After people have done breakfast, the men go about the melá to see things and amuse themselves. When they are thus strolling about, they purchase a few play things for their children and presents for their women if requested. Women in general remain under the trees singing and gazing about and wondering at the vast assemblage of human beings around them. Those of the middle and lower classes pay a visit to some shops where they purchase a few trifles for themselves, such as small looking glasses, rings and bracelets of glass or lac, little bells for their toes, and so forth.

If the fair be one of unusual celebrity and the people have come a good distance they remain there occasionally for several days. All the time that they remain there, they daily bathe in the sacred stream, bow before the idol in the temple, and make it trifling presents. Children are often lost and kidnapped in melás, and parents are obliged to keep them constantly by them. While moving about in a crowd, those children that have silver and gold ornaments about their persons have to be watched with particular care. After remaining at a melá for the usual time, they leave it for their homes and return in the same style they came, *minus* the eatables they brought with them and *plus* the few trifling things they have purchased in the fair. The merchants, however, make considerable sales at these times and some others also return home with important bargains, such as of camels, horses, &c. These are the only people that seem to derive good from the fair. The professed object of a Hindoo in going to



a *melā* is spiritual benefit in the purification of the heart and removal of sins; but instead of making the burden of his sins lighter, he returns with a heart that has grown worse by the temptations to which it has been incessantly exposed. But the *melā* has been a *dastoor* (custom) that has come down to them from their forefathers, and benefit or no benefit they must go on in the track without exercising in the least their reason about it.

Pilgrimages form another most important part of the Hindoo religion; but they are not undertaken by all that even profess to be religious. The most celebrated places of pilgrimage in India are Káshee (Benares), Pryág (Allahabad), Rámeshwar, Gangáságur, Ajodhia, Baddreenauth, Mathura, Haridwár and Jag-garnauth. If pilgrims are not faqueers or devotees, while on pilgrimage they travel just like other travellers. But if they are faqueers or religious beggars or devotees by profession, they always have their bodies daubed with mud and some colours, and keep the greater part of their persons exposed. Pilgrimages are undertaken professedly for the expiation of sin, and their merit consists in the fatigue, danger, inconvenience and loss consequent upon the journey, (hence performing the journey on foot conveys additional sanctity,) in shaving and bathing at the shrine,* in making presents to the officiating priests and in the worship of the god to whom the shrine is dedicated.

Below Allahabad where the Ganges and Jumná

* It is said in one of the Hindoo scriptures, that all the sins of a man lodge in his hairs and are removed by shaving in a sacred place.



more, a third river called *Saraswatee*, sister to these two, according to the Hindoos, is said to flow under them. This junction is called *tribenee*, and the sanctifying and purifying influences of the union are secured to the worshipper, by lying for a short time in the water in a certain prescribed position.

Haridwár, meaning the gate of Haree or Vishnoo, is the holiest of their shrines, and is situated near the pass by which the Ganges issues from the Himalayá mountains and the number of pilgrims and others who assemble there annually is calculated to amount to two millions and a half. Most of them come to wash away their sins; but thousands, from Cabul, Cashmere, and the country beyond the Indus, are attracted by traffic; they deal there in the best horses, bullocks, cows, camels, elephants, linen and woollen fabrics of various sorts and a thousand other things. In this place, supposed to confer the greatest holiness upon those who come to worship, the most degrading ceremonies and fiendish orgies of paganism in its worst forms are performed. After every twelve years a much more celebrated *Melá* takes place here; at such times many more attend than on ordinary occasions; and the assemblage of millions of human beings on one spot is really overwhelming. The trade of vagabonds, thieves, and all sorts of rogues then flourishes here and their Leader reigns supreme.

The city of Benares is one of the holiest of places to which pilgrims resort; its temples number some hundreds; fakirs of every sect abound there, and sacred bulls innumerable. Thousands of pilgrims resort thither annually, from all parts of the country.



The shortest residence there, is said to be attended with the greatest spiritual benefit, and they who die there are at once taken to heaven.

To the temple of Juggernauth, *Lord of the World*, on the south eastern coast another of their holy places, the Hindoos journey from distances, which considering the difficulties and the limited facilities for transit are really immense. From the extreme north west pilgrims stream down annually to the "*valley of Hinnom*" in which this "*Moloch*" reigns supreme. The miraculous power which attaches itself to the mere locality is incredible to all but the credulous Hindoo. People of all castes eat here together and do not lose their caste. They believe that if seven pots of rice be put here one on top of another to boil, the rice in the pot that is on the top of all will be cooked and ready for use first. They also say, if any one acts hypocritically he becomes a leper ; this too they believe, without having ever seen it. Great numbers of pilgrims die here annually through want and suffering ; the place about the temple for some extent is covered with bones. The ugly huge idol is once a year drawn in a great car ; at such times some pilgrims throw themselves beneath the car and are instantly crushed to death. People who do so are believed to pass to heaven at once, and when a pilgrim is crushed under the wheels, a hellish shout of joy is uttered by the assembled priests and thousands of pilgrims. As a full and faithful account of this idol, its licentious and rapacious priests, and the deluded pilgrims, is given in other works on India, we need say nothing more here.



Many pilgrims visit more sacred places than one, and the greater the number of pilgrimages the greater is the merit that they acquire. After visiting one or more of these holy places a Hindoo seems to enjoy the greatest complacency and feels perfectly secure regarding his welfare in the future world. His belief in the removal of his sins is not feigned, but real; and is real because he is in the dark. Much of the sanctifying effect of pilgrimages is due to the hardships which the pilgrims frequently have to endure—exposure to all the inclemency of the weather, to the mercilessly fierce heat of the sun, to wet and to the cold dew of the night, to hunger and thirst, to danger from robbers and wild beasts and from pestilence, and all the toil, and weariness attendant upon travelling on foot. Once a few pilgrims were returning home from a holy place on the hills; it was the hot season and very sickly; among them were an old man and his wife. Having walked a good distance under a scorching sun, they with the other pilgrims stopped under the shade of a tree, and for refreshment, partook of a melon and *sattu* (flour of parched grain) both of a heating nature which produced an attack of cholera, and in a few hours both breathed their last. They were returning home no doubt with light hearts, that they had been spending the last years of their lives in the performance of their religious duties and that now having expiated their sins by this pilgrimage they could rest in a peaceful old age; mistaken they were doubly in imagining that they had secured to themselves happiness here and hereafter. Their companions were glad that they had died thus while in the very performance of their religious duties. The greater the distance a pilgrim goes the more meritorious is the pilgrimage. As the pilgrims of Upper



India visit the sacred places that are about or near Ben-
gal, those of the latter part of the country go to pay
their worship at those of the former. They are gener-
ally seen in companies of forty or fifty men and women
and sometimes even little children. They are short,
dark, and feeble creatures, having oiled bodies and
a scanty covering about their loins. Their women are
generally seen with bundles on their heads, and a pot in
one arm, trudging their way under a fierce sun for four-
teen or fifteen miles every day. Some pilgrims bring a
much greater suffering upon themselves. All the dis-
tance that lies between their homes and some celebrated
holy place that they have determined to visit, they mea-
sure with their bodies. They move upon their knees
and hands; each time that they move forward, they
let their chests touch the ground. They do this
for the greater part of the day, and certainly it is a
very painful and laborious exercise when continued for
hours, without intermission, and that especially under
a burning sun. They make but little daily progress
and it is some months before they arrive at the holy
place. Once one of these devotees was seen to have
a woman with him, who seemed to be his wife; she
had a little broom with her, and every time the man
moved forward, slightly swept the ground before him
to remove little stones and gravel which would pierce
his hands and knees. Very few, however, allow this
to be done; sometimes they have nobody with them.
Some who saw him engaged in this meritorious duty,
said, with some degree of astonishment in their faces,
—"for such a work help must be got from God; it is
not every one that can do so." One thing is very cer-
tain, that all these deluded creatures who bring so
much suffering upon themselves in different ways are



at least very anxious to have their sins and their future consequences removed, and that they are very sincere in what they set about. If they were not anxious and sincere they could not long support themselves under these trials and hardships. Ignorant and deluded as they are, they are a thousand times better than *many highly enlightened* philosophers in Christendom, who, "fleeing from superstition have leaped over religion," and "*by wisdom know not God.*"

CHAPTER VIII:

POPULAR RELIGION,—CONTINUED.

Supplying the thirsty with water—Building temples and places of sacred bathing—Alms to the hungry, and other ways of obtaining merit—Transmigration of souls—Festivals—Devotees.

Though wisdom and knowledge cannot, alike by the Hindoos with other nations, be purchased by *filthy lucre*, yet,—with all religions of a formal character,—merit can, and that, at a greater or lesser drain on the purse. A few of the easier ways are these. People who are wealthy, employ Brahmins in the hot season, and place them on public thoroughfares, both in cities and out of them, with large earthen vessels full of water to quench the thirst of passengers and travellers. This is considered a peculiarly meritorious act, and is of course very accommodating to those who are in want of water. Cold water is valuable to the thirsty at any time, but more particularly so in the hot season;



especially when a man has been travelling under a burning sun for hours, and his tongue and throat are parched with extreme thirst. He may have had nothing with him to draw water, or he may have found no well on the way (for in some parts of the country, wells are far apart); he sees the large earthen vessels full of cold water, and his eyes sparkle with joy; as the hart panteth after the water-brooks so has he been panting after water. If a traveller has some drinking vessel with him, he takes water in that; if not, he drinks through an open bamboo-pipe, supported on a stand of the same material. The water is poured by the Brahmin with an earthen or brass cup or mug at one end of the pipe, which has a slope; the water runs to the other end and is received by the drinker in the hollow made by the palms of both hands. This arises from the difference of castes. A *Brahmin* is employed that the water may be drank by people of all castes, as all classes could not take water from a man of an inferior caste. These Brahmins outside of towns always invite passengers and travellers to drink water and beg of them alms also. Begging is one of the profitable duties of a Brahmin. But it is very seldom that he gets any thing, except it be from some wealthy traveller who gives him a few shells (cowries) or a pice at the outside. Wealthy travellers have one or more attendants with them who supply them with water. After dark these Brahmins retire to their houses. They get two or three rupees a month.

There are some Hindoos who direct their attention to the wants of the brute creation on this point. They make reservoirs of strong masonry adjoining a



well, and in the hot season while drawing water morning and evening by means of their bullocks for their fields or gardens fill the reservoirs also. These receptacles are on a level with the surface of the ground, and water is held in them by slight walls of about three feet high. These reservoirs are generally about five or six yards long, and a yard wide. After returning from pasture in the forenoon for repose, and at retiring at dark for the night whole droves of cows, bullocks, buffaloes, and goats slake their thirst here. This and the preceding act are certainly very good in themselves and conduce much to the comfort of both man and beast. Water is a most precious thing in all, but more especially in hot countries.

Some religious people seek for merit by making large wells on public thoroughfares, in places where none are excavated, for the purpose of supplying travellers with water. Very often people also irrigate fields from these wells. A large well of strong masonry costs from two to three thousand rupees, and contains such a vast quantity of water that it is never exhausted. Round these wells they construct a circular, white, smooth platform of masonry about a yard high and of about the same width, where people sit when they draw and drink water. The making of a large substantial well brings a person a good deal of renown.

Many of them build temples also. These are large or small according to the means a man is possessed of. Most of the large ones are built at an expense of many thousand rupees. Sometimes temples are built as tokens of gratitude for unusual success in business.



of attainment of an object that was greatly desired. In this place lives a poor potter, who, while throwing down an old wall adjoining his house discovered a pot full of money which was secreted* there, by one of his forefathers. The poor man was of course overjoyed at the discovery, and after it was proved that some one or other of his immediate forefathers was in better circumstances than himself, the money was by the local authorities made over to him. To shew his gratitude the man has built a small substantial temple near his house, which stands on a public road, where hundreds of people pass every day. The temple of course has an image in it, and many of the Hindoo passers by present it their hasty adorations as they go along.

Others again make *Ghants* or steps of stone on the banks of rivers for the convenience of those who bathe there. Sometimes there are two or three rooms adjoining these steps. This is also considered meritorious and brings a person much fame.

In times of scarcity some of the wealthy professors of religion deal out grain in small portions to the poor. People of this character, however, are very few in the country. Presenting cows to Brahmins is also considered as highly deserving of reward in a future life, and is very frequently practised by Hindoos. The

* It is a common practice among the Hindoos to bury their wealth. Some who have hundreds of thousands of rupees under ground keep a lamp of clarified butter always burning there. Sometimes when digging up old ruins and other places where towns and cities have stood, vessels full of rupees and gold mohurs are discovered. Hiding wealth under ground was thought most necessary under the Mohomedan Government on account of the extortion and rapacity of the Mohomedan Rulers.



ful priests never lose sight of those doctrines by which they can make something. In those parts of the country that are not under the British, they sometimes take away fine cows from poor people by force, pretending that they have a right to them as they are their priests.

There are others who try to obtain merit in a much cheaper way. Some of them purchase birds from fowlers and let them go free; thus for a few pice they will discharge the contents of a whole basket and feel a great satisfaction at the act. This according to them is saving life and will be placed to their credit hereafter. There are some others who get one or two pice worth of flour of wheat or some other grain and drop a little at every ant-hole that they find when they go out. This is to give the ants some food, and is considered very praiseworthy.

The transmigration of souls is an important doctrine in the Hindoo religion. Their common saying is, that as a man behaves in the present life so he shall receive in the next, which is to be in this world; and also as a man has acted in the preceding life so he receives in the present. The highest happiness that is promised in their religion is, *absorption in the divine nature*. When by thousands of meritorious acts through a great many successive births a man becomes perfectly holy, he becomes *one with the Supreme Being*, just as a river becomes one with the Ocean by falling into it. According to their system a sort of hell consists in a soul being sent into the body of a very inferior or abominable brute; and this may be only once or a thousand times according to the sins of the man.



When one has wealth, a grand house, a good many servants, palanquins, nice food, fine raiment, and ease and comfort of every kind, he is said to have led a good life in a preceding state of existence. But when any one is a leper, or blind, or lame, or extremely poor, he is believed to be suffering for the sins that he has committed in a former life. This belief in a very great measure steels the heart of the people against the claims of the wretched and the miserable. The belief of this doctrine is always in the heart and the expression of it ever on the tongue of a Hindoo; but it utterly fails to govern him in a moral point of view. Though he constantly remembers this dogma of his religion, yet he seldom avoids the commission of any vice that promises him the least degree of present profit or pleasure. Of course, people avoid some sins sometimes, but it is not through fear of pain in the next life, but from some other consideration, which may operate at the time. The force of this doctrine is mostly seen in their treatment of worms and insects, and some larger animals; they sometimes avoid hurting them on the selfish plea that if they do so, they will themselves be hurt in a similar manner in the next state of existence, which will, on account of their sins, be of a very helpless nature. It is said, that a Hindoo once wished to offer a ram in sacrifice. He went out of the village to an adjoining jungle or meadow where these animals were feeding, and purchased one; but instead of removing the animal in a gentle way began to drag it most unmercifully by one of its legs. Seeing itself thus treated, the brute, it is said, laughed out; the man of course asked him why he laughed; the ram said, it was nothing; but the former insisted on knowing the reason, and the



ram at last told him that in the next life he (that is, the man) would be a ram and himself a man, and would drag him as he is himself now dragged. The Hindoo did not like the idea of being thus handled and hearing this, let the poor animal go free. At present, however, they shew no such mercy to animals that are offered in sacrifice, and eaten. They are moreover often very unkind to their domestic beasts, and most cruel to the bullocks that draw their carts and plough their fields. The hard and thick stick of the driver frequently resounds upon the back of the unresisting dumb creatures ; and when made use of in ploughing, they are constantly goaded by the small, pointed, iron prick fastened to one end of a stick. The cow is considered a most sacred animal and worshipped, and the bullock is called "the son of the cow ;" but this high rank is not enough to ensure the brute a better treatment from the worshippers of its holy mother ; the holy mother herself being often cudgled by her owner.

We mention here a few instances of the threatened punishment in a future state of certain evil actions committed in this life. One of their sacred books says ; whoever steals a Brahmin's property will be a crocodile or some such watery animal ; he, who steals fruit, will be a monkey ; he, who steals corn, will be a mouse ; he, who steals water, will be a diver ; he, who steals oil, will be an insect ; he, who steals a deer, will be a wolf ; he, who steals a precious stone, will be grass and plants for thousands of transmigrations ; he, who is of an angry temper and takes revenge, will be a lion or tiger or some other ferocious beast ; he, who is licentious, will be some unclean bird, worm or insect ; he, who drinks liquor, will have black teeth ; he, who



defames the character of any one, will have stinking breath; an unauthorized reader of the Holy Scriptures will be dumb; a horse stealer will be lame, and a lamp stealer blind.

We now turn our attention to the Hindoo festivals. As a description of them is found in other works on India, we will only briefly notice them here. There are two principal things found in all Hindoo festivals: one is *poojá* or some religious demonstration for the benefit of the soul; and the other palatable dishes and amusement for the benefit of the body. The latter has, by no means, been overlooked in any of their festivals; in fact many of them have been instituted solely for the pleasure which is derived from eating. The following are the principal:—

MAKKAR SANKRÁNT. This takes place about the 12th January, and is observed on account of the Sun's entering the sign Capricorn on that day. Alms, consisting particularly of rice and *dál*, mixed together (*khichree*) and *tillsweetmeats*, made of *till* (the seed of the *Sesamum Orientale*) and molasses, are given to Brahmins. People have these things also for themselves. Alms given on this day are said to be peculiarly meritorious.

BASANT PANCHAMEE, about the 22d of January, is instituted in honour of Spring, "which is personified, under the name *Basant*, who is said to wait on *Kámá*, the god of love."

SHIVRÁTRE, or *the night of Shiv*, one of the principal Hindoo gods, takes place on the 15th February. The



9th of every Hindoo month is kept sacred by the worshippers of Shiv ; but the 29th night of *Fágoon*, which is the 15th of February, is more celebrated than other nights, because on that night a man was taken to heaven as he accidentally did something, with which the god was quite pleased. Others do the same to obtain a like reward. This act consists of a *poojá* ; Brahmins are called in to officiate, and are liberally paid for their trouble.

HOLEE. The principal day is about the third of March though it commences fifteen days before the full moon. People begin to have great rejoicings on account of the approach of *Holee* from the *Basant* or Spring holiday. The following is believed by some to be its origin. A man named *Harin Kaship* had a sister, called *Doondá*, who was an Ogress and destroyer of children, and people were much troubled by her. He had a son whose name was *Prahlád*, who was a great worshipper of *Rám*, while his father, *Harin Kaship*, was a great adversary of this diety, and wished his son to forsake his worship, and persecuted him for not doing so. His sister *Doondá*, the Ogress, said to him one day, “ You make a pile of wood, and I will take *Prahlád* in my lap and sit on the pile ; when I do so, you set fire to the pile :—I will escape and *Prahlád* will be destroyed ;” contrary however to her expectations, she was consumed and *Prahlád* saved. When the monster was destroyed, people rejoiced and sang songs abusive of her. In course of time these abusive songs began to be directed to all females that people used to see in streets during the holiday. These songs are of the most obscence and filthy character imaginable. As the festival, with the obscene songs,



made a part of the popular Hindoo religion, Government did not interfere for about three fourths of a century; but at length they could bear it no longer, and most happily prohibited the indecent part of it by a public law.

A few days before this festival takes place, country people, especially boys and young men, begin to collect wood and everything of a combustible nature, and pile it outside the village or town to make a bonfire on the especial day. They walk about in bands at night; and old doors, boards, sheds, &c. that are not firmly secured are apt to be carried away. In places (for instance in cities) where people do not have a common bonfire, each family places two or three logs of wood before its door in the street, which answers the same purpose. They have the *Holee poojá* in the evening and make bonfires at midnight. At this time they go round the bonfire seven times with ears of barley corn in their hands; after doing so, they throw the ears into the fire; this ceremony is called *Akhat dálná*, or throwing the barley into the fire. The next day they throw a red powder (*abeer*) over each other and make the greatest rejoicing imaginable. This is the great day for all sorts of nice dishes and nautch (dancing girls) at night. In fact, the Hindoos in this festival seem to be mad with pleasure. This day is for what they call *dkooreree ooráná*, or throwing of the red powder over each other. The day following they go to see their friends and relations, and rejoice in being permitted to see each other safe and sound on another *Holee day*. In this respect, as well as in the demonstration of joy, it answers to the Christmas of European nations. Friends and relations that are at a convenient distance are also visited.



RÁM NAUMEE, about the 26th of March, is observed in commemoration of the birth day of Rám, the seventh incarnation of Vishnóo. He became incarnate to destroy the monster Ráwan, the king of Lanká or Ceylon, which he after much difficulty effected by the help of Hanóomán, the head of the monkey tribe. On this day the Hindoos fast and repair to temples, and those Brahmins who have the image of this god worship it at home, after bathing it with *Panchámirt*, a mixture of milk, curdled milk, clarified butter, sugar and honey. At noon they burn incense before it and offer it flowers, *nibed* (food) &c. After poojá, each worshipper takes a little of this nibed. People also beat drums and sing praises in honour of Rám.

NÁG PANCHAMEE, about the 17th August, is observed to secure people from the bite of snakes. Poojá ceremonies are performed for this purpose, and a certain great serpent is worshipped.

JANAM ASHTMEE, about the 4th and 5th September, was instituted to celebrate the birth of Krishan, the eighth incarnation of Vishnóo. This incarnation, they believe, had a greater portion of the Deity than any of the preceding. On the first day, the Hindoos fast and repair to temples where images of this god are bathed with *panchámirt* (the mixture mentioned above) and worshipped with incense, flowers, nibed, &c. People partake of holy offerings, and at night sing hymns in praise of the god. The next day they again repair to temples, singing and sounding cymbals and playing on various other sorts of musical instruments, and shew their rejoicing for the god's birth by throwing on each other curdled milk coloured with



powdered turmeric ; this is called *Dad kánda* ; and is kept up because those people among whom Krishan was born did so.

JETH DUSSEHRÁ, in May, is observed on account of a victory that *Devee*, the wife of Shiv got over a monster. On this day people bathe in the river Ganges, give alms to Brahmins, and have a fair. Giving alms (of course always to Brahmins) and bathing on this day are considered peculiarly efficacious in obtaining the pardon of sins.

DEWÁLEE or the *festival of Lamps*, about the 9th November, is celebrated in honour of *Lakhshmee*, wife of Vishnoo, and the goddess of wealth and prosperity ; and also in commemoration of a victory that Vishnoo had over a great giant. One or two days before the festival, people white-wash their houses ; and when the day arrives, bathe themselves, put on clean clothes, and in the evening illuminate their houses with lamps. Merchants examine their accounts, see what wealth they have got, worship *Lakhshmee* with their account books before them, and pray for greater prosperity. Gambling is the greatest amusement of the festival ; and this is the principal day for thieves which they have adopted for an omen. They go out on the last night of the Dewálee on trial, and if they can pilfer the least thing, they believe the following year will be a prosperous one for them ; but if they do not get anything, they think it will be quite otherwise. Confectioners make different kinds of sweets (play things) of sugar, which are sold with large quantities of a preparation of fried rice ; with these children are much pleased. Cowherds and others who have



Horses, cows, and buffaloes, paint the horns of these animals red. In short, this is the day that is particularly devoted to the goddess of wealth and prosperity, for which poojá is performed and invocations are made.

KÁRTIK EKÁDASEE, takes place about the 20th of November. On this day many people fast and worship Vishnóo. This festival is observed because this god wakes on this day after a sleep of four months.

POORAN MÁSEE, is celebrated about the 23rd of November in honour of a victory that Shiv had over a monster. On this day people worship the image of this god, give liberally to Brahmins, and have a grand Melá, where all expend money according to their circumstances. Sweetmeats and toys (as is usual in fairs) are got for children.

Another DUSSEERÁ, about the 20th October, is observed in commemoration of the victory of Rám over Ráwan, the ten headed monster and king of Ceylon. Rám is of course particularly worshipped on this day.

SALONAU, takes place in August. On this day priests and other Brahmins tie pieces of coloured silk round one of the wrists of their jajmáns, or those who are under their spiritual care, for which they are of course paid. A few days before this festival women and girls, throw a few grains of barley in a little earth contained in a basket or some vessel; it springs and rises to the height of a few inches by the time of this holyday. Women and girls carry these plants, or *bhoogarias*, as they are called, to a river or tank and



throw them into it. A tolerable fair is also held on the occasion. The origin of this festival is unknown.

BÁMAN DWÁDASHÉE, is celebrated about the 22nd of September in remembrance of the fifth incarnation of Vishnoo, caused to prevent the king Balee from obtaining dominion over the three worlds, (heaven, earth, and Pátal or the regions below the earth) by his religious austerities. This incarnation was in the shape of a Dwarf. Vishnoo or the Dwarf asked of the king as much land as he could take in three steps; the latter consented: and the dwarf took the heaven and the earth in the first two strides, and desired to know what he might have in the third. The king told him to put his foot on his head, which he did and crushed him down to Pátal, of which he was made sovereign.

PITTAR PAKSH, or the half month for the forefathers. This festival takes place in September. Poojás are performed for the benefit of the souls of departed forefathers. By a most unaccountable belief, crows are considered as ancestors in these days and fed as such.

GANESH CHAETH, is observed about the middle of September in honour of the birth of Ganesh, the god of learning and prudence, with poojás and presents to Brahmins. This god is invoked by all students, authors, and others, before they commence their respective labours.

The faith and practices of Hindoo Faqueers also forms part of the popular religion of the Hindoos.



Europeans have so frequently written on this subject, that we will describe them but very briefly.

There are various sects of them. Some keep up one of their arms in an elevated position till it gets stiff, withered and dry. This penance is of course attended with great pain at the commencement; the nails of the dried hand grow like large claws and pierce into the flesh of the palm. There are a few who keep up both of their arms.

Some warm themselves in the hottest season and under a most fierce sun with five heaps of fire. The devotee kindles the heaps of fire about his person and sits in the midst of them. This is supposed to procure great merit.

A good many suspend themselves for hours with their head downwards and feet upwards; no injurious consequences follow this practice. This is generally done in Melás and on occasions where there are a good many people assembled to witness the feat. It is always done to attract attention and proceeds from downright vanity. Some go a little further on this point, and keep themselves erect with their feet in the air and head resting on the ground.

There is a class of them called *Sanyásees* or *Param-hanses*, who are believed to be the highest of all. These people observe no caste and go about in a state of nature; (they are not allowed to do so about places where Europeans live.) They say their minds are so much taken up with the contemplation of the Deity that they cannot pay attention to sublunary things.



In fact, they are said by the Hindoo Shāsters to be parts of the Deity himself. They are objects of worship to women.

Some of the faqueers are called *Gosāins*. They generally live in religious houses on river sides, and have a good many disciples about them. They are held in high veneration by all, and are well fed by the rich. They are fat, lazy beasts, good for nothing in the world, but on the contrary doing much mischief in it. This class of devotees undertakes no voluntary suffering.

Some faqueers make a vow to keep standing for a certain number of years, generally twelve. This they do at all times and in all seasons. The burning rays of the sun and scorching blasts of the hot simoon, the torrents of the monsoons, and the piercing winds of the cold season are alike unheeded by them. These are also believed to obtain extraordinary merit by this penance.

A great many people, who are too lazy to work, turn into begging faqueers. They either shave their heads or wear their hair long, cover themselves with ashes, and put a reddish dyed raiment round their waist. They go about in the streets begging, and it is thus that they obtain their bread.

There is a great tendency in some Hindoo minds to turn wandering faqueers, and some even who are in affluent circumstances adopt this course of life. A few do so with the expectation of happiness in a future state of existence, but most of them for the sake of



pleasure which is to be derived from travel, sight-seeing &c.

Some faqueers take upon them to abstain from eating salt food all their life-time. This they do, and live on milk and sugar, sweetmeats, and such things. This is considered very meritorious and they are quite proud of it.

Some of the faqueers are believed by the Hindoos to work great miracles. They are great travellers, and in their travels sometimes pick up roots &c., that are supposed to be possessed of extraordinary medicinal virtues. Begging faqueers are sometimes remarkably obstinate, and will not move from the door of a person till their demands are complied with. These wishes, however, have reference only to a little charity; and this pertinacity is called *Dharná*. At times they go so far as to threaten people with suicide; in such cases, people believe the blood of the self-murdering man would be upon him who provoked him to the act. The blessings and cursings of devotees are serious matters to a Hindoo; the former are sought and the latter avoided with all care. The highest sects of faqueers or those who practise great austerities, are in general very proud; they sometimes do not condescend even to speak to people engaged in the common duties and affairs of life. The latter are in their estimation too low to be taken notice of by them. Such, in fact, is the effect of their mistaken devotion.



CHAPTER IX.

HOUSEHOLD CUSTOMS.

Family arrangements—Houses—Furniture—Meals—Manner of Eating—Dishes.

Regarding families, the patriarchal system of government, in a great measure, still prevails in India. When daughters are married and are become of age, they of course go to live with the families of their husbands. When sons, however, settle in life, they do not leave the roof of their parents, but still live with them, and are under their direction and government, that is, so long as the father retains his mental faculties or is not otherwise incapacitated by extreme age. In European countries, when sons are of age and settled in life, they carry on business on their own account; but such is not the case in this part of the world. Here all that sons earn is made over to the father, who keeps the accounts of the household, that is, purchases food and raiment for the members of the family, and manages all things that concern them. He is the head, and his sons and daughters-in-law and grand-children are under his government, and he sees that all live with comfort. Sometimes it happens that when a man has two or more sons, one of them is dissatisfied with some arrangement, and he parts from the others so far as to eat separate; then he carries on business on his own account; he and his wife consult together about their own interests and do as they think proper. When a son does so, he does not remove to another place; but lives in the same building with the other members of his father's family. In this case, a son is not under the



Immediate control of his father. In matters that concern his wife and children and in affairs that are strictly private he is at liberty to do as he thinks best; though he is generally willing to hear the advice of his father when he has any to offer.

As long as the sons are comparatively young and the father not too old, they all live and eat together and have all their interests in common. But when the sons get to the meridian of life and the father becomes very old, dissatisfaction begins to prevail among them, and they think of eating separately. They cease to have their interests common; and the parents join that son who is the kindest to them; though others also help them from time to time. Sometimes they find it convenient to eat together; but have expenses regarding raiment and other things separate. Each son pays a certain portion of his earnings for his own and his family's support.

When the sons of a man desire separate interest, they do not, as above, state, part entirely from each other; but most generally live in the same dwelling. Their houses are built in a square form, with an open quadrangle in the centre; this square or yard has rooms all around which are occupied by the different families. While they thus live in one place, the father exercises a general government over them. If the sons of a man do not have separate concerns before their father's death, they do so after his decease; the father may have kept them together, but after his departure they generally fall out. But even after having their concerns separate they live all together in the same place. It is very seldom that a man leaves his brothers to



reside in another part of the town or village. They find it much more convenient to live together;—they can help each other in time of sickness; can defend each other if a disturbance takes place with the neighbours; and when a brother is absent from home for any length of time, his family is under the immediate protection of his brothers or other male relations living in the same place. A male relation is always requisite to be at home (that is, not absent from the town) for the protection, and general management also, of the whole establishment. Women would much rather have a boy of even twelve years with them than be left alone. When a man has to part with his brothers to live in another part of the town or village it is either through want of room or the quarrelsome temper of his wife or that of some other woman living in the place. But such a separation is very seldom resorted to. A group of relations living in a yard sometimes consists of five or six families, and these families of twenty or thirty members in all.

Wealthy Hindoos living in large cities have great buildings made of stone and burnt bricks. These buildings are two or three stories high, with rooms all around and an open court in the middle. The roofs of these houses are made in such a flat and smooth way that people can sleep on them at night in the hot season. There are no glass doors in these houses; the doors are made of boards and when they are closed the rooms are quite dark. Some rooms that are in the interior of the building are dark even in the day time when the doors are open; and when people have to do any thing there, they use lights. In such dark rooms they keep their money, jewels, and other valu-



able things. The reason why these apartments are so dark is that there are no doors in the back part of the house ;—the principal gate and the doors of the rooms being in the front.

Houses out in the country are made mostly of mud ; but they are strong and comfortable,—at least according to the Hindu idea of comfort. Houses in the country are mostly one story high, and their height is about eight or ten feet. They have different kinds of roofs ; some have tiles ; others are thatched ; and again others have roofs of mud ;—these latter have beams or pieces of timber close to each other ; on which thin branches of certain shrubs are spread, and over these, mud is thrown and pounded so as to make the roof smooth ; it is then plastered.* Some houses are two stories high, but the rooms are very small. Wealthy landlords have comparatively larger houses that are sometimes three stories high and have larger rooms. In all these houses, each room has only one door to go in and out, and that door is just high enough for a man to go in. Four or five or more houses are found in a little yard, laid out in the form of a square or triangle or circle with an open space in the middle, where the members of the different families (that are of course related to each other) sit and talk, and where cattle are kept in the cool of the day in the hot season. Each house has two or three small rooms ; one of these is exclusively used for the kitchen, and the others for sleeping and keeping things. Besides these rooms there is generally a kind of small verandah in the front

* This kind of roof is best suited to the hot season as it keeps the fierce hot winds out. It however makes a house oppressive in the rainy season, when the weather is sultry.



of the house where they keep water and where women sit during the day. There is a room at the door or gate of the yard, where men sit when they are not at work and where strangers and visitors are received. Strangers go into the yard, whenever there is any occasion for it, but not otherwise ; and when they go in, it is never without permission, and always with somebody that belongs to the house.

As for furniture, the Hindoos may be said to have none. They have no chairs and tables and wardrobes nor any of those other things that are seen in the houses of Europeans.

The only things that they have in their houses are, boxes or round baskets with covers and locks to keep their clothes and jewels in, cooking utensils, the plates and jugs out of which they eat and drink, and the bedsteads and beds on which they sleep. Even wealthy Hindoos, who are possessed of hundreds of thousands of rupees, have no more than this. There may be perhaps found one in ten thousand, who keeps a few rough chairs and an old ugly table in a corner of the house ; but we are speaking of the nation. In Calcutta the wealthy Hindoos have European furniture in their houses ; but this is not the case in the upper provinces. A Hindoo is known to his neighbours to have wealth or to be in comfortable circumstances by the house he lives in, and the quality of the raiment that he and his family wear, by the jewels that the women of his family use, and the number of his cooking utensils and plates which are made of brass ; but more especially by the last two, namely the jewels and the brass vessels. These things are valuable, and



A thief would sooner break into the house of a rich Hindoo than that of a wealthy European, unless the latter has a good deal of cash and plate in his house. From the house of the former, he could carry away brass plates, jugs, and particularly jewels to the value of pots, hundreds or even thousands of rupees; but in the house of the latter, he would generally find only chairs, tables, book-cases, chests, and other wooden things which would not be of the least possible use to him. Those Hindoos that are extremely poor have earthen pots to cook in and have wooden dishes and a brass jug to eat and drink out of. Those that are in somewhat better circumstances have a few brass pots, plates, and jugs.

The Hindoos have two meals in a day. The morning meal is taken between eleven and twelve o'clock, and the evening two or three hours after candle-light. When they rise in the morning, they wash their faces; they daily make a toothbrush of a small, thin, and tender twig by bruising one of its ends with their teeth; when the teeth are cleansed they split this twig, or *datoon* as it is called, into two, and scrape the tongue with one. After this they engage themselves in their various works, at which they are occupied till about eleven. At this time they leave their work and bathe themselves. Wealthy and high-caste Hindoos, however, leave work, bathe, (and worship) earlier. They have no bathing rooms in their houses; if a river be near, they wash themselves in it; if not, they do so at a well; most of them draw the water themselves; those that are wealthy hire others to do this for them. Such people who have got others to draw water for them generally bathe in their yard. After



and before eating they will not touch a person of a lower caste ; if they do, they believe they contract ceremonial uncleanness, and have to bathe again. After bathing they proceed to their morning meal ; before eating they take off all their clothes except the *dhotie* or the piece that goes round the waist and answers the place of trowsers. In fact, other pieces are very seldom put on after bathing. The coat, the cap, and the turban are all taken off and a man eats with his body and head uncovered. Shoes are of course left at the door of the house. To woollen stuffs, they believe, there attaches no ceremonial uncleanness, and these they use while eating and worshipping, though they get them washed by fullers—members of an inferior caste. Thus in very cold weather while eating they generally throw a blanket over them. At the time of worship also they take off all their clothes, including the cap or turban, for the same reason, and cover themselves with a blanket when it is cold.

The place where they eat is called the *Chauká*, which is washed every morning ; it is part of the floor of the kitchen, which is the most sacred place in the house. The plates containing the food are put on this sacred floor ; placing the food anywhere else would pollute it and then it could not be eaten. All the food that is cooked is not placed in the *chauká* at once, but only that quantity of it which is required. That woman of the family who is principal cook at the time, or officiates in the kitchen, helps the eater or eaters ; she sits near the fire place, to which the *chauká* is attached. A Hindoo uses only one hand in eating, and that is the right one ; the left hand he keeps stretched out at a distance from his food as it is



believed to be unclean. The man sits with the whole weight of his body resting on his heels and feet, and sometimes also on his hips, in which case, he has a small, smooth board under him; his knees stick up close to his chest; the joint of the left arm and hand rests upon the left knee, and it is thus the hand is supported while stretched out. People eat with their fingers; knives and forks are not used;—the food is of such a kind that the fingers manage to carry it to the mouth; and thus they can eat very conveniently with one hand. A Hindoo at the time of eating must not be touched by a man of an inferior caste; if he were, he would immediately rise and not take another mouthful even if he had to go without food the whole day; he would throw out even that which he might have in his mouth. He would never eat food that was prepared by a person of an inferior caste. However, no ceremonial uncleanness attaches to dry things such as flour and grain, and none also to fruit; such things a man of a higher caste will receive from one of a lower class.

Hindoo women do not eat with men; the religious laws and customs of the country forbid this; they must wait till men have done. When the male members of a family leave the *chauká*, the women take possession of it and are helped by the cook, who now helps herself also. When any of them is a wife and her husband has eaten there, she sometimes takes the plate of her husband and eats out of it without cleaning it; and if her husband has left any thing in it, she has no objection to eat of his leavings.

After breakfast, which is over between twelve and



one o'clock, all the male members of a family proceed to their labours. In the hot season those that can afford it take in the morning and also during the day a sweet and cooling drink, called *Shurbet*; some of them even take a slight repast before breakfast. The next meal they take between ten and eleven at night; the women even later as they have to eat after the men have done. All the men are present in the house one or two hours after candle light, and as the dinner is not ready at this time, they sit together and smoke, and talk about different things and thus amuse themselves. Husbandmen are, however, engaged the greater part of the evening in attending to their cattle. When dinner is announced, the men proceed to the place where water is kept, and wash their hands, feet and faces; and then with their heads and bodies bare, and hands and feet wet, walk to the *chaubá*, generally having with them their *lotas* or brass jugs full of water. While eating they talk as little as possible. After the men have done their dinner, they go out and smoke and talk. If it be the cold season they sit round a fire; if the hot, they sit in the open air in the yard or at the door of the public room where there is generally, a small platform adjoining the street. When the *chaubá* is vacated the women go into it and continue eating till about twelve. When they have done, they rinse the plates out of which they have been eating, and put away these and the pots in which they have cooked—to be cleaned and scoured in the morning. After this all retire for the night.

The Hindoos have various dishes; to describe all of them would require more space than we can afford. Their principal and most common articles of food



wheat with some other sorts of grain, and *dál*; this latter is the general name for different kinds of pulse. Soup is made of *dál*,—much thicker than what Europeans have on their table; this soup is also called *dál*; no spoon is required for it, but it can with pieces of cakes be carried to the mouth by the fingers. As a dish it is never eaten by itself by people who are in health; but always either with cakes or rice. Thin *dál* is taken by itself by those that are sick. Thin round cakes of a diameter of about six inches are made of the flour of wheat and also of different other sorts of grain; these cakes are made either with the palms of the hands or a small wooden roller with handles on a small, smooth, round board, or a piece of stone of this size and shape. After being enlarged they are laid upon a round thin piece of iron which is over the fire place, first upon one side, then upon the other; and when the moisture is removed and the cake gets sufficiently dry and stiff on the piece of iron it is laid upright on its margin opposite some embers in the fire place, being constantly turned, so that every part may be well baked and no part over-done or burnt. A cake, from the time it is laid on the piece of iron to the time that it leaves the fire place quite done takes about three minutes, or about a minute and half if it be very thin. Thick cakes are used by the poor, and thin ones by the rich; the former are made merely with the palms of the hands, and the latter, with the roller and the board, and are generally covered with clarified butter.

With regard to *dál* or pulse, there are five or six different kinds of it, called, *moong*, *masoor*, *urhur*, *oord*, *mothee*, and *mutter*, or pease. The first *dál* is the dear-



and best, and is the one that is universally used by the sick; it is of a very wholesome kind. *Masoor* and *urhar* are heating; the soup of the latter is generally taken by those who have caught cold. *Oord* is of a cooling nature, and most of it is used in the hot season; this is the *dál* with which *heeng* or assafoetida is used as a seasoner; the Hindoos think it quite insipid without this drug. The soup *dál* is cooked with several spices; a Hindoo thinks it very hard when he is obliged to dress it without them, and when he does so, it proves that he is very poor. Some of these spices are *huldee* or turmeric, (this is used to give the dish a yellow colour), *dhania* or coriander seed, pepper, garlic and onions. These are the most common and used by the generality of even the poorer classes. Garlic and onions are not eaten by some of the higher castes, because prohibited by their religion; but many people of the writers' caste have broken through this bond and use them freely, and others that do not use them find no fault with them. Aromatics, such as cloves cardamoms, &c., are also used by those who can afford to do so. *Ghee* is used by the rich, and *kurwá tel* or mustard oil by the poor. *Rotees* or *chapátees* (cakes) and *dál* are the principal articles of food;—these are the chief things upon which the masses live; they are more common to Hindoos than bread and cheese to Europeans; a Hindoo can live on them for months without complaining or thinking of any thing else;—hence, when people speak of any one's being in comfortable circumstances, they say, *rotí dál se khush hai*, that is—*such a one is happy, as he is in the possession of rotee and dál*. When people can help it, rotee is never eaten by itself but always with *dál* or some kind of vegetable. We have different sorts of



vegetables in the country ; they are not eaten by themselves, but always with cakes or rice, except roasted potatoes, both sweet and the other kind ; but when the latter are eaten in a roasted state they do not form part of a meal. Those Hindoos, who have seen Europeans eating vegetables boiled, wonder what pleasure they can find in them as they taste so very insipid ; salt, pepper, &c., cannot, in their opinion, improve the taste much. A Hindoo would never think of taking even a mouthful of a boiled cabbage or turnip or any other vegetable, unless he were at the point of starvation. They must dress their vegetables with spices and either *ghee* or oil.

The round potato is not originally a vegetable of the country. When it was first introduced by some European, Hindoos hesitated to eat it, fearing, as it was brought from a foreign land, it might make them lose their religion ; but now it is extensively raised in many parts of the country and used by all classes ; it is, in fact, considered even here “the queen of vegetables.”

A great deal of rice is consumed in certain parts of the country. Europeans that have never visited Hindoostan, or who have never been higher up than Bengal, entertain the notion that the whole nation lives on rice ; but this is not the case. The people of upper India would feel miserable were they obliged to live altogether on rice ; it is of a watery nature and not sufficiently strengthening for the hardworking classes. As Bengal is low and damp more of it is raised there than in any other part of the country. In the North Western Provinces it is dearer than



wheat and other grains, and is used by the natives of these provinces occasionally, and chiefly at public dinners. The poorer part of the population use it once or twice a month; the rich may have it oftener, but seldom make an entire meal of it—they have cakes and other things with it.

Fish is to be had in those places that are on and near rivers, great ponds and lakes. It is eaten cooked with spices. Meat also of different kinds is used by Hindoos, but only sparingly and as a luxury. They eat the flesh of the goat, the sheep, the deer, the hare, the pigeon, and of some other animals. The flesh of the pig is eaten by the lower classes as a great luxury, and the wild boar, almost by all.

There is an abundance of milk, curdled milk, sugar, and such other articles in the country, all of which are used in their dishes. We conclude the subject by saying, that the Hindoo dishes are various, mostly sweet, palatable, and prepared with great cleanliness.

CHAPTER X.

SOCIAL INTERCOURSE.

Entertainments—Civilities of Intercourse—Hospitality towards travellers—A peculiar mode of salutation of women—Costume of the nation.

The Hindoos like all other nations, are in the habit of giving public dinners. To these dinners in general



relatives and those friends only are invited that are of the same caste with the inviter. These dinners are given at a wedding, at the birth of a child, (though poverty often prevents on this occasion) and at the death of a relation. Public dinners at a wedding and a few days after the death of a relation *must* be given. Excommunication from caste is the punishment of a failure ; but the expenses of the dinner are regulated by the circumstances of the man. There may be present at an entertainment one or two hundred persons — sometimes more and at others less. The dishes that they generally have are not numerous, being on most occasions rice, with some kind of sauce or soup, cakes (*poorees*) fried in *ghee* (or oil if the party inviting be poor) with some vegetable or sweetmeat, curdled milk, sugar, and a few other things. Sometimes both rice and *poorees* are given, and at others only one of them depending upon the circumstances of the host. Those that are wealthy have a few other dishes. A public dinner may cost from five rupees to some hundreds. Of course all eat on the floor. The majority of Hindoos have no such rooms in their houses that could contain one or two hundred persons at a dinner ; so if the season be the hot one, they eat in the open air in the court ; or if the cold, in a verandah or under some thatch or tree which may be in the court. They sit in a long line, or in a circle if there be a great many of them, leaving an opening for people to pass in and out. At these entertainments they have no earthen or brass plates, but a kind of large, round, and almost flat plates (*pattree*) made of leaves of a small tree called *dhák* (*Butea frondosa*) ; the leaves, which are pretty large, are joined together by small pins of stiff straw, and so put together that even the thinnest food they have



cannot drop through them. They do not change their plates (*pattrees*) but the same plate answers for every kind of food; they have very small *pattrees* for curdled milk, sugar, and such things. As for something to drink water out of, the higher castes bring with them their own brass *lotas* or jugs (which of course they take back) and the lower ones are supplied by the inviter with little earthen mugs just fresh from the potter; these are left on the spot to be thrown away after dinner as useless. An earthen vessel after being once used for cooked food or water cannot be removed to another place for use; by a removal, it would become ceremonially unclean and not be fit for further use.

They may have earthen vessels at home and use them for years; but cannot remove them to another house, that is, if they have been used for food and water. Those vessels, in which water and food have not been put, may be removed and used; and also those in which oil and ghee have been kept. The *pattrees* or the leaf plates are provided by the person that gives the dinner. After the people have washed their faces, hands, and feet (with water that is near them in large earthen vessels) and sat down, a person goes round and places a *pattree* before each man; then others go round with rice or cakes and other things and put some in the plate of each man. When this is done they begin to eat; after a few minutes people again go round and give them more according to their requirements. Those that want things also ask for them. While eating they are also supplied with water. A Hindoo in giving a public dinner discharges a duty, and if his friends were on any account to refuse to eat the dinner, he would think himself in a very sad plight;



the first place, all his food would go to waste, and he would suffer a great loss; in the next, he would be under excommunication; and in the third place, when received back into his caste, he would be obliged to go to a second and probably greater expense in giving another dinner. Women are very seldom invited to public dinners; and those that are so are very nearly connected with the family. They do not of course sit with the men, but are with the women of the family. On this occasion they need not eat after the men have done, but can do so at the same time. At entertainments liquor is used by certain lower castes and often people make themselves quite ill with it by drinking to excess. After all have done eating, they rise and wash their hands and mouths. The pattrees are collected by a man of the lowest caste and thrown away; so are also the earthen mugs if there have been any.

With regard to the civilities of intercourse, when two Hindoos see each other for the first time in the day, if both of them be Brahmins, they say to each other *Namashkár*, or, *I respectfully salute you*. If one of them be a Brahmin, and the other of another caste, the latter says first, *Pálágan Mahárdáj*, that is *I touch your feet or bow before you in respect, honored Sir*. The feet being the lowest part of the body, are said to be touched to indicate great humility and respect. When people perform this ceremony, they bow and first touch the feet and then their heads to shew that they respect those feet above their heads. People often actually fall down at the feet of Brahmins and worship them while they stand still with the greatest complacency and receive the worship as their due. But most generally



when a man salutes a Brahmin he does not bow and touch his feet but only says *Pálágan*; the other returns this salutation by saying *Áshirbád*,—*I bless you*; or *Jai ho*,—*may you be happy*. If both persons belong to a different caste from that of the Brahmins, they say to each other *Rám Rám*; this is the name of one of their principal gods, and a blessing to each other is implied in its repetition. If they have met after a long time, each of them repeats this name five or six times with an expression of great joy in their faces. If they be very intimate friends and have been separated long, they embrace each other.

When a Hindoo goes to pay a visit to a friend, he is received in the room which is at the entrance of the yard or court. Salutation being over, he is asked to sit down and treated with the Hookah. Different things are then talked about, such as business or money affairs, fields, relations, some quarrel, and so forth, while smoking is going on all the time. If the visit be a formal one, and both parties belong to a higher caste and have education and some wealth—the visitor is presented with *pán* (betel leaf), *utter*, cardamoms, and lemonade or some other cooling drink, if it be the hot season. The *utter* is a very sweet smelling perfume: two or three drops of it are put upon the handkerchief or upon the coat. Cardamoms are taken into the mouth and chewed. If four or five persons be sitting and some of them be visitors, all of them do not speak at once; one speaks at a time and the others hear. On other occasions when there are several uneducated natives together and each is anxious to say something, almost all of them speak out at once until silenced by some grave or elderly person among them.



Europeans have observed it and justly found fault with it.

The Hindoos are not behind other nations in shewing hospitality to their *friends*. When such a one arrives at the house of a man, as a traveller, he is saluted with great warmth and reiterated questions are put concerning his own and his family's health. This done, he is asked to smoke. Tobacco with fire is brought in a little earthen vessel by the man of the house and is given to the guest, who has his own hookah; (here he is supposed to be of another caste). After smoking and talking about different things, such as absent relations and so forth, the guest thinks of cooking his food. As he is of another caste, he cannot eat with the family; the host gives him either from his house or from the market the necessary articles, which are, flour, dāl, salt, ghee, red pepper, and fuel. Turmeric, garlic, and other condiments are not used by travellers on account of the trouble of pounding and bruising them. If the guest has his own utensils, he uses them to cook in and eat out of, if not, the host gets them for him. If the host belong to one of the lowest castes, and the guest to one of the higher ones, he must not give him his own utensils, but must get them from some neighbour, who is of a better caste. When there is a well in the court, the guest cooks his food in a verandah belonging to the house of the host; but when there is none, he goes outside to some well and cooks by it; this is for the sake of having water at hand; he cannot use the water that the host has in his house. After dinner is over, the guest and host and other male members of the latter's family sit together, and smoke and talk to a late hour in the night. When they retire,



the guest sleeps either in the public room, where men sit and visitors are received, or in a verandah. He leaves in the morning, and is expected to do so.

When a host has a guest that is of the same caste with him and of the same sub-division, water is on his arrival given him to wash his hands, feet, and face, and he eats with the family. He is also expected to leave in the morning. When a guest is a near relation of the host great attention is paid him; every body in the house tries to make him comfortable; water is soon brought for him to wash himself; he has constantly fresh charges of tobacco; and regarding food women do their best for him. The arrival however, of such a guest, if he be a somewhat elderly man, occasions some inconvenience to the women of the family, and especially to those whose husbands are younger than the guest, because they cannot move about freely while he is there. But when the guest is young, the women carry on many a joke with him. The arrival of guests who are distant relations is not desirable to women; partly because they may not be able to move about freely; and partly because they have the trouble of cooking for him if he arrive at an unseasonable hour; but another cause of great dissatisfaction is, that the family has to feed him while he stays there;—women perhaps feel more in parting with things than men; however, if the guest be a distant relation, and not a particular friend of the family, his speedy departure is wished for by men as well as by women. There is a saying on this point current among people,—*Do din kī mahmānī, tīsre din kī beimānī*, which means, a guest is entitled to the rites of hospitality for two days: if he remains with his host the third day, he is dishonest,



The salutation of women towards a male relation coming from a distance is of a peculiar kind ; as soon as they see him, they throw their arms round his waist, having the head too there, their body being bent almost to a right angle ; after they thus take hold of him, they pretend to weep for the pleasure of seeing him after such a long time ; they make a noise as if they were weeping and manage to get some tears out of their eyes ; but sometimes they really weep when they see some near and dear relation after a lapse of years. While the woman is weeping, the man is speaking consolatory words to her, and after two or three minutes, while speaking, gently releases himself from her hold.

We will now speak of the costume of the Hindoos, and begin from the top. The principal head dress is the *pagree* or turban. It is a long, narrow, and thin piece of muslin and is wound round the head with great neatness and art. Adjusting it thus takes about half an hour or somewhat less ; it is not wound daily ; this would be too troublesome. Winding it pretty tight and neat, answers for a fortnight or even a month. It is the most respectful of all the pieces that a Hindoo wears, and for a man to appear with decorum and respect in public or before a superior in business is absolutely necessary. A superior would take it as a great insult, if his inferior were to go to him without a turban or some piece of cloth like it, wound about his head. The honor of a man is believed to consist in the turban, and when in a quarrel or scuffle a man's turban is thrown off his head it is said—*his honor has been taken away*, or that he has been grossly insulted. When a man urgently entreats a superior for a



of great importance, he takes off his turban and lays it at his feet; this denotes great humility. People have turbans dyed of different colours. There is a class of men who adjust turbans for the head in a much neater, handsomer, and compacter way. Such a turban does not get loose by frequent use; but can be used for months, if the man only manages to keep it clean. The turban adjuster uses a needle and a little thread in the arrangement of the turban, but in such a way that the thread cannot be observed. His charge for this piece of work is from two to eight annas, unless it be for a prince or other great man, when there is a good deal of silver and gold lace used. A turban is one of the presents that a servant gets from his master, or a relation from another relation. A person that receives a turban as a present sets more value upon it than he would upon money were it even thrice its worth. A fine muslin *pagree* costs about two rupees.

Another piece for the head is the *topee* or cap; it is a very light head dress made of different stuffs, and just large enough to cover the crown of the head. It is worn by boys and those men who have no turbans; and it is worn at home by those men too, who use turbans when out. Young men proud of their youth and health and inclined to be dandies use attractive thin showy caps and wear it on one side of their heads. This is however peculiar to Mohomedans. People who use neither caps nor turbans, tie round their head a piece of cloth about two or three yards long. Such a piece is mostly used by countrymen, and is called *angauchhá*, and when round the head, *mooráithá*, from *moor*, which means head.



The next piece is the *Angá* or coat. It has long and loose sleeves, and skirts all round which reach down to the knees; it has no buttons, but strings, four or six in number. The European coat is generally left unbuttoned; but the strings of the Hindoo coat are always fastened. The former opens in front; but the latter on the right side of the chest. The Mohomedan coat opens on the left, and this is enough to shew whether a person is a Hindoo or a Mohomedan without his saying so. Coats are made of different materials. In the hot season white ones are universally used; but in the cold they are made of various sorts of chintz and are lined and stuffed with cotton. A muslin coat may cost from one rupee to five, and a warm one from two to twenty. On account of the climate two or three pieces are not generally worn one over the other; one piece is quite sufficient; however, some persons, though very few, wear under the coat another piece called the *mirzai*. The only difference between a coat and a *mirzai* is, that the latter has no skirts;—it may be called a jacket. It is a much more convenient garment for the working classes, by whom it is almost universally worn instead of the long coat. In summer the *mirzai* is made of various sorts of linen, and in winter of different kinds of chintz with lining and cotton. Besides these two, there is still another piece for the body worn only by some people and is called the *fatoose*; this differs from a *mirzai* in having no sleeves; it may be called a *waistcoat*.

Another piece of a Hindoo's dress is the *dhotee*; it answers in the place of pantaloons or trowsers. It is a piece of cotton cloth about five or six yards long and



more than a yard broad. They wear it round their person pretty tight, and the higher classes not without a degree of grace. It extends from the waist to the knees and that of the higher classes much lower. When they purchase a *dhotee* from a weaver, they give it to a fuller to bleach it. After this they do not get it washed by a *dhobee* (washerman), but clean it themselves. After it is bleached they dye it with a kind of reddish earth to prevent its appearing much soiled when worn. In former times only the higher classes used to dye with this earth, but now under the British rule some sweepers also, who are with Europeans, do so and the former often complain of this : they believe the sweepers are holding their heads now too high. Those Hindoos who work in Courts and other Government offices as assistants in administering justice, and as writers, have adopted the Mohomedan custom of wearing trowsers while at work ; but at home they use the *dhotee*. Some Baniyás or merchants and a few others also wear loose or tight trowsers of linen or chintz when out ; but at home use the *dhotee*.

Another thing is the *kamarband* or girdle, a piece about three or four yards long and half broad, tied round the waist for the sake of activity and a degree of strength. It is in some respects used for the same purpose as the belt is by Europeans. When a man wants to work very hard or walk very fast he generally wraps this piece round his waist pretty tight ; hence the expression *kamar bāndhná* (to girdle) means to address one's self resolutely to do a thing. It is absolutely necessary to be round the waist when a Hindoo would appear in full dress. *Kamarbands* are often dyed of various colours. When a master wishes to make his



servant a fine present, he generally gives him the principal pieces of dress that we have mentioned; namely a turban, a coat, a dhotee (or a pair of trowsers), and a kamarband; and they are highly valued. The saying among people to whom such presents are made is, that they value a present of clothes more than a present of money, because the latter would be used up soon, but the former would be kept long and the donor remembered with gratitude. There is of course truth in this.

Last of all come the shoes. They are made by one of the lowest classes, and are of various kinds and different values. The sort that is worn by poor countrymen is very coarse and costs about a shilling a pair; but is strong and will last several months. Those worn by the educated classes living in cities are of different colours, as red, green, yellow, &c., and are light and handsome; the top of some of them is interwoven with silver and gold thread, and the upper part of some is made of wellen cloth of red, green, or yellow colour. A shoe is an unholy thing, and to be beaten with a shoe is one of the greatest indignities that could befall a Hindoo. In quarrels and slight affrays people of the lower classes often beat each other with this unholy thing.

There is a kind of wooden shoes used by some people in the rainy season when the streets are full of water and mud, and leather shoes are not of much service. The upper part of these shoes consists of leather straps, with which they are attached to the feet. The wooden shoes used by religious Brahmins have no leather straps. These shoes are used by such Brahmins after bathing



and before worship in all seasons. Leather is unholy ; and if this article were to come in contact with their bodies after bathing, they would be polluted, and poojá could not be performed ; they use these wooden shoes therefore without leather. There is a little wooden pin with a round head in the front part of the shoe ; the foot keeps hold of the shoe with its two biggest toes, keeping the pin between them. People walk pretty fast with these shoes and suffer no inconvenience.

CHAPTER XI.

SOCIAL INTERCOURSE,—CONTINUED.

Practice of Medicine—Decision of cases by arbitration—
Diversions and Amusements.

The practice of medicine among the Hindoos is very defective and superstition reigns triumphant. Most of the works that treat of this subject are in Sanscrit and are believed to be inspired, and form therefore a part of their sacred Scriptures. Such being the case, improvement in the art is never dreamt of, and this is the reason that their practice is the same that it was thousands of years ago. They do not possess the least knowledge of physiology and surgery. A few books on the healing art are in Hindee, the common language of the Hindoos of Northern India, and some people that belong to castes lower than that of the Brahmins, study these books and practice the art. It must be confessed that sometimes very wonderful cures are performed by them. Diseases



that have baffled all the skill of regularly educated European physicians, have yielded to the treatment of these self-constituted doctors. Some of them practise the art through mere benevolence and do not charge their patients for their trouble; but on the contrary often give them medicine gratis when they have it ready by them. Once a native cured a European of an asthma of three or four years standing, by giving him a few sweet black pills. The latter begged him to take something as a reward for this astonishing cure, but the man would not listen to such a thing, nor would he tell of what ingredients the medicine was composed. After this cure the European enjoyed good health for about twenty five years. The asthma however returned a few months before his death, which was perhaps from debility of constitution as he was quite an old man, and the saying is common, that old age is the rendezvous of diseases. Old age, asthma, and *other diseases* at last carried him off. When the native first offered to cure the European, he laughed at him; but soon experienced the benefit of a trial. Ophthalmia is common in the country, and native physicians, as well as old women and some others, know some very good medicines for this complaint. In ordinary cases these answer much better than the prescriptions of European physicians. When a medicine is particularly efficacious for a serious complaint, they do not like to tell of what it is composed and how it is made; they believe it loses its efficacy if its ingredients and the mode of its preparation are made public.

The Hindoo way of treating is called *misránee*, and the Mohomedan manner, *yunánee*. There are some Hindoos of the higher castes, who after having studied



the art in Persian and a little in Arabic, practice according to the Mohomedan way. They are called *Hakeems* or *Tabeebs*. Those who treat according to the Hindoo mode are called *Baids*. There is a vast difference between the two systems. The Mohomedan medicines are generally cooling; and the Hindoo mostly of a heating nature. In both, patients have to take pretty large doses to be benefitted.

Most of those physicians, who depend for their living on the art, find it a sorry profession, as they do not in general meet with a fair remuneration. When they are called to see a patient, they cannot settle beforehand what they will take for their trouble, as this would be extremely impolite. When the patient recovers he gives them a trifle. Some patients who call at physicians' houses for aid, give them nothing. Physicians complain that they always avoid appearing before them, lest they should be reminded of the obligation. This dishonest treatment has tended to make physicians mean and led them to unfair ways of remunerating themselves. Sometimes when a physician goes to see a rich patient, he happens to cast his eye on some pretty thing that may be about him, as for instance, a *hookah*, or a pretty rug, or some such article. "Oh! this is a beautiful thing", says he, "where did you get it?" "I got it from such a place or such a man," replies the patient. "I should like to have one myself," rejoins the physician. "You can take this one if it suit you;" says the patient through mere politeness, not meaning that he should really take it. "Oh, you will be put to inconvenience by parting with it," says the Baid or Hakeem, really glad in his heart at the offer. "Oh! no," says the patient again



through courtesy. On this the physician not willing to lose such an opportunity calls out to his servant, who is always with him, to take it up. Those who practise, according to the Mohomedan way write their prescriptions in Persian, and the Baidis write them in Hindee. These prescriptions are taken to those who sell ingredients for medicines. Mohomedans who sell these drugs and ingredients are called *Attárs*; they also sell rose water and various sorts of juices. Hindoos who deal in these articles are called *Pansárees*; besides these ingredients they sell all sorts of spices, such as cinnamon, cloves, cardamoms, allspice, nutmegs, &c. These attárs and pansárees know the names of all those things that are used for medicine and which are known to the most skillful physicians themselves. These drugs, &c. amount to several hundreds and are brought from every part of the vast country of India, and also from neighbouring countries such as Arabia, Persia, and so forth. They have the same things of different qualities and frequently give inferior stuffs, unless the purchaser or physician has a good knowledge of them himself. The trade of these men as well as the profession of physicians flourishes most in a time of general sickness, especially if it be long continued. Druggists are particularly exorbitant then, and many physicians are believed to be desirous of protracting their rich patients' illness as long as they conveniently can. Medicines that are simple in their preparation are prepared by the patients themselves; such in general are the medicines of the poorer classes. The medicines of the rich, which are supposed to require a good deal of nicety, are prepared by the physicians; and in such cases in the place of one rupee they charge five or six, besides the remuneration that they expect.



Native physicians see their patients always in the morning in order to know their real state. When a person is taken with fever, they do not like to give medicine for its removal till it has risen as high as it can ; if it be checked before hand, they believe, it will trouble longer and be very difficult to shake off. Starvation (*langhan*) is one of their common means of curing their patients in cases of fever. Sick people are always fed on the soup of the *moong-dál* and *khichree* (a dish of rice and *dál*, mixed before cooking) ; and for some time after recovery, besides *khichree*, they have to live only on this *dál* and one or two thin cakes of wheat flour.

When a sick person is believed to be past recovery and is possessed of means, he desires that some alms should be given to the Brahmins and the poor in his name. Those who possess riches and have their hearts ardently set on them, have them brought before them, gaze on them eagerly, and take their last leave of them with extreme pain and sorrow.

The trial of cases by *Pancháyat* or arbitration is quite common among the Hindoos. When any thing is to be decided, a few friends of the parties concerned in the case meet together, and hear and investigate the matter and try to do justice. The lowest classes are very noisy on such occasions ; they always get a great quantity of liquor, and when it affects them, the greatest disorder, as far as vociferation is concerned, prevails in the *Pancháyat*, which is held in a house, under a tree, or in the open air. The liquor is not however taken to excess before they have got through a good part of the case ; and the decision is



almost always in accordance with the principles of justice. The higher and the middle classes conduct these courts quite respectably and decently. Among the lowest classes the offending party is punished in different ways : sometimes he is beaten with a shoe ; at others he is fined ; (the fine being used to buy liquor or sweetmeats for the members of the arbitration ;) sometimes he is excommunicated, which is called "hookah pānee bund," that is, his smoking and drinking water with his brethren is stopped. More serious cases that affect the public welfare are brought before the Magistrate. Judges and Magistrates often get native juries to help them in the decision of cases ; and they sometimes advise people to settle their quarrels by arbitration.

With regard to diversions and amusements, the Hindoos are not behind any nation on the earth on this point. There are various ways in which they pass their leisure hours. Europeans have written on this subject, and we will therefore describe it very briefly.

There is a large class of jugglers all over the country, some of whose tricks and deceptions are most astonishing. They pretend to swallow swords and fire, to handle red hot burning chains, and also to produce a small mangoe tree from a seed in the course of an hour or two. A friend of the Author's once saw a man of this class who pretended to take off his head. He offered to shew us the same ; (this friend is a heathen and has often had religious discussions with us, and meant to astonish us if we could not find out the trick) we said, we would see this feat on condition that he would allow us to bury his head after it was taken off;



On this, he thought, the man would not agree. Some of these jugglers, who are called *nuts*, among other feats dance on ropes ; walk on the same on the points of horns,—the horns tied to their feet ; run up poles thirty or forty feet high and there lie on their backs ; slide on ropes on their heads,—their feet being high in the air ; leap over high camels from the ground ; walk fast on their toes over a sheet stretched out at the four corners, without letting the weight of their bodies fall on the sheet and tear it ; and throw up three iron spikes (with wooden handles) high in the air, lie down instantly on their backs, and receive the descending spikes (the iron part downward) about their thighs—one between the thighs and the other two on each side without hurting themselves, the spikes striking into the ground, standing upright.

There is a class of men who act as buffoons (*Bhānds*) who are called on to render diversion on certain occasions. Their performances are amusing and entertaining, but sometimes very gross and indecent.

Women also go about in certain exhibitions. Some of them raise large weights with their eyelids, bring out scores of yards of thread and cotton of different colours, unentangled, from within a lump of cow-dung ; and practise a good many other tricks. The youngest and handsomest of these women is called the *Fool-matee*, and is the principal person in the exhibition. There are some women who take hold of naked swords with their mouths, and tie little bells on different parts of their bodies, such as the elbows, knees, shoulders, and so forth, and also have two attached to their palms, and strike the bells in the different parts of



body with those in their hands with great rapidity without cutting their arms by the naked sword across their mouths ; *the arms work above as well as below the sword* in every direction with great rapidity, and the head also of course with the mouth and the sword is constantly turning this way and that ; yet they become so expert in this practice that the arms do not even touch the sword.

There are also exhibitions of Puppets given at night. The puppets are gaily dressed and brought from behind the scene by means of wire. The first few puppets that are brought out are servants of the great Akbar, Emperor of India. They are sweepers, &c., and come to prepare the place for a public audience ; then come all the principal Nawábs and Rájáhs of the country that were his contemporaries and deputies ; after which the great Emperor himself makes his appearance on an elephant. After the arrival of the Emperor, a dancing girl (puppet) is brought out, which dances for some time in the fashion of the native dancing girls. When this is over a good many other puppets are produced on the stage, such as a Baniyá with his bundle and a thief to steal it ; a washerman, washing clothes in a river and a crocodile pulling him away, &c. The man behind the scene or curtain makes a whistling noise, which represents the puppets talking : and there is always a man in front of the scene, who explains what is going on, and every now and then also speaks for the puppets. He sings and plays on an instrument to divert the attention of the spectators while a puppet is preparing to come out, and also to prolong the performance. After the puppet exhibition is over, one or two men generally dress themselves in the European



anner as a gentleman and a lady, and dance as Europeans do, and the former apes them in walking, talking Hindoostanee in their peculiar way, &c. This is very droll and the whole quite amusing when performed well. The exhibition takes about three hours, and these people are paid from eight annas to two or three rupees per performance. The former sum is given by the poorer classes and the latter by native and European gentlemen.

Animals also come in to afford the Hindoos amusement. They take great delight in witnessing the fighting of cocks, quails, rams, and *lals* (a species of redbreasts). Some also go about with bears and monkeys). When there are two bears, both of them wrestle with each other, but when there is only one, the man wrestles with the bear, though he never provokes the beast beyond a certain degree, and always pretends or allows himself to be thrown down. The monkeys are in pairs, and represent a discontented wife and an unhappy husband,—and the male monkey also a beau, a man just setting out in search of a situation, &c. He also plays on the *khanjree* (an instrument like one end of a small drum) with a peculiar and knowing motion of the body, face and eyes, while playing. Snake charmers also go about with snakes in their baskets.

Horsemanship, marksmanship, swordsmanship, and wrestling are also some of the ways by which they divert themselves. We need not speak particularly of each. A swordsman (*pattebáz*) keeps a shield in his left hand to defend himself. Native princes generally keep wrestlers in their service for their amusement, and some of them are possessed of great physical



power. The game of chess, of which the Hindoos are said to be the inventors, forms one of their amusements, and so does gambling. The latter is almost universal in the festival of Lamps spoken of before. They always recreate themselves with songs—the great and engrossing subject of which is *Love*, and that mostly between the *husband* and the *wife*. The speaker in these songs is almost always the wife, though the singer is the husband. At night when the duties of the day are over, before and after the night meal they sing and play on the *khanjree*, the instrument just mentioned, and also tell stories.

But the greatest source of amusement and diversion to a Hindoo are the dancing girls. They have them at weddings and on most of their principal holidays. These dancing girls lead an irregular course of life, as no respectable women would appear thus before the public. They are all good looking and some of them are possessed of extraordinary beauty. Dancing girls are paid according to the circumstances of the man who hires them and the celebrity in the neighbourhood or the country of the girl. This celebrity has reference to her beauty, fine voice, and movements in dancing. Native princes have this amusement almost daily. Some of the Hindoos as well as Mohomedans to acquire greater celebrity, make them dance on extensive tables borne on the shoulders of *bearers* or people of the caste called *kahárs*. These girls sing also while dancing, and their songs are accompanied by musical instruments—they being always attended by musicians. As we cannot describe these dancing girls and their *nautch* (dancing) so well as some European Authors, who have written on the subject



have done, we give one or two extracts from them—
“The dancing girls who perform at private entertainments adapt their movements to the taste and character of those before whom they exhibit. Here, as in public, they are accompanied by musicians playing on instruments resembling the violin and guitar. Their dances require great attention from the dancers’ feet being hung with small bells, which act in concert with the music. Two girls usually perform at the same time; their steps are not so mazy and active as ours, but much more interesting; as the song, the music, and the motions of the dance combine to express love, hope, jealousy, despair, and the passions so well known to lovers, and very easy to be understood by those who are ignorant of other languages”* “In the East the acknowledged object in view being to inflame the passions, they (the dancing girls) proceed directly, and by the most obvious means to this end. The whole drama of love is represented. The dancer, discarding as unworthy of her art, the husk of passion, commences a series of attitudes and gestures, sometimes highly indelicate, and always too gross to be pleasing to a refined taste. She is the very personification of wanton delight, and as she follows with impassioned eagerness the inflaming march of the music, suiting her indecorous postures to the suggestions of the notes, her whole frame quivers with desire, her eyes sparkle, her voice falters, and she exhibits every symptom of intense passion.”† This last description is true to the life and no better could be given. The

* The Library of Entertaining Knowledge.—The Hindoos vol. II. p. 91. quoted from Bishop Heber.

† Library of Entertaining Knowledge.—The Hindoos. Vol. II. p. 90. quoted from Dubois’ Description &c.



Following description will answer for their dress and appearance. "Perfumes, elegant and attractive attire, particularly of the head, sweet scented flowers, intertwined with exquisite art about their beautiful hair, multitudes of ornamental trinkets, adapted with infinite taste to the different parts of the body, a graceful carriage and measured step, indicating luxurious delight; such are the allurements and charms which these enchanting sirens display to accomplish their seductive designs." "Mr. Cruso, who witnessed their performance at Khánpoor, speaks of a set of young dancing girls from Cashmere, of such surpassing beauty, grace, and elegant accomplishments that he despaired of being able to convey by words any tolerable idea of them."*

CHAPTER XII.

HINDOO WOMEN.

Desire for male issue—Destruction of female children—Early marriage—Education of girls—Character of Hindoo women—Dress—Ornaments—Beauty.

Among the Hindoos there is a great desire for male children for the following reasons :—in the first place, they expect them to perpetuate their names; secondly, they hope to be supported by them in old age; thirdly, for the performance of funeral obsequies; and lastly, they are pleased with the thought that there will be an increase of their nearer relations or of those who will be under their immediate paternal government. For these reasons that man is considered very highly

* Ibid—P. 96. quoted from Dubois and "Oriental Memoirs."



favoured who has only boys in his family. These objects are not accomplished by female children ; they have consequently no desire for daughters and girls are not valued like boys. A girl after being married and made over to her husband has no important connection with her father, but according to divine command, becomes one with her husband and his family, and the children that she bears perpetuate the name of her husband and not of her father. The saying is common among the Hindoos that a daughter is *parde ghar kee*, that is, she belongs, even while living in her father's family, to the family of another person. Again, a Hindoo expects no support from a daughter ; in the first place, she may have no means to help him or may not be allowed to do so by her husband ; and, in the next, even if she be able, the father, among the higher and middle classes, will not accept any support from her ; this is contrary to the Hindoo notion of propriety. If the father goes to the house of a married daughter even as a traveller, he will not eat any thing that belongs to her, but will get articles from the market at his own expense and cook for himself. He will not receive any thing from a daughter because she is a "weaker vessel."

Rájputs or people of the warriors' caste have a great dislike to female issue and have been in the habit of killing their daughters some way or other at the time of their birth. The reason why these Rájputs do not like to have female children is that according to their peculiar custom they have to be at a great expense in marrying their daughters ; the poorest must expend hundreds and the wealthiest thousands of rupees. The former never expect to be able to



smother them on account of their poverty, and the latter would rather destroy their daughters than part with their wealth.*

Speaking of the Hindoo doctrine of the transmigration of souls, A European Writer says, "he," (that is, the European in India,) "sees in Rájasthán, a father smother his own daughter, in the hope that she will soon return to the earth, in a happier *male* form. Yet the father's heart does not beat less warmly in India than in Europe."† We do by no means believe that these Rájpoos are so good as this Writer thinks them to be. The true reason is the one that we have mentioned, namely, the dreaded expense. As for the happiness of the next birth, the Hindoos have no definite notion, if any *at all*, about the transmigration of the souls of little children. Again we have no faith in the assertion, that, "the father's heart does not beat less warmly in India than in Europe." The heart of those Rájpoos who smother their daughters beats *much less warmly*, nay very coldly. They smother their daughters not to make them happier in a supposed next birth, but to get rid of them. They treat their new born female infants as lumps of clay, nay as injurious little things, and prove themselves as hardhearted as infernal spirits. We are told by a higher authority that it is possible for people to be "without natural affection" and we in India know this also by observation.

But all the other castes in every part of the coun-

* The British Government has done its best to put a stop to this atrocious practice, and no Rájpoos can now kill his infant daughter with impunity,—that is when the crime is proved against him.

† Count M. Björnstjerna's *Theogony of the Hindoos*. p. 66.



try take care of their daughters and bring them up with the same degree of temporal comfort (mental education excepted) with which they bring up their sons. They even go further and give them better clothing and more jewels; and as long as a girl is a virgin, she is, in a measure considered a sacred being. And though they believe their daughters destined to be connected to, and to live with other families, and do not expect any help from them, yet they love them.* The Hindoos believe that woman is made *only for marriage* and thus almost from the very time that a girl is born they begin to think of her wedding; in this they think her chief happiness consists, and from the time that a girl gets five or six years old, they begin to make themselves very anxious about her nuptials. As she grows up, talks, and understands a little about things, her ears are constantly assailed with the talk of marriage. Constantly hearing of her own wedding and that of other children about her, her mind is full of this subject; she is elated with the idea of being married soon; and by hearing so much spoken of it, naturally thinks it is a state of the greatest happiness, and that there is no happiness but in it. A love for fine, dyed, and attractive raiment and jewels, is instilled into her mind at an early age, and her heart expands with joy when she finds herself dressed in an attractive garment of deep red or rose, ornaments on her body and especially on all her toes, which are a kind of very small bells and tinkle as she walks. The sight of her dyed dress and the tinkling of her bells make her believe that she is at the summit of happiness.

* We must however say that poor Brahmins and others, who have to pay a certain sum at the marriage of their daughters are not sorry when their daughters die before they are married.



The chief education of a girl consists in learning to dress those dishes that are common among the Hindoos; rough needle work; behaving seemly in company; playing on the drum; learning some songs sung by women; and sometimes also dancing. Women of good character do not dance before men nor in public; they learn to dance for their own amusement and do so at home among themselves, unobserved even by men of their own families; the same also with regard to playing on the drum. They will sing before men; but when they do so there are several of them together. A girl learns all these things while with her parents, and does not acquire them by oral instruction, but by the example of the women of her family and of her neighbourhood. By the time she is grown up and ready to be removed to her husband's family, she is generally an adept in these things and takes an active part in all the pleasure parties that come across her in her new home, that is, parties composed of her near female relations. Though married at an early age (sometimes so early as five or six years old) a girl is not removed to her husband's family at her marriage; she is allowed to remain with her parents until she is of age. The time at which she is to be removed to her husband's home is fixed by the parents of the couple, and at this time the young man goes with some friends to his bride's home and brings her with him. When a girl is taken to her husband's family she is generally thirteen or fourteen years old. This removal is called *gauna*. Parents, especially those of the girl, are very anxious to have the *gauna* when a girl enters in her *teens*. People of the higher and wealthier classes have the *gauna* earlier, and in such cases a Hindoo girl is sometimes a mother



at fourteen. Though a wife and a mother at this age, she keeps about her a degree of bashfulness for some years following ; this is the case especially among the higher and wealthier classes. When in company she, always keeps her face veiled. Permitting her face to be ever seen by men, except her husband when she is alone with him, is utterly out of the question ; but she will veil herself even in the presence of women with whom she is not familiar. If she has a child, she will take the necessary care of it, but will not fondle it in the presence of the elder women of her family. This bashfulness in a bride and a young wife is a very important thing among the Hindoos ; it is part of the education she has received while with her parents ; and the want of it proves her shameless and coarse, and brings a disgrace upon her parents as having neglected to teach her manners.

Among the Hindoos, a girl receives no mental education ; she is not taught to read and write, because according to them this is unnecessary for her. All that they think necessary for a girl is to be able to attend to the kitchen and manage her household affairs with prudence and discretion. They have no idea that naturally women have as good minds as men, and that these minds require cultivation. We have heard of a certain respectable young man being much laughed at by his friends for his having had the boldness to teach his wife to read and write. In the day time he and his wife could not be by themselves. They used to meet at night in their room after dinner. At this time he had the boldness to teach his wife to read and write Hindee, their mother tongue. The hour at which the Hindoos get through their afternoon



is seldom before ten; the women finish their work between this hour and eleven; so it must have been pretty late when they met in their room, tired and heavy with sleep. Such being the case, the young man and his wife both deserved credit; the former for being willing to teach, and the latter for her desire to learn. In a few days, the wife was able to read and write her language; for some time the thing was not known; but afterwards it came out, and then all their friends, both men and women, made a laughing stock of them;—"What! for a woman to read and write!" "What a most foolish thing!" "What's the use of it!" &c. All their friends and relations came to know of it, and all had something to say at their expense.

Having no mental education, the minds of the mass of Hindoo women are consequently extremely simple. Almost all their thoughts are confined to things that immediately concern them, such as food, clothing, jewels and ornaments, husbands, children, weddings, relations, acquaintances, neighbours, fields, trade and so forth. When two or three of them meet, their talk is always of these things, but especially of the first five or six. They are very talkative all over the country; ten men being together, can keep silent for hours, but two women cannot; and the more women, the more talk. A great part of their conversation is about their own and their female friends' and neighbours' private circumstances such as an expected increase of family, &c.

Many of them have a disposition to backbite and quarrel; there is however more of this in the lower classes. They speak very loud when they quarrel and



abuse each other with most horrid names. When a woman abuses another woman, she wishes that she may become a widow, that is, helpless ;—that her children may die, &c. And when she curses a man, she wishes or rather expresses the curse by saying, that his beard and whiskers may be burnt up (*dárhee jār*,) &c. Some of them, who are exceedingly ill-natured, will continue to quarrel and call names for hours together.

With regard to chastity, Hindoo women possess this quality in a high degree. As far as a sense of honour is concerned, some of them prove themselves to be not a bit inferior to the celebrated Lucretia when they happen to be placed in similar circumstances. This is much in their favour when we remember the religion they profess. We cannot of course expect all Hindoo women to be chaste, and some of them are bad also. Before the British took possession of the country, an unfaithful wife used to be killed by her husband ; sometimes when she was not killed, her nose was cut off and she was turned out. The husband was not punished for either of these acts by the law of the land. A Hindoo under the British Government is not allowed to kill his wife or cut off her nose, but unfaithful wives are often killed by their husbands in spite of the law, and husbands at last suffer death for this crime, if they are caught and the act is proved against them. Young women married to old men oftener prove unfaithful. One of the Hindoo books says ; —“As a woman, who is not with her husband, takes no pleasure in moon-shine, nor one who has been hurt by the sun, in the heat of the sun, so a young wife takes no delight in an old husband.” Among the



higher classes, and especially among Brahmins, girls are often married to old men for the sake of caste. Sometimes boys are not found suitable to girls according to their rules of caste and of Astrology; such girls have to wait long, and at last have to be given to such old men, or at least to those, who have passed the meridian of life, as are considered answerable to those rules. The poor girls have no choice and must take these men as their husbands. Keeping a girl unmarried would be a lasting disgrace to the parents.

A full dress of the women of upper India is one of the most decent, becoming, and graceful of female habits in the world. We cannot say this of the female dress of every part of India; for instance, the dress of the women of Bengal is very indecent and unbecoming. The dress of a woman of upper India consists of three or four pieces, and gracefully conceals every part of her body. A large sheet goes over the other pieces, covers her body, neck, head, and face too whenever necessary. This piece or sheet reaches half way down her petticoat in the front, but still lower behind. A woman can never go out of her room without this piece of linen; during the day she must not be seen even by her husband without it. With other parts of her body (which are covered by other pieces besides) she must always have her bosom, her neck, and her head well covered; exposing any of them is gross indecency and great shamelessness. In some places of Northern India, women, instead of the petticoat and the sheet, use a long and broad piece of linen, half of which serves them as a petticoat, and the other half as a sheet. This is, however, laid aside on extraordi-



very occasions for the fuller, and more respectable dress just mentioned.

Hindoo women wear no shoes and simply because they cannot, on account of the little bells that are attached to their toes. They could perhaps use very large shoes notwithstanding the bells; but then the bells would not sound, and thus wearing them (the bells) would be of no use. They would rather go barefoot than have no tinkling about their toes. To see a native lady in full dress, but without shoes, would seem barbarous to a foreigner from a Christian country just fresh from his native land; but to us, natives, there appears nothing unbecoming in this; and besides her dress comes down so low, that the feet are seldom observed; and if observed now and then, they do not look quite so bare on account of the rings round the ankles and the bells about the toes; at least it appears so to us natives. However, as far as comfort is concerned, it would be much better were they to lay aside their bells and adopt the custom of wearing shoes.

Wealthy and respectable women use various sorts of ornaments and jewels. They wear a little, round, shining thing on their foreheads,—it is about the size of a shilling; and a large ring in the nose. They have also several rings in their ears, and around the neck, the arms, the wrists, the fingers, the ankles, and all the toes. All of these are silver and gold if the woman be possessed of a good deal of wealth. Poorer women have them of brass and *phool* (another base metal), and the rings round their wrists are of glass—coloured black, green, or blue, and also of gum-lac. The jewels of a woman shew the wealth of her husband or the family to which



belongs; and the Hindoos feel proud in giving these things to their wives and daughters. These women, who can have these ornaments, blacken the lower part of the eye with a powder called *Soormá*, which they believe improves their beauty; this is only a dark line in the lower cover of the eye, and is plainly visible. This *Soormá* possesses medicinal virtues also for the eye. Those who are too poor to use such a powder (which however is not costly) use fine lamp black; which answers nearly as well. The lamp black (*Kájal*) is universally used for little children; even the eyes of those, who are only one or two days old, are blackened with it; this however is not for the sake of beauty, but to keep their eyes clean during the night. Were their eyes not blackened, they would have some matter in them, and could not be opened well in the morning. There is some truth in this. The black is washed off in the morning. The oil of which this lamp black is made is produced out of a kind of mustard, called *surson* and is the *kurwá tale*, or sharp oil. It tastes and smells sharp; a great deal of it is used by the poor in dressing some of their dishes. At a certain season of the year, women stain the nails of their fingers and toes, the soles of their feet and the palms of their hands red. They believe this also improves their beauty. The staining stuff is prepared by bruising fine with a little water, the leaves of a bush called the *Mehendee*, (very common in the country) and mixing one or two drugs with it. While the stuff is on their palms, they cannot of course use their hands for any thing; hence a saying;—"Kyá hamáre háth men mehendi jamí hai"? that is, What! have I got mehendee on my palms? This is said, when one is threatened by another with beating; he means he can beat also—his



hands are not rendered useless by mehondee on his palms. Their nails, &c., are stained in about fifteen minutes when the stuff is thrown away. This colour wears off in a few days.

Beauty is a valued and desirable gift with women in every country, and those of Hindoostan are by no means void of it. There is no country in the world in which all women are beautiful, nor any in which all are ugly : beauty and ugliness are found every where ; and of course the same is the case in Hindoostan. There is much beauty among Hindoo women, and it is very generally found among the higher and wealthier classes. There is a diversity of complexion ;—that of some is brown, of others light, and again of others fair. Their features are regular and pleasing, their persons beautifully symmetrical, and their movements graceful. These women are fairer and of a better complexion than others because they are not exposed to the sun nor have to labour, and have many more better comforts. However all women of the lower classes are not ill-favored ; more than one third of them are possessed of really handsome features, in which, we think the greater part of personal beauty consists ; because a woman with the whitest complexion may be one of the plainest women in the world. There is more beauty among the women of the middle classes than among those who belong to the lowest orders, the females of sweepers, the very lowest class, excepted. They are also better attired and have more trinkets and jewels about them. They help their own husbands and families in their particular trades and callings and do not needlessly expose themselves to the public gaze. Though the women of some particular portions of the globe, such



in Armenia, Circassia, Georgia, excel in personal elegance, yet Hindoo women, we believe, are as beautiful as those of most civilized countries.

CHAPTER XIII.

HINDOO WOMEN—CONTINUED.

Name of the husband never mentioned by his wife—Treatment of a Hindoo wife—Love between husband and wife—Hindoo women religious—Helplessness of Hindoo mothers when their children are sick—Barrenness a reproach—Daily household duties of a Hindoo wife—Grinding—Washing the kitchen, &c.—Drawing water—Scouring and cleaning cooking utensils, &c.—Cooking—Hindoo widows.

A Hindoo wife *never* mentions the name of her husband; doing so would be exceedingly insulting to him. When a wife has occasion to speak of her husband and has a child, she speaks of him through that child's name,—as such a one's father says so and so, or does so and so. If she has no child, she speaks of him by saying "way" the respectful term for the English pronoun *he* (the word in itself meaning *they*); and she also says *hamāray*, that is *mine*, (literally *ours*. When *hamāray* is used, the term for husband is understood; to express the word would be too coarse. Sometimes when she uses a noun after *hamāray* she says, *hamāray ādmee*, that is, *my man*. In like manner, the husband never mentions the wife's name; but speaks of her through that of one of his children. Sometimes he says;—*hamāray ghar kay logue*, which literally means,—the people of my family,—generally meaning only the wife. In calling



each other, they say, O such a one's father, or, such a one's mother! When they have no child, they begin to speak to each other without the intervention of any name,—the tone of the voice attracting the attention of the party addressed if he or she be at a distance. Friends and neighbours also do not mention a woman's name, but speak of her through that of her husband and sometimes of one of her children.

With regard to the treatment that a wife receives from her husband, it depends pretty much on the natural disposition of the husband. Though a woman is believed to be an inferior being, and has numerous disadvantages—social, mental, and religious, yet on this account every wife is not necessarily ill-treated by her husband in every day life. If a man is naturally of a mild disposition, he treats his wife kindly; if he is of a fiery temper, he beats or scolds her frequently. If a person is neither particularly mild nor furious, he treats his wife sometimes kindly and at others roughly according to the humour he is in. Educated husbands treat their wives with a more uniform kindness; the majority of these are found in the brahmins', warriors', merchants', and writers' castes. Husbands support their wives according to their means; and the women of the wealthy classes are maintained with all that comfort (according to the Hindoo notion) which wealth can afford. This comfort consists in freedom from drudgery, in the possession of jewels, fine clothing, delicate food, and remaining inside the house. The women of the middle classes, very generally, and of the lowest, always,



assist their husbands in their occupations, and are fed and clothed comfortably. Drunkenness is not so common in Hindoostan as in some European countries, and we very seldom hear of people (Hindoos) being ruined on this account. There are a few habitual drunkards, and they are mostly found among the lowest classes: these men, however, are quite sober at work time, and get drunk only when they think they have time to spare; and then they do not expend all their money in liquor, but the greater part of it they use for the support of their families. Brahmins and people of the warriors' caste never taste liquor; they are positively forbidden by their sacred writings to do so. People of the writers' caste drink, but seldom to excess. So we can say, liquor is very seldom the cause of a Hindoo woman's sufferings. And on the whole, husbands are very faithful in supporting their wives according to their circumstances.

Singular as the Hindoo doctrine regarding women is, and strange as the fact may sound to European ears, we cannot deny the truth, that there is a sort of love between the Hindoo wife and her husband. This is seen in the husband's anxiety to support his wife and make her as comfortable as he can; and in the wife's efforts to manage her household affairs with prudence and make her home attractive and comfortable to her husband, and also in her anxiety when the least thing troubles him in body or mind. Though a husband believes his wife to be an inferior being, yet he does not look upon her in the light of a slave or servant. On the contrary, he habitually maintains the belief that



there is a sort of equality between himself and his wife; and all that he possesses in this world, whether wealth, or land, or honour or any thing else, is supposed by him to belong to his wife also; in fact, women possess all these things like men. In general, however, wives have more of real love to their husbands, than husbands have to their wives. Besides, husbands after their death are still remembered with a degree of affection by their widows. We cannot however say whether widows would still remember their departed husbands with the same love, were they universally allowed to marry again. All husbands can marry again when they lose their wives. As every where else, there are here also bad husbands and bad wives, and these of course do not love each other. This want of affection may arise from supposed or suspected conjugal infidelity in the wife, or a naturally bad temper in one party or both, or from some other cause.

The great duty of a wife in this world by which alone she can obtain happiness in a future state is, *service* to her husband. This service consists in her entire obedience to his will, and in her solicitude and efforts at home to make him comfortable. Hindoo religious writings require her to die with her husband; this however, she is not allowed to do under the British Government. One of their sacred Books has the following passages on this subject—
“A husband is the chief ornament of a wife though she have no other ornament; but though adorned, yet without him, she has no ornament.”
“As many hairs as are in the human body, multiplied by a crore, and half a crore, so many years



will she live in heaven, who dies with her husband."

As a charmer draws a serpent from his hole, thus a good wife taking her husband from a place of torture, enjoys happiness with him." "When a faithful wife hears her husband is dead in a distant country, she abandons life, and accompanies him." "If he be bound in hell with the strongest chains, yet she takes him by the hand, and leads him to heaven by the force of her piety." *

Though happiness to a wife in a future state is promised on condition of her *service* to her husband, yet she has much more religion in her than this service ; in fact, we can say Hindoo women are among the most religious creatures in the world. Men in India are in general not even half so religious as women. The latter are very particular to worship their gods and goddesses, but especially the latter ; and on days of sacred bathing never fail to bathe in the holy Ganges or any other river when it is practicable. However, all this religion is not practised with the hope of a future reward, but with an expectation of good in this world. They are also among the most fearful creatures on the face of the earth ; and a great part of their religion proceeds from fear. They worship gods and goddesses to remove the evils that they may be suffering, or which they fear are coming upon them ; these evils are the sickness of themselves, their husbands and their children, the fear of approaching death, &c. Their greatest fears, however, are about their children. They will go to any expense and suffer any inconvenience and trouble for their sakes. When their chil-

* Sir Wm. Jones's translation of the Rājneet.



When are very sick, they believe it is by the displeasure of some god or goddess or the influence of an evil spirit. They will use medicines, as far as they and their physicians know; they will not, however stop here, but perform many acts of worship and superstition for their recovery. When the sickness is long continued or dangerous, they make vows to some goddess to offer her a young kid if she should kindly, cure the child. Should the child recover, they believe their prayers have been heard, and perform the vow. Priests frequently work upon the credulity of women; and the latter are always ready to believe any story, that the former may think it profitable to invent. Women are quite enthusiastic on this point, and though they are very obedient to their husbands in other respects, yet in this matter husbands are quite unable to govern them. Husbands often try to dissuade them from following every wind of doctrine, but cannot prevail upon them. They do not force them to desist. Of late, a god named *Hardeo* has begun to be worshipped in some parts; they believe he is peculiarly able to avert evil or deliver from it. He is worshipped most in the hot season when sickness of some kind or other generally prevails. At such a time, women of the middle and lower classes go out in companies to beg. One of them is armed with a shield and a sword and has a turban on her head, that is, over the sheet that covers her head; and another has a drum. When they stop at the door of a house the woman that has the drum beats it and all of them sing. For some time they do not go into their houses, but live upon what they get by begging. They beg in the morning and afternoon, spend the middle of the day under a tree, and at night



sleep under one or in the open air. After some days when the sickness begins to leave the part of the country, they offer a sacrifice to the god, of a he-goat or a young pig, and then return home.

The case of a Hindoo mother with a seriously ill child is really very pitiful; she is as full of anxiety as she can be. She has no good medical aid; the majority of the native physicians are very ignorant and more so regarding the sickness of children. In their practice they have a great deal of guess work. A Hindoo mother with a sick child derives very little aid from them; and besides, while a child is only a few months old, the Hindoos do not give it any medicine internally at all, for fear it might injure it through their ignorance of its real complaints. Having no aid upon earth, she can look up to no one above, either for help, or support under trial. Very often, she has to pass many anxious days and sleepless nights in great agony by the bed-side of her child, with no ray of comfort from any quarter. Mothers often take their sick children to their temples to certain idols and there pray to them for their recovery. Hindoo women are exceedingly superstitious; and this superstition leads them to do many things both for themselves and their children; many of them place amulets about their necks or arms to avert evil. Sick children as well as adults are sometimes weighed with grain, &c. and the latter is given away as alms; this is for the recovery of health. Sometimes people in health are also weighed in the same manner to keep away sickness.

Barrenness is a great reproach among Hindoo wo-



and they use every means in the way of medicines, art of midwifery, and superstition, that they are told, by old women will succeed in removing it. Sometimes medicines and midwifery succeed, but oftener not. In quarrels, barren women are often reminded of their barrenness.

The principal daily household duties of a Hindoo wife are *grinding ; washing the floor of the room where they cook and eat ; drawing water ; cooking ; and scouring cooking utensils, jugs, and plates.* Some of those that are wealthy are exempt from most of these duties, but the majority perform them.

In the East grinding corn peculiarly devolves upon women. They use hand-mills, which consist of two circular, flat, and tolerably thick pieces of stone. Grinding is a laborious and tedious work ; but they sing while at this duty and thus divert themselves. They begin this work as early as 4 A. M. and some times earlier when they have a great deal of grain to grind. At this early hour the sound of the mill is almost always heard in the families of the Hindoos. Those among the higher classes, who are well off in the world, hire others to grind for them. A quantity of grain equal to about ten pounds in weight can be ground for a couple of pice.

Women also daily wash that part of the house where they cook and eat. There are holydays, when the whole house, including both the floor and walls must undergo a general purification ; but the kitchen must be washed every day ; and until this is done, they cannot cook and eat there. This place contracts



A ceremonial uncleanness by being used the preceding day, and this uncleanness must be removed before it can be made use of again. Cow-dung plays an important part in all such purifications.

The next duty is *drawing water*. Out in the country, wells are generally dug outside the town or village; they have no pumps attached to them, but the water is drawn up in an earthen pitcher by means of a rope; the mouths of these wells are always circular and of various diameters, most of them being about three or four yards round; some of them are pukka (having masonry work) with a platform about them. They have no pulleys at these wells. They attach a pitcher to one end of the rope, and as they let it down into the well, they bend over the edge, and pull it up in that bending posture. One of these pots that they let down can hold about six or seven quarts of water; one would think it rather a dangerous work to bend over the edge of an open well and draw up such a weight; but these women are strong and accustomed to the task and no accidents take place. What makes the work more difficult is, that they have to take care that the vessel, which is drawn up with a swinging motion, does not strike against the sides of the well, as the least stroke would dash it to pieces; this is the reason that they have to bend so much to keep the vessel clear of the sides of the well. Sometimes one or two beams are thrown across the well near the edge, on which they rest one of their feet, and on that foot the weight of their whole body as they pull up the vessel. Women of different castes must not touch each other's vessels. Very often there are found fifteen or twenty women assembled at



n well and they have a great deal of miscellaneous tasks at such a time; friends see each other, and the stories of the village are circulated. The times for drawing water are the morning, and the afternoon about 4 P. M. Some of the women carry as many as three earthen vessels at a time, two on their head (one on top of another) and another under one arm either the right or left. In a family where there are both old and young women, this duty devolves upon the latter; and there is scarcely a family which has no young women in it. Families of the higher classes, who have wealth, engage men or women of the fishermen's caste to supply them with water. Women are not obliged to go out when there is a well in their own court-yard, but this is seldom the case, except in cities; out in the country, where the manners and customs of the Hindoos are much more original, the majority of families are supplied from wells that are outside.

Scouring and cleaning cooking utensils and plates and lotas (drinking vessels) is another daily duty that a Hindoo wife has to perform. Unless a family be extremely poor, all these pots, dishes, and lotas are of brass and a metal that is a mixture of brass and one or two other metals; and the wealthier a family, the larger is the number of these articles. They have no copper vessels to cook in. Almost the only iron utensils that the Hindoos have in their kitchens are a pan (to fry cakes, fish, and vegetables in) a ladle and the round thing on which they bake cakes. They scrub these things well with ashes or sand once a day, and that is in the morning either before or after drawing water; if there are three or four wo-



men in one family the labour is divided, and while some are drawing water, the others are scrubbing these things. As they finish their dinner late in the night, they only rinse them then and put them away. Those that are very poor cook in earthen pots, eat out of wooden dishes, and drink out of earthen mugs or brass lotas.

The next duty that Hindoo women have to perform is *cooking*. The sorts of dishes among the Hindoos, as said before, are numerous ; but all these are not dressed every day. Animal food is very little used, and most of these are preparations of flour, clarified butter, spices, and a few other things. The Hindoo diet is simple and temperate, and people have been led to live on such a diet on account of the climate. Dressing dishes is a part of the education that a girl receives while with her parents; and if she were unable to cook when she comes to her husband, she would, in a great measure, be considered useless,—at least so long as she were not able; and whenever such is the case, her parents are blamed for having neglected to teach her this important duty.

At the time of cooking, women of the higher classes do not have on them that dress which they wear the whole day. They put on a piece, which they wash themselves and keep for this very purpose. This piece may be seven or eight yards long, and about two yards broad. Half of this serves for the lower part of their person and the other half goes round the upper part, and also covers their head. They cover themselves with this piece with so much art that it answers every purpose of decency. Those women of the higher class-



who cook, bathe daily. In the forenoon they generally begin this work at nine o'clock, and in the evening mostly at candle light or a little before. The food of a poor family can be ready in about an hour, and that of a wealthy one supposing there are four or five dishes, in about two. The Hindoos, excepting one or two of the lowest classes, are very neat and cleanly in cooking their food. They keep the place where they cook very clean, and always wash their hands and vessels well. Cooking is not a laborious or a degrading work,—and women of the wealthy families also cook; and they do so with pleasure. They are exempt from the drudgery of drawing and carrying water, washing the kitchen, scrubbing pots and dishes, and grinding corn; but cooking is not like all these, and they perform this duty themselves. There are some (though comparatively very few) who employ Brahmin women to cook for them; but all the others do this themselves; and among these are women whose husbands are possessed of thousands of rupees. When a family is composed both of young and old women, the former generally cook. These old women are mothers, grand-mothers, or aunts of the young men of the family, and the young ones their wives. The lot of a young wife is very hard when her mother-in-law is ill-natured and cruel, and her husband is inclined to side with his mother, or at least is indifferent to her, that is, his wife's case;—because then she has to work the hardest, and is constantly persecuted by her mother-in-law. Sometimes young women cannot agree about the division of labour and frequently quarrel,—more especially, if one or more of them be of a quarrelsome disposition, or idle; then they have to part and eat separate. Such a separation,



However, seldom takes place before the parents, the rulers of the household, are far advanced in life. When a disaffection of this kind disturbs the peace of all the couples of the domestic circle, the old people remain with that son whose wife is the kindest to them.

A woman's period of temporal happiness ceases when she becomes a widow; her state then is utterly helpless, unless she has a grown up son, or an affectionate brother, or some other kind near relation to support her. If she has nobody to help her, she takes of all her ornaments, which were never off her person during her husband's life time; but if she has a son or a brother to maintain her, she leaves two or three of them on her person to signify that she is not utterly helpless. A widow does not wear fine or attractive clothes;—this is to shew her bereaved state. Widows among the higher classes can never marry again. They might be very young, and might never have lived with their husbands, still they can never be joined to other men; the simple performance of the marriage ceremonies prevents this. As death cuts down both the old and the young, many boys of course who are married, die; their wives may be six or seven years old; these poor creatures are called *widows*, and have to pass their lives in misery; from that time they have not the least prospect of happiness, and the world is to them quite gloomy and dark. As might be expected, many of them, when in the vigour of youth or womanhood, elope with men, who offer them temptations. Widows of the middle and lower classes can marry again, and many of them who are in the prime of life, or those who have no means



in support, avail themselves of this liberty. Some of them, however who have friends to help them, refuse a second marriage—even though they are young and beautiful, and have in consequence advantageous offers. The reason of this refusal is the regard they have for the memory of their departed husbands.

Some European writers speak of Hindoo wives being treated as slaves; but this must be understood in a limited and comparative sense. When it is said that a wife is to *serve* her husband, nothing mean is attached to the term. The word *sewá* which means *service* is in common use among the Hindoos. A pupil is said to *serve* his master; parents their children; children their old parents; and people are said to *serve* animals as well as young trees. Most of the slavery of their state may be said to be found in their not being educated; in their being considered inferior to men in spiritual matters; and in this also that sometimes some of them are beaten. Food and clothing they get according to the circumstances of their husbands; in fact, in respect of clothing, those who have means are attired better than their husbands and are also supplied with jewels and ornaments. It is true, they eat after the men have done; but it must not be understood by this, that they have to starve. They are mistresses of their houses and can help themselves whenever they are disposed to do so during the day with any thing that may be at hand. With regard to *work*, they do not perform a bit more than what is their duty in their station of life. The majority of Hindoo wives will still cook, draw water, scour pots and dishes, clean their houses, and grind corn even in that happy period when



They will have been educated and converted. All these household duties are for their own and their families' comfort, and very proper and scriptural. So it is not with regard to the work which they do that they can be called slaves ; nor yet on account of their submission and obedience to their husbands, because scripture enjoins no less. *Education* and *Christianity* are the two great things that they need. The former would enlighten their minds and make them more respected, and the latter would raise them to a level with men in a spiritual point of view.

Polygamy is not common among *the Hindoos*. We cannot call it common when we take into consideration the vast population of the country. Perhaps one in four or five thousand has more than one wife. Neither can we say that the poverty of the people is that which keeps them from it ; because bankers and merchants, who are possessed of hundreds of thousands of rupees, have only one wife. There are some here and there, who have two women, a wife, and a stranger ; but such people have generally a bad name among their more respectable friends and neighbours. Sometimes people have two lawful wives ; when the first wife is barren, her husband is solicited to take a second wife for the sake of an heir. This second wife is taken with the consent and even at the request of the first wife. Sometimes a Brahmin of high caste has several wives, which is simply on account of his *high caste* and the scarcity of males in his sect to answer for girls that belong to it. Rather than give his daughter to a man of an inferior sect, a Brahmin gives her to one who belongs to his own, though he has several wives al-



Such a husband is not obliged to support all his wives; but most or even all of them live with their parents, and he visits each of them every now and then. Polygamy is common among the Mohomedans.

CHAPTER XIV.

NUPTIAL CEREMONIES.

Nuptial ceremonies numerous—Age when a girl is marriageable—Talk about espousals—Teeká—Lagan—Wedding procession—A shed—Immediate wedding ceremonies—Gaunā—The next day after marriage—The wedding procession returns—Shed, &c. removed.

As the Hindoos have split themselves into various castes, so all their nuptial, natal, and funeral ceremonies also differ in some measure. To describe all of them would swell this work beyond due bounds, and besides, the description would be most uninteresting to the reader. We will therefore speak only of those rites and ceremonies that are more prominent, and even of these as briefly as we can.

In the following description some usages are common to all castes, and others confined only to the higher classes, especially to the two highest—those of the Brahmins and Chhattrees;—and the wealthier a family, the more minute and particular is the observance.

According to the Hindoo Shásters, a girl is marriage-



when she is seven years old; but should circumstances prevent, she can wait till she is ten years of age. Among the Brahmins, there are some high sects who have to pay a certain sum to the parents of the bridegroom when their girls are married; and when they have not the means of paying this sum, they have sometimes to wait till their daughters are about twenty years old. It is however, a great reproach and the most serious source of anxiety to parents when their girls remain unmarried so long.

When parents wish a daughter to be married, they call together their nearest relations living in the place, and request them to find out a boy that would suit their girl. After some consideration or inquiry one is mentioned, and a copy of his horoscope is called for and compared with that of the girl by the family priest. If the priest finds the stars of the boy more powerful than those of the girl, he gives out that the marriage will be auspicious; but if otherwise, he says so. Common people have no horoscopes, and priests or astrologers (they are the same persons) pretend to find out by their names whether their marriage will be happy or not.

The first ceremony that takes place about a wedding is that of the *Teeká*, which is a mark on the forehead. A priest with the family barber, goes to the boy's house with a large brass dish, a whole piece of linen, some suits of clothes, a few rupees, some jewels, and a cocoanut. Those who have to pay a certain sum of money on account of the espousals, send one fourth of the amount at the time of the *Teeká*. When these people arrive there with these things, they are kindly



received by the boy's father, who invites all his relations and friends about the place to be present on the occasion. At this time the intended bridegroom and those who have brought the Teeká articles perform some worship. When this is over, a mark is put on the forehead of the bridegroom; this is the commencement of the marriage affair. After the rite is performed, the bridegroom's father gives alms to the Brahmins present, and *batáshas* (little things of sugar) and balls of cocoanut to his relations and friends. The girl's people, after being respectfully entertained for a day or two, are sent off with presents of rupees and clothes. When they arrive at home, they report what they have done, and what they think of the family, bridegroom, &c. Sometimes the homes of the bride and the bridegroom are at a good distance.

Sometimes after the preceding ceremony, and about a month or twenty days before the wedding, the bride's father calls for a priest for the *Lagan*, which is the Brahmin's writing on a piece of paper on what days the several ceremonies and the wedding are to take place,—a day being fixed for each. This paper has a duplicate, which is to be kept with the boy. When the *Lagans* are made out, some *poojá* is performed; after this, one or two betel nuts, some turmeric, a little rice, and two pice are put with the *Lagans*, and they are tied with yellow thread. One of these *Lagans*, with a rupee and about five seers of barely is then sent by the family barber to the bridegroom's father. When the latter receives the *Lagan*, he calls for a priest to read it and then sends an invitation to his relations and friends to come to the wedding. He now commences the ceremonies as directed in the paper.



After their performance, which takes several days, the marriage procession, consisting of a great many male relations and friends of the bridegroom, proceeds to the bride's house with the bridegroom. The distance may be short or long; sometimes they have to go hundreds of miles. A good number of men is considered absolutely necessary to go with the bridegroom for the sake of noise, pomp and display. For this reason, one man at least, from every family that is any way related to or connected with the family of the bridegroom must attend the procession; because if the family does not send a man, who may be called its representative, it would be dealt with in the same manner when it would have occasion to call for similar help. The people of the procession are decently attired. Some of them are in Bahlees (conveyances drawn by bullocks) others on horse-back, and others again on elephants, when they can afford to have them, and some are on foot. Weddings are always very expensive; in fact, they are almost ruinous to some families, especially to those who have to borrow money and have of course to pay a heavy interest for it. The wealthiest expend thousands of rupees. The *barât* or procession has with it several men, who carry a drum, a trumpet, and some other instruments of this kind, and make now and then all the noise they can, more especially when they are passing through a bazaar, village, or town. These drummers and trumpeters are men of the lowest class. Those who can afford have one or two dancing girls with the procession, and fire works also, which are let off when the procession arrives at the bride's place, which is always in the night. Muskets are also fired;—in short, they make all the noise and have all the display they can.



When the *barát* or procession approaches the bride's dwelling, a barber is sent to her friends with a rupee and some *aipan* (rice ground and mixed with turmeric) in an earthen pot. After the things are delivered, the barber is entertained with poorees and sweetmeats, and then sent back to the procession. When the *barát* comes very near the house, the father of the bride, with some of his relations and friends goes out to meet it. When it comes to his door, the latter is plastered with cowdung, and some *poojá* is performed; the father of the bride, then touches the feet of the bridegroom, for the sake of respect, puts a *rolee* mark* on his forehead, and makes him presents according to his circumstances. These presents may consist of rupees, gold mohurs, valuable clothes, jewels, horses, elephants, palanquins, and so forth. After this a separate house or grove is pointed out to the *barát*, to which they retire, and there amuse themselves with nauch (dancing girls) &c., till again wanted at the bride's house. The father or a brother of the bride afterwards goes to the *barát* and washes the feet of the bridegroom and generally of some relations that have come with him, and also gives them *sharbet*, or water sweetened with sugar. Brahmins and Chhattries bring a *Janeo* also and put it on the bridegroom, and present a rupee at the time of doing so.

Some time before this, a rude shed, called *maraya* is set up in the middle of the court yard, under which the immediate wedding rites are performed. The shed has five props, and one of them, which is more important than the others, is in the centre.

* A mixture of powdered turmeric, rice, flour, &c.



When an auspicious moment arrives for the wedding to take place, the bridegroom with his friends comes into the courtyard, where the shed is set up, and is there received by the bride's father and respectfully seated, his feet being washed by the same person. After the performance of one or two very trifling ceremonies, he gets something to eat, over which the presiding priest first mutters something. After this the bride's father gives alms, and the priest burns incense; then the former brings two pieces of linen coloured yellow; with one of these the girl covers herself; and the other is joined to a piece of the bridegroom's. Then a Pandit touches the image of the god Ganesh with a *mauree* (a plume made of palm leaf) and afterwards ties this *mauree* to the head of the bride. When this is done, the Pandit or Priest on the bridegroom's side, repeats the names of his father, grand-father, and great-grand-father, and blesses the bride and bridegroom; this blessing is also pronounced by all present. The same is done by the bride's Pandit after repeating her ancestor's names. Both the Pandits receive a present at the time. After this the hand of the bride, with the performance of some more ceremonies is put into the right hand of the bridegroom. At this moment, some presents, consisting of rupees, cows, &c., are made to the bride and bridegroom. Those who make presents, fast till they have done so. The upper garments of the bride and the bridegroom are then joined with a knot, which is a most important and significant rite in the wedding; then the bride is seated on the right of the bridegroom with her face to the east, after which the priest repeats the names of certain gods, namely Prijápat, fire, air, sun, water-god, Vishnoo, &c. At this



point of the proceedings some poojá is performed and a present for the priest is placed on the spot; this present is given both by the bride and the bridegroom; and the latter gives half of what the former does,—the lowest sum that they must give being a rupee and a half.

Now the Pandit builds a small altar between the central post of the shed and the bride and the bridegroom, and after repeating the names of the Sun, fire, and some other gods, burns incense on it. In this incense poojá is performed to all these gods and at the same time alms are given to Brahmins. After this the maternal uncle or some other male relation of the bridegroom covers the bride and the bridegroom with a sheet; the bride's brother stands up with a small basket full of paddy, throws some of it into the hands of the bridegroom, and the latter into those of the bride, who puts them on a small stone slab placed before her; the bridegroom then presents the bride's brother with a turban, a pair of shoes, and a suit of clothes. After this comes the ceremony of the *bhaunrees* or rounds, which accomplishes the marriage tie. The father puts his daughter's hand into that of the bridegroom; in this state, the bride and the bridegroom go round the fire, in which incense is burned, and the central post several times. At this moment, the priest divides the paddy on the slab into *seven* and *fourteen* parts, and says, these represent *populated villages*. For every heap, he gets two copper coins. When he has received them, the heaps are again mixed up.

After this the bride's Pandit addresses the bride-



groom in language as follows. "The bride says to you—'If you live happy, keep me happy also; if you be in trouble, I will be in trouble too; you must support me, and must not leave me when I suffer. You must always keep me with you and pardon all my faults; and your *poojás*, pilgrimages, fasting, incense, and all other religious duties, you must not perform without me; you must not defraud me regarding conjugal love; you must have nothing to do with another woman while I live; you must consult me in all that you do, and you must always tell me the truth. Vishnoo, fire, and the Brahmins are witnesses between you and me." To this the bridegroom replies,—“I will all my life time do just as the bride requires of me: But she also must make me some promises. She must go with me through suffering and trouble, and must always be obedient to me; she must never go to her father's house, unless she is asked by him; and when she sees another man in better circumstances or more beautiful than I am, she must not despise or slight me.” To this the girl answers,—“I will all my life time do just as you require of me; Vishnoo, fire, Brahmins, and all present are witnesses between us.” After this the bridegroom takes some water in his hand, the Pandit repeats something, and the former sprinkles it on the bride's head; then the bride and the bridegroom both bow before the Sun in worship. After this the bridegroom carries his hand over the right shoulder of the bride and touches her heart, and then puts some *bundun* (a coloured powder) on her *máng* or the line on her head, and puts his shoes on her feet, but immediately takes them off again.



The marriage is now over, and the Pandits put a *ralee* mark on the foreheads of the bride and bridegroom, bless them, and take their dues. All other Brahmins also, who are present, receive something. Now the bride and the bridegroom, with their upper garments joined by a knot, go into the house, where the bride's mother presents the latter with rupees and gold-mohurs; the same is done by other ladies connected with the family. After this the bride and the bridegroom are made to eat a little curdled milk with *batáshas*.

Though the marriage contract is rendered indissoluble by the performance of the preceding ceremonies, yet another rite is necessary before the bride can go to the bridegroom's house to live there. Her going to live with her husband is called *Gauná*. If the girl be of age at the time of the wedding, the *gauná* ceremonies are performed at once; but if she be young, they are postponed till the third, fifth, seventh or ninth, year; a bridegroom cannot take away his bride except in these years. The *gauná* ceremonies are only two or three in number and very simple. The Hindoos use a small smooth board to sit on, called *patá*. In the *gauná*, the bride is made to sit on the *patá* of the bridegroom, and the latter on that of the bride; then the married ladies put on the toes of the bride little tinkling bells, called *bichchias*, and also put on her a *doputah* or sheet. These are called the ceremonies of the *gauná*. The bride is taken away in a *Bahlee* (a carriage drawn by two bullocks), if the distance be very long, or in a litter, if it be short. Those, who are very poor, walk; but such have only a short distance to go. At the time of being removed from her parents' family, it is



Customary for the young bride to cry on account of the separation. While she is crying, her parents, especially the mother and other women of the family, are speaking to her consoling words, such as, "you need not be uneasy, we will soon have you back to see us," &c; and ask the bridegroom and his friends to be kind to her and keep her comfortable. Sometimes when she has to go a long distance, and cannot, in consequence, expect to see her parents and other relations very often, this crying is sincere, but oftener it is a mere custom that is observed. If she were not to cry, her parents and relations would say that she does not feel the separation and would consider her void of affection.

Now to return to the wedding. After all the nuptial rites are over, the bride goes in, and the bridegroom to the procession quarters. The next day the *barát* is invited to a meal of rice at about eight or nine in the night; the morning meal is not so important. When the *barát* comes to the door (of course with the bridegroom) the father of the latter gets a present from that of the bride; this present may consist of rupees or gold-mohurs according to the circumstances of the man. When the meal is over, the *barát* is sent over to its quarters. After being entertained one or two days more after the wedding, the *barát* proceeds to its home with the new couple. When they arrive in their town or village, they consult their priest; if the time be auspicious, the new married young people go into the house; but if not, they go into another dwelling until a good time arrives. As soon as an auspicious moment offers itself, the bride and the bridegroom are both seated in a palanquin and brought to the door of the house, the married women singing nuptial songs at the time.



When they arrive at the door, barley and paddy are waived over the pair to remove any unseen evil that may be threatening them; they go in now, and after they have performed some poojā, their knot, which was tied before they entered the house, is loosened.

On an auspicious day, the shed is taken up, and the straw, &c., are carried by a woman of the barber caste in a basket to a field outside the village, and there left; women follow her singing, both when she goes and returns. The same is done to the shed at the bride's house. After a week or so, when an auspicious time offers itself, the bride returns to her parents, with whom she lives to the time of the gaunā. This takes place sooner or later according to the age of the bride as we have just said. When the bride has, after the gaunā, lived with her husband's family for some months or a year, she again visits her parents and lives with them for some months. Her leaving her parents for the second time is called *Ravnā* and this also is attended with some ceremony. She continues to live alternately with her husband's family and her parents for some years. These frequent visits are however prevented when the distance between the homes of the two parties is very great, or when her parents are in straitened circumstances, or when there are not several women in the family and her cares and household duties require her presence at home. When none of these causes operate, the bride continues to see her parents every now and then, till she becomes a mother of several children, and the care of these children, and the declining years of the old people of the house leave her no time to go over to her parents often.



Such are the nuptial ceremonies of the Hindoos, with which we have been trying the patience of the reader ! *

CHAPTER XV.

NATAL AND FUNERAL CEREMONIES.

A woman in the family-way for the first time—What they do when a child is born—Chhattee, or the ceremony of the sixth day—Dathaun, or the rite of the tenth or eleventh day—The same of the sixth month—Ceremony of shaving the child—Funeral rites—People near death—What is done on a person's death—The man that sets fire to the funeral pile—What is done by his relations—The eleventh day after death—Marriage of a pair of calves—Balls made for the deceased—Dinners given to Brahmmins—shaving—A lamp lighted and left in a field—Srádh—Offering of balls at a place called Gayá.

When a woman is in the fifth or seventh month of her pregnancy for the first time, a place is consecrated and Ganesh is worshipped there ; then a cocoanut, a betelnut, and some batáshas are put into the lap of the woman. This is to congratulate her for the approaching period when she is to become a mother.

Not satisfied with wasting time and money in their own and their children's weddings, people celebrate also, what they call, *the Marriage of an orchard*. In this rite, a plant of the Chambelee (*Jasminum grandiflorum*) is carried round a mangoe tree of a newly planted mongoe grove several times with the performance by the priest's help of the prescribed nuptial ceremonies and the usual expenditure. The marriage of the image of *Thakoor* with the sacred shrub *Toolshee* has been mentioned before. *Wells* are also married. A more nonsensical thing than such nuptial celebrations perhaps never entered a sane man's head !



When a woman thinks that the time of her confinement has arrived, a midwife is, of course, sent for to attend her. These midwives are women of the lowest class but one. Women of the family are also about her to give her any assistance that may be necessary. When a child is born, particular rejoicing is made if it be a son; the parents are on this account, congratulated by their friends, and women sing songs suitable to the occasion, beating a drum at the same time. They do not rejoice so much at the birth of a girl; they do not however neglect her, but take all the care of her that they would of a boy, and women also sing with the drum. The Hindoos never clothe a new born child till the sixth day, but after bathing it, cover it with a piece of linen. The woman who has been confined drinks a preparation of ghee or oil and some spices for a few days, to strengthen her, and for the same purpose, gets the midwife to anoint and rub her body with oil for some days. Superstitions are also practised to keep away evil.

Very soon after the birth of a child, the family priest or astrologer (which is the same person) is called for, who by his art pretends to tell in a general way without seeing either the child or its mother, the complexion and make of the former, and any marks that it may have on its body, and also the condition at the time, of the latter. He also pretends to tell, what things and what kind of things are in the room, where the woman has been confined.* He then professes to

* Should any one be bold enough to question the priest in regard to the mistakes which he, of course, makes in describing the condition of the mother, child, &c., even in a general way



foretell how much happiness and misery will fall to the share of the child through life, and when it is likely to die. After this Ganesh and the planets are worshipped, and the astrologer and other Brahmins get money and batāshas after they have put a mark on their foreheads. Presents of money are also made to some other people. On the third day, the woman comes out into the yard with the child in her lap, with her face towards the Sun, drops a few barley grains from her hand, presents her worship to the Sun, and then goes in again. On the sixth day, they have what is called the *chhattee*; it means the ceremony of *the sixth day*, and is most important. A younger brother of the woman's husband puts an arrow in her hand, and with the child in her lap and the arrow in her hand, brings her out into the yard; but shortly after takes her back into the room in the same way; the arrow is then shot inside the house toward the roof by the man, who gets a present of money and jewels. Those, who can eat with the family, are entertained, and all the people rejoice. Women sing with the use of the drum and also dance among themselves. For the last five days, the woman has been unclean, and except the women who attended her no one has touched her; but now she bathes and is purified; and from this day she can go out of her room. At night the ladies of the family make a doll of mud, fix it against the wall, and worship it; then some things are put on the person of the child, such as clothes, rings on its wrists and ancles, and a line round its waist, if it be a boy. A certain god is believed to come on this day and write the child's for-

he can say, that the *exact moment* of the child's birth was not told him, and hence the mistake. This is a safe and sure hole to escape through as people have no timepieces.



line on its forehead. On the tenth or eleventh day they have the *dathan*. The priest consecrates a place, worships Ganesh and the planets, burns incense, and then names the child according to the planet under which it was born. Then the priest and other Brahmins get some presents, and these with the relations and friends of the family are entertained with food. On the twenty seventh day, which has some thing to do with an arrangement in the heavenly bodies, they get water from twenty seven wells, and leaves of twenty seven different kinds are put into a small earthen jug of twenty seven tubes, which the potter makes for them on purpose. After this, incense is burned; when this is over, the following ceremony is performed. An awning is made with a blanket, under which the parents are made to sit with the child; the water of the earthen jug is then poured on the top of the blanket, passing through which, it falls on them. When the water has been all poured, they come out, bathe in separate places, and change their clothes. After this some more ceremonies are performed, which we need not describe.

In the sixth month, they have what is called, the *Annprashun*, which consists in making the child taste food; because hitherto it has been living only on milk. Some rice is cooked with milk and sugar; it is first offered to a god, and then a little of it is put into the child's mouth. Henceforth it can take sweetmeats into its mouth, and a little food also if necessary. At this time they also perform the ceremony of the *Nichhāwar* * to keep away evil from the infant. After

* In this ceremony they wave a mixture of a little chaff, salt, &c., round the child's head twice or thrice and then throw it into the fire.



This comes the rite of shaving the child. In the first, third, fifth, or any such odd year, they generally go to a certain fair and in an auspicious time, and about the temple of a god, have the child shaved *for the first time*. On this occasion the barber gets a pretty handsome present.

We now turn our attention to the funeral ceremonies. When a sick person is supposed to be near death, they plaster or consecrate a spot in the room with cowdung, spread some coosá grass there, and lay the dying person on it with his bed clothes. On this occasion, those who are able, present a black cow or money equivalent to its worth to the *Gangá pootter* Brahmin, a man who has to do with Hindoo corpses. Some who are wealthy give much more. They also put the leaves of the sacred toolshee and the holy water of the Ganges into the mouth of the dying man and place the small image of the god Sáligrám on his breast ; and some who do not do so, only take the water of the Ganges into their mouth, and repeat, Rám, Rám.

The Hindoos burn their dead. On the death of a man, his son or whoever is to set fire to the funeral pile, makes a ball of some dough of barley flour and puts it into the right hand of the corpse. Then its (the corpse's) relations make a frame work of bamboos, spread some straw on it, and on the straw a new and white piece of linen, and after wrapping the corpse in a white cloth, lay it on the frame work and cover it with a clean sheet or a shawl according to the circumstances of the family. Now four men take it up, and as they carry it to the river side or the burning place



continue repeating, "*Rám, Rám, sat hain* ; *Rám, Rám, sat hain* ;" that is, *Rám* is true, *Rám* is true. On their way to the place where they burn the body, they lay down the corpse once, and the man, who is to set fire to the funeral pile, puts again a ball of barley flour into its hand ; when this is done they proceed on.

When they arrive on the spot, they so place the dead man that his head is towards the north and his feet to the south. After this, they bathe him in the sheet in which he is wrapped, and place him on the funeral pile. Then they put a little gold and clarified butter into his mouth. A little chandan wood is put on him and on that some more common wood.

Then the person, who has to set fire to the pile, has himself shaved in every part of his head and face, excepting the cue on his head, and from this time for ten days touches nobody. If the person deceased, whether a male or female, be younger than the man who sets fire, he does not shave his whiskers. When the body is half consumed they pour a little ghee on the head and break it with bamboos, which is by no means an affectionate and respectful treatment. When the body is almost consumed, they quench the fire with the water of the Ganges, and throw the body into the river. Then they clean the place where the body has been burned, and write on it *Rám, Rám* ; then at a little distance from the spot, the barber sticks a blade of the grass called *Koosa* on the ground, and all the people bathe and throw on it *tilánjali*, (water with certain seeds in it,) and the Pandit makes them repeat something. When all have bathed, they come to the door of the house of the deceased, chew the bitter leaves of a



very bitter tree, called *the Neemb*, and also a few grains of barley with the leaves; then wash their mouth, and after remaining there for a few minutes go home. Those people, that live at a distance from the Ganges, cannot avail themselves of its holy water; so after breaking the head of the deceased as just said they come home. After one or two days, his relations go there, pick up all the bones, and bring them home, where they are kept; whenever any relation or relations go to bathe in the Ganges, they carry them, and throw them into the river.

This is one of the rites, which are performed for the salvation of the deceased. Among the Brahmins the burning of the dead body and the ceremonies that follow are not performed before the *Jaggo Pabit* or investiture with the sacred cord; and among people of other castes not before marriage.

The person who sets fire to the funeral pile, sleeps on the ground for eleven days, and the people of his family for the same period live on cakes baked on coals, and on oord and rice. For eleven days they do not eat any thing cooked in an iron vessel. The man that sets fire makes a *pind* or ball every day, till the tenth; on that day, he takes them all and goes to a river, a temple, or a grove, and there cooks rice and milk, makes balls of the dish, and puts them on the ground. On these balls they put some *ghamrâ* (a wild plant,) *khass* (the sweet smelling root of a grass,) and sweet-meats, and pour on them a libation of milk and water, burn incense of ghee, and light a lamp before them. They believe that when a person dies he becomes an evil spirit, but by these ceremonies he becomes better



and happier. For ten days after a man's death, all his relations including the women, bathe and offer *tilánjali*; and for the same period, they burn a lamp in an earthen pot, and suspend it to a *peepul* tree; they also suspend a large earthen pot full of water; the latter has a very small hole, through which the water gradually drips away. This water is to quench the dead man's thirst; the lamp is to show him the water; and the *tilánjali* is to gain him an admittance into heaven.

On the eleventh day, they have the ceremonies of the *Ekádasha*. The Mahá Brahmin, who has to do with the dead, comes to the house of the deceased, where the man, that set fire to the funeral pile, washes his feet, puts a mark on his forehead, and makes him presents, consisting of a cow, vessels, clothes, jewels, a bedstead with bed, grain, clarified butter, oil, sweetmeats, fruits, an umbrella, a pair of shoes; in short, all those things which a man uses while living. Rupees and gold-moburs are also given, and those who are very rich, give tents, palanquins, horses, elephants &c.

Those, who observe what is called the *brikhot surg*, marry a pair of calves with one or two ceremonies. They brand the male calf on the hinder parts with certain marks; and let him go free; this is the animal that in course of time becomes so fat and furious, and is called a *sacred bull*.* The female calf is presented

* As these animals sometimes get troublesome and dangerous to the public, it would not be a bad plan to have them registered in the Magistrate's Court by the parties who let them loose, and hold them responsible for the mischief that they might do,



to the Mahá Brahmin. Then they cook rice and milk in sixteen different places, and make sixteen balls of the food. A small altar is made, and something is repeated by the Brahmins; while the verses are being repeated, the balls are placed on the altar; some ghamrá and khass are then put on the balls, an incense of ghee is burnt, and a lamp lighted before them. A small pot full of water is also placed there. All this is for the use of the departed spirit.

After this, rice and milk are again cooked in two different places; of one of these preparations, one ball is made for the deceased; and of the other, three; of these latter, one is meant for the grand-father of the man who set fire to the funeral pile, another for his great-grand-father, and the third for his great-great-grand-father. These balls are then bathed with water; and chandan, rice, toolshee, flowers, food, clothes, and money are offered to them. By this ceremony, the departed spirit is admitted into the society of its ancestors. Then the man, who set fire to the funeral pile, gives a present to the Mahá Brahmin, who blesses him. After this the Pandit burns incense in the house of the deceased; now the man who set fire, puts on his full dress and salutes his relations and friends. From this day, they can eat food cooked in iron utensil. On the thirteenth day, they give a dinner to thirteen Brahmins, and make them presents of vessels, clothes, staves, shoes, umbrellas, &c. Then incense is burned and a cow is given in alms; from this day, people of this family can eat with their friends.

From the Amáwas (end of the moonlit fortnight) of that month on every amáwas, thirty jug fulls of water



are offered to a peepul tree, which is considered sacred. On the twelfth amáwas, they give a dinner to twelve Brahmins, and make them presents of vessels and clothes. On an amáwas of the fourth year, they again give a dinner to four Brahmins and make them the usual presents.

When a man or woman dies, people of all castes shave themselves on the third and fifth day, and then bathe. In the third and fifth months, they light a lamp with castor oil and leave it in a field, and give a dinner to their relations and friends. In the time of the Pittur Pukhsh (noticed before among the festivals) they offer water to their ancestors for fifteen days, and on the date of the father's death perform some ceremonies called the *Sráthh*, and invite Brahmins to a dinner. Those who are possessed of means, also go to a place called Gayá, and there offer balls for their ancestors and give a good deal to Brahmins.



CHAPTER XVI.

MANNERS AND CUSTOMS WITH REGARD TO THE
DIFFERENT SEASONS.

Number of seasons—The Hindoo year—Falling of leaves—Spring—Harvest—Hot winds—How the day passed—Night—Cooling drinks—Dust storms—Approach of the rainy season—Sometimes late—Its arrival—Appearances of the surface of the Earth—Fields attended to—Brooks and rivers swell—Women swing—Weather sometimes oppressive—Sickness—Cold season—Winter stuffs—Fire—Hindoo division of time—Whence they date their time.

Hindoo books divide the year into six seasons; but people commonly speak of them as three, that is, the *hot*, *rainy*, and *cold*; the other three are the commencements of these.

The Hindoo year commences about the middle of March. A few weeks before this, they have a holy-day, called the *Basant*, noticed before; about this time, the cold weather is about to take its leave and Spring to set in. When Spring does arrive after some time with its full exhilarating influence, people's hearts are light and glad, and the approach of the Holey festival, one of their greatest holy-days adds much to this happiness. In the course of a few days, this festival arrives, and the Hindoos are mad with pleasure. At or a little before this, they lay aside their winter clothes, and put on white raiment.

In all intensely cold countries, leaves of trees fall off in autumn; but here it is otherwise; we have the *Putjhur* or falling of leaves in Spring. All the old leaves



of trees fall off in the course of a few weeks. While the old leaves are falling off, new ones are coming out, and trees here never appear so bare and desolate as they do in winter in cold countries. At this time Bhoorjees or people who parch grain are seen going about, looking somewhat like the chimney-sweepers of Europe, collecting the dry leaves and carrying them in large bundles on their heads. They heat their ovens with these leaves. In the course of a few days, the trees are attired in their new raiment, which is to last them through the year in all its vicissitudes of hot and dusty winds, a powerful sun, heavy rains, and piercing cold; and they are as fresh and green as ever; and it is a great mercy that Providence has ordered it so, that they should have their new leaves as soon they lose their old ones. Were they to remain bare through the hot season, as trees generally do in European countries in winter, the sufferings of man and beast from the direct rays and the powerful heat of the Sun would be dreadful. They are of very great comfort to all creatures.

At this time also a great many trees blossom and the fields of wheat and barley and other grains are fast ripening for the reaper, and the air is perfumed with their sweet and refreshing odour. In some places there are large tracts of land, covered with the *Dhák* (*Butea Frondosa*;) it blossoms at this time and has a large red flower; this tree is from three to six feet high, and the whole tract of land seems, on account of its flower, to be glowing with fire. The sight is extremely pleasing; according to an Asiatic, it "increases by contrast the paleness of the unhappy lover's face, and the air of Spring fans the flame of love." Happi-



ness seems to pervade nature at this time of the year. Groves are enlivened by the songs of the feathered tribe; the dove goes on with its cooing the whole day; sparrows and other birds are on the wing about houses and the groves, from sunrise to sunset; and butterflies are also busy in gardens. The things which chiefly conspire to make man happy, are, the departure of the cold weather, the odoriferous atmosphere that he breathes, the approach of harvest, and the pleasure that he expects from the use of different sorts of new grain. A few weeks after the commencement of spring, the fields are ripe for harvest, and agriculturists, with all the members of their families, and sometimes hired labourers too, are engaged about them in reaping them.

After the fields are reaped and the grain thrashed and disposed of or put away, the majority of the country people are pretty idle for about two months until the rainy season sets in, for on account of the intense and powerful heat of the Sun, and the parched and dry state of the earth, they can do nothing about their fields. During this time, some of them who are strongly disposed to be dishonest, having nothing to engage them, betake themselves to burglary and highway robbery.

About the middle of April or beginning of May, furious hot winds begin to blow from the west. They begin to blow hard from about ten in the morning and last till about five in the afternoon; or sometimes till sun set, which is as late as seven; and now and then at the hottest part of the season, continue blowing the whole night also. These hot winds are healthful to people so long as they remain inside their houses or



do not expose themselves to them. They are fiercest and hottest about the beginning of June, and are at that time often fatal to travellers who are exposed to them for hours; travellers drop down suddenly and die if relief be not administered soon. Though many travellers go during the night to avoid the hot winds and the almost scorching heat of the Sun, yet a great many travel during the day also. This subject is spoken of in the chapter on the mode of performing a journey. When a person is overpowered by the hot winds they roast in hot ashes two or three small unripe mangoes which are at this time found on mangoe trees; when they become soft, they are broken and mixed with a little cold water, which is given to the man to drink. It gives the desired relief when recourse is had to it in time. Hot winds are very injurious, when a person has a light covering on his body and the skin is exposed to their fierceness for some time; but they would not hurt him were he to cover his body and head well with a thick quilt or some other such impervious stuff.

As the days are very long in summer, and the great heat does not allow them to be engaged in work the whole day, the Hindoos take a good long nap during the day; this they do after breakfast, which at this time of the year is generally over before twelve. When the nap is over, if the hot winds allow, some of them sit under a large tree in the village or town, and talk about different things, such as the state of the weather, something going on in the village, cattle, &c. These are generally agriculturists, who have nothing particular to do. Tradesmen and merchants are engaged in their shops.



In the hot season, they cannot sleep inside their houses, on account of the suffocating heat. A few, mostly men, sleep on the top of their houses ; a great many in their yards and on the second story of their houses, which is more airy ; some in the streets, or on the platforms and in verandahs at the doors of their court yards ; and some near their cattle if they be in a separate place. The nights being short, and their dinner late as usual, they get only a short sleep at night. A great part of it before and after dinner they spend in smoking, talking, telling stories, and singing. While singing they generally have the instrument called *Khamjree*, mentioned before. Several of them unite in this amusement and pass one or two hours after dinner.

Those who can afford, use cooling drinks in this season. Besides sugar and water, these cooling drinks have in them, rose water, lemon juice, pomegranate juice, the juice of the Falsa, (a small, red, sweet, and cooling berry raised in gardens,) the fruit of the Tamarind tree, and some other things, all to be had in the markets. There are some other things, which the poorer people also use for their comfort ; the principal of these is the water melon raised in the country in great abundance. They have also the *Kukree*, a sort of cucumber, which is also cooling and plentiful. The musk melon too is extensively raised and sold at this time of the year ; it is not cooling however but on the contrary injurious, when taken in excess, especially in the hottest weather.

As the heat becomes more oppressive, people cover themselves as lightly as possible ; those who can



ford, use the thinnest stuffs for their clothing; and all, when at home, divest themselves of those pieces that are, by the custom of the country, thought unnecessary for the purposes of decency at home;—in other words, they put off their coats, turbans and other pieces, and have on them only their dhotees and light caps.

In the dry season, we have frequent dust storms. One of the most furious of these storms is a very grand sight. They almost always rise in the west, and when there is one on an extensive scale, one end of it seems to touch the north pole, and the other the south. It gets darker and darker, as it rises higher; the feathered tribe are terrified at it, and indeed a great number of them perish, when it comes in its greatest fury. We have notice of a storm one or two hours before its arrival. When it gets pretty high, it is an awful sight and seems to threaten the surface of the earth with utter destruction. Before it has actually arrived, people call out to their neighbours to put out all their fires. It is a great mercy that fire very seldom breaks out at the time of a storm; else the destruction of human and animal life and property would be really incalculable. When the storm does arrive it roars and rages with the greatest fury, and seems as if it were powerful enough to carry every thing before it. It makes the strongest trees strain; in fact, some of them are torn up by the roots and carried away to some distance; cows and other domestic animals are sometimes thrown into wells; mankind would also suffer in the same manner, only they shelter themselves. The storm carries such a vast quantity of dust with it that the light of day is actually turned into the darkness of



night. These dust storms commence in the afternoon about four or five o'clock; and when one comes with such great power lasts for some hours. But such exceedingly furious storms are rare. We generally have those that are pretty powerful, and at the same time do not do much damage. These may be called the ordinary dust storms of this country. In them boys run about the streets and play, and are quite amused with the dust and wind. These also carry such a great quantity of dust with them, that nothing can be seen even at the distance of a few yards for some time. Highway robbers have a very good opportunity during storms. Travellers are often overtaken by them and robbed; and they cannot be apprehended, because they cannot be seen in the storm. Even a faithful Police is not of much use in such cases, unless something belonging to the traveller be accidentally discovered in the house of the robber. Storms are of the greatest possible use to people; the noxious atmosphere of the confined houses, and the filthy vapours of the narrow and dirty lanes and streets are carried away, and the element of the breath of life is made pure and wholesome. Were it not for these storms, thousands would probably be carried off by sickness arising from foul and noisome vapours, especially in all cities, whose streets are narrow and confined and at the same time very populous. It is in the hot season that cholera generally breaks out and carries off thousands.

Towards the latter part of May and the beginning of June, the heat becomes intense, especially when there is no wind stirring. To get some relief, people mostly bathe at this time twice a day. Cities that stand on the banks of rivers send out during the hot-



Best part of the season thousands of their inhabitants in the morning and particularly in the evening, who regale themselves with long baths in the rivers. About the middle of June thunder is heard growling in the skies; it gives the poorer part of the population notice of the approach of the rains, and warns them to repair their thatches and prepare suitable shelter for themselves and their cattle.

The rainy season is commonly reckoned from the latter part of June, though it often sets in a fortnight before. Sometimes the rains are not timely, though plenty of clouds are now and then seen in the skies. Grain gets very dear and the poorer part of the community feel the effects of this rise. A famine is dreaded and the part of the country where this dryness prevails is in great consternation; and robberies are also more frequent. There are some people, who in the time of plenty buy up a good deal of corn, and at this time of scarcity sell it to great advantage; their profits are two or three fold. When the rains are not timely, it is believed and complained by some among the Hindoos that these men have buried under ground some water in earthen pots, and that that, keeps the rains back.

By the scorching rays of the Sun during the preceding three or four months, the earth becomes quite parched, and when the rains set in, it drinks with avidity the precious element. The atmosphere is cooled, and all nature rejoices at its timely supply. Man and beast are both delighted; trees are washed and refreshed, and grass and plants spring out of the earth and cover it like a green carpet. The whole face of Nature is



changed and happiness pervades the land. Thick clouds cover the heavens, and sometimes the sun is not seen for days. The lightning flashes and the thunder growls in the skies, and both are most sublime, especially at night. Sometimes it rains incessantly for days and nights. All the ponds and lakes in the country are filled, as are also all the brooks and smaller rivulets of water, which makes travelling out in the country difficult and sometimes dangerous, it having no roads and bridges. Besides the Grand Trunk Road, that runs through the country from east to west, there are branch roads between the different civil and military stations; these as well as the Trunk road have bridges and are quite safe for travelling; but this is not the case all over the country. When the rains are unusually heavy and incessant all over the country, the largest rivers overflow their banks, and sweep off a great many villages and cause a great destruction of life and property. Peacocks at this time in an especial manner enliven groves and forests with their loud notes; and this is also the season, when Hindoo women, or according to an Asiatic "thousands of nymphs in dresses of all colours" swing with songs suitable to the occasion. These swings are suspended from trees as well as high posts. Whenever there is no wind or breeze stirring and it is not raining, the steam that escapes out of the heated earth is almost suffocating. This makes snakes run out of their holes and creep into houses and bite people whenever they come in their way.

As soon as the rainy-season sets in, agriculturists begin to bestir themselves about their fields. They surround them with little banks to prevent the rain



from running out, and plough them twice or thrice at the first to let the earth soak in as much rain as it can. At this time also farmers settle with their landholders for the ensuing year, and get written agreements about their fields ; these documents are called *Puttas*. The commencement of the rains is the beginning of the agricultural year.

Sometimes towards the latter part of the rainy season, that is about September and October, there is an entire cessation of the rains. This causes a change in the weather and makes it very warm, which brings on general sickness, and fever and cholera attack people. The religious excitement of the women of certain parts of the country rises to a high pitch, and they set out for the worship of Hurdeo, mentioned before, and also of other gods and goddesses.

In November, people begin to think of making warm clothes for the cold season. These clothes almost invariably consist of various sorts of chintz which is manufactured in different parts of the country and also imported from Europe. Wealthy cloth merchants always manage to have a good timely supply of different cold weather stuffs from Calcutta and other places. They generally sell them by wholesale to retailers, from whom the mass of the community supply themselves. The sorts of winter stuffs that people purchase for their coats and quilts are of course according to their circumstances. The cloths that the mass of the population get for their coats are made of cotton thread ; they are lined with some sort of coloured linen, and stuffed with cotton by a class called *Dhooniyas*, who are in great request at this time of



the year. This is the season also when tailors make a good deal, and are working the whole day and a good part of the night too. Most of these coats are prepared with great taste according to the fancy of the wearer ; all the edges are always lined with yellow, red, or green, to make the coat appear more beautiful by contrast. The higher and wealthier classes generally have the long coat, and all the others the short one ; both are noticed before. To cover themselves at night people have quilts and blankets ; the latter are mostly of a coarse kind and used only by the poor ; the former are of different qualities and can be used by all from the peasant to the prince. These quilts are of various sorts of calicoes, all prepared in the country. They are also lined with some coloured linen, beautified with suitable edging, and stuffed with a good deal of cotton. A great many poor country people during the cold season spread under them the straw of a small grain, which keeps them warm and comfortable.

To cover themselves during the day, besides coats, people have something to throw over them. The poor have either coarse blankets or long and pretty wide sheets of coarse linen sewed double ; those who are in better circumstances have a thin woollen stuff coloured red or green. Among people living in cities the cold weather is said to shew the real circumstances of a person. If he is really well off, he has superior warm clothing and a *good valuable* shawl about him, (for some people buy only old shawls ;) but if not, he has only what those in middling circumstances use. This criterion, however, does not hold with regard to country people ; every thing is among them more

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simple and unpretending,—the richest *Zamindárs* having for an upper covering nothing but a red or green *Loee*, a thin woollen stuff.

During this season they also have fires in their yards or public rooms, or in streets. A fire is made by digging a hole in the ground and filling it with every thing that can be burned, such as dry cowdung, straw, small pieces of sticks, leaves of trees, &c. Boys and girls are seen at this time of the year going about and collecting all these things to make fires in the mornings and evenings. Ten or twelve persons sit round the fire in the mornings and evenings and after dinner, smoking and chatting and constantly disturbing the fire with some thing.

The Hindoo division of time is as follows :—

They have four watches in the day, and the same number in the night ; these are called *pahars*. The first watch of the day commences at six, the second at nine, the third at twelve, and the fourth at three ; and in the same manner, those of the night. The day and night together are also divided into sixty smaller portions, called *gharees* ; so that each of the eight *pahars* consists of seven and a half *gharees*. They have twelve months in the year, which are called Chyte, Byesákh, Jeth, Asárh, Sáwwun, Bhádon, Koo-wár, Kátik, Aghun, Poos, Mágh, Fagoon. Each month has thirty days. Half the month when the Moon shines is called the *Oojéedlá pákh*, and the other half, which is dark, the *Andherá pákh*. The days of the week are, Itwár, (Sunday,) Sombár, Mangal, Boodh, Brahaspat, Shooker, Saneechar. Of these Monday, Wednesday, Thursday, and Friday are aus-



precious, and the rest the contrary, though Sunday is their most sacred day.

They date their time from the reign of Bikurmáditt one of their wisest, best and greatest kings. The present year is the Nineteen hundred and twenty ninth.

CHAPTER XVI.

SUPERSTITIONS AND PROVERBS.

Sneezing—Mentioning the name of the animal monkey in the morning—Selling for the first time in the day—A fat child not to be called fat—A child's name not to be mentioned in the night—&c.—&c.—Proverbs—What is said when one is distressed and forlorn—Regarding ingratitude—Ruin by discontentment—Hypocrisy—&c.—&c.—&c.

Each of these subjects would fill a volume. Superstition hourly governs the life of a Hindoo, and Proverbs are also most frequently repeated in conversation. We shall mention only a few of both.

If a person is about to commence a work or set out for some place, and hears somebody sneeze, he will stop for a few minutes. Sneezing is considered a bad omen, and Hindoos believe, if they do not mind it, they are sure to fail in their undertaking.

If they hear the word *Bunder* (a monkey) early in the morning, they think it is very unlucky, and believe they are not likely to get any thing to eat during the day. And yet the monkey is one of their most sacred



and highly respected animals. This is one of their many inconsistencies.

If a person go early in the morning to a shop and want any thing on credit, he would never get it. Shopkeepers believe, if they give the *first* article that is sold in the morning on credit, it would be a very bad omen, and they would be unlucky the whole day. Even if the customer be a particular friend, they will never make the first bargain on credit; but will tell him to come after a while. The first cash bargain is called *Bohnee*.

When you see a fat child, you must not make the remark that it is fat. They say, this would be looking on the child with an evil eye and wishing it to become lean. Women are peculiarly sensitive on this point, and perhaps there is no other way of offending them more with regard to their children, and it is probably with them that this superstition originated.

When they believe their children have been looked on with an evil eye by somebody, they take a little chaff, salt, &c., in their hand, wave them round the child twice or thrice, and throw them into the fire. This, according to them, will remove any evil that may be impending over the child by the evil sight. A mother would be glad to be told that her child is very poorly and does not thrive, though this were not the case. Very often when a woman is asked how a child does, she begins a long plaintive story about its imagined sufferings; she says, it eats nothing, does not sleep well, and cries much; she is doing for it all she can, but it does not thrive; &c. And yet nothing may be the matter with the child.



A child's name must not be mentioned in the night for fear an owl should hear it. They believe, if an owl happens to hear it, he would repeat it every night, and with this repetition the child would pine away and die. They are terrified when they hear an owl hooting about them in the night, and always scare it away when it is on their house or on a tree about them. They believe its hooting portends death.

A child must not be allowed to see a looking glass before it has teethed ; they think, this would make it suffer dreadfully while teething.

There is a word *Boojháná*, which means to *extinguish* and can be used for fire and lamps. They use it for the former, but not for the latter ; doing so for the latter would be ominous to the life of the husband. They, that is men and women, both believe, that the husband, the lamp of the family, would die by using this word. Two or three others answer in its place. A lamp must not be blown out with the month.

Seeing an oil-man early in the morning is considered very unlucky, as also people of a notoriously bad character. When a Hindoo gets into some serious trouble during the day, or any evil befalls him, he says, "What wretch's face did I happen to see early this morning?" When a jackal howls or cries towards morning, they believe somebody has died.

The word *Sámp* (a snake) must not be mentioned in the night ; it is too bad to escape the lips during the darkness of the night, and is according to the Hindoos, sure to bring it near. When they have occasion to



mention the reptile at night they call it *keerá*, which means both a reptile and a worm. The name of the wolf also is for the same reason not mentioned at night. When people speak of him, they call him, a *janáwar*, *an animal*.

When they take off their shoes to sit down, should one shoe happen to fall upon another, they believe, if they let it remain in that state, it would be an omen for them to travel; they immediately set it right and thus prevent travelling! When they yawn, they always flip two of their fingers either of the right or left hand, but mostly of the former. The reason of this no one can tell.

Some people abstain from those fruits of which they are very fond, and believe they will be rewarded for this in heaven. Some of them who profess to be eminently pious leave off eating salt, and consider this also meritorious. Some, who fast on Sunday, do not eat salt on that day.

When the Hindoos set out from their houses on some affair and are immediately called back for something, they think it a very bad omen, and come back, chew a betel leaf or smoke and then go after a while. All the following are also bad signs.—Seeing a person that has some defect in his body, such as blindness, lameness, &c; a snake or jackal crossing one's path; seeing a Brahmin with his head covered or without a mark on his forehead; hearing a person crying when you are going any where; a person's being asked, where he is going, when he is leaving his house for something important or urgent; the cawing of a crow on a



liberated tree; accidentally falling in with a dead body (that is carried to be burnt) and going the same direction with it; the crying of a kite; the seeing of an eunuch, a widow, and also of a holy man of the highest order (Sunnyasee); the meeting of a cat; and the seeing of an empty pitcher.

A few of their good omens are—A dead man being carried away with no one crying with it; getting curd and also fish; meeting with a woman of the town; seeing a pitcher with a rope attached to it; a fox crossing your path; seeing a Brahmin with his head uncovered, or carrying a jug of holy water of the Ganges in his hand; a harmless lizard creeping up one's body; hearing a bride cry when she is leaving her parents and going to live with her husband; hearing a worship gong strike or a poojā shell sound when one is setting out for some place or thing; and a crow's perching on a dead body floating down a river.

We turn our attention now to the proverbs. They will lose much of their force and become almost insipid by translation, but will still go some way in shewing the manners and customs of the people.

Dhobí ká kuttá na ghar ká na ghát ká.—A washerman's dog may be said to belong truly neither to his house nor to the ghát, or the place where he washes; the latter being always at the side of a river or at a pond. The meaning is, that the dog gets food neither at home nor at the ghát; as he keeps running backwards and forwards from the house to the ghát, and from the ghát to the house,—the people at home suppose, he must have got food at the ghát (where



washermen generally take their morning meal, it being brought to them,) and the people at the ghát believe he must have been fed at home ; thus he suffers through their supposition and is fed neither at home nor at the ghát. This proverb is used for one who is in a forlorn and wandering condition and finds no rest any where.

Hándí gai to gai, kutte kí zát pahichání.—No matter if the earthen pot be polluted and lost ; we shall know the dog for the future. Poor Hindoos generally keep earthen pots to cook their victuals ; these pots must not be touched by people of other castes and unclean animals ; when touched by them, they are believed to become unclean and are thrown away on the village dunghill as useless. In this proverb, a dog belonging to the family is supposed to have put his mouth into the pot and thus proved himself unworthy of trust. They use this saying when they are deceived by a friend or somebody else who has been faithless or ungrateful.

Ádhí chor ek ko dháwe,

Aisá búre, tháh na páwe.

Literally, he who throws up half a bread [which is certain] for a whole one [which is uncertain] will go down into the water (ruin himself) so sadly, that he will find no bottom to stand on. Applied to people who bring trouble and sometimes also ruin upon themselves by a too eager desire and imprudent haste to better their condition.

Gur kháen gulgulon se parhez.—They eat goor or hard molasses, but scrupulously abstain from goolgoo-



as, (a sort of bunns) because this sweetmeat is prepared *with goor*. This proverb is the same as, "Straining at a gnat and swallowing a camel."

Pānde jí pachhtáenge ;

Phir wahí chanon kí kháenge.

The priest will after all be obliged to eat the cakes of the chaná flour. Chaná is the name of a sort of grain, spoken of before ; it is cheaper than wheat, and its meal is also coarser. Though its flour is very useful in the preparation of several dishes, yet for cakes that of wheat is preferable. Here a priest is supposed to be angry with his wife for baking cakes of the chaná flour and not of the wheat and in consequence to refuse for some time to take his meal, but is at last brought down and forced *by hunger* to eat the chaná cakes. Used, when a person refuses a thing at first, but at last has to take it.

Asharfi luten koelon par muhar.—Goldmohurs or sovereigns are allowed to be taken away, but charcoal is kept safe with seals. Equivalent to the English proverb, "Penny wise and pound foolish."

Gidhí gae gilaundá kháe ;

Daur daur mahue tar jáe.

Before giving the meaning of this proverb, we must say, that in certain parts of India, we have a tree, called the *Mahooa* (*Bassia letifolia*), the flowers of which are very sweet and are collected by people as they would do raisins ; they are eaten fresh, and are also dried and put away for future use. From these flowers, which are also called *mahooa*, a spirituous liquor is likewise distilled. The fruit of the tree, which



is pretty large, is *gilaundá*; and animals are very fond both of the flower and the fruit. From the latter a colourless oil is extracted, which is used in certain dishes by the country people, and by which clarified butter is frequently adulterated. The translation of the proverb is, that the cow, after having several times found *gilaundás* under the tree, goes there constantly hoping to meet with the same success. The application is obvious; it is used, when a person, having been favoured with something or in some manner once or twice, expects the same frequently.

Dúdh ká jalá maṭhá phúnk phúnk pie. He who has scalded his mouth with hot milk, tries to cool butter milk also with his mouth before he drinks it. A person that has once suffered by something dreads the same in some other things, in which there is not the least cause for fear. Butter milk is never hot. This proverb is somewhat like the English one,—“A burnt child dreads the fire.”

Jiske páñw na gaí bipwái;

So kyá jáne píṛ parái.

He who has not suffered by cracks in his own feet, what does he know of the pain that others feel by them? The Hindoos wear no stockings, and while at work put off their shoes too. This in the cold season causes deep and painful sore cracks in the heels of some of them. The meaning is, he, who has not known suffering by experience, does not know what others feel.

Náo men dhúl uráte ho !—You charge me with kicking up dust in the boat! There is a fable that once a wolf and a goat were crossing a river in the same



beat. The goat was quietly sitting or standing, but the wolf having a mind to eat her up and wishing to find a pretext, angrily said to her,—How dare you be so impudent as to kick up this dust here ! The goat meekly replied,—“ How can dust be raised in a boat ? if you have a mind to eat me up you might as well do so without this pretence.” This is used when a person, especially a powerful one, seeks a quarrel with another, who is weak and helpless, when he has not even the shadow of a cause to do so.

Nānchon kaise āngan terhá ! How shall I dance ! the court yard is crooked ! A dancing girl is supposed to have made this excuse. They say so, when a person is asked to do something, and does it not through vain excuses.

Mithá aur kaṭhautí bhar ! You want a sweet thing and at the same time a *dish full* of it ! It means a small quantity only must be expected of good things.

Kahen khet kí, sunen kharibán kí. One is speaking of the field, and the hearer dreams of the barn, or rather the spot in the field where they collect stalks of corn and thrash it. It is used when a person is speaking of one thing, and the person addressed thinks and speaks inadvertently of another.

Donon dín se gae pāṇḍe ;

Halua bháe na mánde.

The priest, poor fellow, is lost to both things, and is now neither *halooa* nor *māṇḍay*, (the latter being two kinds of sweetmeat.) This is used when a person



by an imprudent step loses what he had before, and does not get what he was aiming at.

Jal men rahke magar se bair ! What ! live in water, and at enmity with the crocodile !---A person must be on good terms with his superior, and submissive while in his power.

Andhe ke háth men baṭer ! Lo ! A quail in a blind man's hand ! The force of the proverb is heightened by the fact, that quails hide themselves in bushes and are not easily discovered. They say so when a man gets some thing accidentally.

Nekí karen aur púchh púchh ! What ! do a man good and ask his permission to do so !

Hákim háre,
Munh men máre.

A superior is worsted in argument, and still persists in blaming his inferior. This means power on the part of the former, and helplessness on that of the latter.

Hákim máre aur rone na de. A superior or ruler strikes, and at the same time does not allow to cry. This is said, when one troubles a servant or inferior and at the same time does not allow him to complain.

Mathá mángue chalín malaíyá píchhe dubáí. She is going to ask for some butter milk, but conceals the pot behind her through shame. When people make butter, the butter milk, of which there is an abundance when a family has plenty of milk, is given away to the poorer neighbours. Women and children go and



ask for it themselves. The proverb is used, when people wish to ask a favour, and are at the same time ashamed of doing so through pride.

Sab din change ;

Techár ke din nange.

Well off every day, but on festivals, when means are most necessary. Some people make a great shew at other times ; but when a proper time arrives to spend something, they have nothing.

Mere ghar se ágí lán, nám dhará baisandh ! She brought the *ág* or fire from my house, and now calls it *baisandh* ! The last word is another and a bigger and unusual term for fire. The proverb has reference to people who are helped and advanced in the world by the kindness of others, and afterwards carry their heads high before those very people who have helped them.

Shauqín burhíá, chaṭái ká lahangá. An old woman fond of finery with a petticoat of mats on her ! This means people who live above their means.

Áphí miyán mángte, bhát khare darbár ! The poor fellow is himself a beggar, and yet a bard is standing at his door ! We have a class of bards here, who, besides having some other ways of supporting themselves, wait on great men, repeat something and flatter them to get something. It is used when one asks some help of another, who is himself helpless.

Ág lagáe pání ko daure. One first sets fire and then runs for water. It means one who first raises a quar-



rel or makes a disturbance, and then pretends to prevent the mischief.

Jogí kiske mittar aur paturíá kiskí nár ! Whose friends are wandering faqueers, and whose wives are dancing women of the town ! Meaning people of this character are no one's friends and wives, and are never to be trusted.

Ránr kí gánth men mál ká tunk. A widow has always a piece of catgut tied in one end of her upper covering or sheet. Widows generally spend their time in spinning, and the catgut is the string which they use in turning the wheel. They always have a piece of it about them ready for use in case the old one should break. The proverb means, that a person who is addicted to a thing has it always about him ; as chewers of tobacco, users of opium, &c., constantly have these things with them.

Ánkhon ke andhe nám nainsukh ! Blind and yet named *Nainsukh*, which means *happy of eyes* ! The application is obvious.

Korhí mare sanghátí cháhe ! A leper dies and wants another to accompany him ! Sometimes, when the sufferings of lepers become intolerable, they drown themselves in rivers. This proverb is used when one gets into trouble and wishes another to be in the same state.

Samai paré kí bát, báz par jhapte bagulá ! Alas ! it is a question of time and chance, when a heron pounces upon a hawk ! They say so, when one origin-



ally poor or mean insults another who was formerly in better circumstances, but has been somehow or other reduced.

Kyá ham ráñr kī bahueñ hain? What am I a daughter-in-law of a widow? Widows are helpless and cannot redress the wrongs done to their families. When a person says so, he means,—am I not strong enough to protect myself and maintain my cause!

Jharberī ke jangal men billī sher! A cat is a lion in a jungle of small bushes! When a person gets into the company of people that are somewhat inferior to him in any way, he carries himself high among them and tries to make them believe he is somebody.

Kunjri apne ber ko khattā nahin kahtī. A woman that sells fruit and vegetables will never call her plums sour. People always praise their own things.

Únt kī chorī nihure nihure! What stoop down to steal a camel as if he could be carried off in one's arms! Those people are very foolish who wish to do by stealth what can never be concealed.

Lashkar men úntwá badnám! A camel has got a bad name in a Camp or Army! The reason of this is that he makes a great noise when he is loaded. This is used when people are prejudiced against a man and always blame him, whether he be deserving of the blame or not.

Kahe se kumhár gadhe par nahin charhtā. A potter never rides an ass when he is asked to do so. Ass-



are considered unclean, and potters (who belong to one of the lowest castes) use them to carry fuel to bake their earthen vessels. They very often ride these animals,—though people of other castes (except washermen) would never dream of doing so. People say so mostly when a person is asked to do something for the diversion of company, and he does not do it, though at other times he does it of his own accord.

Jahān jaisā des,

Tahān taisā bhes.

We must adopt the costume of the country in which we live.—We must do like those among whom we are placed.

Sāmp nikal gayā, lakīr pīte se kyā hotā hai. The snake has crept away; what is the use of beating the mark or track which it has left. There is no use in trying for or about a thing when it is too late.

Lāton ki debī bāton se nahīn māntīn! Goddesses that are accustomed to kicks will not listen to kind persuasion. People of a perverse nature will not be governed by kindness.

Sab dhān bāis hī paserī! Every kind of paddy is reckoned at twentytwo *passeries* per rupee! A *passerie* is about ten pounds in weight, and the rate of the paddy in this proverb is an extremely cheap one. It is used when a person makes no discrimination or distinction between people, especially with regard to their talents, but thinks or takes all alike.

Jō kahe so ghī ko jāe! He must go for clarified



butter who recommends it.—Once a man had dressed his food, consisting of cakes and dāl or soup of pulse, but had put no ghee in the latter; somebody near him said, it would be much better if he got some.—The man rejoined, will you kindly run and get me a little! It is applied when a person recommends or suggests a thing, and is himself asked to do it by the man to whom he made the suggestion, though the man could easily do it himself.

Andhe ke áge rowe,
Apne dídá khowe.

He who weeps before a blind man, only hurts his eyes, and gets no benefit. The blind man is not supposed to know that any one is weeping before him. This is used when a serious request or complaint is made before one who pays no attention to it.

Larká bagal men, dhindhora shahar men! The child is in the lap but the erier is giving notice of its loss in the city! They say so, when one makes a great fuss in looking out for a thing when it is close to him.

Jis khátir múnṛ muráyá,
So dukh áge áyá.

He has fallen into that very trouble, to avoid which he had shaved himself. *Shaving*, which is an important rite among the Hindoos, is not to be taken here literally. It means making efforts to escape some trouble or inconvenience. This proverb is used when people wish and try to avoid something, but still it comes upon them.

Apní galí men kuttá bariár. Every dog is bold in



his own lane. This is used when a man shews off his importance and authority or is overbearing in his place or department.

Musáfir chalá játá hai, kutte bhúnkte rahte hain. Dogs bark but the traveller quietly goes on his way, without minding them. They say so, when a person seeks occasion to quarrel with some one, but does not succeed.

Kisí ká ghar jale, kisí ko tápne ko ho !—One's house is on fire, and some are warming themselves with it. Sometimes people take advantage of the troubles of others.

Man changá to káthautí men Gangá ! When a man has health, the water of his eating dish is the holy Ganges to him. All states can be enjoyed with health.

Ek to rowásí thí, tab tak bhaiyá á gae ! She was ready to weep of herself, just at that time her brother arrived from a distance, and she wept the more freely. This proverb has allusion to the custom of the weeping of women when they see a relation or friend who has come from a distance. It is used when a person is in some trouble and that trouble is heightened by something taking place just at the time.

Sach kahún to má már kháe ; jhúth kahún to báp kuttá kháe ! If I say the truth, my mother will get a beating ; if I hide it, my father will eat dog's flesh. The origin of this proverb is said to be the following. Once a fiery-tempered husband brought some meat and desired his wife to dress it for their dinner. The



woman took the meat and put it away. While she was engaged in something else, a cat came and ate it up. When the woman discovered this, she was filled with terror as she knew her husband's temper. To save herself from a severe beating, she killed a puppy, which was running about in the streets, and dressed its flesh instead of the meat her husband had brought. They had a boy who saw this. He was anxious to prevent his father's eating the dog's meat, and at the same time afraid for his mother. He was in a great difficulty and is said to have expressed the words of this proverb. It is used when people are caught between two evils, and cannot escape the one, without falling into the other.

Agí to lagí, diá bárke dekhná ! The house is on fire, and yet one says, light a candle to look out for a thing. They say so, when people wish for more light or proof in a matter which is self-evident and attended with loss too.

Nángá khare bázár men chor balaián le.—A destitute vagabond standing in the market is loved by a thief. *Loved* is not to be taken here literally ; it simply means that the thief takes no notice of him in his *professional* capacity, because he has nothing with him that can be stolen. The proverb means, that the poor need not be afraid of thieves.

Paráe dhan par rowe chor ! A thief weeps to get the property of another. Meaning envy and covetousness.

Andhe ko kyá cháhiye, do ánkhen. What does a



blind man want but two eyes ! This is said when one is asked to take a thing that he really wants.

Sájhe kí hándí chauráhe men phúttí hai. An earthen pot between two or more persons (who are going any where) must be broken wheré four ways meet. Here the persons are supposed to take different directions, and the earthen pot to be divided, that each may have his share. When two or more persons have the same thing between them, it generally produces quarrels and disagreements, and the arrangement has at last to be broken up.

Míthá míthá gap, karwá karwá thú ! Swallowing down the sweet, but rejecting the bitter ! When we derive an advantage from something, we must also bear the inconveniences and troubles with which it may be attended.

Rám Rám japná ;

Paráyá mál apná.

Repeating Rám Rám (worshipping) and yet taking another's property ! Applied to hypocrites.

Báp mará, ghar betá bhayá ;

Iská tútá us men gayá.

The father is dead, but a son is born ; and the loss of the former is made up in the birth of the latter ! They say so, when at the time of a loss, there also comes a gain which makes it up.



CHAPTER XVIII.

A FEW OF THE POPULAR SONGS.

Sports of Krishan, one of the Hindoo gods, with the women of the place and neighbourhood where he was born—A young wife lamenting the absence of her husband—&c—&c—&c.

These songs lose their beauty and fluency in translation and become quite flat and insipid; still we give a few of them a place here, with the hope that they will in some measure help in the object of this work. The great and engrossing subject of the vast majority of them is *love*. They amount to some hundreds; but we only annex a few, as specimens. Most of them are very short, but the same words are sung over and over again with varying notes, and this makes up for their shortness. *The first five* are among those that have reference to the amours of Krishan, one of the Hindoo incarnations, born in Mathoorá. This and the neighbouring places, which are connected with the life of Krishan are considered sacred by the Hindoos, and visited by them as such. He was a herdsman and one of the most infamous characters the world ever saw.

The English language is so very poor with regard to terms for *husband* and *wife* that we have been at a loss how to render all the Hindee words on this point, and have been obliged to retain some of them. The simple words *husband* and *wife* are too harsh and coarse for poetry, besides the fault that would be found in their constant repetition.



I.

My Sámaliá (1) is in Bindrában ! (2) I sought him every where, but could not find him. My Sámaliá is in Bindrában ! I wandered in jungles from morning to evening ; but could not find the place of my Hur. My Sámaliá is in Bindrában ;

II.

Oh ! Shám unkind has broken my pitcher at the water place ! (3) When I left the house in the morning to draw water, a crow cawed on the house ; I saw a cat on my right and heard a sneeze on my left : these were bad omens. Oh ! Shám unkind has broken my pitcher at the water place ! When he caught hold of my wrist, he broke my ring (round the wrist.) I never heard such a flute as his ! (4) Oh ! Shám unkind has broken my pitcher at the water place.

III.

Shám is playing the flute on the banks of the Kálíndree. The sweetness of its notes has made me lose my senses and agitated my whole frame. O Álee, (5) I am afraid of my Saus and Nanad ! (6) Tell me, O Beer, what shall I do ! He has practised some charm on me ;

1 Sámaliá, Shám, Hur, and a good many others are names of Krishan. Some of them also now mean a husband.

2 Bindrában and Gokool are two villages near his birth place.

3 Broken her pitcher in the act of sporting with her. The song is expressive of pleasure.

4 Krishan used to play well on the flute.

5 Álee, Beer, Sakhee, Sajnee, &c., are terms by which women are addressed in poetry.

6 Afraid of her Saus and Nanad (her mother-in-law and husband's sister) else she would sport freely with Krishan.



such is this herdsman! Álee, I am tormented with love. Sajnee, all my choonaree (sheet) is wet with tears. Oh! is there any one to take away this pain of my heart. *Shám is playing the flute on the banks of the Kálindree!*

IV.

Your form dwells in my heart, O, Mohan! I have sought you in jungles and every other place. I searched for you in Gokool and wandered in Bindrában. Your form dwells in my heart!

V.

Do not throw upon me coloured water, O, Shám Beháree! (7) Do not trouble me so early. I have a rope and a pitcher in one arm and a heavy vessel on my head. O, Girdhur, let me go and put these away, and then you can discharge at me the squirt of coloured water. O, do hear me and wait a little; you will spoil my inner coat and wet all my choonaree; and if my Nanad see me in this state, she will be enraged; my mother-in-law will also call me a thousand names; and all the people will think ill of me and blame me.

VI.

I am in my bloom now; oh! when shall I see my Love! (8) When a branch dries and withers, how will it be green again. My dear one is gone away, and my tears flow in streams. I am in my bloom now; oh! when shall I see my Love!

7 In the Hólee festival people throw coloured water on each other.

8 Love—her husband; he was absent from her.



VII.

O dyer, dye my choonaree ; (9) dye my choonaree and my Love's turban yellow ; and take the cost from my Love. O dyer, dye my choonaree and my Love's turban yellow !

VIII.

Syeán (10) has acted unfaithfully to me and loved a Saut ! He came to me in the morning from the Saut and with sweet words took my heart and deceived me, Syeán has acted unfaithfully to me and loved a Saut !

IX.

O Peeá, I can only think of thee ! Nothing else can give me delight. Sajnee ! Peeá is mine and I am his. (11) Oh ! my heart is taken up with him. My hair hangs all loose over my shoulders and my body is covered with ashes. O, Peeá, I can only think of thee ! (12)

X.

Sing in this garden, O, Soná (parrot) of my Naihar. (13) This Soná has green wings and a red bill. Sing in this garden, O, Soná of my Naihar.

9 Choonaree, the dyed linen with which women cover themselves. The colour mentioned here indicates love.

10 Syeán, Peeá, and some others, are the poetical names for a husband. Saut means a rival wife.

11 Compare with Songs of Solomon, Ch. II. 16. VI. 3.

12 Her husband was absent from her.

13 Naihar—the wife's birthplace, i. e. where her parents live. She sometimes thinks of her former home.



XI.

I have lost my ring here ! My Sás has not taken it, nor my Nanad. O, Love, you got it made and you stole it. I have lost my ring here ! (14)

XII.

I will not go, O, Sámaliá, to thy garden. What is found in thy garden ? There is love and sport. I will not go, O, Sámaliá, to thy garden ! (15)

XIII.

The leaves of the Poorain wave gracefully, being moved by the gentle breeze ! The easterly wind gently blows, (16) and all the Sakhees are fast asleep. My Love is so very awkward that he does not wake when I try to wake him.. The leaves of the Poorain wave gracefully, being moved by the gentle breeze !

XIV.

Why do you leave our country, O covetous Love ! (17)
The mangoes are now ripe, and also the mahooas. (18)
There are lemons too in our country. When the lemons have begun to have juice in them, Syeán leaves

14 The song implies sport with the husband.

15 The song is expressive of dalliance.

16 The easterly wind—in the rainy season, which is a peculiar time for love. When the rains set in after the fierce hot season, the whole face of Nature is changed ; a new life is, as it were, infused into it, and man also feels and enjoys the happy change. The wind that generally blows in the rainy season is the easterly one ; it is cool and brings on rain.

17 Here the husband of a young wife is going abroad on business and intends to be absent from home for some time. Covetous is not to be taken here in a literal and serious sense.

18 Mahooas,—sweet flowers of a tree (*Bassia latifolia*.)



his country for a foreign one. *Why do you leave our country, O covetous Love!*

XV.

O Syeān Sāwun (July) has black and yellow clouds! You have not thought of me since you left home. You have not thought of paying me a visit. O Syeān, Sāwun has black and yellow clouds!

XVI.

O, Love, I would sacrifice myself to you ; when will you show yourself to me! O, Mádho, the love of a foreign woman is like warming yourself with the blaze of straw. Were she even to take out her liver and give it to you, she would not be yours, (you could not depend upon her.) Oh! that I would take poison and die ; then this pain would be over. I made a boat of eight pieces of timber (19) and sunk it in the middle of the stream. O, Mádho, had I been a koyal (20) of the forest, I would have lived in a forest and sung to my Love. Swear to me now by Bindrában and Gokool, O, Mádho, that you will, in future, be faithful to me. O, Love, I would sacrifice myself to you ; when will you shew yourself to me.

XVII.

I sink under the Sárhee (21) I wear, and in the

19 Eight pieces of timber.—This has allusion to the marriage contract. These words in the original are “áth káth,” and áth (eight) is put with káth (wood) only for euphony.

20 Koyal, a black bird which sings in loud, clear, and beautiful notes in mangoe groves from March to September. The Hindoos say, it sings, “Pee kahán! Pee kahán!” where’s my Pee,—where’s my Pee ;—Pee meaning husband.

21 Sárhee—a long and light piece of linen, which serves as a dress for women.



Perfume I inhale ! The necklace of the Chamelea (*Jasminum grandiflorum*) is too heavy for me ; you know, O Peeá how delicate I am ! O Peeá, you cannot know all about me ; I am a mine of love and my hands are soft like the rose ! What shall I say of other ornaments, the very *moocháwur* (22) for my feet is too heavy for me.

XVIII.

I was glad when I left my parents and was going to live with my husband. The lamp with four wicks (23) was lighted. But soon had I reason to sigh and think hard of my father. My case was like that of a sorry Baniyá whose store of sugar has been exhausted and there is no prospect of a fresh supply. O how have I offended the holy Ganges that my youth is to be wasted with such a partner.

XIX.

The sky is covered with thick and dark clouds ; the lightning flashes, and I am terrified ! O Sakhee, beseech my Love to return, else I will rend the paper that joined us. The time, when he promised to return, is nearly out. My heart's emotion is towards the Jumna, from which direction I expect him. If he does not come soon, I will lay aside my ornaments and become a wanderer with dishevelled hair !

22 *Moocháwur*,—a red colour with which women stain the nails of their toes and the upper part of their feet. In this song a beautiful woman is proud of her slender and delicate make and her beauty.

23 Four wicks.—Among other joyful demonstrations, wealthy and respectable Hindoos sometimes light four lamps or a



XX.

In Asárh (June) sleeps a good, affectionate, and beautiful woman, dreaming all sorts of dreams. Her husband is far away from her. (24) The lightning flashes and gives her double pain. Black clouds hang all around and the eastern wind gently blows. Do not sing so constantly, O Koyal; you remind me of my love, and I am in pain on account of this separation from him. The peacock enlivens the forest with its loud notes, and every thing conspires to grieve me. Woe to him that knows the secret pangs of disappointed love! O my dear husband my pride is gone down now, and I am in pain as you are so far from me!

The month of Asárh says, O Sakhee, I am not to be blamed for this separation. Why didst thou not take advantage of the time when thy husband was with thee! Do not blame me; he loved thee, but thou wast too proud to take notice of him. O foolish woman, what hast thou gained by thy pride: thou hast offended thy husband and brought on this sepa-

lamp with four wicks, when a young wife comes into her husband's house for the first time. Here a young wife is lamenting her lot—that of being married to an old husband.

24 The Hindoos have a sort of songs, called the Búrámásees, or songs of the twelve months, the main scope of which is a faithful and affectionate wife's lamenting the absence of her husband, with allusions to the different seasons of the year and the customs observed in them. The husband is generally supposed to be absent on public duty or business, and that from a long time. In this song, which is a Búrámásee, disagreement between the husband and the wife is the cause of the absence. We have given here only three months; the song goes on in the same strain throughout.



ration. Thou hast thought of him now, when thou seest thick dark clouds covering the skies!

The month of Sáwun (July) is approaching, and my tears flow fast. Oh! I would be satisfied were I to see my Peeá again. Sáwun is a peculiar month, and O Peeá, how pleasant is the season of the Teej. (25) Were you here, I would repose with you with a necklace of the Champá (Micheliá Champaca.) All women swing (26) enjoying the affections of their husbands, and I alone am in pain on account of this separation. Those who are loved by their Peeás enjoy themselves with choonarees (sheets) dyed with koo-soom. (27) but, alas! what is the state of my heart! Sáwun leaves me in pain.

The month of Sáwun says, O Sakhee, thou wast thyself to be blamed partly; besides,—who can withstand Him who has written so in thy fate! Think of thy husband constantly, and perhaps he will favour thee yet.

The night of Bhádon (August) is so dark that one cannot see even his own hand. The whole world seems desolate without the presence of my Love. In Bhádon the object of my affections is not at home; where shall my love light! Oh! carry me to that land where my beloved is gone. The night is dark and the pain of separation great; how shall I go upon my bed!

25 Teej—a festival noticed before, observed only by women.

26 Women amuse themselves by swinging during the greater part of the rainy season. They also sing when swinging.

27 Koo-soom—a flower with which cloths are dyed red.



These Koklas (28) seem to be against me, as they sing so constantly and remind me of the desire of my heart. Oh ! how long must I bear this affliction. The holiday of Nág Panchamee (29) is come, and all women who are with their husbands are engaged in worship ; but I wander about consulting Pandits. (30) This pain is extreme : Oh ! Love, give me ease ! The month of Bhádon is also now taking its leave : how can I be happy without the object of my affections !

CHAPTER XIX.

MODE OF TRAVELLING.

Astrologer consulted—Things taken—Ponies and conveyances—Time of starting—What they do on the way—Begging Faqueers—Thugs—Two anecdotes—A trick of highway robbers—Travelling much safer now—Principal macadamized road—Halting and refreshment about noon—start again—Native Inns—Inn keepers—Travellers in a Sarái or Inn—Scenes in Saráies—Travellers reported to the Police—The same cautioned—Watchmen sometimes paid a trifle—Travelling on branchroads.

When a Hindoo wishes to set out on a journey, he always asks of his priest whether the time is auspicious, and does not commence the journey till he is told that it is so. Thousands of people that are too poor to have a conveyance travel on foot, and these people keep themselves as light as possible. A brass-

28 Kokla—a bird which sings beautifully.

29 Nág Panchamee.—This festival takes place in the rainy season and is celebrated with the worship of snakes.

30 Consulting Pandits or Priests to know about her husband's health and the probable time of his return.



(lotá) with a long string attached to it, rolled in a ball, a brass-plate (thálee,) and a small iron circular plate (tawá,) with something to spread under them, and a quilt or blanket to cover themselves, if it be the cold season, and the suit of clothes that they have on them, is all that they take ; but if they are going on a long journey and intend to remain abroad a good while, they take all their clothes with them. Many of these pedestrian travellers can go forty miles a day, and a few somewhat more. People that travel in conveyances and on horse-back sometimes take a few things more with them. Very few natives go on journeys in palanquins and litters, and almost none on elephants and camels. Palanquins and elephants are used in wedding processions.

The things and animals, that are commonly used in carrying travellers, are horses, ponies, and bahlees, (drawn by bullocks,) and in a part of the country the Ekka, a vehicle drawn by a horse or a pony. These horses and ponies (for about three fourths of these animals are of the latter kind) are generally of a common breed and very strong ; one of these animals will carry a big heavy bundle, and a rider (and perhaps a fat one too) for about twenty four miles a day. The Bahlee is roomy enough for three or four persons, and is generally drawn by two bullocks. This conveyance is kept by most of those who are possessed of means, and considering the somewhat clumsy manner in which it is made is a strong proof of the great tenacity with which natives adhere to their old ways ; this is more remarkable when we consider, that many who have these rough vehicles are possessed of immense wealth and are aware of the superiority of European carri-



ages. The driver of the Bahlee sits near the yoke of the bullocks, and the rider in the middle, under the canopy, which has screens all around. The screens are always let down when there is a female traveller in the Bahlee, otherwise they are thrown up, unless the weather be rainy or the sun be too powerful and strike in. In this conveyance the traveller puts his most necessary things, such as, one or two lotās, a thálee and one or two suits of clothes. When a Bahlee is a gentleman's own property, the bullocks that pull it are always of a superior breed, are well taken care of and go about twenty four miles a day. Those that have occasion to hire one, pay about twelve annas a day, about one half of which goes to feed the driver and the bullocks.

Travellers generally start in the morning or at day break, except in the hot season, when they begin to move at one or two A. M., and sometimes even at night fall, and continue to travel all the night; but when they do so, there are generally four or five of them or at least more than one, because travelling alone in the night is dangerous even on the main road. After going four or five miles, travellers stop at some well to wash their hands and faces, as well as to smoke; this last is so necessary, that they always carry their *hookas* with them and in the course of their journey in the day halt at every four or five miles to have this solace. Begging faqueers on the road generally provide them with fire and get a few cowries in return. These men call themselves faqueers or religious mendicants, and begging as well as supplying travellers with fire, is their regular way of making their living. This class is so numerous on the high way, that the



ears of travellers, especially of respectable ones, are frequently assailed with their petitions, or good wishes as they call them, and some of them even take the trouble of following Bahlees to short distances with the hope of obtaining a trifle from the rider. There have been cases, in which Thugs (a class of murderers) have disguised themselves as mendicants and given travellers stupifying and poisonous drugs mixed with smoking tobacco, and after the death of the latter have made off with their things. On this account, travellers are obliged to be extremely cautious and not receive any tobacco from a stranger, and they also have to take care that they do not fall in with any stranger on the way who might probably kill them by some means or other. In some parts of the country there are wells with wide mouths and steps to the bottom. At the mouths of these wells, called Baulees, there are two or three rooms for the convenience of travellers. Robbers used in former times to conceal themselves in these rooms and when single travellers came to the well for water, they caught and killed them, and threw their bodies somewhere where they could not be observed. On the macadamized road, that leads to Agra, between this place and Minepoory there is a tank, called Boorhiá ká tál or the old woman's tank, which is well known to natives in the North West Provinces. In the middle of this tank (which however gets dry in the hot season) is a large substantial house with cellars and a bridge that leads to the shore. In this house in former times, lived an old woman, with her sons, who were Thugs or treacherous robbers by profession. On one of the banks along which the road runs, there is a large and old tree, under which travellers used to stop for awhile



to refresh themselves; or when they were not inclined to stop, were invited by the old woman to do so; here by fair speeches she used to beguile them and ask them to smoke, she always providing the tobacco. The tobacco had some stupifying drug in it, and the travellers soon used to become senseless; when this was the case, the old woman's sons came and removed them to the house, where they used to be killed and thrown into the cellars which were full of water. In course of time, they were detected and brought to justice, but their house still stands in the middle of the tank, and reminds travellers of the horrid deeds that used to be perpetrated there. Thousands of these Thugs have been exterminated by the British Government, but there are some still found here and there. These Thugs will follow a traveller for days until they get an opportunity to kill him. Once a traveller who was known to have some money with him was followed by Thugs for more than two hundred and sixty miles; the former was wide awake and was always on his guard, never smoking their tobacco nor being familiar with them. They pretended to be fellow travellers, but he knew what they were. At last he got near home, though the Thugs did not know that; and while all were sitting in a Baniya's shop in the fore-noon to get some refreshment the man pretended to go out for a few minutes, of course with his things; but he crossed a few fields and safely arrived at home. Another man was in like manner followed by these wretches and killed. Once a woman with her little boy and some money and jewels was pursued for some time by two women that were Thug-gins. They pretended to be travellers and always



remained in company with this woman, who used to give them now and then part of her food as dāl and cakes or rice. It was observed by the boy, that they ate the cake or rice that was given them, but dāl (which has salt put in it at the time of being cooked,) was always thrown away. He suspected they were Thuggins and said so to his mother. The dāl they threw away, because they believed, it would be a great sin to kill a person whose salt (namak) they had eaten; this would have been *namak harāmee* or ingratitude. In the sarāes or inns the woman used to take a separate room from the Thuggins. Once the latter thought they had an opportunity to despatch the woman, and in the darkness of the night, when all had retired and they thought the woman was asleep too, one of them took a dagger and softly stole towards her, got upon her, and wanted to use the dagger; but the woman immediately got hold of it and the Thuggin and cried out. The Thuggin tried hard to get away, but could not; some of the fingers of the woman were severely cut by the dagger. People instantly came to her help, and secured the Thuggins.

We have a vast number of crows about our towns and villages, which roost at night on trees adjoining human habitations. These crows begin to stir and make a noise at day break. In sarāes travellers have their cawing as a sign of the approach of day, and as soon as they hear them making a noise, bestir themselves to start for the day. These birds also fly about and make a good deal of noise if they are disturbed at any hour before day break. Highway robbers sometimes disturb them at midnight; tra-



travellers are deceived by their noise and think it is near day break and begin their day's journey without keeping together. When they are well dispersed on the way and have got pretty far from the sarâe, one or more of them are attacked by robbers, who are always watching an opportunity.

Travelling was most dangerous, even in the day time, under the former Governments; there was a large number of jungles, almost all of which were infested with robbers who were always on the alert to rob and kill those travellers who had the hardihood to travel alone. But it is one of the chief glories of the British nation to make roads throughout the country, and clear them of all those dangerous jungles that lie on these public roads. The principal macadamized road that they have made runs east and west for several hundreds of miles; it commences at Calcutta and runs to the most westerly of those provinces that are under their Government in as straight a line as they have been able to make it. In many places it has trees planted on both sides for the convenience of travellers in the hot season. This road may be daily seen traversed by thousands of travellers. But travelling in certain parts of Southern India is not quite so safe even in the present day, which is owing to certain parts of it being subject to some native princes, who never trouble themselves much about clearing the country of robbers.

Travellers halt for some time for rest and refreshment during the middle of the day under topes of trees which abound in a part of the country. At



This time some of them dress their victuals, the materials for which they procure from a Baniya; but the most of them satisfy themselves with a portion of parched grain, which also they get from a Baniya. In the hot season, as we have said before, they begin to march earlier and halt also before the sun gets to its meridian; and most of them, having finished their stage in the forenoon, do not travel at all in the afternoon; but when they do so, they reach their stopping place about four p. m. In the cold season, the days being short, they stop only for a very short time in the middle of the day, and do not travel at night. After certain short haltings for smoking and resting for a few minutes, they arrive near the end of their course for the day, when they begin to think of getting into a sarāe or inn for the night. (There are hundreds of these sarāes on the main road at short distances, for the greater convenience of travellers, some of them built by Government and others by private individuals.) Sarāes on those roads that branch off from the main road are not generally at such short distances because there are much fewer travellers on them. (A sarāe is a large and sometimes a square yard built on one side of the road with small single rooms on all sides. Sometimes these rooms have verandahs. There are also a few trees in each sarāe under which horses and bullocks, and conveyances are kept. These rooms of the whole sarāe are given out by the owner of the establishment to a class of people, called Bhūṭṭiyāras, who may be styled hosts or landlords, whose duty it is to keep the place clean and in good order. Whenever a traveller enters the gate of a sarāe, almost the whole set of them, men and women, but especially the latter,



may be seen moving to him and inviting him by respectful titles to their respective rooms. While they are bawling, the traveller looks around to see which part of the sarāe is the cleanest and the most convenient with regard to shade and a well, and at last fixes upon a room to the joy of the Bhūṭṭiyāra to whom the place belongs, and to the disappointment of the others. However in all those Sarāes that are on the main road, all the Bhūṭṭiyāras get travellers. All these Bhūṭṭiyāras are professors of the Mohomedan religion. They are looked down upon by other Moosulmans as a very low class, and are not allowed to intermarry with them. In fact, the Bhūṭṭiyāras are a distinct community of people; all their ceremonies about marriages, births, and deaths, take place between people of their own calling. People have some just grounds for thinking them a degraded race.

They are exceedingly quarrelsome. In the day time, while most of the men are out, the women generally fall out among themselves most dreadfully, and go on quarreling and calling names for hours. Their quarrels originate principally from envy and malice that they entertain towards each other. When it is night, men and women begin to quarrel again, and continue to do so for hours, sometimes to the great inconvenience of travellers. In the duties of a Bhūṭṭiyāra, the women take a more active part than men, and the majority of them are among the most vulgar and shameless creatures in the country.

As soon as a traveller has taken a room and put his bundle there, he thinks of getting some materials to dress his evening meal. There are always shops of



Baniyas at the gate of the Sarée ; he goes to him and gets one or two pounds of flour, some dāl, a little salt, and one or two chillies to put in the dāl, and perhaps a little ghee or clarified butter. All this costs him about three or four pice. Curry stuffs, being too troublesome to be bruised, are not thought of in travelling. He next gets an earthen pot either from the Baniya or the Bhūṭṭiyāra, who buys them from potters and keeps them for travellers, getting a trifle by the sale, the price of a pot being about one fourth of a pice. The fuel, which consists of wood or dry cowdung cakes, he generally gets from the Bhūṭṭiyāra, who charges him for this either one fourth or one half of a pice, according to the quantity or number that he takes. Fire places are generally made in the verandah of the Sarée; the traveller uses the one nearest to the room he has taken, and before he begins to cook, washes it first to remove the defilement of the preceding cooking. His simple food is dressed and eaten in about an hour.

Each traveller takes a single room, unless he has a large establishment with him. When there are four or five travellers and none of them has his family with him, one room answers for all. The usual rent that they have to pay for a room for one night is about one pice ; but those that are too poor give only half a pice. Those that take a bedstead (they are not provided with beds) pay another pice for it ; but in general, travellers can do very well without these bedsteads on account of the unpleasant company found in them.

Our readers of the West will remember that the native travellers of this country consist of two great



castes or religions, which are the Hindoo and the Mohomedan; they will also recollect, that the religion of a Hindoo does not allow him to eat of anything that a Moosalmán cooks; and the Bhutṭiyáras being of the Mohomedan religion, the Hindoos will not of course eat of anything that they cook; they are therefore always obliged to dress their own victuals. But the Mohomedans get the Bhutṭiyáras to cook for them; on this account they are not obliged to burden themselves with cooking utensils; in fact, a small copper plate, tinned, and a drinking pot or lotá of the same metal are the only things of this kind they carry with them; and after getting into a Saráe, while the Hindoos have to busy themselves in dressing their food, the Mohomedans either lie down to rest or amuse themselves with smoking and the like. The quantity of flour and dál that each man orders for himself is about two pounds, of which the Bhutṭiyárin (landlady) is supposed to steal at least one third. The price that is paid for this quantity, with fuel and remuneration for the Bhutṭiyárin's trouble comes to about three or four pice.

A scene in a large Saráe would be most amusing to a traveller fresh from the West. He would see an extensive yard full of bahlees and waggons of burden, scores of bullocks, horses and ponies, and men of almost every size and shape engaged in different ways. Some with uncovered backs and heads making fire to dress their victuals, some of these calling out to the Bhutṭiyarin to give them more fuel or complaining that the coddung cakes are not dry enough, others in the act of cooking, some brushing their bullocks, and others giving them gentle blows in quick succession



to remove their fatigue, some greasing their wheels for the march of the next day, some lying down and singing, some smoking and telling the occurrences of the day and asking how far such a place is from such a one, and others engaged in some other ways. The noise and bustle continues for about three hours; by this time it is about ten P. M., and most of the travellers have done feeding their bullocks and other animals, and cooking and eating, and now think of retiring for the night. Those who take no bedsteads sleep on the floor after spreading a blanket or something else on it. In the cold season, they sleep inside the rooms, and in the hot, outside in the verandah. When the Sarāe has no gate to be locked at night, drivers of waggons and carriages have to sleep near their bullocks to take care of them. Some of them have long chains, which they use to secure their oxen whenever there is a great fear of thieves; the middle of the chain is attached to the fore part of the Bahlee or waggon, and a padlock is used. Bullocks, horses, and camels are sometimes stolen.

A little after dark all the Bhutṭiyāras go to the Police, to report to the native officer there, the number of travellers that they have got, their names, the number and description of waggons and weapons that are with them, what religion they belong to, where they are going to, &c. All this information is entered in a book, and should any accident happen to a traveller it serves as a clue to find out where his home is, from what place he is missing, and what is the probable cause of his nonappearance. After this is noted down, the traveller is always reminded either by the Bhutṭiyāra or one of the men of the Police to keep their



money in a safe place, and not to receive any tobacco or any thing to eat from a stranger, nor to form any acquaintance with him on the way. These are wholesome and necessary instructions, for many travellers have lost their lives by the deceit and violence of Thugs disguised as friendly travellers.

One of the instructions, that travellers receive every night, is, not to keep any money in the same piece of cloth in which they have any food, because there are many wild dogs in a Sarâe, which would, in the night, while the traveller might be asleep, run away with the piece of cloth for the sake of the food, and thus carry away the money too. This caution is also very necessary.

One or two watchmen keep watch in the Sarâe at night, and those travellers who have Bahlees and wag-gons full of articles of merchandise and other things have generally to pay a trifle (about a pice) to the watchmen before they leave the place.

People out in the country travelling from one vil-lage to another where there are no roads, go on foot-paths alongside of fields. Should the distance be greater than they can get over in one day's journey, they generally stop in the verandah of a Baniya and pay him something for this accommodation.



CHAPTER XX.

STATE OF EDUCATION.

The sacred language of India—Education never general in the country—Education of Brahmins—The Deva Nágree character—Education of Chhattrees—Of Vyshes or merchants—of Soodurs—Mass of the people ignorant—Efforts of Government—Boys put in a School—Things taken with them—Mode of study—Hindee books read by people for amusement—Some authentic letters as specimens.

The sacred language of India, as is well known, is the Sanskrit; this is the tongue in which their religious writings are penned; even their ancient grammars and medical books, clothed in this garb, are believed to be written by inspiration and held sacred. One or two classes next to the Brahmins are allowed by their religious writings to study it; but they must on no account read the Veds their highest religious Scriptures. The golden age of this language, which is dead now, passed away with the time of the Hindoo kings. There are some efforts within the walls of Government Colleges to keep it in existence, but it is not thought of much value outside, and this is the reason that comparatively very few Brahmins exert themselves to acquire it. In fact, learned Brahmins, who have no other means of subsistence, are worse off than any other portion of the community with regard to a way of livelihood; their talent is not in demand, and they have always to be very anxious about the means of keeping their bodies and souls together. They are in some measure helped in their capacity of priests, and if they had not this aid, they would actually starve. As far as a means of livelihood is concerned Persian and Eng-



lish are the languages that are of great use to people under the present Government.

Education has never been general in India ; the system of caste has raised a strong barrier against it ; each caste has followed that mode of life which was prescribed for it by the Shásters, and till lately Brahmins alone had the privilege of acquiring knowledge and cultivating their minds.

There are many Brahmins all over the country, who pretend to know Sanskrit and are called Pandits ; but the aim of these men has never been to possess even a tolerable acquaintance with this language, to say nothing of being learned in it. They study a little of grammar, and after that learn only those things that will help them to perform the duties of a priest, this does not require learning and is soon acquired. In poojá or worship they have to repeat some verses which are committed to memory ; these verses are so easy and so few in number, and the rules prescribed for the office of a priest so simple, that even boys can act as priests. The character used by this body and learned men of this caste is called the *Dev Nágree*, or the character of the gods ; and certainly it deserves this name ; for considering the imperfection of every thing human, it is wonderfully perfect and unrivalled in the world. Each letter has its own sound, and keeps it when put with others to make a word. This is not the case with the English Alphabet, which Sir William Jones calls, "ridiculously imperfect." The *Dev Nágree* Alphabet consists of fifty letters which are as follows :



क ka, ख kha, ग ga, घ gha, ङ nga.
च cha, छ chha, ज ja, झ jha, ञ nya.
ट ṭa, ठ ṭha, ड ḍa, ढ ḍha, ण ṇa.
त ta, थ tha, द da, ध dha, न na.
प pa, फ pha, ब ba, भ bha, म ma.
य ya, र ra, ल la, व wa, श sha.
ष sha, स sa, ह ha, क ksha.

अ a, आ á, इ i, ई í, उ u, ऊ ú क ri, ख ri, ल ri,
ह ri ई e, ऐ áí, ओ o, औ au, अः ah.

The last sixteen are vowels, and twelve of them have another and simpler form when used in the middle of words and after consonants.

Those Brahmins, who are not pandits and priests, but act as bankers or merchants, make use of one of two other characters that are common in this part of the country, and are called *kaithee* and *Mooriya* or *Suráfee*. The letters in all these three characters are named alike and differ only in form.

Chhattrees or people of the military caste, who learn any thing, mostly learn the Dev Nagree character, and this chiefly for the purpose of reading the *Rámáyan*, a long Epic poem, which describes the exploits of *Rám Chunder*, a Chhattree, believed to be an incarnation of the Deity. This poem, as said in a former part of this work, was originally written in Sanscrit, but was rendered into Hindee verse by one of their famous ancient poets. This translation has in the end been against the Brahmins; for when the work was in the original, learned Brahmins were required to read and expound it, and thus they used to make large sums of money; but now every Chhattree, who knows the Dev



Nagree character, can read it for himself. Those Chhattrees, who act as merchants, learn the character used by that class.

Baniyas or people of the merchant caste learn the Mooriyá or Surráfee character and arithmetic, which is all that is required in their work. The Mooriyá wants the vowels, and those who use this character carry on all their writing only with consonants. They have got a certain form for writing orders for money, and the amount they write in letters as well as in figures, and thus no mistakes take place; else they would be soon compelled to adopt a better means of correspondence.

People of this caste, who act as sellers of eatables in a dry and unprepared state, cloth merchants and bankers, do not go very far in Arithmetic; but they are very expert in what they do learn. They seldom take more than a minute to perform any arithmetical operation during the day in their commercial callings. The money, weights, and measures of the country consist of an even number of small portions or subdivisions. Thus a country gold coin generally consists of sixteen rupees; a rupee of sixteen annas; an anna of four pice; a pice of two dhelás; a dhelá of two chhadáms; a chhadám of two damrees; and a damree, generally of ten cowries or small shells, the lowest piece in use. A maund is the largest weight in the country, and is equal to about eighty pounds. A maund consists of forty seers; a seer of sixteen chittacks; and a chittack of five country pice. In long measure, a yard consists of two cubits, and each cubit of eight girahs. Silver and gold weights are also even. If a Baniya or any other



merchant sells a thing at one rupee per seer, that is exactly one anna per chittack, if at one anna per seer, that is one chhadám per chittack, &c. If the rates vary, and the price be above or below this, the fraction comes pretty even. We have only one weight for solids and liquids, and no measure for the latter; but the seer varies in weight in different parts of the country, and also in the same part of the country, for different things; for instance, the seer that is used in weighing wheat is larger than that for raisins, almonds &c.

Those people of the caste of writers who do not learn Persian, but act as Hindee teachers, learn the Kaithee character; though of late a good many of them have commenced to learn the Nágree also, the character in which Government publish their Hindee books for Schools. They use vowels in the Kaithee character; but one great defect in this as well as the Mooriyá is, that the words are not written separate, but all the letters run in one line as if they were simply letters and contained no words. This causes a great difficulty in reading letters when they are written in a bad hand. People of all other castes, who learn to read and write, learn this character, in which they carry on all their business.

As far as education is concerned, darkness covers the land and thick darkness the people. There are people who possess this most slender education of which we speak; but their number when compared with the vast population of the country is really nothing. When a letter arrives in a village, it takes some time before its contents are found out. A man has to carry it



about in the village to have it read; and very often is even obliged to go out of his village in search of a reader. Government are making most strenuous efforts all over the country for the diffusion of useful knowledge, and it is hoped most of this mental darkness will be dispelled in course of time.

When a boy is intended to be put in a School, his father goes to a priest and asks him what time would be most auspicious. After being directed on this point, the boy is taken to the teacher, who is told by the parent accompanying him, that he has brought this child for his service, and that he (the child) will through his life be extremely thankful should he, through the teacher's kindness, be able to acquire some knowledge; and so forth. With regard to correction also, the parent generally tells the teacher, that the bones of the boy are his, that is, the father's; but the flesh is his, that is, the teacher's; which means that he may beat the child as often and as hard as he thinks it necessary; this will be painful to the flesh and might reduce it, but its end will be beneficial; and if the bones are left safe, that is, the child is left alive, they will soon clothe themselves with other flesh. This is of course understood by the teacher with great modifications.

A wooden slate, a reed pen, and chalk bruised and mixed with water in his inkstand are a boy's three grand requisites. In the pure native fashion primers and reading books are not required, though these are now used in vernacular schools started by Government. All the education that Hindoo boys receive in Hindee Schools, supported by Hindoos themselves, consists in



writing a tolerably decent hand, reading and writing letters, and performing arithmetical sums. The acquirement of general knowledge is not the aim; in fact that is not possessed by the teachers themselves; thus they generally do away with books.

With regard to the mode of learning to read and write a character, the teacher writes three or four letters every day on the wooden slate, till the learner knows their names and forms; this he does soon. After this, it is not necessary for the teacher to write for him, but he writes himself and the teacher makes corrections after he has once written the whole alphabet. Before he commences learning to write the alphabet, the teacher writes for him the prayer *Onam Sidhang*, or may I succeed in this matter. This prayer is addressed to Ganesh, the god of learning and all important undertakings. After a boy knows to write all the letters, he begins to put them together by writing the names of persons and things; this he continues to do for some time till he can write words with *tolerable accuracy*. Perfect accuracy is impossible in Hindee writing without studying the Sanskrit Grammar. Along with this, he learns also Arithmetic every day. After he has learnt the figures to a hundred or so, he commences the simple multiplication table, which he learns as far as forty the one way and ten the other. After he has mastered this, he takes up several sorts of multiplications of fractions; such as $1\frac{1}{2}$ multiplied by 1, 2, 3, &c; $1\frac{1}{2}$ by 1, 2, 3, &c. When all these are gone through, he learns addition and the rule of three; but the latter is learnt by few, because their commercial arithmetical sums are done satisfactorily by the preceding rules. If a boy has genius and attends school regularly,



the teacher is attentive to his duties, he will be able to read and write letters and perform necessary arithmetical operations in about a year. But a vast number of holidays and weddings, together with many instances of laziness and indifference interrupts his studies, so that it often takes two years, and sometimes more, for him to be qualified for his work. Some boys leave school before they are fit for any thing. Boys of agriculturists and mechanics are generally required at home to help their parents in their respective callings, or to take care of their younger brothers and sisters, while their mothers are engaged in urgent household duties. In learning the multiplication table all of them join together and bawl out; and when writing on wooden boards, they rub a little of the chalk on their foreheads with the superstitious hope that they will make rapid progress in their studies.

Boys of all castes except the Brahmins', learn the Kaithee character, and are mostly taught by teachers of the writers' caste called Lállas. Brahmin boys, if they intend to be bankers or merchants, learn the Mooriyá; if priests, that is, learned men, the Dev Nágree; and are in this case taught by a Brahmin, who knows Sanskrit. Sanskrit students do not pay much attention to Arithmetic, but devote themselves to the Sanskrit Grammar and some other Sanskrit books. The Sanskrit Grammar is treated of in the Sanskrit language. The mode of studying this language among the Hindoos is quite ridiculous, and requires a great waste of time and pains. When a boy is put to learn Grammar, he is made to commit the whole of it to memory without understanding a single



word; this takes him two or three years, and much of this time and labour both of the teacher and scholar may be said to be utterly lost. After he has thus gone through the whole Grammar, he is taught its meaning, the mode of which is also peculiar and retards the progress of the student.

With regard to the original Hindée books that are commonly read by those who can read, they are comparatively few in number. Some of them, as the Prem Ságur are portions of their sacred Writings; but most of them consist of tales and fables.

At the close of this subject we give a translation of three or four authentic Hindée letters as specimens of Hindée epistolary correspondence. The first two were written by men of a common education, in the Kaithée character, and the last two, by Pandits or learned Brahmins, in the Deva Nágree.

LETTER I.

The Pálágun (worship) of Nurput Singh, Zálím Singh, and Gooláb Singh, to Runjeet Singh, *Thákoor*. We are all well here. May the Gungájee (the holy Ganges) always keep you well! We are, it seems, considered enemies by you; not even one of our letters has been answered. If we were not considered so, you would have doubtless written to us. We are thought enemies. May not God be displeased. What can the displeasure of man do! May God be pleased with us! Man's displeasure is nothing! May not God be displeased with us! You can write to us if you are disposed to do so; if not, you need not write. Our Rám Rám (salutation) to all the members of the



relatives of Láallas Gokoolut Roy, Bidhee Chand, and Kishoon Dayál. Our Rám Rám, blessing, salutation, and pailagee (worship) to all, both old and young.

LETTER II.

Reverence to Ganesh our helper ! You are good and an example to others ! The Rám Rám of Heerá Láall to Himmat Sing and all others. I am well here. May you be always well ! This will give me great pleasure. I have sent for you, a handmill and a slab in the waggon of Roy Singh of Tálgrám ; so send for them. I send a quilt belonging to Heerá Singh ; please send it to his house. If the mill and slab are sent to you, remember to pay the porter. Kindly send me a pair of dhotees by Asárh (June;) do not forget this ; I have no dhotees with me now. Write to me if you cannot send them. I asked Baijnauth to take some money with him from me to buy you some corn ; but he would not, but said, that he would get you corn, and that I could take the money when I go to see you. Has he got you the corn or not ? Let me know. The Rám Rám of Heerá Láall to Sádho Singh, Bhajan Láall, Sadá Sookh, Debee Parshád, Chiraunjee Láall, Rohun Singh, Daya Shunker, Har Parshad, and all others. If God will, I will pay you a visit towards Asárh.

LETTER III.

You are good and an example to others ! You are also learned. The respect of Láalman Tribedee, to Oomádutt Shookool, Láall man, and Láallá. We are all well here, and always desire your health, which gives us great pleasure.



My sister is going to be married on the 2nd day of the dark part of Fágoon (February) and I beg you will honour us by kindly sending to us Lálla, Annee, and Lálla's mother. We will pay the hire of the conveyance here.

Written on the 12th day of the light part of Mágh, (January,) Saturday, in the year 1902.

P. S. We are all well here.

LETTER IV.

You are good and an example to others ! May you live long ! You are virtuous ! The blessing of Pandit Debee Deen on Lállas* Jye Goyál and Rám Gopál and on all others, old and young. We are all well here. May the Doorgá jee keep you well ; this would give me great pleasure. I received your letter ; but could not answer it, as I was in search of the things for which you wrote. I cannot find a copy of the Brij Bilás ; Singh-san Batteesee I purchased for you long ago. So you have come back from Oomedpoor ; I am very glad that you are so near us now. I remember the promise that I made you ; the time is now come. The Singhásan Batteesee is with me ; I will send it when somebody leaves this place to go towards you, and will be looking out for a copy of the Brij Bilás.

* People of the Writers' and Baniyás' castes and also those Brahmins, who know only Hindee, are called *Lállas*. Brahmins, who know Sanscrit, have the title of *Pandit*. Hindoos as well as Mohomedans who act as Persian Writers, are called *Moonshees*. And those, who are acquainted with English and work as English Writers are called *Báboos*. All Natives of Bengal and the petty Rájahs of Oude and the districts east of it have also this last title.



Gudhar Kabeeroy will accompany me when I go over to you; he has promised to do so, and is quite mortified for his past forgetfulness of you.

Written on the 8th day of the light part of Aghan, (November,) in the year 1911.

CHAPTER XXI.

PASSAGES FROM THE RÁJNEET, A SANSKRIT AND HIN-
DEE WORK, EXHIBITING THE MORAL DOCTRINES AND
THE CIVIL AND MILITARY POLICY OF THE
HINDOOS.*

Excellence of knowledge—An educated and virtuous son a blessing—Dangerous enemies—Fate—Prosperity the fruit of exertions—The society of the wise and virtuous—&c.,—&c.,—&c.

Knowledge produces mildness of speech; mildness, a good character; a good character, wealth; wealth, if virtuous actions attend it, happiness.

Among all possessions knowledge appears eminent; the wise call it supreme riches; because it can never be lost, has no price, and can at no time be destroyed.

The science of arms, and the science of books, are both causes of celebrity; but the first is ridiculous in an old man, and the second is in all ages respectable.

Youth, wealth, dominion, inconsiderate actions, each

* Sir Wm. Jones's Translation.



in them, occasions danger ; Oh ! what must all four of them do where they are united. Of what use is it, that a son should be born, who has neither learning nor virtue ? Of what use is a blind eye, except to give pain ?

Of a child unborn, dead, or ignorant, the two first are preferable, since they make us unhappy but once ; the last by continual degrees ; one virtuous son is a blessing, not a hundred fools, as one moon dissipates the darkness, and not a number of stars. May the man, who performs the duty of devout pilgrimage, a duty in every place difficult, be blessed with an obedient, wealthy, virtuous, and wise son.

The continual acquisition of wealth ; freedom from disease ; a beloved wife, with tender speech ; an obedient son ; and learning producing riches ; these are six felicities of living creatures.

A father who contracts debts ; a mother who is unchaste ; a wife who is too handsome ; and an ignorant son ; these are dangerous enemies.

What is not to be, that will not be ; if an event be foredoomed it cannot happen otherwise. This doctrine is a medicine, which heals the venom of sorrow ; why is it not universally drunk ?

Prosperity is acquired by exertion, and there is no fruit for him who doth not exert himself : the fawns go not into the mouth of a sleeping lion.

By the company of gold, even glass acquires the



brightness of a ruby : thus by the society of good men a blockhead attains eminence. The insect, by associating with a flower, ascends the head of excellent persons. The stone, when consecrated by holy men, acquires divine honor ; as in eastern mountains every common thing blazes by its vicinity to the sun ; thus by the company of the good, a man of ignoble condition attains brightness.

Virtues to those who know their value are virtues ; yet even these, when they come in the way of vicious men, are vices : as rivers of sweet water are excellent, but when they reach the sea are not fit to be tasted.

The time of the wise is passed in the delights of poetry ; that of the foolish, in vice, in idleness, or in quarrelling.

He who restrains his appetites, a dutiful son, a prudent and good wife, a prince who reigns many years, he who speaks advisedly, and he who acts considerately, for a long time give birth to no misfortune.

Through covetousness comes anger ; through covetousness comes lust ; through covetousness come fraud and illusion : covetousness is the root of all sins.

Circumspection in calamity ; mercy in greatness ; in assemblies, good speeches ; in adversity, fortitude ; in fame, resolution to preserve it ; assiduity in studying the Scriptures ; these are the self-attained perfections of great souls.

Six faults must be abandoned by a man seeking



prosperity : sleep, drowsiness, fear, anger, laziness, loitering.

Diseases ; the death of parents ; pains ; bonds ; and uneasiness ;—these are the fruits of the trees, which are planted by a man's own sins.

The souls of such as desire to promote the justice of a state, and to please God, are fit objects of preservation ; when such a soul is corrupted, what will it not corrupt ? When it is preserved pure, what will it not preserve ?

To a person of an unknown tribe, or temper, no one should give his house.

Even towards an enemy coming to our house, the offices of hospitality must be exercised, as the tree impedes not even the wood cutter, who stands under its shade ! Straw, earth, water, and pleasing words ;—these four are never absent from the houses of good men.

In perils we prove a friend ; in battle a hero ; in wealth a religious person ; a wise man in contracted fortunes ; and in calamity, kinsmen.

The man who listens not to the words of affectionate friends, will give joy in the moment of distress to his enemies.

Contract no friendship, or even acquaintance, with a guileful man ; he resembles a coal, which, when hot, burneth the hands, and when cold, blacketh it.



Him, who injures his benefactor, his depositor, or any well natured man, O earth ! O world ! how canst thou support ! He is a monster of injustice !

In three years, in three months, in three fortnights, in three days, the fruit of great vices, or great virtues, is reaped even in this world.

Not to follow advice ; to break a promise ; to beg money ; cruelty ; absence of mind ; wrath ; untruth ; and gaming ; these are the vices of a friend.

It is easy for all men to display learning in instructing others ; but it is the part of one endowed with a great mind, to form himself by the rules of justice.

Let no man fix his abode where five advantages are not found ; wealth, a divine teacher, a magistrate, a river, and a physician.

Whether a boy, a youth or an old man come to a house, he must be saluted by its owner with as much reverence as a spiritual preceptor.

To follow their own inclinations in the house of their father ; to join in sports ; to mix in assemblies of women before men ; to sojourn abroad without end ; to associate with harlots ; to be always prodigal of their wealth, these cause the ruin of women.

A father secures a woman in infancy, a husband in youth, children in old age ; but a woman who follows her own inclination, cannot be secured.



He who has wealth has friends ; he who has wealth has relations ; he who has wealth is a hero among the people ; he who has wealth is even a sage.

From poverty comes disgrace ; from disgrace, want of courage ; from imbecility, ruin ; from ruin, desertion of the world ; from that desertion proceeds anguish ; from anguish, loss of understanding ; from loss of understanding, loss of every thing. Strange that poverty should be the source of all evils.

Silence for the remainder of life, is better than speaking falsely.

Superficial knowledge ; pleasure dearly purchased ; and subsistence at the will of another ; these three are the disgrace of mankind.

Miserable is he, who resides in a foreign land, he who eats food of another, and he who dwells in another's house.

He who possesses a contented mind possesses all things. How can that delight, which the godly-minded feel, who taste the nectar of content, be felt by those who covet wealth, and flutter about from place to place.

Not to attend at the door of the wealthy, and not to use the voice of petition, these constitute the best life of a man.

Let a man desert a single person for the sake of his tribe ; his tribe for the sake of his native city ; his na-



live city, for the sake of his country; and the whole world for the sake of his whole soul.

The poisonous tree of this world bears two fruits of exquisite savor, poetry sweet as nectar, and the society of the good.

He who seeks wealth, sacrifices his own pleasure; and like him who carries burdens for others, bears the load of anxiety.

Liberality, attended with mild language; divine learning without pride; valour, united with mercy; wealth, accompanied with a generous contempt of it, these four qualities are with difficulty acquired.

As the pains of men assail them unexpectedly, so their pleasures come in the same manner; a divine power strongly operates in both.

Many, who read the Scriptures, are grossly ignorant; but he, who acts well, is a truly learned man.

What means thy pride, O wealthy man? When thy wealth is gone, thou art miserable; and the riches of men are tossed about like a ball from hand to hand.

The shadow of summer clouds, the friendship of wicked men, green corn, women, youth, and wealth, all these are enjoyed but a short time.

Strive not eagerly to attain provisions; they are provided by God; when the new born animal falls from the mother, her nipples drop milk for his support.



He, by whom white flamans, green parrots, and richly coloured peacocks were made, will surely find provision for thee ?

As death is apprehended by all animals, so the apprehensions of the rich, from kings, from water, from fire, from robbers, from relations, never cease.

What use is there in wealth, to him who neither gives nor enjoys it ? What is strength to him, who subdues not his own foes ? What signifies a knowledge of the Scriptures to him, who fails to practise virtue ? What is the soul itself to him, who keeps not his own body in subjection ?

Friendships even after death ; resentments before it, appeased ; and a boundless liberality ; these are not the qualities of little souls.

He is the only valuable man, he is the most excellent, he is a man of real worth, from whose presence neither they who ask alms, nor they who seek protection, depart hopeless or unsuccessful.

She is a wife, who is attentive to her family ; she is a wife, who is the life of her husband ; she is a wife, who faithfully serves him ; she is not to be named a wife, in whom a husband is not happy.

He who is eminent in birth, virtue, and piety, splendid, just, perfect in morals, is fit to be a ruler in this world.

Gain all you can, and what you gain, keep with care ;



what you keep, increase ; and what you increase, bestow on good works.

The man, who neither gives in charity, nor enjoys his wealth, which every day increases, breathes indeed, like the bellows of a smith ; but cannot be said to live.

By the fall of the water drops the pot is filled ; such is the increase of riches, of knowledge, and of virtue !

What is the distinction between a brute, and that man-beast who has no knowledge or thought of wrong or right, whom the assemblies of the learned in heavenly wisdom drive from their company, and who seeks only the gratification of his appetite.

A king, woman, and a creeping plant, alike twine round him, who stands by their side.

Favourable discourse to a servant ; presents that denote affection ; even in blaming faults, taking notice of virtues ; these are the manners of a kind master.

By taking up the whole time of a servant ; by increasing expectation ; by denying reward ; a sensible man knows this to be the conduct of an ill disposed lord.

In imminent danger, in the pursuit of evil objects, in a season unpropitious for action, a servant, who seeks the love of his master, must speak even without being asked !



A Horse ; a weapon ; a book ; a lute ; speech ; a man ; and a woman ; all these, according to the distinction of the persons in whose hands they fall, are useless, or valuable.

Apt words must be taken by the wise even from a child ; when the light of the sun disappears, what is not the lustre of a torch.

A king, whether a man or child, must not be treated with contempt ; in him certainly a great divinity appears in human shape.

A bad wife, a deceitful friend, a servant giving sauey answers, and dwelling in a house infested by serpents, these without doubt are causes of death.

It is better to pull up by the roots a loose tooth, an envenomed servant, and a wicked counsellor.

He is a friend, who delivers thee from adversity. That is a good action, which is well intended. She is a wife, who is an inseparable companion. He is wise, who honours the good. He is a friend, whom favours have not purchased. He is a man, who is not subdued by his senses.

Many a bad man receives lustre from the goodness of his protector, like the black powder rubbed on the eye of a beautiful woman.

A hundred good works are lost upon the wicked ; a hundred wise words are lost upon fools ; a hundred



good precepts are lost upon the obstinate ; a hundred sciences upon those who never reflect.

In the sandal-tree are serpents ; in waters lotus flowers, but crocodiles also ; even virtues are marred by the vicious ; in all enjoyments there is something which impairs our happiness.

A ship is used in passing the dangerous ocean ; a lamp, used in darkness ; a fan, in a perfect calm ; and a hook, in humbling the pride of an elephant. Thus in this world, nothing exists for which a remedy has not been formed by the Creator ; but, in my opinion, the Creator himself would fail in his efforts to correct the bad thoughts of the wicked.

The thunderbolt, and the wrath of a king, are two objects of great terror ; but the former only falls on one place, the second spreads ruin on all sides.

Mercy to a friend or a foe, is the ornament of religious men ; but lenity to all offenders, is a crime in a monarch.

A king over-merciful, a priest over greedy, a woman disobedient to her husband, an ill disposed companion, an unruly servant, a negligent counsellor, and he who acknowledges not a benefit received ; these seven are to be dismissed.

Sometimes lenity is the grace of a man ; but before victory is gained, violence becomes him.



A king should, by all means, choose a minister who was born in his realm, who follows the profession of his ancestors, who is perfect in religious and moral duties, void of arrogance, has read the body of laws, firmly principled, esteemed wise, and the author of prudent counsels.

An ambassador should be thus qualified : Faithful, honest, pure, fortunate, moral, laborious, patient, a Brahmin, knowing the hearts of others, and extremely sagacious. Again : Noble, true, eloquent, prosperous, affable, exact in delivering his message, with a good memory.

Give a hundred pieces, rather than go to war. This is the rule in the sacred code. To war without necessity, is the part of a fool !

By winks, by the walk, by action of speech, by the motion of the eye and the lip, a wise man discovers the mind.

Every man is a hero, who has not been in battle ; and who, that has not seen the strength of another, is not arrogant ?

A great king should fear his enemies at a distance : but when near, act with valour. In the midst of danger, it is a dreadful crime to be inactive. Let a warrior keep his arms reserved as a tortoise contracts his limbs ; then, when he has an opening let him rise up like an enraged serpent.

A prince stationed in his enemy's country without



a fortress, falls, like a man out of a ship. Again : A fortress must be built with large battlements, and lofty walls, supplied with vessels, implements, provisions, and water, with a hill, a river, a dry plain, and a wood. Yet more : Of great extent ; difficult of access ; sufficiency of water, and grain ; with store of wood ; a fit place for ingress, and egress ; these are the seven excellencies of a castle.

That is no council, at which the aged attend not ; they are not aged, who speak not with justice ; that is not justice, which is unaccompanied with truth ; and there is no truth where fear prevails.

Discontented priests, and contented princes, are alike ruined ; modest harlots and immodest women of rank, are alike.

The taste of wine ; the love of women ; excessive hunting ; gaming, and borrowing of money ; listening to false charges ; severity in inflicting of punishments ; these are the causes of a king's misery.

Who is not plagued by wealth and goods brought as a portion by his wife ?

If a man has no knowledge of his own, of what use is a book to him ? Of what service is a mirror to a blind man ?

When fools begin a trifling act, they hesitate ; but when the wise begin an arduous enterprise, they are firm and without hesitation.



On eight occasions, O king ! there cannot be too much liberality :—

A solemn sacrifice, a royal marriage, in public distress, for the destruction of enemies, on a work which will raise reputation, on the society of friends, for the comfort of beloved wives, and for the relief of indigent relations.

To escape danger, let a man preserve his wealth to secure his wealth, let him preserve his wife ; and by his wife and his wealth, let him even preserve himself.

Truth, valour, liberality, these are the principal virtues of kings ; void of these, a ruler of the world is sure to have a blemished character.

When a low man or woman, a child or a fool, are the advisers of a king, he is tossed by the winds of vice, and drowned in a sea of trouble !

The prince who conceals his joy and his anger, and who spends his revenue with continual moderation, is never forsaken by his servants, and the earth bestows her wealth on him !

To conquer by alliance with the enemy's officers ; to continue a blockade obstinately ; to attack at night ; or to take a castle, and plunder it, by storm ; these are the four greatest acts in war.

A good consultation ; a good preparation ; a good engagement ; and a good retreat ; let a wise officer do all these when occasion offers, without hesitation.



In this world, broken with the motion of waves, violently agitated, life should be virtuously sacrificed for the benefit of others.

They who are valiant in battle, forsaking even life for the sake of their masters, and servants devoted to their lords, and intelligent in business, ascend indubitably to heaven. When a soldier, who has shewn no timidity, falls in battle, surrounded by foes, he reaches the gods, who die no more.

When a man has a bad star, he accuses destiny ; but unwisely perceiveth not his own bad actions.

When a servant has acted well, his good work ought not to perish ; but he should be made happy by rewards, by affection, by kind words, and by kind looks.

Let an union be formed with the foe, who benefits, not with a friend who injures thee ; a view must be duly made of benefits and injuries.

We should only fear, when danger is distant : when it is present, we should fight like heroes !

He, who offers his virtuous services, and without regarding what is pleasing or unpleasing to his lord, speaks disagreeable truths, is a benefactor to his prince.

A truth-speaking man, a virtuous man, a just man, a vicious man, he who has many brothers, and he, who has obtained victory in many wars ; with these six, peace should be made.



Preserving his secret unrevealed, and his forces well united, let a hero march and annoy his enemy ; for hot iron may form an union with hot iron ; so he by equal fierceness, at a time when his foe is fierce, may conclude a firm peace.

No such fruit is gathered, say the wise, from giving cattle, land, or food ; no not even from giving our own lives, as from giving protection to the helpless.

The body receives with it the principles of destruction ; wealth is the cause of dangers ; they who arrive, must certainly return ; everything is by nature unstable.

This body lasts but a moment ; it perishes ; it is seen no more ; a pot of unbaked clay is broken standing in water. Youth, beauty, life, collected wealth, dominion, the society of friends, are all uncertain ; in this the wise are not deceived.

As wood meets wood in the great ocean, and after the meeting is separated, such is the meeting of animated beings. Night and day, seizing the lives of mortals, pass on continually, like the current of a stream, and return no more.

The society of the good in this world is like the pleasure of eating delicate food ; it is closely connected with the pain of separation.

When a father, a son or a friend, is overcome by death, they who know how to assuage the pain of their bowels by abstinence, are nevertheless, torment-



ed with grief : but the removal of the wise from this base world, which never ultimately affords pleasure, should strengthen and multiply the delights of holiness.

Even in a forest, where men are inflamed with passion, crimes prevail ; and in a private mansion, where the five members are subdued, piety dwells ; the house of a man employed in virtuous actions, and free from passion, is a desert of devotion.

They whose food is only to sustain life, whose voice is only to speak truth, pass with ease through great difficulties.

Connection with the world should be avoided by every soul ; but if it cannot be avoided, let it be formed with the virtuous, for such a connection will remedy the evil.

Piety, devotion, content, and the other virtues must be nourished like children.

If we take not soon, give not soon, perform not soon, time gives the benefit of it to another.

Let not a man perform an act hastily ; want of circumspection is a great cause of danger ; wealth pays homage, even voluntarily, to a man who acts with caution.

Like an earthen pot, a bad man is easily broken, and cannot be easily restored to his former situation ; but a virtuous man, like a vase of gold, is broken with difficulty, and easily repaired.



Let a man purchase a miser with money ; a haughty man with joined hands and reverence ; a fool with promises ; a wise man with truth. With affection win a friend and a kinsman ; thy wife and servants with gifts and honours ; with great actions, the powerful !

He is truly wise, who considers another's wife as his mother, another's gold as mere clay, and all other creatures as himself.

The life of animals is tremulous, as the reflections of the moon in water ; let him then, who knows it to be uncertain, perform actions, which will hereafter be beneficial to him.

Having seen this world, which perishes in an instant, resembling the vapour in a desert, let him seek the society of the virtuous ; both for the sake of his religious duties, and of his own happiness.

If truth be placed in a balance with a thousand sacrifices of horses, truth will out-weigh a thousand sacrifices.*

* The Sacrifice of horses is considered highly meritorious in the Hindoo Scriptures.