39th Class. From a dhēēvŭ and a female shōōdrŭ arose the Mŭllŭs, or *snake-catchers*, and quack doctors. They carry snakes in baskets as a shew, and, having taken out their poisonous fangs, play with them before the spectators, receiving their bite on their arms, folding them round their necks, &c. at which times they use musical instruments; but there does not appear to be any instances of serpents being affected by music, though many Hindoos believe, that they can be drawn out of their holes by the power of charms or incantations; and perhaps the Psalmist alludes to a similar opinion, when he says of the wicked, "they are like the deaf adder, that stoppeth her ear, which will not hearken to the voice of the charmer, charming never so wisely."

40th Class. From a man named Dévŭlŭ (brought into Bengal by the bird Gŭroorŭ!) and a female voishyŭ, arose the Gŭnŭkŭs, and Badyŭkarŭs. The former wear the poita, and are called Doivŭgnŭ bramhŭns; the latter are miserable musicians; they also make different kinds of mats.

To a people who use no chairs, and few bedsteads, mats are very necessary: and a number are made in Bengal. The name of the most inferior mat is chanch, which is made from the grass khŭree,[l] and is three cubits and a half long, and two cubits and a half broad; it is sold for about two-pence. A coarse mat, called jhéntŭla, is made from the grass méliya,[m] and sold for eight anas. The dŭrmŭs, made from the reed arundo tibialis, are used to sit and sleep upon, as well as to inclose the sides and ends of the houses of the poor, twenty or thirty of which

[l] Saccharum fuscum.

[m] *Cyperus inundatus.*

are sold for a roopee. Of another sort, called moula, five cubits long and three and a half wide, and made from the above reed cut into small threads, eight, nine, or ten, are sold for a roopee. Another kind, used to sit and sleep upon, is made from the grass kŭchkŭchiya; thirty-two of which, four cubits long and two broad, are sold for a roopee. Sixteen mats of nearly the same dimensions as the last, made from the grass méliya, are sold for a roopee. Valandiya, a mat made at a village of this name, is very much used by the natives to sit and sleep upon eight of them are sold for the roopee. Another kind, called katēē, five cubits long and three broad, made from the grass patēē, sells at half a roopee the pair; superior kinds are sold at one, two, three, four, five, six, and even eight roopees the pair. From the rough grass hogŭla[n] another kind of mat is made, sixty of which are sold for a roopee. From the leaves of the date and of the fan palms,[o] mats are made, sixteen of which are sold for a roopee. A very strong mat for floors, which will last many years, is made with split canes.[p] A sacred mat, used in worship, is made of the grass kashŭ,[q] and sold at different prices, from a penny to one roopee each. Another kind, the shēētŭlŭpatēēs,[r] laid on beds or couches on account of their coolness, are sold at one roopee up to five each.

41st Class From king Vénŭ, in a miraculous manner, sprung the Mléchŭs, Poolindŭs, Pookkŭshŭs, Khŭsŭs, Yŭvŭnŭs, Sōōkshmŭs, Kambojŭs, Shŭvŭrŭs, and Khŭrŭs. All Europeans are branded with the name of Mléchŭ, which word, according to the pooranŭs, denotes persons

[n] Typha elephanta. [o] Borassus flabelliformis. [p] Calamus rotang. [q] Saccharum spontaneum. [r] Thalia dichotoma.

who despise the gods, and partake of forbidden food; or, in other words, persons whose manners differ from those of the Hindoos. The Mŭsŭlmans are called Yŭvŭnŭs.[1]

The Hindoos generally speak of thirty-six casts of shōō-drŭs; but those here collected, from one of the smritees, amount to nearly fifty; and the names of several more might have been added.

Remarks on the effects of the Cast.—The Hindoo shastrŭs bear the most evident proofs, that the founders of this system must have been men who designed to deify themselves. We can scarcely suppose that the system originated with a monarch, for he would not have placed the regal power beneath that of the priesthood; it could only spring from a number of proud ascetics, who, however, were far from being sincere in their rejection of secular affairs, as they secured to their own order all the wealth and honours of the country, together with the service of the other three orders. Agreeably to this plan, the persons of the first order were to be worshipped as gods; all the duties of the second concentrated in this, they were to protect the bramhŭns; the third was to acquire wealth for them, and the fourth to perform their menial service: the rules for these orders were so fixed, that though the higher orders might sink into the lower, the latter could never rise, except in another birth.

The institution of the cast, so far from having contributed to the happiness of society, has been one of its greatest scourges. It is the formation of artificial orders, independently of merit or demerit, dooming nine tenths

[1] The Hindoos say, that from a sage of this name the Mŭsŭlmans are descended

of the people, even before birth, to a state of mental and bodily degradation, in which they are for ever shut out from all the learning and honours of the country.

The distinctions of rank in Europe are founded upon civic merit or learning, and answer very important ends in the social union; but this system commences with an act of the most consummate injustice that was ever perpetrated; binds in chains of adamant nine-tenths of the people; debars them for ever from all access to a higher state, whatever their merits may be; puts a lock upon the whole intellect of three of the four orders, and branding their very birth with infamy, and rivetting their chains for ever, says to millions and millions of mankind, "You proceeded from the feet of Brŭmha; you were created for servitude."

Some persons have thought that the cast, as it respected mechanical employments, must be advantageous, since, by confining the members of one family to one trade, it secured improvement. Actual experience, however, completely disproves this theory, for Hindoo mechanics never introduce a new article of trade, nor improve an old one. I know that improvements have been made under the inspection of Europeans, but these do not enter into the argument. For native use, the same cloths, the same earthen, brass, iron, and other utensils, the same gold and silver ornaments, in use from time immemorial, unimproved, are in use at this day. But, if these mechanical employments had been thrown open to all ranks, who can say what advances might not have been made in improvement? Those who are acquainted with the effects of European skill and taste on the artists of Bengal, can see very plainly an amazing change for the better: the native

goldsmiths, joiners, smiths, shoe-makers, &c. under the superintendance of Europeans, produce work little inferior to that imported from Europe.

But not only is the cast contrary to every principle of justice and policy; it is repugnant to every feeling of benevolence. The social circle is almost invariably composed of persons of the same cast, to the careful exclusion of others. It arms one class of men against another; it gives rise to the greatest degree of pride and apathy. It forms a sufficient excuse for not doing an act of benevolence towards another, that he is not of the same cast; nay, a man dying with thirst will not accept of a cooling draught of water from the hands or the cup of a person of a lower cast. I knew a kayŭst'hŭ, whose son had rejected the cast, seek an asylum at his son's house just before death; yet so strong were the prejudices of cast, that the old man would not eat from the hands of his own son, but crawled on his hands and knees to the house of a neighbour, and received food from entire strangers rather than from his own child, though he was then on the brink of that world, where all casts are resolved into those of the righteous and the wicked. If a shōōdrŭ enter the cook-room of a bramhŭn, the latter throws away all his earthen vessels as defiled; nay, the very touch of a shōōdrŭ makes a bramhŭn unclean, and compels him to bathe, in order to wash away the stain. On the other hand, in the spirit of revenge, the toorŭs, a class of shōōdrŭs, consider their houses defiled, and throw away their cooking utensils, if a bramhŭn visit them, but they do not thus treat even a Mŭsŭlman. The kéyés, another cast of shōōdrŭs, also throw away their cooking vessels if a bramhŭn come upon their boat. In short, the cast murders all the social and benevolent feelings; and shuts up the heart of man against

man in a manner unknown even amongst the most savage tribes. The apathy of the Hindoos has been noticed by all who are acquainted with their character: when a boat sinks in a storm on the Ganges, and persons are seen floating or sinking all around, the Hindoos in those boats which may remain by the side of the river, or in those passing by at the time, look on with perfect indifference, perhaps without moving an oar for the rescue of those who are actually perishing.

What is the crime for which a person frequently forfeits his cast, and becomes an outcast and an exile for ever? Perhaps he has been found eating with a virtuous friend; or, he has embraced the religion of his conscience; or, he has visited other countries on business, and has been compelled, by the nature of his situation, to eat food not cooked by persons of his own cast. For these, or other reasons, the cast proscribes him his father's house, and if his mother consent to talk with him, it must be by stealth, or at a distance from the place which was once his home, into which he must never more enter. Hence the cast converts hospitality, friendship, and the desire to visit foreign realms, into crimes, and inflicts on the offender, in some cases, a punishment worse than death itself. Ghŭnŭshyamŭ, a bramhŭn, about thirty-five years ago, went to England, and lost his rank. Gokoolŭ, another bramhŭn, about the same time, went to Madras, and was renounced by his relations; but, after incurring some expense in feasting bramhŭns, he regained his cast. In the year 1808, a blacksmith, of Serampore, returned from Madras, and was disowned by his friends, but after expending two thousand roopees amongst the bramhŭns, he was restored to his family. In the year 1801, the mother of Kalēē-prŭsad-ghoshŭ, a rich kayŭst'hŭ, of Benares,

who had lost cast by intercourse with Mŭsŭlmans, and was called a pēēr-alee,[t] *died.* Kalēē-prŭsad was much concerned about presenting the offerings to the manes, and, after much intreaty and promise of rewards, at last prevailed upon eleven bramhŭns to perform the ceremonies in the night. A person who had a dispute with these bramhŭns informed against them, and they were immediately abandoned by their friends. After waiting several days in vain, hoping that his friends would relent, one of these bramhŭns, suspending a jar of water from his body, drowned himself in the Ganges!—Some years ago, Ramŭ, a bramhŭn, of Trivénēē, having, by mistake, married his son to a pēēr-alee girl, and being abandoned by his friends, died through grief. In the year 1803, Shivŭ-ghoshŭ, a kayŭst'hŭ, married a pēēr-alee girl, and was not restored to his cast till after seven years, and he had expended 700 roopees.—About the same period, a bramhŭnēē, of Vélŭ-pookhŭrĭya, having been deflowered, and in consequence deprived of her cast, refused all food, and expired in a few days.—In the village of Bŭjbŭj, some years ago, a young man who had lost his cast through the criminal intrigues of his mother, a widow,[u] in a state of frenzy,

[t] A nŭwab of the name of Pēēr-alee is charged with having destroyed the rank of many Hindoos, bramhŭns, and others, and from these persons have descended a very considerable number of families scattered over the country, who have been branded with the name of their oppressor. These persons practice all the ceremonies of the Hindoo religion, but are carefully avoided by other Hindoos as outcasts. It is supposed, that not less than fifty families of pēēr-alees live in Calcutta, who employ bramhŭn priests to perform the ceremonies of the Hindoo religion for them. It is said, that raja Krishnŭ-Chŭndrŭ-Rayŭ was promised five lacks of roopees by a pēēr-alee, if he would only honour him with a visit of a few moments but he refused

[u] On account of marriages being contracted so early in this country, the number of virgin widows is very great The Hindoos acknowledge that almost all young widows, being excluded from a second marriage, live in a state of adultery.

poisoned himself, and his two brothers abandoned the country.—Gooroo-prŭsad, a bramhŭn, of Charna, in Burdwan, not many years ago, through fear of losing cast, in consequence of the infidelity of his wife, abandoned his home, and died of grief at Benares.—About the year 1800, a bramhŭnēē, of Shantee-poorŭ, murdered her illegitimate child, to prevent discovery and loss of cast.—In the year 1807, a bramhŭn, of Trivénēē, murdered his wife by strangling her, under the fear that he should lose cast, through her criminal intrigues.—About the year 1790, Kalēē-dasŭ, a bramhŭn, who had married, through the wickedness of a ghŭtŭkŭ, a washerman's daughter, was obliged to fly with her to Benares, but being there discovered, he sold all his property and fled, and his wife fell into a state of insanity. In the time of raja Krishnŭ-Chŭndrŭ-Rayŭ, a bramhŭn, of Shantee-poorŭ, was charged with a criminal intrigue with the daughter of a shoe-maker: the raja forbad the barber to shave the family, or the washerman to wash for them: in this distress, they applied to the raja, and afterwards to the nŭwab, but in vain. After many pretended friends had, by fair promises, drained them of their all, the raja relented, and permitted them to be shaved, but the family have not obtained their rank to this day.

Numbers of outcasts abandon their homes, and wander about till death. Many other instances might be given in which the fear of losing cast has led to the perpetration of the most shocking murders, which in this country are easily concealed; and thousands of children are murdered in the womb, to prevent discovery and the consequent loss of cast, particularly in the houses of the koolēēnŭ bramhŭns.

Not only is a person who has lost cast deprived of his property, and renounced by his friends, but he is excluded from all the services and comforts of religion; from all its supposed benefits at and after death, and is of course considered as miserable in a future state.

The Hindoos relate a story of Vachŭspŭtee-mishrŭ, who lived about six hundred years ago, and who, for repeating the four védŭs from memory before the king of Nit'hila, received as a fee 10,000 cows. As the reception of a gift of cows is forbidden, in the kŭlee yoogŭ,[x] the friends of the pŭndit renounced him as an outcast, till he had made the proper atonement, by offering a piece of gold. And thus, a man who according to the bramhŭns, could repeat the four védŭs from memory, the repetition of the trilliteral syllable of which would remove the sins of a world, was made an outcast, because he had received a present of cows. If he had received a gift to the same amount in another form, he would have been blameless.

According to the shastrŭs, the offences by which rank is lost, are, the eating with persons of inferior cast;[y] cohabiting with women of low cast; eating flesh or drinking spirits; partaking of that which has been pre-

[x] This is forbidden both in the smritees and pooranŭs: though most of the bramhŭns, at present, find the temptation too strong to resist. A gift of gold is also forbidden.

[y] The Hindoo system is not only a system of terror as it respects the rules of the cast; but of pride, as admitting, on the one hand, no proselytes, and, on the other, branding other casts with opprobrious names, and declaring their very birth and manners infamous. Invite one of the lowest orders of shoodrŭs to a feast with an European of the highest rank, and he turns away his face with the most marked disgust.

pared by a person of an inferior order; dealing in things prohibited by the shastrŭ, as cow-skins, fish, &c.

Persons may sink lower in cast, in cases where they do not become entire outcasts. A bramhŭn, by officiating as priest to a shōōdrŭ, does not become a shōōdrŭ, but he sinks into a despised order of bramhŭns.

Persons breaking the rules of the cast were formerly punished by the Hindoo kings; now it depends upon mere accident whether a person violating the rules of the cast be proceeded against or not. Strictly speaking, scarcely any Hindoos live according to these rules, and vast multitudes daily and notoriously violate them. In some respects, the great body of the people do that which is forbidden: as for instance, they eat rice prepared for sale by Mŭsŭlmans: here the number of offenders is so great, that the law cannot be enforced. Where a person is known to retain a Mŭsŭlman mistress, the offence is frequently winked at, unless he happens to quarrel with another, and then the latter insists upon his being excluded the cast. When only one person objects to eat or smoke with another who has forfeited his cast, he is often bribed to hold his peace; but if a number of persons object, the case is desperate; yet there are times when a delinquent forms a party in his favour, who declare, that they will retain him amongst them. Sometimes the whole village assembles, to decide about a person's retaining the cast; when, if the decision be in his favour, all his friends eat with him; if not, they refuse, and prohibit his entering their houses. There is no other form of exclusion.

Persons who have been deprived of their cast, have, in

some instances, offered large sums to regain it, but in vain. On the contrary, other offenders, who have had no enemy to oppose them, and very little that the bramhŭns could seize, have regained their cast for a mere trifle.[z] The only way of being reinstated in their rank is to give a feast to bramhŭns: all things may be obtained by pleasing this privileged order, in whose hands the cast is either a treasury chest, or a rod of iron.

After the establishment of the English power in Bengal, the cast of a bramhŭn of Calcutta was destroyed by an European, who forced into his mouth flesh, spirits, &c. After remaining three years an outcast, great efforts were made, at an expense of 80,000 roopees, to regain the cast, but in vain, as many bramhŭns of the same order refused consent. After this, an expense of two lacks of roopees more was incurred, when he was restored to his friends. About the year 1802, a person in Calcutta expended in feasting and presents to bramhŭns, 50,000 roopees to obtain his cast, which had been lost through eating with a bramhŭn of the pēēr-alee cast. After this, two pēēr-alee bramhŭns of Calcutta made an effort to obtain their cast, but were disappointed, after expending a very large sum.

Sometimes a person is restored to his cast on making

[z] Many different casts have at their head individuals called Pramanikŭs, who are consulted on all points relating to the cast. When persons wish to make a feast, they consult their pramanikŭ respecting who shall be invited, and what presents shall be given to the guests. The shōōdrús of one cast living in four or five villages have one pramanikŭ, who adjusts differences between the individuals of the cast over which he presides. If a person says, he will not eat with another, because he has done something contrary to the rules of the cast, the pramanikŭ sometimes adjusts the business, by reminding this man, that in *his* family also there are such and such marks of the plague.

the requisite atonement; but many affirm that the atonement benefits the party only in a future state, and does not effect his restoration to society in this world. The offering of atonement is a cow, or a piece of gold, or cloth, or a few kourees.

Such are the baneful effects of the cast on social life. But that which, more than any thing else, in the opinion of a sincere christian, condemns the cast, is the resistance which it opposes to the prevalence of the true religion. If a Hindoo be convinced of the excellency of the christian religion, he must become a martyr the same hour that he becomes a christian. He must think no more of sitting in the bosom of his family, but must literally forsake "all that he hath" to become the disciple of Christ. Liberty to obey the decisions of the mind, and the convictions of conscience, has ever been considered as one of the most important birth-rights of a rational being; but the cast opposes all the rights of reason and conscience, and presents almost insurmountable obstacles to the progress of truth.

The loss of cast, however, loses half its terrors where a person can obtain society suited to his wishes: the chains of the cast, too, are severely or lightly felt in proportion to a person's worldly incumbrances: an unmarried person finds it comparatively easy to leave one order of society and enter into another. I have seen some who have lost cast, quite as happy as those possessed of all that this distinction could bestow: many of the pēēr-alees are possessed of large property, and are invited to Hindoo festivals without reserve; with this difference only betwixt them and other Hindoos, that they do not mix with the other casts at the time of eating; but this exists also

among different ranks of bramhŭns: a bramhŭn of high rank will not eat in the same house, and at the same time, with a bramhŭn of low cast.

In some parts of India, the natives do things with impunity which in other parts would cause the loss of cast. In the upper provinces, the regulations of the cast relative to eating are less regarded than in Bengal; while the intermixture of the casts in marriage is there guarded against with greater anxiety.

Thousands of Hindoos daily violate the rules of the cast in secret, and disavow it before their friends: this fact refers to several new sects, who have seceded, in some measure, from the bramhinical system. But there are great multitudes of young men, especially in Calcutta, who habitually eat, in the night, with the Portuguese and others, and shake off the fetters of the cast whenever pleasure calls. Here licentious habits are making the greatest inroads on this institution: and indeed to such an extent are the manners of the Hindoos become corrupt, that nearly one half of the bramhŭns in Bengal, the author is informed, are in the constant practice of eating flesh and drinking spirits in private.[a] Ŭbhŭyŭ-chŭrŭnŭ, a respectable bramhŭn, assured the author of his having been credibly informed, that in the eastern parts of Bengal, the bramhŭns distil in their own houses the spirits which they drink: this bramhŭn, a few years ago, at the Shyama festival, called, in the night, at the house of a rich Hindoo near Calcutta, to see the image of the goddess, and observed, that the offerings formed a pile as high as the image itself. Two or three of the heads of the family

[a] Smoking intoxicating drugs also is almost become universal among these representatives of the gods on earth.

were in a state of complete intoxication; and after remaining a short time, one of them called out, "Uncle, a thief is come to steal the offerings—see, he stands there, in a white garment." The uncle, also intoxicated, but still able to walk, staggered up to the pile of offerings, and supposing that to be the thief in a white garment, smote it with such force, as to scatter the offerings at the feet of the goddess, and all over the temple floor. While the uncle was thus driving the thief out of the temple, a friendly dog was devouring the vomit of the nephew laid prostrate in the temple yard.—In conversation with a respectable shōōdrŭ, on these secret violations of the rules of the cast, he gave me in writing an account, of which the following is a translation: "When a party sit to drink spirits, they ask a wise man among themselves, whose family for seven generations has been in the habit of drinking spirits, what benefit may be derived from the practice? He replies, 'He who drinks spirits, will be filled with joy, till he fall again and again to the earth: should he vomit, he must place his mouth in it: if he devour the vomit, he will be rewarded with heaven." Let the reader add this fact to various others which he will find in the introduction to the first volume, and he will be able to account for the Scripture designating the practices of the heathen by the expressive term—"*abominable* idolatries."

CHAP. III.

SECT. I.—*Of births, and the nursing and education of children.*

HINDOOS of respectability treat a pregnant female with peculiar tenderness; and when approaching the time of her delivery, she is indulged with whatever she desires. This solicitude does not arise from the fear that the infant will suffer if the mother be denied what she longs for, but, from the hope of having a son, as well as from a common fear among the Hindoos, that if a female do not obtain what she desires, the delivery will be prolonged. A Hindoo woman exceedingly dreads the hour of childbirth,[b] especially at the first birth after marriage. In the houses of the rich, a slight shed is always prepared for the female; who, after her delivery, is considered as in a state of uncleanness; where a number of families live together, such a shed is always reserved for this purpose. Before the birth of a child, to keep off evil spirits, the Hindoos lay the scull of a dead cow, smeared with red lead, &c. at the door of this hut. If a female have a difficult delivery, she suffers extremely for want of that assistance which a skilful surgeon, (did Hindoo manners admit of his services,) would be able to afford: many perish.[c] The midwives are chiefly of the haree cast; other

[b] So great is this dread, that it has received a proverbial appellation, "sŭtŭ-shŭnka, or the hundred-fold to be dreaded," and the relations of such a female, considering how doubtful her passing through that period with safety is, to show their attachment, present her with various farewell gifts.

[c] It is become a proverb among this indolent people, that the life of a woman, being more sedentary, is happier than that of a man, and nothing but a dread of the danger here alluded to, makes them content to be men still.

females of low cast practice, but they are not numerous. A roopee and a garment are the common fee to the midwife from the middling ranks; the poor give less.

Almost all the lower orders of Hindoos give spirituous liquors to their females immediately after delivery; and medicine, a few hours after the child is born: sickness rarely succeeds a lying-in. When the father first goes to see the child, if a rich man, he puts some money into its hand; and any of the relatives who may be present do the same. The mother is constantly kept very warm; after five days she bathes; and on the sixth day, to obtain the blessing of Shŭsht'hēē on the child, this goddess is worshipped in the room where the child was born. If a child die soon after its birth, the Hindoos say, "See! the want of compassion in Shŭsht'hēē: she gave a child, and now she has taken it away again."[d] If a person have several children, and they all live, the neighbours say, "Ah!—Shŭsht'hēē's lap!" On the eighth day, to please the neighbouring children, the members of the family sprinkle, with a winnowing fan, on the ground opposite the house, eight kinds of parched pease and parched rice; and about twenty-one days after delivery,[e] the woman begins to attend to her family business. On the twenty-first day, Shŭsht'hēē is again worshipped, by the women

[d] Hindoos of the lowest class, if several of their children have died soon after the birth, procure a ring to be made from the chains of some convict, and place it upon the next child's ancle. If a son, when grown up, act very contrary to the manners of his parents, he is said to have been changed in the womb by Jătŭ-hannēē, a goddess, worshipped by this people, and supposed, as her name imports, to play such tricks with mankind.

[e] Poor women in the northern parts of Bengal are known to attend to the business of their families the day after delivery. The author is informed, that sometimes a mother is delivered while at work in the field, when she carries the child home in her arms, and returns to her work there the next day.

of the family, under the shade of the fig tree. If the child be a son, the mother continues unclean twenty-one days; if a daughter, a month.

The respectable Hindoos, at the birth of a child, keep a record, drawn up by a gŭnŭkŭ, or astrologer, who is informed by the father, or some relative, of the exact time of the birth, and is requested to cast the nativity of the child and open the roll of its fate. The gŭnŭkŭ goes home, and draws up a paper, describing what will happen to the child annually, or during as many astronomical periods as he supposes he shall be paid for: indeed some of these rolls describe what will happen to the person during every period of his existence. This astrologer is paid according to the good fortune of the infant, from one roopee to one and two hundred. The parent carefully deposits this paper in his house, and looks at it occasionally, when any thing good or evil happens to his child. The nativity of sons is more frequently cast than that of daughters. Some persons merely keep the date of the birth; or they add the signs under which the child was born, without having its fate recorded. The poor keep no record whatever.

When the child is a few days old, the parents give it a name,[f] which is generally that of a god,[g] the Hindoos believing, that the repetition of the names of the gods is meritorious, and, operating like fire, consumes all sin. Some are the simple names of gods, as Narayŭnŭ, Kartikŭ, Gŭnéshŭ, Vŭroonŭ, Pŭvŭnŭ, Bhōōt-nat'hŭ, Indrŭ.

[f] Never that of its father.

[g] The names of the gods are also given to towns, gardens, pools, &c., as Shrēē-Rampoorŭ, the town of Ramŭ; Krishnŭ-vaganŭ, the garden of Krishnŭ; Lŭkshmēē-sagŭrŭ, the sea of Lŭkshmēē.

Gopalŭ, Unŭntŭ, Eeshwŭrŭ,[h] Koovérŭ, Mŭhŭ-dévŭ,[i] Bhŭgŭvanŭ, &c. and others have attached to the name of a god another word, as Ram, and Ram-prŭsadŭ,[k] Krishnŭ, and Krishnŭ-chŭrŭnŭ,[l] Bramhanŭndŭ,[m] Shivŭ-nat'hŭ,[n] Sŏŏryŭ-kant'hŭ.[o] The names of the goddesses, with an additional word, is also given to men, as, Doorga-chŭrŭnŭ, Gŭnga-Ramŭ, &c. These are very common names among the Hindoo men. Women are named after the goddesses, as Kalēē, Doorga, Lŭkshmēē, Sŭrŭswŭtēē, Gŭnga, Radha, &c. To these names some add single words, as Vishnoo-priya.[p] A great portion of the various names of the gods and goddesses are chosen and given to men and women. The names of heroes and heroines are also given, as Yoodhist'hirŭ, and Bhēēmŭ; Droupŭdēē, and Koontēē. Names are also chosen from those of trees, flowers, &c. as Lŭvŭngŭ-lŭta,[q] Pŭdmŭ,[r] Soodha-mookhēē,[s] Sŭkhee.[t]

The father makes known the name, though the mother has generally the privilege of choosing it. Some Hindoos place two lamps on two names beginning with the same letter, and choose that over which the lamp burns most fiercely. Besides the common name, another is given by selecting a letter from the name of the stellar-mansion under which the child was born: this is used in the marriage contract, and at other ceremonies. I give an example from the name of one of the Sŭngskritŭ pŭndits in the Serampore printing-office: Krishnŭ happened to

[h] The common name for God. [i] The great god. [k] Prŭsadŭ, pleasure; this name intimates that Ramŭ is pleased with this person.

[l] Chŭrŭnŭ, foot. [m] Anŭndŭ, joy. [n] Nat'hŭ, lord. [o] Kant'hŭ, beautiful. [p] The beloved of Vishnoo. [q] The climbing plant Lŭvŭnga.

[r] The water-lily. [s] She whose mouth is like the water of life.

[t] A female friend.

be the guardian deity of his friends; and they gave this boy, as his common name, Gopalŭ, one of the names of Krishnŭ: and as he was born in the last division of the virgin, the Sŭngskritŭ name for which ends in t'h, his stellar name became T'hakoorŭ-dasŭ.

Some parents give an unpleasant name to a child who may be born after repeated bereavements, as Dookhēē,[u] Pŭnch-kouree,[x] Haranŭ,[y] Koorŭ,[z] &c. They assign as the reason for this, that as the former were such pleasant children, and had such sweet names, they died through the envy of others.[a] If the child live, they add the name of Ramŭ to one of the above names, as Dookhēē-Ramŭ, &c.

A Hindoo woman suckles her child, if she have only one, till it is five or six years old; and it is not uncommon to see such children standing and drawing the mother's breast.[b] A Hindoo mother seldom employs a wet-nurse; nor is the child fed with prepared food before the expiration of six months. The children of the rich generally go naked till they arrive at their second or third year, and those of the poor till they are six or seven.

[u] *Sorrowful.* [x] *Five kourees.* [y] *The lost.* [z] *That which is taken away by force.*

[a] If a rich man sinks into poverty, such sayings as these are common: "See! how sharp men's teeth are!"—"He is ruined entirely because others could not bear to see his happiness!"—Some Hindoos think, that the gods hear the prayers of those who desire the evil of others, and that persons are able to injure others by the power of incantations.

[b] It is very remarkable, that the Africans as well as the Hindoos suckle their children long after they are able to walk, that they eat only with the right hand, smoke out of a thing like the hookha; at eight days old shave the head of a child, and give it a name, &c. Their dances, like those of the Hindoos, are also distinguished by indecent gestures.

As Hindoo women never learn to read, they are unable to teach their children their first lessons, but a father may frequently be seen teaching his child to write the alphabet when five years old: at which age the male children are commonly sent to the village school.

Rich men employ persons to teach their children, even at five years of age, how to behave on the approach of a bramhŭn, a parent, a spiritual guide, &c. how to sit, to bow, and appear to advantage, in society. When a boy speaks of his father, he calls him t'hakoorŭ, lord; or of his mother, he calls her t'hakooranēē. When he returns from a journey, he bows to his father and mother, and, taking the dust from their feet, rubs it on his head. Considering their inferiority to Europeans in most of the affairs of polished life, the Hindoos in general deserve much credit for their polite address.

Almost all the larger villages in Bengal contain common schools, where a boy learns his letters by writing them, never by pronouncing the alphabet, as in Europe; he first writes them on the ground; next with an iron style, or a reed, on a palm leaf; and next on a green plantain leaf. After the simple letters, he writes the compounds; then the names of men, villages, animals, &c. and then the figures. While employed in writing on leaves, all the scholars stand up twice a day, with a monitor at their head, and repeat the numerical tables, ascending from a unit to gŭndas,[c] from gŭndas to voorees,[d] from voorees to pŭnŭs,[e] and from pŭnŭs to kahŭnŭs;[f] and, during school hours, they write on the palm leaf the strokes by which

[c] Four. [d] Twenty [e] Eighty.
[f] One Thousand Two Hundred and Eighty.

these numbers are defined. They next commit to memory an addition table, and count from one to a hundred; and after this, on green plantain leaves, they write easy sums in addition and subtraction of money; multiplication, and then reduction of money, measures, &c. The Hindoo measures are all reducible to the weights, beginning with rŭttees,[g] and ending with mŭnŭs.[h] The elder boys, as the last course at these schools, learn to write common letters, agreements, &c.—The Hindoo schools begin early in the morning, and continue till nine or ten; after taking some refreshment at home, the scholars return about three, and continue till dark. The Bengalee school-masters punish with a cane, or a rod made of the branch of a tree; sometimes the truant is compelled to stand on one leg, holding up a brick in each hand, or to have his arms stretched out, till he is completely tired. These school-masters are generally respectable shōōdrŭs, though in some instances brambhŭns follow this employment. Their allowance is very small: for the first year's education, about a penny a month, and a day's provisions. When a boy writes on the palm leaf, two-pence a month; after this, as the boy advances in learning, as much as four-pence or eight-pence a month is given.

There are no female schools among the Hindoos; every ray of mental improvement is carefully kept from the sex.[i] As they are always confined to domestic duties, and care-

[g] A seed of the abrus precatorius. [h] Eighty lbs.

[i] An old adage is always present with the Hindoos, that if a woman learn to read, she will become a widow.—I am informed, however, that women teach the female children of kayŭst'hŭs and brambhŭns to cut figures in paper and plantain leaves, and delineate other forms with paste on seats, walls, &c. Many are taught to spin thread, which is perhaps the most general female employment among the Hindoos.

fully excluded from the company of the other sex, a Hindoo sees no necessity for the education of females, and the shrastrŭs themselves declare, that a *woman has nothing to do with the text of the vĕdŭ*: all her duties are comprized in pleasing her husband, and cherishing her children. Agreeably to this state of manners, respectable women are never seen in the public roads, streets, or places of resort. What would a European say, if the fair sex were at once to be excluded from public view—and if, in every public assembly, every private walk, every domestic circle, he was to meet only the faces of men!

When a child is ill, the mother, supposing that her milk is the cause of its sickness, abstains from bathing, eating sour food, fish, &c. and partakes of food only once a day. Sometimes, after making a vow, and promising some gift if the deity will restore her child to health, she abstains from cutting the child's hair until the expiration of the vow; others tie up a lock of hair, and repeat over each hair in the lock the name of a different deity: this clotted hair may frequently be seen on the heads of children.

Though the children of the highest and the lowest casts seldom play in company, yet the offspring of casts which more nearly approximate are often seen in the streets, playing together with the utmost freedom; and indeed if a child at play should have food in its hand, and the child of another cast partake of it, it is not much noticed. Hindoo children play with earthen balls, and with the small shells which pass for money. Bigger boys amuse themselves in different kinds of inferior gaming, as dice,[k]

[k] At the full moon in Ashwinu the Hindoos sit up all night, and play at dice, in order to obtain the favour of Lukshmēē, the goddess of wealth.

throwing kourees, &c.; in boyish imitations of idolatrous ceremonies; in kites; leaping; wrestling; in a play in which two sides are formed, bounds fixed, and each side endeavours to make incursions into the boundary of the other without being caught; in hide and seek, and the like. Children are seldom corrected, and having none of the moral advantages of the children of christian parents, they ripen fast in iniquity, and among the rest in disobedience to parents.[1] At a very early age, they enter the paths of impurity, in which they meet with no checks either from conscience, the virtuous examples of parents, or the state of public morals.—A bramhŭn, who appeared to respect Christianity, was one day reading the first chapter of the epistle to the Romans in Bengalee; and while going over this melancholy description of the sins of the heathen, he confessed, with a degree of astonishment, how remarkably applicable it was to the manners of his own countrymen.

SECT. II.—*Marriages.*

THE Oodwahŭ-tŭttwŭ, a work on the civil and canon law, mentions eight kinds of marriage: 1. Bramhŭ, when

[1] Hindoo youths occasionally leave their homes at ten, twelve, or fourteen years of age, without leave from their parents, and visit *different* holy places, partly from a disposition to wander, and partly from ideas imbibed in their childhood from hearing stories relative to the merit of visiting holy places. Some afterwards send letters, to acquaint their parents, that they have proceeded to such a holy place, others return after a lapse of some months, while others never return; but after a *young person* has left home without acquainting his parents, they often conclude that he is gone to some idolatrous ceremony, or to bathe in Gŭnga, or to some holy place.

the girl is given to a bramhŭn without reward.—2. Dŭivŭ, when she is presented as a gift, at the close of a sacrifice.—3. Arshŭ, when two cows are received by the girl's father in exhange for a bride.—4. Prajapŭtyŭ, when the girl is given at the request of a bramhŭn.—5. Asoorŭ, when money is received in exchange for a bride.—6. Gandhŭrvŭ, when a marriage takes place by mutual consent.[m]—7. Rakshŭsŭ, when a bride is taken in war; and 8. Poishachŭ, when a girl is taken away by craft.

A Hindoo, except he be grown up, as in second marriages, never chooses his own wife. Two parents frequently agree while the children are infants, to give them in marriage, but most commonly a parent employs a man called a ghŭtŭkŭ, to seek a suitable boy or girl for his child.[n]

The son of a shōōdrŭ is often married as early as his fifth year; the son of a bramhŭn, after being invested with the poita, at seven, nine or eleven. Delays to a later period are not unfrequent: parents cannot always obtain a suitable match, or money is wanting; marriages also must be regulated by the cast, and by complicated customs. Amongst the middling ranks, five hundred

[m] The pooranŭs relate, that formerly, when a king's daughter had not been married in childhood by the contract of her parents, and she was grown up to be old enough for marriage, she might solicit of her father to have what is called a shŭyŭmbŭrŭ wedding, in which the girl chooses her own husband. To enable her thus to choose, the king makes a great feast, and invites multitudes of kings, and from amongst them the girl chooses her husband. Ramŭ, Urjoonŭ, Krishnŭ, Nŭlŭ, and others, are all said to have been chosen by the princesses to whom they were afterwards united

[n] "The espousals, or contract before marriage," among the Romans, says Kennett, "was performed by an engagement of the friends on both sides."

roopees are often expended, and amongst the rich many thousands, at the marriage of a son.

One of the Hindoo shastrŭs gives the following directions respecting the qualities of a wife;—"She who is not descended from his paternal or maternal ancestors within the sixth degree, is eligible by a twice-born man for nuptials. In connecting himself with a wife, let him studiously avoid the following families, be they ever so great, or ever so rich in kine, goats, sheep, gold and grain; the family which has omitted prescribed acts of religion; that which has produced no male children; that, in which the védŭ has not been read; that, which has thick hair on the body; and those, which have been subject to —— [here a number of diseases are mentioned.] Let a person choose for his wife a girl, whose form has no defect; who has an agreeable name; who walks gracefully like a young elephant; whose hair and teeth are moderate respectively in quantity and in size; whose body has exquisite softness."

The following account of the person of Sharŭda, the daughter of Brŭmha, translated from the Shivŭ pooranŭ, may serve as a just description of a perfect Hindoo beauty: this girl was of a yellow colour; had a nose like the flower of the sesamum; her legs were taper like the plantain tree; her eyes large like the principal leaf of the lotŭs; her eyebrows extended to her ears; her lips were red like the young leaves of the mango tree; her face was like the full moon; her voice like the sound of the cuckow; her arms reached to her knees; her throat was like that of a pigeon; her loins narrow like those of a lion; her hair hung in curls down to her feet; her

teeth were like the seeds of the pomegranate; and her gait like that of a drunken elephant or a goose.

Each cast has its own order of ghŭtŭkŭs, which profession may be embraced by any person qualified by cast and a knowledge of the ghŭtŭkŭ shastrŭs. They sometimes propose matches to parents before the parents themselves have begun to think of the marriage of their child. Many of these men are notorious flatterers and liars,[o] and, in making matrimonial alliances, endeavour to impose in the grossest manner upon the parents on both sides. If the qualities of a girl are to be commended, the ghŭtŭkŭ declares, that she is beautiful as the full moon, is a fine figure, of sweet speech, has excellent hair, walks gracefully, can cook and fetch water, &c. After the report of the ghŭtŭkŭ, a relation on each side is deputed to see the children,[p] and if every thing respecting cast, person, &c. be agreeable, a written agreement is made between the

[o] Some ghŭtŭkŭs are not employed in making marriage agreements; but, after studying the books belonging to their profession, they subsist on the gifts received at weddings, and quarter themselves on those koolēenŭs and shrotriyŭs who are very rich. When a ghŭtŭkŭ visits such a koolēenu or shrotriyu, he rehearses a number of honourable qualities which he ascribes to the ancestors of his host, but if this person be not disposed to be liberal towards him, he endeavours to bring forward all the violations of the rules of the cast into which he or his ancestors may have fallen, and sometimes this disappointed ghŭtŭku endeavours to involve the person in disgrace among his friends, or in the presence of large assemblies of bramhŭns. In almost all families there are faults respecting the cast, which are well known to these ghŭtŭkŭs, and which they know how to use as means of extorting money.

[p] Among the vungshŭjus, those families which have sunk lowest in honour, meet with great difficulties in finding girls for their sons, and it is not uncommon for the ghŭtŭkŭs to impose the child of a shōōdrŭ upon such a vŭngshŭjŭ as the daughter of a bramhŭn.

two fathers: and in this way, persons are united in wedlock with as much indifference as cattle are yoked together; matrimony becomes a mere matter of traffic, and children are disposed of according to the pride of parents, without the parties, who are to live together till death, having either choice or concern in the business.

These very early marriages are the sources of the most enormous evils: these pairs, brought together without previous attachment, or even their own consent, are seldom happy. This leads men into unlawful connexions, so common in Bengal, that three parts of the married population, I am informed, keep concubines. Many never visit, nor take their wives from the house of the father-in-law, but they remain there a burthen and a disgrace to their parents; or, they abandon the paternal roof at the call of some paramour. Early marriages also give rise to another dreadful evil: almost all these girls after marriage remain at home, one, two, or three years; and during this time numbers are left widows, without having enjoyed the company of their husbands a single day: *these young widows, being forbidden to marry, almost* without exception, become prostitutes. To these miserable victims of a barbarous custom are to be added, all the daughters of the koolēēnŭs, who never leave the house of the father, either during the life, or after the death of their husbands, and who invariably live an abandoned life. The consequences resulting from this state of things, are, universal whoredom, and the perpetration of unnatural crimes to a most shocking extent.

Some days or weeks before a wedding takes place, a second written agreement is made between the two fathers, engaging that the marriage shall take place on

such a day. This is accompanied sometimes with the promise of a present for the daughter, which may amount to ten, fifty, or more roopees. On signing this agreement, a dinner is given, in general by the girl's father; and gifts are presented to the bramhŭns present, as well as to the ghŭtŭkŭ, according to the previous agreement, perhaps five, six, eight, or ten roopees. Where a present is made to the father of the girl, which is very common at present, *the cast of the boy is not very respectable: in* the most reputable marriages, the father not only gives his daughter without reward, but bears the expenses of the wedding, and presents ornaments, goods, cattle, and money to the bridegroom.

Three or four days before the marriage, the bodies of the young couple are anointed with turmerick, and the boy, day and night, till the wedding, holds in his hand the scissars with which the natives cut the betle-nut, and the girl holds in her hand the iron box which contains the black colour with which they daub their eyelids. The father of the boy entertains all his relations, and others; to relations giving a cooked dinner, to others sweetmeats, &c. and the father of the girl gives a similar entertainment to all his relations. After this, the rich relations feast the bridegroom and family, and add presents of cloth, &c. On the day before the marriage, the parents on each side send presents of sweetmeats amongst their friends.

During the night preceding the wedding, the most hideous noises are made at the houses of the two parents, with instruments whose noise resembles that of a kettle-drum. In the beginning of the night, the women leave four pots containing lamps at each of the two houses, expressing

their wishes for the long life of the bride and bridegroom. They also place at each house two balls of rice flour in the form of sugar-loaves, which they call Shrēē;[1] and towards the close of the night, they eat rice with the girl and boy. These customs are accompanied with much hilarity.

Early in the morning, the women and female neighbours again assemble, and taking with them a pan of water, the pots which contain the oil-lights, the balls of rice flour, and some betle-nut, go round to the neighbours, and give to each a morsel of the betle-nut. On returning home, in some towns, they place the boy and girl, at different houses, on a bamboo door, when the mother, as an expression of her joy and good-will, lights some straw from the thatch, and turns it round the right foot of the boy, or girl, three several times; after which the persons present lift up the door, with the boy or girl placed on it, three, five, or seven times; the women then, taking some thread, and stretching it, walk round them four times, and then tie this thread with some blades of dōōrvŭ grass, round the right arm of the boy, and the left arm of the girl. They prepare also a kind of ointment with oil and spices fried together, and rub it on the head and all over the bodies of the young couple. All these actions have no other meaning, than that they are tokens of joy. In the forenoon, at both houses, to secure the happiness of the boy and girl, they present offerings to deceased ancestors. The bridegroom, as a mark of affection, sends to the bride a present of fish, betle, sweetmeats, plantains, sour milk, and cloth: in some cases, the bride makes a similar present to the bridegroom. In the course of the afternoon, the heads of the young couple are shaved; and

[1] One of the names of Lŭkshmēē, the goddess of prosperity.

while the bridegroom stands upon a stone placed in the middle of a small artificial pool of water, round which trees are planted, and lamps placed, the wicks of which are made of the fruit of the thorn-apple plant, the women bring the pot containing the lamp, the ball of paste called Shrēē, and a number of other precious things, and going up one by one to the bridegroom, with these things touch his forehead. If the person has the means, the rest of the time till night is occupied in feasting relations, bramhŭns, neighbours, &c. The bride, bridegroom, and the person who gives the bride in marriage, all fast till the wedding is over.

In the marriages of the rich, great preparations of music, fireworks, illuminations, &c. are made, and vast multitudes are invited to the wedding. Some persons spend more than 100,000 roopees in the marriage of a son or a daughter. At a fortunate hour in the night, the bridegroom, dressed in silk, and wearing many gold and silver ornaments, a gold chain round his neck, and a gilt crown upon his head, prepares to go to the house of the bride; he is seated in a gilt palanqueen, or in a tŭktŭnama. If in the latter, there is room for four servants to stand at the four corners, in the inside, to fan him, or rather to wave over him a brush, made of the tail of the cow of Tartary. The procession at a magnificent wedding is very long: before the bridegroom's palanqueen, the servants of the father walk, carrying silver staves; open carriages proceed slowly, containing dancing women and singers; a flag is also carried, and a metal instrument like a dish is placed on an elephant, and beat at intervals. The streets are illuminated by the flambeaux and lights which the attendants carry in their hands; and fireworks, placed on both sides the streets, are discharged as the

procession moves along. Horses, camels, and elephants, richly caparisoned, are placed in convenient situations the procession, and musicians, playing on various instruments, are placed before and behind the bridegroom. Lately many of the rich natives have called in the assistance of English music at their weddings. At intervals guns are fired. All things for the procession being prepared before-hand, the whole waits for the coming of the bridegroom. At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived in Serampore; to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, "Behold the bridegroom cometh; go ye out to meet him."—All the persons employed, now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared; but it was then too late to seek them, and the cavalcade, something like the above, moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area,[1] before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed on a superb seat in the midst of the company, where he sat a short time, and then went into the house—the door of which was immediately shut, and guarded by sepoys—I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful

[1] In many instances, the marriage rites are performed in this area, before all the company, and this is proper, but an affectation of modesty and family pride not unfrequently lead the father-in-law to the resolution of having the ceremonies performed in the house.

parable as at this moment: "And the door was shut!"—I was exceedingly anxious to be present while the marriage formulas were repeated, but was obliged to depart in disappointment.

From time immemorial, the Hindoo young men have considered a wedding procession, as it passes through the villages to the house of the bride, as *fair game*:—groups of wicked boys and young men, therefore, attack the wedding company in all those ways by which they can most annoy them, and in which they are greatly assisted by the darkness of the night. Serious disputes, attended with the loss of lives, have sometimes occurred amidst this rough and dangerous mirth.

After entering the house, the bridegroom is led to the place where the marriage rites are to be performed, and where the father-in-law, taking off the old garments and poita of the boy, arrays him in new clothes, and takes him into an inner apartment, where they make him stand on a stool placed on the cow's head and certain other things buried in the earth, adding a number of female superstitious practices, to induce the bridegroom to behave well to the bride. They next bring the bride on a stool covered with the bridegroom's old garments, and carry the girl round the bridegroom seven times; they then permit the bride and bridegroom fairly to look at each other for the first time. The happy pair are then brought to the former place, and made to sit near each other, when the father-in-law puts into the hands of the bridegroom fourteen blades of kooshŭ grass, tied in two separate parts, which the boy ties under his feet. The father-in-law now pours some water into the right hand of the bridegroom, and while the latter holds it there, the

former reads an incantation, at the close of which the bridegroom lets it fall on his feet; rice, flowers and dōōrva grass are next given, which he lays on his head; water is presented as at first with a prayer; and then sour milk; then again water. The officiating bramhŭn now directs the boy to put his hand on a pan of water, and places the hand of the bride on that of the bridegroom, and ties them together with a garland of flowers, when the father-in-law says, "Of the family of Kashyŭpŭ, the great grand-daughter of Bhoirŭvŭ, the grand-daughter of Ramŭ-Hŭree, the daughter of Ramŭ-soondŭrŭ, Kshŭma, wearing such and such clothes and jewels, I, T'hakoorŭ-dasŭ, give to thee, Ŭbhŭyŭ-chŭrŭnŭ, of the family of Sandilyŭ, the great grandson of Soondŭrŭ-dasŭ, the grandson of Kanace, the son of Bhŭjŭ-Hŭree." The bridegroom says, "I have received her." The father-in-law then makes a present, "for good luck," and adds to it household utensils, &c. according to his ability; and then takes off the garland of flowers with which the hands of the married pair were bound, repeating the gayŭtrēē. A cloth is now drawn over the heads of the couple, while they again look at each other; and this part of the marriage ceremony here closes, after the boy and the girl have been directed to bow to the shalŭgramŭ and to the company, that they may receive the blessing of the gods and of the bramhŭns. A bramhŭn, or a female whose husband and son are living, then fastens the bride and bridegroom together by their garments with the above piece of cloth, as a token of their union; and they are thus led back into the midst of the family.

During the ceremonies of marriage, selections from the Mishrŭ, a work on the different orders of Hindoos, are rehearsed by the ghŭtŭkŭs, amidst the assembly, and

when the marriage ceremony is concluded, the father-in-law, or some one in his stead, proceeds to the assembly, and says, "These friends have favoured us with their presence, let us pay them the honours due to their rank." As on these occasions it is an invariable custom to mark the forehead of the guests with the powder of sandal-wood, this person now asks in the assembly, "Who shall first receive the sandal-wood?" To which a ghŭtŭkŭ replies, "Except Ŭbhŭyŭ-chŭrŭnŭ, who shall receive the sandal-wood?"—Another asks, "Why should *he* receive it?"—The ghŭtŭkŭ then enumerates a number of qualifications which this person possesses; as, that all ranks of koolēēnŭs, and shrotriyŭs, "stand in his door;"[a] that he is generous, hospitable, liberal in showing respect; that, in fact, he is a second Yoodhist'hirŭ. Not unfrequently another ghŭtŭkŭ, amidst fierce disputes, proposes some other candidate, enumerating a number of qualifications. the man who is most liberal to these men, however, always obtains the honour. In some cases, no person is found in whom the assembly can agree, and it is at length proposed, that it shall be conferred without preference, by commencing at either end of the room; should this be overruled, the only remedy left is, to select some child, and give it the honour of being first marked with the sandal powder. When a proper person, however, can be found, and all are agreed in him, a bramhŭn takes the sandal-wood, on a brass or silver plate, and goes up to the person for whom it is decreed, and again asks the assembly, 'Shall I apply the sandal-wood? A number of voices at once reply in the affirmative, when the bramhŭn rubs some sandal-wood on his forehead, and places a garland of flowers round his neck. Several per-

[a] That is, are nourished by him.

sons then join in conferring the same honours on all the the company; presents of betel-nut, or panŭ, are added.

This being concluded, the father-in-law invites the company to a supper, promising that the delay shall not be great. Not unfrequently, before they sit down to the entertainment, quarrels arise; perhaps a number of persons maliciously unite, to bring dishonour upon the family of the bride, and either throw the food away, or refuse to partake of it. The guests consider themselves as conferring the obligation, and therefore, unless the food be excellent, they do not hesitate to utter the loudest complaints. Several hours are sometimes spent in composing these differences, and in persuading the guests to sit down quietly to the repast. Some are so malicious as to cut with scissars the garments of the guests, while sitting in a crowded manner in the assembly.

The girl's father having entertained the persons who accompanied the bridegroom, presents gifts in money to the ghŭtŭkŭ, the officiating bramhŭn, the bramhŭns, and relations, according to his ability. The bridegroom remains all night at the house of his father-in-law, but while there he is forbidden to eat any food except that which he has brought with him.

Early the next morning, the women of the house and neighbourhood carry small presents of money to the bridegroom. About the same hour, five women take up the mat upon which the married couple have slept, for which service they receive a trifling present; after this, the bride and bridegroom, having anointed their bodies with turmerick, bathe in the small pool mentioned before; and after the guests have taken some refreshment, the bride-

groom takes home his bride. The girl's palanqueen is closely covered, so that she cannot be seen: Bengalee women never ride in an open palanqueen. The procession consists merely of the remnant of the first shew; the only novelty is a quantity of artificial flowers fastened on sticks, and carried before the bridegroom. On their arrival, in the place where the offerings were presented to the manes on the day of marriage, the boy's mother takes up the pots, and the ball of rice called Shrēē, and with them touches the foreheads of the married pair; after which she takes some betel in her hand, and, beginning at the ancle, slowly raises her hand till it arrive opposite her son's head, making an awkward noise by the shaking of her tongue, in which she is joined by all the women present. She repeats this to the bride; and also places a fish in the folds of the bride's garments, and some sweetmeats in the mouths of the bridal pair; she then pours some milk mixed with red lead on the feet, and places a measure of corn on the head of the bride, under which the bridegroom puts his left hand; and in this manner they proceed into the house, the bridegroom with his right hand scattering the corn as they go. The burnt-sacrifice is next offered by the bridegroom, amidst the repetition of many formulas by the officiating bramhŭn: among the rest, the bridegroom pours clarified butter on the fire, and rubs a little on the forehead of the bride, saying, "by this burnt-offering I promise, that whatever fault you may commit with any of your members [he mentions each] I forgive them." They next take up parched rice, and the leaves of the shŭmēē tree, and hold them in their hands, those of the bridegroom supporting

* Pliny says, that the most solemn part of the marriage ceremony was, when the matrimonial rites were performed with solemn sacrifices and offerings of burnt cakes.

the hands of the bride, when the latter says, 'I am come from the family of my father into your family, and now my life and all I have are yours:' after which, the bridegroom repeats the praise of the regent of fire, calling him to be witness, and, after walking round the altar seven times, pours the rice on the fire. Taking up clarified butter, the bridegroom, after saying to the bride, 'Your heart is in mine, and my heart is in yours, and both are one; your word is in mine, and my word is in yours, and both are one,' pours the clarified butter on the fire. He next draws the veil over her face, while he adorns her forehead with red lead. At the close, he intreats the blessing of the company on the bride, adding a prayer to the regent of fire, that he would destroy all mistakes that may have attended this service. Different diversions now take place, and the remainder of the day is spent in feasting, and in dismissing distant relations with presents. If a friend on this day should not eat of the food, which is considered as having been cooked by the bride, it is regarded as a great dishonour, which can only be removed by his eating there at the next public feast. On this night the married pair do not remain together. The girl's father sends garments, sweetmeats, fruits, &c. for them both, and the next day he goes himself, and sees the married pair put to sleep on an ornamented bed of flowers.

On the fourth or fifth day, the father of the girl takes the bride and bridegroom to his house, where they remain about ten days. On the fifth, seventh, or ninth day, the women take off the thread that was tied on the arms of the young couple on the day of marriage; after which, the officiating bramhŭn, in their names, worships the sun: the father-in-law presents changes of raiment to the bride

and bridegroom, and at the close entertains the guests. After ten days, the boy returns to the house of his father, and the girl remains with her mother.

At respectable weddings, four or five thousand roopees are expended, but the greatest expence is incurred in the fire-works, and other accompaniments of the procession: should four or five hundred persons sit down to the entertainment, their food will not cost so much as eight pence a head. Many guests who do not partake of the entertainment receive presents of money, garments, brass, and other household utensils.

About forty-five years ago, Jŭyŭ-Narayŭnŭ, a bramhŭn of Khidŭr-poorŭ, near Calcutta, expended 40,000 roopees in the wedding of his nephew, and entertained five or six thousand guests.—Soon after this, Hŭree-Krishnŭ-rayŭ, a pēēr-alee bramhŭn, expended more than a lack of roopees in the marriage of his eldest son, entertaining the nŭwab, and most of the rajas of Bengal.—About thirty years since, raja Raj-Krishnŭ, of Calcutta, a kayŭst'hŭ, expended 80 or 90,000 roopees in his son's marriage.

At the end of a year, the bridegroom takes home his wife; or, if she be very young, she remains at her father's (visits excepted) till the proper time for their ultimate union, when her husband proceeds to the house of his father-in-law, if a poor man, on foot, and if rich, in a pŭlanqueen, with a few friends. When the married pair return to the house of the boy's father, most of those ceremonies are repeated which took place there on the day after marriage. A Hindoo, on his marriage, does not become a housekeeper, as in England, but continues to live with his father; and in this way, if they can agree,

many generations live together. At present, however, separations into distinct families are becoming more and more common.

At the time of the second marriage, certain foolish customs are practised by the females: the girl also abstains from eating the common rice, fish, &c. and on the fifth, seventh, or ninth day, the worship of Shusht'hēē, Markŭndéyŭ, Gŭnéshŭ, and the nine planets, is performed, the officiating bramhŭn reading, and the bridegroom repeating the service after him. To this succeeds the worship of the sun, in which the officiating bramhŭn, joining the open hands of the bride and bridegroom, repeats certain formulas from one of the smritees. After these services, the bridegroom feeds the bride with sugar, clarified butter, honey, and the urine and dung of a calf, mixed together; and folds up plantains, nutmegs, &c. in the garment of the bride, and as they enter the house, the bridegroom causes a ring to slide between the bride's garment and her waist.[u] The bride and bridegroom then eat furmenty together.

The Hindoos in general carry their attachment to children, especially to sons, to the greatest excess. They are amazed at the apparent want of affection in Europeans, who leave their parents, and traverse foreign countries, some of them without the hope of ever seeing them again. If a man should not have children, his father or elder brother seeks for him a second wife;[x] few take this trouble on themselves. The husband directs which

[u] Among the Romans, the man sent a ring as a pledge to the woman.

[x] The Hindoos say, a man ought to wait till his wife is more than twenty before he marries a second.

wife shall have the chief rule, though, according to the shastrŭ, this honour belongs to the wife he first married. Multitudes of instances occur, in which a plurality of wives is the source of perpetual disputes and misery: indeed the Hindoos confess, that scarcely any instances are to be found of the continuance of domestic happiness where more than one wife lives in the same house. A person of some respectability deplored to the author, in the most pitiable manner, his miserable condition on account of having been driven by his father into a state of polygamy. He was obliged to have two cook-rooms, separate apartments, and was compelled to dine with his two wives alternately with the utmost regularity; the children of the different wives were continually quarelling; and thus, through the jealousies, and the innumerable vexations and collisions inseparable from polygamy, he was almost driven to desperation.—On further enquiry into this matter, I found, that polygamy was acknowledged to be the greatest of all domestic afflictions among the Hindoos. Kŭvee-kŭnkŭnŭ, in his Chŭndēē, a Bengalee poem, has deplored his own case in having two wives; and it has become a proverb, that one wife would rather accompany her husband to the gloomy regions of Yŭmŭ, than see him sit with the other. In short, the whole country is full of the most disgraceful proofs, that polygamy is an unnatural and miserable state.—Thus Divine Providence seems evidently to have marked polygamy as a state contrary to moral order; in which order we see, that innocent enjoyments are always connected with tranquillity, and vicious ones ever followed with pain and disorder.—*See the history of Abraham, Gen.* xxi. *&c.*

He who has lost his wife by death, generally marries another as soon as he is purified, that is, in eleven days,

if a bramhŭn, and in a month, if a shōōdrŭ.[y] Some wait longer, and a few do not marry again. A Hindoo may marry a second time, a third,[z] and so on, till he is fifty years old; but, according to the shra-strŭ, not when he is advanced beyond this age; nevertheless many of the lower orders marry when sixty, and some koolēēnŭs marry when as old as eighty. The ceremonies at a second marriage are similar to those at the first.

Few men continue in a single state to old age: those who do, cohabit with concubines: few females remain unmarried; none who can obtain husbands. Yet the cast presents such various obstacles to union, and there are so many gradations of rank by which marriages are regulated, that cases do exist in which men cannot obtain wives, nor women husbands.[a] Still, so great a disgrace is incurred by remaining unmarried, that on one occasion a number of old maids were married to an aged koolēēnŭ bramhŭn, *as his friends were carrying him to the Ganges to die.*

Widows amongst the lowest casts are sometimes married by a form called nika; when the bride and bridegroom,

[y] The wife of one of the author's servants once presented a complaint against her husband, that he neither maintained nor lived with her. when the man was asked the reason of this cruel behaviour, he said, without shame, "Oh Sahèb, she was so sick some time ago, that I did not expect her to live: I therefore married another."

[z] A third marriage is considered as improper and baneful to the female; hence, before the marriage ceremony takes place, they first betroth the man to a tree, when, it is said, the evil expends itself on the tree, and the tree immediately dies.

[a] In the year 1815, some Hindoos, of high cast, were on the eve of petitioning the English government to interfere and prevent the koolēēnŭs from engrossing so many wives, as this disgraceful custom prevented many individuals from entering into the marriage state.

in the presence of friends, place a garland of flowers on the neck of each other, and thus declare themselves man and wife.

The greatest number of marriages take place in the months Ŭgrŭhayŭnŭ, Maghŭ, and Phalgoonŭ, these being considered as very fortunate months. In Joisht'hŭ, eldest sons are forbidden to marry. In Voishakhŭ few marriages are celebrated, and in Poushŭ and Choitrŭ scarcely any, except where the parents are of low cast, and extremely poor. In the other months, none marry. From marriages in the first three months, arise riches; in Asharhŭ, poverty. If an eldest son be married in Joisht'hŭ, he will die; if any marry in Shravŭnŭ, none of the children will live; if in Bhadrŭ or Choitrŭ, the wife will be inconstant; if in Ashwinŭ, both husband and wife will die; if in Kartikŭ, they will have fevers and other diseases; if in Poushŭ, the wife will become a widow.[b]

Hindoo girls, to obtain good husbands, frequently worship the gods; and a woman sometimes secretly administers to her husband a medicine obtained from some old woman, to cause her husband to love her! When husbands remain long from home, some women practise a superstitious custom to hasten their return; while others, to ascertain whether a husband is well or ill, is on his way home or not, is dead or alive, call a witch, who takes the winnowing fan, and, according to its motion in her

[b] The Romans, says Kennett, were very superstitious in reference to the particular time of marriage, fancying several days and seasons very unfortunate for this design. Ovid says, Fast. 5. 487,

"*Nor ever bride*
Link'd at this season long her bliss enjoy'd."

hand, pronounces the exact circumstances of the absent husband.

The Hindoos are seldom happy in their marriages; nor can domestic happiness be expected where females are reduced to a state of complete servitude, and are neither qualified nor permitted to be the companions of their husbands. A man, except he is of low cast, never enters into conversation with his wife during the day, nor is she ever permitted to eat in the presence of her husband, or to sit in the company even of near friends. An elder brother never looks at his younger brother's wife.

Several of the shastrŭs describe the virtues of an excellent wife: Ramŭ thus mourns over the loss of Sēēta: "She was not a common wife,—in the management of my affairs, she even gave me excellent council; when I needed her services, she was my slave; if I was ever angry, like the patient earth, she bore my impatience without a murmur, in the hour of necessity, she cherished me, as a mother does her child; in the moments of repose, she was to me as a courtezan; in times of hilarity, she was to me as a friend."[c]—When engaged in religious services, an excellent wife assists her husband with a mind as devout as his own. On all occasions she gives her whole mind to make him happy; is as faithful to him as a shadow to the body; shares in all his joys and sorrows; and esteems him, whether poor or rich, whether possessed of excellent or evil qualities, whether handsome or deformed.[d] In the absence or sickness of her husband, a good wife renounces every gratification; and at his death, dies with him.[e]

[c] See the Mŭhanatŭkŭ. [d] See the Ramayŭnŭ.
[e] See the Markŭndéyŭ pooranŭ.

The following description of Hindoo females, though written respecting those living in another part of India, appears to be so just, that I have thought it right to copy it. Bartolomeo is certainly one of our best writers on Hindoo manners and customs. "Till their thirteenth year, they are stout and vigorous; but after that period, they alter much faster than the women in any of the nations of Eurode. Early marriage, labour, and diseases, exhaust their constitutions before the regular time of decay. They are lively, active, and tractable; possess great acuteness, are fond of conversation; employ florid expressions, and a phraseology abundant in images; never carry any thing into effect till after mature deliberation; are inquisitive and prying, yet modest in discourse; have a fickle inconstant disposition; make promises with great readiness, yet seldom perform them; are importunate in their requests, but ungrateful when they have obtained their end; behave in a cringing obsequious manner when they fear any one, but are haughty and insolent when they gain the superiority; and assume an air of calmness and composure when they acquire no satisfaction for an injury, but are malicious and irreconcileable when they find an opportunity of being revenged. I was acquainted with many families who had ruined themselves with lawsuits, because they preferred the gratification of revenge to every consideration of prudence."

The merits and demerits of husband and wife are transferable to either in a future state: if a wife perform many meritorious works, and the husband die first, he will enjoy heaven as the fruit of his wife's virtuous deeds;[1] and

[1] The Mŭhabharŭtŭ, and other shastrŭs, teach, that a female, when she offers herself on the funeral pile, removes the sins of her husband, and carries him with her to heaven. Savitrēē, a bramhŭnēē, say the pooranŭs, raised her husband to life by her works of merit.

if the wife be guilty of many wicked actions, and the husband die first, he will suffer for the sins of his wife. In the apprehensions of a Hindoo, therefore, marriage ought to be a very serious business.

SECT. III.—*Notices relative to Manners and Customs in general.*

THE Hindoos, notwithstanding their divisions into casts, and various sects, are scarcely less peculiar and isolated in their manners than the Chinese: their dress, their ceremonies, and their domestic economy, have been preserved without innovation from age to age. Still, however, the unchanging dress and modes of the Hindoos are natural and graceful, compared with those of a Chinese, who, with his long tail, his fantastic dress, his fan, his wooden shoes, and his chuckling sŭlam, looks more like a piece of carved work, than a human being walking at large on the earth.

Many of the higher orders of Hindoos, especially in the Northern provinces, are handsome in their features, having an oval face, and a nose nearly aquiline. Some are comparatively fair, and others quite black, but a dark brown complexion is most common, with black eyes and hair. The general expression of the countenance reminds you, that the Hindoo is mild and timid, rather disposed to melancholy, and effeminate pleasures. In Bengal, the greatest number are below the middle stature, and very slender in body; but this description does not altogether suit the Hindoos of the upper provinces, where you immediately perceive, that you are surrounded

with a people more robust and independent, though the general features are the same.

The Hindoos are generally loquacious, and the common people very noisy in conversation. Their youth are lively, inquisitive, and of quick perception. They appear to be capable of great improvement, and of imitating most of the European arts, and carrying them to the greatest perfection: either they are incapable of bold and original designs, or their long slavery to ancient patterns and usages has, like the Chinese shoe, made the whole race cripples.

The dress of the rich,[g] in which there is neither buttons, strings, nor pins, is happily suited to the climate, and produces a very graceful effect. Over their loins they fold a cloth which almost covers their legs, hanging down to the tops of the shoes. The upper garment is a loose piece[h] of fine white cloth "without seam from top to bottom," thrown over the shoulders, and, except the head, neck, and arms, covering the whole body. The head is always uncovered, unless the heat or cold constrain the person to draw his upper garment over it like a hood.[i] Shoes worn by the rich, are covered with gold

[g] Before a Hindoo puts on a new garment, he plucks a few threads out of it, and offers them to different beings, that they may be propitious, and that it may wear well. The poor wear their garments till they are very filthy, and the pillow on which they sleep is never washed, notwithstanding their hair is oiled daily. their houses and garments are generally full of vermin.

[h] A native, when he saw a picture of His Majesty George the Third in the house of the author, in a Roman habit, asked, why he wore garments like the Hindoos, and not like the English.

[i] "The colour of the (Roman) gown is generally believed to have been white. As to attire for the head, the Romans ordinarily used none, except

and silver thread, are open at the heels, and curled up at the toes; stockings are very seldom worn [k] Many Hindoos in the service of Europeans, to please their masters, wear the Mŭsŭlman dress; put on a turban, and garments like a jacket and petticoat, or loose pantaloons. The poor have only a shred of cloth to cover their loins. The dress of the women differs from that of the men, in that they wear only one long garment, which, wrapped round the loins, comes over the shoulders, and occasionally over the head as a hood. In Bengal, a woman's garment is ten cubits long and two broad; in the southern parts of India, it is much longer: very few wear shoes. Ornaments are eagerly sought after, even by the poorest women, which they fix in their hair, on the forehead, in the ears, in the nose, round the arms, wrists, ancles, &c. They paint their finger-nails, and round the bottoms of their feet, red, and their eye-lashes black; their teeth are made red with eating panŭ.[l]

the lappet of their gown; and this was not a constant cover, but only occasional, to avoid the rain, or sun, or other accidental inconveniencies: hence it is, "that we see none of the old statues with any on their heads."

[k] It is remarkable, to what excellent uses the toes are applied in India. In England, it is hard to say whether they are of any use whatsoever. A man could certainly walk and ride without them, and these are the principal purposes to which the feet are applied in Europe. But here the toes are second hand fingers: they are called the "feet fingers" in Bengalee. In his own house, a Hindoo makes use of them to fasten the clog to his feet by means of a button which slips between the two middle toes. The taylor, if he does not thread his needle, certainly twists his thread with them: the cook holds his knife with his toes while he cuts fish, vegetables, &c; the joiner, the weaver, &c. could not do without them, and almost every native has twenty different uses for the toes. It is true, I have heard of a maimed sailor in England writing with his toes, which is rather more than what I have seen done in this country, but yet, this is only another proof of what might be done, even with the toes, if necessity should arise, to make us set our toes as well as our wits to work.

[l] Panŭ, which is chewed like tobacco, consists of the leaf of the piper

In their forms of address, and behaviour in company, the Hindoos must be ranked amongst the politest nations. It is true, there is a mixture of flattery and of fulsome panegyric in their address, but this is given and received rather as the requirement of custom than the language of the heart. It is a polish always understood to lie on the surface; it pleases without deceiving any body. When he enters the presence of his spiritual guide, the Hindoo prostrates himself, and, laying hold of his feet, looks up to him, and says, 'You are my saviour;'—to a benefactor, he says, 'You are my father and mother;'—to a man whom he wishes to praise, 'You are Religion incarnate;' or, 'O Sir, your fame is gone all over the country; yes, from country to country.' 'As a Benefactor, you are equal to Kŭrnŭ.'[l] 'You are equal to Yoodhist'hiru[m] in your regard to truth.' 'You have overcome all your passions.' 'You shew due respect to all.' 'You are a sea of excellent qualities.' 'You are devoted to the service of your guardian deity.' 'You are the father and mother of bramhŭns, cows, and women.'

There are five kinds of obeisance among the Hindoos, viz. 1. ŭstangŭ, in which the person prostrates himself, and makes eight parts of his body, viz. his knees, hands, temples, nose, and chin, touch the ground; 2 pŭnchangŭ, in which the person makes his forehead, temples, and hands touch the ground; 3. dŭndavŭtŭ, simple prostration, in which the person causes his forehead to meet the

betel, the fruit of the areca fausel, lime made of shells, and (at pleasure) of a number of spices.

[l] Kŭrnŭ, the brother of Yoodhist'hirŭ, was very famous for his liberality.

[m] King Yoodhist'hirŭ is on all occasions mentioned as a person the most tenacious of truth of any Hindoo that ever lived, and yet he was dragged to hell for lying.

ground; 4. nŭmŭskarŭ, in which he, bringing his joined hands open up to his forehead, causes his two thumbs to touch his forehead several times; 5. ŭbhivadŭnŭ, in which the person raises his right hand (never his left) to or towards the forehead, gently bending the head. This last is the common form. Should a bramhŭn, the servant of a king, be sitting with his master, a shōōdrŭ, coming in would give the common sŭlam, with one hand, to the monarch, and with his joined hands would make the reverential nŭmŭskarŭ to the bramhŭn. The Bengalee women, if of equal rank, bow to each other, by raising their joined hands to the head. A woman of inferior rank bows to a superior, and rubs the dust of her feet on her forehead, but the superior does not return the bow.

In their descriptions, the Hindoos indulge in the most extravagant hyberbole. A splendid palace they call the heaven of Vishnoo;—a heavy rain, the deluge;—a quarrel, the bloody contest between the Pandŭvŭs and the sons of Dhritŭrashtrŭ, in which eighteen ŭkshouhinēēs[n] were slaughtered;—a crowd is always swelled to myriads. Respecting a water-spout, the Hindoos say, the elephants of the god Indrŭ are drinking;—the rainbow they call Ramŭ's bow;—a whirlwind is caused by aerial beings called pishachŭs;—thunder is occasioned by Indrŭ's hurling his thunderbolts at the giants, who come to drink water from the clouds, and the lightning arises from the sparks of these thunderbolts. Some add, that the ring round the moon arises from the splendour of the planets or gods, who sit there as the counsellors of Chŭndrŭ (*the moon.*)

In directing their letters, as well as in the compliments

[n] One ŭkshouhinēē comprises 109,350 foot, 65,610 horses, 21,870 chariots, and 21,870 elephants.

prefixed to them, the Hindoos use the most extravagant address: the following may serve as specimens: *To a king:* 'To the great, the excellent, the prosperous, the illustrious king, Krishnŭ-Chŭndrŭ-Rayu, the nourisher of multitudes from many countries, the fragrance of whose fame has spread through the whole world; at whose feet many kings, adorned with refulgent crowns, bow; whose glory makes his enemies shrink as the sun does the koirŭvŭ;[o] whose fame is pure as the queen of night; the priest of the perpetual sacrificial fire.'—*To a teacher:* 'To Ŭbhēēsh-tŭdévŭ, the ferryman across the sea of this world, the teacher of the way of deliverance from sin, the sun-like remover of the great darkness springing from worldly attachment; the nut[p] which removes the impurites of the soul; to thy feet I bow, the nails of which are like the horns of the half moon.'—*To a father*: 'To the excellent person, my father, the only author of my existence, my governor, whose mind drinks the honey on the water-lily feet of the deity, at thy feet, which drive away my darkness, I supplicate.'—*To a mother*: 'To my excellent and dignified mother, who bore me in her womb; who, feeding, nourishing, and comforting me, raised me to manhood; by whom I saw the world, and who gave me a body to perform the offices of religion; at thy feet I supplicate, which are the water-lilies on the reservoir of my heart.'

When two Hindoos, after a short absence, meet, the inferior first attempts to take hold of the feet of the other, which the latter prevents. They then clasp each other in the arms, and move their heads from one shoulder to the other twice; and afterwards ask of each other's

[o] The Nymphica esculenta. [p] An allusion to a nut by which the Hindoos purify water.

welfare. The inferior replies, 'Through your favour, I continue well.' 'As you command; all is well.' Or he asks, 'How? Is the house well?' meaning the family. When a bramhŭn happens to sit near another bramhŭn, if a stranger, and if he is speaking to an inferior, he asks, 'Of what cast are you?' The other replies, 'I am a bramhŭn.' 'To which line of bramhŭns do you belong?' 'I am a Rarhee bramhŭn.' 'Of what family?' 'Of the family of Vishnoot'hakoorŭ.'[1]

When two persons of the lower orders of Hindoos quarrel, if one should strike the other, the person injured appeals to the spectators, and, taking hold of their feet, says, 'You are witnesses that he struck me.' Some of the spectators, unwilling perhaps to become witnesses, say, 'Ah! don't touch our feet;' or, the injured party takes a corner of the garment of each one present, and ties in it a knot, saying, 'You are witnesses that he struck me.' When a Hindoo is guilty of common swearing, he says, 'If I live, let me endure all the sorrow you would endure if I should die;' but this oath is wrapped up in three words, 'Eat your head.' Another says, 'Touching your body, I say this.' 'Dohaee Gŭnga!' is another oath, the meaning of which is, 'From such a falsehood preserve me Gŭnga.' 'If I speak a falsehood, let me be esteemed a rascal.' 'If I have committed such an action, let me be a leper.' 'If I have done this, let me not see this night' 'If I have gone to such a place, let me become a chandalŭ,' &c.

When a Hindoo sneezes, any person who may be present, says, 'Live,' and the sneezer adds, 'With you.'

[1] The different orders of Hindoos trace their descent, for ten or twelve generations, from distinguished ancestors.

When he gapes, the gaper snaps his thumb and finger, and repeats the name of some god, as Ramŭ! Ramŭ! If he should neglect this, he commits a sin as great as the murder of a bramhŭn. When a person falls, a spectator says, 'Get up.' If he should not say this, he commits a great sin.

The houses of the rich are built of brick, on four sides of an area; the north room is one story high, and contains the idol; on the ground floor of the two sides and the front are three porches, and over them rooms for the family. In some houses, the front is merely a high wall, containing a door in the centre. The windows of the rooms occupied by the family, are mere air-holes, through which the women may be seen peeping as through the gratings of a jail. At the times of the great festivals, an awning is thrown over the top of the court, into which the common spectators are admitted, while the bramhŭns, or respectable people, sit on the two side verandas, and the women peep from the small crevices of the windows above. Allowing for the variation of men's tastes, the above is the general form of the houses of the rich. Their sitting and sleeping rooms contain neither pictures, looking-glasses, book-cases, tables, chairs, nor indeed any thing, except a wooden bedstead or two, loose mats, a few brass eating and drinking utensils, a hooka, and the dishes used for panŭ. Some of the rich natives in Calcutta approach nearer the English in their furniture, by keeping large pier glasses, chairs, couches, &c. but these are not a fair specimen of the inside of a house purely Hindoo. The houses of the middling ranks have the form of a court, but they are made with mud walls, bamboo roofs, and thatch. The poor have a single, damp, and wretched hut. Almost all their household

goods consist of a few vessels for cooking, and others to hold their food; most of these are coarse earthern vessels. Their brass vessels are, a dish to hold the boiled rice, a round bason to hold water, and a small round dish or two. Some use a stone or a wooden dish to hold the rice. The middling ranks keep a box, or chest, to secure their little property against thieves. From the above description, some idea may be formed of a Bengal town, if we keep in mind, that there is scarcely any attention paid to regularity, so as to form streets, or rows of houses in a straight line.

It is well for this people, that the climate does not make it necessary, that they should possess strong well-built houses: the house of a poor Hindoo has only one room; the middling ranks have two or three, one of which is for cooking; in another, the husband, wife, and young children sleep; and in another, or upon the veranda, other branches of the family sleep. The Hindoos are not very delicate about their bed or sleeping room. they lie on a mat laid upon the floor, or at the door, and have only a thin piece of cloth to cover them. In taking a walk early in the morning, many Hindoos may be seen lying out of doors before their shops like so many corpses laid out for interment. One of the apartments, in the houses of some rich men, is appropriated to a very curious purpose, viz. when any members of the family are angry, they shut themselves up in this room, called *krodhagarŭ*, viz. the room of anger, or of the angry. When any individual is gone into this room, the master of the family goes, and persuades him or her to come out. If it is a woman, he asks her what she wants? She asks, perhaps, for a large fish to eat every day—(she has seen one probably in the hands of some other female

of the family)—or for a palanqueen to carry her daily to the river to bathe—or for the means of performing the worship of some idol—or for beautiful garments or ornaments.

The price of a moderate sized clay hut is about thirty roopees. The labour for building a mud wall a cubit thick, one hundred cubits long, and seven cubits high, is, in the country, seven roopees; near Calcutta ten roopees. In the months of December and January, the Hindoos who live in mud houses, are busy in repairing and thatching them, as at this time straw is cheap. Those who live in brick houses are seldom willing to be at the expence of plastering them. The doors and windows are very few and small, the latter are often as small as the gun-holes of a ship.

If a person meets with misfortunes in a particular house, he concludes that some bones are buried in it; sometimes under such superstitious fears he leaves his house. If bones are repeatedly found in a house, it is generally abandoned by the owner. When a sum of money, or any thing else, has been stolen from a house, and it is pretty certain that some person of the house is the thief, the Hindoos, in some places, rub the thumb nails of all the persons in the house, imagining that the name of the thief will become legible on the nail of the offender!

The Hindoos consider it unlucky to leave their homes, and undertake a journey, in the month of Poushŭ. They treat the following occurrences as bad omens; viz. if the lizard makes a noise, or any one sneezes, when a person is about to begin an action; if a person is called when he

is about to set off on a journey; if a person on departing to any place, hits his head against any thing, or sees an empty kŭlŭsŭ (water-pan). I have frequently seen a Hindoo, when about to take leave of another, prevented by the chirping of a lizard. It is a common saying, "Ah! I suppose some evil will befall me to day, for the first person I saw this morning was such or such a miserable wretch." The following are good omens, viz. if a person setting off on a journey sees a dead body, or a kŭlŭsŭ full of water, or a jackal, on his left hand: or if he sees a cow, a deer, or a bramhŭn, on his right hand. These good and bad omens are to be found in the shastrŭs; but beside these, there are many which custom has established.

Scarcely any Hindoos attach flower gardens to their houses, a pumpkin plant is very often seen climbing the side of the house, and resting its fruit on the thatch; and, on a plot of ground adjoining the house of a poor man, it is very common to see the egg-plant, and plantains. Orchards are very common; the principal trees in which are the mango, jack, cocoa-nut, betel, custard-apple, plumb trees, &c. A clump or two of bamboos is very common in these orchards. To prevent a tree from continuing unfruitful, which they suppose has been injured by the evil machinations of some enemy, the Hindoos sometimes tie a string round the trunk of this tree, with a kouree, or the bone of a cow, attached to it. To drive destructive animals from a field, or a plot of cucumbers, or egg-plants, &c. the Hindoos fix on a bamboo a pot covered with soot, with some white lines drawn on it. Beside the want of gardens, the Hindoos do not keep fowls, nor any domestic animal, except a cat. The domestic birds of the country are, the water-wagtail, the

mina, sparrow, crow, swallow, &c. The jackals make a horrid yell around the houses at night, and I have heard of instances of young children being carried away by them in the night, and devoured. Mad jackals do great mischief.

"A man shall leave his father and mother, and shall cleave unto his wife," is a maxim which is quite contrary to those manners of the Hindoos that are most esteemed. Marriage seldom at first separates children and parents; and a grand-father, with his children and grand-children, in a direct line, amounting to nearly fifty persons, may sometimes be found in one family.[1] As long as a father lives, he is the master of the house; but after his death, the elder brother is honoured almost as a parent; if incapable of taking charge of the family, a younger brother is invested with the management. Such a family has all things in common; but if one of the brothers earns much by his labour, and the rest little or nothing, a quarrel commonly ensues, and they separate. Very few large families live together long, where they wholly depend on trade, or on several sons employed in service. Those who have landed property enjoy a greater degree of domestic quiet. The debts of a father fall, in the first place, upon the eldest son, and in some cases on the younger sons, even though the father should have left no property.

[1] Jŭgŭnnat'hŭ-Türkkŭ-Pŭnchanŭnŭ, who lived to be about 117 years of age, and was well known as the most learned man of his time, had a family of seventy or eighty individuals, among whom were his sons and daughters, grandsons, great-grandsons, and a great-great-grandson. In this family, for many years, when, at a wedding or on any other occasion, the ceremony called the shraddhŭ was to be performed, as no ancestors had deceased, they called the old folks, and presented their offerings to them.

The work of a house-wife[t] is nearly as follows; after rising in the morning, in industrious families, she lights the lamp, and spins cotton for family garments; she next feeds the children with sweetmeats, or some parched rice, or milk; after this she mixes cow-dung with water, and sprinkles it over the house floor, to purify it. She then sweeps the house and yard, and mixing cow-dung[u], earth, and water together, smears the floor of the house, the bottom of the walls, and the veranda. After this, she eats a little cold boiled rice, and then cleans the brass and stone vessels with straw, ashes, and water. Her next work is to bruise the rice and other things in the pedal (dhénkee), or to boil the rice, in order to cleanse it from the husk. At ten or eleven o'clock, she takes a towel, and goes to bathe, accompanied by a few neighbours; some women, during bathing, make an image of the lingŭ, and worship it with the same forms as are used by the men; others merely bathe, and, after repeating a few formulas, bowing to the water, the sun, &c. which occupy about fifteen minutes, return home; but if the worship of the lingŭ is performed, it employs nearly an hour. At the time of bathing, the women rub their ornaments with sand, clean their bodies with the refuse of oil, and their hair with the mud of the river or pool. On her return, the female stands in the sun, and dries her hair; changes her wet clothes for dry ones; washes her feet on going into the house;[x] and then applies herself to cooking. She

[t] The Hindoos keep very few female servants.

[u] The whole front of a Hindoo hut, not unfrequently, is covered with cakes of cow-dung, placed there to dry.

[x] A woman, after bathing, will not touch any thing till she has put some substance into her mouth: the reason of this custom, which is universal, is unknown; the general answer is, the neglect of it would bring down misfortunes on the family.

first prepares the roots, greens, and fruits; then bruises the spices, &c. by rolling a stone over them on another stone; and then prepares the fish or vegetables which are to be eaten with the rice, which she afterwards boils. The Hindoo fire places are made of clay, and built in the yard, or cook-room. They also use a moveable fire-place made of clay, which is round like a kettle, and has a hole in one side to admit the wood.

Those who are very poor, eat with rice only herbs gathered in some field; the middling ranks eat split pease, greens, fish, &c. The rich add a number of other things, as boiled fish, acids, pungent spices, &c., they also fry, in clarified butter, plaintains, the fruit of the egg-plant, cocoa-nuts, pumpkins, cucumbers, &c.

After the things are thus prepared, the woman (if a bramhŭnēē) calls a son who has been invested with the poita, to present a dish of each kind of food to the family image (mostly the shalŭgramŭ); and who, in presenting them, repeats their names, and adds, 'O god! I present to thee this food: eat.' The food remains before the image about five minutes, when it is carried into another room, where all the male part of the family sit down to eat; but before they begin, each of those invested with the poita takes water into the palm of the right hand, repeats the name of his guardian deity, and pours it out as a libation; and then taking up more water, and, repeating the same words, drinks it; after which, placing his thumb in five different ways on the fingers of his right hand, he repeats certain forms, and, lifting up a few grains of rice, presents them to the primary elements.[y] At the

[y] Earth, water, fire, air, and vacuum.

close of dinner, sipping water from the hand, each person repeats another form, saying 'I am full,' and then rises.

If no stranger is present, the women wait on the men, but a Hindoo woman never sits down to eat with her husband;[7] she and the younger children eat what he leaves. She never, indeed, mentions the name of her husband; but when she calls him, makes use of an interjection merely, as Hé! O! &c. When she speaks of him to others, she calls him master, or the man of the house. She never mixes in company, even at her own house, but remains in a separate room, while her husband sits smoking and talking with the guests.[8] A woman does not change her name at the time of marriage.

A Hindoo eats with the right hand, never with the left, which is used in the meanest offices; he never uses a knife, fork, or spoon. he drinks out of a brass cup, or takes up liquids in the balls of his hands; he drinks nothing but water with his food; but before or after dinner, some drink milk or butter-milk. The natives mention fifty or more different dishes, as being sometimes prepared at one feast. The females in rich families,

[7] The wives of respectable Hindoos are never seen in the streets with their husbands, except on a journey. When *Hindoo women see an English female* walk arm in arm with her husband, they exclaim, with the utmost astonishment, "Oh! Ma! what is this? Do you see? They take their wives by the hand, and lead them through the streets, showing them to other English, without the least shame."

[8] This uncommon shyness of the Hindoo women is, however, in some measure confined to the higher casts. Some women are very rarely seen, except early in the morning at their ablutions; the wives of the middling ranks, when they go out, draw their garment over the face; but the lowest orders of women pass through the streets with less reserve, and expose their faces to the view of strangers.

at weddings, at shraddhŭs, at the time of investiture with the poita, and at the giving a child its name and first rice, have much to do in cooking.

The Hindoo shastrŭs direct, that bramhŭns shall eat at two o'clock in the day, and again at one in the night; but a variety of circumstances have produced irregular habits; these, however, are still considered as the appointed hours for eating: after dinner, they wash the mouth, chew betel, and smoke out of the hooka.

The hooka has three principal parts, 1. a wooden, brass, or glass bottle, containing water;—2. a hollow pipe, inserted in the head of this bottle, and reaching down into the water, on which a cup is placed containing the tobacco and fire;—3. in the vacuum, at the head of the bottle, is also placed what is termed a snake, or crooked pipe, one end of which also descends into the water, and to the other end the mouth is applied, and through it the smoke is drawn, after being cooled in the water. The poor natives use a cocoa-nut as a bottle to hold the water, in the top of which is inserted a hollow reed, reaching into the water, in the other end of which, in a hollow cup, tobacco and fire are placed, and to a hole in the side they apply the mouth, and draw out the smoke. Tobacco grows plentifully in Bengal, and smoking is almost a universal custom; practised indeed to great excess by many.[b] For smoaking, the leaf is pounded, and mixed with mo-

[b] The quantity of tobacco consumed in Bengal in a year must be great indeed. A moderate smoaker consumes not less than two lbs. a month. The common tobacco is sold at about two-pence the lb.—Hindoo women of superior cast neither smoke nor take snuff, but many of the Hindoo pŭndits take snuff, and often use for a snuff-box a large snail shell. The Bengalee boys begin to smoke at school, from the time they are four or five years old.

lasses; very few chew it.[c] The same hooka goes round amongst all the company of the same cast; and those who are not of the same cast, may take up the cup which contains the tobacco and fire from the top of the hooka, and draw the smoke through its tube; but different casts are not permitted to smoke through the same water. Most of the palanqueen bearers smoke segars. Many Hindoos, after bathing in a morning, take a pill of opium.

The necessaries for a family are bought in the market and paid for daily, except milk, sugar, oil, &c.; these are brought to the house by the seller, who receives his payments monthly. Cheap as all the articles of prime necessity are, there are few Hindoos who are not in debt.

In the business of eating, it is almost impossible to describe to what ridiculous lengths the distinctions of cast are carried: a Hindoo ought to have a good memory to know with whom he may, and with whom he may not eat. Europeans are considered as unclean by the Hindoos, principally because they eat any thing, and with any body. Things of ill esteem among others are also considered as unclean, but they may be purified by incantations. The presence of shōōdrŭs, dogs, cats, crows, &c. produces the same consequences; yet they may be cleansed by sprinkling upon them water in which gold or kōōshŭ-grass has been dipped. If these animals have touched the food, it cannot be cleansed, but must be thrown away. If an unclean person, or animal, enters the cooking-house of a person of superior cast, the latter throws all his earthen cooking-vessels away, and cleanses his brass ones. If a European of the highest rank touch the food of the

[c] Many respectable females, however, mix a little tobacco with the paun they chew.

meanest Hindoo, he will throw it away, though he should not have another morsel to eat; and yet this food, perhaps, is merely a little coarse rice, and a few greens fried in oil.

The Hindoos are full of ceremony in making a feast, at which the bramhŭns are always the chief guests. When a man wishes to make a feast, he is several days in preparing for it, and, after soliciting the advice of his relations about the dinner, the presents, &c. he generally conforms to the judgment of this family council; and then purchasing the things necessary, cleans up his house, &c. If a bramhŭn, he never sends an invitation by a shōōdrŭ, but goes himself, or sends a relation, or the family priest. All near and distant relations in the place or immediate neighbourhood are invited. If any one absent himself, without assigning a reason, it is considered as a great affront; if he makes an apology, it is judged of by a council of friends. The female relations, and even the males, assist in cooking the dinner, of which, on many occasions, two or three hundred persons partake. No boy can partake of a feast given by a bramhŭn till he has been invested with the poita. The food being ready, the master of the house invites the guests to sit down, when the dinner is brought, and laid out in messes on plantain leaves for plates, under an awning in the court yard; and one earthen drinking-cup serves eight or ten persons. While they are feasting, the master goes round, and makes an apology to the guests for not being able to treat them better. After dinner, they are presented with betel; and are sometimes dismissed with presents, either of money, changes of raiment, or brass utensils. If the master of the house should arise, and go aside, before every one has finished eating, it is considered as an affront, and all immediately rise and go away.

In the month Kartikŭ, Hindoo sisters imitate the example of the sister of Yŭmŭ, the king of death, who in this month gave a feast to her brother, and marking his forehead with sandal-powder, made him immortal: in the morning of the feast, the sisters pour milk into the hand of each brother, and repeat an incantation, while the brother drinks it. Each sister also puts on the head of each brother a grain of rice, and rubs on the forehead of each some powder of sandal-wood.[d] As soon as this is performed, the brother bows to an elder sister, but if the brother is elder, the sister bows to him, and takes up, stroking them with her open hand, the dust of his feet.—If a friend uninvited visit another, and should not be entertained, it is considered as a great scandal. A person inhospitable towards those of his own cast, falls into disgrace; while unkindness towards a man of another cast, though he perish, meets with no censure.

The domestic conversation of the Hindoos turns chiefly upon the business of the family; the news of the village; circumstances connected with religious shews, ceremonies, festivals, &c.; journies to holy places; marriages; stories about the gods, the heroes and heroines of their mythology, &c. Domestic quarrels are very common: a man and his wife often quarrel, and sometimes fight. There are instances of Hindoo women beating their husbands.[e]

The Hindoos sit on the ground, or on a mat, or on

[d] From this last act, the feast receives its common name. the sister says to her brother, while marking his forehead, 'I mark thy forehead with sandal-wood; and plant a thorn [to prevent egress] in the door of death (Yŭmŭ).'

[e] When the Hindoo women are shocked, or ashamed, at any thing, they put out their tongues, as a mode of expressing their feelings. A very old woman, who is at the same time a great scold, is called by the Hindoos the mother of Yŭmŭ.

a low wooden stool, in the house; they can sit on their hams for hours together without fatigue. They never walk nor ride out for exercise; and very few keep horses.

The Bengalee towns are formed into the eastern, western, northern, southern, and central divisions. In one part, the Hindoos reside, in another, the Mŭsŭlmans, in another, native Portuguese. The Hindoo part is subdivided, and the different parts contain bramhŭns, kayŭst'hŭs, weavers, oil-makers, washermen, barbers, husbandmen, potters, &c.: these divisions are not very exactly observed, though in large towns the names, and something of this custom, may be perceived.

All the Hindoo large towns contain at least one market place; in them are found many shops called Moodēē-dokanŭs, at which various things are sold, as rice, split pease, salt, oil, clarified butter, flour, wood, earthenware, lamps, fruits, mats, sugar, sweetmeats, treacle, betel, &c. There are also separate shops for wood, salt, cloth, earthenware, brass utensils, rice, pease, oil, ornaments, tobacco, sweetmeats, shoes, spices, &c. The bankers sell kourees, weigh and change money, buy and sell old ornaments, &c. The moodee and confectioner's shops are most numerous. Shops are generally built with clay, but in very large towns many are of brick.

The Hindoos have also market days (hatŭs), when the sellers and buyers assemble, sometimes, in an open plain, but in general in market places. The noise in a market place in England is comparatively small; but the noise of Bengalee hatŭs may be heard at the distance of half a

mile, as though ten thousand voices were sounding at once.[f]

There are no Hindoos in Bengal who make paper, though there are in other parts of Hindoost'han; no booksellers, nor bookbinders; the Mŭsŭlmans make paper and bind books. Amongst all the millions of Hindoos, there is not to be found perhaps a single bookseller's shop. The Hindoos make ink with common soot, and also with the water in which burnt rice has been soaked, but these kinds of ink are very inferior. A third sort is made with amŭlŭkēē,[g] and hŭrēē-tŭkēē,[h] which is steeped in water placed in an iron pan. After these ingredients have been soaked for some time, the water is drained off, and poured upon some catechu, and then placed in the sun, where it is now and then stirred for two or three days: the maker next puts some pounded sohaga[i] into it; and then it is ready for use. When the Hindoos write upon the leaves of the talŭ tree, they use ink prepared like the second sort, mixing lac with it. They generally write with a reed, never with the Europe pen.

A number of persons procure their subsistence as hawkers or criers: these consist of fish-women, confectioners, ear-cleaners, men who recover things from wells, cow-doctors, quacks, basket-makers, sellers of fruit, whey, matches, oil, tooth-powder, wood, pounded charcoal to light pipes, the betel-nut, the juice of the date tree, and women's ornaments. Others exhibit learned

[f] The Hindoos connect religious ceremonies with some of their public fairs, and, in consequence, vast crowds assemble, and worship the god and buy something for their families, at the same time.

[g] Emblic myrobalan. [h] Yellow myrobalan. [i] Borax.

cows, bears, monkies, large goats, gods, and other images, little men, &c.—A cast, called vajēēs, perform different feats of slight of hand, tumbling, &c. They travel in hordes, like the gypsies, staying a few days or weeks only in one place, where they form a kind of encampment; their huts are made with reeds or leaves fastened to bamboos, and brought upon the ground like the sloping sides of a roof.—The doivŭgnŭ bramhŭns go from house to house, proposing to cast nativities: sometimes they stop a person in the street, and tell him some melancholy news, as, that he will not live long, and the poor superstitious Hindoo, firmly believing that these people can read his fate in the palm of his hand, or in the motions of the stars, and that they can avert disasters by certain ceremonies, gives them his money. By such means as these the doivŭgnŭ bramhŭns obtain a scanty maintenance. The Mŭsŭlmans alone make and sell fireworks.

In those parts of Bengal where articles of consumption sell the cheapest, their prices are nearly as follow: Rice, the mŭn,* 12 anas; wheat, 1 roopee; barley, 8 anas; pease, 6 anas; salt, three roopees; mustard oil, 4 roopees; clarified butter, 10 or 12 roopees; sugar, 4 roopees; treacle, 1 roopee, 8 anas; pepper, 4 anas the sér; nutmegs, 16 roopees the sér; milk, 1 mŭn, 10 sérs, the roopee; curds, ditto; butter, 8 anas the sér; bread 20 loaves (10 sérs) the roopee. *Live stock:* a milch cow, 5 roopees, a calf, one year old, 8 anas; a pair of good bullocks, 8 roopees; a bull, 4 roopees; a milch buffalo, 20 roopees; a ram 12 anas; a common sheep, 8 anas; a he

* A mŭn is about 0lbs 40 sérs make one mŭn; a roopee, is 2 shillings and 6 pence; an ana, two pence.

goat, 8 anas; a milch goat, 2 roopees; a young goat or lamb, 4 anas; a turtle, 5 anas,[l] eggs, 150 the roopee; pigs, middling size, 8 anas each; a good Bengal horse (tatoo) 10 roopees; a wild deer, 1 roopee; a turkey,[m] from 4 to 6 roopees; a peacock,[n] 2 anas; rabbits, 8 anas a pair; porcupines,[o] 6 anas a piece; a boy, 3 roopees; and a girl, 2 roopees.[p]—It ought to be observed, however, respecting the above prices, that in the neighbourhood of Calcutta articles are one-fourth dearer; in other places, cheaper or dearer, according to various circumstances: in the district of Dinagepore, many articles of prime necessity are very cheap.

It is surprizing how the country day-labourers are able to support life with their scanty earnings. In some places, their wages do not exceed a penny a day; in others three halfpence, and in others two pence.[q] To enable us to form some idea how these people are able to maintain their families on so small a sum, it is necessary to consider, that their fire-wood, herbs, fruit, &c. cost them nothing;

[l] The common river turtle is frequently caught by the line, some bramhŭns eat it.

[m] Turkies are no where met with far from Calcutta, unless carried by Europeans

[n] Wild peacocks are very numerous in some parts of Bengal.

[o] The flesh of this animal is offered up in the shraddhŭ, and eaten both by bramhŭns and shōōdrŭs

[p] Boys and girls, for domestic servitude, are bought and sold at fairs in some parts of Bengal, particularly at Huree-hŭrŭ-chŭtrŭ, a place on the banks of the Gŭndŭkēē. They are always the children of parents who know not how to maintain them; and are treated, in general, I believe, by those who have bought them, with humanity. When they grow up, they frequently run away, and are seldom sought after.

[q] In the neighbourhood of Calcutta, day-labourers receive as much as threepence a day; masons, five-pence, and common carpenters four-pence and six-pence; good carpenters, about a shilling a day.

they wear no shoes nor hats; they lie on a mat laid on the ground; the wife spins thread for her own and her husband's clothes, and the children go naked. A man who procures a roopee monthly, eats, with his wife and two children, two mŭns of rice in the month, the price of which is one roopee. From hence it appears, that such a day-labourer must have some other resource, otherwise he could not live: if he is a Mŭsŭlman, he rears a few fowls; or, if a Hindoo, he has a few fruit trees near his house, and he sells the fruit. If by these, or any other means, the labourer can raise half a roopee or a roopee monthly, this procures him salt, a little oil, and one or two other prime necessaries; though vast multitudes of the poor obtain only, from day to day, boiled rice, green pepper pods, and boiled herbs: the step above this, is a little oil with the rice. The garments of a farmer for a year (two suits) cost about two roopees (5s.); whilst those of a servant employed by a European, cost about sixteen, (40s). A few rich men excepted, the Hindoos burn in their houses only oil; they will not touch a candle. Some of the rich place a couple of wax candles in the room which contains the idol.

In country places, houses are never rented. the poor man gives about two-pence annually for the rent of a few yards of land, and on this, at his own expense, he rears his hut. A rich land-owner frequently gives to bramhŭns, and men of good cast, land on which to build their houses rent-free. Poverty, instead of exciting pity in this country, only gives rise to the reflection, 'He belongs to a degraded class: he is suffering for the sins of a former birth, and is accursed of the gods.'

The coins which circulate in Bengal are, gold-mohŭrs,

value 16 roopees; half-mohŭrs, quarter-mohŭrs, two roopees, and one roopee (gold pieces); roopees, half roopees, quarter roopees, half-quarter roopees, and one ana pieces (silver); copper poise, four of which make an ana, half poise, quarter poise, and shells calls kourees, from the Maldive islands; 5760 of the latter sell for a roopee. Labourers among the native masters, are paid daily in kourees; the daily market expenses are paid with these shells, and they are given in alms to beggars, as well as used on other occasions. A shopkeeper as stoutly refuses to receive a kouree with a hole in it, as another man does a counterfeit roopee. The gold and silver coin is very frequently counterfeited; but the coiner is not punished with death. The weights and measures used by the Hindoos are various, from eighty pounds to a barley-corn. In casting up numbers, many count their fingers and finger joints.

The Hindoos are enveloped in the greatest superstition, not only as idolaters, but in their dread of a great variety of supernatural beings, and in attaching unfortunate consequences to the most innocent actions.[r] They never go

[r] The Hindoos consult astrologers on many occasions the questions they ask refer to almost all the affairs of life as, whether an article bought for sale will produce profit or not, whether a child in the womb will be a boy or a girl, whether a wife will bear children or not; when certain family troubles will be over; whether a cause pending in a court of justice will be decided in a person's favour or not; whether a person will enjoy prosperity in a new house which he is building or not, whether a person will acquire riches or not, whether a person's death will happen at an holy place or not; how many wives a person will marry, which wife will be most beautiful, which wife a person will love most; how many children by each wife; how long a person will live, at the time of death, will a person retain his senses or not; at that time, which son will be present; a youth asks, which god he shall choose as his guardian deity; shall he choose his father's spiritual guide, or a new one, &c. &c.

across a rope which ties an animal, nor across the shadow of a bramhŭn or an image; this is a rule laid down in one of the shastrŭs, for which no reason is assigned. We may suppose, however, with respect to the shadow of a bramhŭn or an image, that the rule is meant to preserve a proper reverence in the minds of the people.

Many persons in Bengal are called dainŭs, or witches, whose power is exceedingly dreaded: they are mostly old women: a man of this description is called Khokŭsŭ. Amongst other things, it is said, they are able, while sitting near another, imperceptibly to draw the blood out of his body, and by a look, to make a person mad. If a dainŭ shakes her hair in a field at night, it is said, that a number of dainŭs immediately assemble, and dance and play gambols together as long as they choose, and that if any one comes within the magic circle, he is sure to fall a victim to their power. When a person falls suddenly sick, or is seized with some new disorder, or behaves in an unaccountable manner, they immediately declare that he is possessed by a dainŭ. Sometimes the dainŭ is asked, why she has entered this person; she replies, that when she came to ask alms, he reproached her. Asking her who she is, she hesitates, and begs to be excused, as her family will be disgraced; but they again threaten her, when she gives a wrong name; but being again or more severely threatened, at last she replies, "I am such a person, of such a village;" or, "I am such a person's mother." The people then peremptorily order her to come out: she promises: and is then asked on what side she will fall, and what she will take, in going out; whether she will take a shoe in her mouth or not. This she refuses, declaring that she belongs to a good family; but at last she consents to take a pan of water; and after two

or three attempts, she actually carries the pan of water betwixt her teeth, to the porch, where, after sitting down with caution, she falls down on the right side in a state of insensibility. The attendants then sprinkle some water in the person's face, repeating incantations, and in a few minutes the possessed comes to himself, arises, and goes into the house. This is the common method with dainŭs. The persons who have been thus bewitched, are said to be numerous: my informants declared, that they had seen persons in these circumstances, who had been thus delivered from this possession. In former times, the Hindoo rajas used to destroy the cast of a dainŭ.

The Hindoos have the strongest faith in the power of incantations to remove all manner of evils. The vanŭ incantation is said to empower an arrow shot into a tree to make it wither immediately. Many Hindoo married women, who are not blessed with children, wear incantations written with lac on the bark of the bhōōrjjŭ, in order to obtain this blessing. They wear these charms on the arm, or round the neck, or in the hair, inclosed in small gold or brass boxes. The Hindoos repeat incantations, when they retire to rest, when they rise, when they first set their foot on the ground, when they clean their teeth, when they eat, when they have done eating, when it thunders, when they enter on a journey, when their head or belly aches, when they see an idol, when they put on new clothes, when they want to kill or injure a supposed enemy, when they wish to cure the scab in sheep, &c. If diseases are not cured by an incantation, and the person dies, they say, the words of the incantation were not pronounced rightly, or a word was left out, or, they impute it to some other accident;[s] the power of the incan-

[s] Men who keep snakes and exhibit them to the public, assemble some-

tation they never question. If a person recovers on whose account an incantation was uttered, they say, the incantation was well repeated. Some men have a great name for their supposed knowledge of incantations, and for their dexterity in using them for the destruction of enemies; some incantations are efficacious in proportion to the number of times they are repeated. When I asked a learned pŭndit, why the Hindoos had been so often subdued by other nations, seeing they were in possession of incantations so potent, he said, that those for destroying enemies were difficult to be procured.

Remarks on Country Scenery, made during a journey.—As the boat glides along, drawn by our boat-men, we perceive the corn in full growth on both sides of the river —proofs of the care of Him on whom all the creatures wait; and, if imagination could supply a pleasing variety of hill and dale, and some green hawthorn hedges, we might fancy ourselves passing through the open fields in our own country; and the ascending larks, the reapers cut-

times in great numbers, and pretend, by incantations, to subdue the power of poison after permitting snakes, retaining their venemous fangs, to bite them. On these occasions, two stages are erected near to each other, which are occupied by two snake combatants, who alternately challenge each other, using the most provoking language, like men about to engage in some desperate enterprize. When the challenge is accepted, the person takes the challenger's snake, and suffers it to bite him in the arms, and in any other parts of the body, while his friends at the bottom of the stage join him in repeating incantations, and encourage him, by their addresses, to persevere in this desperate folly. In some instances, the man falls from the stage, and the poison, spreading through his veins, and resisting all the power of their incantments, precipitates the wretch, writhing with agony, into eternity. The Hindoos believe, that there are incantations able to deprive serpents of all power of motion, and others to invigorate them again. At the above times, the power of incantations is said to be thus displayed, as well as in making the serpent move whichever way the enchanter pleases.

ting the corn, and the boy driving the herd to graze in some corner of the field, might keep up, for a moment, the pleasing illusion. But a herd of buffalos at a distance, staring stupidly and wildly, and the lofty stage in the middle of the field, erected for the protection of the keeper, soon remind us of our mistake, and warn us of a danger to which the English husbandman is not exposed.—Amidst innumerable proofs of the divine beneficence, the pleasing variety of colours, of sound, of light and shade, of great and small, of high and low, of form and character, diffused through universal nature, and contributing so highly to the gratification of the senses, is none of the least. even the silent, smooth, and unvarying element on which we now move, is not destitute of its variety of objects: here, men, women, and children are bathing together, the men uniting idolatrous rites with their ablutions, the women washing their long hair with mud, and the children gamboling in the water, with all the gaiety of the finny tribes which surround them: we next pass by some men sitting on the bank, with their rods and lines, and others in their boats with their nets, fishing; and we no sooner pass these, but we are amused by the sight of an open ferry-boat, crowded with passengers till they almost sit one upon another; the slightest loss of the balance would immediately compel them to seek the shore as they might be able; and, gliding along the water's edge, comes a man in the trunk of a tree hollowed out in the form of a canoe: he sits at his ease, his oar is at the same time his rudder, and this he moves with his leg, for both his hands are engaged in holding the hooka to his head while he smoaks. Here an adjutant[1] stalks

[1] Ardea Argala. These birds are very numerous in Calcutta: the inhabitants, I am told, are forbidden to destroy them, on account of the use they are of, in contributing to remove offensive carcases, bones, &c.

along the side of the river, thrusts his long bill among the weeds in search of fish, while the paddy-birds,* in the shallower parts, are silently watching them, and the fine-plumed king-fisher is darting on his prey. At a small distance, several large alligators present the ridges of their backs on the surface, and ere we have proceeded a hundred yards, we hear the shrieks of a boat's-crew, and the cries of a man, "An alligator has seized and carried off my son!" As we approach another village, we see a man washing clothes, by dipping them in the river, and beating them on a slanting board; a bramhŭn sits on the brink, now washing his poita, now making a clay image of the lingŭ for worship, and now pouring out libations to his deceased ancestors. Near to the spot where this man sits on his hams to worship, lies a greasy pillow, a water-pot, the ashes of a funeral pile, and the bedstead of the man whose body has just been burnt: how suitable a place for worship, with such monuments of mortality before him would this be, if the bramhŭn knew the immediate consequences of death, and if there was any thing in the Hindoo forms of worship at all calculated to prepare the mind for the dissolution of the body! In one place we see dogs, crows, and vultures devouring a human body, which had floated to the shore, and in another, several relations are in the act of burning a corpse, the smell of which, entering the boat, is peculiarly offensive; yet this does not prevent the people of our boat from eating a very hearty meal sitting on the grass, in the immediate vicinity of the funeral pile. In another place, the swallows are seeking their nests in the holes of the banks, while a bird of the heron kind stands on a dead tree, fallen by the side of the river, and, spreading his wings, dries them in the rays of the sun. From the

* Two species of Ardea.

ascent of a landing-place, the women of a neighbouring village are carrying home water for their families, the pans resting on their sides. Floats of bamboos are passing by, carried down by the current, while the men in a small boat, guide them, and prevent their touching the side, or the boats, as they pass. Long grass, swamps, and sheets of water, with wild ducks and other game, remind us of the periodical rains which inundate the country. These clusters of trees indicate that we approach a village: the tall and naked palms rear their heads above the branches of the wide-spreading ficus Indica, under which hundreds of people find a shelter, and in the branches of which are seen the monkeys, some carrying the young under their bellies, and others grinning at us, while they leap from branch to branch; and, while nature is drawing the curtains of the evening, in a neighbouring clump of bamboos, the minas[x] make a din like the voices of a group of women engaged in a fierce quarrel; and the bats, as large as crows, are flying to another clump of bamboos. Entering the village the next morning, we overtake a female, who avoids our gaze by drawing her garment over her face: on one hip sits her child, and on another she carries a large pan of water; the dogs, half-wild, put on the most threatening aspect, and bark most savagely; the men come to the doors, and the women peep at the strangers through the crevices of the mat walls, manifesting a degree of fear and eager curiosity; the naked children, almost covered with dust, leave their play, and flee at the approach of Gourŭ (a white man). Before a door, near the ficus Indica, where the village gossips assemble, and under which is placed the village god, or, in other words, a round black stone, as large

[x] There are three or four species of these birds, which are improperly though commonly called minas.

as a man's head, smeared with oil and red lead, sits a man cleaning his teeth with the bruised end of a stick;[y] and we meet another, returning from a neighbouring field, with a brass water-pot in his hand; while the third person that meets our eye, is the village barber, sitting on his hams in the street, and shaving one of his neighbours. One or two women are sticking cakes of cow-dung on the wall, to dry for fuel;[z] another is washing the door-place with water, mud and cow-dung, and two others are cleaning the rice from the husk, by pounding it, wet, with a pedal. Not far from the ficus Indica, we see a temple of the lingŭ, and the people, as they pass, raise their hands to their heads in honour of this abominable image; from thence we go to a mosque, mouldering to ruins, and see near it a mound of earth, under a tree, raised like a grave, and dedicated to some Mŭsŭlman saint; close to which is sitting a Mŭsŭlman phŭkēēr, receiving kourees from the passengers, some of whom he has supplied with fire for their hookas: this appears to be a common resting-place for travellers, and several are now assembled, conversing like passengers at an inn. Before proceeding much farther, our ears are offended with a ballad sung by two Hindoo mendicants, who are exalting their god Krishnŭ, having a small earthen pot with them, in which they place the rice and kourees they collect. Another beggar lies at some distance; his legs are swelled, and his fingers and toes, in a state of putrefaction, have fallen off,

[y] The Hindoo young men profess to admire the teeth when daubed with the black powder with which they clean them.

[z] This article is used for fuel in India to a great extent indeed: it is gathered in the fields by a particular cast of females, and carried about for sale: 1280 cakes are sold for a roopee; the smell in burning is not offensive to the natives, but is far from being pleasant to Europeans. When well prepared and dried, these cakes blaze like wood.

the direful effects of the leprosy. We are highly deligthed with the village school: the boys are writing the alphabet, with a stick, or their fingers, in the dust, or chanting the sounds in miserable concert. I forgot to notice the bramhŭn sitting on the porch of the temple, reading aloud with a book on his knees, and bending his body backwards and forwards as he reads. The amusements of the village are various: some boys are flying their kites, a few other idle fellows are playing at small game with kourees; others are at high play, running after, and catching each other; and in another quarter, some loose fellows are encouraging two rams to fight by dashing their heads at each other; and, to complete the village diversions, here comes a man with a learned cow, and another with a bear in a string, and two or three monkies riding on its back. The serious business of the village appears to be transacted by the oil-man, driving his bullock round to crush the seed, by the distiller; by the shop-keeper, who exposes to sale sweetmeats, oil, spices, wood, betel, tobacco, &c. and by two scolds, proclaiming all the secrets of their families; but, though spent with fury, they never come to blows.

The insect called the fire-fly exhibits a beautiful appearance in this country, in a dark evening. When a vast number of these flies settle on the branches of a tree, they illuminate the whole tree, and produce one of the most pleasing appearances that exists in nature.—The birds-nests hanging on trees are among the most curious productions of instinct I have ever seen: one kind, which is mostly suspended on the branches of the talŭ tree, contains a long round entrance from the bottom to the middle room, and at the top of that is the nest, inclosed and supported by a belt. Another kind has actually a trap-door

to it, which the bird lifts up with its beak as it enters, and which falls down of its own accord after the bird has entered or flown out. Another of these hanging nests, equally curious if not more so, is made with fine moss and hair, and inclosed in large leaves, actually sewed together with fibres by the bird, certainly with the greatest propriety, called the *taylor* bird.——The hornet, bee, and wasp, in this country, often make their nests in trees, though they are to be found also in other situations. One species of ants also makes very large nests in trees. ——The great bats, called by the Hindoos vadoorŭ,[a] are very numerous in some parts of Bengal; and devour some kinds of fruit so eagerly, as to leave scarcely any for the owner. Some pools are so full of leeches, that it is dangerous to bathe in them, and I have heard of the most painful and ludicrous effects taking place on the bodies of persons who have descended into them.

SECT. IV.—*Proverbial Sayings, Descriptions, &c.*

A beautiful female described.

WHAT a beautiful form! The very image of Lŭkshmēē!—In beauty and excellent qualities she resembles the goddess of prosperity.—A female richly adorned with ornaments, is compared to Sŭchēē, the wife of Indrŭ, or to the lightning.

Dress, Features, &c.

What beautiful hair! It hangs down like the tail of the

[a] Many of the lower casts eat the flesh of these bats, and others tie the bills and feathers to their bodies, to drive away diseases.

cow of Tartary, like a skein of silk, like the thatch of a house, like the image of Kalēē: it is black as darkness itself, black as the clouds, shining as oil itself.—The hair tied up into a bunch, is compared to the figures of the water-lily made by blacksmiths in certain kinds of work, or to the round box in which women keep essences.—The round dot of paint which women make in the centre of the forehead, is compared to the moon, to a star, and to the coloured rays of the rising sun.—The parting of the hair on the forehead of the female, they compare to the dragon, with his mouth wide open, ready to swallow the moon.—The eyes, according to their shape and colour, to those of a deer, to the water-lily, to the Soondhēē[b] flower, or to the appearance of the stone in an unripe mango;—the nose, to the tilŭ flower, the bill-hook, the beak of a parrot, and to a flute;[c]—the face, to the moon, and to the water-lily;—the lips, to the fruit of the télakoochŭ[d] fruit;—the teeth, to the seeds of the pomegranate, to pepper-corns, to the flower of the koondŭ,[e] and to a row of pearls; and, when made red with panŭ, to a row of corals;—the eye-brows, to a bow;—the ears, to those of the red-throated vulture;—the chin, to a mango;—the mouth, or rather, excellent speech, to the water of life, to sugar, and to honey;—the breasts, to a box containing essences, to a pomegranate, to the vilwŭ[f] fruit, to the bud of the water-lily, to an unopened bunch of plantains, to a couple of crabs;—the fingers, to the petals of the chŭmpa[g] flower;—the nails, to the half-moon;—the loins, to those of a lion, or of a wasp, to the middle of the musical instru-

[b] Nymphæa cyanea, and esculenta.

[c] The pearl in the nose-ring of females is compared to the evening star, or to the fabulous bird which approaches the moon to drink the nectar.

[d] Momordica monadelpha. [e] Jasminum pubescens.

[f] Ægle Marmelos. [g] Michelia Champaca.

ment dŭmbooiŭ ;—or to the width of a span ;—the thighs are compared to a plantain tree, or to the trunk of an elephant ;—the feet, to the lotus,—a fair complexion, to split pease, or ochre.

Other properties of the sex.

A woman walks elegantly when her gait is like that of a goose, or an elephant ; another who is quick in her motions, is compared to a bobbin, or spool used in spinning, or to a lark ;—a woman who cooks well, to Lukshmēē.

Remarks on Children.

When a beautiful child is seen sitting on the knee of its mother, they say—Ah ! see that water-lily bud ; or, he is the very picture of the infant Kartikŭ, or Krishnŭ, or Bŭlŭ-Ramŭ, or a dancing boy ! When a beautiful child is seen in the arms of a deformed and dirty woman, a spectator says, See ! a lotus has sprung up amongst cow-dung ! See, gold in the ear of a monkey ! When an ugly child is seen in the arms of a beautiful woman, an observer says, Behold the spots on the face of the moon. If the boy is lusty, he is compared to Gŭnéshŭ ; if he is a great favourite, he is nick-named Doolalŭ ; if very small and weak, Naroo-Gopalŭ ; if he creeps swiftly on his hands and knees, he is compared to a play-ball. An infant of very dark complexion, is called a young crow or cuckow.

Old women, &c.

A woman with a large face and long legs, is compared to Tarŭka, a female titan ;—she who sows dissention,

is called Pootŭna, the female who wished to destroy Krishnŭ with her poisoned nipples;—a female of wicked disposition, is compared to the edge of a razor; on account of her loud and cracked voice, to a braying ass. A widow, who wanders from house to house, is compared to a bramhŭnēē bull, which has no owner, and wanders from street to street. An ugly and filthy woman is called a will-o'th-whisp; if she blinks with one eye, she is compared to an owl, or a female monkey; if she is stout, to a pumpkin;—a filthy woman, is called an evil spirit which feeds on carrion. A person of very dark complexion, is compared to a leech, or to soot, or to darkness itself, or to the bottom of a kettle, or is called an African. If a woman is very dark and thin, she is compared to a bat; —if her head is small and her body large, she is said to resemble a leathern bottle;—if her head is large, a bunch of talu[h] fruits on a thin stalk, or a bunch of grain with the straws tied close together. The head of a woman with rough hair, is compared to a crow's nest;—a scold to the tempest, to a shower of bullets, or a shower of rain, to one snake-catcher furiously challenging another:[i] they say, She has mounted the stage of the snake-catcher; her tongue and arms are said to move like the arms of persons swimming for a prize. If her eyes are inflamed with anger, they are compared to the fruit kŭrŭnjŭ.[k] A loquacious person is compared to the mina,[l] or to the noise made by these birds when two of them quarrel. Of a fury, they say, she is an incarnation;[m] or, they compare her to the harlequin on a stage, who is daring enough to venture upon any thing; or to the old woman introduced

[h] Borassus flabelliformis

[i] See page 211.

[k] Carissa Carandas.

[l] Turdus tristis.

[m] Some idea may be formed from this, which is a very common comparison, of the respect which the Hindoos bear towards their incarnate deities.

into their pantomimes as the author of every kind of mischief. An old woman whose head shakes with age, is compared to a lizard.

Old Men, &c.

A very old person, is called Markŭndéyŭ, who lived through seven kŭlpŭs. A person who remembers the events of ancient times, is called Bhoosŭndēē, a famous crow. The head of a man with only a few hairs on the top of it, is compared to a pumpkin with its slender stalk, or to a cocoa nut;—the body of an old person, to the burnt fruit of the egg-plant, or to a cage of bones. A man with a withered body, is said to hang his arms in walking like a sarus[n] spreading out its wings. An infirm old man, is compared to an unformed image which has received its first coating of clay, to an earthen vessel corroded by salt. An old man sometimes says, I call this my body no longer, but my burden; or, I am like a ripe mango hanging on the tree, ready to fall by the first breeze of wind; I am like a broken bank, waiting its fall; I am like the image, made to day, to be cast into the river to-morrow.

Religious comparisons.

The departure of the soul, is compared to the flight of young birds when they leave the nest, or to the snake casting his skin;—the body after death, to the bed, which the person, awaking from sleep, has left;—death is called the great journey; the long sleep;—the world, for its vanity, is compared to a bubble; to a dream; to the

[n] Ardea Antigone.

tricks of a juggler;—a person who neglects the great object of his existence, is said to sell himself for the price of an earthen pot; to scatter jewels in a jungle;—he who sets his heart on the world, is said to act the part of a mother who throws her child into the arms of a daintī, viz. a witch; or of him, who rejects the water of life, and swallows poison; or of im, who ties the knot in the corner of his garment, but leaves out the gold;[o] or of him, who not only sells without profit, but loses the very article itself. In this world, men are like travellers meeting and passing on the road; or like those who meet at a market;—men bound by the cords of worldly anxiety, are compared to persons swinging with hooks in their backs on the chŭrŭkŭ; or to straws in a whirlpool;—the man who is absorbed in worldly cares, is compared to the bullock in the mill, with a cloth over its eyes; or to the silkworm, wrapped in its own web. Religion is compared to a companion in a dreary journey, or to a shady resting place amidst the toils of a journey, or to a friend;—an enemy, to a disease;—youth, to the flood tide;—every union waits a dissolution;—every elevation is succeeded by depression;—the transmigrations of the soul are like human footsteps, or the motions of a leech, which always lays hold of another blade of grass before it quits that on which it rests; so, the soul does not quit one body till another is ready for its reception;—as a person obtaining a new garment rejects the old, so the soul, quitting an infirm body, enters into a new one.

Unhandsome features, &c.

When an ugly man is married to a beautiful female,

[o] The Hindoos have no pockets attached to their clothes; they therefore fold up their money in the edge of that part of the garment which comes round their loins, or tie it up in one corner of the garment.

they say, Ah! they have given the moon to be devoured by the dragon, the ripe mango to the crow, the honey of the lily, to the worm born in ordure. The face of a person strongly marked with the small pox. is compared to a comb of wax, or to a piece of wood devoured by worms. Large breasts are said to resemble pillows or pumpkins; —a broad waist, is compared to the lower part of the trunk of the talŭ tree, or to a large drum. A person's hair, when tied up like a pig-tail, is compared to the tail of a lizard;—a nose flat at the end, to that of a frog, or a bat;—small ears, to that of a rat;—large ears, to a hand-fan used in winnowing;—a person with round light eyes, is said to resemble a cat;—large feet, are compared to the three cornered entrance of a hut of leaves;—a very stout man, to a large hammer:—a very tall thin man, with a shred of cloth only round his loins, is compared to a flag-staff, with the flag flying;—a broad chest, is compared to a door;—a man of terrific appearance, to the messengers of death, or to Yŭmŭ himself, when he shall appear to destroy the universe.

Evil dispositions.

A deceitful person, is compared to the beam on which a lever plays: in the house of the bridegroom, he is the boy's aunt, and in the house of the bride, the girl's aunt; —a cruel person, is compared to the executioner;—a hypocrite, to the sly paddy bird,[p] watching its prey;—a wicked person, to the bamboo of the wedding palanqueen, or to a bow;—two persons constantly at variance, to a snake and an ichneumon, or an owl and a crow;—a cun-

[p] The Ardea nivea, and one or two other species of crouching herons, are called by this name.

ning fellow, to the jackal, the crow, or the child whose father and mother died when it was an infant;—a mischievous person, is called Narŭdŭ;—selfish persons, are compared to the crows, who, though they eat every kind of flesh, will not permit other birds with impunity to devour that of the crow;—a handsome stupid fellow, to the flower of the cotton tree, or to a turnip;—endeavours to cultivate the friendship of a deceitful person, are like attempts to make a gap in the water;—a person who rises up against his benefactor, is compared to the dagger, which being stuck in the belt which surrounds the loins, pierces its owner; or to a person conceiving a crab in her womb;—a cruel person remains always the same; efforts to change him, are like attempts to wash a coal white with milk, or like planting in a soil of sugar, a nimbŭ[q] tree, to make its leaves sweet. A mischievous person is compared to the saw with which the ornament-makers cut their shells, and which cuts ascending and descending. Hope in a faithless person, is like a bank of sand. When a person full of faults, exposes the faults of another, the Hindoos say, it is like a sieve blaming a needle for having a hole in it, or like a musk rat's charging a common rat with giving an offensive smell.

Strong Contrasts.

When a person wishes to exhibit a strong contrast between two individuals, he says, the one is the moon, and the other the yellow hairs on the hinder parts of a monkey. These things are no more alike, than the lion and the jackal; than the sun and the fire-fly; than the vulture (Gŭroorŭ) and the crow; than an elephant and

[q] Melia azadirachta the leaves of this tree are exceedingly bitter.

a fly. It is as reasonable to expect that a crow will talk like a parrot, or that the tail of a dog will become straight by oiling it, as that a stupid person will ever be learned.

Actions which make men remarkable.

A person who can leap to a great distance, is compared to Hŭnooman, or to a deer; and he who limps in walking, to a frog; a man swift of foot, to thought, to the wind, to a falling star, to an arrow, to a deer, or to a Marhatta horse. A person who is at once a great eater and a great sleeper, is compared to Koombhŭ-kŭrnnŭ;—he who sleeps so heavily that he can scarcely be waked, to a stone image, sixteen cubits long, in a sleeping posture, seen at Ararŭ, a village about 70 miles N. W. of Calcutta;—a man of uncommon strength, to the thunder-bolt of Indrŭ, or to tamarind wood.

An excellent person.

When a handsome, wise, and well-dressed person is seen sitting in company, one spectator says to another, He looks like one of the gods. When any one addresses a person on secular affairs, who is constantly absorbed in religious ceremonies, a friend near says, Why speak to him of these things? he is Sŭda-Shivŭ, (a form of Shivŭ, as a devout mendicant). A wise and learned man is compared to Vrihŭspŭtee, the teacher of the gods;—a devout and honourable person, to Bhēēshmŭ-dévŭ. A very rich and fortunate person is called Indrŭ, the king of the gods, and they add, that his fame spreads a light like that of the moon, and that it is as fragrant as the sweetest spices;—a liberal person, is compared to Kŭrnnŭ—a devout one to Nŭlŭ or Yoodhist'hirŭ, or, they affirm, that he is Yŭmŭ

(Justice) himself. He who protects orphans with a fatherly care, is said to cover them with his wings; they dwell as under a rock; he is their door [to keep out danger]; they dwell as plants protected from the storms, under the shade of a wide spreading tree; he sits at the helm, to secure their passage across the boisterous ocean of life; he is Ŭrjoonŭ, or their charioteer, they have nothing to fear. 'A weighty man can alone bear weighty things.' 'He has divided the property, as though it had been weighed in scales.' Of a man who acts up to his word, they say, His words are like the tusks of an elephant, i. e. being once out, they can never be got into the mouth again. A holy person, is said to be the light of his family; a wise judge, is compared to a turner's lathe, which reduces all protuberances. The words of a wise and aged man, are called the védŭ of Brŭmha.

An army.

When a large army is passing, the people say, for multitude, it is as the march of an army of ants, or like a cloud of locusts;—the noise of such an army they compare to the roaring of the sea;—the dazzling of their arms to the lightning;—the fight itself they call Kooroo-kshétrŭ, from the name of the field where the great battle between the families of Kooroo and Pandŭvŭ was fought, or the battle betwixt Ramŭ and Ravŭnŭ; or to the dissolution of the world;—the heads are said to fall as the fruits of the talŭ tree, in the month Bhadrŭ;—the field covered with slain, they compare to a cemetry, or to a garden of plantain trees after a storm;—a coward, they call a jackal, or a runaway messenger; or a plantain leaf shaken with the wind.

Various comparisons.

A person who has beaten another very heavily, is said to have beaten him as cotton is beaten; to have crushed his very bones to powder; or beaten him as rice by the pedal. Another form of expression, when a person has wounded another is, he has cut him into slices, as a turnip is cut. A person in haste, is compared to a bramhŭn invited to an entertainment of sweetmeats, or to a weaver running to buy thread. When two or three persons sitting together make a great noise, a bye-stander says, What, the market is begun! Of a person who insinuates himself into the favour of another, and then injures him, it is said, He entered like a needle, but came out like a ploughshare. A person who vexes another by incessant applications, is compared to a barking jackal following a tiger, or to a tick[r] that lays hold of the flesh and cannot be torn away; or to bird-lime. A greedy person is compared to a leech. A young man 'crazed with care,' or worn away with disease, is compared to a great bamboo devoured by the worm. A man who can neither retain nor let go an object, or person, is compared to the snake who has seized a musk rat. A person engaged in a perplexing concern says, I find no end to this unravelled thread. A person of confined information is compared to a frog in a well, or to a new married wife, who is always confined to the house;—an asthmatic person to a pair of bellows. To a man surrounded with a large family, it is sometimes said, You live in the market. An ugly wise man is compared to rice in a dirty bag. The friendship of a good man, resembles an impression on a stone, or excellent masonry. A weak person, is compared to grass; a man of great

[r] Acarus.

powers to one ball among a thousand crows. When a number of experiments are tried without accomplishing the purpose in view, they say, the person involved in such a perplexity is in the heaven of Trishŭnkoo.* Falsehood is like water raised by a machine, which soon evaporates. If your friend becomes wicked, you must renounce him, as a boil on the body must be reduced. A person of mild disposition, is compared to milk or curds A strong man says to a weak one who has offended him, I will not hurt you—what advantage should I obtain by killing a musk rat? 'Why ask him for information—he is but the image of a man?' When a friend has been long absent, he is thus addressed, You are like the flowers of the fig-tree, invisible. A friend sometimes says to one who has been separated to a great distance, Our hearts are never separate, but remain united as the sun and the water-lily, as the thunder and the peacock The person who is under the influence of another, is said to be led like the bullock with a string through its nose. A person who secretly seeks to injure another, is said to act like the snake who enters the hole of a rat. A beloved object, is compared to medicine for the eyes, or to the staff of a blind man. When a number of evil-disposed persons are sitting together, it is called the council of Ramŭ, composed of monkeys.

* A kshŭtriyŭ king, whom the sage Vishwamitrŭ attempted to send to heaven by the power of his (the sage's) merits, but who being rejected by the gods, remains suspended in the air with his head downwards, neither able to ascend nor descend.

SECT. V.—*Conversations on different subjects.*

As the conversation of the Hindoos often exhibits an interesting view of public manners, I have attempted a specimen or two, which are as literal as I could make them.

Between a man and his wife.

Sŭdanŭndŭ, addressing his bramhŭnēē. Oh! Hira-Ramŭ's mother, the day is far advanced; the cooking is not yet begun; the day is going away in doing nothing.

The wife. What unnecessary business have I been doing? I had first to put the house straight; then to give the children some cold rice; and then to prepare the twelve o'clock luncheon for your servants and visitors. What can I do alone? I have but two hands; I have not four hands.

Sŭdanŭndŭ. You are unable to decide betwixt right and wrong; that is, which thing should be done first, and which last. My business depends on others; I must be guided by their leisure. If I delay, of course I shall not obtain my money; but that is not all, I shall be reproached. But you are a woman; you know nothing of these things: you remain in the house, eat, and sit at your ease; the washerman stands to no losses, they fall on the owner; he who suffers, alone understands the loss—others, what do they know? When money is wanted, I must find it. He who has these burthens, can understand their weight; but it is of no use revealing them to you—prepare the food.

The wife. You scold me without cause: you have killed 10,000 with a word; but real work is not so easy: have I any leisure? These thoughtless children are very wicked; they mind nobody: the other day, the youngest fell into the river, and after sinking several times, was saved by the favour of the gods; a short time ago, a snake bit another; and they quarrel and fight daily with other children. To follow all day such mischievous children, is to keep a herd of swine, or to lead dogs in a string. Besides me, who is there to look after them? If I leave them a day, they are like a forlorn wretch left to perish in the open field. If any one else had this to do, for a single day, he would throw away his garment, and run away. If you *have* eyes, you cannot see *my* cares: and after working one's self to death, there will be no praise. Like a slave, I work and eat.

Sŭdanŭndŭ. I asked for my food early, that I might go and bring home some money—instead of meeting my wishes, you have raised a tempest. You resemble those, who, instead of doing others good, expect a reward for injuring them. The only fruit of all this noise that I can see is, the day is gone. Will this uproar fill our bellies, or bring in supplies? Therefore,—make haste with the food.

The wife, (very angry). If there should be neither money nor food, what do I lose? These children are yours; this business is yours; what am I? Among whom am I reckoned? I must work—and be reproached: this is my lot; and as they sometimes ask a man, 'Who are you? I am the master of the house: Why are you crying? I have been eating bran!' In this world, the only food is hard labour and reproach. I cannot; nor will I, either work or eat. Cannot I procure a rag to cover me,

and a little food? God has given life, and food too. I must pass alone through all that arises out of the actions of former transmigrations. Who feeds the unhatched young? Who supports the worm in the centre of the wood? Ordure finds a place; shall there be no place for me on the earth?

Sŭdanŭndŭ. Why all these complaints? Attend to the happiness of your family.

The wife. You are a man; what is it to you; you will eat, and serve others; you will collect something, and throw it into the house; whether it meets our wants or not, you know nothing: I am obliged, by a thousand contrivances, here a little and there a little, to feed your family; your children are unmanageable; they wander about like mendicants who have no home; like a guest, they come to meals, and then wander abroad. Many hands make work scarce: each traveller can carry his own staff, but if one man has to carry the staves of many, they become a load.

Sŭdanŭndŭ. You are a woman: you go naked, though you wear a garment ten cubits long; you have no understanding; these are the children of the Kalee yoogŭ; what can be done? These children's faults are the opening fruits of your sins in a former birth: they are making you pay the debt you then contracted. You know nothing: your own body is not yours; you must cast *it* off; how then should the children cleave to you? See! your own teeth bite your tongue, and then you complain.

The wife. Let the children be good or bad, there is no merit in casting them off; a deranged person, if he be-

longs to our own family, we keep near us; while we drive away such a person, if he belongs to another family: our bodies, when they become a real burden, we do not acknowledge to be burdensome: If our own child is even blind or lame, we love it more than the most beautiful child of another.

Sŭdanŭndŭ. You are correct—but it is very difficult to change the evil dispositions of children: a dry stick may be broken, but not bent; if a stick is bent at all, it must be when it is green; and indeed you have ruined the younger boy, by making him do the work of women; he is at once stupid, and uncontroulable, rushing forward like the buffalo; he makes a play-ball even of the shalgramŭ; he would ruin any one; he is capable of any thing; the other day he quarrelled with Ŭbhŭyŭ-chŭrŭnŭ; he is always in evil company, smoaking intoxicating drugs, drinking, and gaming;—in this way, by degrees, he will become a thief, and I shall be cast into prison as his protector. People pray for sons, in the hope that they will serve and obey them; at death, carry them to the side of the Ganges; and, after death, present the offerings for the repose of the soul at Gŭya: this boy (he speaks ironically) will do all this for me;—but, at any rate, through his wickedness, I am receiving the daily offerings (of abuse) from my neighbours, who not only curse him, but all his ancestors. Who shall describe his qualities? they would occupy the limits of the Mŭhabharŭtŭ. He is to me the image of death; his death would be a blessing; then the family would be preserved from farther dishonour. As for the eldest boy, he will keep up the honour of the family; at any rate, he has obtained some learning; he has acquired the grammar, and a degree of knowledge; he promises well; weighs mat-

ters before he decides; and can lay hold of any thing new which is brought before him with great facility.

Here several travellers arrive, and call out—O Sŭdanŭndŭ! Sŭdanŭndŭ! Are you at home? We are guests standing at the door.

Sŭdanŭndŭ to his wife. Go quickly to your business. I suppose I shall not be able to go out to-day. Some guests are at the door, calling: I must go to them. "Come in, Come in, sirs." To a servant he says, Oh! Shivŭ-das! bring a seat, and some water for the feet To the guests, Please to sit down in the porch. Do you smoke? One answers—I smoke, and pointing to another, he takes snuff; and to another, he knows none of these troubles, either of tobacco or snuff; there is no merit in smoking: it is the practice of the Kalee yoogŭ. To the servant,—prepare tobacco; give oil (to use before bathing); clean, and place wood in the strangers' room; and see if there are any young cocoa-nuts in the garden; go, and buy some fish also; but if fish cannot be procured, bring some split pease and also a little milk. Addressing the guests, he says, Where do you gentlemen live—what are your names—from what village do you come—and where are you going? Are you come into these parts for the rents of your lands, or are you going to other parts on business? We are not inhabitants of one place—one comes from Nŭdēēya, another from Shantee-poorŭ, another from Burdwan, &c. &c. We are going to Calcutta and other places: one is in service, another a tradesman, another an agent, another a pŭndit, another a jobbing priest, and another a doctor.—Pointing to one of the company, one of the guests says, This is Ramŭ-vŭndopadhyayŭ, a perfect koolēēnŭ;—this is Rŭghoo-Ramŭ-mookho-

padhyayŭ, who has received the title of Nyalŭnkarŭ, the son of a very learned man; he is the true son of his father; the very image of the goddess of learning, an incarnation of Vrihŭspŭtee, the teacher of the gods; he is himself a poet, an author, and sits in the presence of great men. This is Pŭdmŭ-Lochŭn-gŭngopadhyayŭ, a true shrotriyŭ, at the head of his tribe, the relation of all the koolēēnŭs. This is Shivŭ-Narayŭnŭ-Ghoshalŭ, a vŭngshŭjŭ, respectable among his connections.

Sŭdanŭndŭ. There is no bounds to my good fortune: by the dust of your feet, gentlemen, my house is become purified. Persons whom others could not have procured to be their guests by any means, have honoured me with their presence, with the utmost generosity: therefore I conclude, that the sun of my merit has risen to-day.

The guests. You speak like yourself; why should not you? These are the words of a person of excellent cast; you are a benefactor, liberal, hospitable, a holy person; it would be difficult to find such a person among a thousand.

The happy fruits of polygamy.

[*A neighbour to the head wife.*] *Neighbour.* Why are your clothes so very dirty, Ma?

Head wife. O T'hakooranēē! Why do you ask me that? What are dirty clothes or clean ones to me?

Neighbour. Why! Why! Why!

Head wife. I am nothing;—I am not wanted.

Neighbour. True: what can you do? You are not of a cast to quarrel; such are always imposed upon; and you have to do with those of low extraction.

Head wife. "T'hakooranēē! If I were to tell you all, you would clap your hands to your ears!—She gets up at eight o'clock. She imagines that there is no work for her; that the slave [meaning the head-wife] will do all. As soon as up, she goes and washes her face, and examines, in the glass,[t] whether her teeth are clean or not; after which, she sits down and eats. Then she anoints her body with oil[u] and turmerick, and prepares for bathing. After bathing, she returns home, and putting on her clothes, like a lewd woman, goes backwards and forwards before the master, laughing and giggling.

[*The second-wife overhears this conversation while sitting in another room, and comes up with the greatest fury.*]

Second-wife. What! you devourer of your brother! Do you reproach me in the presence of others? Why don't you take your husband? Do I forbid you? You strumpet![x] I shall never be happy till I put the rice for your funeral rites on the fire. You procuress of abortion!

[t] The looking-glass of the poorer Hindoos is about as large as the ball of the hand. The worst kind costs about three farthings. But they also use polished mirrors.

[u] The Hindoos believe, that oil keeps the skin soft, and promotes health It is a common saying, that oil, water, and sunshine, contribute greatly to the strengthening of the body: soon after a child is born, they put it in the sun, and continue to do so daily for three or four months, to dry up the superfluous juices, and to make the bones hard.

[x] Hindoos of the highest cast, both male and female, descend to the meanest terms of reproach in their quarrels.

[*Between a man and his neighbour, on domestic affairs.*

Bholanat'hŭ. Hé, Oh! Ramŭ-Lochŭnŭ, one word with you.

Ramŭ-Lochŭnŭ. Speak; what command, Sir.

Bholanat'hŭ. Hear, I say; Sir, have you no thought? Do you never look towards your religious and relative duties? Have you lost all shame? and all concern respecting the opinion of your neighbours?

Ramŭ-Lochŭnŭ. You have charged me with a great deal; but why, I have yet to learn: you act like those who throw stones in the dark.

Bholanat'hŭ. If I speak, can you understand? Have you eyes to see? A wise man can understand a hint: a stupid man requires a thing to be beaten into him; and some are so stupid, that you must point to every thing before they can see it.

Ramŭ-Lochŭnŭ. You are pleased to speak only by kind rebukes, but what you mean I cannot discover.

Bholanat'hŭ. Are you not aware that you have a daughter at home unmarried? At seven or eight, people marry their daughters, and this indeed is the appointment of the shastrŭ: that period is long since gone; she is now thirteen or fourteen years old, and is very tall and lusty, resembling a married woman of thirty. I hear, also, that your neighbours are whispering things to your disadvantage; and those who are more bold, speak out: with astonishment, they say among themselves, How can that

family eat their rice with comfort, and sleep with satisfaction, while such a disreputable thing exists among them? At present they are exposed to shame, and their deceased friends are suffering through their retaining a girl from marriage beyond the period which nature has prescribed. All this I hear, and, as a relation, am blamed, and therefore I speak.

Ramu-Lochŭnŭ. You need not, Sir, urge me to this—I am myself so uneasy, that I cannot sleep. What can I do? I am helpless. This must be done, but it is not in the power of my hands: birth, marriage, and death are all under the direction of the gods; can any one say, when they will happen? When the flower blows, the fragrance will be perceived. This is work that cannot be pushed. Proposals have been received from many places; but these things require to be well weighed; we want a young man who is a koolēēnŭ, of a religious family, rich, honourable, handsome, and clever. If the bridegroom be faulty, all will go wrong. I cannot put a string round the neck of my daughter, and throw her into the ditch. Therefore, calling the ghŭtŭkŭs, and well arranging every thing, this business shall be brought to a close. At present, Sir, however, I must put this burden on my head, and leave it there: my father is very ill; he has reached a great age; eighty or ninety years; two or three doctors attend him, and administer various medicines, which will involve me in an expense of one or two hundred roopees. I doubt whether he will return from this journey or not; medicines seem to take no effect, from which I learn, that it is all over; he eats nothing, except a little milk; as people say, "My bread is all expended;" so it is, I fear, with him; he has eaten all he will do on earth.

Bholanat'hŭ. See! Take care! Take care! This is the heaviest of all losses to a family. As long as we have not had to carry father and mother to the Ganges, all remains well. Children are born to drive away danger from parents, and to secure their happiness after death. Hitherto your father has carried your burden; it is now your duty, now the evil day is come upon him, to become his servant. Those are our friends, who remain near us in danger and at death. He who does not assist a parent at these times, is his father's ordure. *(They go to see the old man.)*

Oh! Ramŭ-Lochŭnŭ! There is no hope of your father. Death has stopt up all the doors, and is ready to secure his prey. It is not adviseable to keep him any longer in the house; you had better make the journey to the Ganges. Who can tell what will take place in the night. Yŭmŭ has seized the locks of us all; when he will carry us off, he will tell nobody: therefore while there is time, stop the sluices.

Rumŭ-Lochŭnŭ. Ah! Sir, the burden has fallen upon me all at once: my father used to manage every thing: I ate and walked about. I know nothing of what is best: you, Sir, are well versed in all these things: you have done these last offices for many; having been once sick, a man becomes a physician: let whatever is necessary be done, that I may not be blamed.

Another neighbour. Here is no need of hesitation; the play is up with the old man; let him be carried to the Ganges, and there cause him to hear the Ramayŭnŭ; and, according to circumstances, do the needful. This is not a

child, that its death should be the cause of sorrow; he is an old man; carry him with joy to the Ganges.

Bholanat'hu to Ramŭ-Lochŭnŭ I hear, that your mother will go with the old man.

Ramŭ-Lochŭnŭ. I hear so from the women, and indeed I expected it; for she was always with my father, and waited upon him with the greatest attention; she spoke to me also, begging me to mind religion, and not be unhappy; and then, as is usual, she took no further notice of worldly things.

Bholanat'hŭ. Well, it will then be necessary to buy a new garment for her; some pitch, clarified butter, sandal-wood, parched rice, a few kourees, red lead, red thread, two bamboo levers, ———

A village conference.

Several head-men of the villoge. O Ramŭ-Lochŭnŭ, have you done any thing respecting the offerings to your deceased father? You know, that the offerings to a bramhŭn cannot be delayed beyond ten days after his decease. How is it, that you seem so unprepared?

Ramŭ-Lochŭnŭ. I am not unconcerned about this; but you know, that after the death of a parent, a fast of three days is appointed; on those days I was too sad to do any thing. The shraddhŭ of a father also, is a tremendous concern, an overwhelming expense; the whole care of this large family, like a mountain, is also fallen upon me; and in the house there is nothing but wailing for our loss. With all this, I am driven into a state of

distraction. The clamorous expectations of my neighbours who are to be invited to partake of the funeral offerings, and the dread of not discharging my duty to my deceased parent, overwhelm me. Therefore assist me by your counsels.—My father is gone—he placed me in your hands—you are to me wisdom, strength, contrivance, every thing. Weighing my ability, whatever is proper, let that be done; Jŭyŭ-Krishnŭ-vŭndopadhyayŭ is present; he has obtained great honour in conducting these ceremonies; let him have the management, and then all will be brought to a happy termination.

Jŭyŭ-Krishnŭ. Oh! Ramŭ-Lochŭnŭ; it will be of no use to spend our time in mere chit chat; this will do no good. In the first place, let us ascertain the root, and then we can adjust the branches; the medicine must be regulated by the pulse; the duties by the quantity of goods. What is your own wish?

Ramŭ-Lochŭnŭ. Oh! Sir! you see, pointing to the family, all these, after the shraddhŭ, are to be maintained, and three sons are to be married, and two daughters to be given to koolēēnŭs, with large dowry. The master had a great name for liberality; strangers must be therefore entertained, the poor fed, and the annual festivals of the gods kept up. In fact, my father was a holy man; he performed wonders by the merit of his religious services; but he had no property; he was like a pot which appeared to contain honey, but it was empty; like a cocoa-nut, but it was dry. Be this as it may, however, if I sell every thing, the offerings must be presented; but I shall be glad if it can be brought within two or three thousand roopees: of this, I have in the house about one thousand; where to obtain the other two, I know not; I must sell

the women's ornaments, the land, and must either beg or borrow.

Jŭyŭ-Krishnŭ. Oh! my child, if this is your plan, we must retire; we cannot touch this business. People say, your father was worth 20 or 30,000 roopees, and you have two or three hundred bighas of land, a garden, house, &c. &c. Possessing all these riches, would you limit the expenses of the funeral offerings to two or three thousand roopees? Whatever may have been the amount of his property, however, if you expend no more, you will be reproached; we ourselves shall proclaim your meanness. Besides, you did not labour to procure this property; you have hitherto lived upon it; it was your father's; and now shall it not be employed for the repose of his soul? Will you wrap it up in a cloth, and call it yours? However, if you are determined to act upon so niggardly a plan, you must seek some person who suits your purpose to direct the feast. I shall be reproached; people will lay the fault on me.—Addressing himself to one of the company, he says, Take your pen and paper, and make out an estimate. He does so, and it amounts to five thousand roopees.

Ramŭ-Lochŭnŭ. What! What! what are you doing? 5000!—Will writing it on paper bring in the money? He who suffers, knows the pain.

Jŭyŭ-Krishnŭ. What has been settled by five persons, must be done. You must expend this sum.

Ramŭ-Lochŭnŭ. Well, gentlemen, it must be as you say; if there is no cow, we must milk the bull.

Jŭyŭ-Krishnŭ. I have not made this estimate without knowing your circumstances; you will not be hurt by this expense. Consider, how much of this will go in the dinner, in gifts to relations, and the bramhŭns, and in presents on dismission: you must invite all your relations in a direct line, as many as one hundred; all your relations by marriage, a hundred; koolēēnŭ relations, one hundred; the heads of the cast, twenty-five; learned bramhŭns, one hundred and twenty-five; also your particular acquaintance, kayŭst'hŭs, and persons of other casts. All these persons must be invited; therefore provide the articles necessary, and appoint some one to write the letters, and to invite the guests.

Between two persons returned from the ceremony of presenting offerings to the dead.

Ramŭ-nat'hŭ. O! Sébŭkŭ-ramŭ! How did the ceremony at Ramŭ-mohŭnŭ-choudhooree's pass over? What company was there? In what manner were the guests dismissed?

Sébŭkŭ-ramŭ. There was a large company, it is true, but Ramŭ-mohŭnŭ did not obtain much honour by it: the guests were dissatisfied.

Ramŭ-nat'hŭ. Well, let us hear. Who was there?

Sébŭkŭ-ramŭ. Many learned bramhŭns were present, as Jŭgŭnnat'hŭ-tŭrkŭ-pŭnchanŭnŭ, Ghŭnŭshyamŭ-sarvvŭ-bhoumŭ, and Kanaee-nayŭ-vachŭspŭtee, of Trivénēē; Shŭnkŭrŭ-tŭrkŭ-vagēēshŭ, Kantŭ-vidyalŭnkarŭ, and Ramŭ-dasŭ-siddhantŭ-pŭnchanŭnŭ, of Nŭdēēya; Doo-

lalŭ-tŭrkŭ-vagēēshŭ, of Satgaché; Bŭlŭramŭ-tŭrkŭ-bhōōshŭnŭ, of Koomarŭ-hŭttŭ, &c. &c.

Ramŭ-nat'hŭ. Did these pŭndits enter into any discussion of the difficult points of the shastrŭs.

Sébŭkŭ-ramŭ. Yes. A disciple of Doolalŭ-tŭrkŭ-vagēēshŭ asked Jŭgŭnnat'hŭ-tŭrkŭ-pŭnchanŭnŭ, the meaning of a part of the Koosoo-manjŭlēē: he attempted to explain the passage, but the other not understanding him, Shŭnkŭrŭ-tŭrkŭ-vagēēshŭ began to explain it, when a violent dispute commenced, and these two pŭndits attacked each other like two tigers. Nothing but Hear, Hear, Hear, was uttered, while they laid hold of each other's hands, and in vain endeavoured to obtain a hearing. This lasted an hour and a half, and ended in mutual reproaches, and the grossest abuse, till the other pŭndits interfered, and produced a reconciliation.

Ramŭ-nat'hŭ. How did he entertain the bramhŭns? How many relations were present; and how did he dismiss the guests?

Sébŭkŭ-ramŭ. The allowance to the bramhŭns was ample.[7] Five or six hundred of his own cast were feasted; these obtained one meal of sweetmeats, and one of boiled rice. He dismissed the guests in a middling way; none went away thoroughly pleased. He gave among the poor a very large sum: I have heard, that there were not less than fifty thousand poor present. He gave to each poor bramhŭn two roopees, and to shōōdrŭs a roopee each.

[7] The bramhŭns, on these occasions, have an allowance of rice, oil, &c. for their dinners, instead of cooked food; each one cooks for himself.

In the midst of the shaddhŭ, while the poor were waiting about the house to be dismissed, no less than three women were delivered in the open air. Ramŭ-mohŭnŭ bore all the expenses usual on these occasions, and gave the mothers three or four roopees each. Two sick men, who came for alms, died during the feast. Some persons eluded the inspection of the door-keepers, and went into the yard repeatedly, and received the allowance several times over.

Between two Hindoos just returned from the festival of Doorga.

Krishnŭ. Ramŭ-dasŭ ! The feast at Rajēēvŭ-mookhoojya's last night was very excellent—was it not ?

Ramŭ-dasŭ. What was the expense, think you ?

Krishnŭ. A thousand roopees.

Ramŭ-dasŭ. What ! It did not amount to seven hundred.

Krishnŭ. Not more than seven hundred ! The sweetmeats amounted to ten mŭns;* there were also fifteen mŭns of curds; three of clarified butter; four of flour; thirty of rice; five of oil; half a mŭn of wax candles; three mŭns of milk; garments to the amount of sixty roopees; ornaments presented to the image, valued at eighty roopees; brass, and other utensils, valued at fifty roopees; the image cost thirty roopees; the singers took away one hundred and fifty; the musicians thirty; the

* Eight hundred lbs.

bloody sacrifices of buffalos, rams, and goats, fifty; the fees to the officiating priests, twenty-five; fruit, roots, and other things from the market, fifty; fish, fifteen; beds, twenty-five roopees; and other things without number. Would not all this amount to a thousand roopees?

Ramŭ-dasŭ. Well, there might be as much as that expended; but there ought to have been more sweetmeats; and the food was neither good nor sufficient: many went away dissatisfied; and others obtained nothing to eat.

Krishnŭ. It might be so—but was not the image beautiful?

Ramŭ-dasŭ. Beautiful! the pupil of the eye, instead of being in the middle, was stuck at the top; the awning over the head appeared to be falling down, and the whole image was more like a picture than a proper image. Besides, Mohŭn, the blacksmith, did not cut off the buffalo's head at one stroke: that was a great blemish in the festival.

Krishnŭ. You seem to have gone to the festival only to find fault. What did you think of the illuminations; and the assembly, was it not a grand one?

Ramŭ-dasŭ. Yes, yes; these passed off very well; but the officiating bramhŭn was a most stupid fellow; he was obliged to be told all the prayers, and could go on with nothing without a prompter.

Krishnŭ. Did you take notice of the songs? How attentive the hearers were! How astonishingly well the

song respecting Doorga was sung, exactly as if Hŭroo-t'hakoor had done it. All the sounds in the tune respecting Krishnŭ too were new, and it was exactly like the language of a love-sick damsel. The words of the other songs, I confess, were rather low and mean.

Between a voishnŭvŭ and a disciple of the female deities, a shaktŭ.

Shaktŭ. O Voishnŭvŭ-t'hakoor. You were at the festival at Ugrŭ-dwēēpŭ. What number of people might there be?

Voishnŭvŭ. There was a very large assembly; not fewer than a lack (100,000).

Shaktŭ. Did they all see T'hakoor-Gopee-nat'hŭ?[a] and what did each give?[b]

Voishnŭvŭ. Some gave one ana;[c] some two, and the rich much more, each according to his ability.

Shaktŭ. Well. What did it cost you? I suppose you had a company, whom you entertained.[d]

Voishnŭvŭ. It cost me twenty or thirty roopees.

Shaktŭ. Why did you expend all this money? What is Ghoshŭ-t'hakoor to you?

[a] The image. [b] It is usual for the relations (though poor) of the person who has a festival at his house, and for rich men, who come to bow to the image, to cast some money at the feet of the image, and then prostrate themselves before it.

[c] Two-pence. [d] Rich men, at this festival, entertain companies of voishnŭvŭs two days together, in honour of Ghoshŭ-t'hakoor, to whose manes the rice is presented by the god of the place, Gopee-nat'hŭ.

Voishnŭvŭ. All the ghosais entertain people at this time; and it is what we ought to do.

Shaktŭ. What benefit will there be in feeding a parcel of women.[e] Why not entertain bramhŭns?

Voishnŭvŭ. You bramhŭns cannot bear to see any one honoured or feasted except yourselves. You can converse on nothing without reproaching others. Where is the benefit of devouring flesh and drinking spirits?

Shaktŭ. No doubt, your Choitŭnyŭ and Nityanŭndŭ, the two brothers, whom you foolishly consider as incarnations of Krishnŭ and Bŭlŭramŭ, will do every thing for you, as Hosŭn and Hosain, the two Mŭsŭlman brothers, do for their followers.

Voishnŭvŭ. And—as your Hatishoorér-ma[f] will do for you, a parcel of drunkards and eaters of hogs' flesh.[g]

Respecting an absent person, who neglects the ceremonies of religion.

Voikoont'hŭ. How is Ramŭ-chŭrŭnŭ? I suppose he is becoming rich very fast.

Ramŭ-jŭyŭ. Yes. He brings his money home and

[e] Female mendicants of loose character, called voishnŭvees.

[f] A name of abuse given to Doorga, as the mother of Gŭnéshŭ, who has an elephant's head. hatee, elephant, soorŭ, the elephant's trunk; ma, mother.

[g] The bramhŭns and regular Hindoos despise the voishnŭvŭs, as an upstart sect, whose system is a departure from the old one; and the voishnŭvŭs, on the other hand, reproach the shaktŭs, because some of this sect eat flesh and drink spirits.

buries it, or lets it out to usury, at an ana per month on the roopee.[h] He spends nothing, except in ornaments for his wives; he neglects the prescribed offerings to the manes of his ancestors, and never entertains bramhŭns, or, if he sometimes gives a feast of this kind, he invites as few as possible.

Voikoont'hŭ. I have heard, that his sons are very loose in their conduct; that all their married neighbours are alarmed for the chastity of their wives; and that these sons neglect their ablutions in the Ganges, and almost all the daily duties of bramhŭns.

Ramŭ-jŭyŭ. It is but too true: this is the case, not only with his sons, but with great numbers of young people in our neighbourhood. It is plain enough, that, as Jŭnhoo swallowed Gŭnga in her descent from heaven, the kalee-yoogŭ is swallowing up all the religion that is left amongst us.

On rejecting a person, and restoring him again to his cast.

At an assembly of the villagers. Kanaee. O Ramŭ-Rayŭ! you are the head man of the village: it is therefore our duty to make you acquainted with every thing: we can no longer have intercourse with Hŭlŭdhŭrŭ-chŭkrŭbŭrttēē.

Ramŭ-Rayŭ. Why?

Kanaee. You, Sir, know what took place formerly: at

[h] More than 35 per cent.

present he has a mistress, the daughter of a washerman: for some time past, nobody has visited him, but he goes and eats every where.—Now, we hear, that they have destroyed the child in the womb—and the noise of this is gone over all the village. With such a person therefore we cannot eat.

Ramŭ-Rayŭ. If this is true, it is very bad; and nobody can have intercourse with him; but let him be called.

Hŭlŭdhŭrŭ arrives, and says to Ramŭ-Rayŭ, Why have you called me, Sir?

Ramŭ-Rayŭ. Why?—You know, that for a long time back, you have been in a disorderly way: nobody has visited you; but through my influence your friends did not wholly discard you. Now, I hear, that you have been guilty of destroying your illegitimate child in the womb: you have broken down the fence, and gone into forbidden ground: and your friends have now utterly renounced you.—*He goes away very sad.*

[After two years, during which time Hŭlŭdhŭrŭ had solicited forgiveness by the most humiliating intreaties, he again appears before the village council.]

Ramŭ-Rayŭ, addressing the villagers assembled, says, O Sirs! may I be heard? They reply, what commands, Sir.

Ramŭ-Rayŭ. You are all assembled: here is a person without a friend; he lays hold of your feet. If ten persons decide on a question, the authority of ten makes

even that which is wrong, right; and the strength of ten united becomes that of a lion. You see this man, cast off by you for many days; he has endured misery equal to his sin; and he comes to me with his distress continually, whether I am sitting, eating, or sleeping. I have told him to solicit pardon from door to door; and that against your will I can do nothing. He says, 'God is now on my left; I cannot shew my face, and nobody speaks a kind word to me.' He knows that you respect me, and therefore he comes to me. Whatever may have been his fault formerly, let that go; he is now very anxious to be restored; and he is now afraid of incurring your displeasure. you will do well, therefore, to shew him favour.

One of the company. Favour! How can that be, Ramŭ-Rayŭ! Do you mean to receive *him* back, or his concubine? I suppose, you, Sir, have before this bestowed your favours on the concubine. Do you wish us all to become Mŭsŭlmans? Well—you are at the head of the village—all respect you—nobody will run back if you advance; let the wedding feast be kept at your house.

Another. Dismiss this filthy subject; let us repeat the name of God, and something good will come on it. Besides, how can you go into this business; he was warned by a thousand persons not to go into this connection. Day and night he staid at this woman's; and I suppose he has eaten with her; what should hinder? And now you hear of an abortion; and this has been proclaimed as by the sound of the drum. True, he is a very proper subject for favour; two or three others in the village are anxious to follow his footsteps. But you, Sir,

can do every thing; you can kill, and then cook, what you please; but we are poor people; we cannot. If I could do this, I might have taken a gift the other day, and have sat down with the Mŭsŭlmans.

Another. Oh! friend, don't forbid it—let the thirty-six casts all eat together.

Ramŭ-Rayŭ (to himself). I suppose then, Hŭlŭdhŭrŭ's sin is still upon him; for if ten persons are not well disposed towards him, it seems that God is still angry with him. *To the villagers.* Do you intend then, Sirs, to pursue this man to death? When we come into the world, every one does good and evil, and sometimes a person falls into a snare; but you have already punished this culprit as far as possible: for two years he has been enduring every sort of misery, lying in his house as a corpse.—*Whispering to Hŭlŭdhŭrŭ, and advising him to put his garment round his neck, and fall at their feet—*

Hŭlŭdhŭrŭ does so, and *Ramŭ-Rayŭ* continues, See, Gentlemen, would you tread on the dead? Is there any thing left to punish? However, do as you like, if you wish to destroy him, do so—and if you wish to save, he is in your hands. I will only add one word, For my sake, forgive him—bestow this alms on me.

One of the village. Sir, your words are irresistible. Well—a bramhŭn has fallen—it is right to pity the miserable; but if it is beyond our power? We can lift a hundred weight, but we cannot raise a ton. We can stop one mouth, but how shall we stop a thousand?

Ramŭ-Rayŭ. Gentlemen, I only want your consent—and then, I will manage all the rest: you know, that

money can do all things; only pardon the culprit, and two or three of us will see what he is worth, and examine how every thing can be brought about.

They consent, and the assembly breaks up. [Sometimes, when the persons who have been bribed to consent, are called to eat with the culprit, they hang back, complaining that the money has been unequally distributed; they reproach the culprit, and the food he has prepared, and at last go into the measure with much disgust, and with a thousand hard words against the person to be restored.]

SECT. VI.—*Specimens of Letters.*

শ্রীশ্রীহরিঃ শরণং ।—

পৌষ্য শ্রীরামমোহনদেবশর্ম্মণঃ প্রণামা নিবেদনঞ্চ বিশেষঃ ১৭ আশ্বিন শুক্রবার শ্রীশ্রী৺ শারদীয়া পূজা হইবেক। মহাশয়েরা কলিকাতার বাটীতে আসিয়া প্রতিমা দর্শনাদি করিবেন। পত্রদ্বারা নিমন্ত্রণ করিলাম। ইতি। তারিখ ১৪ আশ্বিন।—

Translation.

Shrēē Shrēē Hŭrēē. My Preserver.

I, Ram-Mohŭn-dévŭ-shŭrmŭnŭ. who am supported by thee, with respect make this request: On Friday, the 17th of Ashwinŭ, will be the dewy season festival. You will please to come to the house in Calcutta, and see the image, and partake of the offerings, three days. By this letter I invite you. This. 14th Ashwinŭ.

Letter from a Mother to her son.

Shrēē Shrēē Ramŭ. My Protector.

To the fortunate Hŭree-nat'hŭ-bŭndopadhyayŭ, my son, more beloved than my own life. Long life to thee. To thee I write as follows:

The highest of blessings, yea let a multitude of such blessings rest on you. More particularly; I am happy in always thinking of your prosperity. I received your letter, and am become acquainted with its contents. I received one hundred roopees which you sent by Ram-Mohŭn-sénŭ; and have expended it in the manner directed, as you will perceive.

You write, that your employer does not give you leave to be absent, and that therefore you cannot come to be present at the festival of Shrēē Shrēē Eeshwŭrēē.[1] This is very strange. It is now almost three years since you went from home. You are my only son; I am constantly full of anxiety to see you; therefore you must speak to your employer, that he may without fail permit you to come to the festival, otherwise, before the festival, I shall come all the way to see you. What more shall I write?

The Answer.

Shrēē Shrēē Doorga.

I Hŭree-nat'hŭ-dévŭ-shŭrmŭnŭ, your servant, bowing innumerable times, respectfully write. Through your

[1] The goddess Doorga is here understood, though Eeshwŭree signifies merely a goddess.

blessing, my present and future happiness are secure. I received your letter, and am become acquainted with the particulars; but you do not write what things are prepared for the worship of Shrēē Shrēē Eeshwŭrēē: please to order them to be written. You write, that unless I come to the festival, you will come even thus far to see me. What can I do? My employer does not grant me leave to come; he is a very wicked fellow: he drinks spirits. I dare not repeatedly ask him for leave of absence; who knows but he may be angry? Therefore I write. Be not on any account anxious about me. I am well in every respect. As soon as I get leave, I will hasten home. This.

Directions upon the above three letters.—1. To my supporter Ramŭ-chŭrŭnŭ-bŭndyopadhyayŭ Mŭhashŭyŭ's excellent feet, I write this. 2. To the fortunate Hŭreenat'hŭ-bŭndyopadhyayŭ, my son, more beloved than my own life. Long life to thee. To thee I write as follows. 3. To my mother, the worshipful goddess Shrēē-Mŭtēē, to your water-lily feet, possessed of the fortune of Shrēē.

The Hindoos write with a reed,[k] and hold their pen with the whole grasp of the hand. They seldom use a seal for their letters, but write, on the folds of the back, that which they consider equivalent to an oath of secrecy; that is, they make certain signs, which are known to indicate the seven seas, the four védŭs, and the sun and moon, by the names of all which, each person into whose hands the letters comes is bound, as by an oath, not to violate its contents.—Before the entrance of Europeans into India, there was no post: letters, &c. were always

[k] Saccharum Sara.

sent to a distance by private messengers. The native merchants are, however, now very glad to avail themselves of the post, by which mercantile transactions are so exceedingly facilitated.

SECT. VII.—*Specimens of Songs.*

THE songs of the Hindoos, sung at religious festivals, and even by individuals on boats and in the streets, are intolerably offensive to a modest person. When employed about the most trifling concerns, as, to drag along a piece of timber, or any other bulky substance, they animate each other by vociferating certain sounds, some of which are disgustingly obscene.—I give a specimen of one or two of their most innocent songs, as exhibiting a part of their public manners.

By a disappointed Worshipper; addressed to Doorga.

O unmerciful daughter of the mountain,
To what extent, O Ma![l] wilt thou shew thy father's qualities;[m]
O Ma! thou art the wife of the easily-pleased (Shivŭ;)
Thou art merciful—the destroyer of fear—
Thy name is Tara,[n] why art thou then so cruel to thy disciples?
O Ma! Thou bindest my mind with the cord of delusion, and givest it sorrow.
Being a mother, how canst thou be so cruel!

[l] Ma, Mother. [m] Doorga is considered as the daughter of the mountain Himalŭyŭ. Himŭ signifies cold. [n] Tara, saviour.

Looking with thy compassionate eyes, give wisdom and holiness to thy forlorn (one;)
Loosing me from the bonds of this world, save.

Another, by a forsaken Mistress.

In this unlawful love my heart is burnt to ashes;
Sweet in the mouth, but hollow like a cucumber.
Giving me the moon in my hand,[o] only sorrow surrounds me.
As the end approaches, sorrow increases; seeing and hearing, I am become deranged
Chorus. In this unlawful love, &c.

Another, by a Lover to his Mistress.

Why, full of wrath, do you not examine?
Why, my beloved, do you dishonour me?
If you are out of my sight for a minute,
I die of grief, I consider this minute one hundred yoogŭs.[p]
As the bird Chatŭkŭ sips no water but that of the clouds,
And without this water dies—so am I towards thee.
Chorus. Why, full of wrath, &c.

Another. Krishnŭ and the Milk-maids.

He, on whose feet Brŭmha meditates, and worships with the water-lily, he who is the riches of Golŭkŭ,[q] the milk-maids of Vrŭjŭ seek as a cow-herd.

[o] The meaning of this is, I thought I had obtained something wonderful; but I am overwhelmed in disappointment.

[p] The sŭtyŭ yoogŭ was 1,728,000 years.

[q] Golŭkŭ is the heaven of Krishnŭ.

Oh! beloved Radha! for this fault thou wilt lose the flute-playing (Krishnŭ). Ye foolish milk-maids; ye know him not. Burning with the pains of absence, and reduced to distress, you will wander up and down, weeping for your beloved Govindŭ (Krishnŭ.)

See! He whose excellencies excite Narŭdŭ, overcome with love, to sing; Shivŭ to dance; Doorga to clap her hands; Nŭndee to beat his cheeks,[r] the tyger skin to fall from Shivŭ's back, and at hearing the sound of whose name, Hŭree, Hŭree, the top of Koilasŭ trembles;—(this Krishnŭ) the milk-maids of Vrŭjŭ call, day and night, the butter-stealer[s]—*Chorus.* Oh! beloved Radha! for this fault, &c.

O beloved! (Radha), that Krishnŭ, the mark of whose foot is impressed on millions of holy places, as Gŭya, Gŭnga, &c; from the hairs of whose body, Indrŭ, Yŭmŭ, Sagŭrŭ, Prit'hivēē,[t] &c. arose; and the worship of whom, the gods, descending in chariots, perform with fasting; this Krishnŭ, to appease thy anger, thou causedst to fall at thy feet[u] in the wilderness of Nikoonjŭ. *Chorus.* Oh! beloved Radha! for this fault, &c.

Dhroovŭ, the moonee, became a yogēē, to obtain the dust of his feet, who came and laid hold of thine; he whom Brŭmha and all the gods desire, is in thy eyes a common man. Hear, O beloved, he, putting his garment over his neck, spoke to thee with sweet words. Thou knewest him not; but thou wilt know at last.

[r] A sound of joy produced by striking the cheek with the thumb.

[s] Krishnŭ is charged with stealing butter from the houses of the milk-men, when a boy. [t] The earth.

[u] On one occasion, Krishnŭ fell at Radha's feet to remove her jealousy.

Chorus. Oh! beloved Radha! for this fault, &c.

Musical Instruments. The following are the names of those used among the Hindoos:—Dholŭ, a drum, used at all the Hindoo festivals.—Kara, another kind of drum, broad at one end, and narrow at the other. Dhak, a double drum. Jorŭghaee, a small and large drum joined together. Damama, a large kettle-drum. Nagara, a small kettle-drum. Jŭyŭdhak, a drum used in the march of an army to battle, or after a victory. Jŭgŭdoombŭrŭ, a tabor suspended from the neck, upon which the performer plays while dancing. Tasa, a drum, or rather a skin fastened to a metal pan. Dŭmpŭ, a hand drum; or skin, fastened to a wooden hoop. Mridŭngŭ, and Nadŭlŭ, drums formed like barrels. Dholŭkŭ, another kind of drum. Tŭvŭlŭ, a tabor, having the skin fastened on an earthen pot or a piece of wood. Dara, a tabor, like the Dŭmpŭ, but smaller, with the skin fastened on an earthen pot Kangsyŭ, a cymbal. Kansee, a small cymbal. Khŭnjŭrēē, a small tabor, used by the mendicant voiragēēs, while singing the praises of Krishnŭ Jŭlŭtŭrŭngŭ: seven metal cups, of different sizes, filled with water, and beaten with thin sticks, compose this instrument. Swŭrŭ-mŭngŭlu, a number of reeds joined together, and beaten with the fingers. Khrŭtalŭ, four thin stones, two held in each hand, and beaten together. Khŭmŭk, an instrument like an hour glass, with leather above and below, beaten with the fingers. Tōōrēē, a trumpet. Vank, a French horn. Rŭrŭshinga, a brass horn, like the horn of a buffalo. Bhorŭngŭ, a straight trumpet.—Sanaee, a hautboy: the body is sometimes part of a bamboo—Vŭngshēē, a kind of flute. Morchŭngŭ and Lŭphèrēē, instruments resembling

Jews'-harps. Sĕtara, and Tŭmbōōra, instruments with three strings, played with the fingers. Dotara, a similar instrument with two strings. Sharingēē, the Indian violin. Sharinda, another sort. Pinakŭ, a stringed instrument like a bow, having a dried gourd fastened at each end, the mouths covered with skins. The performer has in his hand another gourd, with which he produces the sounds. Kŭpilasŭ, an instrument composed of a stringed board resting on two excavated gourds. The sounds are produced by the fore-finger, on which is fixed a thing like a thimble. Vēēna, a lute. Trinŭntrēē, another kind of lute with three strings. Sŭptŭswŭra, a lute with seven strings.

The Hindoos have various instruments for beating time, that their vocal and instrumental music may harmonize.

SECT. VIII.—*Pantommical Entertainments.*

IN different parts of the year, but especially in the months Jyoisht'hŭ, Asharŭ, Shravŭnŭ, Bhadrŭ, and Ashwinŭ, assemblies are formed in the night, to see the pantomimes called *Yatra*, which refer to the histories of Krishnŭ, Ramŭ, Shivŭ, and Doorga.

I just mention the names of a few of those which relate to the history of Krishnŭ: Manŭ-bhŭngŭ, or the removing of Radha's jealousy.—Kŭlŭnkŭ-bhŭnjŭnŭ, the removal of Rhadha's disgrace for cohabiting with Krishnŭ.—Pōōtŭna-bŭdhŭ, the destruction of a female titan, sent by Kŭngsŭ to destroy Krishnŭ.—Prŭlŭmbŭ-bŭdhŭ, the destruction of Prŭlŭmbŭ, another titan sent by Kŭngsŭ against Krishnŭ.—

Danŭ-khŭndŭ, certain tricks of Krishnŭ with the milk-maids.—Nouka-khundŭ, Krishnŭ and the milk-maids going upon the water in pleasure boats.—Bŭstrŭ-hŭrŭnŭ, Krishnŭ running away with the clothes of the milk-maids while they are bathing.—Kahyŭ-dŭmŭnŭ, the killing of a great serpent by Krishnŭ.—Ŭkrōōrŭ-sŭngbadŭ, the journey of Krishnŭ to Mŭt'hoora.—Dōōtēē-sŭngbadŭ, Radha's inviting Krishnŭ to come back to her to Vrinda-vŭnŭ.—Vŭkasoorŭ-bŭdhŭ, Krishnŭ's destroying Vŭkŭ, a titan.—Rasŭ, Krishnŭ's play with the milk-maids in the woods of Vrinda-vŭnŭ.—Yŭnmŭyatra, the history of Krishnŭ's birth.—Kŭngsŭ-bŭdhŭ, or the slaying of Kŭngsŭ.—Gosht'hŭ yatra, the childish play of Krishnŭ with the children of the milk-men.—Radhika-raja; Radha, with all sorts of officers about her as a sovereign princess.

The entertainment called Manŭ-bhŭngŭ is founded on a story, the meaning of which is as follows: Radha sent for Krishnŭ to meet her in the forest of Nikoonjŭ; but as he was going, another of his mistresses met him, and detained him till morning. Early the next day, Krishnŭ went to Radha, but she, full of jealousy, would not speak to him, and ordered him to be driven away. Krishnŭ was very uneasy, and sent people to conciliate her, but in vain. At length, he assumed the form of Shivŭ, and, as a mendicant yogēē, his body covered with ashes, his eyes inflamed with intoxicating drugs, &c. went to beg, at the house of Ayŭnŭ-Ghoshŭ, Radha's husband. Ayŭnŭ's mother offered him something, but he refused to receive the alms from her hands, saying, he would receive alms only from the virtuous. Ayŭnŭ's two sisters were equally unacceptable; but, he would take it from Radha. Radha came, and told him to ask for what he would, and she would give it him. He said, he wished for no other alms

than that she would be reconciled to Krishnŭ. In this way Radha's jealousy was removed.

The following introductory scenes occur in every yatra respecting Krishnŭ: Eight or ten boys are fancifully dressed, to represent Krishnŭ, Radha, Nŭndŭ-Ghoshŭ, Bŭlŭramŭ, Yŭshoda, Shrēē-damŭ, Soobŭlŭ, Narŭdŭ, Vyasŭ-dévŭ, &c. These boys repair to the place prepared for the yatra, and begin to dance, while different instruments of music are played. After they have danced about an hour, they sit down, when the person who represents Narŭdŭ appears, dressed in a droll manner, with a fiddle in his hand; playing on which, he continues to dance and sing, for some time. At last he calls his servant Vyasŭ-dévŭ; after calling twenty times, he gives him no answer; but at length he arrives, sitting astride on a bamboo, carried on the shoulders of two men; and, making certain indecent gestures, as if he were dancing, he falls, first on one side, and then on the other. He next dismounts, and sings droll songs, or rather some unmeaning jargon, which, however, makes the multitude laugh. Narŭdŭ again calls him several times; but he, full of tricks, half dance, half song, half jest, pretends not to hear. Narŭdŭ now gives him a slap; but he, as though he felt it not, asks the multitude if some one is beating another, as he heard the sound of slaps. The multitude at last tell him, that Narŭdŭ calls him, when he makes some foolish answer; but at length he and Narŭdŭ come together, and the latter asks him where he has been, upon which some low conversation takes place, like that of two mountebanks on a stage in England. When this is ended, Narŭdŭ tells his man to call Krishnŭ, and he goes to one side of the crowd, and begins to talk with the person who personates the god, telling him, that Narŭdŭ wishes to see him. As soon as

he appears, Narŭdŭ prostrates himself before him, and, rising, passes some compliments on Krishnŭ. Five or six persons, preceded by a head singer, then make their appearance, and in a song recite the particulars of the entertainment; after which Narŭdŭ and Krishnŭ dance, to which Narŭdŭ adds a song, and then retires. The next scene exhibits Khrishnŭ and his mistresses, singing together. The meaning of one of these songs is, that the women, though they love Krishnŭ to distraction, and though their very existence depends upon seeing him, cannot obtain an interview, on account of the difficulties thrown in the way by their husbands, friends, &c. The closing scene of the interlude opens with the appearance of an old woman, bent double with age, with kourees stuck in her mouth for teeth, and her hair painted white. She begins to dance and sing, and calls to her a person named Rŭtŭnŭ, a female about forty, with her face blacked, wearing only a shred of cloth round her loins, a filthy rag for a turban, and having a broken basket in her hand. This woman, thus attired, begins to dance, which is continued till the old woman asks her if she will go to Mŭt'hoora market. She says, No: I am the daughter of a great man; I have other things to mind. Do you think I can go to Mŭt'hoora market? After some talk of this kind, they go aside, and the boys in fanciful dresses again sing and dance.

Then follows the proper entertainment; and when this happens to be what is called Manŭ-bhŭngŭ, a number of performers represent the different persons whose names occur in the above story, and amongst these the conversations take place, which are partly recited in song: Radha is assisted by several females, and Krishnŭ by his companions.

Very frequently a yatra is prolonged till near morning. Flambeaus, and other artificial lights, are used. The spectators are affected with grief and joy to as great a degree as those who behold the tragedies and comedies of the English stage. When a wealthy spectator is pleased, he throws down a piece of money to a celebrated performer. Sometimes one person, at his own expense; hires the performers, and has the farce on his own premises; at other times, several persons join, and continue these entertainments for a month together, and expend as much as one, two, or even four hundred roopees. The whole village assembles.

By these yatras the popular tales respecting the Hindoo gods become very widely circulated, and rivetted on the minds of the populace, who cannot help feeling a strong interest in the system which thus inflames the passions. The scenes are often very indecent, and the whole, by exciting a kind of enthusiasm in the cause of licentiousness, produces a dreadful effect on the morals of the spectators, both young and old. The entertainments which relate to the lascivious Krishnŭ are most popular, and draw together the greatest crowds; while those which are taken from the histories of Ramŭ and Doorga, excite much less attention. To this is to be added another lamentable fact, that the sight of these impure and pernicious exhibitions is reckoned very meritorious: indeed the Hindoo flatters himself, when he retires from these scenes, inflamed with lust, that he has been doing something that will promote his final blessedness: having heard the names and actions of the gods repeated, he is assured he has been doing a meritorious action, although his own mind, and the minds of his wife and children, have been dreadfully poisoned with brutal and obscene images.

SECT. IX.—*Of Deaths, Funeral Ceremonies, &c.*

WHEN a person is on the point of death, his relations carry him on his bed, or on a litter, to the Ganges. This litter consists of some bamboos fastened together, and slung on ropes. Some persons are carried many miles to the river;[x] and this practice is often attended with very cruel circumstances: a person, in his last agonies, is dragged from his bed and friends, and carried, in the coldest or the hottest weather, from whatever distance, to the river side, where he lies, if a poor man, in the open air, day and night, till he expires.[y]

When a person is brought down to the river side, if he is able to see his friends, they go to him. One of them, perhaps, addresses a few words to him: "O Khoorŭ![z] do you know me?" "Yes I do." "How are you?" "I am well. What need is there that I should stay here, if Gŭnga will but give me a place."—"True, Khoorŭ, that is all that's left now." If the dying man is speaking to a superior, he says—"Through your blessing, let me go to Gŭnga;" if to an inferior, he says, "Pray for me, that Gŭnga may receive me." He then, perhaps, speaks of his worldly troubles: "One thing respecting which I am uneasy is, I have not given in marriage my two daughters:

[x] The Hindoo ferrymen make persons pay a very high price for carrying dead bodies across rivers on their way to the Ganges.

[y] I have heard Mŭsŭlman boatmen, who are not the most tender-hearted creatures in the world, reproach the Hindoos on these occasions with great vehemence.

[z] Khoorŭ signifies uncle. The Hindoos call one another by the names of relations, though there is no relationship. When two neighbours meet, the elder addresses the younger by the name of brother. A younger addresses an elder by the names uncle, elder brother, or grand-father's brother (t'hakoor-dada)

here are also five children for whom I have not been able to provide—nor is there so much as ten roopees for my funeral offerings,—but you are here; do you contrive that my family may not remain unclean[a] for want of the means of performing these last rites; and see that these two daughters are married to the children of good men." The other replies, "Oh! Khoorŭ! put away these thoughts: repeat the names of the gods." Some other person says, "Oh! Khoorŭ! Khoorēē[b] wishes to come and see you: what say you?" He makes a sign for her to come; or, he says, "I am going—what can she do? Here are people to wait upon me she will only increase grief." Some one again addresses him: Oh! Khoorŭ! perform Voitŭrŭnēē[c]." He consents; when the ceremony is performed.

If the sick person should lie several days by the side of the river, a number of ceremonies are performed for the good of his soul: the shalŭgramŭ is brought, and shewn to him, and he is assisted in walking round it several times; salt, clarified butter, rice, pease, oil, cloth, brass vessels, money, &c. are offered to *Vishnoo*, and given to the bramhŭns; parts of different pooranŭs are read; the bramhŭns are feasted, &c.

While the sick person thus lies by the Ganges, if a man of some property, he directs a relation, or particular friend, to send some one to Gŭya, to perform the funeral

[a] The members of a family remain unclean, and are cut off from all hopes after death, till this ceremony is performed.

[b] Khoorēē, aunt.

[c] That is, perform the ceremonies for securing a passage across the river of death. These ceremonies consist of certain gifts to Vishnoo, as a cow, or the value of a cow; or the commutation of this, a trifling sum in kouries. Rice, clarified butter, &c. are also offered to Vishnoo.

rites in his name. Fifty roopees are often expended, sometimes thousands, in this work of extricating the soul from the Hindoo purgatory. He next orders, perhaps, one hundred roopees to be given to his spiritual guide, and if there should be any ornaments on the hands, &c. of his wife, he gives part of them to his spiritual guide. He directs a large sum to be spent in the funeral rites at home; and he gives a small lot of land, and a few roopees, to some bramhŭn, to offer worship daily to the lingŭ in a temple which he has built. If the person is a shōōdrŭ, he gives a legacy to the bramhŭn whom he has called the son of his alms.[d] He also directs the division of his property among his children, making a separate allowance for the widow.—According to the Hindoo law, the sons have equal shares.

The following is part of a real address, made, a few years ago, by a dying bramhŭn of Serampore to his elder brother: "I have bought a piece of land by the side of the Ganges; you will take care that a flight of steps may be built;[e] and if my widow should survive, you will che-

[d] A young bramhun adopted by a shōōdru, but not taken to his house.

[e] It is considered as an act of great merit, thus to assist persons in coming to bathe in the Ganges: these flights of steps are therefore very numerous in great towns and their precincts. For many miles up the river, from Calcutta, innumerable flights of these steps are erected, up and down which the inhabitants are seen ascending and descending continually, but especially mornings and evenings at the time of bathing. Below the steps, crowds of men, women, and children, of all casts, bathe, and perform those daily ceremonies of their religion which are connected with ablutions. Seeing the Hindoos, at these times, it might be imagined, that they were a very devout race: some, with their eyes closed, are meditating on the form of Shivŭ, or their guardian deity, others, with raised hands, are worshipping the rising or setting sun; others are pouring out water to their deceased ancestors, and repeating certain forms of praise or prayer, others are washing their potta, &c. Most of them, however, manifest great inattention while per-

rish her.[f] Two daughters, very young, will be left; you will see that they are provided with every thing necessary, and give them in marriage to koolēēnŭ bramhŭns;[g] give to each a house, ornaments according to custom; a thousand roopees ready money, a little land, &c. You will also perform the different ceremonies[h] as usual."

forming these ceremonies The bathers go into the water with a cloth round their loins, when up to the breast, they take off this cloth, and wash it; then put it on again, and, after coming out of the water change this cloth for another. In taking off the only piece of cloth that covers them, and putting on another, though they are surrounded with numbers of people, yet they do it in such a manner, that no one is put to the blush. To see a European woman walking arm in arm with her husband, overwhelms the Bengālees with astonishment, yet for Hindoo women to bathe with the men appears to them neither indelicate nor improper.

[f] That is, should she not burn on the funeral pile.

[g] Notwithstanding this predilection for koolēēnŭs, they are more corrupt in their manners than any of the Hindoos. I have heard of a koolēēnŭ bramhŭn, who, after marrying sixty-five wives, carried off another man's wife, by personating her husband. Many of the koolēēnŭs have a very numerous posterity I select five examples, though they might easily be multiplied; Oodŭyŭ-chŭndrŭ, a bramhŭn, late of Bagna-para, had sixty-five wives, by whom he had forty-one sons, and twenty five daughters.—Ramŭ-kinkŭrŭ, a bramhŭn, late of Kooshŭdŭ, had seventy-two wives, thirty-two sons, and twenty-seven daughters —Vishnoo-ramŭ, a bramhŭn, late of Gŭndŭlŭ-para, had sixty wives, twenty-five sons, and fifteen daughters.—Gourēē-chŭrŭnŭ, a bramhŭn, late of Tēērnee, had forty-two wives, thirty-two sons, and sixteen daughters.—Rŭmakantŭ, a bramhŭn, late of Bosŭdŭ-loonēē, had eighty-two wives, eighteen sons, and twenty-six daughters: this man died about the year 1810, at the age of 85 years or more, and was married, for the last time, only three months before his death. Most of these marriages are sought after by the relations of the female, to keep up the honour of their families; and the children of these marriages invariably remain with their mothers, and are maintained by the relations of these females: in some cases, a koolēēn father does not know his own children.

[h] He here alludes to the daily ceremonies of worship, and to those connected with the public festivals. Some families celebrate the festivals of Kvishnŭ, others those of the blood-devouring deities, Doorga, Kalēē, &c.

As death approaches, the relations exhort the sick man, if he is a regular Hindoo, to repeat the names of Narayŭnŭ, Brŭmha, Gŭnga, his guardian deity, and those of other gods. If he is a voishnŭvŭ, they tell him to repeat the name of Mŭha-prŭbhoo, Krishnŭ, Radha, &c. The poor call upon different deities indiscriminately. The dying man repeats these names as well as he is able; the relations vehemently urge him to go on calling upon these gods, in which they also join him: eight or ten voices are heard at once thus employed. If the doctor is present, and should declare that the patient is on the point of expiring,[1] he tells them to let him down into the water up to the middle. When there is no doctor, his friends attend to this according to their own judgment. Just before or after being thus immersed, they spread the mud of the river on the breast, &c. of the dying man, and with one of their fingers write on this mud the name of some deity; they also pour water down his throat; shout the names of different deities in his ears, and, by this anxiety after his future happiness, hurry him into eternity; and, in many cases, it is to be feared, prevent recovery, where it might reasonably be expected. If the person, after lying in the water some time, should not die, he is brought up again, and laid on the bank, and the further progress of the disease is watched by the relations. Some persons who are carried down to the river side revive, and return home again, but scarcely any instances are known of persons surviving after this half immersion in water. In cases of sudden and alarming sickness, many are actually

[1] *A perplexing Case.*—The astrologer (doivŭgŭ), looking at a sick Hindoo, says, He is under the influence of such an evil star: he ought to celebrate the worship of the nine planets. A brahmŭn examines his case, and says, he is suffering for the sins of a former birth: there is no remedy. A physician feels his pulse, and says, this man has a fever, he ought to take some medicine.

murdered by these violent means of sending men to Gŭnga. If a Hindoo should die in his house, and not within sight of the river, it is considered as a great misfortune, and his memory is sure to be stigmatized for it after death.

It is common, when a near relation is dead, for the women to go near the corpse, and make a loud and mournful crying for some time. Under misfortunes, the Hindoos give themselves up to a boundless grief, having neither strength of mind, nor christian principles, to serve as "an anchor to the soul" amidst the storms of life.

When a woman is overwhelmed with grief for the death of her child, she sits at the door, or in the house, or by the side of the river, and utters her grief in some such language as the following:

"Ah! my Hŭree-das! where is he gone?—Ah! my child! my child!

"My golden-image Hŭree-das, who has taken?—Ah! my child! &c.

"I nourished and reared him, where is he gone?—Ah! my child! &c.

"Take me with thee—Ah! my child! &c.

"He played round me like a golden top—Ah! my child! &c.

"Like his face I never saw one—Ah! my child! &c.

"Let fire devour the eyes of men[k]—Ah! my child! &c.

"The infant continually called Ma! Ma! (Mother! Mother!) Ah! my child! &c.

[k] When people saw the child they said—"O what a fine child! what a beautiful child!" &c. To the evil eyes, or desires, of her neighbours she attributes the loss of her child, and she therefore prays, that, as fire catches the thatch, and consumes the house, so the eyes of these people may be burnt out.

"Ah! my child; saying Ma! come into my lap—Ah! my child! &c.

"Who shall now drink milk?—Ah! my child!" &c.

After she has lamented in this manner for some time, perhaps a female comes, and, putting the end of her garment on the mouth of the mother, tries to comfort her, by using those arguments which a state of heathenism supplies: as, "Why do you weep? Why destroy your health? If the child had been designed to be yours, it would not have died. This is the fruit of children: they come to give us sorrow: they come not to bestow pleasure What did the mother of Ramŭ-Krishnŭ do? Did she get her son back? Two of the sons of such a great man died; was *he* able to bring them back? If crying would do, why cry alone? Half a dozen of us would come, and assist you. Perhaps, in a former birth, you stole somebody's child, and now your own is gone. You set the highest value on him, and therefore you weep; but if he had been worth any thing, he would not have left you.—Go—go into the house, and comfort those who are left. He was not your son; but an enemy; he has only brought sorrow upon you. You have neglected no means of keeping him alive. Why then mourn? Go, repeat the name of your guardian deity; that will do you good hereafter Why weep for him?"

To this the mourner replies: "Ah! mother! the heart does not receive advice. Was *this* a child to be forgotten? His forehead contained the marks of kingship. Ah! my child!—Since it was born, the master never staid in the house: he was always walking about with the child in his arms."—She now, perhaps, breaks out again more violently—"Who shall now stay in my lap?—Ah! my

child! my child!" &c.—Poor women not unfrequently break out in vehement exclamations against the god Yŭmă, (death): "Ah! thou wretch Yŭmă! Was this in thy mind?"

If it is a grown up son whose death is thus lamented, the mother dwells on the support which such a son was to the family, as,

"Our support is gone—Ah! my child! my child!

"Now, who will bring roopees?—Ah! my child!" &c.

When a grown up daughter mourns for her mother, she does it in some such strains as these:

"Mother, where is she gone?—Ah! my mother! my mother!

"You are gone, but what have you left for me?—Ah! my mother! &c.

"Whom shall I now call mother, mother?—Ah! my mother! &c.

"Where shall I find such a mother?—Ah! my mother!" &c.

These lamentations for the dead are often so loud, as to be heard a great way off. Sometimes they are accompanied by tearing the hair, beating the forehead, and rolling from side to side, as though in great agonies.

Immediately after the person is dead, and in many cases before this takes place, preparations are made to burn the body.[1] I have seen the wood lying by the side

[1] The burning of the body is one of the first ceremonies which the Hindoos perform for the help of the dead in a future state. If the ceremony has not been attended to, the offerings to the manes, &c. cannot be performed. If a person is so poor as not to be able to provide wood, cloth, clarified butter, rice, water-pans, and other things, beside the fee to the priest, he

of the sick person while he was still living. The person being dead, his son takes up water, in a new pot, and, while the priest[m] reads the prayer, puts linseed and toolsee leaves into the water, and, after anointing the body with clarified butter, pours it on his father's head, as a kind of ablution[n]. This is accompanied by a prayer to the different holy rivers, that they may come into this pan of water, and that the deceased may have the merit of having been bathed in them all. Then the son, throwing away the old clothes, puts new ones upon the corpse, one of which is folded, and placed on the body as a poita. One of the relations now digs a hole in the earth, over which the wood is laid; about 300lb. of wood is sufficient to consume a single body. The rich throw sandal wood, on account of its fragrance, among the other wood of the funeral pile, and a poor man endeavours to procure a little. Clarified butter, and Indian pitch, are also poured upon the wood; upon which a new piece of cloth is spread, and in this cloth the body is wrapped, and placed on the pile, with the face downwards, if a man, and the reverse if a woman; the head being laid towards the north, and the legs placed under the thighs. A trifle of gold, or copper, is brought in contact with the mouth, nostrils, eyes, and ears; and after this, boiled rice, plan-

must beg among his neighbours. If the body is thrown into the river, or burnt, without the accustomed ceremonies, at a future time the ceremonies may be performed over an image of the deceased person made of the blades of kooshŭ grass.

[m] Some brahmŭns are employed by shōōdrŭs in repeating the prayers for the dead, but they are greatly despised.

[n] "There were abundance of presents thrown into the fatal flames, of several sorts: these consisted, for the most part, of costly garments and perfumes, thrown on the body as it burned."—*Kennett's Roman Antiquities*, vol. 1, p. 357.

tains, clarified butter, sugar, honey, sour curds, seeds of the toolsee, &c. are offered in a ball to the deceased, repeating his name and family. The heir-at-law then lights some straw, walks round the pile three[o] times, with face averted,[p] and touches the mouth of the deceased with the fire; after which, those present set the pile on fire all round. At this time, the heir presents a prayer to the regent of fire, that, whether the deceased committed sin, or practised religion; sinned knowingly or unknowingly, he would, by his energy, consume with the body all its sins, and bestow on the deceased final happiness. The fire burns about two hours; the smell is extremely offensive when no pitch is used. Three or four relations generally perform this last office for the dead. When the body is partly burnt, it may so happen that some bony parts have unavoidably fallen on the side. These, together with the scull, are carefully gathered, beaten to pieces, and consumed; yet they say, that the part about the navel, for two or three inches, is never consumed, but is always to be found after the rest of the body is burnt. This is taken up, rubbed in the mud, and thrown, as far as possible, into the river. The Hindoo who related these facts, assured the author, that when he assisted to burn the body of his father, this was actually the case. He added, without the least apparent concern, that the burning made a noise like the frying of fat, and that when he beat his father's skull to pieces, to be reduced to ashes

[o] "At the funerals of the emperors, or renowned generals, as soon as the wood was lighted, the soldiers, and all the company, made a solemn course three times round the pile, to show their affection to the deceased; of which we have numerous examples in history."—*Kennett.*

[p] "The next of blood performed the ceremony of lighting the pile; which they did with a torch, turning their face all the while the other way, as if it was done out of necessity, and not willingly."—*Ibid.*

with the other bones, it contained a very large quantity of melted fat. At the close, the heir, taking seven sticks, a span long, in his hand, walks round the pile seven times, throwing one of the sticks on the fire at each circumambulation; and then beats the fire with the hatchet seven times. Water is now brought, the whole place washed, and a gutter cut in the ground, that the water from the funeral pile and the Ganges may unite. They then fill a pot with water, cover it with an earthen plate, and put upon the plate eight kourees. They afterwards, with the handle of the spade, break this pot, spill the water, and then, crying Hŭree-bŭl, or huzza! they depart.

The persons who have burnt the dead become unclean, and cannot return to their houses till they have bathed. After shaving, bathing, and putting on new garments, one of which is twisted like a rope, or a poita, the heir at law goes home Yet a son cannot eat or drink on the day of his father's funeral. Before they who have burnt the dead go into the house, they touch some fire, prepared and placed at the door for the purpose; they put their hand on the fire, take the bitter leaf of the lime tree, chew it, and spit it out again. Near relations put on new clothes, take off their necklaces, refrain from combing their hair, anointing their bodies, carrying an umbrella, riding in a palanqueen, or wearing shoes or a turban. These and other actions are intended as signs of an unclean state, as well as of a time of sorrow.

Many of the poor merely burn the body, without any ceremony. Those who cannot afford to buy wood, perfumes, &c. throw the body into the river, or fasten it in the earth with a stake and a cord by the side of the river, or tie a pan filled with water to the body, and sink it. The

bodies of those who leave no heirs, but have left property, are burnt, but no one can put fire to the mouth, or perform any other funeral ceremony, except that of merely burning the body. It is considered as a great misfortune, to have no male or female[1] relation to perform the last offices for the dead. The practice of throwing dead bodies into the river, is, in many places, a dreadful nuisance, as, in case a body should float to the side of the river and remain there, it will continue to infect the whole neighbourhood, till the vultures, dogs, jackals, and other animals, have devoured it. The throwing of dead bodies and other filth, into the river, makes the Ganges, in the neighbourhood of large towns, resemble a common sewer. Still, however, the natives drink it with the greatest appetite, bathe in it every day, to cleanse both their bodies and souls, and carry it to an immense distance, as the greatest imaginable treasure.

Sometimes, through the want of wood, the body is not quite burnt, when the remains are collected, and thrown into the river.

If a person dies under an evil star, a ceremony is performed to remove the evil consequences of this in regard to his future happiness. In this ceremony, a burnt-sacrifice with clarified butter is offered, and the worship of Vishnoo, Yŭmŭ, Ŭgnee, Shivŭ, Sōōryŭ, Vayoo, and other gods, is performed.

Among some classes of voishnŭvŭs, when a person is carried to the river side, on the approach of death, he is preceded by songs and music I have heard of a Hindoo

[1] A wife or a daughter may perform the ceremonies for the dead, but they are not considered as so meritorious as when performed by a son.

at Calcutta who, in the last stages of his illness, was preceded, in this journey to the river, by a hundred large drums, and a great number of friends, singing, "Chéla goes, conquering death."

The yogēēs, a class of Hindoo weavers, bury their dead; sometimes they bury their widows alive.[r] The mendicant voishnŭvŭs (vouragēēs) also, bury their dead by the side of the Ganges, or near the toolŭsēē plant, or in a house, placing some salt in the grave, and sometimes planting the tolŭsēē upon it. They bury the corpse in a sitting posture; place toolŭsēē leaves in the nostrils, ears, eyes, mouth, &c.; write the name of Krishnŭ on the arms, neck, breast, forehead, and other parts of the body; encircle the neck with a tolŭsēē bead roll, and a garland of flowers, and fill up the grave, amidst songs, and the sounds of music.

The burning of the body, and the ceremonies accompanying it, are considered as necessary to a person's happiness after death. The regular Hindoos do not regard the burying of their dead, even by the side of the Ganges, as equally meritorious with burning the body; which is supposed to be purified by passing through the fire.

SECT. X.—*Remarks on the tendency of the Hindoo Institutions, and on the moral state of the natives.*

THE unvarying customs of the Hindoos, in proportion to their antiquity, must necessarily possess a powerful in-

[r] For an account of this practice, see vol. II. page 110.

fluence upon the morals and general condition of this people. Without entering at large into their nature, the author wishes to conclude this volume with a few observations.

The early marriages of the Hindoos claim our first attention. Admitting that many well-founded objections may be made to deferring this union too long, still nature seems to require, that the parties should be old enough to nourish, educate, and govern their offspring, which can hardly be the case, where marriages are contracted at the age of twelve or fourteen. To these premature marriages we are undoubtedly to attribute the general appearance of old age in the persons of Hindoo women before they have reached even the meridian of life. Another more serious objection to this custom, arises from the number of persons left in a widowed state before the consummation of the marriage; for, after the performance of the ceremony, the girl, being in many cases too young, remains with her father for one or two years, and there perhaps becomes a widow,—and as widows are prohibited from marriage, she is almost invariably drawn into forbidden paths. I am not prepared to speak to the probable number of these infant widows, but am assured, by unsuspected, because unsuspecting, witnesses, that they are very numerous.

To this unfeeling custom is to be added another, still more barbarous, and which falls upon the whole body of females, that of denying them even the least portion of education; the most direful calamities are denounced against the woman who shall dare to aspire to the dangerous pre-eminence of being able to read and write. Not a single female seminary exists among the Hindoos;

and possibly not twenty females, blest with the common rudiments of even Hindoo learning, are to be found among as many millions. How greatly must a nation suffer from this barbarous system, which dooms one half of the immortal beings it contains to a state of brutal ignorance!

This deficiency in the education and information of females not only prevents their becoming agreeable companions to their husbands, but renders them incapable of forming the minds of their children, and of giving them that instruction which lays the foundation of future excellence: by which tender offices, European mothers become greater benefactors to the age in which they live, than all the learned men with which a country can be blessed.

To this we might add, that from the education of the other sex are excluded even the simplest elements of geography, astronomy, natural history, and every portion of history.—It might be possible, however, by securing the co-operation and influence of learned natives, to prevail upon the masters of native schools to introduce the elementary principles of science, as additions to their present plan of education, were proper books prepared, and promises held out of rewards to such as should send to the Magistrate of the district proofs of proficiency in these parts of elementary knowledge.

The exclusion of females from every public and social circle, is another lamentable blemish in the civil institutions of the Hindoos; for who will deny, that to the company of the fair sex we are to attribute very much of the politeness and urbanity which is found in the manners of modern times amongst European nations?

But the Hindoos not only deny to their females the inestimable benefits of education; even their legislators direct, that they shall be kept in a state of the most complete depression: thus the divine Mŭnoo; "Women have no business with the text of the védŭ; thus is the law fully settled; having, therefore, no evidence of law, and no knowledge of expiatory texts, sinful women must be as foul as falsehood itself; and this is a fixed rule. Through their passion for men, their mutable temper, their want of settled affection, and their perverse nature, (let them be guarded in this world ever so well) they soon become alienated from their husbands. Mŭnoo allotted to such women a love of their bed, of their seat, and of ornament, impure appetites, wrath, weak flexibility, desire of mischief, and bad conduct. Day and night must women be held by their protectors in a state of dependence."

The permission of polygamy, and the ease with which a man may put away his wife,[s] must be highly unfavourable to the interests of virtue, and contribute greatly to the universal corruption of the people. It is only necessary for a man to call his wife by the name of mother,[t] and all connubial intercourse is at an end: this is the only bill of divorcement required.

The Hindoos not only seize many of their widows, and burn them alive: but the perpetual degradation and starva-

[s] "A barren wife may be superseded by another in the eighth year; she whose children are all dead, in the tenth: she who brings forth only daughters, in the eleventh; she who speaks unkindly, without delay."—*Mŭnoo*

[t] A person who may be an occasional visitor, not unfrequently addresses himself in this manner to the females of the family, as a pledge for the purity of his behaviour.

tion to which those widows are reduced whom they permit to live, sinks them below many of the most savage tribes.

Domestic slavery, which is very common in India, however mild, surely demands the reprehension of every individual who has a proper idea of the dignity of human nature.—In some parts of India, children are as much an article of sale as goats or poultry.

The division of the whole population into different casts, is prejudicial, in the highest degree, to the general happiness: it is not the creation of different orders founded on merit, property, &c. which still leaves all the social and benevolent feelings in unconstrained operation, but the cast has all the effect which the prejudices of the Jews against the Samaritans had "How is it, that thou, being a Jew, askest drink of me who am a woman of Samaria?" If, however, this institution cannot be changed by a summary law, surely, in a case so deeply affecting the happiness of the governed, the whim or enmity of an individual should not be permitted to bring upon a person a disaster worse than death: such a sentence, one would think, should proceed from some regular and acknowledged authority, in consequence of an offence clearly defined and ascertained.

The honours, next to divine, claimed by the bramhŭns, even where the character of the claimant is notoriously infamous: and the degradation of three-fourths of the Hindoos, under the name of shōōdrŭs, may well awaken the compassion of every benevolent individual.—Such are the blemishes in the Social Institutions of this people, operating on the great mass of the population so as to reduce them to the lowest possible state of degradation.

The habitations of the Hindoos are highly unfavourable to health, especially during the wet and cold seasons, as the people have nothing but a thin mat betwixt them and the cold damp earth during the hours of repose. It is very common also to make a large pit by the side of the house, with the earth drawn from which the walls are formed; these pits, being filled with water during the rains, contribute greatly to the unwholesomeness of the dwelling-house. To this we might add, that vast numbers who travel to festivals are obliged to sleep on the bare ground at night, exposed to all the inclemencies of the weather. To these circumstances, added to unsubstantial diet, some of the most dangerous diseases of the country are perhaps to be attributed.

The lightness of the Hindoo dress must also add, in the cold season, not only to the misery of the poor, but to the number of the afflicted: the eagerness of the poor to obtain shreds of coarse woollen cloth to cover their heads, and their general dislike of the cold season, prove that they suffer much from the cold.

The imperfection of their medical system, and the ignorance and rapacity of the quacks who bear the character of physicians, greatly adds to the general misery — It would surely be an act of philanthropy to improve the medical knowledge of the Hindoos: and this might be easily done, by instituting a college at Calcutta, for the instruction of the medical class; and by disseminating, in the native languages, European ideas on the nature of diseases and their remedies, pointing out, at the same time, the absurdities in the Hindoo practice.

Nor can I avoid suggesting, that, while the plan of

governing the Hindoos by their own laws is maintained, it would surely be a great benefit bestowed on them, were such improvements from the English civil and criminal laws incorporated with theirs as are most suited to their condition, and to the improved state of society. To suppose that the Hindoos would be offended at this, would manifest a deficiency of knowledge respecting the nature of Hindoo prejudices, which I should be sorry to ascribe to any person who has been twelve months in India.

The heavy expenses attending marriages, as well as those incurred at the celebration of the rites for the repose of the dead, in thousands of instances involving the lower orders in debts they are never able to discharge, are also great obstructions to the progress of the Hindoos in civilization.

The general practice of borrowing, even among the poor, and that at a most enormous interest, (as high as 30 per cent.) is a heavy tax on industry, and keeps the lower orders in a state of wretched dependence. A Hindoo seldom makes provision for the future: he borrows to supply his most common wants, and then evades payment as long as he possibly can.

The great number of feasts in the Hindoo calendar, the time consumed in pilgrimages,[u] and the burden of swarms of mendicants, resembling armies of locusts, greatly tend to increase the poverty of the lower orders.

The long intervals which commonly take place between

[u] The number of females who go on pilgrimage, or attend festivals, is to the number of males as three to one, or even more.

their meals, appear to be highly injurious to the health of the people.

The removal of the dying to the banks of the Ganges, the voluntary immolations at places the resort of pilgrims, and the burning of widows alive, entail so much misery on the Hindoo race, that every humane heart is rent in pieces whenever these horrible practices are brought into public notice. The great success which has attended the benevolent exertions of Government in certain cases, encourages us to hope, that the hand of mercy will, sooner or later, heal the wounds of a country bleeding at every pore from the fangs of superstition.—These cruelties can have so little sanction from any form of religion, are so abhorrent to every human feeling, and have in some instances been prevented with so much ease, that one can scarcely forbear wishing, that more may be done to prevent such plain violations of the duties men owe to themselves and to society.

The practice of burning the dead tends very much to blunt the feelings of the living; and the method of doing it, presents a striking contrast to the respect and tender feeling cherished in burying the dead among Christians: in the Hindoo funerals, no children or relations are seen weeping over the pile; the only persons present are two or three men, with bamboos in their hands, to keep the limbs and bones on the fire, and to facilitate their destruction: even the ashes are washed away, or thrown into the Ganges, not leaving a vestige that can remind the living of their deceased friends;—the place where the dead are burnt is not a grove of cypress adorned with monuments, but the common receptacle for whatever offends the sight.

It is, however, but justice to the Hindoos, to mention certain of their institutions which would do honour to any country:

Many rich men allow pensions to learned Hindoos, to enable them to teach the shastrŭs to others; and all learned teachers instruct youth gratis, as an act of merit, though in general their rich neighbours amply reward them.

Dirging pools of water for public use, is a great blessing; and the making of roads, though limited to the direction of sacred places, and intended only for the accommodation of pilgrims, is still of considerable utility. —Hospitality to travellers is a national characteristic, and deserves every praise: a traveller is sure to find an asylum and entertainment in a private house, at any village where he may happen to arrive.—The erection of houses adjoining the flights of steps descending to the Ganges, to shelter the poor and sick, is another act of compassion, which reflects honour on the Hindoo nation; though this, and similar institutions, arise out of the superstition of the country, and cannot fairly be ascribed to benevolent feelings.—The planting of orchards, and trees for shade, and giving water to travellers on public roads during the sultry months, deserve also similar commendation.

Notwithstanding the counteracting influence of the cast, formal agreements of friendship, even between bramhŭns and shōōdrŭs, are very common. When these agreements are made, the parties choose a name by which to call each other, as bŭndhoo, moitrŭ,[x] sangatŭ,[y] &c.; they present to each, and sometimes to the families of

[x] Friend. [y] Companion.

each, suits of clothes, and make feasts for each other. Persons going to the temple of Jŭgŭnnat'hŭ, in Orissa, sometimes make agreements of friendship there, and ratify them by presenting to each other the sacred food, the orts of Jŭgŭnnat'hŭ. When two females thus join in friendship, they call each other soi,[z] or vŭkoolŭ-phoolŭ,[a] or mŭkŭrŭ,[b] or dékhŭnŭ-hasee,[c] &c. These friendships, though often suddenly formed, spring from mutual attachment.

The concern of the Hindoos to secure happiness after death is very strong and general; and, however inadequate to answer the important ends of salvation, those numerous acts of superstition may be to which they are excited by this concern, these acts, many of them very expensive and painful, shew a solicitude about an after-state which may put to the blush many professed christians.

The author now proceeds to offer a few remarks on the moral state of the Hindoos, though he is aware of the difficulties of describing the character of a whole people, amongst whom a thousand varieties and shades of difference must exist.

It may be proper to observe, in the first place, that though the Hindoos are tolerably quick of apprehension, mild,[d] communicative, and polite; we are not to look

[z] This word intimates, that they will each consent to what the other proposes.

[a] The flower of the vŭkoolŭ. [b] A sign of the zodiac.

[c] This word intimates, that the sight of each other will produce laughter.

[d] I wish here to be understood as speaking of the Hindoos, and not of Mŭsŭlmans, who, in this country, answer too nearly to the description which

among them for the solid virtues, as integrity, humanity, truth or generosity. The cast confines all their social feelings within its own circle. A generous man is a social being, but how can a person possess social feelings, when he is cut off from the great bulk of his fellow creatures, and forbidden to eat, or drink, or smoke with them, on pain of total degradation?

If love of country be a virtue, we are hardly to expect it amongst a people who have been so long governed by their conquerors; the Hindoos are attached to the place of their birth, like other nations, but, beyond this, they know nothing of patriotism. Nor are we to look amongst them for any of the virtues which spring from the enjoyment of liberty, and from those benevolent institutions which owe their existence to the influence of Christianity. India contains no Hindoo hospitals for the sick and the insane, no institutions for the relief of the poor and unfortunate, no charity schools, no benevolent societies of any kind; nor do the popular institutions, or the established superstition, contain any one operative principle capable of improving the moral condition of the people. How then can it be expected that the Hindoos should be virtuous?

The author of a sketch of the state of British India, speaking of the Hindoos, says, 'Instances of filial disobedience are said seldom to occur;' 'their women are distinguished by a fidelity to their vows, which would do honour to the sex in the most civilized nations,' p. 53.

Mungo Park has given of the Mŭsŭlmans in Africa. He who has read Park's account of his treatment by Ali at Benown, will, I apprehend, see the picture of a Mahometan in every part of the world. See Park's Travels, page 121, &c.

Now, it so happens, that in no respect whatever are the Hindoo manners more deficient than in filial obedience, and conjugal fidelity. The Hindoos feel, indeed, a very strong attachment to their children, but they are exceedingly neglectful of early discipline: and hence disobedience to parents is proverbial to a shocking degree. Hindoo lads, especially among the poor, make no hesitation in grossly abusing both father and mother. It is a fact which greatly perplexes many of the well informed Hindoos, that notwithstanding the wives of Europeans are seen in so many mixed companies, they remain chaste; while their wives, though continually secluded, watched, and veiled, are so notoriously corrupt. I recollect the observation of a gentleman who had lived nearly twenty years in Bengal, and whose opinions on such a subject demand the highest regard, *that the infidelity of the Hindoo women was so great, that he scarcely thought there was a single instance of a wife who had been always faithful to her husband.*

The acknowledgement of Ramŭ-nat'hŭ, the second Sŭngskritŭ pŭndit in the college of Fort William, alluding to the lascivious character of the god Krishnŭ, that 'almost every house in Calcutta, and other large towns, contained a Krishnŭ,' exhibits pretty plainly the state of the public morals. The number of houses of ill-fame in Calcutta is almost incredible. Indeed, such is the licentious character of this people, that, notwithstanding all the terrors of the cast, thousands of bramhŭns live with parier and Mŭsŭlman women. Some years ago, one of the Hindoo rajas, of the kshŭtriyŭ cast, retained an English concubine; and afterwards had a family by a Mŭsŭlman woman, whose sons were invested with the poita, and were all married to Hindoos. This woman had a se-

parate house, where the raja visited her; she worshipped idols, had a bramhŭn for her spiritual guide, and another for her priest; and all the Hindoos around partook of the food which had been cooked in the houses of this woman and her children, so that thousands of persons, according to the strict laws of the shastrŭ, forfeited their casts. In all the large towns, as Calcutta, Dhaka, Patna, Moorshŭdŭbad, &c. many rich Hindoos live with Mŭsŭlman concubines; and, amongst the lower orders, this intermixture of the casts for iniquitous purposes is still more general.

The Hindoos, in their common language, have no word for 'thank you,' and gratitude itself appears to make no part of their virtues; for the greatest benefits conferred very rarely meet with even the least acknowledgment. I have known European physicians perform the most extraordinary cures on the bodies of the natives gratuitously, with scarcely a solitary instance of a single individual returning to acknowledge the favour.

The natives are full of extravagant flattery, and the most fulsome panegyric. It is really curious to see the contrast between the bluntness of an enlightened European or American, and the smooth, easy, and even dignified polish of these naked Hindoos. On proper occasions, their condust is truly graceful; and perhaps they may not improperly be ranked among the politest nations on earth; yet, it is equally true, that, where a Hindoo feels that he is superior to a foreigner, in wealth or power, he is too often the most insolent fellow on earth.

Connected with this defect in the Hindoo character, is their proneness to deception and falsehood. Perhaps

this is the vice of all effeminate nations,[e] while blunt honesty, and stern integrity, are most common in climates where men are more robust. It is likewise certain, that people in a state of mental bondage are most deceitful: and that falsehood is most detested by men in a state of manly independence. An English sailor, however vicious in other respects, scorns to take refuge in a falsehood: but the Hindoos, imitating the gods, and encouraged by the shastrŭ, which admits of prevarication in cases of necessity, are notoriously addicted to falsehood, whenever their fears, their cupidity, or their pride, present the temptation. The author has heard Hindoos of all ranks declare, that it was impossible to transact business with a strict adherence to truth, and that falsehood, on such occasions, would not be noticed in a future state. At other times, they profess to have the greatest abhorrence of lying, and quote those parts of their shastrŭs which prohibit this vice, with every appearance of conscientious indignation.

They are very litigious and quarrelsome, and, in defence of a cause in a court of justice, will swear falsely in the most shocking manner, so that a judge never knows when he may safely believe Hindoo witnesses. It is said, that some of the courts of justice are invested by a set of men termed *four anas' men*; who, for so paltry a sum, are willing to make oath to any fact, however false.

The Hindoos, forbidden by their religion to destroy animal life for food, have received credit for being

[e] In conversations with the Hindoos, I have heard them avow, that the way to approach a great man was to flatter him exceedingly; and that, in fact, this was the best method of pleasing and gaining access to the gods. The instances given in the pooranŭs, of the gods being overcome by flattery are innumerable.

very humane; but we look in vain amongst them for that refined sensibility which makes men participate in the distresses of others; their cruelty towards the sick, the insane, and persons of an inferior cast, as well as to their cattle, and even towards the cow, a form of the goddess Bhŭgŭvŭtēē, is carried to the most abominable lengths.

Private murder is practised to a dreadful extent among the Hindoos, and is exceedingly facilitated, and detection prevented, by the practice of hurrying sick persons to the banks of the river, and burning them as soon as dead. Many anecdotes on this subject might be given; for the sake of illustration, I give the following. A few years ago, a raja, living about a hundred miles from Calcutta, sent for an English physician from that city. By the time this gentleman arrived, his relations had brought the sick raja to the river side, and, in a short time, would, no doubt, have killed him. The physician reproved them for their want of feeling, and ordered his patient to be carried home, where, in a few days, he recovered. Before the doctor took his leave, he made the raja promise to give him the earliest information if he should be hereafter sick. Soon afterwards, the disease having returned, he sent for his old friend; but, before he could arrive, his relations had dispatched him with the mud and water of the sacred stream. Instances of persons being secretly poisoned by their relations, are numerous, especially in the houses of the rich, where detection is almost impossible.

The crime of destroying illegitimate children in the womb, is also prevalent to a shocking degree in Bengal. In the family of a single koolēēnŭ bramhŭn, whose daughters never live with their husbands, it is common for each daughter to destroy a child in the womb annually;

this crime is also very prevalent among widows, so numerous in this country. The pŭndit who gave me this information, supposes that 10,000 children are thus murdered, in the province of Bengal, every month!! Expressing my doubts of this extraordinary and shocking circumstance, this person appealed to the fact of many females being tried for these offences, in the courts of justice, in every zillah in Bengal. He said, the fact was so notorious, that every child in the country knew of it; and that the crime had acquired an appropriate name, pétŭ-phéla, viz. thrown from the belly; pét-phélanēē is also a term of abuse, which one woman often gives to another. It is a fact too, that many women die after taking the drug intended to destroy the unborn child.

The treachery of this people to each other is so great, that it is not uncommon for persons to live together, for the greatest length of time, without the least confidence in each other; and, where the greatest union apparently exists, it is dissolved by the slightest collision. A European never has the heart of a Hindoo, who neither knows the influence of gratitude, nor feels the dignity of a disinterested attachment.

The Hindoos are excessively addicted to covetousness, especially in the great towns, where they have been corrupted by commerce: almost the whole of their incidental conversation turns upon roopees and kourees.

Gaming is another vice of which the Hindoos, encouraged by their sacred writings, are extremely fond, and in the practice of which their holiest monarch, Yoodhist'hirŭ, twice lost his kingdom.

They are fond of ostentation, and, for the sake of the applause of their neighbours, however parsimonious at other times, will be content to incur the heaviest expense. Their feasts, marriages, and other shews, are all regulated by this principle. 'A great name' is the first object of their desire, and reproach the greatest object of their dread. Such a person has married his daughter to such a koolēēnŭ, or, he is of a family uncontaminated by mixture with shōōdrŭs, or by eating prohibited food; or he has expended so many thousand roopees on the funeral rites of his father; or, he is very liberal, especially to bramhŭns, or, he is very eloquent, or very learned—are common forms of commendation among this people, and to obtain which they consider no sacrifices too great.

The simplicity of the Hindoo dress scarcely admits their natural pride to shew itself; but from the number of their ornaments it is evident that they come short of no nation in this vice: these ornaments are applied to the forehead, the ears, nose, arms, wrists, fingers, ancles, toes, &c. The ornament on the forehead is fastened with wax; the nose ring is sometimes very large, hanging down to the chin. Thieves, in the dead of night, as they are about to decamp with plunder, frequently tear off these nose-rings while the women are asleep. This partiality to ornaments is not however confined to females: gold chains round the neck, and rings on the wrists, are very common amongst boys; silver or gold rings also are almost universally seen on the hands of the men, rich and poor, servants and labourers; and where a silver one cannot be afforded, a brass one supplies its place.

In short, though it has been said, that the Hindoos are a moral, and comparatively an honest people, there needs

no attempt to prove, to persons engaged in business in India, that such an assertion is as far from truth as the distance between the poles: every one who has been obliged to employ the Hindoos, has had the most mortifying proofs, that, if the vices of lying, deceit, dishonesty, and impurity, can degrade a people, then the Hindoos have sunk to the utmost depths of human depravity. Whole pages might be written on this painful subject, till the reader was perfectly nauseated with the picture of their disgusting vices. The complaints of Europeans are so frequent and so loud on the dishonesty of the natives, that a person can seldom go into the company of those who employ them, without hearing these complaints. Instead of its being true, that property may be left for months and years in safety (unless it be committed to the care of a person whose own property will be forfeited if any thing be missing,) roopees, cloth, or any thing which a native can easily and without discovery turn into money, are not safe for a moment, unless well secured. Servants scarcely ever make a bargain, even for their native masters, without securing something for themselves. Europeans are considered as fair game, and he is esteemed the most capable who can defraud them the most. A master, whether native or European, is seldom able to discover the treachery and deceit of his servants, unless they happen to quarrel among themselves; and then the spirit of revenge, working in the minds of the injured, brings to light scenes of villainy which overwhelm the master with astonishment, and too often excite in him a perfect hatred of the native character. The impurity of the conversation and manners of the Hindoos is so much dreaded by Europeans, that they tremble for the morals of their children, and consider their removal to Europe, however painful such a separation may be to the mind of a parent,

as absolutely necessary to prevent their ruin. In the capacity of a servant, the wife or widow of an English soldier is considered as an angel, compared with a native woman. Lying is universally practised: the author has never known a Hindoo, who has not resorted to it without hesitation, whenever he thought he could draw the slightest advantage from it. The want of compassion and tenderness towards the poor, the sick, and the dying, is also so notorious, that European travellers are frequently filled with horror at the proofs of their inhumanity, merely as they pass along the roads, or navigate the rivers, in this country.

As a Christian minister, the author hopes, that the view, given in these volumes, of the moral and religious state of the Hindoos, will enhance the value of Divine Revelation in the estimation of every sincere Christian. Respecting the correctness of his statements, he fears no honest and thorough investigation, if made on the spot.

It is a fact of the most cheering nature, that every examination hitherto made into the history, chronology, and religion, of pagan nations, has not only confirmed, but thrown additional light on the evidences and doctrines of the Gospel; and this has been eminently the case as it respects the Hindoo system, the last hold of the enemies of revelation;—and thus the progress of the Truth through the world, like the path of the just, "shines more and more unto perfect day."

That mysterious subject, which has confounded the human capacity in every age, the Divine Nature, is so plainly unfolded in the Gospel, that the most unlettered Christian is able to reap all the fruits of the highest know-

ledge, that is, to worship God in spirit and in truth; but in the Hindoo system, we have innumerable gods, all of them subject to the discordant passions, which, according to Krishnŭ, are "the wombs of future pain."

In that grand and most interesting concern, our acceptance with God, the Hindoo system has no one principle which can pacify the conscience, or remove the fears which a sense of guilt inspires; but the Gospel supplies that hope which becomes "an anchor to the soul, both sure and stedfast."

Relative to the moral tendency of the Hindoo system, to contend for which some writers have inconsiderably entered the field of controversy, I hope the perusal of the foregoing remarks, and of the Introduction to the First Volume, together with an impartial examination of the many facts in different parts of this work, will set the question for ever at rest. Suffice it to say, in this place, that a few scattered passages excepted, in works never read nor heard of by the great bulk of the community, there is not a vestige of real morality in the whole of the Hindoo system; but, in its operation on the minds of millions, it adds an overwhelming force to the evil influences to which men are exposed, and raises into a horrid flame all the impure and diabolical passions which rage in the human heart.

It has been often urged, by persons to whom all religions are alike, that many nominal Christians are as wicked as the Hindoos, if not far more so. This is admitted as a painful fact, and an awful proof of the depravity of human nature; but let such persons consider, that Hindooism has never made a single votary more useful, more

moral, or more happy, than he would have been, if he had never known a single dogma of the shastrŭ. It has rather done that which was charged upon the Scribes and Pharisees, Matt. xxiii. 15. The Christian Religion, on the contrary, has turned millions upon millions from vice to virtue; has made the most injurious, blessings to all, especially to their more immediate connections; has banished misery from all its sincere recipients, restored them to present happiness, and given them the hope of blessedness in a state of endless duration. These benign effects it has produced on an innumerable multitude of men, and raised many to that exalted state of moral excellence, which has made them patterns and benefactors to the whole human race. These are indisputable facts, —to which we might add, the general blessings it has diffused over the whole civilized world; which owes to the Gospel whatever it possesses above the most savage nations.—Finally, let it be further considered, that it is only necessary for Hindooism to prevail universally, and the world becomes immediately covered with darkness, without a single ray of light; with vice, without a vestige of genuine morality, and with misery, without the least mixture of rational and pure happiness. Let Christianity, on the contrary, be universally embraced, its spirit imbibed, and its precepts obeyed, and wars will cease to the ends of the earth—ignorance and superstition will be banished—injustice and oppression removed—jails, chains, and gibbets, rendered unnecessary—pure morality, flowing from the religion of the heart, will diffuse universal happiness, and earth become the vestibule of heaven.

The author would here have closed these observations, but as many of the remarks scattered up and down in this

work, on the manners, the character, and moral condition of the Hindoos, will, he fears, appear to some of his readers harsh and over-coloured, he cannot believe that he should be doing justice to a subject so important, or to his own character, if he were to leave these statements to rest on his solitary testimony; and if he did not avail himself of the powerful name and unquestioned veracity, of a gentleman from whose testimony there can be no appeal, and who has, in the succeeding extracts, as perfectly caught the moral features and very expression of the character of the Hindoo as though the whole nation had sat to him, and he had been the very Reynolds of his age. This testimony will be found in Mr. GRANT'S *Observations on the State of Society among the Asiatic Subjects of Great Britain, particularly with respect to Morals; and the means of improving it.* Written chiefly in the year 1792.—Ordered, by the House of Commons, to be printed, 15 June 1813."

"In prosecuting the proposed inquiry, the state of society and manners among the people of Hindostan, and more particularly among those who inhabit our territories, becomes in the first place a special object of attention It is an object which perhaps has never yet received that distinct and particular consideration, to which from its importance in a political and moral view, it is entitled.

"It has suited the views of some philosophers to represent that people as amiable and respectable; and a few late travellers have chosen rather to place some softer traits of their characters in an engaging light; than to give a just delineation of the whole. The generality however of those who have written concerning Hindostan, appear

to have concurred in affirming what foreign residents there have as generally thought, nay, what the natives themselves, freely acknowledge of each other, that they are a people exceedingly depraved.

"In proportion as we have become better acquainted with them, we have found this description applicable in a sense beyond the conception even of former travellers. The writer of this paper, after spending many years in India, and a considerable portion of them in the interior of our provinces, inhabited almost entirely by natives, towards whom whilst acknowledging his views of their general character, he always lived in habits of good will, is obliged to add his testimony to all preceding evidence, and to avow that they exhibit human nature in a very degraded humiliating state, and are at once, objects of disesteem, and of commisseration. Discriminations in so vast a body as the whole Hindoo people, there must be; though the general features are very similar.

"Among that people, the natives of Bengal rank low; and these as best known and forming the largest division of our Asiatic subjects, are held more particularly in view in this essay. The Mahomedans who are mixed with them, may, in regard to manners and morals, often be comprehended under the same observations; but something distinct shall afterwards be subjoined concerning them.

"Of the Bengalize, then, it is true most generally that they are destitute, to a wonderful degree, of those qualities which are requisite to the security and comfort of society. They want truth, honesty, and good faith, in an extreme, of which European Society furnishes no

example. In Europe those principles are the standard of character and credit; men who have them not are still solicitous to maintain the reputation of them, and those who are known to be devoid of them sink into contempt. It is not so in Bengal. The qualities themselves are so generally gone, that men do not found their pretension in society upon them; they take no pains to acquire or to keep up the credit of possessing them. Those virtues are not the tests by which connections and associations are regulated; nor does the absence of them, however plain and notorious, greatly lower any one in public estimation, nor strip him of his acquaintance. Want of veracity especially, is so habitual, that if a man has truth to defend, he will hardly fail to recur to falsehood for its support. In matters of interest, the use of lying seems so natural, that it gives no provocation, it is treated as an excusable indulgence, a mode of proceeding from which general toleration has taken away offence, and the practice of cheating, pilfering, tricking, and imposing, in the ordinary transactions of life are so common, that the Hindoos seem to regard them as they do natural evils, against which they will defend themselves as well as they can, but at which it would be idle to be angry. Very flagrant breaches of truth and honesty pass without any deep or lasting stain. The scandalous conduct of Tippoo in recently denying to Lord Cornwallis, in the face of the world, the existence of that capitulation* which he had shamefully broken, was merely an example of the manners of the country, where such things occur in common life every day.

"In the worst parts of Europe, there are no doubt

* Coimbetere.

great numbers of men who are sincere, upright, and conscientious. In Bengal, a man of real veracity and integerity is a great phenomenon: *one conscientious in the whole of his conduct*, it is to be feared, is an unknown character. Every where in this quarter of the globe, there is still much generous trust and confidence, and men are surprised when they find themselves deceived. In Bengal, distrust is awake in all transactions; bargains and agreements are made with mutual apprehensions of breach of faith, conditions and securities are multiplied, and failure in them excites little or no surprise.

"A serious proposal made to a native, that he should be guided in all his intercourses and dealings by the principles of truth and justice, would be regarded as weak and impracticable. "Do you know," he would reply, "the character of all those with whom I have to act? How can I subsist if I take advantage of nobody, while every person takes advantage of me?" Frauds, deceptions, evasions, and procrastinations, in every line of life, in all professions, perpetually occur; and forgeries also are often resorted to with little scruple.

"If confidence is from necessity or credulity at any time reposed, it is considered by the other party as the season of harvest. Few will omit to seize such an opportunity of profit. The chief agent or steward of a landholder or of a merchant, will commonly endeavour to transfer to himself what he can gradually purloin of the property and the influence of his principal; this agent is in the mean time preyed upon in a similar way, though on a smaller scale, by his dependents, especially if prosperity has rendered him less vigilant. But suppose him, by a slow, silent, and systematic pursuit, to have accumu-

lated a large fortune, and to leave it on his death to his son; the son, rich and indolent, is in turn imperceptibly fleeced by his domestic.

"Menial servants who have been long in place, and have even evinced a real attachment to their masters, are nevertheless in the habitual practice of pilfering from them. If a nephew is entrusted by an uncle, or a son by his father, with the management of his concerns, there is no certainty that he will not set up a separate interest of his own. Wardships, and executorships, trusts of the most necessary and sacred kind, which all men leaving property and infant children must repose in surviving friends, are in too many instances grossly abused. The confidence to which the Bengalize are most true, is in the case of illicit practices, on which occasions they act upon a point of honour.

"Even the Europeans, though in general possessed of power and of comparative strength of character, which makes them to be particularly feared, yet as often as they are careless or credulous in their transactions with the Bengalize, find that they have fallen into the hands of harpies.*

* "If the reader should here advert to the many large fortunes which are brought from India, and thence infer that the Europeans make their own part good there, notwithstanding all the dishonest artifices of the Hindoos whom they are obliged to employ, he may be answered, that according to the judgment of the person who writes this, the great mass of the fortunes now acquired, is not by any mode of extortion or exaction taken out of the pockets of individuals. A considerable portion of it is derived from the offices, salaries, contracts, and emoluments, enjoyed under government. Another portion from commerce, particularly foreign commerce, in which Europeans have superior enterprize, character, and advantage. And if any part is obtained by forbidden means, still the acquisition may in general be

"Through the influence of similar principles, power entrusted to a native of Hindostan seldom fails of being exercised tyrannically, or perverted to the purposes of injustice. Official, or ministerial employments of all sorts, and in all gradations, are generally used as means of peculation.

"It has already appeared that the distribution of justice, whenever it has been committed to natives, whether Hindoos or Mahomedans, has commonly* become a traffic in venality; the best cause being obliged to pay for success, and the worst having the opportunity of purchasing it. Money has procured acquittance even for murder. Such is the power of money, that no crime is more frequent, hardly any less thought of, than perjury. It is no extraordinary thing to see two sets of witnesses swearing directly contrary to each other, and to find, upon a minute investigation, that few probably of the evidences on either side have a competent knowledge of the matter in question. Now as these corruptions begin not in the practice of the courts of law, but have their origin in the character of the people, it is just to state them in illustration of that character; for although the legal reforms introduced by Lord Cornwallis will purify, it may be hoped, the fountains of justice, yet the best administration of law will not eradicate the internal principles of depravity.

traced ultimately to what is strictly public property, not the property of private individuals. These slight remarks are thrown out as worthy the consideration of those persons, who without examination or inquiry are apt to suspect, that every fortune gained in India is got by extortion. More might be added upon the subject, but it would not suit the design of the present work."

* "There may be exceptions; Ibrahim Ali Khan of Benares is reckoned a man of probity."

"Selfishness, in a word, unrestrained by principle, operates universally; and money, the grand instrument of selfish gratifications, may be called the supreme idol of the Hindoos. Deprived for the most part of political power, and destitute of boldness of spirit, but formed for business, artful, frugal, and persevering, they are absorbed in schemes for the gratification of avarice.

"The tendency of that abandoned selfishness is to set "every man's hand against every man," either in projects, or in acts of open force. From violence however, fear interposes to restrain them. The people of the lower provinces in particular, with an exception of the military caste, are as dastardly as they are unprincipled. They seek their ends by mean artifices, low cunning, intrigue, falsehood, servility, and hypocritical obsequiousness. To superiors they appear full of reverence, of humble and willing submission, and readiness to do every thing that may be required of them; and as long as they discern something either to expect or to fear, they are wonderfully patient of slights, neglects, and injuries. But under all this apparent passiveness and meanness of temper, they are immoveably persisting in their secret views. With inferiors, they idemnify themselves by an indulgence of the feelings which were controuled before, and towards dependents, especially towards those whom an official situation subjects to their authority, they carry themselves with the mean pride of low minds. In the inferior, and by far the most numerous class of the community, where each man is nearly on a level with his neighbour, the native character appears with less disguise. The passions have a freer range, and new consequences are seen to result from the absence of the primary virtues of society. Discord, hatred, abuse, slanders, injuries, complaints, and

litigations, all the effects of selfishness unrestrained by principle, prevail to a surprizing degree. They overspread the land. they come perpetually before all men in authority. The deliberate malice, the falsehood, the calumnies, and the avowed enmity with which the people pursue each other, and sometimes from father to son, offer a very mortifying view of the human character. No stranger can sit down among them without being struck with this temper of malevolent contention and animosity, as a prominent feature in the character of this society. It is seen in every village, the inhabitants live among each other in a sort of repulsive state, nay it enters into almost every family. Seldom is there a houshold without its internal divisions, and lasting enmities, most commonly too on the score of interest. The women partake of this spirit of discord. Held in slavish subjection by the men, they rise in furious passions against each other, which vent themselves in such loud, virulent, and indecent railings, as are hardly to be heard in any other part of the world.

" Though the Bengalize in general have not sufficient resolution to vent their resentments against each other in open combat, yet robberies, thefts, burglaries, river piracies, and all sorts of depredations where darkness, secrecy, or surprize can give advantage, are exceedingly common, and have been so in every past period of which any account is extant. There are castes of robbers and thieves, who consider themselves acting in their proper profession, and having united their families, train their children to it. No where in the world are ruffians more adroit or more hardened. Troops of these banditti, it is well known, are generally employed or harboured by the zemindars of the districts, who are sharers in their booty.

They frequently make attacks in bodies, and on those occasions murder is very common. But besides these regular corps, multitudes of individuals employ themselves in despoiling their neighbours. Nor is it only in large and populous places and their vicinity, that such violences are practised; no part of the country, no village is safe from them. Complaints of depredations in every quarter, on the highways, on the water as well as the land are perpetual. Though these are the crimes more immediately within the reach of justice, and though numbers of criminals have been, and are executed, the evils still subsist. Doubtless the corrupt administration of criminal justice in Bengal, for many years under the authority of the Nabob, has greatly aggravated disorders of this nature; but they have their origin from remoter springs. Robbers among the Hindoos, and frequently thieves also, are educated from their infancy in the belief that their profession is a right one. No ray of instruction reaches them to convince them of the contrary, and the feeble stirrings of natural conscience are soon overborne by example and practice. Besides this, they hold, in common with other Hindoos, the principle of fatalism, which in their case has most pernicious effects. They believe that they are destined by an inevitable necessity to their profession, and to all that shall befal them in it; they therefore go on without compunction, and are prepared to resign life, whenever the appointed period shall come, with astonishing indifference; considering the law that condemns them, not as the instrument of justice, but as the power of a stronger party. And here again it is evident, that a radical change in principle must be produced, before a spirit of rapine, thus nourished, can be cured.

"Benevolence has been represented as a leading prin-

ciple in the minds of the Hindoos; but those who make this assertion know little of their character. How is it possible that benevolence should be vigorous where justice, truth, and good faith are so greatly wanting? Certain modes indeed of distributing victuals to mendicants, and a scrupulous abstinence from some sorts of animal food, are prescribed by the religion of the Hindoos. But the ostentatious distribution is frequently commutative; an offering from the gain of iniquity bestowed on idle and sturdy priests. And though a Hindoo would shrink with horror from the idea of directly slaying a cow, which is a sacred animal among them, yet he who drives one in his cart, galled and excoriated as she often is by the yoke, beats her unmercifully from hour to hour, without any care or consideration of the consequence. Though therefore the institution of the two practices in question, may be urged as an argument for the originally benevolent turn of the religion which enjoined them, it will not at all follow, that individuals, who in future ages perform them in obedience to that religion, must also be benevolent; and he who is cruel even to that creature for which he is taught by his religion to entertain the highest reverence, gives the strongest proof of an unfeeling disposition. It is true that in many cases they are strict in observing forms. These are indeed their religion, and the foundation of their hopes; their castes are implicated in them, and in their castes their civil state and comfort. But of the sentiments which the forms would seem to indicate, they are totally regardless. Though from the physical structure of their bodies they are easily susceptible of impressions, yet that they have little real tenderness of mind, seems very evident from several circumstances. The first that shall be mentioned is the shocking barbarity of their punishments. The cutting off legs, hands, noses,

and ears, putting out of eyes, and other penal inflictions of a similar kind, all performed in the coarsest manner, abundantly justify our argument.

"A similar disposition to cruelty is likewise shown in their treatment of vanquished enemies. And in general a want of sensibility for others is a very eminent characteristic of this people. The apathy with which a Hindoo views all persons and interests unconnected with himself, is such as excites the indignation of Europeans. At any rate his regards extend but to a very narrow circle. Patriotism is absolutely unknown in Hindostan.

"These observations lead us to another striking proof of want of benevolence in the Hindoos; namely, their deficiency of natural affection. It is admitted that examples are not very uncommon of parents who show much tenderness to their children, especially during their infancy; but instances on the other side are so general, as clearly to mark the dispositions of the people. The following fact is one out of many, by which this assertion might be justified. In the scarcity of grain which prevailed about Calcutta in the year 1788, a gentleman then high, now still higher in office there, ordered his servants to buy any children that might be brought for sale, (for in times of dearth Hindoo parents frequently sell their offspring,) and to tell their mothers that when the scarcity should be over, they might come again and receive their children back. Of about twenty thus humanely preserved, most of whom were females, only three were ever enquired for by their mothers. The scarcity was neither extreme nor long. The unnatural parents cannot be supposed to have perished from want, for each received money for her child, and by the liberal contribution of the inhabitants

of Calcutta, and chiefly of the Europeans, rice was distributed daily to multitudes at various stations about the city. And yet notwithstanding this facility of obtaining food, a woman was at that time seen, in broad day, to throw away her infant child upon the high road. Most of the slaves in Hindostan (where they are used only for domestic services) have lost their freedom by the act of their parents. If the necessity is such at times as to lead to this expedient, is it not also an occasion to call forth the warmth of parental affection? Filial and paternal affection appear equally deficient among them; and in the conjugal relation, the characteristic indifference of the people is also discernible among those who come most within the sphere of European observation, namely, the lower orders.

"The domestic state of the better ranks is more concealed from general view, but from the knowledge which is acquired, and from the peculiar usages by which marriage is governed among the Hindoos, we have no reason to believe that it is often sweetened by generous attachment or rational enjoyment. The parties betrothed by their parents whilst mere children, transplanted with minds uncultivated and inexperienced, from the maternal zenana* into one of their own, united whilst reason is still in its infancy, can give little more account of the situation in which they find themselves than animals of a lower species. Affection and choice have had no influence in this connection, nor does it often happen that the former is studied and improved. The parties continue passive under that law which first brought them together. According to the despotic manners of the East, the husband

* The private apartments of the women.

is lord, and the wife a servant; seldom does he think of making her a companion or a friend. Polygamy, which is tolerated among the Hindoos, tends still more to destroy all rational domestic society. The honour of the family, and the preservation of its caste, the most awful of its concerns, depends on the reputation of the wife. She is secluded from all eyes but those of her nearest relations, and the most terrifying and disgraceful punishments are held out against misconduct. From so early a union, and such subsequent care, Europeans may suppose that order and decorum reign in the Hindoo zenanas; but the conclusion is founded on conjecture, rather than upon actual knowledge. The profound reserve and caution observed by the men in their conduct, and even in their conversation, respecting their family connections, keep all foreigners at a distance; and it is to the honour of the English, that there is perhaps no instance of their attempting an invasion of the domestic recesses of the Hindoos. But those who have an opportunity of living among the natives in the interior of the country, see reasons for apprehending that the purity of the female character is not always so well preserved in reality, as in appearance.

"In a residence of several years entirely among the natives, the present writer heard so many charges of irregularity, and saw so many disorders among the inferior ranks, that he could not but believe the existence of a gross laxity of behaviour and principle in this great branch of morals, in some degree at least reaching to the better classes. But the disgrace and loss which follow to the family from the proof of dishonour in the wife, are such as to induce the parties concerned to hush up all matters of that sort, and to take their revenge in some secret way; they will seldom seek redress openly, unless the affair has

already become notorious. Accusations by others of such contaminations in families, are very common among the lower Hindoos, and scandals of the same kind pass among the higher orders. Enmity, it is true, may be supposed to have its share in these charges; it may occasionally fabricate them, and is undoubtedly active in bringing them forward. but that it should always invent them, and should persevere in a succession of inventions which experience was ever ready to discredit, is not to be conceived. The truth is, the Hindoo writers, and the Hindoo laws, express the worst opinion of their women, and seem to place all security in vigilance, none in principle. And indeed what fund of principle can minds which have received no improvement in education, and in which reason as yet has hardly begun to act, carry into a premature and unchosen conjugal relation? a relation, the early commencement of which, is probably to be ascribed to the apprehension of parents for the conduct of their children. Imperious dominion, seclusion and terror, are the means afterwards used, to enforce the fidelity of the wife. But opportunities of guilt are not wanting. In the hours of business, men are generally at a distance from the retirements of the women; they are often, and for considerable periods, far from home; females, who are the great instruments of corrupting their own sex, are permitted access to the zenanas; besides the Hindoo law allows women to converse with Soneassees, a set of vagrant devotees, some of them most indecent in their appearance. The consequences are such as might be expected.

"It is not however asserted or believed, that the infection of depravity has overspread the whole mass of females, many of whom, doomed to joyless confinement through life, and a violent premature death, are perhaps

among the most inoffensive and suffering of the Hindoo race. As to the men, they are under little restraint from moral considerations. The laws of caste impose restrictions and fines for offences of the nature in question, so far as *that distinction* is concerned, but leave great scope for new connections, and for promiscuous intercourse, which is matter of little scruple or observation. Receptacles for women of infamous character are every where licensed, and the women themselves have a place in society. The female dancers, who are of this order, make the principal figure in the entertainments of ceremony given by the great. Indecency is the basis of their exhibitions; yet children and young persons of both sexes are permitted to be present at these shows, which have admittance even into the principal zenanas.* Licentious connections are therefore most common, though subsisting apparently without that intoxication of passion which hurries on the mind against conviction, and carried on without much concealment, nay almost with the insensibility of brutes. On such points, the Hindoos seem to advert to no rule except what the law enjoins, there is no sentiment, diffused at large through society, which attaches shame to criminality. Wide and fatal are the effects of this corruption of manners; a corruption not stopping here, but extending even to the unnatural practice of the ancient Heathens, though in these the Mahomedans are still more abandoned."

* "Lord Cornwallis, soon after his arrival in Bengal, refused to be present at an entertainment of this sort, to which he was invited by the Nabob."

GLOSSARY

TO THE FOUR VOLUMES.

A.

Acharyŭ, from a, *prep* and chŭrŭ, to go.

Achŭmŭnŭ, from a, *prep.* and chŭm, to drink.

Adee-Grŭnt'hŭ, from adee, first, and grŭnt'hŭ, a book.

Adityŭ, a name of the sun, who is called the son of Ŭditee.

Adŭrŭ-Singhasŭnŭ-vrŭtŭ, from adŭrŭ, honour, Singhasŭnŭ, a throne, and vrŭtŭ, a vow.

Aēēn-Ŭkbŭree. from aēēn, a law, and Ŭkbŭrŭ, the name of a well-known emperor.

Agŭmŭ-Vagēēshŭ, from agŭmŭ, the name of one of the Tŭntrŭs, vak, a word, and ēēshŭ, lord; the god of speech, a name of Vrihŭspŭtee.

Alŭyŭ, a dwelling, from a, *prep.* and lee, to dissolve.

Angirŭsŭ, the son of Ŭngirŭs.

Anhŭkŭ, from ŭhŭn, a day, the ceremonies or food of the day.

Anŭndŭ-Nat'hŭ, the lord of joy, from anŭndŭ, joy, and nat'hŭ, a lord.

Anŭndŭ-Mŭyēē, from anŭndŭ, joy.

Arŭnyŭ-Shŭsht'hēē, from ŭrŭnyŭ, a forest, and Shŭsht'-hēē, the name of a goddess.

Asharhŭ; this month is named from the stellar mansion Ŭsharha.

Ashrŭmŭ, from a, *prep.* and shrŭmŭ. labour.

Ashwinŭ; this month is named from the stellar mansion Ŭshwinēē, the name of a mare.

Ashoogŭ, from ashoo, speed, and gŭm, to go.

Asŭnŭ, from as, to sit.

Atma, from a, augmentative, and ŭt, to move continually.

Atmŭ-Dévŭta, from atmŭ, self, and dévŭta, a god, a guardian deity.

Atmŭ-Bhōō, from atmŭ, self, and bhōō, existence.

Ayooshtomŭ, from ayoos, life-time, and stomŭ, a sacrifice.

Ayŭnŭ-Goshŭ, the husband of Radha, the favourite mistress of Krishnoo.

B.

Badyŭkarŭ, from badyŭ, music, and kree to do.

Balŭ-Gopalŭ, from balŭ, a child, go, a cow, and palŭ, a feeder.

Bamŭnŭ, small.

Bancha-Ramŭ, from bancha, desire, and Ramŭ.

Bhaee-Gooroo-Vŭlee, from bhaee, a brother, and gooroo, a teacher.

Bhagŭvŭtŭ, from Bhŭgŭvŭt, divine.

Bhargŭvŭ, the son of Bŭrigoo.

Bharŭtŭ-Vŭrshŭ, from Bhŭrŭtŭ, and vŭrshŭ, a place.

Bhasha, a dialect, from bhash, to speak.

Bhashyŭ, from Bhasha, a tongue.

Bhaskŭrŭ, from bhas, light, and kree, to do.

Bhēēmŭ-Chŭndēē, from bhēēmŭ, terrific, and chŭndēē, furious.

Bhogŭvŭtee, from bhogŭ, to endure or enjoy.

Bhoirŭvŭ, the fear-exciting, from bhŭyŭ, fear.

Bhoirŭvēē, the wife of Bhoirŭvŭ.

Bhoirŭvēēchŭkrŭ; Bhoirŭvēē is a name of Doorga, and chŭkrŭ signifies a circle.

Bhŏŏ-Koilasŭ, from bhŏŏ, the earth, and Koilasŭ, the name of a mountain.

Bhŏŏ-Lokŭ, from bhŏŏ, the earth, and lokŭ, a world.

Bhŏŏtéshŭ, from bhŏŏtŭ, great, and ēēshŭ, a lord.

Bhŏŏtŭ, the primary elements, from bhŏŏ, to be.

Bhootŭ-Shooddhee; bhŏŏtŭ signifies the four elements, and shooddhee, purification.

Bhoovŭnéshŭ, from bhoovŭnŭ, the world, and ēēshŭ, lord.

Bhoovŭ-lokŭ, from bhoovŭ, the sky, and lokŭ, a world.

Bhŭdrŭ-Kalēē, from bhŭdrŭ, goodness, and Kalēē, a goddess.

Bhŭgŭvŭtēē, the wife of Bhŭguvan.

Bhŭgŭvŭt-Gēēta, from Bhŭgŭvŭt, divine, and gēēta, a hymn.

Bhŭktee-Rŭsamrŭtŭ-Sindhoo, from bhŭktee, devotion, rŭsŭ, juice, ŭmritŭ, the water of life, and sindhoo, the sea

Bhŭvanŭndŭ, from bhŭvŭ, the world, and anŭndŭ, joy.

Bhŭvanēē, from Bhŭvŭ, a name of Shivŭ.

Bhŭvishyŭ, from bhŏŏ, to be.

Boodhashtŭmēē, from Boodhŭ, Mercury, and ŭshtŭmee, the eighth lunar day.

Boodboodŭ, a bubble.

Boodhŭ, the sage of this name.

Booddhŭ-Sŭtwŭ, from booddhee, the understanding, and sŭtwŭ, the quality leading to truth.

Bouddhŭ, from Booddhŭ: he who acknowledges as God only bŭddhee, or the understanding.

Boudhŭ-sarŭ, the essence of the Booddŭ philosophy.

Bramhēē, from Brŭmha.

Bramhŭnēē, the wife of a bramhŭn.

Bramhŭnŭ, he who knows Brŭmhŭ, from Brŭmhŭ.

Brŭmha, from vrih, to increase.

Brŭmhastrŭ, from Brŭmha, and ŭstrŭ, a weapon.
Brŭmhottŭrŭ, from brŭmhŭn, and ootŭrŭ, belonging to.
Brŭmhŭ, from vrih, to increase.
Brŭmhŭcharēē, from Brŭmhŭ, and chŭr, to move.
Brŭmhŭcharyŭ, the profession of a Brŭmhŭcharēē.
Brŭmhŭ-Dŭtthŭ, from Brŭmhŭ, and dŭttŭ, given.
Brŭmhŭ-Pootrŭ; pootrŭ means a son.
Brŭmhŭ-Gnanēē, from Brŭmhŭ, and gnanēē, the wise.
Brŭmhŭrishee, from Brŭmhŭ, and rishee, a sage.
Brŭmhŭ-Voivŭrttŭ, from Brŭmhŭ, and voivŭrtŭ, manifestation.
Bŭjrēē, from bŭjrŭ, a weapon, a thunderbolt.
Bŭlaratee, from bŭlŭ, strength, and ŭratee, an enemy.
Bŭlēē, from bŭlŭ, strength.
Bŭlŭ-Ramŭ, from bŭlŭ, strength, and Ramŭ.
Bŭrgŭ-bhēēma, from bŭrgŭ, a company, and bhēēma, the terrific.
Bŭstrŭ-Hŭrŭnŭ, from vŭstrŭ, clothes, and hŭrŭnŭ, to steal.

C.

Calcutta, from Kalika, (Kalēē) and ŭt, to move.
Chamŭnda, from charoo, good, and mŭndŭ, a head
Chamŭrŭ, a fan made of the hair of the cow of Tartary
Chandalŭ, a low cast of shoodrŭs, from chundu, furious, and ŭlŭ, to go
Chandŭ, from chŭndrŭ, the moon.
Chapŭra-Shŭsht'hēē, from chapŭra, to press, and Shŭsht'-hēē, the name of a goddess.
Charvvakŭ, from charoo, insinuating, and vak, a word.
Charŭnŭ, from chŭr, to go.
Chasakoivŭrtŭ; chasa signifies a cultivator of the ground, and koivŭrtŭ, a fisherman.

Chaya, a shadow, from cha, a covering, or disappearance.

Chinnŭ-Mŭstŭka, from chinnŭ, cut off, and mŭstŭkŭ, a head.

Chirŭn-Jēēvŭ, from chirŭ, a long period, and jēēvŭ, life.

Chitrŭ-Gooptŭ, from chitrŭ, to write, and goop tŭ, hidden.

Chitrŭkōōtŭ, from chitrŭ, speckled, and kōōtŭ, the peak of a hill or mountain.

Choitrŭ, the name of a month; from Chitra, a lunar mansion.

Choitŭnyŭ, from chétŭnŭ, the living.

Choora-Kŭrŭnŭ, from choora, the bunch of hair on the crown of the head, and kree, to do

Chorŭ-Punchashika, from chorŭ, to steal, and pŭnchashŭ, fifty.

Chŭlŭ, to go, from chŭl, to go.

Chŭkrŭ, a round weapon, from chŭk, to return a blow, to rebound.

Chŭndēē, from chŭndu, furious.

Chŭndika, from chŭndu, furious.

Chŭndēē-Mŭndŭpŭ, from chŭndēē, the goddess, Chŭndēē and mundŭpŭ, a house

Chŭndogra, from chŭndŭ, furious, and oogrŭ, wrathful

Chŭndrika, the rays of the moon.

Chŭndrŭ, from chŭd, to shine.

Chŭndrŭ-Shékhŭrŭ, from chŭndrŭ, the moon, and shékhŭrŭ, a mountain peak.

Chŭndrŭ-Rayŭ, from chŭndrŭ, the moon, and rayŭ, a title.

Chŭndrŭ-Prŭbhoo, the last word signifies lord.

Chŭndŭ, furious, from chŭd, to rage.

Chŭndŭ-Nayika, from chŭndŭ, furious, and nayika, a female attendant on Doorga.

Chŭrmŭkarŭ, from chŭrmŭn, skin, and kree, to do.

Chŭrŭkŭ, from chŭr, to go,

Chŭrŭnŭ, that on which a person goes, from chŭr, to go.

Chŭtoor-Anŭnŭ, from chŭtoor, four, and anŭnŭ, a face.

D.

Danŭ, from da, to give.

Danŭ-Khùndŭ, from danŭ, a gift, and kúndŭ, a piece.

Danŭvŭ, the sons of Dŭnoo.

Darincē, from drēē, to tear or crack.

Dasŭ, a slave.

Data, a giver, from da, to give.

Dayŭ-Bhagŭ, from dayŭ, an inheritance, and bhagù, share.

Dayŭ-Tŭttwŭ; tŭttwŭ means exactitude, or truth.

Déhŭ, from dih, to collect or increase.

Dévalŭyŭ, from dévŭ, a god, and alŭyŭ, a house

Dévēē, the feminine of dévŭ, a god.

Dévottŭrŭ, from dévŭ, and ootŭrŭ, belonging to.

Dévŭ, from div, to play.

Dévŭ-Dŭttŭ, from Dévŭ, a god, and duttŭ, given.

Dévŭ-Sénŭ, from dévŭ, a god, and séna, a soldier.

Dévŭjanee, from dévŭ, a god, and jaya, a wife.

Dévŭrshee, from dévŭ, a god, and rishee, a sage.

Dévŭkēē, the daughter of Dévŭkŭ.

Dēēpika, a light.

Dhanyŭ-Rōōpa, from dhanŭ, rice, and rōōpŭ, form.

Dharŭkŭ, from dhree, to hold.

Dharŭna, from dhree, to hold.

Dhōōmavŭtēē, from dhōōmrù, smoke.

Dhōōmrolochŭnŭ, from dhōōmrù, smoke, and lochŭnŭ, the eye.

Dhova, from dhav, to cleanse.

Dhritee, from dhree, to sustain.

Dhŭnŭnjŭyŭ, from dhŭnŭ, riches, and jee, to conquer.

Dhŭrmŭ-sétoo, from dhŭrmŭ, religion, and sétoo, a bridge, or dam.

Dhŭrmŭ-T'hakoorŭ, from dhŭrmŭ, religion, and t'hakoorŭ, a lord.

Dhŭrmŭ-Rajŭ, from dhŭrmŭ, and rajŭn, king.

Dhŭrmŭ-Bhanoo, from dhŭrmŭ, religion, and bhanoo, splendour.

Dhyanŭ, from dhyoi, to think.

Digumbŭrŭ, from dish, a point of the compass, and ŭmbŭrŭ, cloth.

Dig-Vijŭyŭ, from dish, the quarters of the earth, and vijŭyŭ, conquest.

Ditee, the wife of Dŭkshŭ.

Divakŭrŭ, from diva, day, and kŭrŭ, from kree, to do.

Divŭs-pŭtee, from dib, heaven, and pŭtee, lord.

Doityŭ, the sons of Ditee.

Doityaree, from doityŭ, a giant, and ŭree, an enemy.

Doityŭ-Gooroo, from doityŭ, a giant, and gooroo, a teacher.

Doivŭgnŭ, from doivŭ, fate, and gna, to know.

Dolŭ, from dool, to swing.

Doolalŭ, from dool lŭbhŭ, obtained with pain.

Doorga, difficult of access, from door, *prep.* and gŭm, to go.

Dooryodhŭnŭ, from door, *prep.* and yodhŭnŭ, war.

Doshŭ, from dooshŭ, evil.

Dōōtēē-Sŭmbodhŭ, from dōōtēē, a female messenger, and sŭmbodhŭ, a call.

Droohinŭ, from drooh, to injure.

Dronacharyŭ, from dronŭ, a measure of capacity, and acharyŭ, a teacher.

Drŭvyŭ-Goonŭ, from drŭvyŭ, a thing, and goonŭ, a quality.

Drŭvyŭ, a thing.

Dŭkshŭ, clever, from dŭksh, to act quickly.

Dŭkshinacharēē, from dŭkshinŭ, the right (hand), and acharin, acting,

Dŭndavŭt, from dŭndŭ, a walking-stick; to fall in a straight posture like a stick, at the foot of a bramhŭn.
Dŭndŭ-Dhŭrŭ, from dŭndŭ, a staff, and dhree, to hold.
Dŭndēē, from dŭndŭ, a staff.
Dŭndŭ-Shōōku, from dŭngshŭ, to bite.
Dŭrpŭnŭ, from drip, to shine.
Dŭrshŭnŭ, from drish, to see.
Dŭshŭ-Bhoojŭ, from dŭshŭn, ten, and bhoojŭ, an arm.
Dŭshŭ-Koomarŭ, from dushŭn, ten, and koomarŭ, a son.
Dŭshŭ-Dik-Palŭ; palŭ signifies the cherishing of a person.
Dŭshŭma-Padshahēē-grŭnt'hŭ, from dŭshŭmŭ, the tenth badshah, and grŭnt'hŭ, a book.
Dŭshŭhŭra, from dŭshŭn, ten, and hree, to take away.
Dŭshŭ-Rŭt'hŭ, from dŭshŭn, ten, and rŭt'hŭ, a chariot.
Dŭttatréyŭ, from Dŭttŭ, a gift, and atréyŭ, from Ŭtree, a sage.
Dwadushatmŭ, from dwadŭshŭ, twelve, and atmŭn, form.
Dwapŭrŭ, from dwa, the second, and pŭrŭ, after.
Dwēēpŭ, an island, from dwee, two, and ap, water.
Dwijŭ-rajŭ, from dwijŭ, twice-born, and rajŭ.
Dwoimatoorŭ, from dwee, two, and matree, a mother.
Dyoomŭnee, from div, the sky, and mŭnee, a precious stone.

E.

Eeshwŭ, the glorious, from ēēsh, to be grand.
Ekamrŭ-Kanŭnŭ, from ékŭ, one, amrŭ, a mango tree, and kanŭnŭ, a forest.
Ekŭ-Dŭntŭ, from ékŭ, one, and dŭntŭ, a tooth.
Eeshŭ, the glorious.
Eeshwŭrŭ, the same.
Eeshwŭrēē, the feminine of ēēshwŭrŭ.

G.

Ganŭ, a song, from goi, to sing.

Ganŭpŭtyŭ, from gŭnŭ, a company, and pŭtee, a lord.

Gayŭtrēē, from goi, to sing.

Gēēsh-Pŭtee, from gir, a word, and pŭtee, a lord.

Gēēta, from goi, to sing.

Gēētŭ, from goi, to sing.

Ghatŭ, a flight of steps, from ghŭtt, to move.

Ghēē, from grŭtŭ, clarified butter.

Ghoshŭ, from goosh, to sound.

Grŭtachēē, a heavenly courtezan, from ghrŭta, clarified butter, and ŭnch, to worship.

Girēēshŭ, from giree, a mountain, and ēēshŭ, a lord.

Gloŭ, from gloi, to be sad, or to fade.

Gnanēē, from gna, wisdom.

Gnanŭ, from gna, to know.

Gnanŭ-Rŭtnavŭlēē, from gnanŭ, wisdom, rŭtna, a precious stone, and avŭlēē, a train.

Goohŭ, a secret place, from gooh, to hide or cover.

Goohyŭ, from goohyŭ, requiring to be concealed.

Go-médhŭ, from go, a cow, and médhŭ, flesh.

Goonŭ, a quality, from goonŭ, to advise.

Goonŭ-Sindhoo, from goonŭ, qualities, and sindhoo, the sea.

Gooroo-Prŭsadŭ, from gooroo, a teacher, and prŭsadŭ, a favour, grace.

Gopalŭ, from go, a cow, and palŭ, a nourishing.

Gopēē-Nat'hŭ, from gopēē, the wife of a milkman, and nat'hŭ, a lord.

Gooptavŭ-Dhōōtŭ, from gooptŭ, concealed, and ŭvŭdhōōtŭ, to renounce.

Gooptee-Para, from gooptŭ, hidden, and para, a division of a town.

Gooroo, a teacher, from gree to make known.

Gooroo-Mookhēē, from gooroo, a teacher, and mookhēē, belonging to the mouth.

Gooroomŭtŭ, from gooroo, a teacher.

Gorŭkshŭ, from go, a cow, and rŭksh, to save.

Gosht'hŭ-Yatra, from gosht'hŭ, a cow-pen, and yatra, to go.

Goswamēē, from go, a cow, and swamin, a master.

Gotrŭbhid, from gotrŭ, a mountain, and bhid, to divide.

Gourēē, white, or light yellow; from gourŭ.

Govindŭ, from go, a cow, and vid, to share out.

Grihŭst'hŭ, from grihŭ, a house, and st'ha, to remain.

Grihŭst'hŭ-Dhŭrmŭ, from ghrihŭst'hŭ, situated in a house, and dhŭrmŭ, religion.

Grŭhŭ-Pŭtee, from grŭhŭ, a planet, and pŭtee, a lord.

Grŭnt'hee, from grŭnt'hŭ, a book.

Gŭjŭ-Dŭntŭ, from gŭjŭ, an elephant, and dŭntŭ, a tooth.

Gŭndhŭ-Vŭnik, from gŭndhŭ, spices, and vŭnik, a tradesman.

Gŭndhŭrvŭ, from ganŭ, a song, and dhŭrmŭ, a person's own profession.

Gŭndhŭvŭhŭ, from gŭndhŭ, a scent, and vŭh, to carry.

Gŭndhŭ-Dhama, from gŭndŭ, a scent, and dhama, a place.

Gŭnŭkŭ, from gŭnŭ, to count.

Gŭnéshŭ, from gŭnŭ, a company, and ēēshŭ, a lord.

Gŭnéshŭ-Jŭnŭnēē, the mother of Gŭnéshŭ; from jŭnŭ, birth.

Gŭnga, from gŭm, to go.

Gŭnga-Vakyavŭlee, from vakya, a word, and abŭlēē, a train.

Gŭnga-Vasŭ, from vasŭ, a residence.

Gŭngadhŭrŭ-Shastrēē; he who knows the shastrŭ, is called shastrēē.

Gŭngadhŭrŭ, from Gŭnga, and dhŭrŭ, to hold.

Gŭjanŭnŭ, from gujŭ, an elephant, and anŭnŭ, the face.

Gŭrbhadhanŭ, from gŭrbhŭ, the womb, and adhanŭ, to hold.

Gŭroorŭ, from gŭroot, a wing.

Gŭrootmut, from gŭroot, a wing.

H.

Hétwabhasŭ, from hétoo, a cause, and abhasŭ, an appearance, a semblance.

Himangshoo, from himŭ, cold, and ŭngshoo, rays of light.

Himalŭyŭ, from himŭ, cold, and alŭyŭ, a house.

Himŭvut, from himŭ, cold.

Hirŭnyŭ-gŭrbhŭ, from hirŭnyŭ, gold, and gŭrbhŭ, the womb.

Hirŭnyakashŭ, from hirŭnyŭ, gold, and ukshee, an eye.

Hirŭnyŭ-Kŭshipoo, from hirŭnyŭ, gold, and kŭshipoo, a sheath.

Hitopŭdéshŭ, from hitŭ, good, and oopŭdéshŭ, teaching.

Hoimŭvŭtee, from himŭvŭt.

Homŭ, from hoo, to offer.

Hota, he who directs the homŭ or burnt-offering, from hoo.

Hŭngshŭ, a duck.

Hŭngsŭ-Dōōtŭ, from hŭngsŭ, goose, and dōōtŭ, a messenger.

Hŭnooman, from hŭnoo, the cheek.

Hŭree-Vŭlŭ; the last word is the imperative of vŭlŭ, to speak.

Hŭree-Dwarŭ; dwarŭ signifies a door.

Hŭree-Hŭrŭ; both words are derived from rhree, to take away.

Hŭree-Priya; priya signifies beloved.

Hŭridra, from hurit, light yellow.

Hŭrihŭyŭ, from hurit, light yellow, and hŭyŭ, a horse.

Hŭrŭ-Gourēē, from Hŭrŭ (Shivŭ), and Gourēē, the light yellow.

Hŭru-Nat'hŭ, from Hŭrŭ, the name of Shivŭ, and Nat'-hŭ, a lord.

Hŭyŭ-Grēēvŭ, from hŭyŭ, a horse, and grēēvŭ, the back of the neck.

I.

Indoo, from id, to be glorious, or refulgent.

Indrŭ, from id, to be glorious.

Indrŭ-Dyoomnŭ; the last word signifies riches.

Indrŭ-jit; from jee to conquer.

Ishtŭ, from ish, to desire.

J.

Jagŭrŭnŭ, from jagree, to be awake.

Jalikŭ, from jalŭ, a net.

Jambŭvŭtēē, from Jambŭvan, the name of a certain bear.

Janhŭvēē, from Jŭnhoo, a sage.

Jatee, a kind, from jŭn, to be born.

Jatŭ-Kŭrmŭ, from jatŭ, born, and kŭrmŭn, an action.

Jēēvŭ, life, from jēēv, to live.

Jishnoo, from jee, to conquer.

Joinŭ, from jinŭ, to conquer or excel.

Joivatrikŭ, from jēēv, to live.

Jŭgŭdgourēē, from gŭgŭt, the world, and gourŭ, light yellow.

Jŭgŭddhatrēē, from jŭgŭt, the world, and dhatrēē, an upholder.

Jŭgŭdēēshŭ, from jŭgŭt, the world, and ēēshŭ, lord.

Jŭgŭnnat'hŭ, from jŭgŭt, the world, and nat'hŭ, a lord.

Jŭgŭnnat'hŭ-kshétrŭ, from jŭgŭt, the world, nat'hŭ, a lord, and kshétrŭ, a place.

Jŭlpŭ, to speak, from jŭlp, to speak.
Jŭmidarŭ, from jŭmin, land, and darŭ, an owner.
Jŭmŭdŭgnee, from jŭmŭt, terrific, and ŭgnee, fire.
Jŭnarddŭnŭ, from jŭnŭ, a person, and ŭrddŭnŭ, a giving distress.
Jŭnhoo, from ha, to abandon, (viz the world).
Jŭnŭmejŭyŭ, from jŭnŭ, asman, and ej, to tremble.
Jŭnŭkŭ, from jŭn, to be produced.
Jŭpŭ, to speak inaudibly, from jŭp, to mutter.
Jŭrutkaroo, from jree, to be withered, and kree, to do.
Jŭrŭ-Bhŭrŭtŭ, from jŭrŭ, decrepitude.
Jŭshoda, from jŭshŭs, fame, and da, to give.
Jŭtayoo, from jŭta, a bunch of hair, and ayoo, life-time.
Jŭya, from jee, victory
Jŭyŭ-Doorga, from juyŭ, victory.
Jŭyŭutēē, from jee, to conquer.
Jwala-Mookhēē, from jwala, a flame, and mookhŭ, a face.
Jwŭlŭnŭ, from jwŭlŭ, to enkindle.
Joisht'hŭ, from jyésht'ha, a planet.
Jyotish-stomŭ, from jyotish, light, and stomŭ, the whole.
Jyotish, from jyot, to shine.

K.

Kahinee, a tale, from Kŭt'hŭ, to speak
Kaliyŭ-Dŭmŭnŭ, from kaliyŭ, the name of a snake, and dŭmŭnŭ, subduction.
Kalēē, the black, from kalŭ, time.
Kalŭ-Bhoirŭvŭ, from kalŭ, time, and bhoirŭvŭ, the terrific.
Kalŭ-Poorooshŭ, from kŭlŭ, black, and poorooshŭ, a male.
Kalŭ-Ratree, from kalŭ, dark, and ratree, night.

Kalŭ-Sōōtrŭ, from kalŭ, time, and sōōtrŭ, a thread.

Kaliyŭ, from kŭlŭ, to move.

Kamŭ-dévŭ, from kamŭ, desire, and dévŭ, from div, to play.

Kamŭ-dhénoo, from kamŭ, desire, and dhénoo, a milch-cow.

Kamŭ-Rōōpŭ, from kamŭ, desire, and rōōpŭ, form.

Kamakhya, from kamŭ, desire, and akhya, an appellation.

Kamŭnŭ, the heart's desire, from kŭm, to desire.

Kandŭ, an arrow, or a chapter.

Kanŭ-Phata-Yogēē, compounded of kanŭ, the ear, phata, slit, and yogēē, an ascetic.

Kartikéyŭ, from krittika, the name of a planet.

Kashēē, from kash, to appear.

Kavyŭ, from kŭvee, a poet.

Kayŭst'hŭ, from kayŭ, the body, and st'ha, to be situated.

Késhŭrēē, from késhŭrŭ, a mane.

Kēērtŭnŭ, from kreet, to produce harmony.

Kēērtee-Chŭndrŭ, from kēērtee, fame.

Kétoo, a sign, from kit, to dwell.

Késhŭvŭ, from keshŭ, the hair.

Khéchŭrŭ, from khŭ, the sky, and chŭrŭ, going.

Khŭndŭ, a piece, from chŭd, to break.

Khŭgéshwŭrŭ, compounded of khŭgŭ, a bird, and éeshwŭrŭ, greatness.

Kinnŭrŭ, from king, what? and nŭrŭ, a man.

Koilashŭ, from kélŭs, in water, to shine.

Kojagŭrŭ-Lŭkshmēē, from kŭh, who, and jagree, to awake.

Koitŭbhŭjit; jit, signifies victory.

Koojŭ, from koo, the earth, and jŭn, to be produced.

Koolŭ-Dévŭta, from koolŭ, race, and dévŭta, a god.

Koolēēnŭ, from koolŭ, a race.

Koombhŭkarŭ, from koombhŭ, an earthen jar, and kree, to do.

Koombhŭ-Kŭrnŭ, from koombhŭ a jar, and kŭrnŭ, the ear.

Koomarŭ, a boy, from koomarŭ, to play.

Koomarŭ, from koo, evil, and mree, to beat.

Koombhēē-Pakŭ, from koombhŭ, a pot, and pakŭ, ripe.

Koont'hŭ, a groan, from koont'h, to groan.

Koomoodŭ-Bandŭvŭ, from koomoodŭ, a lotus, and bŭndhoo, a friend.

Koosooméshoo, from koosoomŭ, a flower, and ishoo, an arrow.

Kosha, from koosh, to issue, to identify.

Kooshŭ, to lie down.

Kooshee, a small kosha.

Kooshŭnabhŭ, from kooshŭ, sacred grass, and nabhee, the navel.

Koovérŭ, from koov, to cover.

Koulacharēē, from koolŭ, a race, and chŭr, to act, preceded by the *prep.* a.

Koumoodee, brightness, from koomoodŭ, a nymphæa.

Koutookŭ-Sŭrvŭswŭ, from koutookŭ, play, and sŭrvŭswŭ, a person's all.

Krimee-Bhojŭnŭ, from krimee, an insect, and bhojŭnŭ, to eat.

Kripēētŭyonee; yonee, a birth-place.

Krishnŭ, from krish, to draw.

Krishnŭ-Krora; krorŭ signifies the side.

Krittivasa, from krittee, the skin, and vasŭs, a garment.

Kritantŭ, from kritŭ, done, and ŭntŭ, end.

Krya, work, from kree, to do.

Krodhagarŭ, from krodhŭ, anger, and agarŭ, a house.

Krounchŭ-Darŭnŭ, a proper name, and dree, to tear.

Ksharŭ-Kŭrddhŭmŭ, from ksharŭ, ashes, and kŭrddhŭmŭ, mud.

Kshēērŭ, milk, from kshŭr, to ooze out.

Kshŭpakŭrŭ, from kshŭpa, night, and kree, to make.
Kshŭtryŭ, from kshŭtŭ, a wound, and troi, to save.
Kŭbŭndhŭ, headless, from kin, the head, and bŭdh, to kill.
Kŭchŭ, hair, from kŭch, to bind.
Kŭchyŭpŭ, a proper name; pa means to drink.
Kŭlee, from kŭlŭ, to reckon.
Kŭlee-Yoogŭ, from kŭl, to enumerate, and yoogŭ, a period of time.
Kŭlkee, from kŭlee, time, and koi, to subdue.
Kŭlpŭ, from klipŭ, to contrive.
Kŭlpŭ-Sōōtrŭ, from kŭlpŭ, time, and sōōtrŭ, a thread.
Kŭlŭnkŭ-Bŭnjŭnŭ, from kŭlŭnkŭ, a blot, and bŭnjŭnŭ, a breaking.
Kŭmŭlékamnēē, from kŭmŭlŭ, the water lily, and kamŭ, desire.
Kŭnadŭ, from kŭnŭ, an atom, and ŭd, to eat.
Kŭndŭrpŭ, from kŭng, Brŭmha, and drip, to domineer.
Kŭpalŭbrit, from kŭpalŭ, the forehead or fate, and bhree, to hold.
Kŭrangŭnyasŭ, from kŭrŭ, hand, ŭngŭ, a part, and nyasŭ, to place.
Kŭrmŭkarŭ, from kŭrmŭn, work, and kree to do.
Kŭroonamŭyēē, from kŭroona, pity.
Kŭrmŭ-Vipakŭ, from kree, to work, and pak, to ripen.
Kŭt'hŭkŭ, a speaker, from kŭt'h, to speak.
Kŭvŭchŭ, from vŭchŭ, a word.
Kŭvirajŭ, from kŭvee, a poet, and rajŭn, a king.

L.

Lēēlamritŭ, from lēēla, play, and ŭmrita, nectar.
Lingŭ, from lig, to move.
Lohitangŭ, from lohitŭ, blood red, and ŭngŭ, the body.

Lokéshŭ, from lokŭ, men, and ēēshŭ, greatness.
Lokŭ, from looch, to see.
Lŭkshmēē-Chara; the latter word means deserted.
Lŭkshmŭnŭ, the beautiful, from Lŭkshmŭ, a fortunate sign.
Lŭmbodŭrŭ, from lŭmbŭ, long, and oodŭrŭ, the belly.

M.

Madhŭvu, from ma, the goddess Lŭkshŭmēē, and dhŭvŭ, husband.
Magŭdhŭ, from Mŭgŭdhŭ, the name of a country.
Mala, a necklace.
Malakarŭ, from mala, a necklace, and kree, to make.
Malinēē, from mala, a necklace.
Malyŭvanŭ, from mala, a necklace.
Manŭ-Bŭnghŭ, from manŭ, honour, and bŭnghŭ, destruction.
Manŭnŭ, from man, to decide.
Manŭsŭ-Kalee, from mŭnŭs, mind.
Marootŭ, from mree, to kill.
Marŭ, from mree, to kill.
Matrika-Nyasŭ, from matrika, a mother, and nyasŭ, to place.
Matŭrishwa, wind.
Mayavŭtēē, from maya, delusion.
Médha, apprehension or conception, from médh, to be apt to learn.
Mēēmangsa, from man, to judge.
Méghŭ-Nadŭ, from méghŭ, a cloud, and nadŭ, a sound.
Méghŭ-Nat'hŭ, from méghŭ, a cloud, and nat'hŭ, a lord.
Méghŭ-Vahŭnŭ; vahŭnŭ, a vehicle.
Ménŭ-Kétŭnŭ, from mēēnŭ, a fish, and kétŭnŭ, a flag.
Mihirŭ, from mihŭ, to water.
Mishrŭ-Késhēē, from mish, to mix, and késhŭ, hair.

Mitrŭ, a friend, from mid, love.
Mitrŭvinda, from mitrŭ, a friend, and vid, to obtain.
Modŭkŭ, from mood, to rejoice.
Mohinēē, from mooh, to be infatuated.
Mohŭ, from moohŭ, confusion or stupefaction.
Moogdhŭbodhŭ, from moogdhŭ, stupidly ignorant, and bodhŭ, knowledge.
Mooktŭ-Késhēē, from mooktŭ, spread out, késhŭ, hair.
Mooktŭ-Ramŭ; mooktŭ, liberation.
Mōōlŭ, a root.
Moomookshootwŭ, from mooch, to liberate.
Mounēē, he who subjects himself to voluntary silence.
Mrigankŭ, from mrigŭ, a deer, and ŭnkŭ, a mark.
Mritŭ-Sŭnjēēvinēē; sŭnjēēvinēē means to restore to life.
Mrityoo, from mree, death.
Mrityoonjŭnŭ, from myrtyoo, death, and jee, to overcome.
Mŭdhoo-Sōōdŭnŭ, from sōōd, to destroy.
Mŭdhyŭdéshēē, from mŭdhyŭ, midst, and déshin, belonging to a country.
Mŭdŭnŭ-Mohŭnŭ, from mŭdŭnŭ, desire, and mooh, to be infatuated.
Mŭha-Dévŭ, from mŭhŭt, great, and div, to play.
Mŭha-Kalŭ, from mŭhŭt, great, and kalŭ, time.
Mŭhamaree, from mŭhŭt, great, and mree, to kill.
Mŭha-Patŭkŭ, from mŭhŭt, and patŭkŭ, from pŭt, to throw down.
Mŭha-Poorooshŭ, from mŭhŭt, great, and poorooshŭ, a male.
Mŭha-Rourŭvŭ, from rooroo, an insect.
Mŭha-Rŭt'hēē, from mŭhŭt, great, and rŭt'hŭ, a chariot.
Mŭha-Prémŭ, from mŭhŭt, great, and prémŭn, love.
Mŭha-Sénŭ, from mŭhŭt, great, and séna, soldier.
Mŭhatmŭ, from mŭhŭt, great, and atmŭn, spirit.

Mŭha-Vrŭtŭ; vrŭtŭ is a ceremony to be performed according to a vow.

Mŭha-Vyadhee, from mŭhŭt, great, and vyadhee, sickness.

Mŭha-Vidya, from mŭhŭt, great, and vidya, learning.

Mŭhéndrŭ, from mŭhŭt, great, and Indrŭ, the king of heaven.

Mŭhéshŭ, from mŭhŭt, great, and ēēshŭ, glorious.

Mŭhéshwŭrŭ, from mŭhŭt, great, and ēēshwŭrŭ, glorious.

Mŭhishŭ-Mŭrdinēē, from mŭhishŭ, a buffalo, and mŭrdŭ, to destroy.

Mŭhéshwŭrŭ, from mŭhŭt, great, and ēēshwŭrŭ, lord.

Mŭhŭttranŭ, from mŭhŭt, great, and tranŭ, salvation.

Mŭkshŭ, from mooch, to liberate.

Mŭkŭrŭ-Dwŭjŭ, from mŭkŭrŭ, a water animal, and dwŭjŭ, a flag.

Mŭllŭ, strong, from mŭl, to hold.

Mŭlŭgrahee, from mŭlŭ, filth, and grahin, receiving.

Mŭndodŭrēē, from mŭndŭ, small, and oodŭrŭ, the belly.

Mŭngŭlŭ-Chŭndika, from mŭngŭlŭ, good, and chŭndika, wrathful.

Mŭngŭlŭ-Varŭ, from mŭngŭlŭ, good, and varŭ, a day.

Mŭn-Mŭt'hŭ, from mŭnŭ, mind, and mŭnt, to grieve.

Mŭntrŭ, from mŭtr, to repeat in the mind.

Mŭntrŭ-Droomŭ, from mŭnŭn, to meditate, and droomŭ, a tree.

Mŭnŭsa, from mŭnŭs, mind.

Mŭnŭsjjŭ, from mŭnŭ, mind, and jŭnŭ, birth.

Mŭnwŭntŭrŭ, from Mŭnoo, a sage, and ŭntŭrŭ, another, or a limit.

Mŭroot, from mree, to kill.

Mŭrŭpora, from mŭrŭ, a dead body, and poora, to burn.

N.

Nagantŭkŭ, from nagŭ, a serpent, and ŭntŭkŭ, the end.

Namŭ-Kŭrŭnŭ, from namŭn, a name, and kree, to make.

Narēē, from nŭrŭ, a man.
Nayika, from nee, to obtain.
Nēēlŭ-Pŭrvŭtŭ, from nēēlŭ, blue, and pŭrvŭtŭ, a mountain.
Nēētee, from nēē, to obtain.
Nēēlŭ, dark blue.
Nēēlŭ-Kŭntŭ, from nēēlŭ, dark blue, and kŭntŭ, the throat.
Nidanŭ, a first cause, from nee, *prep.* and da, to give.
Nidhee, from nee, *prep.* and dha, to place.
Nigrŭhŭ-St'hanŭ, nigrŭhŭ signifies disfavour, and st'hanŭ, place.
Nigŭmŭnŭ, a sure decision, from nee, *prep.* and gŭm to move.
Nimittŭ, a cause.
Nirakarŭ, from nir, *prep.* and akarŭ, form.
Nirnŭyŭ, from nir, *prep.* and nee, to obtain.
Nirooktŭ, from nir, *prep.* and ooktŭ, spoken.
Nirvanēē, from nirvanŭ, liberation.
Nisha-Pŭtee, from nisha, night, and pŭtee, lord.
Nishkrŭmŭnŭ, a going forth, from nir, *prep.* and krum, to step.
Nityŭ, constant, everlasting
Nityanŭndŭ, from nityŭ, constant, and anŭndŭ, joy.
Niyŭmŭ, a resolution.
Noiyayikŭ, a follower of the Nyayŭ philosophy.
Nouka-Khŭndŭ, from nouka, a boat, and khŭndŭ, a part.
Nree-Médhŭ, from nree, a man, and médhŭ, flesh.
Nrisinghŭ, from nree, a man, and singhŭ, a lion.
Nŭbhŭswŭt, from nŭbhŭs, the sky.
Nŭkshŭtréshŭ, from nŭkshŭtrŭ, a planet, and ēēshŭ, a lord.
Nŭlŭ-Danga, from nŭlŭ, a reed, and danga, a place.

Nŭlŭ-Chŭmpōō, from nŭlŭ, the name of a king, and chŭmpōō, a particular kind of composition in which the same subject is maintained in all the varieties of prose and verse.

Nŭmoochēē-Soodŭnŭ, a proper name joined to sōōd, to kill.

Nŭmŭskarŭ, a reverential mode of obeisance: from nŭmŭs, a bow, and kree, to make.

Nŭrŭ, man, from nree, to do right.

Nŭrmŭda, from nŭrmŭ, sport or entertainment, and da, to give.

Nŭrŭ-Singhŭ, from nŭrŭ, man, and singhŭ, excellent.

Nŭvŭ-Pŭtrika, from nŭvŭ, nine, and pŭtrŭ, leaves.

Nŭvŭ-Rŭtnŭ, from nŭvŭ, nine, and rŭtnŭ, a jewel.

Nyasŭ, a deposit, from nee, *prep.* and ŭs, to throw.

Nyayŭ, justice, from nee, *prep.* and ŭy, to move.

O.

Oodahŭrŭnŭ, from oot, a preposition indicating that the action has an upward direction, and ahŭrŭnŭ, a collecting.

Oochoishrŭva, from oochchois, great, and shroo, to hear.

Oodasēē; oot, *prep.* and asŭ, to sit.

Ooddéshŭ, from oot, *prep.* and déshŭ, to seek.

Oodŭyŭ, to arise, from oot, *prep.* and ŭyŭ, to go.

Oodgata, from oot, *prep.* and goi, to sing.

Oogrŭ-Chŭnda, from oogrŭ, fear-exciting, and chŭndŭ, wrathful.

Oindrŭ-Dŭdhee, from Indrŭ, and dŭdhee, curds.

Oojjŭlŭ-Nēēlmŭnee, from oojjŭlŭ, splendour, nēēlŭ, blue, and mŭnee, a jewel.

Ooktŭ, spoken, from vŭch, to speak.

Oopangŭ, from oopu, a preposition importing resemblance in an inferior degree, and ŭngŭ, a part.

Oopasŭnŭ, from oopŭ, and ŭs, to throw, preceded by the *prep.* a.

Oopŭ-Patŭkŭ, from oopŭ, *prep.* and pŭt, to throw down.

Oopŭcharŭ-Chŭlŭ, from oopŭ, *prep.* chŭrŭ, to move, and chŭlŭ, a pretence.

Oopŭnŭyŭ, from oopŭ, and nēē, to take.

Oopŭnŭyŭnŭ, from oopŭ, and nŭyŭnŭ, an obtaining.

Oopŭpŭtee, from oopŭ, and pŭtee, lord.

Oopŭrŭtee, from oopŭ, and rŭm, to play.

Oopŭsŭngharŭ, from oopŭ, and sŭngharŭ, destruction.

Oordhŭ-Vahoo, from ōōrdhŭ, high, and vahoo, arm.

Oosha-Hŭrŭnŭ; hŭrŭnŭ means stealing.

Ooshmŭpa, from ooshmun, heat, and pa, to drink.

Oshŭdhēēshŭ, from oshŭdhee, medicine, and ēēshŭ, a lord.

Ootŭt'hyŭ, from oot, *prep.* and tŭt'hyŭ, just.

P.

Pachŭkŭ, he who cooks; from pŭch, to cook.

Pakŭ-Shasŭnŭ, from pakŭ, a giant, and shas to govern.

Parijatŭ-Hŭrunŭ, from parijatŭ, a particular flower, and hŭrŭnŭ, to steal.

Parvŭtēē, the daughter of pŭrvŭtŭ, a mountain.

Pat'hŭkŭ, he who reads, from pŭt'h, to read.

Patŭnŭ, from pŭt, to throw down.

Patŭnjŭlŭ, from the sage Pŭtŭnjŭlee; which word is made up of pŭt, to throw down, and ŭnjŭlee, joined hands. This conjunction teaches us, that people fell before him for instruction with joined hands.

Pēētamvŭrŭ, from pēētŭ, yellow, and umbŭrŭ, cloth.

Phŭlŭhŭrēē, from phŭlŭ, fruit, and rhee, to steal.

Phŭlŭ, fruit.

Pingŭlŭ, variegated.

Pingŭlŭ-Nagŭ, from pingŭlŭ, brownish yellow, and nagŭ, a serpent.

Pita-Mŭhŭ, from pitree, father, and mŭhŭt, great.

Pitree-Médhŭ, from pitree, forefathers, and medhŭ, flesh.

Poita, from oopŭ, and vēētŭ, pure.

Pōōja, from pōōjŭ, to honour or serve.

Pōōjŭkŭ, a worshipper.

Poondŭrēēkakshŭ, from poondŭrēēkŭ, a water-lily, and ŭkshee, an eye.

Pooranŭ, from pree, to fill.

Pooree, a house, a palace.

Poornabhishékŭ, from poornŭ, and ŭbhishékŭ, to anoint.

Poornabhishiktŭ, from poornŭ, full, and ŭbhishiktŭ, anointed.

Poorohitŭ, from poorŭs, to go before, and hitŭ, good.

Pooroohōōtŭ, from pooroo, fulness, and hōō, to call.

Poorooshŭ, a male, from pree, to fill or nourish.

Poorŭ, a town.

Poorŭndŭrŭ, from poorŭ, a house, and dree, to cut.

Poorŭshchŭrŭnŭ, from poorŭ, before, and chŭrŭnŭ, practice.

Pooranŭ, old.

Pooshkŭrŭ-Shantee, from pooshkŭrŭ, the evil fortune attending a person who shall die when an unlucky day, an unlucky lunar day, and an evil planet all unite, and shantee, to pacify or produce peace.

Poorvŭvŭt, from poorvŭ, a cause, and vŭt.

Pooshpavŭlee, from pooshpŭ, a flower, and avŭlee, a row.

Pooshpŭ-Dhŭnwa, from pooshpŭ, a flower, and dhŭnwŭ, a bow.

Pooshpŭkŭ, from pooshp, to expand.

Pooshtee, from poosh, to cherish.

Pooshŭnŭ, from poosh, to cherish.

Pootŭna-Bŭdhŭ; bŭdhŭ means to kill

Pŏŭranik, a follower of the pooranŭs.
Prajapŭtyŭ, the work of a prŭjapŭtee.
Pranayamŭ, from pranŭ, life, and ayamŭ, a coming.
Pramanikŭ, from prŭmanŭ, proof.
Pranŭ-Nirodhŭ, from pranŭ, life, and nirodhŭ, to stop.
Pratŭ Kalŭ, from pratŭr, morning, and kalŭ, time.
Prétŭ-raj; prétŭ is a ghost, and raj signifies raja.
Prit'hivēē, from Prithoo, a king who first formed towns, raised the arts, &c.
Prityahŭrŭ, from prŭtee, a preposition indicating that the action is returned or reflected, and ahŭrŭ, to take.
Prŭbhŭngjŭnŭ, from prŭ, *prep.* and bhŭnjŭ, to break.
Prŭchŭnda, from prŭ, *prep.* and chŭndŭ, wrathful.
Prŭdhanŭ, chief.
Prŭdyoomnŭ, from prŭ, *prep.* and dyoomnŭ, riches.
Prŭjapŭtee, from prŭja, subjects, and pŭtee, a lord.
Prŭja-Yagŭ, from prŭja, subjects, and yagŭ, a sacrifice.
Prŭkashŭ; kashŭ means light.
Prŭkritee, from prŭ, *prep.* and kree, to do.
Prŭlhadŭ, from prŭ, *prep.* and alhadŭ, joy.
Prŭlŭyŭ, from lēē, to absorb.
Prŭmanŭ, from prŭ, *prep.* and ma, to measure.
Prŭméyŭ, the subject known, from prŭ, *prep.* and ma, to measure.
Prŭmŭtee, from prŭ, *prep.* and mŭtee, understanding.
Prŭstavinēē, from prŭ, *prep.* and stoo, to praise.
Prŭtigna, from prŭtee, and gna, to know.
Prŭtŭkshŭ, from prŭtee, *prep.* and ŭkshee, the eye.
Prŭyojŭnŭ, from prŭ, a preposition which adds intensity to the meaning, and yooj, to join.
Pŭdart'hŭ, from pŭdŭ, a word, and ŭrt'hŭ, an object.
Pŭdmalŭya, from pŭdmŭ, the water-lily, and alŭyŭ, residence.

Pŭdmŭ-Nabhŭ, from pŭdmŭ, a water-lily, and nabhee, the navel.

Pŭdmŭ-Prŭbhoo, from pŭdmŭ, a water-lily, and prŭbhoo, a lord.

Pŭdyavŭlee, from pŭdya, prose, and avŭlee, a row, or range.

Pŭdŭng, from pŭdŭ, a place.

Pŭddhŭtee, a road, from pŭdŭ, the foot, and hŭn, to smite.

Pŭkshŭdhŭrŭ-Mishrŭ, from pŭkshŭ, a lunar half month, and dhŭrŭ, to hold.

Pŭnchangŭ, from pŭnchŭn, five, and ŭngŭ, the body.

Pŭnchŭkŭ, from pŭnchŭn, five.

Pŭnchŭ-Chōōra, from pŭnchŭ, five, or much, and chōōra, a crest.

Pŭnchŭmēē-Vrŭtŭ, from pŭnchŭ, five, and vrŭtŭ, the ceremonies connected with a vow.

Pŭnchŭ-Rŭtnu, from pŭnchŭ, five, and rŭtnŭ, a precious stone.

Pŭnchŭshŭrŭ, from pŭnchŭ, five, and shŭrŭ, an arrow.

Pŭnchanŭnŭ, from pŭnchŭ, five, and anŭnŭ, face.

Pŭnjab, from pŭnchŭ, five, and ap, water.

Pŭnnŭgashŭnŭ, from pŭnnŭgu, a serpent, and ŭshŭ, to eat.

Pŭnt'hēē, from pŭt'hŭ, a way.

Pŭrivrittee, from pŭree, *prep.* and vrittee, existence.

Pŭrŭm-Eshwŭrŭ, from pŭrŭm, excellent, and ēēshwŭrŭ, God, or simply, the glorious.

Pŭrŭmanŭndŭ, from pŭrŭmŭ, excellent, and anŭndŭ, joy.

Pŭrŭmart'hŭ, from pŭrŭmŭ, excellent, and ŭrt'hŭ, an object.

Pŭrŭm-Hŭngshŭ, from pŭrŭm, excellent, and ŭngshŭ, a goose.

Pŭrŭshoo-Ramŭ; pŭrŭshoo, a weapon.
Pŭvŭnŭ, from poo, to purify.

R.

Radha, the favourite mistress of Krishnŭ, from radh, to accomplish.
Radha-Vŭllŭbhŭ; vŭllŭbhŭ, beloved.
Ragŭ, passion, from rŭnj, to colour.
Raja, light.
Raj-tŭrŭnginēē, from rajŭn, a king, and tŭrŭngineē, a river.
Rajŭ-Pootŭ, from rajŭn, a king, and pootrŭ, a son.
Rajŭ-Yogŭ, from rajŭn, a king, and yogŭ, abstraction.
Rajŭraj, king of kings.
Rajŭ-Rajéshwŭrēē, from rajŭ-raj, king of kings, and ēēshwŭrēē, a goddess.
Rajŭrshee, from rajŭn, a king, and rishee, a sage.
Rajŭ-sōōyŭ, from rajŭn, a king, and sōō, birth.
Ramŭ, from rŭm, play, or to please.
Ramayŭnŭ, from Ramŭ, and ŭyŭnŭ, to go.
Ramŭ-Shŭrŭnŭ-Palŭ, from Ramŭ-Shŭrŭnŭ, and palŭ, a title.
Rarhēēyŭ, from Rarhŭ, a country.
Rasŭ-Mŭnchŭnŭ; mŭnchŭ, a stage.
Ravŭnŭ, from roo, to kill.
Rhishēēkéshŭ, from rhishēēkŭ, the organs, an ēēshŭ, a lord.
Rig-Védŭ, from rich, an incantation, and védŭ, from vid, knowledge.
Rishŭbhŭ-Dévŭ; rishŭbhŭ signifies excellent.
Rishyadee-nyasŭ, from rishee, a sage, adee, the first, and nyasŭ, to place.
Rishyŭ-Shringŭ, from rishyŭ, a deer, and shringŭ, horns.
Ritoopŭrnŭ, from ritoo, a season, and pŭrnŭ, a leaf.

Ritoo-Yagŭ, from ritoo, season, and yŭjŭ, worship with sacrifices.

Rochŭnŭ, from rooch, love.

Roodrakshŭ, from Roodrŭ, a name of Shivŭ, and ŭkshŭ, an eye.

Roodrŭ, from rood, to cry.

Rookminēē, from Rookmŭ (gold), the name of a king.

Rŭjo-goonŭ, from rŭnj, colour, or love, and goonŭ, a quality.

Rŭjŭ, dust, from rŭnj, to colour.

Rŭjŭkŭ, from rŭnj, to colour.

Rŭkshitŭ, preserved, from rŭkshŭ, to preserve.

Rŭkshogŭnŭ-Bhojŭnŭ; bhojŭnŭ, to eat.

Rŭktŭ-vēējŭ, from rŭktŭ, blood, and vēējŭ, seed.

Rŭsŭ, a savour.

Rŭt'hŭ-Yootŭpŭ-Yootŭpŭ, from rut'hŭ, a chariot, and yootŭpŭ, a chief; repeated, it signifies chief of chiefs.

Rŭtŭntēē, from rŭt, to speak.

Rŭtēē, from rŭm, to play.

Rŭtee-Pŭtee, from Rŭtee, the name of the wife of Cupid, and pŭtee, a lord.

S.

Sadhyŭ, from sadh, to perfect.

Sagnikŭ, from sŭ, with, and ŭgnee, fire.

Sahéb, a title of respect.

Samanyŭtodrishtŭng, from Samanyŭ, equal, and drishtŭ, seen.

Sankhyŭ, a sect of philosophers, from sŭnkhya, clear knowledge.

Sarvŭ-bhoŭmŭ, from sŭrvŭ, all, and bhōōmee, land.

Sarŭ, the essence of any thing, from sree, to go.

Séna, an army.

Sévŭkŭ, from sévŭ, to serve.

Sēēmŭntonnŭyŭnŭ, from simŭntŭ, the place on the head where the hair divides, and oonnŭyŭnŭ, a raising up.*

Shakha, a branch, from shakh, to overspread.

Shaktabhishekŭ, from shaktŭ, a worshipper of the divine energy, and ŭbhishékŭ, to anoint.

Shaktŭ, from shŭktee, energy.

Shantee, from shŭm, quiet.

Shantee-Poorŭ, from shantee, peace, and poorŭ, a town.

Sharŭdēēya, from shŭrŭdŭ, the clear sky, season.

Shastrŭ, from shas, to rule.

Shēētŭla, cold.

Shéshŭvŭt, from shéshŭ, the end.

Shēētŭlŭ-patēē, from shēētŭlŭ, cold, and patee, a mat, from pŭt, to move.

Shikh, from shishyŭ, a disciple.

Shikhēē-Vahŭnŭ, from shikhēē, the name of a peacock, and vahŭnŭ, a vehicle.

Shiksha, to learn.

Shilpŭ, an art.

Shira, a fibre.

Shiromŭnee, from shirŭs the head, and mŭnee, a jewel.

Shishoo-Palŭ-Bŭdhŭ; bŭdhŭ signifies to kill.

Shivopakhyanŭ, from Shivŭ, oopŭ, *prep.* and akhyanŭ, to speak.

Shivŭ, the good.

Shmŭshanŭ-Kalēē, from shmŭshanŭ, a cemetery.

Shoilŭ, from shila, a stone.

Shoivacharēē, from Shivŭ, and acharin, practice.

Shoochee, the pure, from shooch, to purify.

Shooddhee, pure.

* During the marriage ceremony, the bridegroom first pulls the veil over the face of the bride, and then turning it up again draws a line with red lead down the centre of her forehead. To this ceremony this word alludes.

Shooklŭ-Vŭrnŭ, from shooklŭ, white, and vŭrnŭ, colour.
Shōōlŭ, a weapon.
Shōōlinēē, from shŭlŭ, a lance.
Shōōnyŭ-Vadēē, from shōōnyŭ, vacuum, and vadēē, a speaker.
Shoshŭnŭ, from shoosh, to dry.
Shraddhŭ, from shrŭddha, firm faith.
Shrēē-Shoilŭ, from shrēē, excellent, and shoilŭ, a mountain.
Shrēē-Vidya, from shrēē, excellent, and vidya, knowledge.
Shrēē-Kŭnt'hŭ, from shrēē, excellent, and kŭntŭ, the throat.
Shrēē, a title which signifies excellence or greatness.
Shrēē-Ramŭ-Poorŭ, from shrēē, excellent, Ramŭ, the name of a god, and poorŭ, town.
Shrootŭ, what has been heard, from shroo, to hear.
Shroutŭ, from shrootee, the védŭ.
Shrota, from shroo, to hear.
Shrotriyŭ, from shrootŭ, the védŭ.
Shrŭddha, firm faith, from shrŭt, faith, and dha, to hold.
Shŭbdŭ, sound.
Shŭktee, from shŭk, to be able.
Shŭktee-Dhŭrŭ, from shŭktee, an iron spear, and dhŭrŭ, to hold
Shŭmbararee, from Shŭmbŭrŭ, a giant, and ŭree, an enemy.
Shŭmŭnŭ, from shum, equal.
Shŭnkŭ-Vŭnik, from shŭnkŭ, a shell, and vŭnik, a tradesman.
Shŭnkŭrŭ, from shŭng, good, and kree, to do.
Shŭranŭnŭ, from shŭsh, six, and anŭnŭ, face.
Shŭrēērŭ, from shrēē, injure.
Shŭst'hēē, she who is worshipped on the sixth (shŭsht'hŭ) day.

Shŭtŭ-Rōōpa, from shŭtŭ, an hundred, and rōōpa, form.
Shŭtrŭghnŭ, from shŭtrōō, an enemy, and hŭn, to kill.
Shŭtŭmŭnyoo, from shŭtŭ, a hundred, and mŭnyoo, a sacrifice.
Shŭtŭkŭ, a hundred.
Shŭtŭ-Dwēēpŭ, from shŭtŭ, a hundred, and Dwēēpŭ, an island.
Shŭvŭ-Sadhŭnŭ, from shŭvŭ, a dead body, and sadhŭnŭ, to perfect.
Shwétŭ, white,
Shwétŭ-Giree, from shwétŭ, white, and giree, a mountain.
Shwusŭnŭ, from shwŭs, to go.
Shyama, black.
Siddhantachareē, from siddhantŭ, ascertained, and acharin, practice.
Siddhéshwŭrēē, from siddhŭ, to perfect, and ēēshwŭrēē, a goddess.
Siddhee, from sidh, perfect.
Siddhŭ, to perfect.
Sindhŭkatēē, from sindhŭ, to cut a passage, and krit, to cut.
Siddhŭ-mŭntrŭ, from sidhŭ, accomplished, and mŭntrŭ, an incantation.
Siddhantŭ, from siddhŭ, proved, and ŭntŭ, end.
Singhŭ, a lion, from hings, to injure.
Singhŭ-Vahinēē, from singhŭ, a lion, and vŭh, a vehicle.
Smŭrŭ, from smree, to remember.
Smŭrŭ-Hŭrŭ, from smŭrŭ, Cupid, and rhee, to destroy.
Snanŭ, from sna, to purify.
Soivyŭ, the disciples of Shivŭ.
Soinghikéyŭ, the son of Singhika.
Soobhŭdra, from soo, beautiful, and bhŭdra, good.
Soodhangshoo, from shoodha, the water of life, and ŭngshoo, rays of light.

Soodhanidhee, from soodha, the water of life, and nidhee, a treasure.

Sookhŭ-Mŭyŭ, from sookhŭ, happiness, and mŭyŭ, fulness.

Soogrēēvŭ, from soo, beautiful, and grēēva, the back of the neck.

Sōōksmŭ, very small.

Soomalēē, from soo, good, and mala, a necklace.

Sooméroo, from soo, good, and méroo, a boundary mark.

Soondŭrŭ, beautiful.

Soopŭdmŭ, from soo, good, and pŭdmŭ, a water-lily.

Soopŭrnŭ, from soo, good, and pŭrnŭ, a leaf.

Sooracharyŭ, from soorŭ, the gods, and acharyŭ, a teacher.

Sōōrpŭ-Nŭkha, from sōōrpŭ, a hand winnowing fan, and nŭkhŭ, the finger nails

Soorŭ-Pŭtee, from soorŭ, the gods, and pŭtee, lord.

Sōōtrŭ, to stitch.

Sōōtrŭdharŭ, from sōōtrŭ, a cord, and dhree, to hold.

Soovŭrnŭ Vŭnik, from soovŭrnŭ, gold, and vŭnik, a tradesman.

Soŭmyŭ, the son of Somŭ.

Sourŭ, the disciples of Sōōryŭ.

Spŭrshŭnŭ, from sprish, to touch.

St'hanoo, from st'ha, to stay.

Sŭdanŭndŭ, from sŭda, always, and anŭndŭ, joy.

Sŭd-Gopŭ, from sŭt, good, and gop, cow-keeper.

Sŭdŭshyŭ, by standers at a council, whose business it is to notice and correct mistakes.

Sŭgŭrŭ, from sŭ, with, and gŭrŭ, poison.

Sŭhoktee, from sŭhŭ, with, and ooktee, a word.

Sŭhŭsrangshoo, from sŭhŭsrŭ, a thousand, and ŭngshoo, rays of light.

Sŭhŭsrakshŭ, from sŭhŭsrŭ, a thousand, and ŭkshee, the eye.

Sŭmadhee, from sŭng, *prep.* and adhanŭ, a receptacle.
Sŭmasoktee, from sŭmasŭ, to compound, and ooktee, a word.
Sŭmŭvŭrttēē, from sŭmŭ, equal, and vrit, presence.
Sŭnjēēvŭnēē, from sŭng, *prep.* and jiv, life.
Sŭngkshiptŭ-Sarŭ, from sŭngkshiptŭ, abridged, and sarŭ, essence.
Sŭngyŭmŭ, sŭng, *prep.* and yŭm, to cease.
Sŭngskarŭ, from sŭng, *prep.* and kree, to do.
Sŭngskritŭ, from sŭng, *prep.* and kree, to do.
Sŭndhya, from sŭng, *prep.* and dhoi, to remember.
Sŭngkēērtŭnŭ, from sŭng, *prep.* and kēērtŭnŭ, to speak aloud.
Sŭngbita, from sŭng, *prep.* and hitŭ, to collect.
Sŭnkēērnŭ, from sŭng, *prep.* and kēērnŭ, thrown about.
Sŭnkrŭndŭnŭ, from sŭng, *prep.* and krŭndŭnŭ, to cry.
Sŭnyasēē, from sŭng, *prep.* and nyasŭ, to renounce.
Sŭptŭrshee, from sŭptŭ, seven, and rishee, a sage.
Sŭptashwŭ, from sŭptŭ, seven, and ŭshwŭ, a horse.
Sŭptŭswŭra, from sŭptŭ, seven, and swŭrŭ, sound.
Sŭrpŭgnŭ, from sŭrpŭ, a serpent, and hŭn, to destroy.
Sŭrvŭ-Bhōōtŭ-kshŭyŭ, from sŭrvŭ, all, bhōōtŭ, souls, and kshee, a decay.
Sŭrvvŭ, all.
Sŭrvvŭ-Dŭkshinŭ, from sŭrvvŭ, all, and dŭkshina, a fee at dismission.
Sŭrvvŭ-Mŭngŭlŭ, from sŭrvŭ, all, and mŭngŭlŭ, good.
Sŭtēēkŭ, from sŭ, substituted for sŭhŭ, with, and tēēka, a commentary.
Sŭtprŭtipŭkshŭ, from sut, right, and prŭtipŭkshŭ, an enemy.
Sŭt-kŭrmŭ, from sŭt, good, and kŭrmŭn, to work.
Sŭtwŭ-goonŭ, from sŭtwŭ, good, and goonŭ, quality.
Sŭtēē, from sŭt, pure.
Sŭtyŭ-Narayŭnŭ, from sŭtyŭ, true, and Narayŭnŭ

Sŭtyŭ-jit, from sŭtyŭ, true, and jee, to conquer.
Sŭtyŭ-yoogŭ, from sŭtyŭ, true, and yoogŭ, a definite time.
Sŭvŭrna, from sŭ, one, and vŭrnŭ, kind.
Sŭvyŭbhicharŭ, from sŭhŭ, with, and vyŭbhicharŭ, wrong practice.
Swaha, presentment of oblations.
Swŭrnŭkarŭ, from swŭrnŭ, gold, and kree, to make.
Swŭryogŭ, from swŭr, heaven, and yogŭ, a sacrifice.
Swayŭm-bhoovŭ, from swŭyŭng, itself, and bhōō, existence
Swŭdha, presentment of oblations.
Swŭmbhoo, from shŭng, prosperity, and bhōō, existence.
Swŭrbhanoo, from swŭr, heaven, and bha, light.

T.

Tamisrŭ, the hell of darkness, from tŭmisrŭ, darkness.
Tarŭkéshwŭrŭ, from tarŭkŭ, a saviour, and ēēshwŭrŭ, a god.
Tarŭkŭ-jit, from Tarŭkŭ, and jee, victory.
Téjomŭyŭ, from téjŭs, glory, and mŭyŭ, fulness.
Téjŭ, glory, from tŭj, to sharpen.
Tēēka, from tēēk, to judge.
Téjŭsh Chŭndrŭ, from téjŭs, glory, and chŭndrŭ, the moon.
T'hakoorŭ, honourable.
T'hakooranēē, from t'hakoorŭ, a lord.
Tilottŭma, from tilŭ, dark spots on the skin, and oottŭmŭ, excellent.
Toojŭsŭ, from téjŭs, brightness.
Toilŭkarŭ, from tilŭ, oil, and kree, to make.
Tooraṣhat, a name of Indrŭ.
Toostēē, from toosh, to please.

Tréta*-Yoogŭ, from tree, three, and yoogŭ, a definite period of time.

Trikōōtŭ, from tree, three, and kōōtŭ, a mountain peak.

Tripoorantŭkŭ, from tree, three, poorŭ, a house, and ŭntŭkŭ, a destroyer.

Tripoora, from tree, three, and poorŭ, a town.

Tripoora-Soondŭrēē; soondŭrēē, beautiful.

Trishikhŭ, for tree, three, and shikha, the ascending flame.

Trivénēē, from tree, three, and vénēē, a stream.

Tŭmŭ-goonŭ, from tŭmŭs, darkness, and goonŭ, quality.

Tŭmŭ, from tŭmŭs, darkness.

Tŭnmatrŭ, from tŭt, that, and matra, only.

Tŭntrŭ, from tŭntrŭ, to hold.

Tŭpŭ-ya, from tŭpŭs, religious austerities.

Tŭptŭ-Shōōrmee, from tŭptŭ, hot, and shōōrmee, an image of iron.

Tŭrkalŭnkarŭ, from tŭrkŭ, the name of the nyanŭ dŭrshŭnŭ, and ŭlŭnkarŭ, an ornament.

Tŭrkŭ, from tŭrkŭ, to infer.

Tŭrŭnee, from tree, to save.

Tŭrpŭnŭ, from trip, to satisfy.

Tŭrŭngmēē: tŭrŭngŭ signifies the swell of water.

Tŭtee, from tŭnŭ, particulars.

Tŭttwŭ, from tŭt, that, truth.

Twŭrita, from twŭrŭ, quickly.

U.

Ubhivadŭnŭ, to bow, from ŭbhee, *prep.* and vŭd, to salute.

Ŭbŭstoo, from ŭ, *priv.* and bŭstoo, a thing.

* The four yoogŭs are numbered according to the quantity of religion in each; thus the sŭtyŭ has four parts, the tréta, three, the dwapŭrŭ, two, and the kŭlee, one.

Ŭbhŭyŭ-Chŭrŭnŭ, from ŭ, bhŭyŭ, fear, and chŭrŭnŭ, feet.
Ŭbjŭ, from ŭp, water, and jŭnŭ, birth.
Ŭbjŭ-Yonee, from ŭbjŭ, the water-lily, and yonee, a birth-place, as water is the birth-place of fish.
Ŭbyŭngŭ, from ŭ, and byŭngŭ, crooked.
Ŭchyootŭ, from ŭ, and chyootŭ, to ooze.
Ŭdbhootŭ, wonderful.
Ŭdhikarēē, from ŭdhee, *prep.* and kree, to do.
Ŭdhyatmŭ, from ŭdhee, *prep.* and atmun, spirit.
Ŭdwoitŭ, from ŭ, and dwee, two.
Ŭdwitēēyŭ, from ŭ, *priv.* and dwitēēyŭ, the second.
Ŭdwŭyanŭndŭ, from ŭ, *priv.* dwoi, two, and anŭndŭ, joy.
Ŭghorŭ-Pŭnt'hēēs, from Ŭghorŭ, a name of Shivŭ, and pŭnt'hŭ, a way.
Ŭgnibhōō, from ŭgnee, fire, and bhōō, existence.
Ŭgnanŭ, from ŭ, *priv.* and gnanŭ, knowledge.
Ŭgnihotree, from ŭgnee, fire, and hotree, a sacrificial priest.
Ŭgnishtomŭ, from ŭgnee, fire, and stoo, praise.
Ŭgrŭ-Dwēēpŭ, from ŭgrŭ, before, and dwēēpŭ, an island.
Ŭgrŭdanēē, from ŭgrŭ, before, and da, to give.
Ŭjitŭ, from ŭ, and jitŭ, victory.
Ŭjitŭ-Nat'hŭ, from ŭjitŭ, and nat'hŭ, lord.
Ŭkalēē, a follower of the Ŭkalŭ Poorooshŭ.
Ŭkalŭ-Poorooshŭ, the being who is not subject to time, from ŭkalŭ, without time, and poorooshŭ, a male.
Ŭkroorŭ-Sŭngbadŭ, from ŭ, *priv.* krōōrŭ, cruel, and sŭngbadŭ, a report.
Ŭkshŭyŭ, from ŭ, and kshee, to decay.
Ŭlŭkanŭnda, from ŭlŭkŭ, light, and anŭndŭ, joy.
Ŭlŭnkarŭ, from ŭlŭng, proper, and kree, to do.
Ŭmritŭ-Sŭrŭ, from ŭmritŭ, the water of life, and sŭrŭs, a pool.

Ŭmŭravŭtēē, from ŭmŭrŭ, immortal.
Ŭmvoodŭ, from ŭmvoo, water, and da, to give.
Ŭnadee, from ŭ, and adee, first.
Ŭnadya, from ŭn, and adya, beginning.
Ŭndhŭ-Kōōpŭ, from ŭndhŭ, dark, and kōōpŭ, a well.
Ŭngŭ, members, or body.
Ŭngŭ-nyasŭ, from ŭngŭ, the body, and nyasŭ, placing.
Ŭngshooman, from ŭngshoo, glory.
Ŭnjŭnŭ, a black powder applied to the eye-lids.
Unnŭda-Kŭlpŭ, from ŭnnŭ, food, da, to give, and kilp, to e able or capable.
Ŭnimittŭ, from ŭ, *priv.* and nimittŭ, a cause.
Ŭnnŭ-Pōōrna, from ŭnnŭ, food, and pōōrnŭ, full.
Ŭnnŭmŭyŭ, from ŭnnŭ, food.
Ŭnnŭ-Prashŭnŭ, from ŭnnŭ, food, and prashŭnŭ, feeding.
Ŭnoo-Patŭkŭ, from ŭnoo, small, and patŭkŭ, *sin.*
Ŭnŭngŭ, from ŭ, and ŭngŭ, body.
Ŭntŭkŭ, from ŭntŭ, the end, and kree, to do.
Ŭnŭntŭ, from ŭ, and ŭntŭ, the end.
Ŭnŭnyŭjŭ, from ŭ, ŭnyŭ, other, and jŭnŭ, to be born.
Ŭpatrēē-Kŭrŭnŭ, from ŭ, patrŭ, a worthy person, and kree, to do.
Ŭpōōrvŭta, from ŭ, *priv.* and poorvŭ, unprecedented.
Ŭp-Pŭtee, from ŭp, water, and pŭtee, a lord.
Ŭprŭdhanŭ, from ŭ, *priv.* and prŭdhanŭ, chief.
Ŭpsŭra, from ŭp, water, and sree, to go.
Ŭpŭnhootee, from ŭpŭ, *prep.* and knoo, to steal.
Ŭpŭrajita, from ŭ, and purajita, to conquer.
Ŭpŭra-Vŭrtŭnŭ, from, ŭ, pŭra, *prep.* and avŭrtŭnŭ, to go in a circle.
Ŭpŭrna, from ŭ, and pŭrnŭ, leaves.
Ŭrdhŭ-Narishwŭrŭ, from ŭrdhŭ, half, naree, woman, and ēēshwŭrŭ, a god.

Ŭrdhŭ-Rŭt'hēē, from ŭrdhŭ, half, and rut'hēē, a charioteer.

Ŭrdhŭ-shlokŭ, from ŭrdhŭ, half, and shlokŭ, a verse.

Ŭroonŭ, the dawn.

Ŭrt'hŭbhédŭ, from ŭrthŭ, meaning, and bhédŭ, separation.

Ŭrŭndhŭna, from ŭ, and rŭndhŭnŭ, to cook.

Ŭshoka, from ŭ, and shooch, sorrow.

Ŭshtŭ-Vŭsoo, from ŭshtŭ, eight, and Vŭsoo, a sort of gods.

Ŭshtŭ-Vŭkrŭ, from ŭshtŭ, eight, and vŭkrŭ, crooked.

Ŭsee-Pŭtrŭ-Vŭnŭ, from ŭsee, a scymetar, pŭtrŭ, leaves, and vŭnŭ, forest.

Ŭshwŭ-sénŭ, from ŭshwŭ, a horse, and séna, a soldier.

Ŭshwinēē-Koomarŭ, from ŭshwinēē, a mare, and koomarŭ, a child.

Ŭshwŭmédhŭ, from ŭshwŭ, a horse, and médhŭ, flesh.

Ŭsiddhee, from ŭ, *priv.* and siddhee, completion.

Ŭsoorŭ, from ŭ, *priv.* and sōōrŭ, a name applied to the gods.

Ŭshtŭ, eight.

Ŭstŭngŭ, from ŭstŭn, eight, and ŭngŭ, the body.

Ŭsŭmprŭgnatŭ, from ŭ, *priv.* and sŭmprŭgnatŭ, completely informed.

Ŭsŭt, from ŭ, *priv.* and sŭt, entity.

Ŭtee-Patŭkŭ, from ŭtee, excessive, and patŭkŭ, sin.

Ŭtee-Rŭt'hēē, from ŭtee, very great, and rŭt'hēē, a charioteer.

Ŭtikayŭ, from ŭtee, great, and kayŭ, the body.

Ŭtiratrŭ, from ŭtee, beyond, and ratrēē, night.

Ŭtishŭyoktee, from ŭtishŭyŭ, exceeding, and ooktee, a word.

Ŭtit'hee, from ŭt, to move perpetually; a guest, a stranger.

Ŭvŭdhōōtŭ, from ŭvŭ, *prep.* and dhōō, to renounce.
Ŭvŭtarŭ, from ŭvŭ, to descend, and tree, to save.
Ŭvŭtŭ-Nirodhŭnŭ, from ŭvŭtŭ, a hole in the ground, and niroodh, to close.
Ŭyodhya, from ŭ, and yoodh, war.
Ŭyŭnŭ, from ŭyŭ, to move.

V.

Vachŭspŭtee, from vach, a word, and pŭtee, a lord.
Vagvadinēē, from vach, a word, and vŭdŭ, to speak.
Vak-Chŭlŭ, from vak, a word, and chŭlŭ, to deceive.
Vakya-Vŭlēē, from vakyŭ, a word, and avŭlēē, a row.
Vulmēēkee, from vŭlmēēku, a kind of ants.
Valŭ-Gopalŭ, from valŭ, a child, go, cow, and palŭ, to cherish.
Vamacharēē, from vam, the left hand, and acharin, practice
Vamŭnŭ; little.
Vanŭ-Prŭst'hŭ, from vŭnŭ, a forest, and prŭst'ha, to go.
Varoonēē, from Vŭroonŭ, a constellation.
Vastoo-Poorooshŭ, from vastoo, a house, and poorooshŭ, male.
Vasŭvŭ-Dŭtta, from Vasŭvŭ, a name of Indrŭ, and dŭttŭ, given.
Vasŭvŭ-Pōōjyŭ, from Vasŭvŭ, a name of Indrŭ, and pooj, worship.
Vayoo, from va, to go.
Védacharēē, from védŭ, and acharin, practice.
Védantēē, he who follows the védantŭ.
Védantŭ, the end or last part of the védŭ.
Védŭ, from vid, knowledge.
Vēējŭ-Mŭntrŭ, from vēējŭ, seed, and mŭntrŭ, an incantation.
Vēējŭ-Gŭnitŭ, from vēējŭ, a seed, and gŭnitŭ, a calculation.

Vēērŭ-Singhŭ, from vēērŭ, strength, and singhŭ, excellent.

Vēērŭ-Bhōōmee, from vēērŭ, the strong, and bhōōmee, land.

Vēērŭ-vahoo, from vēērŭ, strength, and vahoo, the arm.

Vēētihotrŭ, from vēētŭ, to place, and hotrŭ, sacrificial things.

Vibhavŭnŭ, from vee, *prep.* and bhavŭnŭ, thoughtfulness.

Vibhēēshŭnŭ, from bhēēsh, terrific.

Vibhoo, from vee, *prep.* and bhōō, birth.

Vichitrŭvēēryŭ, from vichitrŭ, variegated, and vēēryŭ, semen.

Vidhee, command, from vidh, to legislate.

Vidyadhŭrŭ, from vidya, learning, and dhree, to hold.

Vidwŭnmodŭ-Tŭrŭngincē, from vidwŭt, a learned man, modŭ, pleasure, and tŭrŭngŭ, a wave.

Vidhoontoodŭ, from vidhoo, the moon, and tood, to bite.

Vidya-Pŭtee, from vidya, learning, and putee, lord.

Vijŭya, from vee, *prep.* and jee, to overcome.

Vikrŭm-Adityŭ, from vikrŭmŭ, power, and adityŭ, a name given to the sun.

Vikŭrttŭnŭ, from vee, *prep.* and kŭrtŭnŭ, to cut.

Vilwŭ-Rōōpa, from vilwŭ, a fruit, and rōōpŭ, form.

Vimŭla, from vee, *prep.* and mŭlŭ, filth.

Vindhyŭ-Vasinēē; vindhyŭ, the name of a mountain, and vŭsŭ, to reside.

Viratŭ, great, from vee, *prep.* and raj, light.

Viroodhŭ, from vee, *prep.* and roodh, to prevent.

Vishnoo, from vish, to overspread.

Vishwatma, from vishwŭ, all, and atmŭn, spirit.

Vishŭyŭ, an object.

Vishwŭ-Kŭrma, from vishwŭ, the world, and kŭrmŭ, work.

Vishwŭkséně, from vishoo, on four sides, ŭnch, to go, and séna, a soldier.

Vishwŭmbhŭrŭ, from vishwŭ, the world, and bhree, to cherish.

Vishwŭ-Mitrŭ, from vishwŭ, the world, and ŭmitrŭ, not a friend.

Vishwŭ-Jatŭ, from vishwŭ, the world, and jatŭ, born.

Vishŭsŭnŭ, from vee, *prep.* and shŭs, to destroy.

Vitrŭha, from Vitrŭ, a giant, and hŭn, to destroy.

Vitŭnda, dispute, from vee, *prep.* and tŭd, to smite or punish.

Vivahŭ, from vee, *prep.* and vŭh, to procure.

Vivékŭ, discrimination.

Vivŭrtŭ, from vee, *prep.* and vrit, to exist.

Vivŭrŭnŭ, from vee, *prep.* and vree, to skreen.

Voidikŭ, from védŭ, knowledge.

Voidyŭ, from vid, knowledge.

Voidyŭ-Vatēē; vatēē signifies a house.

Voikarikŭ, from vikarŭ, a change.

Voiragēē, from vee, *prep.* and ragŭ, passion.

Voishakhŭ, from the planet vishakha.

Voishnŭvŭ, disciples of Vishnoo.

Voishnŭvacharēē, from voishnŭvŭ and acharin.

Voishéshikŭ, from vishéshŭ, a particular.

Voitŭrŭnēē, from vee, *prep.* and tree, to cross over.

Vriddhee-Shraddhŭ, from vriddhee, great.

Vriddhee, great.

Vrihŭspŭtee, from vrihŭt, great, and pŭtee, lord.

Vrihŭdbhanoo, from vrihŭt, great, and bhanoo, glory.

Vrihŭt, great.

Vrihŭddhŭrmŭ pooranŭ, from vrihŭt, great, and dhŭrmŭ, religion.

Vrihŭn-Narŭdēēyŭ, from vrihŭt, great.

Vrinda-Vŭnŭ, from vrinda, thick, and vŭnŭ, a forest.
Vrishŭ-Dwŭjŭ, from vrishŭ, a bull, and dwŭjŭ, a flag.
Vrisha, from vrishŭn, to cause the rain to fall.
Vrittee, from vrit, to exist.
Vŭjrēē, from vŭjrŭ, a weapon.
Vŭjrŭ-kēētŭ, from vŭjrŭ, a weapon, and kēētŭ, a worm.
Vŭjrŭ-Kŭntŭkŭ-Shalmŭlee, from vŭjrŭ, a weapon, kŭntŭkŭ, a thorn, and shalmŭlee, a tree.
Vŭkasoorŭ-Bŭdhŭ, from vŭkŭ, a proper name, ŭsoorŭ, a grant, and bŭdhŭ, to kill.
Vŭkréshwŭrŭ, from vŭkrŭ, crooked, and ēēshwŭrŭ, a god.
Vŭnŭ-Dévēē, from vŭnŭ, a forest, and devēē, a goddess.
Vŭrnŭ-Sŭnkŭrŭ, from vŭrnŭ, cast or profession, and sŭnkŭrŭ, mixed.
Vyakhyŭ, known, or proclaimed.
Vyakŭrŭnŭ, from vee, *prep.* a, *prep.* and kree, to do.
Vyŭktavŭ-Dhōōtŭ, from vyŭktŭ, known, ŭvŭ, *prep.* and dhōō, to renounce.
Vyŭngyŭ, ridicule, from vee, *prep.* and ŭnjŭ, to be produced.
Vyasoktŭ, from Vyasŭ, and ooktŭ, spoken.

Y.

Yadŭsang-pŭtee, from yadŭs, a water animal, and pŭtee, lord.
Yoodhisht'hirŭ, from yooddh, war, and st'hirŭ, firm.
Yogacharŭ, from yogŭ, and acharŭ, practice.
Yoogadya, from yoogŭ, and adya, the first.
Yogēē, a person practising the duties called yogŭ.
Yogéshwŭrŭ, from yogŭ, and ēēshwŭrŭ, a god.
Yoginēē, a female yogēē.
Yogŭ, the practice of abstraction of mind.

Yŏgŭ-Bhogŭ-Vadēē, from yogŭ, abstraction, bhogŭ, enjoyment, and vŭdŭ, to utter.
Yogŭ-Nidrŭ, from yogŭ, abstraction, and nidra, sleep.
Yonēē, the place or element of birth.
Yorŭ-Bangala, from yorŭ, a pair.
Yŭgnŭ, from yŭjŭ, worship of burnt-sacrifices.
Yŭgnŭha, from yŭgnŭ, a sacrifice, and hŭn, to destroy.
Yŭmalŭyŭ, from Yŭmŭ, and alŭyŭ, a dwelling.
Yŭmoona-Bhrata, from Yŭmoona, a river, and bhrata, a brother.
Yŭmŭ, he who is free from the influence of the passions.
Yŭmŭ-Rat, from yŭmŭ, and raj.
Yŭngŭmŭ, a goer.

END OF VOL. III.

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