

**A VIEW**  
**OF THE**  
**HISTORY, LITERATURE, AND MYTHOLOGY**  
**OF**  
**THE HINDOOS,**

---

**VOL. III**

A  
VIEW  
OF THE  
HISTORY, LITERATURE, AND MYTHOLOGY  
OF  
THE HINDOOS:  
INCLUDING  
A MINUTE DESCRIPTION OF  
**THEIR MANNERS AND CUSTOMS,**  
AND  
TRANSLATIONS FROM THEIR PRINCIPAL WORKS.

---

IN FOUR VOLUMES.

VOL III

---

By WILLIAM WARD,

OF SERAMPORE

---

THE THIRD EDITION,  
*CAREFULLY ABRIDGED AND GREATLY IMPROVED.*

---

LONDON:  
PRINTED FOR BLACK, KINGSBURY, PARBURY, AND ALLEN,  
BOOKSELLERS TO THE HON EAST-INDIA COMPANY,  
LEADENHALL-STREET.

1820.

---

**Printed by Cox and Baylis, Great Queen Street,  
Lincoln's-Inn-Fields.**

## PRONUNCIATION OF HINDOO NAMES.

IN endeavouring to give the sounds of Sūṅskritū words, the author has adopted a method, which he hopes unites correctness with simplicity, and avoids much of that confusion which has been so much complained of on this subject. If the reader will only retain in his memory, that the short ū is to be sounded as the short o in son, or the u in Burton; the French é, as a in plate, and the ēē as in sweet, he may go through the work with a pronunciation so correct, that a Hindoo would understand him. At the beginning and end of a word, the inherent (ū) has the soft sound of au. The greatest difficulty arises in giving the sound of ः, the kŷyū-phūla; and although the English y has been used for this symbol, in the middle of a word the sound is most like that of the soft e.

### *The Dēvū-Nagūree, or Sūṅskritū Alphabet.*

#### The Consonants.

क kŭ	ख khŭ	ग gŭ	घ ghŭ	ङ gnoo'ŭ
च chŭ	छ chhŭ	ज jŭ	झ jhŭ	ञ gnee'ŭ
ट tŭ	ठ t'hŭ	ड dŭ	ढ dhŭ	ण anŭ
त tŭ	थ t'hŭ	द dŭ	ध dhŭ	न nŭ
प pŭ	फ phŭ	ब bŭ	भ bhŭ	म mŭ
य jŭ	र rŭ	ल lŭ	व vŭ	—
श shŭ	ष shŭ	स sŭ	ह hŭ	क्ष kshŭ.

#### The Vowels.

अ ū	आ a	इ ee	ई ēē
उ oo	ऊ ōō	ऋ ree	ॠ rēē
ऌ lee	ॡ lēē	ए é	ऐ oi
ओ o	औ ou	अं ūṅg	अः ūh.

# ERRATA

**Page xxiv** Read the last line but three thus "which arises from those pits of stagnant water and other nuisances."

Page	Line
11,	4, add "the" before "Kishkindhya"
69,	9, <i>for</i> shuts <i>read</i> covers.
183,	15, <i>for</i> council <i>read</i> counsel
200,	22, add, after "side," "of the cocoa-nut"
208,	1, the note <i>read</i> 80 lbs.
314,	21, <i>for</i> Būrgoo <i>read</i> Bhrgoo
—	27, <i>for</i> Bhoguvatee <i>read</i> Bhāguvatee
316,	21, <i>read</i> Bārmhū-Dūtū.
324,	22, <i>for</i> gūcut <i>read</i> yūgūt.
326,	27, dele <i>h</i> in Kodashū
327,	29, <i>for</i> kiva <i>read</i> kriya
328,	2, <i>for</i> Kshutryū <i>read</i> Kishūtryū.
—	19, <i>read</i> Kūpalābhut
330,	16, <i>read</i> mityoonjyū and mityoo
337,	33, dele <i>h</i> in Pūm-Hūngshū <i>and</i> ūngshū.
342,	23, <i>for</i> sīdhū <i>read</i> siddhā

# CONTENTS.

	Page
PREFACE.....	xvii

## INTRODUCTION.

**DIFFICULTY** of tracing the origin of the Hindoo nation—their high antiquity—whole ages of information lost—fabulous history a proof of the poverty and vanity of mankind—true history may be mixed with the Hindoo fables, i.—Certain prominent facts in Hindoo history throw some light on their early state as a nation—the style of the védûs, and other concurring circumstances, afford room for the conjecture, that the most ancient parts of these works were written about the time of David, or about 1050 years before the Christian era—that the Original Sentences, on which the Hindoo philosophers built their different systems, were written not much later, and that the Institutes of Mûnoo, the Ramayânû, and their best philosophical and astronomical works, must have been written before the era of Aristotle, when the Greek learning had arrived at its highest state of perfection; that Kûshnû lived about 200 years later, and that between his era and the incarnation, it is probable, the Mûhabharâtû and the Shîtê-Bhagûvâtû, two works in which the fame of this hero is celebrated, as well as some of the best minor poems, were composed; and that during this period also the arrangement of the védû by Vyasû was made;—these ideas corroborated by those of the best writers on the subject, iii.—The Hindoo history commences with the work of creation—the divisions of the earth—Prit’hoo the first Hindoo king—he leads men to a knowledge of some of the arts—the earth named from him—the seven sons of this monarch noticed—one of them, Agnidrû, obtains India—the inheritance of his eldest son receives the name Bharâtû-Vûrshû, or Hindoost’hanû, extending from Himalayû to the sea, iv.—The family of the sun noticed, which became extinct in the third age—the descendants of the moon reign in another part of India—the first of this race married to a grand-daughter of the first monarch of the race of the sun—the dynasties down to the extinction of the Hindoo monarchy noticed—the lists of kings found in the pooranûs no guide for the chronologist, vi.—Names of fifty-three separate kingdoms in India, from the Shûktee-Sûmbhêdû—more particular accounts very desirable—a plan suggested for obtaining them—the state

of Hindoo society in ancient times, so far as these accounts afford information—the Hindoos considerably civilized—their civil and criminal laws, and the administration of them, noticed, viii.—Imperfections noticed—remarks on the paternal nature of the British Indian Government, and on the speech of the Most Noble the Marquis of Hastings, July, 1817—imperfections in the administration growing less and less, ix.—Happy results of the College of Fort William—the necessity and wisdom of this institution, xii.—Suggestions respecting the further improvement of our civil institutions—the policy and necessity of improving the condition of the natives—the Hindoo College, and the School Book Society, noticed—fears on the subject of imparting knowledge to the natives in a judicious manner unnecessary—our present duties comprised in giving knowledge and moral principles—the means, schools and the Holy Scriptures—the great advantages to be expected from such benevolent attempts, xiv.—The *cast* noticed—the obstacles presented by the *cast* to the improvement of the people—indications in the present state of society that the laws of *cast* are sinking into disuse, xvii.—Remarks on Manners and Customs—the boundary line between a savage and a civilized state—family customs at the birth of children—superstitious fears of parents, xviii.—Village schools essentially deficient in their nature, xix.—Marriage a mere mercenary transaction—the extreme vanity of the Hindoos in these transactions—remarks on early marriages, xxi.—The wedding ceremonies—expenses of weddings—effects of polygamy noticed—second marriages—fortunate days selected, and stars (but not the inclinations of the bride and bridegroom) consulted respecting the marriage union, xxii.—Unfeelingness of the natives at funerals—divisions of time, exhibiting a remarkable coincidence with the customs of the ancient Saxons, xxiii.—Remarks on the *features*, dress, polite manners, and houses, of the Hindoos—no poultry—no kitchen garden—the eldest son succeeds to the place of the father, xxv.—Hospitality within the rules of the *cast*—remarks on towns—notice of the contents of the last thirty pages of the third chapter, xxvi.

## CHAP. I.

	Page
Account of the creation,.....	1
Perplexity of the creators,.....	2
Emergence of the earth from the waters of the deluge,.....	3
The gift of the védû,.....	ib
Incarnation of Vishnû in the form of a boar, .....	ib.
Opinions relative to the foundation on which the earth rests, .....	ib.
Description of the earth ; of its form ; its seas, mountains, countries ; of the situation of the heavens, . . . . .	
Description of the elevation of the heavenly bodies, .....	ib.

# CONTENTS.

ix

Page

The Institutes of Mūnoo formed from the védū found in the boat given to Swayūmbhoovū, .....	5
The various divisions of the earth given to the seven sons of Priyū-Vrūtū, Vēnū, the first atheist,.....	7
Prit'hoo, the first Hindoo king, .....	ib.
His division of the earth, and teaching sundry arts,.....	ib.
Description of the seven divisions of the earth,.....	8
Division of Jūmbū-Dwēēpū, by Agnidrū, .....	ib.
The kingdom of Bhūrūtū, designated Bharūtū-Vūrsūtū, or India,....	ib.
Names of the countries composing India, .....	9
Its mountains and rivers, .....	11
Bhūrūtū's posterity, with the last of whom ended the race of Swayūmbhoovū, the first mūnoo, .....	12
Notices respecting the second, third, fourth, fifth, and sixth mūn-wūntūrū, or periods measuring the reigns of so many mūnoos,....	ib.
Voivūswūtū, the first mūnoo of the present, or seventh mūnwūntūrū, .....	14
Ikshwakoo, his son, the first king of the race of the sun,.....	ib.
His history, and that of his posterity down to the end of the sūtyū yoogū, .....	15
Story of Hūrishchūndrū, one of these kings,.....	16
Sūgūtū, the first king of the trētū yoogū, .....	18
Names of his posterity down to the end of the yoogū, .....	ib.
Names of the kings of the race of the sun reigning in the dwapūrū yoogū, .....	19
Kings of the race of the moon in this yoogū,.....	ib.
Vishwamitrū, a kshūtriyyū, advanced to bramhūnhood, .....	20
Tradition respecting the kingdom of Gūnga-Sagūrū,.....	ib.
Kings reigning through the kūlee yoogū,.....	21
Story of Gūndhurvū-sēnū, .....	24
History carried down to the Mūsūlman conquest, .....	26
Emperors of Delhi, .....	30
Invasions of India by the Mūsūlmans, .....	ib.
Rise of the English power in the East, .....	31
Nūwabs presiding in Bengal,.....	32
The voidyū invested with the poita, .....	ib.
Cruelties practised by Séraj-Ooddoulah,.....	ib.
Conspiracy against him, ending in an invitation to the English,.....	33
Quarrel between the Nūwab and the English,.....	34
Arrival of Admiral Watson and Col. Clive,.....	ib.
March of the English Army, and the battle of Plassey, .....	35
Victory over the Nūwab—his death, .....	36
Kasūm-alēē-khalī's obtaining the soobaship, .....	37
His cruelty to the friends of the English, .....	38



	Page
Massacre of the English, .....	38
Battle at Hoogley, and defeat of Kasūm-alē-khah, .....	39
Family of Japhūr-alē-khah pensioned, .....	ib.
Remarks on the Hindoo history, .....	ib.
Ditto by Mr. Bentley and Sir W. Jones, .....	40
Extravagance of the Hindoos in their chronology, .....	ib.
Names of the fourteen mūnoos, .....	ib.
Remarks on the proneness of the Hindoos to the marvellous, .....	41
Remarks on the preceding history, .....	42
Ditto on the military prowess of the Hindoos, .....	ib.
Matrimonial alliances between the families of the sun and moon, ....	43
Education of the Hindoo princes, .....	44
Duties of Hindoo kings, .....	45
Names of Hindoo kings, patrons of learning, .....	46
Works written under their patronage, .....	47
All the languages of the earth derived from eighteen sources .....	49
The Hindoo courts filled with learned men, .....	50
Extract from Mūnoo illustrative of the nature of the Hindoo juris- prudence, .....	ib.
Summary of Hindoo law, .....	ib.
Account of the nine kinds of ordeal, .....	45
View of the civil polity of the Hindoos under their ancient kings, ....	58
Singular appearance of things when the Hindoo princes executed the laws relative to ecclesiastical offences, .....	60
Extract from Sir W. Jones on the origin of the Hindoos, .....	61

## CHAP. II.

The Hindoo account of the origin of the casts, .....	64
The baneful effect of the cast on different orders of Hindoos, .....	ib.
Hindoo accounts of the power of the bramhūns, .....	65
The laws favourable to the interest of the bramhūns, .....	66
Veneration paid to the bramhūns, .....	67
Proofs that the whole system was the invention of the bramhūns for thely own gain, .....	69
Six hundred thousand bramhūns entertained at one feast, .....	71
Every circumstance of life converted into a source of gain to the bram- hūns, .....	ib.
Account of the ten ceremonies called Sūngskarū, or purification of bramhūns from the time of conception to marriage, .....	ib.
Ceremony of investiture with the poita, .....	74
Duties of bramhūns, .....	76

# CONTENTS

xi  
Page

Account of the single order of bramhūns formerly existing in Bengal, and of the multiplication and present state of the different orders of bramhūns.....	76
Ditto of the origin of the koolēnūs, .....	79
Effects of the creation of this order of noble bramhūns, .....	81
A thousand abortions said to be procured monthly in Calcutta, .....	82
Bramhūns distinguished by the vēdū they study, .....	83
Bramhūns not distinguished by their dress, .....	ib.
Degraded bramhūns, account of several orders, ..	84
A shōōdrūs raised to the rank of bramhūn; his descendants called Vasoktūs, ....	85
Employments embraced at present by bramhūns, and their consequent degradation,..	ib.
Decline of the ecclesiastical system in the absence of the Hindoo civil power, . . . . .	86
Means of support still remaining to bramhūns, arising from service, presents, religious ceremonies, festivals, and what are equivalent to church-lands, ....	87
Kshatriyūs few in Bengal; their daily ceremonies similar to those of the bramhūns,.....	89
Duties of a king, extracted from the Rajtū ūngmēē, .....	ib.
Customs and duties of the voishyūs, .....	91
Degraded state of the shōōdrūs, . . . . .	ib.
A degree of manly spirit among them greater than in former times,...	92
Duties of shōōdrūs, the object of their daily worship,.....	93
Trades in many instances pursued by them indiscriminately,.....	ib.
State of knowledge among the shōōdrūs, ...	94
Bramhūns deny that there are any pure shōōdrūs at present, .....	ib.
Divisions of rank among the shōōdrūs which keep up distinctions as decidedly as between bramhūns and shōōdrūs, .....	ib.
State of the arts and manners among the different orders of shōōdrūs,..	ib.
The vōidyūs privileged to wear the potta, their manners; the progress of knowledge among them, ....	ib.
Many of them follow the medical profession, ..	95
Other casts practise medicine, .....	96
Origin of the kayūst'hūs, and different orders among them,.....	ib.
Importance of inducing the native doctors to use the vaccine matter for the cow-pox, to prevent the great mortality arising from the small-pox, ..	ib.
Bramhūns degraded by practising physic, .....	ib.
Ceremonies performed by the kayūst'hūs, .....	97
Druggists, state of learning and manners amongst them,.....	ib.
Brass-founders; their origin, and the state of knowledge among them, ..	98

	Page
Shell-Ornament-makers; state of this manufacture, .....	98
Husbandmen; land-tax; farmers the servants of the corn-merchants; very poor; agriculture neglected,.....	99
Cultivation of indigo,.....	100
Seasons of the year in which land is cultivated,.....	101
Description of a Bengal plough, yoke,.....	ib.
Process of cultivation, .....	ib.
Produce of the lands, prices of corn, &c. ....	105
Fruits of Bengal, .....	107
Culture of the cotton plant, opium, tobacco, sugar cane, and different plants, .....	110
The Hindoo oil mill, .....	114
Produce of British India, .....	115
Remarks on the soil of Bengal,.....	ib.
State of the weather,.....	116
Remarks on the rainy season, &c. ..	118
Effects of the climate on the natives and on Europeans,.....	ib.
Comparison between the climates of Bengal and England, .....	120
Extraordinary assertion of Forster respecting the climate, .....	121
Remarks on the cast of barbers, and on the state of knowledge among them, .....	122
Ditto on the confectioners, potters, and weavers, and on the progress of these manufactures, .....	124
The preparation of cotton thread, .....	126
The Honorable Company's factories for muslin and silk, .....	ib.
Names of the cloths exported from Bengal, with remarks on the nature of these manufactures, ..	127
Remarks on other casts of mechanics, among which are the sellers of flowers, carpenters, washermen, goldsmiths, money-changers, oil- men, milk-men, &c. ....	132
Culture of the beetle-nut, .....	133
Domestic wares which are not known among the Hindoos,.....	136
Remarks on the cast, employments, and state of knowledge among the fishermen, distillers, dancers, shoe-makers, mat-makers, &c. ....	137
General Remarks on the cast, its injustice, its effects on improvement, on social order, &c. ....	143
Instances of the dreadful effects of loss of cast, .....	147
Account of the Hindoos termed Pêr-alees,.....	ib.
Persons sinking in cast who are not excluded, .....	150
Method of expelling an out-cast, .....	ib.
Efforts to regain cast,.....	151
Heads of cast, .....	ib.

# CONTENTS.

xiii

Page

Evils arising from loss of cast diminished, .....	152
Faults by which rank is forfeited winked at, .....	153
A story on this subject, .....	154

## CHAP. III.

Ceremonies practised at the birth of children, .....	155
Family records, nativities cast—ceremonies at naming the child, .....	157
Remarks on Hindoo names, .....	ib.
Nourishing of children, .....	159
Incompetency of Hindoo mothers to teach their children, .....	160
Teachers employed in education at the houses of the rich, .....	ib.
Exercises of the village school, .....	ib.
Female schools unknown, .....	161
Methods of removing sickness from children, .....	162
Amusements of boys, .....	ib.
State of morals among Hindoo youth, .....	163
Eight modes of marriage mentioned in the shastrū, .....	ib.
The age at which the marriage ceremony takes place, .....	164
Directions for choosing a wife, .....	165
Description of a Hindoo beauty, .....	ib.
Persons employed to negotiate marriages, .....	166
Early marriages the source of many evils, .....	167
Written agreement before marriage, .....	ib.
Preparations for the wedding, .....	168
Family customs preceding the marriage ceremony, ..	169
The marriage procession, ....	170
Tricks practised on the guests by the villagers, .....	172
Ceremonies of marriage, .....	ib.
The marriage feast, .....	175
Wedding procession after marriage when the bride returns home, ....	ib.
Ceremonies at the house of the bride's father, .....	177
Expenses incurred at weddings, .....	178
Anecdotes on this subject, .....	ib.
Other ceremonies at what is called the second marriage, .....	179
Excessive attachment of Hindoo mothers to sons, .....	ib.
Polygamy; its baneful effects seen in Hindoo families, .....	180
Marriage after the death of the first wife in eleven days, .....	ib.
An old bachelor a phenomenon among the Hindoos—women always marry if possible, .....	181
number of old maids married to an aged koolēñū bramhūn, "to take away their reproach," as his friends were carrying him to the Ganges to die, .....	ib.

	Page
<b>Widows among the lowest cast sometimes married in an irregular method, . . . . .</b>	181
<b>Months in which marriages are mostly celebrated, . . . . .</b>	182
<b>Girls substitute prayers to the gods for courtship—seldom happy in marriage, . . . . .</b>	ib.
<b>Virtues of an excellent wife described, . . . . .</b>	183
<b>Extract from Bartolomeo on Hindoo women, . . . . .</b>	184
<b>Merits of husband and wife transferable after death, . . . . .</b>	ib.
<b>Unchangeableness of Hindoo manners, . . . . .</b>	185
<b>Remarks on the persons and features of the Hindoos, . . . . .</b>	ib.
<b>On their powers of mind, . . . . .</b>	186
<b>On their dress, . . . . .</b>	ib.
<b>On their address and behaviour, . . . . .</b>	188
<b>Hindoo modes of salutation, . . . . .</b>	ib.
<b>Hindoo fond of using extravagant comparisons, . . . . .</b>	189
<b>Method of directing letters, . . . . .</b>	190
<b>Hindoo compliments, . . . . .</b>	ib.
<b>Forms of address on different occasions, . . . . .</b>	191
<b>The form of their houses described, . . . . .</b>	192
<b>The prices of building, . . . . .</b>	193
<b>Account of good and evil omens, . . . . .</b>	194
<b>State of horticulture, . . . . .</b>	195
<b>The constitution of a household, . . . . .</b>	196
<b>The work of a house-wife, . . . . .</b>	197
<b>Food of the Hindoos, . . . . .</b>	198
<b>Customs at meals—women never eat with their husbands, . . . . .</b>	199
<b>A wife never mentions the name of her husband, . . . . .</b>	ib.
<b>A woman does not change her name at marriage, . . . . .</b>	ib.
<b>Times of eating, . . . . .</b>	200
<b>Description of the Hindoo pipe (hooka), and tobacco, . . . . .</b>	ib.
<b>Preparations for a feast—guests, . . . . .</b>	202
<b>Sisters give an annual feast to brothers, . . . . .</b>	203
<b>Domestic conversation—mode of sitting, . . . . .</b>	ib.
<b>Bengalee towns—market-places—market-days, . . . . .</b>	204
<b>No Hindoo paper-makers, booksellers, nor binders—method of writing, . . . . .</b>	205
<b>Hawkers, fortune-tellers, &amp;c. . . . .</b>	ib.
<b>Prices of different articles of consumption, . . . . .</b>	206
<b>Methods among the poor of maintaining a family, . . . . .</b>	207
<b>Each one rears his own hut, and pays land-rent, 208—Hindoo money, . . . . .</b>	ib.
<b>Superstitious usages—astrologers—dairis or witches—incantations, . . . . .</b>	209
<b>Remarks on country scenery, . . . . .</b>	212
<b>Natural curiosities, . . . . .</b>	217

# CONTENTS.

xv

	Page
Proverbial sayings and descriptions illustrative of manners,.....	218
Conversations—between a man and his wife, 230—on the happy effects of polygamy, 235—between a man and his neighbour on domestic affairs, 237—a village conference, 240—between two persons returned from presenting offerings to the dead, 243—between two others just returned from the festival of Dooiga, 245—between a voishnūvū and a disciple of the female deities, 247—respecting an absent person who neglects the ceremonies of religion, 248—on rejecting a person, and restoring him again to his cast, .....	249
Specimens of letters, viz. invitation to a festival, 253—from a mother to her son, with the answer, .....	254
Specimens of Songs, 256—Account of musical instruments, .....	259
Account of pantomimical entertainments, .....	260
Account of deaths and funeral ceremonies, .....	265
Conversation with a dying man lying on the bank of the Ganges, ..	ib.
Directions in the form of a will, .....	266
Instances in which koolēnūs have married many wives, .....	268
Immersion in the Ganges and other ceremonies before death, .....	269
A perplexing case, .....	ib.
Dying in the house considered as a great misfortune, .....	270
Lamentations for the dead—of a mother over her child, .....	ib.
Bemonstrances of a neighbour, who offers consolation to the mother grounded on the doctrine of the metempsychosis, and the impassioned reply of the mother, .....	271
Lamentation of a mother over a grown-up son—of a daughter over a mother, .....	272
Funeral rites—burning of the body, .....	ib.
Purifications after the funeral, .....	275
Bodies thrown into the river as an act of interment, .....	ib.
Consequences removed of dying under an evil star, .....	276
Burying of the dead by the weavers and voishnūvūs, .....	277
Remarks on the effects of early marriages, .....	ib.
On denying education to women, .....	278
Remarks on the deficiency of the education of the male population, ..	279
— on the exclusion of women from the social circle, .....	ib.
— on the degradation to which women are reduced, 280—the effects of polygamy, .....	ib.
— on cruelty to widows in burning them alive, or reducing them to starvation, .....	ib.
— on domestic slavery, .....	281
— on the evil effects of the cast, .....	ib.
— on the habitations, dress, &c. of the natives, .....	282

	Page
Remarks on the imperfection of the medical system, ..	262
— on the necessity of improving the laws, ....	ib
— on the heavy expenses attending marriages, .....	263
— on the practice of borrowing, .....	ib
— on the number of feasts, .....	ib.
— on the removal of the dying to the banks of the river,...	284
— on burning the dead, .....	ib.
— on the liberality of the rich to learned bramhūns, .....	285
— on forming pools of water for public use, building flights of steps, and houses to shelter the sick, on the banks of rivers—hospitality to guests—the planting of orchards—giving water to travellers during the sultry months, .....	ib
Agreements of friendship between persons of different casts, .....	ib
Concern of the Hindoos respecting a future state, ....	286
Reflections on the moral condition and character of the Hindoos, as destitute of generosity, patriotism, and gratitude, as disobedient to parents, grossly impure, false, litigious, cruel, treacherous, covetous, ostentatious, &c. &c. ....	ib.
Comparison between the Hindoo system and Christianity, as productive of morality, .....	293
Testimony of C Grant, Esq on the Hindoo character, .....	298
Glossary to the four volumes, .....	313

## P R E F A C E.

---

IT must have been to accomplish some very important moral change in the Eastern world, that so vast an empire as is comprized in British India, containing nearly One Hundred Millions of people, should have been placed under the dominion of one of the smallest portions of the civilized world, and that at the other extremity of the globe. This opinion, which is entertained unquestionably by every enlightened philanthropist, is greatly strengthened, when we consider the long-degraded state of India, and of the immense and immensely populous regions around it ; the moral enterprize of the age in which these countries have been given to us, and that Great Britain is the only country upon earth, from which the intellectual and moral improvement of India could have been expected. All these combined circumstances surely carry us to the persuasion, that Divine Providence has, at this period of the world, some great good to confer on the East, and that, after so many long and dark ages, each succeeding one becoming darker and blacker than the past, the



day-spring from on high is destined again to visit these regions, containing the birth-place of humanity, filled with all that is magnificent and immense in creation, made sacred by the presence of patriarchs, prophets, and the Messiah Himself, as well as the theatre of the most remarkable revolutions that have ever been exhibited on earth.

To form a just conception of the state of darkness in which so many minds are involved as are comprized in the heathen population of India, a person had need become an inhabitant of the country, that he may read and see the productions of these minds, and witness the effects of the institutions they have formed, as displayed in the manners, customs, and moral circumstances of the inhabitants.

A more correct knowledge of this people appears to be necessary when we consider, that their philosophy and religion still prevails over the greater portion of the globe, and that it is Hindooism which regulates the forms of worship, and the modes of thinking, and feeling, and acting, throughout China, Japan, Tartary, Hindoosthan, the Burman empire, Siam, Ceylon, &c., that is, amongst more than 400,000,000 of the human race!

We absolutely know nothing yet of the operations of mind among the great mass of beings which compose the Chinese empire ; though we are pretty sure that the principal deity worshipped there is the Indian Boodh, and that the popular superstition is, in substance, the same as that established in the Burman empire.— In the living incarnation exhibited in the person of the Grand Lama, worshipped in Tartary, we behold another striking feature of the Hindoo system ; considered, no doubt, as an improvement upon the occasional incarnations of the Hindoos, who recognize in every extraordinary being an ūvūtar, an incarnation. As a confirmation of this idea, the reader is referred to the seventh volume of the Asiatic Researches, where we have an account of a living deity, strictly Hindoo, in the very heart of Hindoost'han, in the family of a bram-hūn. The Boodh worshipped in the Burman empire, Siam, &c., is universally known to be one of the ten Hindoo incarnations. Some persons imagine that Boodhism was the ancient religion of the Hindoos.

Here then we have the extraordinary fact, that the greater part of the human family are still Hindoos ; or, in other words, that they are under the transforming influence of the philosophy and superstition which may be denominated Hindooism ;

and that their conceptions on these transcendently important subjects, viz. the Divine Nature, the moral government of the Almighty, the way of access to him, the nature of divine worship and of acceptable obedience, and the condition of man in the present and future states, are all regulated by systems invented by the Indian bramhūn. How exceedingly desirable then it is, how immensely important, to know the powers of an intellectual engine which moves half the globe !

What then is a *Hindoo*, as we see him on the plains of Hindoost'han ?

The opinions embraced by the more philosophical part of the Hindoo nation, are quite distinct from the popular superstition. In this philosophical system the one God is considered as pure spirit, divested of all attributes ; and every thing besides God is declared to be inert matter. This Being is contemplated either as dwelling in his own eternal solitude, in a state of infinite blessedness or repose, or as individuated in every form of life, animal or vegetable.

This connection of spirit with matter is considered as a state replete with degradation and misery, and emancipation from this state is declared to be the great business of life.

Divine wisdom leading to perfect abstraction of mind is the only direct way of emancipation from matter, or absorption into the divine nature. The person who seeks to acquire this wisdom is directed to realise every visible object as God, and God as every thing, so that he sees God every where; and hence his mind becomes fixed exclusively on God, to the utter exclusion of all connection with matter. Such a person, by various ceremonies called yogŭ,\* annihilates every passion or desire in reference both to God and the creatures; every form of matter possesses the same value to him, and he becomes insensible to all want, all affection, and all desire. While in the body, he, in fact, dwells in spirit,† and he ceases to live for any bodily function. As the air contained in a vessel, when this vessel is broken, mixes with the great body of atmospheric air which had surrounded it, so at death the spirit of this yogee returns to the soul of the world, and becomes lost in spirit, as a drop of water in the ocean.

The Hindoo writings contain the most marvellous accounts of these yogees dwelling in forests, and performing austerities of the most dreadful nature, in order to attain to this abstraction, and ultimate absorption.

\* Hence the name yogee, or rather yogee.

† That is, in spirit considered as remaining in eternal solitude, without attributes.

At present, no such yogees are to be seen ; but a mimicry of this is found amongst various orders of Hindoo mendicants. Hence, to denote that he has embraced a forest residence, a mendicant is seen wearing a tyger's skin over his shoulders, and his hair is clotted with clay, and burnt brown by the sun. Others are seen without the least clothes, to denote that they are destitute of passions. Others make a vow of perpetual silence, to shew that they have renounced all human intercourse ; while others are seen bearing with infinite patience, as though insensible to pain, various austerities of the most dreadful kind, inflicted on the body. The names *voiragee*, *soonyasee*, &c assumed by different orders of these mendicants, are intended to denote that they are destitute of passions. But the conduct of all these modern yogees proves, that they are the greatest slaves to the passions the country affords. No return, then, for the Hindoos of the present day, to the soul of the world ; and this part of the system, even in its outward forms, is completely lost.

There is another part of the Hindoo system, viz. devotion, and this is said to lead to wisdom and abstraction, and finally, to absorption ; but as no Hindoos are now found to attain abstraction, we must suppose that the merit of their

devotion is very deficient, or that it operates very slowly on their destiny.

Amongst the great body of Hindoos are a few more remarkable than the rest for devotion: these are mostly found amongst persons tired of the bustle of the world, who sit for hours and days together repeating the name of some deity using their bead-roll. Others retire to Benares or some sacred place, and spend their time in religious ceremonies: and these are promised the heaven of the god Shivü. Many persons spend all their days in visiting holy places and in devotion there, seeking celestial happiness for a time, or the birth of a yogee. We might add several other works of merit connected with a more elevated state in the next birth, and leading towards abstraction, or the enjoyment of happiness for a time in one of the heavens: such as large offerings to the bramhüns; digging of pools; making roads to holy places or landing places to the Ganges, and consecrating orchards for shade and fruit to the public use.

Among devotees who seek the same objects must be placed the persons who drown themselves, in a state of perfect health, at Allahabad, and in other places; and the widow who ascends the funeral pile, also seeks this higher happiness, and is promised by the shastrü that, by the

merit of this act, she shall take her deceased husband and seven generations of his family and seven generations of her family with her to the heaven of Indrū, the king of the gods, where they shall reside during 30,000,000 of years. Seduced by these promises, and having the prospect, should she not burn, of nothing but domestic slavery and perpetual widowhood, multitudes annually perish on these funeral piles.

The following facts will shew more of the nature and effects of this part of the Hindoo system : Capt. ———, now in England, but who resided in India for a very long period, while resident at Allahabad, saw, as he sat at his own window one morning, sixteen females drown themselves. He sat till a thrill of horror seized him, which nearly reduced him to a state of sickness, otherwise he might have continued longer, and seen more of these immolations. Each of these women had a large empty earthen pan slung by a cord over each shoulder ; a bramhūn supported each as she went over the side of the boat, and held her up till she, by turning the pan aside, had filled it, when he let her go, and she sunk, a few bubbles of air only rising to the surface of the water. While Dr. Robinson, late of Calcutta, resided at the same place, twelve men went in boats to drown themselves in the same spot. Each of these men had a piece of bamboo

fastened to his body, at each end of which was suspended a large earthen pan. While these remained empty, they served as bladders to keep them upon the surface of the water, but each man, with a cup, placed now in one hand and then in the other, kept filling the pans from the river, and, as soon as full, they dragged their victim to the bottom. One of the twelve changed his resolution, and made to the shore; the bramhūns who were assisting in these immolations plied their oars with all their might, and followed their victim, resolving to compel him to fulfil his engagement, but he gained a police station, and disappointed them.

By a statement, containing the returns of the magistrates under the Presidency of Bengal to the Supreme Native Court at Calcutta, of the number of widows burnt or buried alive under that Presidency in the years 1815, 1816, and 1817, it appears, that in the year 1817 not less than *Seven Hundred and Six* widows were thus immolated in that part of India. The probability is, that several times that number thus perished, for these returns depended entirely on the will of the families thus immolating their widows, and on the vigilance of the native officers.\*

\* Human sacrifices and self-immolation are inculcated in the Hindoo writings.



Such are the baneful effects of the second part of the Hindoo system: it leads the infatuated devotee to a useless life, or to a terrible death.

Still, to ascertain the effects of Hindooism on the great mass of this people, we must examine the last part of the system, which takes in nine-tenths of the Hindoo population, and refers entirely to the practice of the popular ceremonies. These consist in daily ablutions connected with the worship of a person's guardian deity, or of the stone called the shalgramū or of the lingū; service paid to a person's spiritual guide, and to the bramhūns; the worship of different deities on special occasions, monthly or annually; recitations of sacred poems; repeating the names of the gods; pilgrimages; duties to deceased ancestors; funeral rites and offerings to the manes, &c. &c. &c. This examination of the popular superstition will enable us to answer the question—What is a *Hindoo*, as we see him on the plains of Hindoost'han?

The Hindoo is unquestionably as susceptible of that improvement which is purely intellectual as the inhabitant of Europe. He may not be capable of forming plans which require great and original powers, nor fitted for bold and daring enterprizes; and yet who shall estimate the capacity of minds which have exhibited great

powers so far as they have been called forth, but which have never been placed in circumstances of tremendous trial, which have never been kindled by the collisions of genius, the struggles of parties, which have never been called into action by the voice of their country, by the plaudits of senates, by the thunders of eloquence, and which have never been enlarged by the society of foreigners, and by voyages and travels into distant realms. The European mind, it must be recollected, has attained its present vigour and expansion by the operation of all these causes, and after the illumination of centuries ; while we find the Hindoo still walking amidst the thick darkness of a long long night, uncheered by the twinkling of a single star, a single Bacon.

Before we can be said to have become thinking beings, we have acquired so many impressions from surrounding objects, and there is in our minds before that time so much of half-formed thought, that we have become reconciled to a thousand things, which had they first met us in a state of greater maturity of mind, would have excited either our contempt or abhorrence. This is true of men in that society which may have attained the highest improvement ; how much more true where the grossest superstitions have destroyed all the energies of the mind. The Hindoo, for instance,

becomes deeply attached to a variety of objects because they are connected with his first and most powerful impressions : had he first seen them at the age of fifteen or twenty, they would perhaps have been rejected as revolting to his reason. But it will not perhaps be an uninteresting investigation, if we endeavour to ascertain the nature of that apparatus by which the character of the Hindoo is formed :—

Almost all the first impressions of mankind are derived from the objects around them ; and in this way the characteristic features of every order of human society are formed. Hence we can plainly trace the varying features of society as belonging to the town or village, to some peculiar profession, or to the scenery, or the popular manners of a country.

And it is thus that the Hindoo mind and character are formed : at home or abroad, this youth hears certain books spoken of with the highest reverence, either as being from everlasting, or as having proceeded from the lips of deity ; as having descended through unknown periods to the present times ; and as being so sacred that none but the priests are permitted to peruse them, or even to hear them read. These books then, having regulated the speculations of the wisest sages of

antiquity, having excited the devotions of thousands of divine yogees, and being the source of a religion still professed by adoring millions, come to him bearing unquestionable credentials.

Reverence for the gods is produced in his mind by observing around him innumerable temples erected to their honour, where they are daily worshipped by persons next in rank to the gods ; all the towns, rivers, persons, and things, around him are named after the gods ; and thus the land which has given him birth appears to him as the very abode of the gods. Festivities and splendid services calling forth all the enthusiasm of his country, he sees consecrated to these deities ; all the books he reads are full of their praise ; in the songs and exhibitions of the country all the attributes and wonders of a divine power, and the most astonishing miracles, are ascribed to them ; and innumerable fables devoted to their fame are repeated in every circle.

He is led to adore the priests of his native land, for he is told that the sacred books have been committed to their guardian care ; that these sacred persons came forth from the head of Brūmhū ; that religion in all its offices and benefits must proceed from them ; that they are the mouths of the gods ; and that they hold the destinies of

men at their disposal. As he passes through the streets he sees every hand raised to do them homage ; he observes people running after them with cups of water in their hands, soliciting the honour of drinking this water after they have condescended to dip their foot in it ; and finally, he hears from the sacred books, and from the lips of thousands, the most wonderful accounts of the divine powers committed to them.

The living scenery with which he is surrounded (all the world to him), forms a creation deriving its existence from these divine books ; as far as his vision, or the faculty of hearing, or his powers of research extend, he perceives nothing but temples, gods, priests, services, and the profound homage of one hundred millions, worshipping at these temples, adoring these gods, reverencing and receiving religion from the lips of these priests, and performing, with enthusiasm the rites of this religion. Incapable of comparing or contrasting any other system with this, shall we wonder, that he gives up his whole mind to receive the full impression of the system into which by his birth he is inducted ?

It will excite no astonishment, that a superstition thus appealing to the senses, administered by a priesthood receiving divine honours, con-

ned with splendid and fascinating ceremonies, including music and dancing, and gratifying every voluptuous passion, should captivate the heart, and overpower the judgment of youth.

But this superstition maintains a still stronger power over him, by taking advantage of his fears and anxieties in reference to a future state. Thus, while sitting before his own door by the side of the Ganges, he observes crowds passing daily to this river : coming in sight of it, each one lifts up his hands to it, in the posture of adoration ; they descend into it, and, mixing therewith a variety of minute ceremonies, perform their ablutions, and seek there the removal of stains which would otherwise accompany the worshipper into the next birth. On particular occasions, with one glance of his eye, he sees thousands at the same moment in the midst of the sacred stream, in the act of profound adoration, waiting for the propitious moment, the bramhinal signal, for immersion. He frequently sees there others attending, with the deepest solicitude, a dying relation, and, using the water and the clay of this sacred river, performing offices which acquire in his mind the deepest interest, as the last preparations for the next state of existence. After the death of the individual, he watches these relatives, who, having burnt the body, make a channel from the funeral

pile to the river, into which they wash the ashes of the body just consumed, that they may mix in the purifying stream. At another time, he sees a person bearing a bone, part of the body of a relation, who has had the misfortune to die at a distance from the Ganges, and casting it into the river for the benefit of the deceased. Others pass him, carrying on their shoulders, in pans, the water of the deified Ganges, to the distance of hundreds of miles, that therewith they may perform rites connected, as the worshippers suppose, with their highest interests. The stories to which he listens in his own family, or amongst the boys and men where he resorts, contain constant allusions to the miraculous powers of this river; he, therefore, falls down with the rest of his countrymen, and adores a goddess whose waters refresh the living, and bear the dying to a state of bliss.

He who advances to the highest order in the discharge of the duties connected with the popular superstition will rise a step in the following birth; he who neglects these duties, sinks lower, and perhaps loses human existence; in which case he passes through 60,000,000 of births before he can return to the human state. He who wholly neglects religion, sinks into some dreadful place of punishment.

From hence it appears, that the greater part of the rewards and punishments connected with this system, are visible in this world, and every appearance of happiness and of misery in men, animals, or trees, is associated in the mind of a Hindoo with the actions of the past birth. It might be supposed that such a system of visible rewards and visible punishments would produce a powerful effect on society; but, alas! this is far from being the case; these visible effects of the virtuous or vicious actions of the preceding state of existence are too paltry and too familiar to produce any excitement to virtue, or any repression to vice. They merely serve now and then to whet a joke at the expense of individuals supposed to be suffering for the actions of the past birth

Such then is this system of idolatry as operating upon the present hopes, the moral condition, and future prospects, of nine-tenths of the pagan population of India. There is nothing in the ceremonies of this system of a moral nature, or which can produce moral effects, and it is plain, that all the influential effects which might have arisen from an exhibition of the joys or terrors of the future state are lost, by removing from these joys and terrors the very attributes which have



ever made them so impressive, their being invisible, and never-ending in their duration

These then are the results which have followed the speculations of some of the wisest of the human race, and of a system of religious practice which has been tried for three thousand years upon more than one half of the human race. Not one moral result now—not one hope for the future; all terminating in an endless series of transmigrating through every form of animated matter.

We have, in the preceding remarks, given a rapid view of the Hindoo sacred code, as a grand system, regular in all its parts, and proposing a defined and magnificent object, nothing less than to the yogee absorption into the divine nature, and, to the common people, a gradual advance towards the same state. But it may be proper now to refer to the *actual condition* of One Hundred Millions of beings, upon whom this system has been operating with full force for so many ages.

That system must be essentially vicious which dooms the great mass of society to ignorance, and treats rational beings as though they possessed no powers, except those of the animal. This is

the state to which the Hindoo nation has been doomed by its bramhinal legislators. The education of all, except the bramhūns, is confined to a few rudiments, qualifying them to write a letter on business, and initiating them into the first rules of arithmetic. A Hindoo school is a mere shop, in which, by a certain process, the human being is prepared to act as a copying machine, or as a lithographic press. The culture of the mind is never contemplated in these seminaries. Hence Hindoo youths, though of a capacity exceedingly quick, never find the means of enlarging and strengthening the faculties. The bud withers as soon as it is ready to expand.

Destitute, therefore, of all that is reclaiming in his education, of all that contributes to the formation of good dispositions and habits, these youths herd together for mutual corruption. Destitute of knowledge themselves, the parents, the tutors, cannot impart to others that which they themselves have never received; human nature takes its unrestrained course, and whatever is in the human heart receives an unbounded gratification.

The youth next enters into the married state; but the laws under which he lives do not allow him to choose his own wife: the parents make

this choice, or, in most cases, a man hired for the purpose, whose business it is to make these bargains, and who travels from village to village, seeking wives and husbands for others. This wife thus imposed upon the youth is not in many cases pleasing to him; and, in consequence, he seeks and pursues through life irregular gratifications, the sources of infinite mischief to himself and family.

Receiving no favourable moral impressions either from his parents, his education, or from the state of manners around him, the Hindoo enters upon the business of life with all his natural cupidity completely unrestrained. How unprepared to mix in a society where pride, avarice, deceit, falsehood, and impurity receive a boundless license; and where neither manners nor institutions exist to oppose the general and putrid inundation! Some persons have complimented the Hindoos as a virtuous people; but how should virtue exist amongst a people whose sacred writings encourage falsehood, revenge, and impurity—whose gods were monsters of vice—to whose sages are attributed the most brutal indulgence in cruelty, revenge, lust, and pride—whose priests and bramhūns endeavour to copy these abominable examples—and whose very institutions are the hotbeds of impurity? Where,

in such a state of universal corruption—the temple itself being turned into a brothel, and the deity worshipped the very personification of sin—where should virtue find a single asylum? and from what stock, where all is disease and corruption, should the virtues be produced? If the religious institutions of a country be the prime sources of corruption, how should the people be virtuous? Is there such a strong bias in human nature to virtue, that a man will be pure in spite of the example of his gods, his priests, and the whole body of his countrymen, and when the very services in his temple present the most fascinating temptations to impurity?

Impurity and cruelty have been, in all ages, the prominent features of every form of pagan superstition. But no where have these features presented a more disgusting and horrible appearance than among the Hindoos.

The author has witnessed scenes of impurity in Hindoo worship which he can never commit to writing. The allusions which he now considers it his duty to make to this disgusting subject will, he fears, expose him to the censure of some readers.

In translating some parts of the Hindoo writings with a learned bramhūn who assisted the author,

this bramhūn was himself almost covered with shame : he hesitated, faltered, and, while giving the meaning of various passages of his own shastrūś, was thrown into great agitation. Multitudes of fables and scenes are found in the most chaste of the Hindoo writings, belonging to the histories of their gods and ancient sages, that are disgusting beyond all utterance, but the passages here more particularly referred to, describe acts of impurity daily practised by large bodies of Hindoos, and which are becoming more and more common.

The songs and dances which the author has witnessed in the Hindoo temples at the time of the Doorga festival, at midnight, would disgrace a house of ill-fame. Gopal, a learned bramhūn, assured a friend of the author's, that he never appeared in the temple on these occasions without hiding himself behind one of the pillars. And these are the services which should purify the soul, and fit it for the duties of time, and for the joys of eternity ! This is the religion of the Hindoo !

The author himself one year saw, from his own window at Serampore, in a procession on the river Ganges of the images of Doorga, sights so shockingly detestable, that he ran and closed his windows, and in a state of agony sought his

children, that they might be removed to a distance from the scene. And yet multitudes of Hindoos of both sexes, old and young, crowded the side of the river on this occasion. Can we wonder, after this, that the Hindoos should be notoriously the most corrupt nation at present existing on the earth? Their *sacred* institutions are the very bane and curse of the people.

But what shall be said to the cruelties practised by these idolaters? It is a fact authenticated by their own writings, that the Hindoos in former times offered human sacrifices. The *védû* contains the formulas used at these sacrifices; several works contain stories of individuals who have sold their sons for sacrifices; and the *Kalika poo-ranû* declares how long the blood of a man satisfies the deity. Human sacrifices, we formerly supposed, were confined to nations entirely savage, but little elevated above the tigers which lived in the same forests with themselves; and that, when they offered a human victim, it was a captive and an enemy, over whom they thus triumphed. But amongst the Hindoos, and in their most sacred and most ancient writings, we find that the animals proper for sacrifice are men, buffaloes, goats, &c.

Since the return of Colonel Walker from India, (the author speaks from the best authority), the

rajpoot mothers have returned to the murder of their female offspring : not one survives. These immolations, it is said, were commenced to prevent the fulfilment of a dreaded prophesy, and which could only be accomplished by the marriage of a female rajpoot with a person of another tribe. The danger must long since have ceased ; for the rajpoots have now little or no share in the sovereignties in India. Still, however, the practice is continued, even in British India ; which proves, that nothing but the strong hand of power can put a stop to these atrocious murders. What a slaughter-house is the dwelling of a rajpoot ! One of the English magistrates, in his official statement to the Supreme Native Court in Calcutta, respecting the burning of widows, accounts for the smallness of the number of widows burnt in his district by remarking, that this district is chiefly inhabited by rajpoots, who are known to put every female child to death, and marry amongst other tribes, which wives do not consider themselves under the obligation to burn.

It may be urged that this kind of infanticide is not attributable to any Hindoo institutions ; and this is admitted : but yet these murders may be quoted as exhibiting the state of society in India, and the need of a change. There are, however, many mothers among the Hindoos, who, in fulfilment of a vow to obtain the blessing of chil-

dren, offer the first-born to the deity to whom this vow has been made. These offerings are frequently made by drowning the child in the Brümhū-pootrū, a river on the eastern side of Bengal. In these immolations the mother encourages her child to pass into the stream beyond its depth, and then abandons it, remaining on the bank an inactive spectator of the struggles and cries of her expiring infant. These “children of the vow” used also to be offered at Saugar Island; and here the Hindoo mother was seen throwing her living child into the mouth of the alligator, and watching the monster whilst he crushed its bones and drank its blood! The Marquis Wellesley peaceably and successfully prevented these immolations, by sending a small party of Hindoo sepoy down to the spot at the annual festival held on this island.

But what can be said respecting institutions which have such a debasing effect upon the character—which can thus transform the tender mother into an animal more savage than the tiger which prowls through the forest—and, extinguishing all the fine sensibilities common to the sex in every clime, render her capable of becoming the systematic butcher of her own offspring? We have no parallel to this in the history of the most savage tribes. How important, then, the institutions which regulate the public manners! Here



a being, who, under the influence of these manners, shudders at having crushed a worm or destroyed an insect, without hesitation strangles, or smothers, or drowns her own offspring! The author was informed in India, by a respectable brāmhūn, of a rajpoot who, on some account, was induced to spare one of his female children. This girl lived in the house of her father till she attained the age of marriage; but no one appeared to seek an union with this rajpoot girl; and the father became alarmed for the honour of his family, fearful lest this girl should be seduced to paths of infamy. In this extremity, and no doubt in a state of mental agony and frenzy, he one day took a hatchet, and cut his child to pieces!

As a continuation of these Hindoo cruelties, it seems proper to notice what takes place at the annual swinging festival in Bengal, in honour of the god Shivū. At these times multitudes of young men are, one by one, swung in the air, suspended by hooks thrust through the flesh of their backs; each one remaining thus suspended for at least fifteen minutes. Others have a long slit cut through their tongues, or have their sides perforated, and cords put under the skin, and draw backwards and forwards, while the devotee himself dances through the streets. Some throw themselves on open knives, from a height of ten feet,

and in some cases are pierced to death on the spot. At the close of the festival these miserable slaves of superstition dance with their bare feet on burning coals. The reader is ready to conclude, that this is a description applicable only to savage life in its most degraded and brutal forms ; that it can scarcely be beings in the human shape who inflict upon their own bodies cruelties like these. Yet such is the power of the enchantments possessed by the bramhūns, the priests of idolatry in India, that they can persuade a man to inflict on himself more dreadful tortures than the savage scalping American Indian inflicts on his enemies. And this is British India !

There are three modes in which the Hindoo religion allows of self-immolation, where the individual labours under some incurable distemper : that of dying under the wheels of the car of Jūgūnat'h ; of being burnt alive, or of perishing in some sacred river. Dr. Buchanan has given a most appalling account of the immolations at the temple of Jūgūnat'h, in Orissa ; and the drowning of lepers, and others labouring under incurable distempers, is known to be very common in India. Mr W Carey, of Cutwa, in Bengal, was once present at the burning alive of a poor leper. The friends of this poor man had dug a deep pit, and had kindled a large fire at the bottom,

when the poor leper, unable to walk, rolled himself over and over till he fell into the pit ; but as soon as he felt the power of the flames his screams were dreadful, and he used every possible effort to rise and extricate himself, calling upon his relations who stood around, to help him. Upon those relations, however, he called in vain ; for instead of affording the help he claimed in accents that might have softened a tyger, they pushed him back into the fire, where he struggled for a while, and then perished.

Thousands are supposed to perish annually in different parts of India, through famine or disease, while engaged in pilgrimages to the different holy places scattered all over that immense continent. Dr. Buchanan has given a most shocking description of these horrors, in the account of his visit to the temple of Jügünnat'h ; and to this the reader is referred.

But what shall be said to the fact, that, according to the official document before referred to, and which is now in London, two Hindoo widows are roasted or buried alive every day in the Presidency of Bengal, in only one division of British India ? Is there any thing parallel to this in the whole calendar of human offence and human woe ? Two *innocent* beings—and those

*females—widows*—roasted or buried alive every day ! This official account mentions one case in which the widow, after being terribly burnt, arose and fled to her house, where, however, she expired almost immediately. For want of wood, another was only half-burnt ; but after being carried back to her house she soon expired. Another was compelled to return back, after proceeding part of the way to the funeral pile, by the cries and screams of her daughter. Seven hundred and six widows, burnt or buried alive in the Presidency of Bengal in the year 1817 ! Who shall count the numbers of orphans thus deprived of father and mother at one stroke ? Who shall count the groans and screams of all these widows in the scorching flames, and the tears of all these orphans ? And this is Hindooism ! And this is British India !

When a widow, in the first anguish of her loss, resolves not to survive her husband, she avows her intention before her relations. In some cases, they are afraid lest, after going to the pile, she should shrink from the horrid death which awaits her : they demand some proof of her courage, and she directs them to bring a lighted lamp. She thrusts her finger in the flame, and holds it there till almost burnt to a cinder. They now believe that she will not involve them in disgrace

by any act of cowardice at the pile. She proceeds to the Ganges; they accompany her. Here she bathes, and is assisted by a bramhūn who repeats the forms which are to prepare her for the flames. She next comes up from the river to the funeral pile, which may be twenty yards from the river, and which consists of a heap of faggots rising about two feet from the ground, and on which the dead body has been laid. She walks round the pile several times, in some cases supported by a bramhūn, scattering parched corn, &c. as she circumambulates the pile. She now lays herself down on the pile by the side of the dead body, and, with two cords laid across the pile, the dead and the living bodies are tied fast together. A quantity of faggots are now laid upon the bodies, and two levers brought over the pile to keep down the victim. The eldest son, then, with a lighted torch, his head averted, sets fire to the pile; the drums beat; the shouts of the mob rend the air, and thus drown the shrieks and groans of the expiring woman. The whole scene to an English spectator is beyond all description horrible and heart-rending. Hell seems to be let loose, and its fires kindled on earth, and surrounded by the fiends from the deep, who are seen exulting in the deed truly infernal. The author has seen three widows thus burnt alive, amidst the shouts

of as many of the populace as thought it worth their while to attend !

When a widow of the weaver cast resolves that she will die a Sutee, she is buried alive, as the bodies of persons of this cast are buried and not burnt. A large and deep grave is, in this case, dug near the Ganges, and, after certain preparatory ceremonies, the widow descends into it, and takes the dead body on her lap, and encircles it with her arms. The earth is now thrown in by degrees, and two persons descend into the grave to press it firm with their feet around the widow, who sits a quiet, unaffected spectator of the horrible process. The earth keeps rising all around her, yet she makes no remonstrance, no effort to escape from her murderers, her own children and relations ! At length it reaches to her head, and then, in haste, the rest of the earth is thrown upon her, and these relations mount the grave and dance upon the expiring victim. And thus this superstition possesses, as it were, an Almighty influence, and commands the earth to open its mouth—the earth obeys, and swallows up the living mother.—But shall these fires never be put out ? Shall these graves still devour the helpless widow ? Forbid it, British power ! Forbid it, British humanity !

The author cannot close this preface without adverting to the state of female society in India.

What a melancholy fact, in addition to the preceding statements, that there should not exist a single Hindoo school for girls throughout India, that the laws and customs of the Hindoos are inimical to the culture of the female mind; and that she is threatened with widowhood, one of the most dreadful misfortunes in the contemplation of a Hindoo female, if she dare to acquire the knowledge of letters. Here then is a population of fifty millions of females unable to read or write.

While a girl, she remains in a state of idleness. Her fingers never touch a pin, a needle, a pair of scissors, or a pen; she never sees a book except in the hands of the other sex.

When quite a child, seven or eight years of age, she is married, but has no choice, can have none at this tender age, in her husband. After the marriage ceremony, she returns to the house of her father, and remains there till she is called to live with her husband. During this time, perhaps, he dies; and if she is not burnt with his body, she is doomed to remain a widow all her days: the Hindoo law permits no widow to marry.

Some *kooleens*, the highest order of *bramhans*, marry fifty or sixty females, Hindoo parents conceiving it a high honour to have a daughter married to a *kooleen*. This man, however, lives only with one wife; though he may occasionally visit some of the others. View the consequences of these detestable laws: these extra wives of the *kooleens*, and these infant widows, are generally found in the houses of ill-fame throughout the country !

Let us suppose, however, that the Hindoo wife becomes a mother, she cannot be the companion of her husband, nor can she educate her offspring. She remains little better than a mere drudge in her family. She is interdicted all intercourse with the other sex; she never sits with her husband in public company; she never eats with him; but prepares his food, waits upon him, and then partakes of what he leaves.

Is it wonderful that in these circumstances female chastity should be almost unknown in India; or that these females, to whom all knowledge is denied, should be more superstitious than the men? Can we be surprized at seeing them, under the influence of the demon of idolatry, destroying their children, casting themselves into the rivers, and perishing on the funeral piles?



But surely efforts will now be made by our fair countrywomen to improve the condition of all these millions of females. It cannot be, that, raised by a gracious Providence to the enjoyment of so many comforts, in a society so much improved by their virtues, they should be insensible to their duty herein. No; they will doubtless form associations among themselves, and stimulate their relations of the other sex, to unite their energies, to rescue from ignorance, and by that means from these funeral piles, and from the accumulated miseries to which they are subject, so many millions of interesting women, who, for the good of their husbands and families, are seen to brave death in its most terrific forms; and amongst whom, notwithstanding the threatenings of the other sex, and the slavery to which they are doomed, a few individuals have been found, by their knowledge of letters and of philosophy, putting the other sex to the blush.

As though the legislators of India had determined, that the institutions they had reared should never be dissolved, they have divided the whole population into four orders, and deterred them from every intermixture by enacting a penalty worse than death: he who dares to transgress, is driven from every circle dear to him, from the place which gave him birth, and from the

embraces of father and mother, of brother and sister, of wife and children. He is banished from his inheritance, and is left to wander as a vagabond upon the face of the earth. Was there ever such a state of human society as that which at this day exists among the Hindoos? Were a people ever bound in such chains? And yet this society is capable of the highest improvement, and these chains of being completely dissolved.

At different periods it seemed doubtful whether Portugal, or Holland, or France, should obtain the ascendancy in the East. But on them it was not conferred. A day of trial was given to these powers, but they were found unworthy of the great trust, and incapable of accomplishing the good intended for India. they were therefore rejected.

For a considerable period the power of Britain in India appeared very precarious; and, amidst such an uncertainty, but little opportunity for improvement was afforded. Latterly, however, our power has been so consolidated, in the decided preference of our sway in the minds of the governed, and in the complete dependance of every remaining power in India, that the improvement of the intellectual condition of the natives, as the means of uniting them to us from principle, has become the soundest policy, and a

point of such paramount necessity and importance, that almost every one, at all conversant with the state of our Indian empire, is become a convert to this opinion.

When it is considered, that the intellectual condition of our Indian population is far lower than that of our ancestors at the period of the conquest; that there is not a single school or book in India by which the mind can be enlightened; that all the countries around Hindoosthan are enveloped in the same darkness; that the great mass of society in every country have emerged out of darkness by a progress so slow, as to be almost imperceptible, and that the population to be raised into thinking and active beings in India amounts to nearly 100,000,000, all idea of danger to the parent state from attempting to improve the mental condition of society there must be very extravagant. Many centuries must pass away before India shall be in the condition of our American subjects at the commencement of their revolution; and after all these, centuries shall have rolled over our country, if her power, and splendour, and foreign possessions shall be retained so long, and she should, five or six hundred years hence, lose India, she will derive a greater glory from having elevated into a mental and moral existence all

these millions, than she could derive from adding all China and Tartary to her Eastern possessions ; and India, thus enlightened and civilized, would, even in an independent state, contribute more to the real prosperity of Britain as a commercial people, by consuming her manufactures to a vast extent, than she does at present, or ever will do, remaining uncivilized. It is a most extraordinary fact, that the British goods annually purchased by all our Hindoo and Mahometan subjects, are not sufficient to freight a single vessel from our ports.

But let Hindoosthan receive that higher civilization she needs, that cultivation of which she is so capable, let European literature be transfused into all her languages, and then the ocean, from the ports of Britain to India, will be covered with our merchant vessels ; and from the centre of India moral culture and science will be extended all over Asia, to the Burman empire and Siam, to China, with all her millions, to Persia, and even to Arabia ; and the whole Eastern hemisphere will be gilded with the rays of that Luminary, whose beams are the alone source of all the life and moral beauty found in our world.

And when we consider that so many millions of the population of India are our fellow-subjects,

**what a stimulus to seek their good ! What an imperative, what a paramount duty ! Is it not manifest, that in the mental and moral improvement of this vast empire, Great Britain has a work of benevolence before her which, in national glory, will eclipse all her other achievements, as much as the meridian sun exceeds in splendour the morning star. Know, then, the country of the Howards and the Wilberforces, thy high destiny !—Never were such miseries to be removed—never was such a mighty good put within the power of one nation—the raising a population of sixty millions to a rational and happy existence, and through them the illumination and civilization of all Asia !——**

These remarks the author has prefixed to the English edition of his work, in the hope of calling the attention of his countrymen to the deplorable intellectual and moral condition of British India. A more detailed view of this subject will be found in the closing pages of this volume and the introductory chapter of the next

This volume, according to the proper order of the work, should have been the first of the four, and the fourth the second ; but as the two preceding volumes on the Mythology of the Hindoos had been printed, from the Bengal edition,

before the return of the author to England, there appeared to be no alternative but that of printing these volumes as the third and fourth. The reader is entreated to keep this in mind in reading the work, which purports to be, “A View of the *History*, the *Literature*, and the *Mythology* of the Hindoos.”

*London, August 21, 1820*

INTRODUCTORY REMARKS  
ON THE  
HISTORY, MANNERS, AND CUSTOMS  
OF  
THE HINDOOS.

---

HOWEVER difficult it may be, if not impossible, to trace the origin of the Hindoo nation, and however absurd its own chronology, the Hindoos must be allowed a high claim to antiquity: their most early writings, their unchanging manners, and a variety of facts connected with their records, which are noticed in this and other works, establish this fact beyond all contradiction. But how humbling is the consideration, that whole ages of the earliest history of so large and interesting a portion of mankind, should be buried in an oblivion perfectly impenetrable. How many astonishing events, how many precious monuments of the powers of the human mind, must have been thus lost to all posterity! And yet this is in a great degree the case, respecting all the nations of antiquity during the revolution of all the ages prior to that of Herodotus.—In this culpable neglect of recording real facts, and in the invention of fictitious ones, claiming their descent from the gods, and filling millions of years with the wonderful actions of their forefathers, how poor, how contemptible does the race appear!

But are we then to conclude, that there is nothing but fable in the whole of the Hindoo accounts of the first ages? May there not be some fragments of real history, and some allusions

to the state of primeval society, even in what the Hindoos have termed the sūtyū yoogū?—The story of Swayūmbhoovū,<sup>a</sup> may be a tradition relative to the flood; nor is it absolutely impossible that the Hindoos should have been a distinct people from the period of the confusion of tongues, nor that they should have had traditions among them of the flood handed down from age to age, and preserved with all that reverence which the ancients are known to have cherished towards every thing proceeding from their ancestors.

Should this account of Swayūmbhoovū, however, be pure fable, and in consequence this application of the story to Noah be wholly untenable, there are still certain prominent facts in the Hindoo history, leading to conclusions respecting the high antiquity of the Hindoo nation, which cannot be very wide of the truth.

From the style of the védīs, the deep veneration in which they are held, and other concurring circumstances, it seems very probable, that the most ancient parts of these works were written about the time of David: this allows a sufficient period, after the confusion of tongues, for the Hindoos to have made good their settlement in India, and to have attained that degree of civilization requisite to form the rudiments of that civil and religious polity which has descended down to the present times.

The védū contains the names of many of the most celebrated of the Hindoo philosophers, and, therefore, it may be supposed that the original sentences (sōōtrūs) of the dūrshñūs, from which the doctrines of the six great schools of philosophy were drawn, must have succeeded the original védū at no great distance of time, and at a period not very much later the Institutes of Mūnoo, their great epic poem, the Ramayñū, and their first astronomical works, so worthy of the best days of the Hindoo nation, must have been written. This will carry us one or two hundred years below Ramū, who probably lived about

<sup>a</sup> See page 2.



five hundred years before the christian era ; and while we thus brought to the time of Aristotle, when the Greek learning had attained all its glory, we shall have allowed seven hundred years to the Hindoos, in which period they may be supposed to have carried their literature to its highest perfection.

The era of Krishnū may be placed about three hundred years before the incarnation ; in whose time some of the best of the minor poets, &c. lived. Very soon afterwards the Mūha-bharūtū, in which this hero is so highly distinguished, must also have been written, as well as the most ancient pooranūs, and the Shrēē-Bhagūvūtū, in which work also Krishnū is one of the principal personages. The arrangement of the védū, by Vyasū, it is probable, must also be referred to this period.

We are now arrived at the point from whence the Hindoos date the commencement of the present age, the kŭlce yoogū ; and from hence the path of the historian becomes more illuminated.

These ideas, if in any degree correct, will throw some faint light on the Hindoo chronology ; and the author is happy in observing, that they correspond pretty nearly with all the information hitherto published which has any claim to notice, and which is to be found in the invaluable Researches made by Sir W. Jones, Mr. Colebrooke, Mr. Bently, and other gentlemen learned in the Sūngkritū.

We shall now give a brief epitome of the *Sketches of History* contained in the FIRST CHAPTER of this work, and from hence the reader will be able to form some idea how far these sketches confirm the above chronological theory.

The Hindoo history of the present four yoogūs commences with the work of creation, after which the earth is said to have been drawn from the waters of the deluge by a person, to create

whom the god Brūmha divided himself into two parts, one of which became Swayūmbhoovū, and the other the wife of this personage

The history then goes on to declare, that the son of this Hindoo Noah (if it be proper to identify Swayūmbhoovū with the patriarch) divided the earth, or, as is more reasonable to suppose, that part of it to which these sons of Japhet had emigrated, into seven parts, or dwēēpūs, as Plūkshū, Kooshū, Krounchū, Shakū, Pooshkūrū, Shalmūlū, and Jūmboo.<sup>b</sup>

Prit'hoo, the grandson of Swayūmbhoovū, considered as the first king of this colony succeeding the patriarchal state, is said to have subdivided his inheritance, and to have taught his subjects agriculture, some of the arts, &c The name Prit'hivēē, the earth, is said to have been derived from Prit'hoo

Seven sons of this monarch, receiving distinct portions of territory, divided them among their children, and one of these sons, Agnidrū, obtained Jūmboo-Dwēēpū, or India, and divided it among his nine sons. Rishūvū, the grandson of this monarch, had nine sons, but he gave his kingdom to Bhūrūtū, the eldest, who however retained only a part, which was called after him Bharūtū-Vūrshū,<sup>c</sup> and which is said to have extended from mount Hīmalūyū to the sea.—The names of twenty-four kings, descended from Bhūrūtū, are next given, with the last of whom is said to have ended the race of Swayūmbhoovū.

<sup>b</sup> Captain Wilford, according to his own theory, says, " Plūkshū includes the Lesser Asia, America, &c Kooshū answers to the countries between the Persian gulph, the Caspian sea, and the Western boundary of India; Krounchū includes Germany; Shakū, the British isles, Pooshkurū is Ireland; Shalmūlū is bounded to the west by the Adriatic and Baltic seas and Jumboo is India "

<sup>c</sup> The country or kingdom of Bhūrūtū.

We now come to the next dynasty of kings, called the descendants of the sun. Ikshwakoo, the first of this family, with his eight brethren, reigned over Bharūtū-Vūrshū, Ikshwakoo presiding over the central division, and making Oude, then called Udyodhya, his capital. Including this monarch, the pooranās give us the names of twenty-nine sovereigns, with the last of whom was closed the first age, or the Sūtyū yoogū.

Sagūrū was the name of the first monarch of the next age, the tréta yoogū, in which twenty-three persons are supposed to have reigned, the last but one of whom was Ramū; about whose time, we have conjectured, the Hindoo literature had attained its highest perfection.

Ten kings of the race of the sun appear to have reigned in the third age, or what is termed the dwapūrū yoogū.

The history now goes back almost to the commencement of the sūtyū yoogū, to the other family distinguished in the Hindoo history as the race of the moon; and begins with Pooroorūvū, who was the son of Ila, the grand-daughter of Voivūs-wūtū, the father of Ikshwakoo. This monarch made Prāyagū his capital, and forty-six kings of the race of the moon, in a direct line, extend to the close of the third age.

The kshūtriyū kings of the race of the moon who reigned in the present age, or the kūlee yoogū, amount to thirty-seven, and the rest of the Hindoo kings, of other families, down to the Mūssūlman conquest. at the close of the fourteenth century, amount to ninety, of the following dynasties: after the kshūtriyūs, a race of kings arose, sitting on the throne of Delhi, who were descended from the famous Mūgūdhū family; next succeeded the Goutūmū dynasty, the patrons of the Bouddhū heresy; then the Mūyoorū dynasty, and after the dethronement of its last prince, Shūkadityū, a royal stranger, from the

~~Kinnab mountains~~ obtained the kingdom; but who, in his turn, ~~was destroyed~~ by Salivahūnū, the king of Prūtiś'hanū. The ~~two~~ next families were yogēēs, the following one voidyūs, and the last family of Hindoo kings, sitting on the throne of Delhi, were rajpoots.

It must not be supposed by the reader, that the above lists of kings can be depended upon in forming chronological calculations, though they have been really selected from the pooranūs: for the framers had no intention of assisting their countrymen to acquire a knowledge of history; the record was purely casual, or intended to fill up a story respecting a favourite hero. The early division of Hindoost'hanū into many independent kingdoms also increases this difficulty; for through ~~what~~ dynasty shall these chronological calculations be made?

The Shūktee-Sūmbhédū, one of the tūntrūs, contains a list of fifty-three kingdoms in India taken in its largest sense, but at what time they existed in a distinct form is uncertain, and their boundaries are but very imperfectly described in the above work. The names of these countries or kingdoms are Ungū, Būngū, Kūlingū, Kérūlū, Sūrvéshū, Kashmēērū, Kamū-rōōpū, Mūharashtrū, Andhrū, Sourashtrū, Goorjjūrū, Troilingū, Mūtiyana, Kūrnatū, Uvūntēē, Vidūrbhū, Mūroo, Abhēērū, Malūvū, Cholū, Pūnchalū, Kambojū, Viatū, Pandyū, Vidéhū-Bhōōmee, Valhēēkū, Kiratū, Vūkūgnanū, Khoorasanū, Bhotū, Chēēnū, Amūrogū, or Mūha-Chēēnū, Nēpalū, Shēēlūbhūttū, Gourū, Mūha-Koshūlū, Mūgūdhū, Ootkūlū, Shrēē-Koontūlū, Rindū, Konkūnū, Koikéyū, Shōōrū-Sēnū, Kooroo, Singhūlū, Poolindū, Kūtt'hū, Mūtsyū, Mūdrū, Souvēcērū, Lūlamū, Vārv-vūrtū, and Soindhūvū.

The author begs leave to refer the reader to the first chapter of this volume for a more detailed view of Hindoo history, and for other observations on the subject. He cannot, however,

refrain from adding his earnest wish, that some Sāṅgskṛit scholar would devote his leisure to a work on this subject, drawn entirely from Hindoo sources, persuaded as he is, that the pooranās, if thoroughly and judiciously examined, would either afford ample materials for a succinct history of India, or supply numerous fragments of the most interesting and important nature. To a person proposing to commence a work of this kind, he would recommend the employment of learned natives to draw out clear and minute tables of contents of every pooranā and every historical poem. This would shorten the work to the English scholar; who, having all these materials before him, would see at once whether these hidden treasures could supply what is so exceedingly desirable, a *complete History of this very ancient and interesting people.*

From the whole of what the author has been able to collect and condense relative to the civil state of the Hindoos, the reader will be able to perceive something very superior to mere savage life, or to brutal uncontrolled tyranny: the Hindoo kings, though absolute, were restrained by laws and priests, verily believed to be divine;—the laws contained some excellent principles, though they were exceedingly partial, and void of that purity, justice and benevolence, which Christianity has infused into the institutions of nations calling themselves Christian;—the very cast prohibited some indulgences and associations exceedingly pernicious to society:—but, after a candid examination of this system, so ancient, while we admit that there are many things to approve and admire in the royal, judicial, and social institutions of the Hindoos, we are compelled to acknowledge, that those laws which exalted the priesthood into divinities,—which invested the monarch with absolute power over the lives, property, and liberty of the subject,—which permitted domestic slavery,—which consigned one half, viz. the female population, to a state of perpetual servitude and ignorance, and nine tenths of the male population to mental;

civil and bodily slavery under the priests, must have been essentially vicious and intolerable.

Nor can the author refrain from pausing in this place, and offering up his most heartfelt thanksgivings to the Great and Beneficent Governor of all things, for placing, after so many tremendous revolutions, this vast and interesting portion of mankind under the British Government. He feels this gratitude not only when he contrasts the British Government with the absolute and rapacious tyrannies of the former Hindoo and Mūsūlman princes; but he feels it, as one who has long witnessed the mild and paternal nature of the Supreme Government,<sup>d</sup> which, with incessant solicitude, endeavours to meet, (as far as the system, in the hands of a few unassisted individuals, can possibly meet), the wants and circumstances of so vast a population, so immense an empire.

There may, no doubt, in so large an establishment as that which composes the whole body of the Honourable Company's civil servants, be found individuals who sacrifice the good of the subject, by neglecting their public duties, or by conniving at the cupidity of the native officers, but the author hopes that these instances are constantly decreasing, and he is happy in adding his renewed testimony to the great advantages which have resulted to the subject from the establishment of the College of Fort Wilham. The influence of this institution on

<sup>d</sup> The sentiments expressed by the Most Noble the Marquis of Hastings, in his speech delivered to the students of the College of Fort Wilham, on the 30th July, 1817, have formed for him an impensable wreath of honour; and it cannot be doubted, but that the young gentlemen to whom this most excellent address was delivered, will, by acting up to these dignified sentiments, make the very name of Britons dear to the latest posterity of our Indian subjects.

<sup>e</sup> The native officers of justice, on account of their want of probity and their excessive cupidity, instead of being faithful assistants to the Superior Magistrates, have always been the greatest scourges of the country.

the Honourable Company's civil servants under this Presidency is now seen to be great and salutary indeed. Formerly, a young man, after his arrival in India, could remain in privacy at the capital just long enough to contract habits and debts which extinguished all private virtue and all public spirit; and, thus prepared, he went to his station, the solitude of which was favourable to the indulgence of every private and public vice. But now, the residence at the College, and the public examinations there, form the character of the individual, and he proceeds to his station with the eyes of all his fellow-students and of the whole English community following him; and with this deep conviction also, that every step of his further advancement in the service must depend entirely on his merits.

Respecting this College, it is difficult to say which is most to be wondered at, the wisdom of the man who formed it, or the folly of those who have laboured to prove it unnecessary.—If it was necessary that young men, sent out to superintend, as collectors, judges, &c. large and populous districts, should know the language of the people whose most important concerns were to be placed in their hands,—that those young men who should become magistrates and judges should know the laws which they were to dispense, and be able to weigh the evidence of plaintiff and defendant upon which they were to decide, then the college was necessary.—If it was desirable that the government should know the capacity and sufficiency of candidates for office before it conferred the most important trusts,—and that persons about to be placed in lucrative situations, and beyond the reach of controul, should first be brought to know the necessity of managing their own affairs with discretion, then the college was necessary.—If it was important to the happiness of the governed, that they should be able to make application to their magistrates without the interference of persons under many temptations to become their oppressors,—that the subjects should not always be reminded that their governors were men of a strange speech,—that native men of learning

should be patronized, and their diligence excited to give to the world the stores of Hindoo literature, and to lay open the most extensive system of idolatry on earth,—or, if it was important to the interests of science, that Europeans in situations of influence, scattered over the greater part of India, should be capable of exploring the hidden treasures of Hindoo learning, then the college was necessary.—If it was of the last consequence to the happiness of the natives, that the servants of the Company should be able to select with wisdom the vast multitude of inferior native officers spread over the country,—or, in short, if it was necessary to the happiness of the natives, or to the glory of Britain, that the authority of England should be preserved and perpetuated in the east, then the college of Fort-William was necessary, and the most noble Marquis Wellesley deserves the thanks of every native, of every Briton, and of every man of learning in the world.

Still the author feels it his duty respectfully to suggest, for the consideration of the Supreme Government, while this subject is before him, an idea or two, connected, as he humbly conceives, with the further improvement of the country he would recommend—that the whole body of Hindoo and Mūsulman law now in use, and the Regulations of Government, be laid before a select body of law officers, assisted by the oldest and the most enlightened of the Honourable Company's servants, and that these persons, corresponding with the most intelligent persons in every part of India, be directed to form a body of civil and criminal law suited to the present circumstances of our Indian empire; to be presented for revision to the great Law Officers of the Crown, and to the Parliament of England;—that this code of law, when ratified, be translated into the language of every district containing a court of justice, and two copies of it deposited in each court, for the use of the council both of the plaintiff and defendant; the Judge and first law officers to be also supplied with copies; and further, that every student be expected to read this code three over during his



stay in the college, and to attend regular lectures in which it shall be explained ;—that the proceedings of every court of law be conducted in the language of the district in which each courthouse is situated ; that every Judge understand, and every attorney plead in this language ; that the proceedings be open to all, and that no cause be examined, nor any witnesses heard, in private, by the officers of the court, previously to the open trial in court, on pain of a very heavy fine ; that there be formed at the Presidency, a College for the instruction of native law officers in the legitimate meaning of this code, and that no native attorney (after a certain period) be permitted to act in a court of justice without a certificate from this college ;—that every instance of bribery, perjury, and extortion, connected with the administration of justice, or the execution of the laws, be punished in some mode most likely to counteract these crimes, so common at present, and so exceedingly destructive of the happiness of the subject ;—that no person be appointed to the office of a t'hanadar, or to any other office filled by natives, without a recommendation from ten of the most respectable inhabitants of the town or village where such officer is to be placed ;—that some mode be sought of interesting the inhabitants of towns in improving their roads, in removing nuisances, in watching over inferior officers of the police, in promoting different objects of benevolence, and especially charity-schools, which might be supported by an annual collection from the inhabitants themselves.

The principle so justly recognized by the Parliament of Great Britain, that it is the duty of the Government to improve the civil and moral condition of our Indian subjects, though this recognition was preceded by a long and painful delay, was hailed with joy by every philanthropist. It is impossible to discover any object worthy of individual existence, if the good of others be not included in that object : but how much more true is this of nations than of individuals.—The Marquis of Hastings, in his late most excellent address to the Students of

the College, very feelingly takes up the sentiment of the House of Commons, and urges with great force the policy, the necessity, and the divine obligation of raising to rational and happy life the subjects of this vast empire; and the author is happy to observe, that, under his Lordship's administration, experiments have been made to impart instruction to the rising generation in India<sup>f</sup> in their own tongue, agreeably to the improved system of education for the poor, which, as a grand principle of moral health, promises to resemble in its blessings the tree of life, the very leaves of which are said to be "for the healing of the nations."

Many of those who have reflected on the miserably enslaved but delicate circumstances of our Hindoo and Mūsūlman fellow-subjects, have felt the greatest anxiety lest, by touching, in the slightest manner, the fabric of our Indian policy, it should shiver to atoms, but it now appears that these apprehensions, like many others formed while walking in an unknown path at midnight, are wholly groundless. It is now proved beyond the possibility of hesitation, that the Hindoos, like all other human beings, are more pleased with day than with night, when the light is permitted to shine upon them through a medium which diminishes the effulgence of its rays; and that therefore the rudiments of knowledge may be imparted with perfect safety. Man, in the essential principles of his nature, and in his wants, is the same in every clime. In the efforts of the wise and good to improve his condition, therefore, the great difficulty lies in discovering his real circumstances, and in suiting the means to the end.

Our present duties to this people seem to be comprized in imparting to them, first, *knowledge*, and then *sacred principles*; and in this God-like work, *Schools*, as well as the extensive

<sup>f</sup> The Vidyalāyū, or the HINDOO COLLEGE, and the SCHOOL BOOK SOCIETY, in Calcutta, reflect also the highest honour on those who originated as well as on those who conduct these institutions. The School Book Society, it is understood, owes its origin to that distinguished lady, the Marchioness of Hastings.

circulation of elementary works on the first principles of science, and of the Holy Scriptures, ought to be patronized wherever power, or influence, or property, has been by a gracious Providence bestowed. If he is a benefactor to mankind who makes a blade of grass to grow where one never grew before, how much more is he the friend of man, who sows, in a field extensive as a fourth part of the habitable globe, that seed which is to spring up and bear fruit unto life eternal.

The British government may reap the highest advantages from the general establishment of Schools: an involuntary attachment necessarily takes place between the person who bestows knowledge and the recipient. Every person who has read Park's travels, must have perceived the amazing effects of the Mahomedan schools in Africa, in drawing the hearts of the natives thus taught to their superiors. It is a singular fact, that in all the conquests which they have been able to retain, the Mahomedans have mouldered the conquered into their own disposition: the difference in temper and character between the Mūsūlman and the Hindoo in Bengal, though both were once Hindoos, is quite astonishing, and can only be attributed to education: it is the same change of character which is so visible in the native Africans after receiving instruction in the Mahomedan schools

At some future time, these native schools may also be expected to supply a superior race of men for all the inferior offices of government and police, who will also form the uniting link between the population and their beneficent government. These fruits cannot be expected till years have elapsed after schools shall have been generally established, and therefore the author refrains from enlarging, but as this horde of rapacious oppressors, 'dressed in a little brief authority,' is, and has always been, the greatest scourge of the country, so a greater good can scarcely be found for it, than upright and benevolent men to fill up all the subordinate offices of government and

police. Something of the hunger and rapacity of these men would be removed, perhaps, if a fine of twenty times the amount of the sum given as a douceur for obtaining a place were levied on every offender, half of it to go to the informer.

The SECOND CHAPTER of this work contains an account of the different *casts* or orders of Hindoos, which, including what may be called the trading casts, amount in number to more than forty. To this is added, a description of the arts, the manufactures, and the agriculture of the Hindoos, and of the climate, soil, and produce of Bengal, comprising a general view of the social order of this people as far as affected by the cast.

The writer has not spared the authors of this iniquitous system of social misrule, but has endeavoured to shew its flagrant injustice, its shocking inhumanity, and its fatal impolicy in paralyzing the genius and industry of the country. The instances given of the dreadful consequences following the loss of cast, which might be multiplied into a large volume filled with cases of unparalleled cruelty and injustice, will no doubt fill the mind of the reader with the deepest horror. And yet this detestable system, which cuts up by the roots every tender and generous feeling, and, for the most innocent and even praise-worthy actions, inflicts a punishment worse than death itself,—has found apologists even amongst enlightened Britons.

Never was there any thing invented by the deep policy of man, so well calculated to rivet the chains of superstition, as the cast. By this institution, all the Hindoos are divided into distinct classes, and their civil, domestic and religious duties defined. The rules for the practice of these duties are so minutely arranged, and rendered so binding, that a Hindoo can never embrace any thing new, however wise, or necessary, or profitable; nor transgress the bounds of his prison-house. The mere circumstance of eating even the purest food, with

persons not of the same order, however enlightened, or virtuous, or venerable for age, exposes a man to excision from his wife, children, father, mother, and every other tender relation; but what is still worse, the very reception of such a persecuted individual involves the receiver, though a mother or a wife, (Oh! these mild and humane Hindoos!!) in the same dreadful sentence. Yet all these horrors must be braved by a person perishing with thirst, who should, to save his life, dare to receive even the sacred water of the Ganges, from one of inferior cast;—all this misery must be endured by the person, who, to secure his eternal salvation, should dare to embrace a new religion. Had the cast continued to be what it was under the Hindoo monarchs, and what the framers of its rules wished it to be, all that is terrible in becoming an outcast, and “a vagabond on the face of the earth;” all that is revolting to human nature in losing the esteem of connections, in contempt and persecution, in the fear of perishing through want, and in being excluded from the most distant hope of returning to home and friends on this side death,—all these terrors must have been welcomed by every Christian convert, who must thus have become a martyr the very moment he declared himself on the side of the new religion.

But let us rejoice that the rust of these fetters has nearly eaten them through: there are indications in the present state of Hindoo society, which evince that, on account of the number of transgressors, these barbarous laws cannot be much longer enforced.—

1. The social impulse is evidently felt as strongly by the Hindoos as by other nations; and this leads those who have formed friendships in the same neighbourhood to join in offering mutual pledges of hospitality; hence, in numerous instances, we find that groups of Hindoos, of different casts, actually meet in secret, to eat and smoke together, rejoicing in this opportunity of indulging their social feelings. There is also a strong propensity in human nature to pass the bounds prescribed by partial

and short-sighted legislators ; and in these private meetings, the parties enjoy a kind of triumph in having leapt the fence, and in being able to do it repeatedly with impunity.

2. Early marriages being necessarily acts of compulsion, and against nature, it too frequently happens, that the affections, instead of fixing upon the law-given wife, become placed upon some one not of the same cast, who is preferred as the darling object of uncontrollable choice : here again the cast is sacrificed and detested in secret.

3. The love of proscribed food in many instances becomes a temptation to trespass against the laws of cast : many Hindoos of the highest as well as of the lowest rank eat flesh and other forbidden food ; and, should detection follow, the offenders avail themselves of the plea, “ These are the remains of the offerings presented to my guardian deity ”

4. The yoke of the cast becomes still more intolerable through the boundless license which a Hindoo gives to his sensual desires ; and these temptations to promiscuous intercourse with all casts of females, are greatly strengthened by absence from home for months and years together, which is the case with thousands, especially in Calcutta and other large towns, as well as throughout the native army . hence cohabiting, eating and smoking with women of other casts is so common, that it is generally connived at, especially as it is chiefly done at a distance from the offender's relations

5. The very minuteness and intricacy of the rules connected with cast also tend powerfully to induce a forfeiture of the privileges it bestows : social intercourse among Hindoos is always through a path of thorns . Cast is destroyed by teaching religious rules to persons of inferior rank, by eating, or by intimate friendship, with such persons, by following certain trades, by forbidden matrimonial alliances, by neglecting the customs of the cast, by the faults of near relations, &c. &c. And where

the cast is not forfeited, in many cases persons are tormented and persecuted to the greatest excess.

From hence it will appear, that an institution, the rules of which are at war with every passion of the human mind, good as well as evil, must, sooner or later, especially if the government itself ceases to enforce these rules, fall into utter distaste and contempt. The present state of Hindoo society respecting the cast, therefore, will cease to be a matter of wonder. No one will be surprised to hear, that, although the Hindoos give one another credit, as a matter of convenience, for being in possession of cast, and though there may be an outward, and, in the higher orders, an insolent show of reverence for its rules, if the matter were to be searched into, and the laws of the cast were allowed to decide, *scarcely a single family of Hindoos would be found in the whole of Bengal whose cast is not forfeited*: this is well known and generally acknowledged.

The author has devoted one hundred pages, making the THIRD CHAPTER of this volume, to a description of the *Manners and Customs* of the Hindoos; and upon these he here offers a few remarks in addition to those which close the chapter.

Some have professed to doubt, whether a state of civilization be preferable to a savage state or not; but would it not be the same question in other words, if it were asked whether is to be preferred, the state of man or that of the irrational animals? What is the precise boundary which marks the distinction between the civilized and the savage state? Is it not, that in the former the improvement of the mind is recognized as the highest end of existence, but not in the latter? The Hindoo manners strongly remind us of this distinction.

The Hindoos are said to exercise much tenderness towards women in a state of pregnancy; not, however, from any high sensibility in reference to the sex, but from an anxious concern

to secure the safe birth of a child, hoping it will be a son, to whom they may commit the charge of releasing them after death from a state similar to purgatory. The rejection, with a degree of horror, of the services of a skilful surgeon, even where the life of the mother is exposed, is another proof that the mind is in a state of great imbecility, while the terrors felt by all parties on these occasions strongly demonstrate the deplorable state of medical science among the Hindoos. The appearance of piety in a family after the birth of a child however, though blended with the grossest ignorance and superstition, may become an instructive lesson to Christians, as well as an excitement to gratitude for better knowledge. In giving names to their children, also the Hindoos shew a marked preference for the names of the gods, hereby expressing their veneration for the deity, and their hope that the god whose name the child bears may honour it with his favour.

Parents who have been afflicted by the loss of several children in infancy not unfrequently attribute their misfortunes to the prayers of envious persons. If they are afterward blessed with another child, they give it an unpleasant name, that no one may envy their happiness.<sup>5</sup> In the same spirit, these poor people place on the end of a stick a black rejected cooking-pot streaked with white, and set it up in the midst of a garden of vegetables, that the evil eyes of malicious persons may not destroy the crop. How effectually would the reception of one passage of scripture eradicate all these fears: "The prayers of the wicked are an abomination to the Lord"<sup>6</sup> How absent from the minds of this people are all ideas of the essential necessity of holy dispositions in our approaches to the Almighty.

Hindoo mothers display an excessive attachment to their offspring: but this fondness, confining its cares to the body,

<sup>5</sup> Three kourrees is not unfrequently given (Teen Kourree).

<sup>6</sup> How supremely important it is, that the works received by a whole nation as divine, should contain only those sentiments that are capable of imparting a system of perfect morals!



leads them to feed their children to excess; to indulge them with pernicious food, which brings on early diseases; and to permit evil tempers to grow without correction: and thus maternal affection is converted into the greatest possible bane.

The exercises of the village school exhibit an exclusive concern for secular interests, without the least reference to the enlargement of the mind. A Hindoo has not the most distant idea that schools ought to inculcate morals and the first principles of religion. It is by mere accident that the names of the gods, mingled with other names, form a spelling lesson: a schoolmaster, in the same manner as a head servant, is termed a sarkar; he teaches a certain art useful in obtaining a livelihood. That this is the only idea the Hindoos have of schools, is further proved by the disgraceful fact, that all India does not supply a single school for girls! Their ideas are, that the employments of a woman do not require the assistance of education: she can sweep the house, cook, collect cow-dung for fuel, wait on her lord, and feed her children without it, and having discharged these offices with fidelity, the whole work of life is accomplished. The use of the needle, knitting, and imparting knowledge to her children, are duties to which she has no call, and for which she is wholly incapacitated. No wonder that Hindoo society is so degraded, when those who might become the best part of it are treated as irrational, and converted into beasts of burden.

The Hindoos never appear to have considered the subject of marriage as having any thing to do with moral or intellectual advantages. Their laws recognize nothing as the proper ends of marriage but that of perpetuating the species, and leaving a son to perform the funeral rites. A woman is never considered as the companion of her husband, but as his slave, or as a creature belonging to his *hūrūm-mūhūl*. The Hindoo legislatures considered, that amongst the animals certain species were seen to domesticate in pairs, and they therefore placed men among

these species; but still they denied to man the privilege possessed by an inferior animal, that of choosing its mate. These laws appear to have had two sources: those relating to offerings, which declare that the bramhūns are the mouths of the gods, must have proceeded from a band of hungry priests; but their marriage laws must have originated with some gloomy ascetic, who, having no idea that final liberation could possibly be promoted by union to matter, made the state of marriage as irksome as possible.

In the directions given by the shastrū respecting the choice of a wife, the reader will find no allusion whatever to mind or temper; the attention of the bridegroom is wholly directed to the person and the family of the maid, and to the prospect of male offspring. Excessive care is also observed on both sides, in the marriages of the higher orders, respecting family rank; but honour and wealth are the only objects of concern. Each individual seeks either to raise his family a step higher in the cast, or, if one party consent to sink lower, this sacrifice is never made but for the sake of considerable gain. As a proof how exceedingly alive to the idea of rank the Hindoos are, we need only refer to their eager desire of marrying their daughters to the koolēñū, or, (in title only) noble families, one individual amongst whom sometimes marries a hundred wives, and except the first, leaves them all to become common or concealed prostitutes. In Bengal, this contemptible pride has sacrificed so many females,<sup>1</sup> that wives are scarcely to be found for young bramhūns not koolēñūs; and it has been in agitation among some of the most respectable families near Calcutta to address a petition to Government on this subject. The mercenary spirit frequently observable in contracts of marriage is equalled by nothing except that of two individuals in a fair, mutually

<sup>1</sup>It is the same principle in part which immolates the widow on the funeral pile—the honour of the family is concerned, or the dignity and religious character of the family is promoted, when they can boast that a sūttē, or a succession of sūttēs has been found amongst them.

suspicious of each other, striking a bargain for a yoke of oxen.

The early age at which marriages are contracted, not only prevents, as has been already observed, voluntary choice and future union, contributing fatally to illicit connexions and irregular second marriages, but what is, if possible, still worse, many of these children are left in a state of unchangeable widowhood, and of exposure, in the present state of Hindoo morals, to certain seduction and infamy

The wedding ceremonies exhibit the manners of a people exceedingly fond of display; and yet incapable of any thing beyond a state of semi-barbarism. The noise of the horrid drum at the houses of the parents for two or three days together, preceding and during the wedding, strongly reminds us of a state of perfect barbarism. These deductions being made, were an European permitted to be present at all the ceremonies of a wedding on a large scale, he could not fail of being struck with the magnificence of the spectacle, particularly with the midnight procession.

The expenses attendant on marriages are a grievous burden on this people: the rich *feel* the burden, but a poor man is overwhelmed by it: it devours in a few days the future labour of years; for a poor Hindoo almost always borrows the whole of the estimated expense at an enormous interest, frequently at 36 per cent.—The borrowing system is universally acted upon by the Hindoos, and this is one of the most fruitful sources of their poverty, immorality, and misery. To defray the debts incurred at the birth, marriage, and death of one grown up child, if the father survive him, often requires the labour of several years. The chief anxiety of a Hindoo, therefore, is not to acquire daily food for his family, but to pay off those extraordinary expenses, incurred at the call of ridiculous custom or superstition. Though several thousand of roopces may

have been expended upon it, not a vestige remains after marriage by which the married pair may be more wealthy or more happy: the whole sum evaporates in shew, noise, and smoke, or is squandered away in the entertainment of brambhūns and relations.

Polygamy, as practised in Bengal, where two or three wives live in one house with the husband, is invariably productive of the greatest misery. Our English advocates for this practice always confined their views, no doubt, to one resident wife; but surely the argument ought to be, Would two or more wives living under the same roof be a blessing to a husband? See the article on this subject in this volume.

Second marriages, after the decease of the first wife, are contracted as soon as the ceremonies of purification have been performed. How often are we reminded of the want of sentiment and dignified feeling in the social institutions of the Hindoos.

Although the Hindoos never consult the inclination of those whom they bind together for life, they do not neglect to consult the stars, and to select fortunate days and months for the celebration of their marriages. Girls sometimes pray that the gods would choose for them good husbands.

There is still another instance in which the customs of the Hindoos contribute to render them unfeeling: we allude to their funerals. We may add the fact, that the wood which is to burn the body is sometimes brought and laid in the presence of the dying man, who is thus treated like an English criminal when his coffin is carried with him to the place of execution.

The Hindoos divide the year into twelve months, each month containing thirty or more days. The month they divide into two equal parts of fifteen days, according to the increase and

decrease of the moon. Though they do not reckon by weeks, they acknowledge a revolution of seven days, named after the sun, the moon, Mars, Mercury, Jupiter, Venus, and Saturn, exhibiting in this instance a most remarkable coincidence with the custom of our Saxon ancestors: Rūvee-varū (Sunday), is named from Rūvee, the sun, as Sunday was derived from the Saxon 'idol of the sun;'—Somū-varū (Monday), from Somū, the moon, and Monday from the Saxon 'idol of the moon;'—Mūngūlū-varū (Tuesday), from Mūngūlū, the Hindoo Mars, and Tuesday, from the Saxon god Tuesco;—Boodhū-varū (Wednesday), from Boodhū, the Hindoo Mercury, and Wednesday from Woden;—Vrihūspūtee-varū (Thursday), from Vrihūspūtee, the Hindoo Jupiter, and Thursday, from Thor;—Shookrū-varū (Friday), from Shookrū, the Hindoo Venus, and Friday from the goddess Friga;—Shūnee-varū (Saturday), from Shūnee, the Hindoo Saturn, and Saturday from the Saxon god Seater, 'fondly of some supposed to be Saturnus,' says Richard Verstegan, in the dedication to king James of his work, "Of the Originall of Nations"—The Hindoos divide the day and night into sixty dūndūs or eight prūhūrūs, each prūhūrū making about three of our English hours, or a fourth of the day or night, whether long or short.

The features of the Hindoos are more regular than those of the Burmans, the Chinese, or the Malays, and did they possess all the advantages of European science, they would no doubt rank among the most polished nations. Their children are exceedingly precocious, perhaps far more so than European lads of the same age. Their ancient sages, we know, were capable of the deepest rescarches into the most difficult and abstruse subjects.

The dress of the rich is really graceful, and well suited to the climate; but the indigent must be great sufferers from the scantiness of their clothing. The irrational animals are in this respect in better circumstances, even when exposed day and night to the elements, than the great body of the Hindoos.

The great exposure of the body also, as it prevails among the poor, is very offensive to the sight of Europeans.

The politeness of the Hindoos, even of many of the poorest, has been generally noticed, though the effect of this is greatly counterbalanced by their proneness to flattery and deception, and by their frequent use among themselves of the foulest strains of obloquy. Nor does their politeness arise so much from urbanity of disposition, as from early discipline and example; and, we must add, that in many respects, according to European ideas, the Hindoos are guilty of the grossest infraction of good manners.

The houses of the rich display a miserable taste, being neither elegant in appearance, nor convenient in their interior arrangements. To secure privacy, if the house adjoin the street, the front has no windows, and on the other sides the windows and doors are contemptibly small, the rooms are seldom more than ten feet square. The Hindoos, in some instances, have reared large edifices; but the style of architecture shews that they never travelled to Greece. The poor suffer exceedingly from the dampness of their floors, and from the thinness of the roofs and sides of their houses. Great numbers know nothing of the comfort of a bedstead; and the inconveniences to which they are subject are greatly increased by the pits of stagnant water often made close to their doors.—The author would respectfully recommend to the benevolent notice of Government the deplorable state of the poor in these respects; and he submits it to their consideration, whether a municipal regulation committed to the direction of the village constables, might not prevent many diseases, and remove a great portion of the misery which arises from these and similar errors.

The prejudices of the Hindoos prevent them from rearing poultry, and but few possess the convenience of a kitchen

garden: hence their comforts are much abridged, and their houses look naked and desolate.

In the management of their families, the father or the eldest son has assigned to him a kind of patriarchal authority. In some instances several branches of the original stock live together, and derive their subsistence from a common fund. But these families are not in general happy: human nature is too weak and depraved to allow of such numbers living in peace and comfort under the same roof.

In hospitality, within the rules of the cast, the Hindoos stand as high as most nations. At some of their feasts they expend very large sums, inviting hundreds of guests, and bestowing handsome presents at their dismissal. In these feasts they are exceedingly tenacious of precedence, and are very careful that none but persons duly qualified by cast be invited.

Their towns, their markets, their shops, their manufactures, their coins, their weights and measures, all shew, that the Hindoos are to a considerable degree civilized; but it may be adduced as another proof of the small value set on the cultivation of the mind, that there is not a single bookseller's shop in any town in India, Calcutta excepted, and these are for the sale of English books.—The Hindoos have no idea of regular streets, of spacious roads, or of forming open squares for markets: the benefits of order, regularity, and cleanliness, seem never to have attracted their attention, and the beauties of architecture or of a landscape they are utterly incapable of perceiving. A large house without a window in front, or a brick house destitute of plaister, and remaining unfinished for years, never offends their sight; nor does it appear ever to occur to them, that an unsightly or an offensive object should be removed into a less prominent situation. In the planting of trees, they are not aware that there is any other line of beauty except a straight one; nor that any other benefit can be derived from them than

what arises from fruit and shade. In forming an orchard, they observe no order, and seldom consult the nature of the soil; the only enquiry is, how many trees can be wedged into an acre.

The author has nearly filled thirty pages of this chapter with remarks on country scenery;—with a collection of proverbial sayings descriptive of manners;—with conversations on different subjects;—with forms of letters and specimens of songs, and with an account of pantomimical entertainments; and he has closed the chapter with remarks on the state of the Hindoos at death, and on their funeral ceremonies,—adding reflections on the tendency of the Hindoo system, and on the social state of this people at the present day



A VIEW  
OF THE  
HISTORY, LITERATURE, AND RELIGION  
OF  
THE HINDOOS.

---

PART I.  
History.

---

CHAP. I.—SECT. I.

AT the close of the preceding kŭlpū,<sup>2</sup> Vishnoo was sleeping on the waters of the deluge, and from his navel had grown a water-lily : from this flower sprang Brŭmha, who, in the form of Narayŭnŭ, created, by his word, Shŭnŭkŭ, Sŭnatŭnŭ, Sŭnŭndŭ, and Sŭnŭt-koomarŭ ; but these persons embracing a life of austerity, mankind did not propagate ; in consequence of which Brŭmha, to obtain the blessing of the gods on the work of creation, applied himself to severe austerities ; and continued them for a very long period, but without effect ; till at length he burst into a flood of tears : from these tears a number of titans arose, and his sighs gave birth to the god Roodrŭ. At the request of his father, Roodrŭ continued the work of creation ; but in his hands it dragged on so heavily,

<sup>2</sup> A grand revolution of time.

that Brümha was obliged to resume it.<sup>b</sup> he created water, fire, æther, the heavens, wind, the simple earth, rivers, seas, mountains, trees, climbing-plants, divisions of time, day, night, months, years, yooḡūs, &c. He formed Dūkshū by his breath; Mūrēēchee and Ūtree proceeded from his eyes; Ūngira from his head; Brigoo from his heart; Dhūrmū from his breast; Sūngkūlpū from his mind; Poolūstyū from the air in his body; Poolūhū from the air which is inhaled into the body; Krūtoo from air expelled downwards, and Vūshisht'hū from the air which produces deglutition. After this, in the night, he assumed a body possessing the quality of darkness, and created the giants; then assuming, in the day, a body possessing the quality of truth, he created certain gods, and, in the evening, the progenitors of mankind; he next assumed a body possessed of the quality which stimulates to activity, and created men. To this succeeded the creation of birds, cows, horses, elephants, deer, camels, fruits, roots, with all other animate and inanimate substances, forms of verse, &c.; yūkshūs al-o, and pishachūs, gūndhūrūś, ūpsūras, kinnūrūs, serpents, &c. to all of whom he appointed their proper work. Perceiving however that men did not yet propagate, he divided his body into two parts, one of which became a female, Shūtū Rōōpa, and the other a male, Swayūmbhoovū.<sup>c</sup>

The earth still remained covered by the waters,<sup>d</sup> and Swayūmbhoovū, anxious to obtain its emersion, addressed himself to the powers above. As the first act of divine

<sup>b</sup> What a striking contrast does the perplexity of these creators form to the divine fiat—"Let there be light, and there was light!"

<sup>c</sup> See the Koormū pooranū.

<sup>d</sup> It may seem unaccountable that Brümha did not first raise the earth, and then create the beings who were to occupy it; but the Hindoo histo-

favour, he obtained a boat, containing the védûs, into which he, together with his wife, and Ülürkû and Markündéyî, two sages who had survived the deluge, entered; they bound the vessel to the fins of a fish, (an incarnation of Vishnoo,) and then prayed to Brümha for the emersion of the earth. As the reward of their devotions, Vishnoo, assuming the form of the boar, with his tusks drew the earth from the waters, and fixed it, according to some shastrûs,<sup>e</sup> on the thousand heads of the serpent-god Ūnütû; while others declare,<sup>f</sup> that it remains suspended in the air by the invisible hand of God.

I know not where to introduce better than in this place the following description of the earth. The earth is circular and flat, like the flower of the water-lily, in which the petals project beyond each other: its circumference is 4,000,000,000 of miles. In the centre is mount Sooméroo, ascending 600,000 miles from the surface of the earth, and descending 128,000 below it. It is 128,000 miles in circumference at its base, and 256,000 wide at the top. On this mountain are the heavens of Vishnoo, Shivû, Indrû, Ūgnee, Yûmû, Noiritû, Vûroonû, Vayoo, Koovérû, Eeshû, and other gods. The clouds ascend to about one-third the height of the mountain. At its base are the mountains Mündûrû, Gündhû-madûnû, Vipoolû, and Sooparshwû; on each of which grows a tree 8,800 miles high. On each side of the mountain are several countries divided by ranges of mountains, the furthestmost of which is bounded by the salt sea. All these countries

rians declare, that the work of creation was performed in one of the higher heavens, untouched by the waters of the deluge, and that the creatures were afterwards let down to the earth.

<sup>e</sup> The pooranûs and poetical works.

<sup>f</sup> The writer of the Sôjyû-siddhantû, and other astronomers.

are called Jūmboo-dwēēpū. The Hindoo geographers further add, that beyond this sea are six other seas, dividing from each other, in a circular form, six other countries, as Plūkshū-dwēēpū, surrounded by Ikshoo, the sea of sugar-cane juice; Shalmūlū-dwēēpū, by Soora, the sea of spirituous liquors; Kooshū-dwēēpū, by Ghritū, the sea of clarified butter; Krounchū-dwēēpū, by Dūdhee, the sea of curds; Shakū-dwēēpū, by Doogdū, the sea of milk; and Pooshkūrū-dwēēpū, by Jalarnūvū, a sea of sweet water. Beyond all these countries and their circular seas is a country of gold, as large as the rest of the earth; then a circular chain of mountains, called Loka-lokū; and then the land of darkness, or hell.<sup>g</sup>

To this description may be added the situation of the heavenly bodies: The firmament is of equal dimensions with the surface of the earth; the earth is 800,000 miles distant from the sun, the space between which is called Bhoovūr-lokū, and is the residence of the siddhūs.<sup>h</sup> The distance from the sun to the moon is 800,000 miles. At the total wane of the moon this planet is in a perpendicular line with the sun, by which the light of the moon is prevented from descending to the earth. The distance from the moon to the constellations, still ascending, is 800,000 miles: 1,600,000 miles above this, is the planet Mercury (Boodhū); 1,600,000 miles above Mercury is Venus (Shookrū); 1,600,000 miles above Mercury is Mars (Mūngūlū). At the same distance, ascending, is Jupiter (Vrihūs-pūtee); 1,600,000 miles beyond him, is Saturn (Shūnee); and 800,000 miles above Saturn is Ursa major, the seven principal stars, the heavens of

<sup>g</sup> See the Markūndēyū-pooranū and Shrēē-bhagūvātū.

<sup>h</sup> A race of demi-gods.

seven rishees ;<sup>1</sup> 800,000 miles above these is Dhroovū, the polar-star. The space from the sun to Dhroovū is called Sūrgū-lokū. At the destruction of the world, the earth, and every thing between it and this star, is destroyed : 8,000,000 miles above Dhroovū, the chief gods reside. Beyond this is the residence of the sons of Brūmha, ascending 16,000,000 of miles. Still higher, 3,200,000 miles, is the residence of the regents of the quarters and other sons of Brūmha. The highest elevation, the residence of Brūmha, is 4,800,000 miles above the last-mentioned heaven.<sup>k</sup> Some affirm, that all these regions also are destroyed at the time of the dissolution of the world.

Descending now to the earth, let us pursue the course marked by the pooranūs, and trace the progress of human events as laid down in these writings :

Swayūmbhoovū, from the védūs found in the boat, formed the work known at present by his name,<sup>1</sup> and governed the world by the laws which he had thus compiled. After some time he gave himself up to a life of devotion, and placed his eldest son, Priyū-vrūtū, on the throne, who married a daughter of Vishwū-kūrma, the Hindoo Vulcan, by whom he had thirteen sons, and one daughter. Six sons embraced an ascetic life, and the others governed the seven divisions of the earth under their father, who gave Plūkshū-dwēpū to Médha-tit'hee ; Kooshū to Jotishman ; Krounchū to Dootiman ; Shakū to Bhūvyū ; Pooshkūrū to Sūvūlū ; Shalmūlū to Vūpooshman, and Jūmboo to Agnidhrū. After reigning 1,200,000,000

<sup>1</sup> Canonized saints.

<sup>k</sup> See the Bramhū-pooranū.

<sup>1</sup> The institutes of Mūnoo.

years, Priyū-vrītū placed his youngest brother, Oottanū-padī, over his seven sons, abandoned the world, and, by the power of devotion, obtained celestial happiness. Oottanū-padī was succeeded by his son, Drūvū, who reigned 36,000 years, and then had a separate heaven assigned him, as the reward of his virtues. Ootkūlū, the son of Drūvū, reigned a short time, and then embraced the life of an ascetic; his son, Vūtsūrū, had five children, the eldest of whom, Pooshparnnū, succeeded to the kingdom, and was followed by his eldest son, Vooshtū. His son, Chūkshooshū, at the close of his reign was exalted to the state of a mūnoo, and was succeeded in the kingdom by Oolmōōkhū, the eldest of his eleven sons. After him reigned Ūrgū, whose son, Vénū, was so abandoned that his father, through grief, renounced the world, and retired to a forest. Vénū forbade the exercise of all the usual offices of religion, and directed that worship should be paid to him alone; but, being cursed by Doorvasū and other sages, he died. The kingdom being left without a sovereign, the sages produced from the dead body of Vénū two children, a son and a daughter: the son's name was Prit'hoo, who is spoken of as the first Hindoo king, those who had preceded him being considered rather as patriarchs than kings. Prit'hoo divided his kingdom into separate provinces, taught his subjects the use of agriculture, manufactures, &c., and raised his empire to the highest state of prosperity. At length, having performed the sacrifice of a horse one hundred times, he placed his son, Vijtashwū,<sup>m</sup> on the throne, and, entering a forest, obtained celestial happiness. Ūbhīdhanū, the next monarch, had six sons; the eldest, Vrishūdū, who suc-

<sup>m</sup> This son conquered Indrū, the king of heaven, and hence obtained this name.

ceeded to the kingdom, married the daughter of the sea, and was famous for his religious austerities. His ten sons had all one name, *Prūchéta*; were all married to one female; and all reigned at once; their son *Dūkshū* was the last of the race of *Oottanū-padū*. After the extinction of this race, the seven sons of *Priyūvrūtū* governed alone the kingdoms which had been assigned to them.

*Médhatit'hee*, the sovereign of *Plūkshū*, had seven sons, *Shantūbhūyū*, *Shishirū*, *Sookhodūyū*, *Nūndū*, *Shivū*, *Kshémūkū*, and *Dhroovū*. He divided his territories into seven parts, which were distinguished by the names of his sons, to whom he had assigned them: they were separated by seven chains of mountains, called *Gomédū*, *Chūndrū*, *Narūdū*, *Doondoobhee*, *Somūkū*, *Soomūna*, and *Voibhrajū*; and by seven rivers, *Ūnoo-tūpta*, *Shukhēc*, *Vipasha*, *Tridiva*, *Krūmoo*, *Prūsrita* and *Sookrita*.

*Vūpooshmanū* had also seven sons, *Shwétū*, *Rohitū*, *Jēcmodūtū*, *Hūritū*, *Voidyootū*, *Manūsū*, and *Sooprūbhū*, among whom he also divided his kingdom, which contained the same number of mountains, rivers, &c. as that of his brother. The bramhūns in these countries were light coloured; the *kshétriyūs*, red; the *voishyūs*, yellow, and the *shōōdiūs*, (as might be expected) black.

The sovereigns of *Kooshū*, *Krounchū*, and *Shakū*, had each seven sons, among whom they divided their kingdoms, which were separated by seven mountains and seven rivers, like the other *dwēpūs*.

In these five *dwēpūs* the manners of the *tréta-yogū*  
VOL. III. D

always prevail; the people live to the age of 5000 years; nor do they then die through disease, which is unknown here. Beside men and giants, gods, celestial choiristers, satyrs, &c. reside here.

Shūvūlū had two sons, Mūhavēētū and Dhatūkēcē. His kingdom was divided by a circular chain of mountains, 400,000 miles high. The eldest son obtained the central part of the kingdom, and gave his own name to it: his subjects lived 10,000 years; were of one cast, and were distinguished for their virtue: in short, they were equal to the gods. They worshipped God only in the mind.

Agnēēdhrū divided Jūmboo-dwēpū into nine parts, and distributed them among his nine sons born of a celestial courtesan, viz. Nabhee, Kingpoorooshū, Hūree, Rooroo, Hirūmūyū, Rūmyūkū, Ilavritū, Bhūdrū-shivū and Kétoomalū. These nine sons married the nine daughters of Sooméroo. Nabhee, whose history we shall now trace, had a son named Rishūbhū, who married Jūyūntēcē, a virgin presented to him by the king of heaven, and by whom he had a hundred sons, eighty-two of whom became bramhūns, and nine hermits. The other nine were Bhūrūtu, Koosha-vūrttū, Ilavūrttū, Mūlūyū, Kétoomalū, Bhūdrū-sénū, Indrū-sprīk, Vīdūrbhū, and Kēēkūtū. Rishūvū divided his kingdom into nine parts, but gave the whole to his eldest son Bhūrūtū; who, however, retaining the nominal supremacy in his own hands, gave eight parts to his brethren, while he governed only one part, which received the name of Bharūtū-vūrshū, or the country of Bharūtū, and embraced the whole of India from the Himalūyū mountains to the sea.



*Description of India.*<sup>a</sup> In the centre are Müttsyū, Kōormükütū, Koolya, Kashēē,<sup>o</sup> Ūyodhya,<sup>p</sup> Ūt'hūrva, Kūlingū, Mūsūkū, Vrikū, Médūmatrū, Mandūvyū, Shallū, Pashūkū, Oojjihanū, Vūtsū, Kamyū, Kbatū, Yamoonū, Mūdhyy-sarūyōōtū, Shōōrūsénū, Mat'hoorū,<sup>q</sup> Dhūrmarūnyū, Jotishikū, Shourūgrēēvū, Goohū, Sbūkū, Voidéhū, Panchalū, Sūnkūtū, Kūnkūmarootū, Kalūkootū, Pashūndū, Kapisht'hūkū, Koaroo, Vahyū, Oodooswūrū, Jūnu, and Hūstina.<sup>r</sup>

In the east are, Chandrū-poorū, Khū-ū, Mūgūdhū, Shi-vee, Mon'hilū, Būdūnū-dūntoorū, Prag-jotishū,<sup>s</sup> Pooroo-shadū-ū, Poornotkūtū, Bhūdrū-gourū, Oodūyū, Kashayū, Ménūkū, Ūmbūst'hū, Tamūliptū, Ekpadūpū, and Vūrdhūmanū.

In the south-east are, Būngū,<sup>u</sup> Jūt'hūrū, Mōōlūkū, Chédee, Oorvū-kantū, Andhrū,<sup>x</sup> Vindhyyū, Vidūrbhu, Narikélū, Dhūrmū-dwēēpū, Ilika, Vaghrū-grēēvū, Troi-poorū, Nishūdū, Kūtūkūst'hōōnū, Dūsharnū, Hūrikū, Nūdū, Kakolū, Ūlūka, and Vūrnūshūvūrū.

In the south are, Lūnka,<sup>y</sup> Karajinū, Kélikū, Nikūtū, Mālūyū,<sup>z</sup> Dūrddoorū, Kūrkotūkū, Bhrigookūshū, Kongūgū,<sup>2</sup> Shūvūrū, Vénna, Ūvūntēē, Dasū-poorū, Mūhēē-kūtū, Kūrnatū,<sup>b</sup> Gonūdū, Chitrū-Kōōtū, Cholū, Kolūgi-ree, Kroūnchū, Jūtadhū-ū, Nasikū, Yojūnū, Voidōōryū, Kolū, Chūrmū-pūttū, Gūnū-rajyū, Krishnū, Gourū, Rishūbū, Singhūlū, Kanchēē, Trilingū,<sup>c</sup> Koonjūrū, and Kookshee.

<sup>a</sup> See the Markūndéyū pooranū

<sup>o</sup> Benares.

<sup>p</sup> Ramū's capital. Oude. <sup>q</sup> Krishnū's capital. <sup>r</sup> A place near Delhi.

<sup>s</sup> Jūnūk-poorū.

<sup>t</sup> Assam.

<sup>u</sup> Bengal

<sup>x</sup> Telīnga.

<sup>y</sup> Ceylon. <sup>z</sup> Malabar.

<sup>a</sup> Konkūnū.

<sup>b</sup> Carnata.

<sup>c</sup> Telīnga

In the south-west are, Kambojū, Pūnhūvū, Vūrvamookhū, Sindhoo, Souvēcēřū, Anūrttū, Vūnita-mookhū, Yavūnū, Sagūū, Shōōdrū, Kūrnū-prodhūyū, Vūrvūřū, Kīratū, Parūdū, Shūndū, Parshéshwūřū, Kūlū, Choochookū, Hémūgīnka, Sindhoolū, Roivūtū, Sourashtrū, Dūřūdū, and Mūharnūvū.

In the west are, Mūniméghū, Kshooradree, Khūnjūnū, Ūpūrantū, Hoohūyū, Shantikū, Ūlupūst'hū, Konkūlū, Pūchūnūddū,<sup>d</sup> Vūřūnū, Parūdū, Tarūkshoo, Vahyūngūtū, Sarvūřū, Sashmūvéhtūkū, Ekékshūnū, Shūshū-roohū, Dēēřghū-gīēcēvū, and Chōōhkū.

In the north-east are, Mandūvyū, Toot'hara, Ūshmūkalanūlū, Hūla,<sup>e</sup> Chūrmūbūnga, Oolōka, Moorookōorma, Phūlgoonū, Morū, Goorakūhka, Dēēřghū-roma, Vayū, and Rūt'hūjūnū.

In the north are, Himūvanū, Koilasū, Dhūnooshman, Vūsooman, Kīrounehū, Koorūvū, Kshoodrū-vēcēnū, Vūřūtoyū, Koikéyū, Bhogū-prūst'hū, Yamoonū, Ūntūr-dwēcēpū, Trigūrtū, Ūgnūya, Sarjūna, Ūshwū-mookha, Dosévūkū, Vatūdhanū, Shūřūdhanū, Pooshkūlū, Vūnūkoiratū, Ūnoolomū, Tūkshūshēēla, Mūdrū, Vénookashūřū, Dūndūkū, Pingūla, Kūlūhū, Bhōōtipoolūkū, Kolahūkū, Shatūlū, Hémūtalūkū, Jūshomūtēē, Gandharū, Kūřūsū, Gūřūdū, Youdhéyū, Shamūkū.

In the north-west are, Kīnnūřū, Pūshoopalū, Kēēcchūkū, Dūřūdū, Shūvūlū, Koolūta, Vūnūrashtrū, Brūmhū-poorū, Vūnūvadyū, Vīshū, Koulīndū, Prūgyūbūlū, Dūrvva, Ūnnūjēcēvūkū, Ekūpadū, Khūsū, Swūrnūbhoomū, Yūvūnū, Hīngū, Chēcēřūpravūřūnū, Trinétrū, Pouūvū, and Gūndhūrvū.

<sup>d</sup> Punjab<sup>e</sup> Governed by a queen.

The same pooranū gives the names of some other countries, scattered up and down at the feet of mountains, in different parts of India; the Brūmhū pooranū and Kishkindhya chapter of the Ramayānū,<sup>f</sup> contain different lists of names; but these works give us no account of the dimensions or geographical situation of these countries; nor do they agree in the names of countries mentioned as lying in the same direction.

*Mountains in India.* Kolañūlū, Voibhrajū, Mündürū, Dūrdoorū, Vatūkiūmū, Voidyootū, Momakū, Soorūmū, Tūnkūprīst'hū, Nagū, Godhūnū, Pooshpū, Doorūpyūntū, Roivūtū, Ūvoodū, Rīshyūmōōkū, Gomūnt'hū, Kōōtū-shoīlū, Kūtūsmūū, Shrēē, Kolū, Mūhēndū, Mēlūyū, Sūjhyū, Gūndumanū, Rīkshū, Vīndhyū, and Paripatrū. These mountains and their vallies contain many inhabitants.

*Rivers.* From *Himalūyū* descend the following rivers: Gūnga, Sūuswūtē, Sindhoo, Chūndrū-bhaga, Yūmoona, Vipāha, Vitūsta, Oiravūtē, Gomūtē, Dhootūpapa, Bahooda, Drīshūdyūtē, Vipaka, Sébita, Niehēra, Gūndūkē, Kou-bukē, Védūvūtē, Mitrūgnē, Vénna, Nūndmē, Sūdanēra, Mūhē, Para, Chūrmūnwūtē, Kōōpē, Vidisha, Vétrūvūtē, Shipra, Ūvūtē, Patashrūya, Shonū,<sup>g</sup> Nūrmūda, Swūvūsha, Kripa, Mūndaklūnē, and Dūsharnua. From mount *Rīkshū* descend Chitrotpūla, Tūmūsa, Kūūmoda, Shūrēerūja, Shooktimūtē, Kooshūlē, Tūdiva, and Kūūmoo. From mount *Vīndhyū* descend Shipra, Pūyoshnē, Nirvīndhya, Tapē,

<sup>f</sup> The latter account is said to have been given to Ramū by the monkey Soogrēvū, who of course, in consequence of his agility, was very capable of surveying countries.

<sup>g</sup> A male river.

Sulilūdhavūtēē, Vénna, Voitūrūnēē, Shinēēvalēē, Koomoodwūtēē, Mūhagourēē, and Ūntūshiva. From mount *Mūlūyū* descend the Godavūrēē, Bhēēmūrūt'hēē, Krishnū-vénna, Toongū-bhūdra, Sooprūyoga, Vajhūkara, Kritūmala, Tamrūpūrnēē, Pooshpūjatēē, and Ootpūlavūtēē. From mount *Mūhēndra* descend Pitrisoma, Rishikoolya, Ikshoona, Tridiva, Langūlinēē, and Būngshūkūra. From mount *Shooktīmanū*, Koomarēē, Nūndūga, Mūndūvahnēē, Kripa, and Pūlashinēē. All these rivers flow into the sea, some of them, however, after their junction with others:—bathing in them removes all sin.

Bhurūtū had five sons: after reigning 10,000 years, he placed Soomūtee, the eldest, on the throne, and retired to a forest, where, becoming attached to a fawn, he relaxed in his devotions, and at death was transformed into a deer. In the following birth, he was born a bramhūn, and discovering his former mistake, resolved to refrain from all living intercourse, and to keep perpetual silence. Amidst these austerities he obtained absorption. Soomūtee was succeeded by his son Devūtajit, and was followed by Dēvūdoomnū, Pūrūmésht'hēē, Prūtēēhū, Prūtēēhūrtta, Ūjūbhoomūn, Oodgēēt'hū, Pūstēērū, Vibhoo, Prīt'hoośēnū, Nūktū, Ritee, Gūyū,<sup>b</sup> Chitrū-rūt'hū,<sup>c</sup> Sūmrāt,<sup>k</sup> Mūrēēchee, Vindooman, Mūdhoo, Vēērūvrūtū, Mūnt'hoo, Bhoomūnū, Twūshā, Virūja, and Shūtūjit. With this last prince ended the posterity of Swayūmbhoo-vū, the first mūnoo, and seventy-one yoogūs of the gods.

The mūnoo Swarochee<sup>1</sup> began the second mūnwūntū-

<sup>a</sup> A great and successful warrior.

<sup>b</sup> It is said of this prince, that he taught his subjects the doctrines of the smrittees.

<sup>k</sup> A great archer.

<sup>1</sup> Famed for his knowledge of amiferous gems.

rū : his son Choitrū reigned 100,000 years ; after him Kingpoorooshū, Rochismūt,<sup>m</sup> Jūyūtsénū,<sup>n</sup> and a long succession of kings, of whom I have obtained no account. This trifle has been extracted from three works, the Shrēē-bhagūvūtū, the Markündēyū pooranū, and the Yogū-vashisht'hū Ramayūnū. In this mūnwūntūrū, Rochūnū was raised to the throne of heaven. The gods who had the supremacy during this period, were the Tooshitūs, and the names of the seven rishees were, Ooryūstūmbū, &c.

The first monarch in the third mūnwūntūrū was Oottūmū : he was succeeded by his son Srujūyū, who reigned 30,000 years. To him succeeded Pūvūnū, who founded Pragyotishū, a city in the north of India, and delivered the people of Parsikū and Gandharū from foreign invasion. Hotrū, the son of Pūvūnū, followed, and then Sooshantee, Shantū and Shivasūyū. The last monarch obtained this name on account of his great regard for truth. Dēvūrat is said to have been a universal conqueror. The three works above-mentioned give the names of the king of heaven, the gods, the rishees, &c.

The fourth mūnoo was Tamūsū, whose son, Nūrū-khatee, reigned 30,000 years. Shantūbhūyū, Janoo-jūnghū, and Vriśhū-khatee succeeded ; the latter was celebrated for sacrificing many cows, and for prohibiting falsehood in his kingdom ; his son Kétoo built a palace at Apūdjūnka. The rest of the kings of this mūnwūntūrū the author has not been able to find. The names of Indrū, of the rishees, and of the gods of this period, are given as usual in the pooranūc.

<sup>m</sup> A great conqueror

<sup>n</sup> He cut off his youngest brother's arm as a punishment for theft.

In the fifth mūnwūntūrū reigned Roivūtū, Swūyūng-kūroo,<sup>o</sup> Mūha-vēerjū,<sup>p</sup> Sūtyūkū, Vūlee, Vindhyū, and their successors.

In the sixth mūnwūntūrū reigned Chakshooshū,<sup>q</sup> Pooroo, Soodyoomnū,<sup>r</sup> Rūhoogūnū,<sup>s</sup> and a long list of successors.

---

SECT. II.—*From Ikshwakoo, the first king of the race of the sun, to the end of the sūtyū yoogū.*

THE present mūnwūntūrū is the seventh, over which is placed Voivūswūtū and his posterity, who, in the year of the Christian æra 1819, had reigned 1,232,616 years. Voivūswūtū had nine sons, viz. Ikshwakoo, Nabhagū, Dhrishtū, Sūryatee, Nūrishyūntū, Kūroo-hūkkū, Prishūdhroo, Nrigū, and Ūrishtū, among whom he divided the earth, placing them, however, in separate kingdoms in Bharūt-vūrshū. Ikshwakoo obtained the centre. A tenth part was afterwards given to Poorōōiūvū, of the race of the moon, the son of Voivūswūtū's grand-daughter Ila.

Ikshwakoo founded the city of Ūyodhya, and made it the capital of his kingdom. He had 100 sons; the eldest, Vikookshee, succeeded to the throne, but at the celebration of the funeral rites for his father, eating of the flesh which he was sacrificing before it had been offered to the gods, he was deposed, and was succeeded by his son Kūkootst'hū, after whom, in a direct line,

<sup>o</sup> He built the city of Vijayāntee

<sup>q</sup> A great conqueror.

<sup>r</sup> His kingdom was called Aryūbūrtū, and consisted of the countries between the mountains Vindhū and Himalāyū

<sup>s</sup> A powerful sovereign.

<sup>t</sup> The character of this prince is described in very favourable terms in the Yogu-vashist'ha Ramayana.

reigned Pritoovanū, Vistūrashwū, Ardrū, Yoobūnashwū, Shrabūstū,<sup>1</sup> Vrihūdūshwū, Koobūlashwū,<sup>2</sup> Drirhashwū, Hūryūshwū, Nikoombhū, and Sūnghūtashwū. Pī ūsénūjīt,<sup>3</sup> the nephew of the last monarch, succeeded, and was followed by Yoobūnashwū and Mandhata: the latter conquered the whole earth. Mandhata had two sons by his wife Chontrū-rūtēē; she was the eldest of ten thousand children born to Shūshū-vindoo. Poorookootsū, the eldest of Mandhata's sons, succeeded his father; and the youngest, Moochookoondū, having, at the intreaty of the gods, conquered their enemies, they requested him to ask a blessing at their hands. He asked them how they could suggest such a thing to him, who had proved himself to be greater than themselves, by conquering their enemies; but after a little litigation, he condescended to accept of the blessing of a long sleep after the toils of war, and they laid him to rest during two yoogūs. In a direct line, Poorookootsū, Sūmbootū, Tridhūnna, Trū-yaroonū, and Sūtyū-vrūtū succeeded. Sūtyū-vrūtū was for some fault driven by his father from the throne, and the father himself became a hermit; the kingdom also was cursed by the bramhūns, and obtained no rain during twelve years. Vishwamitrū, the sage, placed the mother of Sūtyū-vrūtū on the throne; and he, after a considerable time had elapsed, applied to his spiritual guide, Vūshisht'hū, for power to ascend to heaven in his bodily state; but was refused. Sūtyū-vrūtū then, rejecting Vūshisht'hū, made Vishwamitrū his spiritual guide, who immediately transferring all his merits to his new disciple, directed him to ascend to heaven: he ascended, but the gods commanded him to descend again. While descend-

<sup>1</sup> He erected a city, and called it by his own name.

This king had a hundred sons.

<sup>2</sup> A great archer.

<sup>3</sup> This monarch turned his wife into a river, and called it Bahooda.

ing, with his head downwards, helter skelter, he called on his spiritual guide—who ordered him to ascend again. Sūtyū-vrītū did so ; but the gods forbid him, and again he descended. At length, Vishwamitrū, perceiving that he was involving himself with the gods, directed Sūtyū-vrītū to remain where he was. This man's son was the famous Hūrishchūdrū,<sup>2</sup> who ascended the throne, and

\*The kingdom of Hūrishchūdrū extended over the whole earth ; he was so famed for liberality that Vishwamitrū, the sage, desirous of seeing the extent of it, went to him, and asked a gift. The king promised to grant him whatever he would ask. The sage demanded his kingdom, and it was granted. He then asked for the fee which accompanies a gift ; and this the king promised to give in a month. But where should the king reside, since he had surrendered the earth to Vishwamitrū ? The latter ordered him to go to Benares, which was not esteemed a part of the earth. Vishwamitrū, tearing a piece of cloth into three pieces, divided it amongst the king, the queen, and their son, as a garment for each, and the family departed the king attempted to take with him a gold drinking cup, but Vishwamitrū prevented him. They were nearly a month in walking to Benares, where they had no sooner arrived, than Vishwamitrū came, and demanded the fee. The king asking from whence he should procure this, seeing he had surrendered his all, the sage directed him to sell his wife. A covetous bramhūn bought her, who allowed her food only once a day. Vishwamitrū now complained, that the sum raised by the sale of the queen was too little, and refused to accept of it. The king was then led round the market, with a blade of grass in his hair, to signify that he was for sale, when a man of the lowest cast bought him, and made him a swine-herd, and superintendant of the place where the dead are burnt. With the money thus raised, the fee was paid, and Vishwamitrū returned home.

The son of Hūrishchūdrū remained with his mother ; but the bramhūn, her owner, resolving that he should not live idle, sent him daily to gather flowers to offer in worship to the gods. This boy used to go, with other children, to gather flowers in a forest, near a hermit's hut of leaves, where they broke down the trees, and did mu h musinet ; upon which the hermit forbid them once, twice, thice, but they still continued obstinate. At last, he denounced a curse on the next boy who should dare to transgress, and Hūrishchūdrū's son was soon bitten by a snake and died. The distressed mother intreated the bramhūn, her master, that, as they were



was followed in succession by Rohitā, Chūnchoo, Bijūyā, Briktā, and Bohoo. Here closes the Sūtyū-yoogū, a period comprizing 1,728,000 years.

of the kshūtriyū cast, the dead body might not be thrown into the river. The bramhūn promised to send wood to burn the body, when the mother, carrying her child to the landing place where they burn the dead, laid it down, and began to weep aloud and bitterly. Hūrishchūndrū was aroused by her cries, and, going to the spot, saw a female who had brought a dead body to be burnt. He demanded the usual fee for liberty to burn the corpse. She in vain pleaded, that she was a poor widow, and could give nothing; he demanded that she should tear the cloth in two which she wore, and give him the half of it, and was proceeding to beat her with the iron crow in his hand, when she wept, and began to tell him her miserable tale; her descent; that she was the wife of king Hūrishchūndrū, and that this dead child was her son. All the feelings of horror, sorrow, and love, started up in his bosom at once, and he confessed to the poor broken-hearted mother, that he was her husband, the father of the dead child,—that he was Hūrishchūndrū. The woman was unable to believe him, but he related some circumstances that had passed betwixt them when king and queen, from which she knew he must be Hūrishchūndrū. She then put his dead son into his arms, and they both sat down and wept bitterly. At last, resolving to burn themselves with the dead child, they prepared the fire, and were about to throw themselves into it, when Yūmū and Indrū arrived, and assured Hūrishchūndrū, that they had assumed these forms, and carried him through these scenes, to try his piety, with which they were now completely satisfied. They raised the dead child to life, and sent the king and queen to take possession of their kingdom. Hūrishchūndrū, having obtained his kingdom, reigned some years, after which, he, and all his subjects, a man and woman of each house excepted, (through the king's piety), went to heaven. When the king arrived in the presence of the gods, they all arose to receive him, and Indrū was compelled to descend and surrender his throne to the king. In the greatest agitation, the gods bethought themselves of Narūdū: no one appeared likely to extricate them but Narūdū. He came, and, placing himself before Hūrishchūndrū, after the usual compliments respecting his health, &c said, “And so you are arrived in heaven, Hūrishchūndrū.” “Yes.” “But how is it that you are sitting on the throne of Indrū?” The king then, with a degree of pride, began to rehearse his merits. “I have given my kingdom (the seven dwēpūs) to a bramhūn. I have sold my own wife, and have been sold myself, to make up the fee attached to a gift; I have given to the bramhūns every thing they have asked; I have governed my kingdom according to the shastrūs; I have

SECT. III.—*The history continued to the end of the tréla yoogŭ.*

THE first king of the tréla, or second age, was Sŭgŭrŭ,<sup>a</sup> the son of Vahoo. He destroyed a number of chiefs of the name of Hoihŭyŭ, &c. and purged his kingdom of the wicked. By one of his wives he had 60,000 children, and by the other a son, named Pŭnchŭjŭnŭ. The 60,000 sons were born in a pumpkin, and were nourished in pans of milk, but when grown up were reduced to ashes by the curse of Kŭpŭlŭ, the sage. Pŭnchŭjŭnŭ should have succeeded to the throne, but was set aside as incompetent, and the grandchild of Sŭgŭrŭ, Ungshoomanŭ, obtained the kingdom: he was succeeded by Dwilēēpŭ, who had two sons, the eldest of whom became a hermit: Bhŭgēērŭt'hŭ, the youngest, was crowned king. This monarch, by his religious austerities, obtained the descent of Gŭnga (the Ganges), who, by the efficacy of her waters, resuscitated his 60,000 ancestors.<sup>b</sup> Shrootŭ, the son of Bhŭgēērŭt'hŭ, was the next monarch, and then followed, in direct succession, Nablagnŭ, Ŭmbŭrēēshŭ, Sindhoodwēēpŭ, Ŭyootajit, Ritŭ-pŭrnŭ, Art'hŭ-pŭrneē, Soodasŭ, Soudasŭ, Sŭrvŭkŭrma, Ŭnŭrŭnyŭ, Nighnŭ, Ŭnŭmitrŭ, Bhoomidbŭhŭ,

“ fed others with my own flesh——,” [The king, when hunting on a certain day, to preserve the life of a deer which a tiger was pursuing, gave some of his own flesh to appease the hunger of the tiger.] While thus repeating his merits, he and his subjects began to descend. Finding himself falling, he offered a thousand flatteries to the gods, who at last relented, and fixed him in the air with his head downwards.

<sup>a</sup> The Yogŭ-Vashisht'hŭ Ramayŭnŭ ascribes to Sŭgŭrŭ many improvements in the arts.

<sup>b</sup> That is, in her passage from mount Himalŭyŭ to the sea, she touched their ashes, (at what is now called Shwētŭ-dwēēpŭ, or Sagŭrŭ island) and they were raised to life.

Dwilēpū, Rūghoo, Ūjū, and Dūshū-rūt'hū. Dūshū-rūt'hū had four sons, Ramū, Bhūrūtū, Lūkshmūnū, and Shūtrooghū, whose names are famous in the celebrated poem the Ramayūnū. Ramū ascended the throne, and was succeeded by Kooshū, whose reign closed the tréta yoogū, embracing a period of 1,296,000 years.<sup>c</sup> The Ramayūnū gives the dynasty of Sūgūrū in the following order: Sūgūrū, Ūsūmūnjū, Ūngshooman, Dwilēpū, Bhūgēcrūt'hū, Kūkootst'hū, Rūghoo, Kūlmashū-padū, Shūnkūlū, Soodūshūnū, Ugnee-vūrnū, Shēēghrūgū, Mū-roo, Prūshooshrookū, Umbūrēcshū, Nūhooshū, Yūyatee, Nabhagū, Ūjū, and Dūshūrūt'hū.



SECT. IV.—*The history continued to the end of the dwapūrū yoogū.*

THE first king of the dwapūrū, or third age, was Ūtūthee, the son of Kooshū; then followed, Nishūdhū, Nūlū, Nūvū, Poondūrēcū, Kshémūdhūnwa, Dévanēcū, Ūhēēnūgoo, Soodhūnwa, and Vēērū-sēnū. Here closes the race of Ikshwakoo, called the family of the sun.<sup>d</sup>

We return to the first king of the family of the moon, Poorūrūvū, the son of Ila, the daughter of Voivūswūtū, by an illicit connection with the god Boodhū, the son of Chūndrū (the moon), through which family the history must be carried down to Kshémūkū, the last of this race. The account of the birth of Pooroorūvū is given in the Bramhū pooranū; but it is too extravagant and filthy for insertion.

<sup>c</sup> See the Bramhū pooranū.

<sup>d</sup> At this time, Soohotū, of the race of the moon, reigned in another part of India. See page 21.

Pooroorūvū reigned at Prīyagū 780 years. He had three brothers, to whom he gave Gūya, Ootkūlū, and a kingdom in the west. Five of Pooroorūvū's children had no separate inheritance, but Ūmavūsoo, another son, obtained a separate province, and his posterity, for fifteen generations, reigned in great splendour; among whom were Jūnhoo, the sage who swallowed the Ganges; Kooshū, Gadhee (a form of Indrū), and Vishwamitrū.<sup>c</sup> Ayoo, who reigned after his father Pooroorūvū, left the throne to his eldest son Nūhooshū, and to three younger sons he gave separate kingdoms. Nūhooshū's second son Yūyatee obtained the kingdom, and, in a chariot given him by the king of heaven, conquered the earth, which he divided into five parts, and gave to his five sons, viz. to Toorvūsoo, a kingdom in the south-east; to Droohyū, one in the west; to Ūnoo, a country northwards; to the eldest Yūdoo, a kingdom in the north-east; and to the youngest, Pooroo, he gave his own capital and kingdom, and the chariot which Indrū had given him. As Yūdoo had been set aside by his father, he never afterwards aspired to the throne, but his children, known by the general name of the Yūdoos, conquered many countries: among his sons were Hoishūyū, Ūrjoonū, Bhojū, Ūndhūkū, Vrishtee, Krishnū, &c. The other brothers of Yūdoo also obtained celebrity, and many of their descendants are mentioned in the pooranūs as having greatly extended their conquests. Soovēerū succeeded his father Pooroo, and was followed in succession by Mūnūsyoo, Bhūyūdū, Soodhūnwa, Soovahoo,<sup>f</sup> and Roudrash-

<sup>c</sup> This king, of the kshātriyū tribe, by religious austerities, compelled the gods to create him a brahmū. He is also said to have been a very learned man.

<sup>f</sup> The Pādmū-pooranū, in the chapter called Kriya-yogū-sarū, informs us, that Madhūrū, the son of this king, married Soolochūna, the daughter of a king, and also the daughter of the king of Gūnga-sagūrū, who gave him

wā, Koukshéyū, Sūbhanūvū, Kalanūlū, Srinjūyū, Poorūnjūyū, Jūnūméjūyū, Mūhashalū, Mūhamūna, and Ooshēēnūrū. The last king had five sons, among whom he distributed his kingdom: the king himself built and resided at the city of Ooshēēnūrū, which name is known among the Hindoos to the present day. His eldest son Shivee continued the succession, and was succeeded by Vrishūdūrbhū, Jūyūdrūt'hū, Phéloo, and Sootūpa. Vrishūdūrbhū had four brothers, who received separate kingdoms, which became known by their names, as Kēkūyū (the grandfather of Bhūrūtū), Mūdiūkū, Vrishūdūrbhū, and Soovēērū. Sootūpa gave to four of his sons different countries which he had conquered, as Vūngū, Soombhū, Poondrū, and Kūlingū. His eldest son Ūngū succeeded his father, and was followed by Vahūva-hānū, Vēērū-rūt'hū, Dhūrmū-rūt'hū, Chitrū-rūt'hū, Dūshū-rūt'hū, Chūtoorūngū, Prit'hoolakshū, Chūmpū, Hūriyūshwū, Bikūrnū, Ritéyoo, Mūtinārū, Sooroghū, Dooshmūntū, Bhūrūtū, Vitūt'hū, Soohotrū, Vrihūtū, Ūjūmēēr-hū,<sup>s</sup> and Rikshū. This was the last king who reigned in the dwapūrū yoogū.<sup>h</sup>

---

SECT. V.—*The history continued from the commencement of the kŭlee yoogū to the extinction of the Hindoo power.*

SŪMBŪRŪNŪ, the son of Rikshū, began his reign at the commencement of the kŭlee yoogū, and was succeed-

half his kingdom. The Hindoos of the present day affirm, that these parts did once form a separate kingdom, and certain ruins still existing on Sagūrū island appear to confirm the fact. This pooranū says, that at the northern extremity of Gūnga-sagūrū is a temple dedicated to Kūpilū, and the author has seen a temple dedicated to the same sage now standing on this spot.

<sup>s</sup> Two younger sons of this monarch, Jūahoo and Sooshantee, reigned with glory over separate kingdoms.

<sup>h</sup> See the Bramhyū and Markūndéyū pooranūs.

ed by Kooroo, a great conqueror, who removed his capital from Prūyagū to Kooroo-kshétrū. He was succeeded by Bhēc̄mū-sénū, Prūtēpū, Shantūnoo,<sup>1</sup> and Vichitū-vēryū. This last king died without issue, but his elder brother, Védū-vyasū, had three sons by his widow, Dhritūrashtrū, Pandoo, and Vidoorū. The former obtained the kingdom, and had a hundred sons: the eldest of whom, Dooryodhūnū, was placed on the throne, during the life of the father. Pandoo was interdicted, by a curse, from connubial intercourse, but his wives Koontē and Madrē had five children by the gods Yūmū, Vayoo, Indrū and Ūshwinēc̄-koomarū: their names were Yoodhisht'hirū, Bhēc̄mū, Ūrjoonū, Nūkoolū, and Sūhūdévū. When grown up, a dispute arose betwixt them and the sons of Dhritūrashtrū, which terminated in a war, in which Dhritūrashtrū and his family were disinherited, and Yoodhisht'hirū ascended the throne, choosing Delhi for his capital. This contest forms the principal subject in the celebrated poem the Mūhabharūtī.

Yoodhist'hirū reigned thirty-six years, and was succeeded by Pūrikshitū, the grandson of Ūrjoonū, who, after reigning sixty years, was cursed by Brūmha, and immediately destroyed; after which his son Jūnūméjūyū reigned eighty-four years. In a sacrifice, this monarch offered many serpents,<sup>2</sup> and afterwards, during the sacrifice of a horse,

<sup>1</sup> The eldest son of this monarch, Bhēc̄shmū, though he renounced his claim to the throne, continued to direct the councils of his younger brother. He was learned in various sciences, and published several works on civil polity, religious ceremonies, &c.

<sup>2</sup> He did this, not as a religious act, but to revenge the death of his father, who was killed by a serpent. He could not, however, complete the serpent-sacrifice, as Tūkshūkū, king of the serpents, and Astikū, a bramhūn, interceded for the serpents, his uncles. On this the king resolved to perform the sacrifice of a horse, but Indrū, entering the horse's head after it

killed a bramhūn, but was delivered from these sins by hearing Voishūmpayūnū, a disciple of Védū-vyasū, read the Mūhabharūtū. This history is related at large in the Mūhabharūtū.

The son of Jūnūméjūyū Shūtanēēkū, reigned eighty-two years, and two months, after whom followed in succession Sūhūsrānēēkū, Ūshwūmédhūjū, Ūsēēmū-krishnū, Nichū-kroo, Ooptū, Chitrū-rūt'hū, Shoochee-rūt'hū, Dhritiman, Sooshēnū, Soonēēt'hū, Nrichūkshoo, Parīplūvū, Sootūpa, Médhavēē, Nripūnjūyū, Dārvvū, Timee, Vrihūdrūt'hū, Soodasū, Shūtanēēkū, Doordūmūnū, Vūhēēnūvū, Dūndūpanēē, Nidhee, and Kshémūkū. The last king was slain by his nobles, and at his death the race of the moon became extinct.

Kshémūkū was succeeded by Visharūdū, of the Nūndū race, one of the king's counsellors, and, doubtless, one of the conspirators. Nūndū, the founder of this dynasty, the son of Mūha-nūndū, born of a female shōōdū, reigned in Mūgūdhū : he nearly extirpated the kshūtriyūs, having an army of 10,000,000 soldiers, and hence received the name of Mūha-pūdmū-pūtee. Visharūdū was succeeded in a direct line by Shōōru-sēnū, Virūsa, Anūndūsaḥū, Vūrūjit, Doorvēērū, Sookripalū, Poorūst'hū, Sūnjūyū, Ūmrūyodhū, Inūpalū, Vēērūdhee, Vidyart'hū, and Bodhūmūllū. Bodhūmūllū was slain by Vēērū-vahoo, one of his ministers, of the race of Goutūmū.<sup>1</sup> Fourteen generations of the race of Nūndū reigned 500 years.

Vēērū-vahoo reigned 35 years, and was succeeded in a

was cut off, caused it to dance. This exciting the laughter of a young bramhūn, the king killed him, and incurred the guilt of bramhūnicide.

<sup>1</sup> This family patronized and spread the Boudhū doctrine all over India.

direct line by Yūjatee-singhū, Shūtrooghnū, Māhēepūṭee, Viharūmūllū, Sūrōōpū-dāttū, Mitrū-sénū, Jūyū-mūllū, Kūlingū, Koolū-mūnee, Shūtroo-mūrdūnū, Jēvūnū-jatū, Hūree-yogū, Vēērū-sénū, and Adityū. This last monarch was murdered by Dhoorūndhūrū, one of his ministers, of the race of Mūyōōrū. The last fifteen kings reigned 400 years.

The race of Mūyōōrū reigned 318 years, viz. Dhoorūndhūrū reigned forty-one years, and was succeeded in a direct line by Sēnoddhūtū, Mūha-kūtūkū, Mūhayodhū, Nat'hū, Jēvūnū-rajū, Oodūyū-sénū, Vīndhūchālū, and Rajū-palū.

This last monarch, giving himself up to effeminate amusements, his country was invaded by Shūkadityū, a king from the Kūmaoo mountains, who proved victorious, and ascended the throne, after Rajū-palū had reigned twenty-five years.

The famous Vikrūmadityū, in the fourteenth year of the reign of Shūkadityū, pretending to espouse the cause of Rajū-palū, attacked and destroyed Shūkadityū, and ascended the throne of Delhi; but afterwards lost his life in a war with Shalivahūnū,<sup>m</sup> king of Prūtist'hanū, a country on the south of the river Nūrmūda.

Vikrūmadityū was the son of Gūndhūrvū-sénū, the son of Indrū, who was driven from heaven by his father for his lewdness, and doomed to appear on earth in the form of an ass. Through the interposition of the gods, how-

<sup>m</sup> The era of Shalivahūnū is now used by the Hindoos in their births, marriages, &c., and the era of the Hīra in their commercial transactions. The first era commenced A. D. 78.



ever, he was permitted to assume the human form every night. While in this condition, Gündhürvū-sénū persuaded the king of Dharū to give him his daughter in marriage; but it unfortunately happened, that, at the wedding hour, he was not able to shake off the form of the ass. After bathing, however, he proceeded to the assembly, and, hearing songs and music, resolved to give them an ass's tune. The guests were filled with sorrow, that so beautiful a virgin should be married to an ass: they were afraid to express their feelings to the king; but they could not refrain from smiling, covering their mouths with their garments. At length some one interrupted the general silence, and said, "O king, is this the son of Indrū? You have found a fine bridegroom; you are peculiarly happy indeed; don't delay the marriage; in doing good, delay is improper; we never saw so glorious a wedding. It is true, we once heard of a camel being married to an ass; when the ass, looking up to the camel, said—'Bless me! what a bridegroom!' and the camel, hearing the voice of the ass, said, 'Bless me! what a sweet voice!' In that wedding, however, the bride and the bridegroom were equal; but in this marriage, that such a bride should have such a bridegroom, is truly wonderful." Other bramhūns said, "O king, at the time of marriage, as a sign of joy, the sacred shell is blown; but thou hast no need of that," (alluding to the braying of the ass.) The females cried out, "O mother! what is this! at the time of marriage to have an ass! What a miserable thing! What! will he give such an angelic female in marriage to an ass!" At length Gündhürvū-sénū began to speak to the king in Sūngskritū, and to urge him to the fulfilment of his promise, reminding him 'that there was no act more meritorious than speaking truth; that the body

was merely like clothes, and that wise men never estimate the worth of a person by the clothes he wears. He added, moreover, that he was in this shape from the curse of his father, and that during the night he had the body of a man. Of his being the son of Indrū there could be no doubt.' Hearing the ass thus speak Sūṅskritū, the minds of the people were changed, and they confessed, that though he had the body of an ass, he was unquestionably the son of Indrū : for it was never known that an ass could speak Sūṅskritū. The king, therefore, gave him his daughter in marriage.

Vikrūmadityū was the fruit of this marriage. His grandfather gave him a good education, but no inheritance. He gave to Bhūrtree-Hūree, another son of Gūndhūrvū-sénū, by a servant-maid, the kingdom of Malooya, the capital of which, Ooj-jūyūnē, was twenty-six miles long, and eighteen wide. For some time Vikrūmadityū lived at the court of his brother, but in consequence of a quarrel was dismissed ; after which he wandered from place to place in the greatest poverty, and at one time hired himself as a servant to a merchant at Goojjūratū. Bhūrtree-Hūree, at length, disgusted with the world on account of the infidelity of his wife, to whom he was ardently attached, became a yogē, and left the kingdom to its fate. In the course of his travels, Vikrūmadityū came to Ooj-jūyūnē, and finding the throne vacant, assumed the sovereignty, and reigned with great splendour, conquering by his arms Ootkūlū, Vūngū, Kooch-véharū, Goojjūratū, and Somūnat'hū. Hearing of the fate of Rajū-palū, he proceeded against Shūkadityū, conquered his country, and ascending the throne of Delhi, reigned as a second Yoodhisht'hīrū, till slain in his war with Shalivahūnū, as above-mentioned.

Vikrūmū-sénū, the infant son of Vikrūmadityū, was raised to the throne, but was supplanted by Sūmoodrū-palū, a yogēē. Vikrūmadityū and his son reigned ninety-three years.

Sūmoodrū-palū reigned twenty-four years, two months, and was followed in succession by Chūndrū-palū, Nū-yūnū-palū, Déshū-palū, Nūrū-singhū-palū, Sōōtū-palū, Lūkshū-palū, Ūmrītū-palū, Mūhēcē-palū, Govindū-palū, Hūree-palū, Bhēcēmū-palū, Anūndū-palū, Mūdūnū-palū, Kūmmū-palū, and Vikrūmū-palū. The last king was killed in battle by Tilūkū-chūndū, king of Vūhūrach, who ascended the throne of Delhi after the kingdom had continued in the family of Sūmoodrū-palū for sixteen generations, or 641 years, three months. .

Tilūku-chūndrū reigned two years, and was followed in succession by Vikrūmū-chūndrū, Kartikū-chūndrū, Rāmū-chūndrū, Ūdhūrū-chūndrū, Kūlyanū-chūndrū, Bhēcēmū-chūndrū, Bohū-chūndrū, and Govindū-chūndrū. This last monarch was succeeded by his wife Prēmū-dévēcē, after whom followed Hūree-prēmū (a voiragēē), his disciple Govindū-prēmū, then Gopalū-prēmū, and Mūha-prēmū. Mūha-prēmū, preferring a forest to a throne, went among the wild beasts, and Dhēcē-sénū, the king of Bengal, hearing that the throne was vacant, proceeded to Delhi with an army, and assumed the sovereignty.

Dhēcē-sénū (a voidyū) reigned eighteen years and five months. He was followed by Būllalū-sénū,<sup>n</sup> Lūkshmūnū-

<sup>n</sup> This king, in order to distinguish the most learned men in his kingdom, instituted the order of Koolēnū brāmhāns. The rules of the order require certain qualifications, but Būllalū-sénū continuing these honours among the posterity of those first created, it happens, that the great body of this

sénū Keshūvā-sénū (the brother of the last king), Madhūvā-sénū, Shōōrū-sénū, Bhēēmū-sénū, Kartikū-sénū, Hūree-sénū, Shūtrooghñū-sénū, Narayñū-sénū, Lūksh-mūñū-sénū, and Damodūrū-sénū. The ministers of this last king conspired against him, and brought in Dwēēpū-singhū from the Shūttalakū mountains. The voidyū monarchs reigned 137 years, one month.

Dwēēpū-singhū (a rūjūpoot) reigned twenty-seven years two months, and was succeeded by Rūñū-singhū, Rajū-singhū, Vūrū-singhū, Nūrū-singhū, Jēēvūñū-singhū. The last monarch, choosing an ascetic life, abandoned his kingdom, after the rūjūpoot kings had reigned 151 years.

Prit'hoo-rayū, the king of Prat'hū, in consequence of this abdication, obtained quiet possession of the throne of Delhi, but was dethroned by Shūhab-ooddēñ, after a reign of fourteen years seven months. The immediate cause of this revolution was a quarrel betwixt Prit'hoo-rayū and Jūyū-chūndrū, the king of Kanyū-koobjū, of which quarrel sultan Shūhab-ooddēñ taking advantage, sought the friendship of Jūyū-chūndrū, and joining his army against Prit'hoo-rayū, sent him prisoner to Gūjnén; after which the sooltan, placing Kotūb-ooddēñ, an illegitimate child of his father's, on the throne of Delhi, returned to his own capital at Gūjnén.

Thus for 4,267 years, from the beginning of the kūlee yoogū to the extinction of the Hindoo monarchy at Delhi, a number of Hindoo kings, of different casts,

order in Bengal are amongst the most ignorant and corrupt of the bramhūns; but in some parts of the Doab personal merit is still required to entitle a man to these honours. During the reign of Ballalū-sénū, two learned men composed a work on the qualifications of the order, this work is much esteemed at present, and is called Mishu.

from Yoodhist'hirū to Kshémūkū, reigned on the throne of Delhi 1,812 years. These (of the race of the moon) were of the genuine kshūtriyū cast. To them succeeded fourteen generations of kings proceeding from a kshūtriyū father (Mūhanūndū) and a female shōōdrū, who reigned 500 years, viz. from Visharūdū to Bodhūmüllū. This mixture of casts gave rise to the rūjūpoots. After this, fifteen generations of the family of Goutūmū held the throne 400 years. Then nine kings, of the Mūyōōrū family, reigned 318 years, from Dhoorūndhūrū to Rajū-palū. Next a king from the mountains reigned fourteen years, with whom 3,044 years of the kūlee yoogū,<sup>o</sup> and the kingdom of the celebrated Yoodhist'hirū, passed away. The kingdom of Vikrūmadityū next commenced, who, with his son, reigned 93 years. From Sūmoodrū-palū to Vikrūmū-palū, sixteen kings, yogēēs, reigned 641 years and three months. From Tilūkū-chūndrū to Prémū-dévēcē, the wife of Govindū-chūndrū, ten persons reigned 140 years four months. From Hūree-prémū to Mūha-prémū, four persons, voiragēēs, reigned forty-five years seven months. From Dhēcē-sénū to Damodūrū-sénū, thirteen persons of the voidyū cast, from the east of Bengal, reigned 137 years and one month. From Dwēēpu-singhū to Jēēvūnū-singhū, six kings (Chohanū rūjūpoots) reigned 151 years. Prit'hoo-rayū reigned fourteen years seven months. The kingdom of Vikrūmadityū thus continued 1,223 years, at the close of which period 4,267 years of the kūlee yoogū had expired. Here (about the year A. D. 1162) closed the Hindoo monarchy.

<sup>o</sup> According to the chronology of Sir Matthew Hale, 3,107 years transpired from the flood to the Christian era; the Hindoos compute 3,105 years, from the commencement of the kūlee yoogū to the same era; and from Fohz to the time of Christ, the Chinese chronology contains 2,951 years.

To this succeeded that of the Mūsūlmans, which continued 652 years, through the reigns of fifty-one badshahs, including the late Shah-alūm. The first monarch, or badshah, Shūhab-ooddēn, was of the Gorēc dynasty, of which race twelve monarchs reigned 118 years, two months, twenty-seven days. The next dynasty was of the family of Khējūr-khah: four persons of this family reigned thirty-four years, eleven months, viz. from Jūlal-ooddēn to Kotūb-ooddēn. The next monarchs were Turks, nine of whom reigned ninety-seven years, three months, nineteen days, from Khésro-khah to Mūhūmōōd-shah. After this four oomras reigned thirty-nine years, seven months, sixteen days, viz. from Khējūr-khah to Ala-ooddēn. Three kings of the Pat'han tribe followed these, and reigned seventy-two years, one month, seven days, viz. from Būhlōōl to Ebrahēm. Next the family of Toimoor reigned: Babūr-shah and his son reigned fifteen years, five months. After this the Pat'hans again obtained the ascendancy, and four kings of this tribe reigned sixteen years, and three months, viz. from Shér-shah to Mūhūmōōd-adēl. Then from Hoomayoo to the close of the reign of Shah-alūm, including fourteen badshahs, the race of Toimoor reigned 258 years.

The work compiled by Mrityoonjūyū, a bramhūn, and published in the year 1808, and from which the above history, beginning from the kūlee yoogū, has been principally drawn, describes the effects of the Mūsūlman power, when it became predominant, on the different Hindoo kingdoms in Hindoost'han;<sup>p</sup> most of which were sub-

<sup>p</sup> This work says, that Shūhab-ooddeen, before the taking of Delhi, had invaded Hindoost'han seven times, in which he was, in several instances, defeated by different Hindoo kings, Jūyūpalū more than once proved himself superior to the Mūsūlmans, but was at length taken prisoner by Mūhū-

duced by it. As these events, however, have been published, and are generally well known; and as they succeeded the extinction of that monarchy which had been long considered as the head of the Hindoo power, the author has thought it best to close the history here. For Remarks on this history, the reader is referred to the preface to this volume. The author here contents himself with giving literally what the Hindoos themselves have supplied, leaving them to answer for every degree of extravagance this history may contain.

---

#### SECT. VI.—*Rise of the British Power in India.*

HAVING conducted my reader thus far in the Hindoo history of this country, it remains only for me to add, from another modern Hindoo historian, an account of the

mood and slain, as was also Vijāyūpalū, another Hindoo king. Mūhūmood invaded Hindoost'han twelve times. The eleventh time he took Somū-nat'hū, and destroyed the celebrated image found in the temple there, part of which he took with him to form the steps for a mosque in his capital. On his return home, he was attacked by Prémū-déou, and defeated. After this he invaded the country of Prémū-déou, but was obliged to fly from the field of battle. The grandson of Mūhūmood twice invaded Hindoost'han. Sāms-ooddeen conquered several parts of Hindoost'han, and broke down a temple of Mūha-kalū, and many images that had been erected in the time of Vikrūmadityu, which he threw under a mosque at Delhi. Ala-ooddeen beat Kūrnū-rayū, the king of Guzurat. Sauced-khejūr-khah is said to have plundered many Hindoo kingdoms. Sikāndūr overcame six kings, and took Patna and Behar. After the Mūsulmans had reigned at Delhi 362 years, there were still, however, several powerful Hindoo kings in Hindoost'han, one of whom reigned at Vijūvū-poorū and another at Oodūyū-poorū. Ourangzeb destroyed all the Hindoo images as far as his power extended. In the reign of Alungeer, a dreadful war broke out between the Hindoos and Mūsūlmans, in which 3,000,000 of men are said to have lost their lives. This history also relates, that Juyū-singhu spent 36,000,000 of rupees at the sacrifice of a horse.

rise of the English power in the East. The author, Rajēvū-lochitū, a descendant of raja Krishnū-chāndrū-raytū, must be wholly accountable for the truth of these facts.

During the reign of Akbūr, nine nūwabs, sent from Delhi, presided over Bengal. Mūnam-khah, who fixed his residence at Dhaka, then called Jahagēer, was the first. Jahagēer-shah sent eight nūwabs; Shah-jahan, four; Ourūngzēb, six; Bahadoor-shah, one, whose name was Moorshéd-koolee-khah: this person continued in office till the seventh year of Mūhūmōōd-shah, when he died: he removed the residence of the nūwab from Jahagēer to Moorshédabad, which he founded; he broke down all the gods by the sides of the Ganges, and destroyed the cast of many of the Hindoos by force. After his death, Shooja-ooddoula was appointed nūwab, who treated the Hindoos with more lenity; and after him Sūrphūraz-khah, who was killed by Mūhabūd-jūng. The latter obtained the nūwabship, and governed sixteen years.<sup>3</sup>

Sérāj-ooddoulah succeeded Mūhabūd-jūng, his grandfather, in the government of Bengal. Even while quite young, his conduct was so tyrannical, that his grandfather's principal ministers were obliged to complain against him; but after his obtaining supreme power, he was guilty of still greater atrocities: whenever he saw or heard of a beautiful woman, he seized and devoted her to

<sup>3</sup> When Raja Rajū-vāllūbhū was this nūwah's head-servant, he invited all the pāndits of Bengal to a feast, and gave them very large presents, to some one thousand, to others two, four, six, and to a few as many as 10,000 rōopees. In return for these presents, the bramhūns invested Raja Rajū-vāllūbhū, and a number of other voidyūs, with the poita; from which time the voidyūs have worn this badge of distinction.



his criminal passions. Sometimes, as a boat was passing by his palace, filled with people, he would sink it, to enjoy the sport of seeing them drown ! He one day ripped open the belly of a living woman in a state of pregnancy, to see the situation of the child in the womb.

On account of these and other enormities, the whole country was filled with terror. The rajas<sup>r</sup> of Nūvū-dwēepū (Nūdēya,) Dinajū-poorū, Vishnool-poorū, Mēdūnēc-poorū, of Vēērū-bhōōmee, &c. united in a representation to the prime minister on the subject, but the nūwab rejected the advice of his ministers, and even threatened to punish them. The principal ministers, joined by raja Krishnū-chūndrū-rayū, then on a visit at Moorshédabad, seeing all representations vain, and unable to bear his conduct any longer, held a secret meeting to consult on what could be done. After much consultation, with little prospect of uniting in any thing that would be effectual, raja Krishnū-chūndrū-rayū said, that he was acquainted with the English chief at Calcutta, and he thought there was no other alternative but that of inviting the English to take the government into their hands. He related a number of circumstances favourable to the English character, and obviated an objection of one of the company, that they would not be able to understand the language of the English. They at last agreed, that the next time Krishnū-chūndrū-rayū went to worship at Kalēē-ghatū,\* he should call upon the English chief, and propose the plan to him.

<sup>r</sup> Through excessive complaisance, the Hindoos often call a large landowner, raja, viz. king

\* A place about five miles from Calcutta, where a celebrated stone image of Kallee is worshipped

This work then relates the journey of the raja to Calcutta, and the conversation with the English chief, who, it is here said, promised to write to England on this subject, and gave him encouragement to hope, that the English would deliver them from the tyranny of the nūwab.

Some time after this, the nūwab, seeing the prosperity of the English in their commercial undertakings, raised the duties at the different places where they traded, and peremptorily demanded that two of his servants, Rajī-vüllūbhū and Krishnū-dasū, who had taken refuge under the English flag at Calcutta,<sup>1</sup> should be delivered up. The English not complying with this requisition, the nūwab proceeded to Calcutta with his army, compelled most of the English to take refuge on their ships, and imprisoned the rest in the black-hole at Calcutta. This circumstance blasted all the hopes of the Hindoo rajas.

At length the English, in five ships, returned with troops, and landed at Calcutta without opposition.<sup>2</sup> They immediately gave notice of their arrival to their former friends, and particularly to raja Krishnū-chüन्द्रū-rayū, who was in fact the soul of the confederacy. He and his friends won over Japhūr-alē-khah, the commander in chief of Séraj-ooddoulah's troops, Krishnū-chüन्द्रū-rayū obtaining a promise from the English chief, that after deposing Séraj-ooddoulah, he should appoint Japhūr-alē-khah nūwab in his stead. Every thing being thus arranged, the English began their

<sup>1</sup> Mrityoanujyū, in the above-mentioned history, says, "In a war with the Marhattas Ourūngzeb was surrounded by the enemy, and owed his escape to some English, at which he was so much pleased, that he gave them, at their request, some land at Calcutta (Kūlikata). This was the first land the English obtained in India."

<sup>2</sup> Admiral Watson and Colonel Clive were at the head of this armament.

march towards Moorshédabad, the capital of Bengal, about 128 miles from Calcutta.

‘ After this, intelligence arrived at Moorshédabad,’ says Rajēcvū-lochünū, ‘ that the English were marching against the nūwab: this prince immediately ordered the commander in chief to proceed with 50,000 troops to Plassey, and there engage the enemy, while he, with the rest of the army, would follow: the nūwab exhorted the commander, to spare no efforts to destroy the English; and the latter, giving the strongest assurances that he would give a good account of them, departed, and pitched his tents in an orchard at Plassey. Japhūr-alē-khah, however, reflecting how he might put the power of victory into the hands of the English, commanded the officers not to fight with earnestness, and, by every contrivance, threw the whole army into a state of complete confusion.’

At length the English arrived, and began the engagement. Some of the troops of the nūwab, perceiving that their leaders did not fight with zeal, and that the balls of the English, which fell like hail, were destroying their fellow-soldiers by hundreds, were seized with frenzy, and, rushing on the English, perished.

Mohūn-dasū, an officer of the nūwab's, went to his master, and informed him, that they were ruined, that the captains displayed no courage, and that Japhūr-alē-khah had certainly agreed with the English not to fight against them. He therefore intreated the nūwab to give him some troops, and send him into the orchard to fight, taking the utmost care of his own person. The nūwab was greatly alarmed at this intelligence, and gave

Mohūn-dasū 25,000 troops, who immediately attacked the English with such fury, that they began to retreat. Japhūr-alē-khah, dreading the consequences of a defeat, sent a messenger, as from the nūwab, informing Mohūn-dasū, that the nūwab wished to speak with him. Mohūn-dasū said, ' How can I leave the army in the midst of the battle?' The messenger asked him if he meant to disobey the commands of his master : but, perceiving that this was a snare, Mohūn-dasū cut off the head of the pretended messenger, and pursued the engagement with fresh energy. The messenger not returning, Japhūr-alē-khah was in great perplexity. At length, however, he sent a trusty person, who slew Mohūn-dasū with an arrow, when the soldiers of the nūwab, seeing the fall of their valiant leader, fled in the utmost disorder. In this manner was this victory gained, which decided the fortunes of India.

Séraj-ooddoulah now made a precipitate flight, and, without another effort, abandoned his capital to the conquerors, who immediately proceeded to Moorshédabad, where the greatest rejoicings took place, as soon as it was known that the English had gained the victory. The English commander reinstated in their places those servants of Séraj-ooddoulah who had been the friends of the English, and appointed Japhūr-alē-khah nūwab.

The wretched Séraj-ooddoula proceeded up the Ganges in a boat, and was in the utmost distress for food. At length seeing a phūkēer's\* hut, he sent one of his people to ask for something to eat. The phūkēer came down to the boat, and immediately discovered that it was Séraj-ooddoula who was begging for bread at his hands. This

\* A Mūsūlman mendicant.

*phūkēēr* had formerly been a merchant at *Moorshédabad*; but on account of some real or supposed crime, *Séraj-ooddoulah* had caused his head to be shaved, and the urine of an ass to be poured upon it. Laying this degradation greatly to heart, he abandoned the world, and became a *phūkēēr*. Now, however, he resolved to take his revenge; and, to secure his victim, he invited the *nūwab* to sit down in his hut while he prepared some food; the invitation was gladly accepted; but during the preparations for the repast, the *phūkēēr* sent a messenger secretly to some servants of *Japhūr-alē-khah*, placed near that place, who immediately assembled a number of people, seized the fugitive, and brought him to *Moorshédabad*.

On their arrival, they gave notice in a private manner to *Mēērūn*, the son of *Japhūr-alē-khah*, that *Séraj-ooddoulah* was in confinement, and requested him to send word to the English. *Mēērūn* forbade them to tell any one, thinking within himself, ‘If the English, or the old servants of the *nūwab*, hear of his arrival, they will not put him to death; they may perhaps reinstate him as *nūwab*, and then all the hopes of my family will be cut off.’ He resolved, therefore, that *Séraj-ooddoulah* should not live an hour; and, taking an instrument of death in his hands, he proceeded to the spot where the miserable captive was placed. *Séraj-ooddoulah*, perceiving that *Mēērūn* was coming to cut off his head, entreated him to spare his life; but finding all his entreaties vain, he remained silent, and *Mēērūn* severed his head from his body. This event took place in the year 1757.

When *Japhūr-alē-khah* had been *nūwab* three years and one month, *Kasūm-alē-khah* prejudiced the English

governor against him, obtained the soobaship, and sent Japhūr-alcē-khah a prisoner to Calcutta. Afterwards, by presents, the new nūwab had his appointment confirmed by the young badshah, then in Bengal.

Elated with the success of his schemes, Kasūm-alcē-khah shot his wife, the daughter of Japhūr-alcē-khah, with arrows,<sup>7</sup> and put a number of those to death who had been concerned in killing Sérāj-oddoulah, and betraying his army. He first destroyed the two brothers of Jūgūt-sétū; he cut their bodies in different places, threw them into a quantity of salt, placed weights on them, and kept them in this situation till they died. Raja Rajū-vüllūbhū and his son he threw into the river, with vessels of water fastened to their necks, and raja Ramū-narayūnū he put to death by placing a great weight on his stomach. He also killed raja Sūkhūt-singhū, and others. He next collected, by various acts of plunder, a vast quantity of wealth; appointed his uncle governor of Moorshédabad, and, raising an army of 600,000 men, retired himself to Rajūmūhūlū, resolving to keep the soobaship by force of arms.

The English were not unconcerned spectators of the conduct of Kasūm-alcē-khah. By means of Gūrgē-khah, an Armenian, they kept the nūwab in play, till they had procured troops from England, and had completed their preparations. The nūwab at length, hearing of these preparations, ordered a general massacre of the English, on the same day and at the same hour, all over Bengal, which was in part accomplished.

<sup>7</sup> About this time, 600 persons, charged with different crimes, were put to death in one day at Moorshédabad.

As soon as the English troops were ready, they marched against the nūwab, accompanied by Japhūr-alēc-khah, and other chiefs. The first engagement was at Hoogley, and the next near the village Chavū-ghatēē. In both these actions the English proving victorious, pursued their advantage as far as Rajūmūhūlū. The nūwab, being discomfited, slew certain Armenian merchants whom he suspected, and then fled to Benares: here he obtained the promise of assistance from the nūwab of Lucknow. Shooja-ooddoulah, and the raja of Benares; but the latter did not fulfil his promise, and the former helped him but feebly. However they fought again near Vūgsūū, but in two attacks the nūwab was beaten, and fled to Delhi, where he died. he was nūwab three years and two months.

The English now placed Japhūr-alēc-khah in his former situation, and he continued to govern as nūwab for two years, when he died. His son Nūjūm-ooddoulah was appointed by Lord Clive nūwab in the room of his father, and continued in his situation three years. Soiph-ooddoulah, another son, succeeded his brother, and governed three years. After the coming of Mr. Hastings, Moobarūk-ooddoulah, brother of the last nūwab, was superseded, the English taking the whole into their own hands, and granting the family of the nūwab an annual pension of 1,600,000 roopees.

Such is the *Hindoo History*, as given by themselves, or rather an imperfect gleaming from a great and confused mass of materials which they have thrown together in the pooranūs, to arrange and settle which, so as to select what is true, and reject that which is false, requires a mind more than human. It appears now to be conceded

on all hands, that, except in a few particular periods, the Hindoo chronology is inexplicable;<sup>7</sup> it does not admit of being traced, so as to accompany, even for a single century, a course of historical facts, though Mr. Bentley and others have ascertained the chronology of certain particular events, which completely establishes the Mosaic history. A real and accurate history of this country, therefore, with the dates of the events attached to them, is out of the question. Sir W. Jones says, "The dawn of true Indian history appears only three or four centuries before the Christian era, the preceding ages being clouded by allegory or fable."<sup>8</sup> Major Wilford in the ninth vol. of the same work, says, "With regard to history, the Hindoos have really nothing but romances, from which some truths occasionally may be extracted." The latter gentleman

<sup>7</sup> The Hindoos indulge a boundless extravagance in their chronology. Indeed, not satisfied with arranging human affairs, they ascend to the abodes of the gods, write the histories of the celestial regions, and prescribe the bounds of existence to the deities themselves—hence they coolly and confidently assure us, that one day of the grand-father of the gods (Bráhma) comprizes 1,555,200,000 years of mortals, and that the reign of this god extends through 55,987,200,000,000 of years.

Some Hindoo philosophers affirm, that the world is eternal, and that it is in vain to seek for the birth of creation. Other writers agree to give the world a beginning, and add, that it is destroyed at the end of a kulpú, which consists of 432,000,000 of years, that it remains in a state of chaos during a period as long, and is then recreated. Thirty of these kulpús form the reign of a being called a Munoo, of whom there are thirty, who reign in succession. The names of these munooos, as related in the Kulkee-pooranú, are Swayámhbhoútí, Satobhishú, Oottúmú, Tamású, Révútú, Chakshooshú, Vairúswutú, Savúnee, Dúksú-savúnee, Bromhú-savúnee, Dhármú-savúnee, Roodrú-savúnee, Devú-savúnee, Indrú-savúnee. These múnóos, as well as most of the gods, have ascended to their present eminence as the reward of their actions. When they have enjoyed the whole amount of the happiness their works have merited, they ascend or descend to the state proper for them.

<sup>8</sup> Asiatic Researches, vol. ii.



mentions two or three geographical tracts, but it is plain they are undeserving of notice; and the Hindoo maps of the world, founded on a false theory, are still more contemptible.

Notwithstanding the fact, that the Hindoos have never had a wise and honest historian, the notices respecting their country appear to be less mixed with fable, and to have considerably more the appearance of sober records, after the era of Salivahūnū, which is nearly our own era, than before; yet even here, the reigns of their kings are extended to a length that almost destroys the credibility of the events ascribed to them. A Hindoo can speak of nothing soberly, not even in his common conversation. Let not the reader suppose, however, that this disposition in the Hindoo, to swell and magnify the most common occurrences, arises from his living in the land of the gods. Idolatry, when familiarized to the sight, loses all its fascination. The priest, who daily bathes, wipes, anoints, and dresses the idol of his temple, has perhaps a meaner idea of the gods than any of his countrymen. It is true, a degree of enthusiasm is excited at the festivals, during the idolatrous procession, but it is the enthusiasm of a mob in England, surrounding a Guy Faux. It is the crowd, the music, the shouts, which excite it, and not the whisp of straw. This proneness of the Hindoos to magnify objects and events, may rather be ascribed to climate, to the magnificence of the mountains, the plains, the rivers, and to the various objects of nature around them, than to the florid allusions of their poets. To whatever causes, however, we ascribe this propensity, it must ever be lamented, that it has contributed so much to throw all the events of their country into inextricable confusion.—It is also to be regretted, that the monuments of ancient

kingdoms, and the remains of splendid cities and temples\*, existing after the Mūsūlman invasion, cast only a glimmering and uncertain light on what was before so obscure.

A few general facts may, however, be drawn from different writings, respecting the state of ancient India:—from the preceding history, though very imperfect, it appears, that at an early period the government of India was divided between two families, distinguished as descendants of the sun and moon, probably on account of the superior power and splendour of the former. Sometimes, monarchs of the race of the sun, and at others successful warriors of the other family, reigned over the whole of Hindoost'han; at a later period, it would seem, that several powerful and independent kingdoms existed at once; and at all times a number of tributary powers were scattered over these extensive regions, many of them the younger branches of the reigning families. This practice, of allotting small portions of territory to younger sons, as well as to distant relations, led no doubt to those frequent civil wars of which Hindoost'han has been so prolific.

It cannot be doubted, but that some of the Hindoo monarchs commanded large armies of well-disciplined and courageous troops, and that, according to the mode of ancient warfare, both the commanders and their soldiers were equal to most of their contemporaries. Prūt'hoo, Ikshwakoo, Pooroorūvū, Mandhata, Pūrtishooramū, Rūghoo, Ramū, Ūrjoonū, Yūyatee, Krishnū, Bhēeshmū, Ūrjoonū, (the brother of Yoodhist'hirtū,) Pūrēekshitū, and Jūrasūndhū, are all mentioned in the

\* In some cases, the Mūsūlmans took down splendid idol temples, and in rebuilding them completely defaced their ornaments and inscriptions.

pooranūs as next to the gods in military prowess. At a later period, Nūndū is said to have commanded a million of soldiers. Vikrūmadityū increased his empire by his own valour; for, placing himself at the head of his armies, says the Hindoo historian, he conquered Ootkūlū, Būngū, Kooch-véharū, Goojjūratū and Somū-nat'hū, and at length fell in the field of battle. An idea of the extent of the territories of some of these monarchs may be formed from this fact, that the capital of Bhūtree-Hūree, king of Malooya, is said to have been twenty-six miles long, and eighteen wide.

It further appears, that between the two families of the sun and moon frequent matrimonial alliances were formed: About eight generations after the death of Pooroorūvū, Kavérēē, the daughter of Yoovūnashwū, was married to Jūmbōō, a descendant of Pooroorūvū, but not in the immediate line of succession; Mandhata, a king of the race of the sun, married the daughter of Shūshūvindoo; Trishūnkoo married the princess Shūlyū-rūt'ha; Dūshū-rūt'hū married Koikéyēē, the daughter of Kékūyū; Ramū married Sēēta, the daughter of Jūnūkū. These family alliances, however, did not prevent frequent wars: amongst the most bloody of which may be mentioned that in which Shūgūrū, of the race of the sun, overcame and slew Hoihūyū and his whole family, though the latter was a great warrior; and the slaughter of the kshūtriyūs, in twenty-one different battles, by Poorooshū ramū, who, in consequence of the death of his father, by Ūrjoonū, a kshūtriyū, vowed to exterminate the whole tribe. To these instances may be added, the dreadful havoc in the war between Dhooryodhūntū and the Pandūvūs, when, says the Mūhabharātū, more than 7,000,000 of men perished.

Notwithstanding the want of all popular influence upon these governments, and though they were the degraded instruments of a superstitious priesthood,<sup>b</sup> there are still many cheering proofs of an attachment to science, and of an enlightened administration, which do them the highest honour. The proofs of these facts are conspicuous in the education of their princes, the patronage afforded to learned men, and in their laws for the administration of civil and criminal justice.

The instructions given by king Dharū to his grandchildren, Bhūrtree-Hūree and Vikrūmadityū, as found in the Hindoo history compiled by Mrityoonjūyū, shew, that the Hindoo kings did not neglect the education of their children: "Calling the two boys," says the historian, "he gave them good counsel respecting their future learning, directing, that they should diligently learn grammar, the védū, the védangū, the védantū, the dhū-noor-vedū, and the dhūrmū shastrū; the gūndhūrvū science; different arts and manufactures; the riding on elephants and horses; driving chariots; that they should be skilful in all kinds of games; in leaping, and running; in besieging forts; in forming and breaking bodies of troops; that they should endeavour to excel in every princely quality; should learn to ascertain the power of an enemy; how to make war; to perform journeys; to sit in the presence of the nobles; to separate the different sides of a question; to form alliances; to distinguish

<sup>b</sup> "His own power, which depends on himself alone, is mightier than the royal power, which depends on other men. by his own might, therefore, may a bramhū coerce his foes" "A priest, who well knows the law, need not complain to the king of any grievous injury, since, by his own power, he may chastise those who injure him" *Sir. W. Jones's Translation of Mūnoo*. It is easy to conceive what men, placed above the reach of the laws, would do.

between the innocent and the guilty ; to assign proper punishments to the wicked; to exercise authority with perfect justice, and that they should be liberal.—The boys were then sent to school, and placed under the care of excellent teachers, where they became truly famous.”

In the chapter of the *Mūhabharātū*, called *Rajūdhūrmu*, we have a large account of the duties of kings, of which the following is a very abridged extract : While the prince is in his pupilage, he is to be taught every branch of learning ; and in his youth, is to be invested with a degree of power necessary to obtain a knowledge of royal affairs. If in these preparatory steps he gives full satisfaction to the subjects, and they express their high approbation of his conduct, he is invested with the regal office —The king is to be awakened in the morning before day-break by a servant appointed to this duty, who reminds him of his duties to the gods and to his kingdom. As soon as he has risen, the pages in waiting repeat the splendid qualities of the monarch ; and as he goes out, several *brahmūns* rehearse the praises of the gods. The king now bathes, and worships his guardian deity ; after which he again hears chaunted the praises of the gods. He next drinks a little water ; and afterwards sees alms distributed among the poor. Then, entering his court, he places himself amidst the assembly on his right hand sit the relations of the monarch, the *brahmūns*, and all who are of distinguished birth ; on the left the other casts : very near the king, sit the ministers, and those whom the prince consults on the matters brought before him. In the front, at a distance, stand those who chaunt the praises of the gods and of the king ; also the charioteers, elephanteers, horsemen, and men of valour. Amongst the learned men in this assembly are some who

are well instructed in all the shastrīs, and others who have studied in one particular school of philosophy, and are acquainted only with the works on divine wisdom, or with those on civil and criminal justice, on the arts, mineralogy, or the practice of physic; also persons skilled in all kinds of customs, riding masters, dancing masters, teachers of good behaviour, examiners, tasters, mimics, mountebanks, and others, who all attend the court, and wait the commands of the monarch. At noon, repeating the names of the gods, the monarch sits down to dinner; and after rising, is amused by singers and dancing girls. He then retires, repeats the name of his guardian deity, visits the temples, salutes the gods, and converses with the priests; and after resting a little, in the midst of a select company of learned, wise, and pious men, he spends the evening in conversation on different subjects, and in reviewing the business of the day. During the night, the king travels in disguise, to ascertain the state of his kingdom, and receives from all parts the reports of spies, dressed in every disguise.—It is the duty of kings, adds the same work, to pursue every object till it be accomplished; to succour their dependants; to be hospitable to guests, however numerous. For their amusement, they are permitted to hunt, and to visit their pleasure gardens.

The pooranīs mention several of the Hindoo kings as having been great patrons of learning. During the sūtyū yoogū, in the reign and through the patronage of king Rūhōḡgūnū, the sage Jūrūchūrūtee wrote a work on divine wisdom.<sup>c</sup> During the reign of Ikshwakoo many learned works were composed. Pooroorūvū and Mandhata are also celebrated for their love of learning; the latter, as a great warrior, particularly patronised those

<sup>c</sup> See the Vrihad-dhūrmā pōoiaū.

learned men who assisted him in the art of war. The kings Swūrochce and Nimee are said to have been very liberal to the learned, and to have patronised several works on religious ceremonies.<sup>d</sup> Jūnūkū encouraged the publication of works on manners and civil polity, and patronized scholars of the védantū school. Shivee, Mūroottū, and Panjikū, three other kings, patronized the védantēēs.<sup>e</sup> Ooshēēnūrū greatly encouraged learning, by collecting the best works, and placing them in his capital, and drawing thither learned men from all parts.<sup>f</sup>

In the tréta yoogū, the sage Katyayūnū implanted the love of learning in the mind of king Choitrū-rūt'hū, and wrote a work on divine wisdom; learned men of the védantū school were also patronised by king Kékāyū. Lomūpadū patronised men of talents, whom he invited from different countries: several works on the duties of men, as well as on other subjects, were published under his auspices. Ūlūrūkū, another monarch, educated by the sage Dūtta-tréyū, assisted in the publication of a work on divine wisdom, and patronized learned men at his court.<sup>g</sup> Under the auspices of Rūntee-dévū and Ūmbū-rēēshū several works on devotion were written.<sup>h</sup> Ūrjoo-nū, the son of Yūdoo, entertained at his court many learned men, and during his reign several works on religion were published. In the reign of Prūtūrdhūnū a number of poems were published. Dooshmāntū, Hūrīśh-chūndrū, Prūtūrdhūnū, Rūjee, Chūtoorūngū, Dhūrm-rūt'hū, Kūtee, Voibhandūke, Kūlingū, and other kings, in this age, are also mentioned as patrons of learning.

In the dwapūrū yoogū, through learned men, king

<sup>d</sup> See the Ekamū pooranū.    <sup>e</sup> See the Pūdmū pooranū.    <sup>f</sup> See the Pūdmū pooranū.    <sup>g</sup> See the Markūndéyū pooranū.    <sup>h</sup> See the Pūdmū pooranū.

Shoonŭkŭ published several works on the arts, and on rhetoric. Shikhidwŭjŭ, Pooroomédhŭ and Bŭngŭ, are also to be placed among the monarchs of the same age, who patronized learning. Sookŭrmŭ encouraged the celebrated poet Bharŭvee to write a poem known by his own name, and still very popular among the Hindoos. At the close of this yoogŭ, Yoodhist'hirŭ, and his brothers Sŭhŭdévŭ and Nŭkoolŭ, are mentioned with high commendations for their encouragement of learning. The author is informed, that there is now in the library of Raja Raj-kri-hnŭ, at Calcutta, a work by Nŭkoolŭ on horsemanship, which contains rough drawings of horses, accompanied by descriptions.

In the kŭlee yoogŭ, Vikŭmadityŭ stands highest amongst the Hindoo kings as the patron of learning. Nine persons under his patronage are particularly mentioned as having separately or unitedly composed a number of learned works, viz. Dhŭnwŭntŭree, Kshŭpŭnŭkŭ, Ŭmŭrŭ-singhŭ, Shŭnkoobétalŭ-bhŭttŭ, Ghŭttŭ-kŭpŭrŭ, Kalēē-dasŭ, Mihŭrŭ, Vŭrahŭ, and Bŭrŭroochee. The first of these nine wrote a work called Nughŭntŭ, also another on medicine, and another on incantations. Kshŭpŭnŭkŭ wrote on the primary elements. Ŭmŭrŭ-singhŭ compiled a dictionary of the Sŭngskŭttŭ, a work on the Mēemangŭkŭ philosophy, &c. Shŭnkoobétalŭ-bhŭttŭ wrote a work on the Ŭlŭkarŭs, and a comment on the Voishéskikŭ philosophy. Ghŭttŭkŭrpŭrŭ wrote a poetical work of no great merit. Kalēē-dasŭ wrote the following works : Sankhyŭttŭtwŭ-koumoodēē, Koomarŭ-sŭmbhŭvŭ, Rŭghoo, and Ŭbhignanŭ-shŭkoontŭla, also a poem on the seasons, a work on astronomy, a poetical history of the gods, &c. Vŭrahŭ wrote two works on astrology, and one on arithmetic. Bŭrŭroochee wrote a Sŭngskŭttŭ



grammar, or rather improved the Kūlapū, by Sūrvvū-vūrma : he also wrote a comment on the Tūntrū, and a poem in praise of king Madhūvū. These learned men are said to have written works in the eighteen original languages from which, the Hindoos say, all the languages of the earth have been derived.\* At the period when Vikrūmadityū lived, Maghū, another king, caused to be written a poem which he called by his own name, and for each verse of which he is said to have paid to different learned men a gold mohur, which amounts to 52,800 roopee for the whole work. About the same period, Kūnatū, a king, was famed for patronizing the same learned men who attained such fame at the court of Vikrūmadityū. A short time before this, Bookmūnū, a king, entertained at his court a number of learned men, and amongst them Madhūvacharyū, who wrote the Ūdhikūrūnū-mala, a work on the Mēemangśūkū philosophy. Dhavūkū, a poet, of the same age, received from king Shrēehūrshū, 100,000 roopees for a poem called Rūtnū-mala. At the court of Rūnūsinghū, raja of Kashmīrū, several learned men acquired great fame, among the rest Vayūbhūtū, Mūmmūtū, and Koryūtū. The first wrote remarks on the Sūngskritū language : Mūmmūtū wrote the Kavyū-prūkashū, and Koryūtū a large comment on Paninee's grammar. King Bhojū, who assembled many learned men at his court, is mentioned as being himself the author of Bhojū-bhashyū, a work on the Patūnjūlū philosophy. To Soondūrū, the son of Goonū-sindhoo, the king of

\* The author has not been able to obtain the names of more than nine of these languages — they are, the Sūngskritū, the Prakritū, the Nagū, the Poishachu, the Gūndhurvū, the Rakshū-u, the Ūddhamagudē, the Upū, and the Goohyūkū. these are, most of them, the languages of different orders of fabulous beings. An account of these languages may be found in the work called *Pargūlū*.

Kanchēer-poorū, several poems are ascribed. At the courts of Prūtyapadityū and Adishōōrū, numbers of learned men were entertained.

And thus the Hindoo courts, filled with learned men, who could boast of works on every science then known to the world, presented, it must be confessed, a most imposing spectacle; a people who could produce works on philosophy and theology like the védūs and the dūrshūnūs; on civil and canon law, like the smritees; whose poets were capable of writing the Mūhabharitū, the Ramayānū, and the Shūcē-Bhagūvatū, whose libraries contained works on philology, astronomy, medicine, the arts, &c. and whose colleges were filled with learned men and students, can never be placed among barbarians, though they may have been inferior to the Greeks and Romans.

The author is not aware, that he can present any thing to his reader which will throw more light on the degree of civilization to which the Hindoos had attained in ancient times, than the following extract from the table of contents prefixed to the work of Mūnoo, one of the most celebrated among the Hindoo sages.—“*Of the duties of kings*: ‘a king is fire and air; he, both sun and moon; he, the god of criminal justice, he, the genius of wealth; he, the regent of water; he, the lord of the firmament; he is a powerful divinity, who appears in a human shape.’—Of the necessity of a king’s inflicting punishments; the dreadful consequences to a kingdom of neglecting punishment; a king must act in his own dominions with justice; chastise his foreign enemies with rigour; he must form a council of bramhūns; and appoint eight ministers, having one confidential counsellor,

a bramhūn;—other officers to be appointed; their proper qualifications;—qualities of an ambassador;—the commander in chief must regulate the forces;—the proper situation for a capital;—necessity of a fortress near the capital; if possible a fortress of mountains;—of a king's marriage; of his domestic priest, and domestic religion;—of collectors of the revenue;—a king's duty in time of war, and when engaged in battle; he must never recede from combat;—of prizes in war;—of exercising the troops;—of officers and troops for the protection of districts;—of the king's servants;—of governors of towns; of levying of taxes;—learned bramhūns to pay no taxes; a learned bramhūn must never be allowed so to want as to be afflicted with hunger, or the whole kingdom will perish;—of secrecy in council;—of a king's consulting his ministers, of the important subjects to be debated in council; the nature of making war;—of invading the country of an enemy;—of forming alliances;—of the conduct of a king in his house, respecting his food, his pleasures, the divisions of his time, his dress, his employments;—of a king's sitting in a court of justice; he must decide causes each day, one after another, under the eighteen principal titles of law, viz. on debt; ownership; concerns among partners, subtracting of what has been given; non-payment of wages or hire; non-performance of agreements; succession of sale and purchase; disputes between master and servant; contests on boundaries; assault; slander; larceny; robbery and other violence; adultery; altercation between man and wife; their several duties; the law of inheritance; of gaming with dice, and with living creatures;—when the king cannot preside, let him appoint a bramhūn as chief judge with three assessors. 'In whatever country three bramhūns, particularly skilled in the three several védās, sit together,

with the very learned bramhūn appointed by the king, the wise call that assembly the court of Brūmha with four faces.' The importance of justice, and the evils of injustice;—on the necessity of condign punishments;—no shōōdrū may interpret the law or sit as judge: 'of that king who stupidly looks on, while a shōōdrū decides causes, the kingdom itself shall be embarrassed, like a cow in a deep mire.' A king or a judge must not promote litigation, nor neglect a lawsuit;—the evidence of three persons required,—who may be witnesses. The judge is to call upon a bramhūn for his simple declaration; to a shōōdrū, address a sentence like the following, on the evils of perjury: 'the fruit of every virtuous act, which thou hast done, O good man, since thy birth, shall depart from thee to dogs, if thou deviate in speech from the truth,'—false evidence may be given from benevolent motives: 'such evidence, wise men call the speech of the gods; it is only necessary for such a false witness to make an offering to the goddess of learning;—oaths may be properly taken;—a priest is to swear by his veracity; a soldier by his horse, elephant, or weapon; a merchant by his kine, grain or gold; a mechanic by imprecating on his own head, if he speak falsely, all possible evils;—on great occasions, a witness may hold fire, or dive under water, or severally touch the heads of his children and wife. Of punishments for perjury: a perjured bramhūn must be banished, a perjured shōōdrū fined and banished;—evil of unjust punishments;—of copper, silver, and gold weights;—rates of interest;—of sureties;—of deposits;—of sales.—of shares in common concerns;—of gifts,—of non-payment of wages;—of breaking engagements;—of disposing girls in marriage with blemishes;—of disputes among owners and feeders of cattle;—of boundaries for land;—of defamatory words;—of criminal

punishments;—of injuries to man or beast;—‘a wife, a son, a servant, a pupil, and a younger whole brother, may be corrected, when they commit faults, with a rope, or the small shoot of a cane, only on the back of their bodies;’—‘men who have committed offences, and have received from kings the punishment due to them, go pure to heaven, and become as innocent as those who have done well;’—of fines; ‘a twice-born man, who is travelling, and whose provisions are scanty, shall not be fined for taking only two sugarcanes, or two esculent roots, from the field of another man,’—of the law of adultery; of manslaughter, —a man not to be punished for adultery if the female consent;—a low man who makes love to a damsel of high birth, ought to be punished corporally;—regulations for markets;—of tolls and freight:—‘at sea there can be no settled freight;’—of the charges for crossing rivers; a woman two months pregnant, a religious beggar, a hermit in the third order, and bramhūns who are students in theology, shall not be obliged to pay toll for their passage;—‘a wife, a son, and a slave, are declared to have in general no wealth exclusively their own;’ ‘a bramhūn may seize without hesitation, if he be distressed for a subsistence, the goods of his shōōdrū slave;—of the treatment of women; women to be restrained, things by which a wife may be ensnared; women have no business with the védūs:—duties respecting children; if a shōōdrū’s wife should have no son, the husband’s brother, or near relation, may raise up one son to his brother;—a widow may never marry; but if a shōōdrū have died childless, a brother may cohabit with his widow, for the sake of raising up an heir to his brother, but no farther;—if a person die before the consummation of his marriage, his brother may be lawfully married to the damsel who has been betrothed to him;—how

far a husband may be separated from a wife, and a wife from a husband ;—a truly bad wife may be superseded : a barren wife may be superseded in the eighth year ; if a wife, legally superseded, shall depart in wrath from the house, she must instantly be put in confinement, or abandoned in the presence of the whole family ; the wife of the same cast must attend personally on her husband ;—a girl should be married before she is eight years old ; the youth should be excellent and handsome ;—if a damsel being marriageable should wait three years, she may choose a bridegroom for herself of equal rank ; if she choose her husband, she must not carry her ornaments with her to her husband's house ;—of the law of inheritance ; after the death of the father and mother, the brothers divide the property, or the oldest may take all, and the rest live under him, as they lived under their father ; the younger brothers to behave to the eldest as to their father ; the eldest brother is to have a twentieth share, the middlemost a fortieth, the youngest an eightieth ; to the unmarried daughters by the same mother each of the brothers may give a fourth part of his share ;—of different kinds of sons ;—who is to perform the obsequies for a deceased relation ;—if an eunuch marry, and have a son by a man legally appointed, that son may inherit ;—on games of chance ; gamesters to be punished ;—the breaker of idols made of clay to be fined ;—a king must not punish a bramhūn for stealing, if he stole to make a sacrifice perfect,"\* &c.

The following account of the nine kinds of ordeal, formerly practised by the Nindoos, is translated from the *Pūrēeksha-tūttwū*, a work by Rūghoo-nūndūnū : 1. *Toola*. In this ordeal the accused person is weighed ; and after

\* Sir W. Jones's translation of *Mānoo*.

bathing, is weighed again. If, with his wet clothes, he be lighter than he was before bathing, he is acquitted; if heavier, he is considered guilty. 2. *The trial by fire*: the accused person makes nine square marks in the ground, each sixteen fingers wide, leaving betwixt each square an empty space, sixteen fingers wide; he then, through a bramhūn, worships a certain god, and afterwards makes an iron ball red hot, and worships it; after the bathing, and clothing himself in new apparel, he sits with his face to the east, near the bramhūn who performs the ceremonies, who puts into his hands some ūshwūt't'h'ū leaves, barley corns, and dōōrva grass, and then the red hot ball; taking which in his open hands, he walks through seven of the nine squares, and then, putting his foot in the eighth square, he lets the ball fall upon some kooshū grass in the ninth. After this, he rubs some grains of rice between his hands, and if the skin break, or his hands appear sore, he is supposed to be guilty; if not, he is declared innocent. In the latter case, he entertains the bramhūns, &c. 3. The next mode of ordeal is with *water*: the accused person, accompanied by two or three others, proceeds to a pool of clean water; where he worships a number of gods, and, while a kshūtriyyū shoots an arrow, bathes, and then, descending up to the middle in the water, immerses himself. If he be able to remain under water till a person has leisurely walked to the place where the arrow fell, he is declared innocent, if not, he is considered guilty, in which case he receives the punishment which the shastrū has decreed for the alleged offence. 4. The fourth mode of ordeal is with *poison*: if the person charged with the offence be a female, she accompanies a bramhūn and others to some temple, where the bramhūn, in her name, worships a number of gods, particularly Shivū, and offers a burnt sacrifice; after

which she bathes, dresses in a new garment, and purifies herself by incantations repeated by the brahmūn, who next puts on her forehead a paper called jūyū-pūtrū, viz. the victory-giving paper; and upon this paper writes some such words as these in Sūngskritū: "I am charged with criminal conduct with the son of such a person. To prove that this is a false charge, I enter upon this ordeal." The accused next takes the poison in her hand, and repeating incantations, and, calling on the sun, the fire, and the brahmūns, to bear witness, she prays, that if the crime alleged be true, the poison may destroy her, if false, that it may become as the water of life; and then swallows it; if, in the course of the day, she die, she is supposed to be guilty; if she sustain no injury, she is pronounced innocent. 5. The next ordeal is called *koshū*, in which the person, after the same preparatory ceremonies as in the last, takes part of a libation, and sips it up, praying, that if he be guilty, this water may bring on him the greatest injuries, and that if innocent, it may be as the water of life. If in seven days the accused meet with no trouble or sickness, he is declared innocent. 6. *Tūndoolū*, the name of another ordeal, is preceded by the same ceremonies of bathing, putting on a new garment, visiting a temple, worshipping certain gods, &c. after which the officiating brahmūn causes the accused to eat three handfuls of wet rice, which has been offered to some deity, with the usual imprecations, and to spit upon a leaf of the *Ficus Indicus*, when, if he throw up blood, he is pronounced guilty; if not, he rewards the brahmūns. 7. In the *tūptū-mashūkū* ordeal, after the preparatory ceremonies, the accused must put his hand into a pan of boiling clarified butter, and bring from the bottom a golden ball, about the size of a pea. If his hand be not in the least burnt, his innocence is established. 8. *Phalū* is resorted



to when a person has stolen a cow. In this ordeal, after the usual ceremonies, the accused must draw his tongue along a piece of red hot iron, eight fingers long, and four fingers broad. If his tongue receive no injury, he is pronounced innocent. 9. In the *dhūrmījū* ordeal, the officiating priest must draw the images of religion and irreligion on separate leaves of a tree; that for religion to be white, and that for irreligion black, and place them within two lumps of clay, closing up the clay, and making the outside smooth. He must then worship the images, repeat over them a number of incantations, and put them into an empty jar. The accused now bathes, and on his return has a *jūyū-pūtrū* fastened on his forehead, after which he puts his hand into the jar, and brings out one of the lumps of clay. If it be irreligion, he is declared guilty; if religion, innocent.

The ordeal has, I understand, been abolished by the East India Company; but there are, at present, instances of persons voluntarily choosing this singular method of establishing their innocence. The ninth mode of ordeal is frequently chosen about trifling affairs, but, in other cases, the most common is the trial by hot clarified butter (ghee). On the 18th November, 1807, a trial by this mode of ordeal took place at a village near Nūḍṛēya. A young married woman was charged with a criminal intrigue in the absence of her husband, but denied the charge, and offered to undergo the *tūptū-mashūkū* ordeal. The husband prepared the requisite articles, and invited the *bramhūns*; when, in the presence of seven thousand spectators, she underwent this trial, by putting her hand into the boiling ghee, without receiving, as is said, the least injury, though a drop of the hot liquid, falling on the hand of a *bramhūn* to whom she was to give the golden

ball which she had raised from the pan, raised a blister on his hand. The spectators, on beholding this proof of her innocence, burst forth into applauses of dhūnya, dhūnya, i. e. happy ! happy ! The whole concluded with a feast to the brambhūns, and the virtues of this woman spread through all the neighbouring villages. My only authority for this, is that of a respectable native ; but a circumstance of the same nature is related in the 395th page of the 1st vol. of the Asiatic Researches.—A gentleman of the author's acquaintance, in the year 1814, saw, at Sirdhana, a man who had been charged with embezzling the property of the Begum, go safely through the trial by fire ; but this man did not retain the ball in his hand a second of time.

A perusal of the other law books of the Hindoos would convince the reader, that the Hindoo lawgivers had closely studied the principles of jurisprudence. These works regulate the forms of administering justice ; as, the qualifications of a judge ; the assistants he should employ ; the hours proper for sitting on the seat of justice ; whose evidence must first be heard ; for whom he may appoint council to plead ; what kind of sureties may be admitted ; how a judge may examine a cause by ordeal, and by what kind of ordeal, where neither oral nor written evidence remain ; whether two or more persons may institute processes of law against one person at the same time in one court ; in what way a judge is to decide upon a cause, and in what words he must pronounce sentence.

In short, the wisdom which shines in many of the Hindoo civil laws, and the minute provisions made for the government of kingdoms, the administration of jus-

tice, the disposition of property, and the multiplied regulations for an exact conformity to the innumerable precepts and ceremonies connected with a splendid system of idolatry, incontrovertibly prove, that when these shastrs were written, the Hindoos must have attained a considerable degree of civilization.

Notwithstanding these deserved encomiums, however, it must be confessed, that many of the Hindoo laws are exceedingly partial, and others diabolically cruel; and that, for want of humanity and probity, the administration of these laws was deeply tinged with injustice and cruelty. We infer thus, partly from some of the laws themselves; but more particularly from the present state of things among the surviving Hindoo governments. Bribes are universally offered, as well to the judge on the bench, as to the petty constable of the village; and through every department of the native governments a system of oppression exists of which a subject of one of the states of Barbary alone can form an idea. The author has heard, that one of the Marhatta princes lately deceased, actually employed bands of robbers to plunder his own subjects, and that when they applied to him for redress, he either evaded investigation, or granted only a mock trial. If to all this want of probity in the administration of justice, the greatest cruelty in the infliction of punishments, and rapacity in perpetual exactions, we add domestic slavery, carried to a great extent, and the almost incessant internal feuds among different chiefs, we shall cease to wonder at whole districts under the native governments having been so often depopulated; and that famine, pestilence, and war, should have so frequently laid waste some of the finest countries on the earth.

When we look back to former times, when the *shōōdrū* was tried, and punished, for offences against the regulations of the cast,<sup>1</sup> for not regularly bathing in the Ganges, for not presenting offerings to the manes of his ancestors, for neglecting an appointed atonement, or for not wearing the appropriate mark of his sect, we can easily account for the present degraded state of this class. The superintendence of the magistrate extending thus to the whole of a man's religious conduct, as well as to his civil actions, must, in addition to the fascinating powers of a religion, full of splendid shows, public feasts, and a thousand imposing ceremonies, have tended exceedingly to rivet the fetters of superstition.

It must have been a curious spectacle to see courts of justice take cognizance of a man's religious offences, (sins of omission and commission),<sup>k</sup> as well as of his crimes against civil society. The pride and avarice of the *bramhūns* would often drag an offender before a court of justice, for having neglected those acts prescribed by the *shastrūs*, from which they derived their honour and emolument. But how greatly must the sway of the *bramhūns* have been encreased, when the inhabitants saw their countrymen brought before the magistrate and punished for the slightest acts of irreverence, or the most trivial injury, towards the sacred race; when they saw a neighbour's posteriors cut off, for having dared to sit on the

<sup>1</sup> During the reign of *Manūsinghu*, a barber had made a mark on his forehead like that of a *bramhūn*; and in this situation the king bowed to him, supposing he had been a *bramhūn*; but the barber returning the salaam (which a *bramhūn* never does, even to a king), *Manūsinghū* suspected that he was not a *bramhūn*, and on enquiry found that he was a barber. He immediately ordered his head to be struck off

<sup>k</sup> In *Halhed's Code of Gentoo Laws*, there is an article, commanding the magistrate to fine a man a pun of courtes for killing an insect

same seat with a bramhūn; when they saw another's tongue slit, for having (when provoked) insulted a bramhūn; when they saw an iron style thrust red hot into the mouth of another, for having (no matter how justly) said to a twice-born man 'thou refuse of bramhūns;' when they saw boiling oil dropped into the mouth and ears of another, for having dared to instruct a bramhūn in his duty.<sup>1</sup>

The author offers this abridgement of *native history*, not as the utmost of what may be obtained by labour and patience, even from Hindoo materials; but as the best account which his leisure would allow him to collect, and he hopes the reader, from this sketch, will be able to form some idea of the government, laws, and social state of the Hindoos. He now concludes this chapter with an extract from Sir William Jones, respecting the origin of this singular people: "Thus has it been proved, by clear evidence and plain reasoning, that a powerful monarchy was established in *Iran* long before the *Assyrian*, or *Pishdadi*, government that it was in truth a *Hindoo* monarchy, though if any chuse to call it *Cusian*, *Casdean*, or *Scythian*, we shall not enter into a debate on mere names; that it subsisted many centuries, and that its history has been engrafted on that of the *Hindoos*, who founded the monarchies of *Uyodhya* and *Indrū-prūst'ha*; that the language of the first *Persian* empire was the mother of the

<sup>1</sup> "A once-born man, who insults the twice-born with gross invectives, ought to have his tongue slit; for he sprang from the lowest part of Brūmha; if he mention their names and classes with contumely, as, if he say, 'Oh, dévā-dūtā, thou refuse of bramhūns,' an iron style, ten fingers long, shall be thrust red hot into his mouth. Should he, through pride, give instructions to priests concerning their duty, let the king order some hot oil to be poured into his mouth and his ears." *Mūnro*.

*Sāṅskritā*, and consequently of the *Zend* and *Parsi*, as well as of *Greek*, *Latin*, and *Gothic*; that the language of the *Assyrians* was the parent of *Chaldaic* and *Pahlavi*, and that the primary *Tartarian* language also had been current in the same empire: although, as the *Tartars* had no books or even letters, we cannot with certainty trace their unpolished and variable idioms. We discover, therefore, in *Persia*, at the earliest dawn of history, the three distinct races of men, whom we described on former occasions, as possessors of *India*, *Arabia*, *Tartary*; and whether they were collected in *Iran* from distant regions, or diverged from it as from a common centre, we shall easily determine by the following considerations. Let us observe, in the first place, the central position of *Iran*, which is bounded by *Arabia*, by *Tartary*, and by *India*; whilst *Arabia* lies contiguous to *Iran* only, but is remote from *Tartary*, and divided even from the skirts of *India* by a considerable gulf; no country, therefore, but *Persia* seems likely to have sent forth its colonies to all the kingdoms of *Asia*. The *brāhmins* could never have migrated from *India* to *Iran*, because they are expressly forbidden by their oldest existing laws to leave the region which they inhabit at this day, the *Arabs* have not even a tradition of an emigration into *Persia* before *Mahommed*, nor had they indeed any inducement to quit their beautiful and extensive domains; and as to the *Tartars*, we have no trace in history of their departure from their plains and forests till the invasion of the *Medes*, who, according to etymologists, were the sons of *Mada*, and even they were conducted by princes of an *Assyrian* family. The three races, therefore, whom we have already mentioned (and more than three we have not yet found) migrated from *Iran* as from their common country; and thus the *Saxon Chronicle*, I presume from good authority, brings

the first inhabitants of *Britain* from *Armenia*; while a late very learned writer concludes, after all his laborious researches, that the *Goths* or *Scythians* came from *Persia*, and another contends with great force, that both the *Irish* and old *Britons* proceeded severally from the borders of the *Caspian*; a coincidence of conclusions from different media by persons wholly unconnected, which could scarce have happened if they were not grounded on solid principles. We may therefore hold this proposition firmly established, that *Iran*, or *Persia* in its largest sense, was the true centre of populations, of knowledge, of languages, and of arts; which, instead of travelling westward only, as it has been fancifully supposed, or eastward, as might with equal reason have been asserted, were expanded in all directions to all the regions of the world in which the *Hindoo* race had settled under various denominations: but whether *Asia* has not produced other races of men, distinct from the *Hindoos*, the *Arabs*, or the *Tartars*, or whether any apparent diversity may not have sprung from an intermixture of those three in different proportions, must be the subject of a future inquiry."

## CHAP. II.

SECT. I.—*Of the different orders, or casts, of Hindoos.*

THE Hindoos are divided into four casts, viz. the Bramhūn,<sup>m</sup> the Kshūtriyū,<sup>n</sup> the Voishyū,<sup>o</sup> and the Shōōdrū,<sup>p</sup> which, however, include many other divisions and subdivisions. The samū védī, the smritees, and several pooranūs, affirm, that the bramhūns proceeded from the mouth of Brūmha, the kshūtriyūs from his arms, the voishyūs from his thighs, and the shōōdrūs from his feet; agreeably to which allegory, the Hindoos, in forming their mingled system of civil and religious polity, have assigned the priesthood, and the work of legislation, to the bramhūns; the executive department to the kshūtriyūs, trade and commerce to the voishyūs, and all manner of servile work to the shōōdrūs. Like all other attempts to cramp the human intellect, and forcibly to restrain men within bounds which nature scorns to keep, this system, however specious in theory, has operated like the Chinese national shoe, it has rendered the whole nation cripples. Under the fatal influence of this abominable system, the bramhūns have sunk into ignorance, without abating an atom of their claims to superiority; the kshūtriyūs became almost extinct before their country fell into the hands of the

<sup>m</sup> From *vrīhī*, to increase, or be great; or, he who knows the védūs

<sup>n</sup> From *kshee*, destruction, and *trī*, to save; or, he who saves the oppressed

<sup>o</sup> From *vishtū*, to enter, or, he who enters on business.

<sup>p</sup> From *shudū*, to take refuge, [i. e. in the bramhūns]



Mūsūlmāns; the voishyūs are no where to be found in Bengal; almost all have fallen into the class of shōōdrūs, and the shōōdrūs have sunk to the level of their own cattle, except a few individuals whom these bramhinical fetters could not confine, and who, under a beneficent government, have successfully aspired to riches, though denied the honours to which their ingenuity and efforts would have raised them.—Some pooranūs maintain, in contradiction to the samū védū, that Brūmha created both a male and a female; the Shrēē-bhagūvūtū, to confirm the perfect union of the divine books, says, that Brūmha divided himself into two parts, his right side becoming a male, Swayūmbhoovū, and the left a female, Shūtū-rōōpa, and that these persons divided their children into bramhūns, kshūtriyūs, voishyūs, and shōōdrūs.

---

## SECT. II.

EVERY person at all acquainted with the Hindoo system, must have been forcibly struck with the idea, that it is wholly the work of bramhūns; who have here placed themselves above kings in honour, and laid the whole nation prostrate at their feet.<sup>1</sup> Many incredible stories are found in the most popular Hindoo books, tending to exalt the power, or support the honour of bramhūns:—the following may suffice as specimens of these stories: Ourvvū, a bramhūn, destroyed the whole race of Hoihūyū with fire from his mouth.<sup>2</sup> Kūpiltū, a

<sup>1</sup> The number of bramhūns in Bengal, compared with the shōōdrūs, is, perhaps, as one to eight, or one to ten.

<sup>2</sup> See the Mūhabharātu.

brāmhūn, reduced, by his curse, the 60,000 sons of king Sūgūrū to ashes.<sup>a</sup> Ūgūstyū, a brāmhūn, swallowed the sea, with all its contents.<sup>b</sup> Doorvasū, a brāmhūn, once lengthened the day, that he might finish his religious ceremonies.<sup>c</sup> The same sage cursed and destroyed the whole progeny of Krishnū.<sup>d</sup> Bhrigoo, a brāmhūn, gave abusive language to the gods Brūmha, and Shrivū, and struck Vishnū on the breast with his foot.<sup>e</sup> A number of dwarf brāmhūns created a new Indrū, the king of the gods.<sup>f</sup> Tritū and other brāmhūns cursed Shrivū, for seducing their wives in the form of a sūnyasē, and deprived him of virility.<sup>g</sup> The god Krishnū, at a sacrifice offered by Yoodhist'huū, served the brāmhūns with water to wash their feet.<sup>h</sup>

By the Hindoo law, the magistrate was not to imagine evil in his heart against a brāmhūn ; nor could a person of that order be put to death for any crime whatsoever : he might be imprisoned, banished, or have his head shaved, but his life was not to be touched.<sup>c</sup> The tribute paid to them, arising from multiplied idolatrous ceremonies, was greater than the revenues of the monarch. If a shōōdrū assumed the brāmhūnical thread, he was to be severely fined. If he gave frequent molestation to a brāmhūn, he was to be put to death. If a shōōdrū committed adultery with the wife of a brāmhūn, he was to lose the offending parts, to be bound upon a hot iron plate, and burnt to death. If a brāmhūn stole a shōōdrū, he was to be fined ; but if a shōōdrū stole a brāmhūn, he was to be burnt to death. If a shōōdrū sat upon the

<sup>a</sup> See the Mahabharūtū.

<sup>b</sup> Ibid.

<sup>c</sup> Ibid.

<sup>d</sup> Shrēe-bhaguvūtū.

<sup>e</sup> Pūdmū pooranū.

<sup>f</sup> Mūhabharūtū.

<sup>g</sup> Skundū pooranū.

<sup>h</sup> Mūhabharūtū.

<sup>c</sup> The killing of a brāmhūn, is one of the five great sins among the Hindoos.

carpet of a bramhūn, the magistrate, having thrust a hot iron into his fundament, and branded him, was to banish him the kingdom; or to cut off his posteriors. If a shōōdrū, through pride, spat upon a bramhūn, his lips were to be cut off. If a person of this cast plucked a bramhūn by the hair, or by the beard, or seized him by the neck, the magistrate was to cut off both his hands. If he listened to reproaches against a bramhūn, he was to pour hot lead into his ears. If a shōōdiū beat a magistrate, he was to have an iron spit run through him, and to be roasted alive; a bramhūn, for such an offence, was to be fined.—And, as though all these horrible punishments on earth had not sufficiently degraded the shōōdrū, the wrath of the bramhūns pursued him into the next world,—for the same shastrūs teach, that if a shōōdrū do not rise to receive a bramhūn with due honour, he will become a tree after death; if he look angrily at a bramhūn, his eyes will be put out by Yūmū, the Hindoo Pluto.

Menial service to bramhūns is declared to be highly meritorious; the body of such a servant, says the Mūha-bharūtī, by eating the ords of his master, becomes purified from all sin. Formerly, a shōōdrū touched the body of a bramhūn when he took an oath; and it is even now practised when a person wishes to obtain credit for what he is relating.

The shastrūs teach, that a gift to a learned bramhūn possesses infinite merit; feasts to bramhūns are considered as very meritorious; a poor man entertains two or three at a time; a rich man invites hundreds. At all festivals, marriages, &c. one of the most important things to be done is to entertain the bramhūns, and to make

presents to them at their dismissal. If a shōōdrū wish to succeed in any project, he feasts two or three bramhūns. If a man has been entertaining a number of bramhūns, a neighbour says to him, "Ah! you are a happy man! you can honour so many bramhūns!" A covetous man is sometimes thus reproached: "He is very rich, but he cannot bring his mind to part with a mite, no not to entertain bramhūns · he does not even invite a few bramhūns to his house, and wash their feet." To present gifts to bramhūns at the hour of death, and bequeath to them lands, or cows, or houses, is extolled in the shastrūs as a work of merit destroying all sin, and followed in the next world with long-continued happiness.

To drink the water into which a bramhūn's toe has been dipped, is considered a very great privilege. When enquiring into this circumstance, I was informed, that vast numbers of shōōdrūs, while fasting, thus purify themselves daily; that others make a vow to attend to this duty for a length of time, to remove some disease. Indeed, shōōdrūs may be frequently seen carrying water in a cup, and intreating the first bramhūn they meet to put his toe into it; after which they drink the water, and bow or prostrate themselves to the bramhūn, who bestows his blessing on them; others preserve some of this holy water in their houses. Persons are found who endeavour to collect the dust from the feet of 100,000 bramhūns; one mode of doing which is, by spreading a cloth before the door of a house where many are assembled at a feast; as each bramhūn comes out, he shakes the dust from his feet upon this cloth. Many miraculous cures are said to have been performed on persons swallowing this dust.

But, not only is the body of the shōōdrū laid prostrate before the bramhūn, to lick the dust of his feet, but his soul also is to be sacrificed to his honour: the Hindoo laws enact, that, to serve a bramhūn, falsehood is allowable! and that if a shōōdrū dare to listen to the salvation-giving védū, he is to be punished for his sacrilege. Even at present, if a bramhūn happen to be repeating any part of the védū aloud, a shōōdrū, if near, shuts his ears, and runs away.

From the preceding statements, I think it will be abundantly evident, that this whole fabric of superstition is the work of bramhūns: No person may teach the védū but a bramhūn;—a spiritual guide must be a bramhūn;—every priest (poorohitū) must be a bramhūn;—the offerings to the gods must be given to the bramhūns;—no ceremony is meritorious without a fee to the officiating bramhūn;—numberless ceremonies have been invented to increase the wealth of the bramhūns: as soon as a child is conceived in the womb, a bramhūn must be called to repeat certain formulas, when he receives a fee and is feasted; other levies are made before the birth; at the birth; when the child is a few days old; again when it is six months old; when two years old; again at eight or nine; and again at marriage;—in sickness, the bramhūn is paid for repeating forms for the restoration of the patient;—after death, his son must perform the shraddhū, the offerings and fees at which are given to the bramhūns, twelve times during the first year, and then annually;—if a shōōdrū meet with a misfortune, he must pay a bramhūn to read incantations for its removal;—if his cow die, he must call a bramhūn to make an atonement;—if he lose a piece of gold, he must do the same;—if a vulture have settled on his house, he must pay a bramhūn to

purify his dwelling;—if he go into a new house, he must pay a bramhūn to purify it;—if a shōōdrū die on an unlucky day,<sup>4</sup> his son must employ a bramhūn to remove the evil effects of this circumstance;—if he cut a pool or a well, he must pay a bramhūn to consecrate it;—if he dedicate to public uses a temple, or trees, he must do the same;—at the time of an eclipse, the bramhūn is employed and paid;—on certain lunar days, the shōōdrū must present gifts to bramhūns;—during the year, about forty ceremonies are performed, called vrītūs, when the bramhūns are feasted, and receive fees;—when a person supposes himself to be under the influence of an evil planet, he must call four bramhūns to offer a sacrifice,—a number of vows are made, on all which occasions bramhūns are employed and paid;—at the birth of a child, the worship of Shūshītē is performed, when bramhūns are feasted;—at the time of small pox, a ceremony is performed by the bramhūns,—they are paid for assisting the people to fast,—to remove cutaneous disorders, the bramhūns pray to one of the goddesses, and receive a fee —bramhūns are employed daily to offer worship to the family god of the shōōdrū;—the farmer dares not reap his harvest without paying a bramhūn to perform some ceremony;—a tradesman cannot begin business, without a fee to a bramhūn;—a fisherman cannot build a new boat, nor begin to fish in a spot which he has farmed, without a ceremony and a fee;—nearly a hundred different festivals are held during the year, at which bramhūns are entertained, and, in some villages, feasts are celebrated at a hundred houses at once. At the house of a raja, at particular festivals, sometimes as many as 20,000

<sup>4</sup> It is commonly believed by the Hindoos, that if a child be born on some day of the week, when a certain star enters a particular stellar mansion, it is a sign that the child is illegitimate

*brāmhūns* are feasted. Instances are mentioned of 100,000 *brāmhūns* having been assembled at one feast. At a *shraddhū* performed for his mother, by Mr. Hastings's dewan, Gūnga-Govindū-Singhū, of Jamookandee, near Moorshūdūbad, six hundred thousand *brāmhūns*, it is said, were assembled, feasted, and dismissed with presents.

Thus every form and ceremony of religion—all the public festivals—all the accidents and concerns of life—the revolutions of the heavenly bodies—the superstitious fears of the people—births—sicknesses—marriages—misfortunes—death—a future state, &c. have all been seized as sources of revenue to the *brāmhūns*; in short, from the time a *shōōdī* is conceived in the womb, to his deliverance from purgatory by the *brāmhūns* at *Gūya*, he is considered as the lawful prey of the *brāmhūns*, whose blessing raises him to heaven, or whose curse sinks him into torments;—and thus, their popular stories, their manners, and their very laws, tend at once to establish the most complete system of absolute oppression that perhaps ever existed.

The following ten ceremonies called *Sūngskarū*, are necessary before a person can be considered as a complete *brāmhūn*, viz the *Gūrbha-dhanū*;<sup>e</sup> *Poongsūvānū*, *Sē-mūntonūyūnū*, *Jatū-kūmū*,<sup>f</sup> *Nishkrūmūnū*,<sup>g</sup> *Namū-kārūnū*,<sup>h</sup> *Ūnnū-prashūnū*,<sup>i</sup> *Chōōra-kū ūnū*,<sup>k</sup> *Oopūnūyūnū*,<sup>l</sup> and *Vivahu*.<sup>m</sup>

Four months after conception, the ceremony *Gūrbha-dhanū* is performed, which includes a burnt sacrifice, the

<sup>e</sup> At the conception.

<sup>f</sup> At the birth.

<sup>g</sup> At the delivery

<sup>h</sup> Giving the name. <sup>i</sup> Giving the first rice.

<sup>k</sup> Shaving the head.

<sup>l</sup> Investiture with the *poita*.

<sup>m</sup> Marriage.

worship of the shalgramū, and all the forms of the Nandē-mookhū shraddhū.

After the bramhūnēē has been six or eight months pregnant, on some fortunate day, the *Poongsūvūnū* and *Sēmūntonūyūnū* ceremonies are performed as follows : the husband, having attended to his accustomed ablutions, sitting in the front of the house, offers the burnt-sacrifice, and presents offerings to the manes, during which time the wife anoints herself with turmeric, plaits her hair, has her nails cut, the sides of her feet painted, and then bathes, and clothes herself in new apparel. The female guests paint the wooden seats on which the husband and wife are to sit : and they being seated, the officiating bramhūn assists the husband to repeat a number of incantations, during which, water, clarified butter, &c. are offered before the shalūgramū. A curtain being suspended, to conceal the man and his wife from observation, the husband, repeating certain prayers, feeds his wife with milk, and the tender sprouts of the vūtū tree, after which the curtain is removed, and the husband repeats other prayers, putting his right hand on his wife's shoulder, belly, &c. At the close of these and other ceremonies, a woman brings a jug of water, and leads the husband by the right hand into his house, pouring out water as he goes ; the wife follows close to her husband. A fee is given to the officiating bramhūn, and the whole is concluded with a feast.

At the moment of birth, what is called the *Jatū-kūrmū* is attended to, in which the shraddhū, the burnt-sacrifice,<sup>a</sup>

<sup>a</sup> The sāguikū bramhūns preserve the fire which is kindled at this sacrifice, and use it in their daily burnt offerings, at their weddings, and at the burning of the body ; after which the son may preserve it for the same purposes for himself.



and other ceremonies, which occupy about two hours, are performed, and then the umbilical cord is cut. Immediately after this, a similar ceremony called *Nishkr̐m̐n̐* is performed, which also occupies about two hours, and in which petitions are offered for the long life and prosperity of the child.

When the child is ten or eleven days old, the name is given (*Nam̐k̐r̐n̐*), at which time offerings are presented to deceased ancestors, and a burnt-sacrifice offered; the husband, sitting by his wife, who has the child in her arms, also repeats a number of prayers after the priest, and mentions the name of the child.

At six months old, the child is, for the first time, fed with rice (*Umm̐-pas̐n̐*), when offerings to deceased ancestors, and a burnt-sacrifice, having been presented, the child, with ornaments on its neck, wrists, and ancles, and dressed in new silk clothes, is brought in the arms of its father or uncle, who sits down with it in the midst of the company, and, repeating two formulas, puts a little boiled rice into its mouth; then washing its hands and mouth, he places on its head a turban, and gives it beetle-nut. At the close of the ceremony, the relations and guests give the child pieces of money, according to their ability, and are then dismissed.

When the child is two years old, the barber shaves its head, cuts its nails, and bores its ears. This ceremony, called *Chōōra-K̐r̐n̐*, is preceded by offerings to the manes, and is followed by rubbing the child with turmeric and oil, bathing it, and dressing it in new apparel. It is then brought near the altar, where prayers are repeated,

and the burnt-sacrifice offered. A fee is given to the priest, and the whole closes with an entertainment.

At eight, nine, ten, eleven, twelve, or fifteen years of age, on some fortunate day, the boy is invested with the poita (*Oopññyññ*), which is announced to the neighbours four or five days preceding the ceremony, by anointing the lad with turmeric. a number of persons, during these days, feast him separately at their houses, and the day before the investiture, the parents invite all the women of the village to a feast, who carry a metal bason to the house of entertainment, where female barbers pare their nails, and paint the sides of their feet red; the women of the house also anoint the bodies of these their guests with perfumes, paint their foreheads, rub oil in their hair, place beetle, perfumes, and turmeric, in their hands, and, filling their basons with oil, dismiss them; if the person be rich, the female guests receive a piece of cloth, and a metal bason each, in addition to the bason of oil. During the day, a feast is given, and in the evening, all the bramhūns of the town and neighbourhood are invited; the master of the feast adorns them with garlands of flowers, paints their foreheads red, and offers them presents of beetle; after the feast, accompanied by the musicians, the whole family assembles and carefully preserves the dust of the feet of their bramhūn guests. About two o'clock the next morning, the females of the family, some with lamps in their hands, others with empty basons, and others carrying oil in cups, parade through the village, with music playing, and receive from the houses of the bramhūns, water in pitchers, giving a little oil in return. About five o'clock, these women, and the boy who is to be invested, eat some curds, sweetmeats, plantains, &c. mixed together in one dish; and about six, the family bathe, at

which time, the musicians and priest arriving, the music begins to play. Under an awning before the house, at each corner of which a plantain tree is fixed, and from each side of which branches of the mango are suspended, the father, through the priest, first presents offerings to the manes, and then (his son sitting near him) repeats certain formulas, taking up sixteen or twenty different offerings, one after the other, and with them touching the shalgram̐, the earth, and then his son's forehead, he lays each down again. The boy then rises, has his head shaved, is anointed with oil and turmeric, bathes, and puts on new garments, and being thus prepared, he sits upon one of the wooden seats while the ceremony of investiture is performed. The priest first offers a burnt-sacrifice, and worships the shalāgram̐ repeating a number of prayers; the boy's white garment are then taken off, and he is dressed in red, and a cloth is brought over his head, that no shōōdr̐ may see his face; after which, he takes in his right hand a branch of the vilw̐, and a piece of cloth in the form of a pocket, and places the branch on his shoulder. A poita of three threads, made of the fibres of the sūñ, to which a piece of deer's skin is fastened, is suspended from the boy's left shoulder falling under his right arm, during the reading of incantations. By the help of the priest, the father now repeats certain formulas, and some passages from the véd̐s; and, in a low tone of voice, lest any shōōdr̐ should hear, pronounces the words of the gayūtr̐c̐ to the boy three times, the son repeating it after him, viz. "*Let us meditate on the adorable light of the divine ruler (Savitree) : may it guide our intellects.*" After this, the sūñ poita is taken off, and the real poita, consisting of six or more threads of cotton, and prepared

° The sur.

by the wives or daughters of brāmhūns, is put on. During the investiture with the cotton poita, the father repeats the appointed formulas, and fastens the sūrū poita to the vilwū staff. Shoes are now put upon the boy's feet, and an umbrella in his hand; and thus apparelled as a Brūmhūcharē, with a staff upon his shoulder, and the pocket hanging by his side, he appears before his mother, repeating a word of Sūngskritū, who gives him a few grains of rice, a poita or two, and a piece of money. He next solicits alms of his father and the rest of the company, who give according to their ability, some a roopee, and others a gold mohūr; sometimes as many as a hundred roopees are thus given. The boy then sits down, while his father offers another burnt-sacrifice, repeating incantations; and at the close of these ceremonies, the boy, being previously instructed, rises in a pretended hurry, and declares that he will leave home, and, as a Brūmhūcharē, seek a subsistence by begging; but his father, mother, or some other relation, taking hold of his arm, invites him to follow a secular life; in consequence of which, he returns, and sits down. Certain formulas are now repeated, when the boy takes a bamboo staff instead of his vilwū one, and throws it over his shoulder like the former. Other forms are repeated, after which the father presents a fee to the priest, and the boy goes into the house, a woman pouring out water before him as he goes. To this succeeds the service called sūndhya; at the close of which, the boy eats of the rice which has been offered in the burnt-sacrifice; and thus the ceremony ends.

The following duties are enjoined on a youth after his investiture. During twelve nights, he is to sleep only on a bed of kooshū, or on a blanket, or a deer's skin, or on a carpet called doolicha, made of sheep's wool and painted

different colours. He is enjoined to eat only rice and spices, without oil, salt, &c. once a day, nor must he see a *shōōdru*, nor suffer a person of this cast to see him; with his face covered, he is to bathe in the river very early, continually committing to memory the forms of the daily service, including the *gayūtrēc*; nor is he permitted to leave home without his *Brūmhūcharēc* staff. If the boy's father have been in the habit of eating undressed food occasionally in the house of a *shōōdrū*, then, on the day of investiture, a certain person of this cast is allowed, with a present in his hand, to see the boy's face, but he lays himself under an obligation to be kind to the boy in future life. At the end of the twelve days, the boy throws his *Brūmhūcharēc* staff into the Ganges, lays aside the character of a mendicant, and enters upon what is called *grūst'hū-dhūrmū*, i. e. a secular state; on which day a few *bramhūns* are feasted at his house.

As the egg, at one time impregnated with life, is afterwards hatched by the parents, so the receiving of the *poita* and the *gayūtrēc* is accounted the second birth of *bramhūns*, who are from that time denominated *dwijū*, or the twice-born. If a boy who has recently received the *poita* be awkward at washing it, and gives it to another, he must hold the clothes of the other while he washes it, that he may not be said to part with it, or to lose the virtue of it, for a moment. The repeating of the *gayūtrēc* is supposed to be an act of such merit, as to wipe away the foulest sins.

Having been invested with the *poita*, at any convenient time after this the boy may be married. For the ceremonies of marriage, see a succeeding article.

Of these ten ceremonies, called *Sūngskarū*, the three

first only are performed for the first child; but the seven last for every child. Strict bramhūns, in the southern parts of Hindoostan, attend to most of them for their daughters as well as their sons.

The smritees assign to bramhūns the offering of sacrifices; the offices of the priesthood; the study of the védās; explaining the shastrās to others; giving alms; and receiving presents. Till the iron age, the bramhūns, it is said, employed the whole day in religious ceremonies; but at present, the greater part of the persons of this order curtail these duties, and bring the performance of what they imagine themselves compelled to attend to, within the compass of an hour or less. One bramhūn in a hundred thousand may repeat the morning and noon services separately, but almost all unite them, after which they eat, and proceed to business; a few repeat the evening service,<sup>p</sup> either at home, or by the side of the river.

Formerly, only one order, called Satshūtĕē bramhūns, were found in Bengal, all of whom were equal in honour. Matters stood thus till the time of Adishōōrū, a Bengal raja, who, offended with the ignorance of the bramhūns then in Bengal, and wishing to offer a sacrifice to obtain rain, solicited from Vēērū-singhū, the king of Kanyū-koojū, five bramhūns, to officiate at this sacrifice. The first bramhūns sent were rejected, because they wore stockings, and rode on horses; those afterwards sent by the king were approved: their names were Bhūtū-

<sup>p</sup> Those bramhūns who have not two garments, take with them, when about to perform the sūndhya, a second porta, as it is improper to perform this ceremony having on only one garment.

narayānū, Dūkshū, Védū-gūrbhū, Chandūrū, and Shrē-hūrshū. These priests went through the sacrifice to the great satisfaction of the monarch, who gave them grants of land, in what the Hindoos call the province of Rarhū; and from these five bramhūns are descended almost all the families of bramhūns now in Bengal; they still retain the family names of their original ancestors, as Kash-yūpūs, from Kūshyūpū, the sage; Bhūrūdwaḥjūs, from the sage Bhūrūdwaḥjū; Sandilyūs, from the sage Sandilyū; Savūrñūs, from the sage Sūvūrñū; Bats-yū-, from the sage Būtsyū. Some of the descendants of these Kūnojū bramhūns, in consequence of removing into the province of Vūrēndrū, were called Varēndrū bramhūns, and those who remained in Rarhū, received the name Rarhēc. These comprise all the bramhūns in Bengal, except the voidikūs, and about 1,500 or 2,000 families of the Satshūtēc, or original Bengal bramhūns, of whom there were about 700 families in the time of Adishōōrū. The voidikūs are said to have fled from Orissa from the fear of being made vamachurēc, and, on account of studying the védūs more than others, they were called voidikū bramhūns.

Būllalsēnū, a voidū king, seeing among the bramhūns, both rarhēc and varēndrūs, a great deficiency in their adherence to the shastrūs, determined to divide them into three orders, distinguishing one as a peculiar order of merit, to entitle a man to enter which, the following qualifications were required: to observe the duties of bramhūns, to be meek, learned, of good report, to possess a disposition to visit the holy places, be devout, to possess a dislike to receiving gifts from the impure, be attached to an ascetic life, and to be liberal. The bramhūns whom he found

possessed of these nine qualities, he distinguished by the name of *koolēnūs*.<sup>1</sup> In the next order, he classed those who had been born *brāmhūns*; who had passed through the ten *sūngskariūs*, and had read part of the *védūs*; these he called *Shrotriyūs*,<sup>2</sup> and he directed that those who had none of these nine qualifications, should be called *Vūngshūjūs*.<sup>3</sup>

When *Būllalsénū* made these regulations, he distributed, at a public meeting, all the *brāmhūns* of the country into these orders. After him, *Dévēcē-būrū*, a *ghūtūkū* *brāmhūn*, called another meeting of the *brāmhūns*, and reetified the disorders which had again crept in among the different classes.

In each of these orders, other subdivisions exist, principally through irregular marriages, all of which are recorded in the *koolī shastrū*, studied by the *ghūtūkūs*,<sup>4</sup> which work was begun when the *koolēnūs* were first created, and may be called the *koolēnū's* book of heraldry.

To a *koolēnū*, the seat of honour is yielded on all occasions; yet the supposed superiority of this order in natural or acquired talents, no where exists.

The distinctions thus created by *Būllalsénū* are most tenaciously adhered to in the marriage of the different orders: a *koolēnū* may give his son in marriage among his own order, or to the daughter of a *shrotriyū*; but if

<sup>1</sup> From *kogū*, a race. In this order he formed two ranks, which are called *Mookhyū* and *Gounū koolēnūs*. <sup>2</sup> From *shroo*, to hear; or learned in the *shastrū*. <sup>3</sup> From *vūngshū*, a family. <sup>4</sup> Men employed in contracting marriages for others: from *ghūtū*, to unite.



the family marry among *vūngshūjūs*, in two or three generations they become *vūngshūjūs*. A *koolēnū* must give his daughter to a person of his own order, or she must remain unmarried. When the daughter of a superior *koolēnū* is married to the son of an inferior person of the same order, the latter esteems himself highly honoured: if a *koolēnū* marry the daughter of a *shrotriyū*, or of a *vūngshūjū*, he receives a large present of money, in particular instances, two thousand roopees; but in common cases a hundred. The *shrotriyūs* and *vūngshūjūs* expend large sums of money to obtain *koolēnū* husbands for their daughters; and in consequence the sons of *koolēnūs* are generally pre-engaged, while their unmarried daughters, for want of young men of equal rank, become so numerous, that husbands are not found for them; hence one *koolēnū* *brāmhūn* often marries a number of wives of his own order. Each *koolēnū* marries at least two wives: one the daughter of a *brāmhūn* of his own order, and the other of a *shrotriyū*; the former he generally leaves at her father's, the other he takes to his own house. It is essential to the honour of a *koolēnū*, that he have one daughter, but by the birth of many daughters, he sinks in respect; hence he dreads more than other *Hindoos* the birth of daughters. Some inferior *koolēnūs* marry many wives: I have heard of persons having a hundred and twenty; " many have fifteen or twenty, and others forty or fifty each. Numbers procure a subsistence by this excessive polygamy: at their marriages they obtain large presents,

" Thus the creation of this *Order of Merit* has ended in a state of monstrous polygamy, which has no parallel in the history of human depravity. Amongst the *Turks*, seraglios are confined to men of wealth; but here, a *Hindoo* *brāmhūn*, possessing only a shred of cloth and a *poita*, keeps more than a hundred mistresses.

and as often as they visit these wives, they receive presents from the father; and thus, having married into forty or fifty families, a koolēñū goes from house to house, and is fed, clothed, &c. Some old men, after the wedding, never see the female; others visit her once in three or four years. A respectable koolēñū never lives with the wife who remains in the house of her parents; he sees her occasionally, as a friend rather than as a husband, and dreads to have offspring by her, as he thereby sinks in honour. Children born in the houses of their fathers-in-law are never owned by the father. In consequence of this state of things, both the married and unmarried daughters of the koolēñūs are plunged into an abyss of misery; and the inferior orders are now afraid of giving their daughters to these nobles among the bramhūns.

These customs are the cause of infinite evils:—koolēñū married women neglected by their husbands, in hundreds of instances, live in adultery; in some cases, with the knowledge of their parents.\* The houses of ill-

\* It is universally admitted among the Hindoos, that the practice of destroying the fetus in the womb prevails to a most dreadful extent among these women. A koolēñū bramhū assured me, *that he had heard more than fifty women, daughters of koolēñūs, confess these murders* ' ' To remove my doubts, he referred me to an instance which took place in the village where he was born, when the woman was removed in the night to an adjoining village, till she had taken medicines, and destroyed the fetus. Her paramour and his friends were about to be seized, on a charge of murder, when the woman returned home, having recovered from the indisposition occasioned by the medicines she had taken. On making further enquiry into this subject, a friend, upon whose authority I can implicitly rely, assured me, that a very respectable and learned bramhūn, who certainly was not willing to charge his countrymen with more vices than they possessed, told him, it was supposed, that *a thousand of these abortions took place in Calcutta every month* ' ' This statement is doubtless overcoloured, but what an unutterably shocking idea does it give of the moral condition of the heathen part of Calcutta.

fame at Calcutta, and other large towns, are filled with the daughters of kooltēnū bramhūns; and the husbands of these women have lately been found, to a most extraordinary extent, among the most notorious and dangerous dakaits—so entirely degraded are these favourites of Būllalsénū!!

The customs of the shrotriyūs and vungshūjūs are not different from those of other bramhūns except in their marriages: the son of a vūngshūju makes a present of money to obtain the daughter of a shrotriyū. The greatest number of learned men in Bengal at present, are found amongst the rarhēts, and vorlikū. A person who performs religious ceremonies according to the formulas of some particular védū, is called a rig-védū, yūjoor-védū, samu védū, or ūt'hūr vū-védū bramhūn.

The bramhūns are not distinguished by any difference in their dress, the poita excepted; nor is there any peculiar insignia attached to kooltēnūs, or the other orders; they are known, however, by the titles appended to their names.

The same bramhūn affirmed, that he did not believe there was a single Hindoo, male or female, in the large cities of Bengal, who did not violate the laws of chastity!—Many kooltēnūs retain Mūsulman mistresses, without suffering in cast, although these irregularities are known to all the neighbours. The practice of keeping women of other casts, and of eating with women of ill-fame, is become very general among the bramhūns. A great proportion of the chief dakaits (plunderers) are bramhūns. I am informed, that in one day ten bramhūns were hanged at Dinagepore as robbers, and I doubt not, the well known remark of Governor Holwell is, in substance, true “During almost five years that we presided in the judicial cutchery court of Calcutta, never any murder or other atrocious crime came before us, but it was proved in the end a bramhūn was at the bottom of it.” *Holwell's Historical Events, vol. 2.*

Beside these, many bramhūns are fallen in the estimation of their countrymen :<sup>7</sup> viz.

The Ūgrūdane<sup>7</sup> bramhūns, of whom there are four or five hundred families in Bengal, by receiving the sesamum, gold, calves, bedsteads, &c. at the pretū-shraddhū, have sunk in cast. They marry and visit amongst themselves only. It is singular, that after the shastrū has directed these things to be given to bramhūns, the reception of them should involve persons in dishonour.

The Mūrūpora bramhūns,<sup>8</sup> who repeat the incantations over the dead just before the body is burnt, and receive from one to ten roopees as a fee, lose their honour by officiating on these occasions, and are compelled to visit and marry among themselves.

The Kūpalee bramhūns are the officiating priests to a cast of shōōdrūs called kūpalees, and on this account are sunk in honour.

The Swūrñukarū, Gopalū, Dhova, Sootrūdbarū, Kūloo, Bagdee, Doollēerū, Patūnee, Jalikū, Shoundikū, and Domū bramhūns, are priests to the goldsmiths, milkmen, washermen, joiners, oilmen, fishermen, dealers in spirituous liquors, basket-makers, &c. and are on that account so sunk in honour, that the other bramhūns will not

<sup>7</sup> According to the Annikū-tāttwū, and other shastrūs, bramhūns lose their honour by the following things : by becoming servants to the king ; by pursuing any secular business ; by becoming priests to shōōdrūs ; by officiating as priests for a whole village ; by neglecting any part of the three daily services. At present, however, there is scarcely a single bramhūn to be found who does not violate some one or other of these rules.

<sup>8</sup> That is, the dead-burning bramhūns.

touch the water which they drink, nor sit on the same mat with them.

The Doivūgnū bramhūns, who profess to study the Hindoo astrological works, are also fallen in rank. They cast nativities, discover stolen goods, &c. and are able to compose almanacks, one of which is frequently seen in their hands in the streets.

The Mūdyūdoshēē (or Mūdyūdēshēē) bramhūns are descended from Viroopakshū, a Vērbhoomēe bramhūn, who was a notorious drunkard, but who at the same time was famous as a religious mendicant, possessing the power of working miracles.

Vyasū, the moonee, once raised a shōōdrū to bramhūnhood, this man's descendants are called Vyas-oktū bramhūns, or the bramhūns created by the word of Vyasū, many of whom are to be found in Bengal; they marry and visit among themselves only, being despised by other bramhūns.

Not only in these last instances are many of the bramhūns sunk into disgrace, but, if this order is to be judged by the Hindoo law, they are all fallen. We are assured, that formerly, bramhūns were habitually employed in austere devotion and abstinence, but now they are worldly men, seeking service with the unclean, dealing in articles prohibited by the shastrū, &c. This general corruption of manners is, in a great measure, to be attributed to the change of government: the Hindoo kings used to enforce upon all casts a strict attention to idolatrous ceremonies, on pain of corporal punishment; and they supported great multitudes of bramhūns, and

patronized them in the pursuit of learning. Having lost this patronage, as well as the fear of losing their honour, and of being punished, they neglect many of the forms of their religion, and apply to things, in their apprehension, more substantial. A number of bramhūns, however, may be found, especially at a distance from large towns, who despise worldly employments, and spend their lives in idolatrous ceremonies, or in visiting holy places, repeating the names of the gods, &c.

As it respects learning also, the bramhūns are equally sunk as in ceremonial purity: they are, it is true, the depositaries of all the knowledge their country contains, but it must be remembered, that a bramhūn who can read what his forefathers wrote, is now scarcely to be found in Bengal<sup>a</sup>. *For an account of the state of religion among the bramhūns*, see vol. 1, Introductory Chapter.

Many bramhūns are employed by Europeans and rich Hindoos;<sup>b</sup> the Hindoo rajas still maintain a number; others are employed in the courts of justice; some find a subsistence from the offerings where a celebrated image is set up; many are employed as pūndits to Europeans; others pursue a mercantile life; while a number become farmers, employing shōōdhūs to cultivate their fields, that they may avoid the sin of killing insects with the ploughshare; others are drapers, shopkeepers, &c. The shastrū expressly forbids their selling milk,

<sup>a</sup> See an article in the next volume, relative to the present state of learning in Bengal.

<sup>b</sup> A sensible bramhūn, whose opinion I asked on this point, supposed that three-fourths of the bramhūns in Bengal were the servants of others, and that the other quarter were supported as priests, and by teaching youth, &c.

iron, lac, salt, clarified butter, sesamum, &c. yet many bramhūns now deal in these things without regard to the shastrū, or the opinions of stricter Hindoos, and add thereto the sale of skins, spirits, and flesh. A bramhūn who is accomptant will write the accounts, and receive the allowance called dūstoorēē, upon every joint of beef purchased by his employer, without a qualm, but if you mention his killing a cow, he claps his hands on his ears in the utmost haste, as though he were shocked beyond expression. I have heard of a bramhūn at Calcutta, who was accustomed to procure beef for the butchers :<sup>c</sup> many traffic in spirituous liquors.

It has become a practice in Bengal for men of property to promise annual presents to bramhūns, especially to such as are reputed learned ; these presents very frequently descend from father to son they consist of corn, or garments, or money, according to the promise of the giver ; and instances occur of a bramhūn's receiving as much as a thousand roopees from one donor. These annual donations are generally given at the festivals.

Other sources of support arise from collecting disciples, and becoming their spiritual guides ; from pretending to remove diseases by incantations, repeating the name of some god, &c. ; many are employed as ghūtūkūs, in contracting marriages. Large presents are also received at the numerous festivals, and it is said, that no fewer than five thousand bramhūns subsist in Calcutta on the bounty of rich Hindoos.

<sup>c</sup> Shoes made of cow leather are generally worn by the Hindoos\*. Such is the fate of laws which are neither rational nor moral, and such the obedience of a people destitute of moral feeling

But the greatest means of support are the *Dévottürüs*, viz. houses, lands, pools, orchards, &c. given in perpetuity to the gods; and the *Brümhottürüs*, similar gifts to the *bramhüns*. The donors were former kings, and men of property, who expected heaven as the reward of their piety. It is still not uncommon for houses, trees, pools, &c. to be offered to these celestial and terrestrial deities; but it is far from being so frequent as formerly; and indeed the Honourable Company, I am informed, forbid this appropriation of lands, as the revenue is thereby injured. When a gift is made as a *dévottürü*, the donor, in presenting it, entreats the officiating priests who own the image to worship the god with the produce of what he gives. Sometimes a son on the death of his father and mother, to rescue them from misery, presents to his spiritual guide, or, to the *bramhüns*, a house, or some other gift. Formerly, poor *bramhüns* solicited alms of rich land-owners, who gave them portions of land in perpetuity. In these ways, the *dévottürüs* and *brümhottürüs* have accumulated, till the produce amounts to an enormous sum. I have been informed, that in the district of *Burdwan*, the property applied to the support of idolatry amounts to the annual rent of fifteen or twenty lacks of *roopees*.<sup>d</sup> It has been lately ascertained, as my native informants say, that the lands given to the gods and *bramhüns* by the different *rajahs* in the *zillah* of *Nüdçēya*, amount to eighteen lacks of *bigahs*, or about 600,000 acres. When all these things are considered, it will appear, that the clergy in catholic countries devour little of the national wealth compared with the *bramhüns*.

<sup>d</sup> It is necessary, however, to remark, that in this sum are included what are called *Phükirānū*, or lands granted to *Müsülman* saints, and *Mühü-tanā*, lands granted to *shōōdrüs* by kings, or great land-owners.



SECT. II.—*Of the Kshūtriyū cast.*

THIS is the second order of Hindoos; said to have been created “to protect the earth, the cattle, and bramhūns.” Some affirm, that there are now no *kshūtriyūs*; that in the *kūlēē-yoogū* only two casts exist, bramhūns and *shōōdrūs*, the second and third orders having sunk into the fourth.

The *sūngskarūs*, including investiture with the *poita*, belong to the *kshūtriyūs* as well as to the bramhūns; with this difference, that the *kshūtriyūs* are permitted to possess only three parts of the *gayūtrēē*. The daily religious ceremonies also of bramhūns and *kshūtriyūs* are nearly the same; and the *kshūtriyūs* are permitted to read the *védūs*, and worship their guardian deities, without the intervention of the bramhūns; on extraordinary occasions bramhūns are employed.

The Hindoo kings, both of the families of the sun and moon, belonged to this cast; but in the decline of the Hindoo power, many *shūdrōō* kings reigned in Hindoost’hanū.\* The duties of kings are thus laid down in the *Rajtūrūginēē*: in a conversation betwixt *Vikrūmadityū* and *Bhūrtree-Hūree*, two *kshūtriyū* kings, the former recommends to the latter the following duties, viz. “As *Indrū*, during the four rainy months, fills the earth with water, so a king should fill his treasury with money;—as *Sōōryū*, the sun, in warming the earth eight months, does not scorch it, so a king, in drawing revenues from his people, ought not to oppress them;—as *Vayoo*, the wind, sur-

\* Formerly, a number of *rajas* of the Haree cast, one of the lowest classes of *shōōdrūs*, reigned in Assam.

rounds and fills every thing, so the king, by his officers and spies, should become acquainted with the affairs and circumstances of his whole people;—as Yūmū judges men without partiality or prejudice, and punishes all the guilty, so should a king punish, without favour, all offenders:—as Vūroonū, the regent of water, with his pashū,<sup>f</sup> binds his enemies, so let a king bind all malefactors safely in prison;—as Chūndrū, the moon, by his cheering light, gives pleasure to all, so should a king, by gifts, &c. make all his people happy:—and as Prithivēē, the earth, sustains all alike, so a king ought to feel an equal affection and forbearance towards all.” In the Bhagūvūtū-Gēēta, Krishnū is represented as saying to Ūrjoonū, “A soldier of the kshūtriyū tribe hath no duty superior to fighting. Such soldiers as are the favourites of heaven, obtain such a glorious fight as this. If thou art slain, thou wilt obtain heaven; if thou art victorious, thou wilt enjoy a world.”<sup>g</sup>

Many in the Western provinces still claim the distinction of kshūtriyū, wear the poita, and perform the ceremonies belonging to this cast: they marry and visit only among themselves. The present raja of Buidwan is a kshūtriyū; and a few are found in Bengal who are petty land-owners, merchants, &c.

<sup>f</sup> A divine weapon, in the shape of a rope.

<sup>g</sup> Here we have another proof, that all false religions are identified as one, and that they have all the “image of the earthy.” On one occasion, we find Krishnū preaching to Ūrjoonū the necessity of the annihilation of the passions, here, like a second Mahomet, he holds up to him the joys of a sensual paradise, if he dies in the field of honour.

SECT. III.—*The Voishyūs.*

THE third order of Hindoos are called Voishyūs, whose business is said to consist in “keeping cattle, carrying on trade, lending upon interest, cultivating land,” &c. They marry and fraternize among themselves: they are forbidden to read the vé 'ūs: and through the bramhūns alone can they perform religious ceremonies. They wear the poita, and in some punctilios are raised above the shōōdrūs, though in reality they are equally the slaves of the bramhūns. The few voishyūs in Bengal are farmers, merchants, &c. In the west of Hindoost'han they are more numerous.

---

SECT. IV.—*The Shōōdrūs.*

THE rules of the shastrūs respecting the shōōdrūs are so unjust and inhuman, that every benevolent person must feel the greatest indignation at the Hindoo lawgivers, and rejoice that Providence has placed so great a portion of this people under the equitable laws of the British Government. Having already enlarged on this subject in the first section, it may suffice here to observe, that the shōōdrūs are forbidden “to accumulate superfluous wealth,” and, as it respects the world to come, the bramhūn is prohibited “from giving spiritual counsel to a shōōdrū, or to inform him of the legal expiation for his sin.”<sup>a</sup>

Such is the degraded state in which the Hindoo laws have placed the great body of the people. The shōōdrū

<sup>a</sup> See W. Jones's translation of Mūncoo.

cannot perform one religious ceremony in which there are either offerings, prayers, sacrifices, or burnt offerings, except through the bramhūns; and the only way in which he can obtain any hope of a better birth, is, by becoming the constant slave of bramhūns. In the morning, after cleaning the house of the bramhūn, he must fetch him water, flowers, clay,<sup>1</sup> and wood for worship; he must next wash his feet and clothes, anoint his body with oil, wait upon him while he worships; collect all the materials for his dinner; after dinner, present to him water to wash his mouth; after which, from the same dish, he is permitted to eat what the bramhūn leaves. He must cleanse the ground where the bramhūn has eaten, as well as the dishes used at dinner; must wait on him with betel, tobacco, &c. and in the evening supply him with water, light his lamp, and prepare his bed. After lying down, he must rub his legs with oil, and, when the bramhūn has fallen asleep, he may take his repose. He who, in this manner, serves bramhūns, is declared by the shastrū to act meritoriously. On the contrary, the shōōdrū who envies and injures bramhūns, will sink into the world of torment.

At present, however, no shōōdrū will serve a bramhūn without wages, and in some cases, as, if his wages are withheld, the shōōdrū will contend warmly with his master. He will offer to the bramhūns, things which cost him nothing, such as prostrations, bows, flattery, &c. and, if he may be repaid in the next world, he will present him with something rather more solid. Some shōōdrūs, however, reverence bramhūns as gods,<sup>2</sup> and the whole of the "swinish multitude" pay them exterior honours. In bowing to a bramhūn, the shōōdrū raises his joined hands

<sup>1</sup> To form the lingū.

<sup>2</sup> Many of the kayast'hūs reverence the bramhūns more than is done by any other shōōdrūs.

to his forehead, and gently bows the head ; the bramhūn never returns the compliment, but gives the shōōdrū a blessing, extending the right hand a little, as a person would do when carrying water in it.<sup>1</sup> In bowing to a bramhūn, the sins of the shōōdrū enter the fire, which, by an Eastern figure, is said to lodge in the bramhūn's hand, and are consumed. If a bramhūn stretch out his hand before a shōōdrū have bowed to him, he will sink into a state of misery ; and if a shōōdrū meet a bramhūn, and bow not to him, he will meet with the same fate.

The shōōdrūs practise the ceremonies belonging to their order, using the formulas of the pooranūs ; a person of this class is prohibited from repeating a single petition from the védūs. Devout shōōdrūs practise the following ceremonies daily : about twelve o'clock they bathe, and afterwards, with the pooranū prayers, attend to the two first services prescribed for each day, either by the side of the river or in the house ; and in the evening they repeat another service. In these ceremonies, the bramhinal object of worship is the shalūgramū ; that of the shōōdrūs, who are forbidden to use this stone, the water of the Ganges.

Shōōdrūs, not being prohibited by the shastrū the exercise of any trade, pursue (at present) that which they think will be most profitable, but in almost all mechanical employments, these trades are still pursued from father to son in succession. Several casts engage in the same trade, though this is not regular ; as, among the weavers are kayūst'hūs, milkmen, gardeners, and husbandmen ; different casts also follow the occupation of carpenters.

<sup>1</sup> This blessing is sometimes given, but in general the shōōdrū bows, and the bramhūn, without taking any notice, passes on.

Many weavers, barbers, farmers, oilmen, merchants, bankers, spice-merchants, liquor-merchants, ornament-makers, &c. can read the translations of the pooranūs in the Bengalēē. Some voidyūs read their own shastrūs on medicine, as well as the Sūngskritū grammars, the poets, and the works on rhetoric; and the names of several voidyū writers in this language are mentioned. A few kayūst hūs, and other shōōdrūs, who have become rich, read certain books in the provincial dialects

The bramhūns deny that there any pure shōōdrūs in the kŭlēc-yoogū, they add, that the present race of shōōdrūs have all arisen from improper marriages between the higher and lower casts. The general name by which the kŭlēc-yoogū shōōdrūs are distinguished is Vŭrnū-shŭnkū ũ.<sup>m</sup>

There are many subdivisions among the shōōdrus, some of which are as effectual barriers to mutual intercourse as the distinction between bramhūns and shōōdrūs a kayūst'hū will no more visit a barber than would a bramhūn, nor a barber a joiner; and thus through all the ranks of the lower orders.

I shall here notice the different ranks of shōōdrūs, or vŭrnū-shŭnkūrūs, as far as I am able: this will bring before the reader the state of the ARTS and MANUFACTURES among the Hindoos:

1st. *Class.* The Voidyūs. These persons, who sprang from the union of a bramhūn with a female voishyū, claim the honour of belonging to the third order, in consequence of which they wear the poita, and at the time of

<sup>m</sup> Mixed casts, from vŭrnū, a cast, and shŭnkūrū, mixture.

investiture perform some of the ceremonies used in investing a bramhūn. Rajvūllūvū, a person of this class, steward to the nūwab of Moorshūdhūbad, about a hundred years ago, first procured for the voidyūs the honour of wearing the poita : he invited the bramhūns to a feast, and persuaded them to invest his son ; since which time many voidyūs wear this badge of distinction. Some persons of this order, like the vorshyūs, remain unclean fifteen days after the death of a parent, and others a month, like other shōōdrūs. The voidyūs can read some of the shastrūs : they extort more privileges from the bramhūns than other shōōdrūs ; sometimes sitting on the same seat, and smoking from the same pipe, with them ; in a few instances they employ indigent bramhūns as clerks, and even as cooks.<sup>a</sup> Few voidyūs are rich : some are very rigid idolators, and many voidyū widows ascend the funeral pile . at Sonūkhalee, in Jessore, which contains many families of this order, almost all the widows are burnt alive with the corpses of their husbands.

Būllalūsénū created four classes of voidyū koolcēnūs, who have assumed the titles of Sēnū, Mūllikū, Dūttū, and Gooptū.

The voidyūs, who are the professed, though not the exclusive, medical men amongst the Bengalēēs, study the Nīdanū, Rūkshūtū, Drivyū-goonū, and other medical shastrūs. There are no medical colleges in Bengal, but

<sup>a</sup> Thus, I find, is not only the case as it respects the voidyūs, but rich shōōdrūs, of every order, employ bramhūns as cooks, even the vouagee mendicants procure bramhūns to prepare the food at their feasts.

<sup>o</sup> A respectable Hindoo will not receive medicine from any Hindoo except a voidyū, and some shastrūs declare, that a person rejecting a voidyū physician will be punished in hell, but that he who employs a voidyū, though he should not be able to see Gūnga in his dying moments, will ascend to heaven.

one person in a village, perhaps, teaches three or four youths, in many cases his relations, who are maintained at their own homes. Three, four, or five years are spent with the tutor, who, however, derives no emolument from his pupils, being content with the honour and merit of bestowing knowledge. After completing his education, a young man begins to prepare medicine, and to practise, as his neighbour may call upon him. Medicines are never sold separately in a prepared state.

Beside the voidyûs, some other casts practise medicine,<sup>p</sup> as bramhûns,<sup>q</sup> kayûst'hûs, barbers, potters, &c. Many women have also acquired great celebrity by their nostrums. Indeed, it may be said of almost all the Bengalêe doctors, that they are old women guessing at the divine qualities of leaves, roots, and the bark of trees, and pretending to cures as wonderful as those of which a quack-doctor boasts, mounted on a cart in an English market-place. The women of the haree cast are employed as midwives,<sup>r</sup> and the doivûgnû bramhûns inoculate for the small-pox.<sup>s</sup>

*2d. Class.* The Kayûst'hûs, commonly called by Euro-

<sup>p</sup> The barbers by waiting upon Europeans, have obtained some information respecting the efficacy of calomel, and English salves, and are, in many cases, able to perform cures beyond the power of the voidyûs.

<sup>q</sup> Yet a bramhûn, practising physic, becomes degraded, so that other bramhûns will not eat with him.

<sup>r</sup> The Hindoo women are greatly shocked at the idea of a man-midwife; and would sooner perish than employ one.

<sup>s</sup> The ravages of this disease are very extensive in Bengal. Could Europeans of influence engage the doivûgnû bramhûns to enter heartily into the use of the vaccine matter, the good done would be boundless. The difficulties in the way of the cow-pox among the Hindoos are not great, and I believe the use of the vaccine matter is spreading daily in Calcutta, and at the different stations, through the influence of Europeans. It can only prevail, however, through the regular practitioners.



peans, the writer cast, sprang from a kshūtriyū and a female voishyū. There are four orders, called the Ootrārharhē,<sup>1</sup> Dūksbinū-rarhēē, Vūngsūjū and Varéndrū. Among these, Būllalūsénū created three orders of koolēnūs, called Ghoshū, Vūsoo, and Mitrū; and forty-two orders of Shrotriyūs, called Dé, Dūttū,<sup>2</sup> Kūrū, Palitū, Shénū, Singhū, Dasū, Goochū, Gooptū, Vévūtta, Sūrūkarū, Mūllikū, Dhūrū, Roodrū, Bhūdrū, Chūndrū, Vishwasū, Adityū, So, Hajra, &c.

The members of a shrotriyū family, by marrying amongst koolēnūs for three or four generations, are raised to great honour, and, at the feasts, first receive garlands of flowers, and the red paint on their foreheads. Some of the kayūst'hū koolēnūs marry thirty or forty wives.

The kayūst'hūs perform the same daily ceremonies as the bramhūs, but they select their prayers from the tūntrūs. They are in general able to read and write; a few read the works of the poets and the medical shastrūs; and some understand medicine better than the voidyūs. Among them are found merchants, shop-keepers, farmers, clerks, &c. In Bengal the bramhūs are far more numerous than the kayūst'hūs, yet, in proportion to their numbers, there are more rich kayūst'hūs than bramhūs.<sup>3</sup>

*3d Class.* From the union of a bramhūn and a voishyū arose the Gūndhū-vūniks,<sup>4</sup> or *druggists*. The shop of a

<sup>1</sup> Some families of this order have a regular custom, at their feasts, of throwing all their food away after it has been set before them, instead of eating it.

<sup>2</sup> The Dūttūs came with the five bramhūs whom Būllalūsénū made koolēnūs, but the king refused to make them koolēnūs, because they would not acknowledge themselves to be the servants of the bramhūs.

<sup>3</sup> They have acquired wealth in the service of Mūstūlmans and Europeans.

<sup>4</sup> Gūndhū, a smell, and vūnik, a trader.

respectable Hindoo druggist contains many hundred kinds of drugs and spices; and some are rich. Among this class of shōōdrūs are farmers, merchants, servants, &c. They marry among themselves, but bramhūns shew them a degree of respect, by visiting them, and eating sweetmeats at their houses. They expend large sums at feasts, when, to please their guests, they employ bramhūn cooks.

*4th Class.* From a bramhūn and a voishyū also arose the Kasharees, or *brass-founders*. More than fifty articles of brass, copper, and mixed metal, are made for sale by this cast; some of them, however, are of coarse and clumsy manufacture. Individuals of this cast are found amongst husbandmen, labourers, servants, &c. Their matrimonial alliances are contracted among themselves; few are rich, and the very poor are few; they read and write better than many other shōōdrūs; and a few read the Bengalee translations of the Ramayānū, Mūhabharātū, &c.

*5th Class.* From a bramhūn and a voishyū arose the Shūnkhū-vūniks,<sup>\*</sup> or *shell-ornament makers*: these ornaments, worn by females on the wrist, are prescribed by the shastrū. In Calcutta and its neighbourhood, women wear six or eight of these rings on each wrist; and in the east of Bengal they cover the lower part of the arm with them. The prices vary from one to eight roopees a set, of six or eight for each wrist; joined sets, which will cover the arm up to the elbow, are sold at different prices from ten to twenty roopees: the latter will last during two or three generations;<sup>†</sup> but when six or eight only are

<sup>\*</sup> Shūnkhū, a shell.

<sup>†</sup> At the hour of death, a female leaves her ornaments to whomsoever she

worn loose on each arm, they break in three or four years. Persons of this cast have become farmers, labourers, &c. while individuals from other casts have begun to follow the occupation of shūnkhū-ūnks, though not favourable to the acquisition of wealth. Except in large towns, this order of shōōdrūs is not numerous.

*6th Class.* From a kshūtriyū and a female shōōdrū arose the Agoorees, or *husbandmen*; but many other shōōdrūs, are employed as farmers.

The Bengal farmers, according to some, are the tenants of the Honourable Company; according to others, of the jūmdarūs,<sup>b</sup> or landholders. Whether the jūmdarūs be the actual or the nominal proprietors of the land, I leave to be decided by others; they collect and pay the land-tax to government, according to a regular written assessment, and are permitted to levy upon the tenants, upon an average, as much as four anas<sup>c</sup> for every roopee paid to government; added to which, they constantly draw money from the tenants for servants' wages, also as presents (from new tenants), gifts towards the marriage expences of their children, &c.

The farmers in general obtain only a bare maintenance from their labours, and we in vain look amongst them for a bold, happy, and independent yeomanry, as in England;<sup>d</sup> a few are able to pay their rents before the har-

pleases sometimes to her spiritual guide, or to the family priest. A person not bequeathing something to these persons, is followed to the next world with anathemas.

<sup>b</sup> From jūmēēn, land, and darū, a possessor.

<sup>c</sup> An ana is about two-pence English.

<sup>d</sup> One royūt in a thousand villages may be found possessed of great wealth, and one in three villages who possesses forty or fifty cattle, and is not in debt.

vest, but many borrow upon the credit of the crop, and pay after harvest. The great body of the Bengal farmers, however, are the mere servants of the corn merchant, who engages to pay the agent of the jūmidarū the rent for the cultivator, and the farmer agrees to surrender all the produce of his land to the corn merchant, and to receive from him what is necessary for the maintenance of his family till the harvest. If the produce be more than the debt, the farmer receives the surplus. If it be less, it is written as a debt in his name, and he engages to pay it out of the produce of the next year. When he is unfortunate in his harvest, the poor farmer's little all is sold by the corn merchant, and he is turned out upon the unfeeling world, to beg his bread as a religious mendicant, or to perish.

The tax to the Company, I am informed by the natives, is in proportion to the value of the land : in some places, where the mulberry plant for silk-worms is reared, the tax is more than five roopees a bigha ;<sup>c</sup> where rice, &c. are cultivated, the tax fluctuates from eight anas to two roopees the bigha.

<sup>c</sup> A bigha is in some parts eighty, in others eighty-three, and in others eighty-seven cubits square. The lands on which the indigo plant is cultivated also pay a greater tax than rice lands. "The manufacture of indigo appears to have been known and practised in India at the earliest period," says Mr. Colebrooke. From this country, whence the dye obtains its name, Europe was anciently supplied with it, until the produce of America engrossed the market. Within a very late period, the enterprize of a few Europeans in Bengal has revived the exportation of indigo, but it has been mostly manufactured by themselves. The nicety of the process, by which the indigo is made, demands a skilful and experienced eye. The indigo of Bengal, so far as its natural quality may be solely considered, is superior to that of North-America, and equal to the best of South America. Little, however, has hitherto been gained by the speculation. The successful planters are few ; the unsuccessful, numerous."

About the middle of February, if there should be rain, the farmer ploughs<sup>f</sup> his ground for rice for the first time; and again in March or April: the last ploughing is performed with great care, and if there have been rain, the ground is weeded. Sometimes rain at this period is delayed fifteen days or a month; but in all cases the land is ploughed three times before sowing. Two good bullocks, worth from eight to sixteen rupees each, will plough, in one season, fifteen or twenty bighas of land, and, if very good cattle, twenty-five bighas.<sup>g</sup> Horses are never used in agriculture.

The farmer, about the beginning of May, casts his seed into the ground, in much the same manner as the English farmer; and harrows it with an instrument like a ladder; upon which a man stands to press it down.

After sowing, the field is watched during the day to keep

<sup>f</sup> A Bengal plough is the most simple instrument imaginable—it consists of a crooked piece of wood, sharpened at one end, and covered with a plate of iron which forms the plough-share. A wooden handle, about two feet long, is fixed to the other end cross-ways, and in the midst is a long straight piece of wood, or bamboo, called the *ṛcsha*, which goes between the bullocks, and falls on the middle of the yoke, to which it hangs by means of a peg, and is tied by a string. The yoke is a neat instrument, and lies over the necks of two bullocks, just before the hump, and has two pegs descending on the side of each bullock's neck, by means of which it is tied with a cord under the throat. There is only one man, or boy, to each plough, who with one hand holds the plough, and with the other guides the animals, by pulling them this or that way by the tail, and driving them forward with a stick.

<sup>g</sup> The *shastrū* directs, that the husbandman shall not plough with less than four bullocks, but this is not attended to, as many are not rich enough to buy and maintain four bullocks. If a farmer plough with a cow or a bullock, and not with a bull, the *shastrū* pronounces all the produce of his ground unclean, and unfit to be used in any religious ceremony. It has become quite common, however, at present, to plough with bullocks, and in the eastern parts of Bengal many yoke cows to the plough.

off the birds. If there should not be rain in four or five days after sowing, and if the sun should be very hot, the seed is nearly destroyed, and in some cases, the ploughing and sowing are repeated. The farmer preserves the best of his corn for seed; twenty-four pounds of which, worth about two anas, are in general sufficient for one bigga. Should he be obliged to buy seed, it will cost double the sum it would have done in the time of harvest.

When the rice has grown half a foot high, the farmer, to prevent its becoming too rank, also to loosen the earth, and destroy the weeds, draws over it a piece of wood with spikes in it; and when it is a foot high he weeds it.<sup>h</sup>

The corn being nearly ripe, the farmer erects a stage of bamboos in his field, sufficiently high to be a refuge from wild beasts, covers it with thatch, and places a servant there to watch, especially during the night. When a buffalo, or a wild hog, comes into the field, the keeper takes a wisp of lighted straw in one hand, and in the other a dried skin containing broken bricks, pots, &c. bound up on all sides, and in this manner he approaches the animal, shaking his lighted straw, and making a loud noise, on which it immediately runs away.

In the middle of August, about four months after sowing,

<sup>h</sup> Land, after it has been ploughed, is cleaned with a half-hooked knife, called *nnénee*; and, as it becomes inconceivably more foul than in England, this part of the farmer's labour is very great. A very excellent instrument in the form of a hoe, with a handle about two feet and a half long, and the iron as wide and strong as a spade, called a *kooddalū*, answers the purpose of a spade and hoe.

the farmer cuts his corn with a sickle resembling in shape that used in England; the corn is then bound in sheaves and thrown on the ground, where it remains two or three days: it is never reared up to dry: some even carry it home the day it is cut. Eight persons will cut a bigha in a day. Each labourer receives about two-pence a day, beside tobacco, oil to rub on his body, &c.<sup>s</sup> When the corn is dry, the harvest-folks generally put the sheaves, which are very light, on their heads, and carry them home, each person taking twenty, thirty, or forty small sheaves: a few farmers carry the produce on bullocks. The poor are permitted to glean the fields after harvest, as in Europe.

The rice having been brought home, some pile it in round stacks, and others immediately separate it from the husk with bullocks; in performing which operation, the farmer fastens two or more bullocks together, side by side, and drives them round upon a quantity of sheaves spread upon the ground: in about three hours, one layer, weighing about thirty muns, will thus be trodden out. The Bengal farmers 'muzzle the ox in treading out the corn,' till the upper sheaves are trodden to mere straw, and then unmuzzle them; a few muzzle them altogether. After the corn has been separated from the straw, one person lets it fall from his hands, while others, with large hand-faus, winnow it; which operation having been performed, the farmer either deposits the corn in what is called a gola, or sends it to the corn-merchant, to clear off his debt.—The gola is a low round house, in which the corn is deposited upon a stage, and held in on all sides by a frame of bamboos lined with mats, containing a door in the side.—The farmer piles his straw in stacks, and

<sup>s</sup> Some farmers pay the labourers in kind.

sells it, or gives it to his cattle. In Bengal, grass is never cut and dried like hay; and in the dry season, when there is no grass, cattle are fed with straw: the scythe is unknown to the Bengal farmer, who cuts even his grass with the sickle.

In April, the farmer sows other lands for his second and principal harvest; at which time, as it is meant to be transplanted, he sows a great quantity of rice in a small space. About the middle of July, he ploughs another piece of ground, which, as the rains have set in, is now become as soft as mud, and to this place he transplants the rice which he sowed in April, and which is embanked to retain the water. The rice stands in water, more or less, during the three following months: if there should be a deficiency of rain after the transplanting, the farmer resorts to watering the field. In November or December he reaps this crop, which is greater or less than the former according to the soil and situation.

For watering land, an instrument called a *jantü* is often used in the north of Bengal: it consists of a hollow trough of wood, about fifteen feet long, six inches wide, and ten inches deep, and which is placed on an horizontal beam, lying on bamboos fixed in the bank of a pond, or river, in the form of a gallows. One end of the trough rests upon the bank, where a gutter is prepared to carry off the water; and the other is dipped in the water, by a man standing on a stage near that end, and plunging it in with his foot. A long bamboo, with a large weight of earth at the farther end of it, is fastened to that end of the *jantü* near the river, and, passing over the gallows before mentioned, poises up the *jantü* full of water, and causes it to empty itself into the gutter. One *jantü* will



raise water three feet; and by placing these troughs one above another, water may be raised to any height. Sometimes, where the height is greater, the water is thrown into small reservoirs or pits, at a proper height above each other, and sufficiently deep to admit the next jantū to be plunged low enough to fill it. Water is sometimes thus conveyed to the distance of a mile or more, on every side of a large reservoir of water. In other parts of Bengal, they have different methods of raising water, but the principle is the same: in the south, I believe, they commonly use baskets.

Where the lands are good, and situated by the side of water which will not be dried up till the plant is matured, a third harvest is obtained.<sup>b</sup> In January, the farmer sows rice on slips of land near water, and, as it grows, waters it like a garden. If the water retire to a great distance, he transplants it nearer to the water; and about the middle or close of April, he cuts and gathers it.

Rice is the staff of life in Bengal, far beyond what bread is in England, and indeed boiled rice, with greens, spices, &c. fried in oil, is almost the only food of the natives. Split pease boiled, or fried fish, are sometimes added, according to a person's taste and cast. Flesh, milk, and wheat flour, are comparatively little eaten: flesh is forbidden by the rules of the cast,<sup>c</sup> and milk is too dear to be obtained by the poor, except

<sup>b</sup> A fourth harvest is obtained in the Dinagapore and other districts.

<sup>c</sup> Nothing can exceed the abhorrence expressed by the Hindoos at the idea of killing cows, and eating beef, and yet the védū itself commands the slaughter of cows for sacrifice, and several pooranūs relate, that at a sacrifice offered by Vishwamitrū, the bramhūns devoured 10,000 cows which had been offered in sacrifice.

in very small quantities. A Hindoo should not be capricious about his food, unless he be rich, and then indeed his dish may be made up in twenty different ways, either sweet or acid, hot with spices, or cooled with greens, roots, fruits, &c. The Hindoos eat vast quantities of sweatmeats; prepared chiefly with rice and sugar.

In those countries where the greatest quantities are produced, in a plentiful season, rice not separated from the husk is sold at about four mŭns<sup>k</sup> for a roopee; in the neighbourhood of great cities, and at a distance from the corn districts, the price is necessarily higher. In cleaning the rice, more than half is found to be husk. The person who separates it from the husk,<sup>1</sup> receives for his trouble, out of sixteen sers, about one sér, together with that which falls as dust in the cleaning. Such rice as people of the middling ranks eat, is sold, in the neighbourhood of Calcutta, at one roopee eight anas, or two roopees, a mŭn; but in the districts where the land is most productive, rice is extremely cheap, not being more than ten or twelve anas a mŭn. In some districts the rice is very white, thin, and small, and this is esteemed the best; in others it is much larger in size, but neither so clean nor so sweet. The districts about Patna, Rŭngpore, Dinagepore, Jŭngipore, Dhaka, Bēerbhoom, &c. produce very great quantities of rice; from which places it is sent to Calcutta, Moorshŭdabad, and other large cities.

<sup>k</sup> That is about 320 lbs.

<sup>1</sup> Rice is separated from the husk by the dhénkee or pedal, which is set up near the house, and used whenever needed. In large towns, cleaning rice is a trade, followed by different casts. As the rice is made wet before it is cleaned, the Hindoos are often upbraided as having lost cast by eating rice which has been made wet by Mŭsŭlmans, and others.

In the year 1767, there was a famine in Bengal,<sup>m</sup> when eight out of every ten persons are said to have died. The year before the famine, the harvest was deficient through the want of rain, and during the next year there was comparatively no rain. Those possessed of property were able, of course, to procure provisions better than others, and more of them survived; but in some houses, not more than one person, and in others not a soul, was left alive!

Besides rice, the Bengal farmer cultivates wheat, barley, pulse or leguminous plants of different sorts, mustard,<sup>n</sup> the indigo plant, linseed, turnips, radishes of one kind, sugar-canes, ginger, turmeric, tobacco, &c. In shady situations, where the soil is rich and loamy, ginger and turmeric flourish; the former is usually sold green, and only a small portion dried for consumption; the latter is sold in a powdered state. Amongst other kinds of pulse, the principal are, *mūshōōrū*,<sup>o</sup> and *bootū*.<sup>p</sup> The cultivation of the plantain is a profitable branch of husbandry.

Trees are rented in Bengal: a mango tree for one roopee annually; <sup>q</sup> a cocoa-nut, for eight anas; a jack,

<sup>m</sup> In the Pūnyab, in 1785, a million of people are said to have died by famine.

<sup>n</sup> Three kinds are usually cultivated, *shūsha*, *ayee*, and *shwētū shūsha*. The first is the most esteemed.

<sup>o</sup> *Ervum lens*.

<sup>p</sup> *Cicer arietinum*.

<sup>q</sup> Hindoo kings formerly planted, as acts of merit, as many as a hundred thousand mango trees in one orchard, and gave them to the brahmēns, or to the public. The orchard, says the author of *Remarks on the Husbandry and Internal Commerce of Bengal*, “is what chiefly contributes to attach the peasant to his native soil. He feels a superstitious predilection for the trees planted by his ancestor, and derives comfort and even profit from their fruit.

one roopee ; a tamarind, one roopee ; a betel-nut, four anas ; a talū, four anas ; a date, two anas ; a vilwū, four anas ; a lime tree, four anas. The palms are rented partly for the sake of the liquor which is extracted from them ; with the juice of the date, molasses and sugar are made ; and the juice of the talū is used like yeast. The trunks of some of the talū trees present the appearance of a series of steps, the bark having been cut at interstices

Orchards of mango trees diversify the plains in every part of Bengal. The delicious fruit, exuberantly borne by them, is a wholesome variety in the diet of the Indian, and affords him gratification and even nourishment. The palmyra abounds in Vêhar the juice extracted by wounding its summit becomes, when fermented, an intoxicating beverage, which is eagerly sought by numerous natives, who violate the precepts of both the Hindoo and Mahomedan religions, by the use of inebriating liquors. The coroa-nut thrives in those parts of Bengal which are not remote from the tropic this nut contains a milky juice grateful to the palate, and is so much sought by the Indian, that it even becomes an object of exportation to distant provinces. The date tree grows every where, but especially in Vêhar, the wounded trunk of this tree yields a juice which is similar to that of the palmyra, and from which sugar is not unfrequently extracted. Plantations of areca are common in the central parts of Bengal its nut, which is universally consumed throughout India, affords considerable profit to the planters. The bassia thrives even on the poorest soils, and abounds in the hilly districts: its inflated corols are esculent and nutritious, and yield by distillation an intoxicating spirit; and the oil, which is expressed from its seeds, is, in mountainous countries, a common substitute for butter.—Clumps of bamboos, which, when once planted, continue to flourish so long as they are not too abruptly thinned, supply the peasant with materials for his buildings, and may also yield him profit.” The bamboo is applied to innumerable uses by the natives as, for the roofs, posts, sides, and doors of their houses, the oars and roofs of their boats, then baskets, mats, umbrellas, fences, palanqueens, fishing-rods, scaffolding, ladders, frames for clay idols, &c &c A native christian was one day, in the presence of the author, shewing the necessity and importance of early discipline to illustrate his proposition, he referred to the bamboo used in a wedding palanqueen, which, when quite young is bent at both ends, to rest on the bearers’ shoulders, and is tied and made to grow in this shape, which it retains ever after, so that, at the time of cutting, it is fit for use.

from top to bottom, to permit the juice to ooze out. The liquor falls from a stick (driven into the trunk) into a pan suspended from the tree.

Towards the latter end of October, the farmer sows wheat, or any of the other articles mentioned above, on new land, or on that from which the first harvest of rice was raised; and in the beginning of March, the wheat, barley, &c. are ripe. These kinds of grain are cut with the sickle; they are not trodden out by oxen, but beaten with a stick; and are laid up in golas. The price of wheat, in plentiful times and places, is about one mñn, and of barley about two mñns, for a roopee. The natives of Bengal seldom eat wheat or barley, so that the consumption of these articles in the lower provinces is not great; the few who do, boil the wheat like rice, and eat it with greens and spices fried in oil.<sup>r</sup> Barley is sometimes fried and pounded, and the flour eaten, mixed with molasses, sugar, curds, tamarinds, plantains, or some other vegetable; and is also offered to the gods and deceased ancestors. In some of the upper provinces, the wheat and barley are very excellent; and in those parts the consumption is considerable.

The different kinds of pulse cultivated in Bengal are commonly split, and fried for food; pulse make also a part of the offerings to the gods; the consumption is therefore pretty large. Pease are sold at three or four mñns for the roopee.

<sup>r</sup> Flour is ground by the hand, by different casts of Hindoos, and not unfrequently by women. The stones are round, about three cubits in circumference, and are made rough on the face with a chissel, and laid one upon another, with a hole in the centre of the uppermost to let down the corn. A piece of wood as a handle is fastened in the uppermost, taking hold of which the person turns it round, and the flour falls out at the edges.

From the seeds of the mustard plant the natives make the common oil, which they generally use for lamps, for anointing their bodies, and for mixing with their boiled rice; the refuse of the seed they give to cattle for food. When cheap, this oil is sold at ten or eleven sérs the roopee.<sup>1</sup>—From the seed of the sesamum they also make oil, which is used in the same manner as the last; the voidyüs also use it as a medicine.—From the seed of the flax plant<sup>2</sup> they make linseed oil, which is eaten, burnt in lamps, and used to anoint the body. The oilman usually mixes mustard seed with this, to promote the expression of the oil, which so injures its quality, that it is unfit for painting, &c. Of the pure linseed oil, four or five sérs, and of the mixed, ten sérs, are sold for a roopee. Cows eat the refuse of the seed after the oil is extracted.—From the seeds of the taragooné plant the natives make the oil which goes by this name, and which is only used in lamps: it is sold at twelve sérs for a roopee.—From the seeds of the ricinus, castor oil is made, which is used for lamps, and also as a medicine for the rheumatism.

The cotton plant is extensively cultivated by the farmers of Bengal, who sow the seed in October, and gather the produce in April, May, or June. After the farmer has dried the seed vessels, he takes out the cotton, and sells it to merchants and others, in plentiful seasons, at four roopees the mün, but when more scarce, at six and even eight roopees.

Opium, says Mr. Colebrooke, is provided in the provinces of Véhar and Benares. The most tedious occupa-

<sup>1</sup> A sér is about two pounds; forty sér is a mün.

<sup>2</sup> The natives know nothing of the use of this fibre to make thread.

tion is that of gathering the opium, which for more than a fortnight employs several persons in making incisions in each capsule in the evening, and scraping off the exuded juice in the morning. If the greater labour be considered, the produce of a bigha of poppy, reckoned at seven roopees eight anas, is not more advantageous than the cultivation of corn.

Tobacco, it is probable, adds the same writer, was unknown to India, as well as to Europe, before the discovery of America. It appears, from a proclamation of Jahan-gēēr's mentioned by that prince in his own memoirs, that it was introduced by Europeans into India, either in his, or in the preceding reign. The plant is now cultivated in every part of Hindoost'han. It requires as good soil as opium, and the ground must be as well manured. Though it be not absolutely limited to the same provinces, its culture prevails mostly in the northern and western districts. It is thinly scattered in the southern and eastern provinces. In these, it is seldom seen but upon made ground; in those it occupies the greatest part of the rich land, which is interspersed among the habitations of the peasantry.

Radishes and turnips are eaten raw by the natives, or fried and eaten with rice; but are never given to cattle. The egg<sup>a</sup> plant, and several species of capsicum, says Dr. Carey, are also cultivated in Bengal. The fruit of this plant is much used all over India as an article of food, as is the capsicum to give a pungent taste to several Indian dishes. Other plants also are cultivated as articles of food. The cucurbitaceous plants are often

<sup>a</sup> *Solanum melongena*.

sown in the fields : the sorts most cultivated are cucumbers of two sorts, kūrūla,<sup>x</sup> tūrvoojū,<sup>y</sup> doodhkooshee,<sup>z</sup> jhinga,<sup>a</sup> tūrūee,<sup>b</sup> kankrolū,<sup>c</sup> laoo,<sup>d</sup> kūddoo,<sup>e</sup> koomūrū,<sup>f</sup> or pumkin. The three last are suffered to run upon the thatch of the huts of the poor, and sometimes upon a bamboo stage, and produce fruit sufficient for the expenditure of the cultivators, besides furnishing a large quantity for the market. The sweet potatoe;<sup>g</sup> another variety of a white colour, and a small species of yam, the root of which is about the size of a goose's egg, are cultivated in Bengal. Three varieties of the kūchū<sup>h</sup> of the Hindoos occupy a considerable portion of the soil of some districts, and the produce is as important as potatoes to the people of England.<sup>i</sup> The sugarcane is pretty generally cultivated in Bengal; numbers plant this cane in corners of their fields, that they may obtain molasses for their private use. The following is the method of cultivation : in March, at the time of cutting the canes, the farmer cuts off the tops, and plants them in mud, by the side of a piece of water. They remain in this state about ten or fifteen days, during which time he ploughs the ground which is to receive them, eight or ten times over, till the earth is reduced to powder. Taking the cuttings out of the mud, he strips off all the leaves a second time, and makes the stalk quite smooth; and then plants them in holes made at proper distances, putting two or three cuttings in each hole. At this time he waters and raises the mould round them; some put the refuse of linseed

<sup>x</sup> *Momordica carantia.*   <sup>y</sup> *Cucurbita citrullus.*

<sup>a</sup> *Trichosanthes angura.*   <sup>b</sup> *Luffa pentangula*   <sup>c</sup> *Luffa acutangula.*

<sup>d</sup> *Momordica mixta.*   <sup>e</sup> *Cucurbita lagenaria.*   <sup>f</sup> *Cucurbita alba.*

<sup>g</sup> *Cucurbita pepo.*   <sup>h</sup> *Convolvulus batatas.*   <sup>i</sup> *Arum esculentum.*

<sup>j</sup> See Remarks on the state of Agriculture in the district of Dinagepore, by the Rev. Dr. Carey, *Asiatic Researches*, vol. x



mixed with water upon the soil which surrounds them. In general, about this time rain descends.<sup>k</sup> In twenty days more he weeds the ground around the young canes, and, should there have been no rain, he again waters them. The leaves have now put forth, and the young plants arisen: he strips these leaves partly off, and wraps them round the canes, that the wind may have access to the plants; and he repeats this several times, and waters and weeds them as it may be needful during the six following months. In December or January, he cuts the canes, and sells them in the market, or makes molasses.<sup>l</sup>

<sup>k</sup> The Bengal cultivator, though destitute of a barometer, is commonly very sagacious in his prognostications about the weather. His reasonings on this subject are exactly like those of the Jews, Matt. xvi 2, 3. As in some parts of the year his all depends on rain, he dislikes very much "clouds without water," and can feel the force of the latter comparison when applied to the wicked, much more strongly than a person living in a climate like that of England.

<sup>l</sup> The sugarcane, says Mr. Colebrooke, whose very name was scarcely known by the ancient inhabitants of Europe, grew luxuriantly throughout Bengal in the remotest times. From India it was introduced into Arabia, and thence into Europe and Africa. A sudden rise in the price of sugar in Great Britain, partly caused by a failure in the crops of the West Indies, and partly by the increasing consumption of this article throughout Europe, was felt as a serious evil by the British nation. Their eyes were turned for relief towards Bengal, and not in vain. An immediate supply was obtained from this country; and the exportation of sugar from Bengal to Europe, which had commenced a few years earlier, still continues, and will, it is hoped, be annually increased to meet the growing demand for it. From Benares to Rāng-pooru, from the borders of Assam to those of Kutūkū, there is scarcely a district in Bengal, or its dependant provinces, wherein the sugarcane does not flourish. It thrives most especially in the provinces of Benares, Véhar, Rāng-poorū, Veerbhoomée, Vūrdhūmanū, and Médineepoorū, it is successfully cultivated in all, and there seems to be no other bounds to the possible production of sugar in Bengal but the limits of the demand and consequent vent of it. The growth for home consumption, and for the inland trade, is vast, and it only needs encourage-

The mill used in this work is of the most simple and clumsy construction : the trunk of a tree, about seven cubits long, is put into the earth to the depth of about two cubits, leaving three cubits above ground, excavated at the top about a foot deep, and perforated, near the bottom, to let out the liquor. Into this excavation falls another trunk of a tree like a pestle, which passes through a hollow piece of wood resembling a hopper, in which is placed the cane, cut into small lengths. From this pestle is suspended a lever, to which five or six bullocks are fastened to draw it round, and thus bruise the sugarcane. A board is hung to the lever, and stones put on it, to preserve the balance. Sometimes a man sits on this board for this purpose, and goes round with the machine. To prevent the lever from sinking down, it is tied to the top of the trunk which is fastened in the ground. This mill is called Mūhashalū. The oil mill is upon the same construction, but smaller, and requires only one bullock. The Hindoos have another mill, called Chūrkee, which is in the form of two screws, rolling one upon another. At each end two persons sit to turn the screws round ; and in the middle, on each side, two other persons sit, and receive and give back the lengths of the cane till the juice is sufficiently squeezed out. A pan is put beneath to receive the juice, which is afterwards boiled into molasses, from which the Hindoos make sugar, sugar-candy, and many sorts of sweet-meats.

ment to equal the demand of Europe also. It is cheaply produced, and frugally manufactured. Raw sugar, prepared in a mode peculiar to India, but analogous to the process of making muscovado, costs less than five shillings sterling per cwt. An equal quantity of muscovado sugar might be here made at little more than this cost ; whereas, in the British West Indies, it cannot be afforded for six times that price.

No argument, says Mr. Colebrooke, occurs against the probability of annatto, madder, coffee, cocoa, cochineal, and even tea, thriving in British India. India does furnish aloes, asafœtida, benzoin, camphire, cardamums, cassia lignea and cassia buds, arrangoes, cowries, China root,<sup>m</sup> cinnabar, cloves, cinnamon, nutmegs, mace, elephants' teeth, gums of various kinds, mother of pearl, pepper, (quicksilver, and rhubarb, from China,) sago, scammony, senna, and saffron; and might furnish anise, coriander, and cumin seeds, and many other objects, which it would be tedious to enumerate.

The soil of the lower parts of Bengal, as far as the tide reaches, is a porous clay, on a substratum of very black clay, which lies at a greater or less depth, according to circumstances. That of the middle parts of Bengal is a rich deep loam, and that of the upper parts north of the Ganges, is diversified with loam and clay; most of the lower lands, on the margins of the rivers, being loamy, and the higher lands clay. In some instances, however, this order is inverted, the lower parts being clay, and the high lands loam. The Hindoos seldom manure their land.<sup>n</sup>

<sup>m</sup> China root grows naturally on the mountains near Sylhet; has been introduced into the Mission Garden, Serampore, and might be cultivated to any extent.

<sup>n</sup> The general soil of Bengal is clay, with a considerable proportion of silicious sand, fertilized by various salts, and by decayed substances, animal and vegetable. In the flat country, sand is every where the basis of this stratum of productive earth: it indicates an accession of soil on land which has been gained by the dereliction of water. The progress of this operation of nature presents itself to the view in the deviations of the great rivers of Bengal, where changes are often sudden, and their dates remembered.—*Mr. Colebrooke.*

The author collected observations on the state of the weather in Bengal, during the year 1804, which were presented to the reader at large in the former edition: the result of the whole will be found in the following summary, which he knows not where to introduce with more propriety than in this place.

From that statement it appeared, that in what the natives call the cold, or harvest, season, viz. from about the middle of November to the middle of January, the thermometer stood, in November, at from 75 to 80; in December, from 66 to 70.

In the dewy season, viz. from the middle of January to the same period in March, the thermometer was from 74 to 88. In the former part of January it was very cold, but afterwards, (in consequence of the haziness of the atmosphere), it became warmer, and the thermometer ascended up to 90. Still, however, down to the end of February, the air was cool and pleasant, though woollen clothes became rather burdensome to those persons who do not spend their days under the pūnkha.\*

In what the natives call the vūsüntū, or budding time,

o The pūnkha is a frame of wood about twelve feet long, three or four feet wide, and two inches thick, covered with canvas, and suspended by ropes from the top of the room. It is generally hung over the dining table, and is drawn and let go again, so as to agitate the air, by a servant standing at one side of the room. In the hot weather, some Europeans sit under the pūnkha from morning till night, and place their couches under it, when they take a nap, several are kept going in the churches at Calcutta during divine service. A leaf of the *Corypha umbraculifera*, with the petiole cut to the length of about five feet, and pared round the edges, forms a very excellent fan, which, when painted, looks beautiful, and which is waved by a servant standing behind the chair.

viz. from the middle of March to the same period in May, the thermometer was from 85 to 95. The hot winds began in March, and became hotter in April.<sup>p</sup> Towards the latter end of March, the violent winds, called the north-westers, commence; and during this season the atmosphere is very often lowering, but the rain is seldom heavy, except during the storm.

In the hot season, viz. from the middle of May to that period in July, the thermometer, in May, ascended from 85 to 93, 94, and even to 99, and, in the former part of June, from 95 to 98. During these months, the heat is often very oppressive; the body is in a state of continual perspiration, even in the shade, and two or three changes of linen are sometimes necessary in the course of the day.

In the wet season, viz. from the middle of July to the same period in September, the author found the thermometer, upon an average, to be from 85 to 90. From this it will be seen, that the rains have a considerable effect upon the air, so as to sink the thermometer eight or ten degrees, yet in this season the want of air becomes very oppressive.

In what the natives call the *sūrūd*, or sultry season,

<sup>p</sup> In order to cool the hot wind on its entrance into the house, Europeans place what are called *tatees* in the windows and door-ways. These *tatees* are made of the fragrant roots of the *andropogon muricata*, (*kūs-kūs*) spread and fastened upon a frame the size of the window or door, and laced with split bamboos. The wind easily penetrates these *tatees*, which are kept wet by a servant's throwing water upon them; and thus the wind, as it enters the room, is most agreeably cooled, and by this contrivance, even in the hot winds, the heat in rooms becomes more tolerable than in times when the atmosphere is close and sultry.

viz. from the middle of September to the same period in November, the thermometer appears to have stood, upon an average, at from 86 to 90.

The rains seldom end before the middle of October, except the season be very dry. Were it not that the rains have such an important effect upon the productions of the earth, and did they not so agreeably change the face of nature, people would wish them at an end long before the season expires. In the rains, every thing grows mouldy, the white ants multiply into myriads, and devour all before them; it is difficult to preserve woollen clothes, and a thousand other things from decay.

In September and in the beginning of October the natives die in great numbers. Three fourths of those who die during the whole year, it is said, die in July, August, September, and October.

Some Europeans are more healthful at one period of the year, and some at another, but the longer a person stays in India, the more he is affected by the cold. A simple and light diet, a tranquil mind, caution against sudden changes in the air, and moderate exercise, seem to be the most necessary things in Bengal to preserve health.

The cold is scarcely ever so great as to produce ice, except in the northern parts. Yet many poor, for want of clothing, suffer much in the cold season, and numbers of cattle perish through cold and want of food. The natives complain much more of the cold than of the heat; and yet the heat is sometimes so intense, that even native travellers are struck dead by it. The storms of wind and

rain are frequently tremendous, tearing up trees, overturning houses, &c ; and in the wet season, at times, the rain descends in sheets rather than in drops, so that in less than twenty-four hours a whole district is overflowed.

The hot winds are trying, especially in the upper provinces, though some Europeans are very healthful at this season. Through what is called the prickly heat, the bodies of multitudes, especially new-comers, are almost covered with pimples, which prick like thorns. Exposure to the sun very often brings on bilious fevers ; boils are also very common during the hot season. I have sometimes wondered that the rheumatism should be so prevalent in Bengal, but I suppose it is owing to the heat leaving the body in so unfit a state to bear the chills of the night air ; still the fishermen, exposed to the blazing sun through the day, sleep without apparent harm in the open air on their boats all night, almost without any covering : it is common too for multitudes of the natives to sleep under trees, and even in the open air by the side of their shops or houses. In this respect, we see that the body is whatever habit makes it : he who sleeps on a stone or a board, is as much refreshed as the man who lies on a feather-bed ; and he who sleeps on his open boat, or in a damp place in the open street, with a rag for a coverlid, sleeps as soundly as the man who shuts up his room for fear of the night-dews, and creeps under a thick coverlid, tucking the curtains round him.<sup>5</sup> Many poor natives

<sup>5</sup> Gauze, or what are called musquitoe curtains, are absolutely necessary in this country, these insects being peculiarly troublesome. Millions upon millions infest the houses in Calcutta, where even a plough-boy would in vain seek rest unless protected by curtains. Possessing this advantage, a person will scarcely be able to sleep ; for these troublesome guests haunt the bed, hang on the curtains, and excite in the person, half asleep, the fear

sleep in places, where, if some people were to set their feet they would receive cold. Almost on the soft earth, with a single cloth for their covering, multitudes may be seen every night lying by the side of the street in Calcutta. One night's lodging of this kind would, in all probability, hurry a European to his grave.

Were I disposed to pursue a contrast between the climate of Bengal and that of England, it would be easy to turn the scale on either side. For instance, it might be said, that in Bengal nature always appears in an extravagant mood. In the rainy season, during several months, the rains descend in torrents, inundate the plains, and by giving an amazing stimulus to vegetation, transform the whole country into a wilderness. In the summer, the beams of the sun smite to death the weary traveller, and burn the earth to a cinder. When the winds blow, they either scorch you, or rise into an infuriated tempest,

that they are coming to attack him in a body, like a pack of blood-hounds. Their proboscis is very long; and, as soon as it enters the flesh, it pricks very sharply, and if not driven away, the mosquito fills himself with blood till it shines through his skin. If he be perceived when thus distended with blood, he becomes an easy prey; but if you smite him, your clothes will be covered with blood. The natives are less disturbed by these insects, as they give their skin a coating of oil, but Europeans just arrived are a delicious repast, and it often happens, that they are so covered with mosquito bites, that it would be thought they had caught the measles. When a person is very irritable, he scratches his arms, legs, &c. till they become full of wounds, and he thus inflicts on himself still greater torments. A curious scene is exhibited when a European is disappointed in obtaining curtains, he lies down, and begins to be sleepy perhaps, when the mosquitoes buz about his ear, and threaten to lance him. While he drives them from his ears and nose, two or three sit on his feet, and draw his blood; while he is aiming his blows at those on his feet, others again seize his nose, and whatever part assumes the resting posture, that part becomes a prey to the mosquitoes, who never give up the contest till they have sucked to the full, and can never be kept off, but by the person's sitting up, and fighting with them all night.



hurling to destruction the tall pines, and the lowly dwellings of the cottagers; and even the cold of Bengal was well described by an honest Scotchman, "I can bear the chilling blasts of Caledonia, but this—this cold, I know not what to do with it." I might add, that in Bengal the flowers are not so sweet, the birds do not sing so charmingly, the gardens are not so productive, the fruit is not so various and delicious, nor are the meadows so green as in England.

On the other hand, it might be urged, that in Bengal we have none of the long and dreadful frosts, killing every vegetable, as in England, none of that sleety, dripping, rainy weather that is experienced there, so that in a sense it rains in England all the year round, while in Bengal the sky is clear the greater part of the year. In England the days are so gloomy, that multitudes sink into a despondency which terminates in insanity, and many die by their own hands; there the harvest is often destroyed by bad weather, or fails for want of sun. In England, many perish in the snow, and with the cold; your fingers ache, and your back is chilled, even by the fire-side, and multitudes die of colds, consumptions, asthmas, and many other diseases, the effects of the climate.

Now, by softening down the disadvantages, and bringing forward the favorable circumstances, on either side, how easy would it be to mislead a person who had not seen both countries. If a fair and just comparison be formed between England and Bengal, as it respects climate, I should think England ought to have the preference, but not in the degree that some persons imagine;†

† If the following extraordinary assertion of Foister, in his notes to

it is most certain, that the middling and lower orders do not suffer so much from the weather in Bengal as the same classes do from the cold and wet in England ; for to resist the heat, a man wants only an umbrella made of leaves, or he may sit under a tree ; while, to resist the cold, rain, hail, and snow of a northern climate, without thick clothes, a good fire, and a warm house and bed, he is in danger of perishing.

If there be any thing peculiar to Bengal which makes it unhealthful, it is, no doubt, the flatness of the country, and its consequent inundations and stagnant waters.

*7th Class.* From a kshūtriyū and a female shōōdrū arose the Napitūs,<sup>a</sup> or *barbers*. The Hindoos, even the poorest, not only never shave themselves, they never cut their own nails ; and some barbers devote themselves to the work of cleaning ears. These persons may be seen in the streets, with a kind of skewer, covered at one end with cotton, in their hands, seeking employment. The wives of the barbers cut the nails, and paint the feet and

Bartolomeo's Voyage to the East Indies, be just, the preference must certainly be given to the climate of England. "The intense heat in the tropical regions is destructive both to men and animals. At Calcutta, which lies at a considerable distance from the line, wild pigeons sometimes drop down dead at noon, while flying over the market-place. People who are then employed in any labour, such as writers in the service of the East India Company, whose correspondence often will not admit of delay, sit naked immersed up to the neck in large vessels, into which cold water is continually pumped by slaves from a well. Such a country cannot be favourable to health or longevity."—We should think not. What say you, writers to the Hon. Company, up to the neck in water ;—is not this an abominable country ?

<sup>a</sup> One of the Hindoo poets has fixed a sad stigma on the barbers, by a verse to this purport —*Among the sages, Narāḍū,—among the beasts, the jackal—among the birds, the crow—and among men, the barber—is the most crafty.*

the hands, of the Hindoo women; these women never have their hair cut; the more and the heavier it is, the more ornamental it is considered; they wash it by rubbing clay into it at the time of bathing.\* Rich men are shaved every day; the middling ranks once in six or eight days, and the poor ones in ten or fifteen. The poor give about a farthing; the middling and upper ranks, about a half-penny a time. The barber makes use of water, but not of soap: yet the Hindoo manifests the utmost patience while he shaves all round the head, (leaving a tuft of hair in the middle at the back of the head, which is commonly tied in a knot), his upper lip, chin, forehead, armpits, sometimes his breast, his ears, the inside of his nose, his wrists, and ankles, round his eye-brows, &c. Some do not shave the upper lip; and mendicants leave the whole beard. Shaving is never done in the house, nor in a shop,<sup>y</sup> but sometimes under a small shed, or a tree; very often in the street or road. The Hindoos do not wear wigs: the climate does not require it; and it would shock their feelings exceedingly to wear the hair of another, especially of a dead man.

The barbers, like their English brethren, dabble a little in pharmacy; but they neither bleed people, nor draw teeth, these remedies being seldom resorted to in Bengal. They cut the finger and toe nails with an instrument like an engraver's tool; and with another they

\* They consider their hair as an essential ornament, and the cutting it off as a shocking degradation, the mark of widowhood. "If it be a shame for a woman to be shorn or shaven, let her be covered." 2 Cor. xi. 5. The Hindoo women are very careful also to have their heads covered, and never fail to draw the veil over their faces on the approach of a stranger.

<sup>y</sup> The barbers have no poles, nor are there any such things as sign-boards against the shops in Bengal.

probe wounds. The barber wraps in a cloth his razor, tweezers, comb, a small mirror, a whet-stone, a strap, &c.

Many of the barbers peruse books in the colloquial dialects, and a few have even gained a smattering of English and Persian. Some pursue other callings, and are corn-merchants, shopkeepers, servants to native merchants, &c.

*8th Class.* From a kshūtriyū and a female shōōdrū sprung the Modūkūs, or *confectioners*. They make and sell nearly a hundred different sweetmeats, principally composed of sugar, molasses, flower, and spices. Except the cocoa-nut, they never use fruit in sweetmeats. The Bengalēes, if their circumstances admit of such an indulgence, eat large quantities of sweetmeats every day, and give them to their children to the injury of their health. At weddings, shiaddhūs, and at almost every religious ceremony, sweetmeats are eaten in large quantities: the master of a feast is praised, in proportion to the quantity of sweetmeats offered to the image. If a market-place contain a hundred shops, twelve or fifteen of them will belong to confectioners. These sweet things, however, are not very delicate, if compared with those made in Europe. Some persons of this cast are farmers, merchants, servants, &c. A degree of wealth is acquired by a few, and many are able to read the popular tales and poems in Bengalēe.

*9th Class.* From a shōōdrū and a female kshūtriyū arose the Koombhūkarūs, or *pottery*, who make a considerable variety of earthen ware, plaster houses with clay, also make bricks, tiles, spouts, balustrades, and those images, which, after having been worshipped certain days,

are thrown into the rivers or pools ; as well as a number of playthings, as birds, horses, gods, coaches, and elephants, which are painted or gilt. Bricks, which are also made by other casts, are sold at one roopee twelve anas, or two roopees, the thousand ; but they are not so good as those made in England. The brick-kilns assume a pyramidical form ; a moderate kiln contains about two hundred thousand bricks. The potters also dig wells, and make the round pots with which they are cased,<sup>2</sup> the edges of which lap over each other, and form a solid wall of pots, far more compact than any brick work, and descending, in some instances, one hundred and fifty cubits below the surface of the earth. Each pot is about two inches thick, and a foot deep.

Many articles made by the Hindoo potters resemble the coarse earthen ware used by the poor in England. They do not glaze their common pots ; nor have they any thing like porcelain, or the white jugs or basons of England ; all their wares being made of brown clay, to which they give a lighter or darker colour in baking. The potter sells his wares in the market, scarcely ever at his own house. A few of the potters are men of some property ; and many can read the popular stories in Bengalee.

*10th Class.* From a shōōdrū and a female kshūtriyū arose the Tatees, or *weavers*, the six divisions of whom have no intercourse, so as to visit or intermarry with each other. These shōōdrūs are numerous in Bengal, yet, except in their own business, they are said to be very ignorant. Their loom is in substance the same as the English, though much more simple and imperfect. They

<sup>2</sup> The Bengalēes have no pumps, and consequently procure their drinking water almost wholly from pools or rivers ; few wells produce good water.

lay the frame almost on the ground, and sitting with their feet hanging down in a hole cut in the earth, they carry on their work.

Women of all casts prepare the cotton-thread for the weaver, spinning the thread on a piece of wire, or a very thin rod of polished iron, with a ball of clay at one end; this they turn round with the left hand, and supply the cotton with the right. The thread is then wound upon a stick, or pole, and sold to the merchants or weavers. For the coarser thread, the women make use of a wheel very similar to that of the English spinster, though upon a smaller construction. The mother of a family, in some instances, will procure as much as from seven to ten shillings a month by spinning cotton.

The coarse cloths worn by the natives are made in almost every village; the better sorts, in the neighbourhood of Shantee-poorū, Goorūpū, Hūree-palū, Vūrahū-nūgūrū, Chūndrū-kona, Dhaka, Rajbūl-hatt, Krishnū-dévū-poorū, Kshēerūpae, Radha-nūgūrū, Bélūkoochee, and Hérélū.

The Hon. Company have factories at Shantee-poorū, Pérooa, Dwarūhata, Kshēerūpae, Radha-nūgūrū, Ghatālū, Dhaka, Maldū, Jūngēe-poorū, Rajūmūhūl, Hérélū, Bélūkoochee, Nūdēya, Ramū-poorū, Boyaliya, Sonar-ga, Chūndrū-kona, and Vēerbhōomee, where advances are made to the weavers, who, in a given time, produce cloths according to order. At the Dhaka factory, some years ago, cloths to the value of eighty lacks of roopees were bought by the Company in one year.\* At Shantee-poorū,

\* This fact was mentioned to me by a gentleman in the service, but the exact year I do not remember.

I am informed, the purchases, in some years, amount to twelve or fifteen lacks; at Maldū to nearly the same sum, and at other places to six or twelve lacks. I give these amounts from bare report.

Bengalee merchants have numerous cloth factories in different parts of the country; and some employ annually 20,000, others 50,000, others a lack, and others two or three lacks, of roopees, in the purchase of cloths.

At Shantee-poorū and Dhaka, muslins are made which sell at a hundred roopees a piece. The ingenuity of the Hindoos in this branch of manufacture is wonderful. Persons with whom I have conversed on this subject say, that at two places in Bengal, Sonar-ga and Vikrūm-poorū, muslins are made by a few families so exceedingly fine, that four months are required to weave one piece, which sells at four or five hundred roopees. When this muslin is laid on the grass, and the dew has fallen upon it, it is no longer discernible.

At Baloochūrū, near Moorshūdūbad, Bankoora, and other places, silks are made, and sold to the Company and to private merchants. The silk weavers are, in a great measure, a distinct body from the cloth-weavers.

Blankets are made in Bengal, and sold at a roopee each; but they are very coarse and thin. Indeed, the wool, or rather hair, which grows on the Bengal sheep, is so short and coarse, that a warm garment can scarcely be manufactured from it.

A thick cloth, called tūsūrū, is made from the web of the gootee insect in the district of Vēērbhōōmee, &c.

The cloths worn by the natives are called *Sharēē* (women's dresses), *yorū*, *dhootē*, *oorhaneē*, *pagūree* (turban), *t'hétee*, &c. This last sort is worn by widows alone. It is perfectly white, whereas the cloth worn by married women has always attached to it a border of blue, red, or some other colour.

The cloths exported are, three sorts of *mulmul*, four sorts of *nūyūnūsookhū*, *tūrūndanū*, *khasa*, *sūrvūtee*, *gūu*, *patnace*, *bhagūlpooree*, *dhakaeē*, *jamdanū*, *dwooriya*, *charkhana*, *roomūlū*, *vandipota*, *palūngposhū*, *kshūnū*, *vūtee*, long cloth, *doosōōtee*, *téhata*, *booboolchūsma*, *chit*, *ghadéya*, *banarūsee*, *bootidarū*, *soophūphénee*, *tarūtorū*, *kalagila*, *kshēērūshūkiū*, *karadharee*, *kootnee*, *shooshee*, *dumty*, *bafta*, &c.

Cotton piece goods, says the author of *Remarks on the Husbandry and Internal Commerce of Bengal*, are the staple manufacture of India. The various sorts, fabricated in different provinces, from the north of Hindoost'han to the southern extremity of the peninsula, are too numerous for an ample description of them in this place. A rapid sketch must here suffice. It will serve to convey some notion of the various manufactures distributed through the districts of Bengal and the adjacent provinces: plain muslins, distinguished by various names according to the fineness and to the closeness of their texture, as well as flowered, striped, or chequered muslins, denominated from their patterns, are fabricated chiefly in the province of Dhaka. The manufacture of the finest sorts of thin muslin is almost confined to that province: other kinds, wove more closely, are fabricated on the western side of the Delta of the Ganges; and a different sort, distinguished by a more rigid texture, does not seem to be



limited to particular districts. Coarse muslins, in the shape of turbans, handkerchiefs, &c. are made in almost every province; and the northern parts of Benares afford both plain and flowered muslins, which are not ill adapted to common uses, though incapable of sustaining any competition with the beautiful and inimitable fabrics of Dhaka. Under the general appellation of calicoes, are included various sorts of cloth, to which no English names have been affixed. They are for the most part known in Europe by their Indian denominations. Khasas are fabricated in that part of Bengal which is situated north of the Ganges, between the Mūhanūnda and Ichamūtē rivers. Cloths, nearly similar in quality, and bearing the same name, are made near Tanda, in the vizir's dominions. Bastas are manufactured in the southwest corner of Bengal, near Lūksmē-poorū, and again, on the western frontier of Benares, in the neighbourhood of Allahabad; and also in the province of Véhar and in some other districts. Sanas are the chief fabric of Orissa; some are made in the districts of Médinē-poorū; more are imported from the contiguous dominions of the Marhattas. A similar cloth, under the same denomination, is wrought in the eastern parts of the province of Benares. Garhas are the manufacture of Vēērbhōōmee; still coarser cloths, denominated gezis and gezinas, are wove in almost every district, but especially in the Doob. Other sorts of cloth, the names of which would be less familiar to an English reader, are found in various districts. It would be superfluous to complete the enumeration. Packthread is wove into sackcloth in many places; and, especially, on the northern frontier of Bengal proper; it is there employed as cloathing, by the mountaineers. A sort of canvas is made from cotton in the neighbourhood of Patna and of Chatiga; and flannel well wove but ill

filled, is wrought at Patna and some other places. Blankets are made every where for common use. A coarse cotton cloth, dyed red with cheap materials, is very generally used: it is chiefly manufactured in the middle of the Doab. Other sorts, dyed of various colours, but especially blue, are prepared for inland commerce, and for exportation by sea. Both fine and coarse calicoes receive a topical dying, with permanent and with fugitive colours, for common use as well as for exportation. The province of Benares, the city of Patna, and the neighbourhood of Calcutta, are the principal seats of this manufacture; concerning which we cannot omit to remark, that the making of chintz appears to be an original art in India, long since invented, and brought to so great a pitch of excellency, that the ingenuity of artists in Europe has hitherto added little improvement, but in the superior elegance of the patterns.—The arts of Europe, on the other hand, have been imitated in India, but without complete success; and some of the more ancient manufactures of the country are analogous to those, which have been now introduced from Europe. We allude to several sorts of cotton cloth. DIMITIES of various kinds and patterns, and cloths resembling diaper and damask linen, are now made at Dhaka, Patna, Tanda, and many other places.—The neighbourhood of Moorshüdübäd is the chief seat of the manufacture of wove silk: tafeta, both plain and flowered, and many other sorts for inland commerce and for exportation, are made there, more abundantly than at any other place where silk is wove. Tissues, brocades, and ornamented gauzes are the manufacture of Benares. Plain gauzes, adapted to the uses of the country, are wove in the western and southern corner of Bengal. The weaving of mixed goods, made with silk and cotton, flourishes chiefly at Maldü, at Bhügülü-poorü,

and at some towns in the province of Burdwan. Filature silk, which may be considered as in an intermediate state, between the infancy of raw produce and the maturity of manufacture, has been already noticed. A considerable quantity is exported to the western parts of India; and much is sold at Mirza-poorū, a principal mart of Benares, and passes thence to the Marhatta dominions, and the central parts of Hindoost'han. The tesar, or wild silk, is procured in abundance from countries bordering on Bengal, and from some provinces included within its limits. The wild silk worms are there found on several sorts of trees, which are common in the forests of Sylhet, Asam, and Dekhin. The cones are large, but sparingly covered with silks. In colour and lustre too, the silk is far inferior to that of the domesticated insect. But its cheapness renders it useful in the fabrication of coarse silks. The importation of it may be increased by encouragement; and a very large quantity may be exported in the raw state, at a very moderate rate. It might be used in Europe for the preparation of silk goods; and, mixed with wool or cotton, might form, as it now does in India, a beautiful and acceptable manufacture.<sup>b</sup>

*11th Class.* From a shōōdrū and a female kshūtriyū arose the Kūrmūkarus, or *blacksmiths*, who are not very numerous: in populous villages there may be two or three families, but in some districts six or eight villages contain scarcely more than one. Under the superintendence of a European, the Bengal blacksmith becomes a good workman, but every thing which is the offspring of his own genius alone, is clumsy and badly finished.

<sup>b</sup> I hope the author will excuse the alterations made in the writing of the names in this article.

Amongst other articles, he makes arrows, bill-hooks, the spade-hoe, the axe, the farmer's weeding knife, the plough-share, the sickle, a hook to lift up the corn while the oxen are treading it out; as well as nails, locks, keys, knives, chains, scissors, razors, cooking utensils, builders' and joiners' tools, instruments of war, &c. Very few of these shōōdrūs are able to read.

*12th Class.* From a voishyū and a female kshūtriyū arose the Magūdhūs, viz. persons employed near the king to awake him in the morning, by announcing the hour, describing the beauties of the morning, lucky omens, and the evils of sloth; repeating the names of the gods, &c. They likewise precede the king in his journies, announcing his approach to the inhabitants of the towns and villages through which he is to pass.<sup>c</sup>

*13th Class.* From a kshūtriyū and a female brāmhūn arose the Malakarūs, or *sellers of flowers*. They prepare the wedding crown for the bridegroom, as well as the lamps and the artificial flowers carried in the marriage procession.<sup>d</sup> The malakarūs also make gun-powder and fire-works; work in gardens; sell flowers to the brāmhūns for worship,<sup>e</sup> and to others as ornaments for the neck, &c.

<sup>c</sup> Another cast of people go two or three days' journey before the king, and command the inhabitants to clear and repair the way, a very necessary step this in a country where there are no public roads. "Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth."

<sup>d</sup> This crown is principally made with the stalk of a species of millingtonia, covered with ornaments, and painted with various colours, the lamps are made of talk mineral, and the flowers, of millingtonia painted: they are fixed on rods.

<sup>e</sup> Flowers, to be presented to images, are also plucked from the trees

**14th, 15th, and 16th Classes.** From a kshūtriya and a female brāhmīn arose the Sōōtūs, or *charioteers*, and from a voishya and a female shōōdrū, the Tilees, and Tambōōlees, or *shop-keepers*. The latter cultivate and sell the pawn leaf.<sup>f</sup>

**17th Class.** From a kayast'hū and a female voishya arose the Tūkshūkūs, or *joiners*. The Hindoo joiners make gods, bedsteads, window frames, doors, boxes, seats, pillars for houses, &c. They also delineate idol figures on boards, and sometimes paint the image; some engage in masonry. Formerly the Hindoo joiners had neither rule, compass, nor even a gimblet, nor indeed did the most skilful possess more than ten articles of what composes a joiner's chest of tools, but they have now added

by the worshipper, or by his wife, or children, or servants. Persons plucking these flowers, or carrying them to temples, in small baskets, may be constantly seen in a morning as the traveller passes along

<sup>f</sup> No person need be told, that the use of the betle nut, with lime, the leaves of the betle vine, and the inspissated juice of a species of mimosa, is universal throughout India. Another variety of the betle-nut, which is much softer than the common sort, is chewed singly; or with cardamums, spices or tobacco, or with the same things which were first mentioned, but loose instead of being wrapped up in betle leaves. The common arcca nut is the produce of Bengal, plantations of that beautiful palm tree are common throughout the lower parts of this province, and the nut is no inconsiderable object of inland commerce. The mimosa c'hañi (or catechu, if this barbarous name must be retained,) grows wild in almost every forest throughout India. Its inspissated juice (absurdly called *terra japonica*) is an import from all cultivated districts into those which are better inhabited, and need not therefore be noticed in this place. The betle vine (a species of pepper) is cultivated throughout India, and its leaves are seldom transported to any considerable distance from the place of their growth: covered vineyards containing this plant, or artificial mounds on which they formerly stood, are to be seen in the precincts of almost every town or populous village. The culture is laborious, and is mostly the separate occupation of a particular tribe.—*At Colebrooke.*

a number, and, under the superintendance of a European, are able to execute very superior work. In some villages, several families of joiners, in ten others, perhaps, not two individuals of this cast, are to be found. The carpenters are in general extremely ignorant; very few are able to read.

*18th Class.* From the same casts sprang the Rājūkūs, or washermen. The Hindoo washerman was formerly unacquainted with the use of soap; he still makes a wash with the urine of cows, or the ashes of the plantain, or of the argemone mexicana. He does not rub the cloth betwixt his hands like the English washerwoman, but after it has been steeped in the wash, and boiled, he dips it repeatedly in water, and beats it on a board, which is generally placed by the side of a pool. He formerly knew nothing of ironing, clear-starching, or calendering; and he continues the practise of beating the clothes of the natives, after they are washed and dried, with a heavy mallet. Europeans employ these men as servants, or pay them a stipulated price, from half a crown to five shillings the hundred. They are very dishonest; frequently stealing or changing the clothes with which they are entrusted. The Hindoo women do not even wash the clothes of their own families.

*19th Class.* From a voidyū and a female voishyū sprung the Swūrnūkarūs, or goldsmiths. The principal articles wrought by this cast are images, utensils for worship, ornaments, and sundry dishes, cups, &c. used at meals. Gold and silver ornaments\* are very much worn by Hin-

\* The fear of thieves was so great under the native governments, that persons were afraid of wearing costly ornaments, and often buried their property, in a brass or an earthen pot, in the earth: adding a lock of hair,

doos of both sexes ; even persons in the lowest circumstances, in large towns, wear gold or silver rings on their fingers. The work of the swārnūkarūs is very imperfectly finished. For very plain work, they charge one ana, for superior work two, three, or four anas, upon the weight of a roopee. They are charged, even by the shastrīs, with a strong propensity to commit frauds, by mixing inferior metals with silver or gold. Raja Krishnū-Chūndrū-Rayū cut off the hands of a goldsmith, who had mixed inferior metals in a golden image of Doorga ; but afterwards, for his dexterity, granted him and his heirs an annual pension of a thousand roopees.

*20th Class.* From the same casts sprung the Soovārnū-būnikūs, who are chiefly money-changers, though called *bankers*. The private property of two or three native bankers in Calcutta, it is said, amounts to not less than a million of roopees each : they have agents all over the country, through whom they carry on business, allowing ten per cent. interest on money. They buy and sell old gold and silver ; also the shells (kourees) used as money ; and examine the value of wrought gold and silver. Some persons of this cast are employed by merchants and others to detect counterfeit money.

Each roopee contains in silver the value of fourteen anas, two anas being added for the expense of coining. Counterfeit roopees of the same weight as the current one are found in circulation ; the persons issuing them, coin at less expence than at two anas the roopee. These būnikūs stand charged with almost the same propensity

a broken kouree or two, and some ashes, as a charm to secure it from the grasp of the messengers of Koovēiū, the god of riches, —in other words, *they feared that their own god would plunder their houses !*

to commit frauds as the goldsmiths : some of them have, from the lowest state of poverty, raised themselves to the possession of immense wealth, several of the richest Hindoos in Calcutta belonging to this cast.

*21st Class.* From a gopū and a female voishyū arose the Toilūkarūs, or *oilmen*, who prepare the oil, as well as sell it. They purchase the seeds, from which they prepare, in the mill erected in a straw house adjoining to their own, five kinds of oil. The oilmen are generally poor and ignorant : a few have acquired a trifling patrimony. The Hindoos use only oil lamps in their houses, knowing nothing of the use of candles.<sup>h</sup>

*22d Class.* From the same casts sprung the Abhēērūs, or *milk-men*. Several other casts sell milk, but these are the persons to whom this employment properly belongs. They are very illiterate.

The common Hindoo cow seldom gives more than about a quart of milk at a time, which is sold for two-pence. The milkman who depends wholly on his business, keeps a number of cows, and feeds them in the house with broken rice, rice straw, mustard seed from which the oil has been extracted, &c. He very rarely sends them out to graze.<sup>i</sup> The men milk the cows, cut

<sup>h</sup> Among the many domestic conveniences introduced among civilized nations, of which the poorer Hindoos know nothing, may be reckoned, chairs, tables, couches, knives and forks, spoons, plates, dishes, almost all the apparatus of a cook-room, puna, buttons, buckles, needles, soap, stockings, hats, &c. &c. The poor have only one garment, and that a mere shred of cloth ; three parts of the male population never wear shoes ; modest women never wear them. The value of all the household furniture of a cottager Hindoo day-labourer will not amount to more than ten or twelve shillings.

<sup>i</sup> To obtain food for horses, grass is cut up even by the roots.



straw, and feed them ; the women gather the dung, and dry it in cakes for fuel, and it is actually sold in the markets as fuel. The milkman also sells the urine of cows to washermen ; he likewise sells curds, whey, and clarified butter.<sup>k</sup> A good milch-cow is worth sixteen or twenty rupees ; a bullock, six. For an account of the worship of the cow, see the preceding volumes.

*23d Class.* From a gopū and a female shōōdrū arose the Dhēēvūrūs, or *fishermen*. Several casts follow this employment, and use a variety of nets : some of the nets are very large, requiring two boats to spread them out, and to take them up : they frequently go on the water at night, hoping for more success than in the day. Many persons obtain very large sums of money by farming pools, brooks, lakes, &c. as, after the rivers attain a certain height, these pieces of water are crowded with fish. Almost all the Hindoos eat fish with their rice, though some voishnāvūs, and very religious persons, abstain even from fish. In a boiled state, fish was formerly offered to the gods, and reckoned among the bloody sacrifices. The fishermen are very hardy, sustaining, in a surprizing manner, exposure to a burning sun in the day, and to the night dews, when lying almost naked on their boats ; they are very industrious, but continue poor and illiterate. The wives of the fishermen, laying aside all the natural timidity of the Hindoo female, sell the fish in the market, and approach a considerable way towards their sisters of Billingsgate.

*24th Class.* From the same casts sprung the Shoundi-hūs, or *distillers*, who make several kinds of arrack, the

<sup>k</sup> Stale Butter, made hot over the fire, to prevent its becoming more rancid.

most common of which is called dhónoo; and the principal ingredients in which are rice, molasses, water, and spices. These spices are said to be made up by certain druggists, in the district of Burdwan, from the roots of one hundred and twenty-six different plants. The distillers place 80lb. of rice, and the same quantity of molasses and spices, in a jar containing 160lb. of water; and close the mouth of the jar with clay, to prevent the entrance of the external air; in this state it continues, in the hot weather, five or six days, and in the cold weather, eight or ten. After this, the liquor is carried to the still, which, like every other article of Hindoo mechanism, is extremely simple, and even clumsy: the earthen pan containing the liquor is placed on the fire, and its mouth covered with another pan, and the crevices closed with clay. In the pan which serves for the cover, two incisions are made, in which are inserted two bamboo pipes, for conducting the steam into two pans placed beneath, and into which the other ends of the pipe are inserted. The latter pans rest on a board which is placed on a large earthen vessel full of water, and this water a person continues to throw on the pans to condense the steam. From the above ingredients, 40lb. of arrack are made, but the distillers dilute it with a considerable quantity of water. The price is about two-pence the quart: some persons drink four quarts without intoxication. Should the liquor prove too weak, the distiller steeps in it some leaves of the jüyüpalü. Another kind of arrack is called mütichōōrū, in which the ingredients are, 20lb. of rice; 80lb. of molasses; 160lb. of water, and 180 balls of spices. The name of another kind is doyasta, the ingredients of which are nearly the same as those of the last mentioned. Another kind of spirit, called panchee, is made with fried rice, spices and water; the ingredients are not put into

the still, but are merely placed in the sun in a wide pan, and drawn out when wanted. Other kinds of spirits, as kūmūla, narangēē, vatavee, kayavoo, armanee, golapū, aravoo, and mūjmū, are prepared by the Hindoo distiller, who also makes anise-seed water. The distillers also make a liquor, which they call rum, with molasses, the juice of the talū tree, and the bark of the vabūla; and the proportion of each article is, of molasses 160lb., the same quantity of the talū juice, and 20lb. of the bark. This rum is distilled in copper vessels, the earthen ones giving it an offensive smell.

*25th Class.* From a malakarū and a female shōōdrū arose the Natūs, or *dancers*; but there are at present none of this cast in Bengal. The dancing at the Hindoo festivals is performed partly by Mūsūlmans, and partly by different casts of Hindoos, who mix singing with dancing; the Hindoo women who dance before the idols are of different casts, collected from houses of ill-fame; at the entertainments called yatrū, different casts dance and sing. The feelings of the Hindoos are exceedingly shocked at seeing the English ladies degrading themselves (as they call it) into dancing girls.

*26th Class.* From a shōōdrū and a female bramhūn arose the Chandalūs, who are chiefly employed as fishermen or day-labourers.

*27th Class.* From a shōōdrū and a kshūtriyū female arose the Chūrmūkarūs, or *shoe makers*. This despised cast makes shoes from different skins, and even from that of the cow, which are sold for four-pence or sixpence a pair; a better kind, which will last two years, for one shilling and sixpence. Several kinds of gilt and orna-

mented shoes are brought for sale from the upper provinces into Bengal; these cost as much as from three to forty roopees a pair. The shoemakers are also employed as musicians at weddings, feasts, and religious ceremonies; the horrid din of their music reminds a European, that these men have been used to no sound except that of the hammer on the lap-stone.

*28th Class.* From a rūjūkū and a female voishyū sprung the Patñnees, or *ferrymen*, who are much employed in Bengal, where there are so few bridges (there are none over large rivers). In some places, the ferry boats are much crowded, and in stormy weather they frequently upset, when multitudes perish: this is particularly the case near Calcutta, where the current is very rapid.

*29th Class.* From an oilman and a voishyū female arose the Dolavahōēs; persons employed as fishermen, palanqueen bearers, &c.

*30th to the 38th Class.* From a Magūdhū and a female shōōdrū arose the Malas, another class of *fishermen*. From a shōōdrū and a female kshūtriyū arose the Chasa-koivūrtūs who are employed in *agriculture*. From a voishyū and a female kshūtriyū arose the Goptis, a class of *milkmen*. From a bramhūn and a female shōōdrū arose the Varooēs, sellers of the panū leaf. From a Malakarū and a female shōōdrū arose the Shavūkūs. From a Magūdhū and a female shōōdrū arose the Shikarēēs, or *hunters*. From a goldsmith and a female voishyū arose the Mūlūgrahōēs, or *sweepers*. From the same casts also sprung the Koorīvūs. From a shoemaker and a female voishyū arose the Tūkahūnās.