



Concerning postponing and expediting the performance
of the matrimonial rites.

Most princes and nobles at their nuptials continue the *huldee* for six months, during which period they have music and entertainments daily; and performing the other ceremonies every fortnight, month, or so, complete the marriage in the course of a year.

Such as can afford it occupy two or three months in performing the various matrimonial rites.

Among the respectable and middling classes of society marriage is usually finished in eleven days, or less: e.g.

The first three days, *huldee* (or sitting in state); on the fourth, the sending of *maynhdee* from the bridegroom to the bride, and on the fifth, vice versa; on the sixth, the bride's *paoon minut* (measuring for her wedding dress); and on the seventh, the bridegroom's; on the eighth, the ceremonies of *kuluskaymat'h*, *tail-ghurray*, *bee-beean* and *burree*; on the ninth, *jayhez*; on the tenth, *jholp'horna put kay chanwul*, *tail churhana*, and *shub-gusht*; on the eleventh, *neekah* and *joolwa*. After two or four days is performed *kungun k'holna* and *hat'h burtana* any time within the honey-moon, usually on the fifth *Joomagee* or Friday.

Among the poor of the lower classes of people, all the above ceremonies are performed in three days. The first day, the ceremonies of *huldee maynhdee* and *paoon minut* the second *burree*, &c. *jayhez*, and *shub-gusht*; the third *neekah* and *joolwa*.

If they be much pressed for time, all these take place in one day; a ceremony every hour or so.

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## CHAPTER XV.

Concerning the *Mohurrum*, or first month. It comprises three subjects, viz. 1st. The *Mohurrum kee eed*, or feast.—2nd. The cause of the martyrdom of their highnesses Eemām Hussun and Hosein (may God reward them!).—3rd. The ceremonies observed during the *Ashoora*, or first ten days of the month *Mohurrum*.

SEC. 1. *The Mohurrum kee Eed, or Feast.*

The *Mohurrum* feast was in existence in the days of his highness Mohammad Moostuffa (God bless him!) it having been observed as such by prophets before his time; but the prophet Mohammad, the messenger of God, enjoined on his followers the observance of ten additional customs during the *Ashoora*, viz. 1. Bathing; 2. Wearing finer apparel than usual; 3. Applying *soorma* to the eyes; 4. Fasting; 5. Prayers; 6. Cooking more victuals than usual; 7. Making peace with one's enemies, or establishing it among others; 8. Associating with pious and learned divines; 9. Taking compassion on orphans and giving them alms; and 10. Bestowing alms in charity.

Nay, in certain traditional and historical works it is stated that it was on the tenth day of the month *Mohurrum* that the following events took place: 1st. The first fall of rain; 2nd. Adam and Eve's descent on earth, and the establishment of the propagation of the species; 3rd. Divine mission granted to the souls of ten thousand prophets; 4th the creation of *Ursh*, the ninth heaven, or the empyrean throne of the divine glory and majesty; 5th. Of *Koorsee*, the eighth, or crystalline heaven, supposed to be the judgment seat of God; 6th. *Bihist*,\* or the seven heavens; 7th *Dozakh*,† or hell;

\* The Mohammudans, exclusive of the eighth and ninth, which they do not term *bihisht*, reckon seven heavens, viz. 1st *Dar-ool-jullal* (meaning the mansion of glory), composed of pearls.—2nd. *Dar-ool-sulam* (the mansion of rest), of ruby and garnet.—3rd. *Junnut ool mawa* (the garden of mirrors), of yellow pewter.—4th *Junnut ool khoold* (the garden of eternity), of yellow coral.—5th. *Junnut ool Nucem* (the garden of delights), of white diamond.—6th. *Junnut ool Firdoos* (the garden of paradise), of red gold.—7th. *Dar-ool-quvar* (everlasting abode), of pure musk, 8th. *Junnut-ool-udun* (the garden of Eden) (a) of red pearls.

† Of hell, also seven, viz.—1st *Juhunnum* (meaning a deep pit), destined for such of the worshippers of the true God, as are guilty,—2nd. *Luaza* (a blazing flame), for the

(a) This is the name of the terrestrial paradise, and probably refers to it, leaving seven heavens, as before noticed.





*Lowh*, or the tablet on which the decrees of the Deity are inscribed; 9th. *Qulum*, the pen wherewith they are written; 10th. *Tugdeer*, fate, or destiny; 11th. *Hyat*, or life; and 12th. *Mumat*, or death.

These did the Almighty in his infinite wisdom create.

SEC. 2. *The cause of the martyrdom of their highnesses Eemâm Hussun and Hosein (may God reward them!).*

There are various versions of the history of the death of their highnesses Eemâm Hussun and Hosein (may God, &c.); but all concur in one circumstance, viz. that it was occasioned by the instigation of Ayzeed, who, wretched from all eternity, was the ring-leader. It was pre-ordained that he alone should be the author of their martyrdom: how is it otherwise possible for one to be deprived of life by the mere enmity, tyranny, or command of another? But thus it is, that whatever the eternal *Moonshee* (or Registrar) has recorded as a man's destiny, must unquestionably come to pass; as a proverb justly observes, "diversified are the modes of dying, and equally so are the means of living:" that is, though the hand of the Almighty does not appear visible in either, yet he is the author of both.

His highness Oosman (the peace! &c.), during his reign granted the government of Syria to his relative Maweea, and to his son, as successor.

Now it so happened, that when Ayzeed, the son of Maweea, succeeded to the monarchy of Syria, his highness Eemâm Hussun who was on the throne at the illustrious *Mudeena* (Medina), having succeeded the four companions\* to the *kheelafut* (or sovereignty) of Arabia.

Ayzeed's subjects excited enmity between him and his highness Hussun, by representing the latter to him as a mere boy, the son of a *fugeer* (religious mendicant), a poor miserable wretch and without any

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Christians.—3rd. *Huttuma* (an intense fire), for the Jews.—4th. *Sueer* (a flaming fire), for the Sabians.—5th. *Sugur* (a scorching heat), for the Magi or *Gubura* (or fire worshippers).—6th. *Juheem* (a huge hot fire), for the Pagans and idolators.—7th. *Haweea* (a dark bottomless pit), for the hypocrites.

I may add here, that the Mohummudans also consider the earth and sky to be each divided into seven parts, viz. The 1st. earth is composed of ashes; 2nd. of crystal; 3rd. of gold; 4th. of pewter; 5th. of emerald; 6th. of iron; 7th. of Pearl.—1st Firmament (Adam's residence), composed of pure virgin silver; 2nd. (Enoch's and John the Baptist's), of gold; 3rd. (Joseph's), of pearls; 4th. (Jesus's), of pure white gold; 5th. Aron's, of pure silver; 6th. (Moses's), of ruby and garnet; 7th. (Abraham's), of crystal.

\* Abco Bukur, Oomur, Oosman, and Ally.





military force; expressing their surprise that he, who was a mighty monarch, had an inexhaustible treasury at his disposal, and a numerous army at command, could for a moment submit to be ruled by a Medinite.

Ayzeed (*e-pulleed*,\* or the polluted), thus worked upon, became highly elated with pride and demanded homage from Hussun. He wrote to him thus: "Come and be subject to my sway, and I will, of my own accord, not only make you king over Medina and Mecca, but will bestow on you great possessions and wealth."

Hussun replied, "This is passing strange! Pray, whose duty is it to pay homage? Whence did the constitution of this subjection and sovereignty originate? Take a retrospective view of it for a moment, and consider the subject with impartiality. Do not pique yourself thus on worldly wealth and possessions: to-morrow you may have to answer for it unto God." Ayzeed, on hearing this, became still more jealous.

After this, another affair took place. Ayzeed was led to understand that Abdoolah Zoobayr, an inhabitant of Medina in his service, had a most beautiful wife; and being himself a debauched and dissipated character, contemplated, by some means or other, gaining possession of her.

On one occasion he addressed Zoobayr, saying, "you are a Medinite, and I have amongst my relatives a virgin sister, a quick, sensible, and interesting damsel: if you choose, I will give her to you in marriage." Poor Zoobayr, unaware of his stratagem, answered, "O king of the whole earth! I do with all my heart and soul consent." He then took Zoobayr to the palace and requested him to be seated. After the expiration of an hour, he came out to him and said: "The girl observes, that you are already a married man, and unless you divorce your present wife, she will not agree to be yours." The moment he heard this he gave his wife the *tulaq-e-mootulugqa* (p. 95-96). Ayzeed again retired, and after several hours had elapsed, returned, and said "The girl has certainly consented to have you, but requests that the amount of the marriage portion may be first paid, for until it be delivered into her hands she will on no account consent to the union." Zoobayr said, "I am a poor man, and probably the dowry is something considerable; in which case, whence can I procure it?" Then Ayzeed satisfied him by granting him the government of a distant province, and sent him thither. In the meantime he wrote off to his predecessor, apprising him of Zoobayr's appointment to succeed him, and directing him, by some means or other, to put him to death; which was accordingly done.

Then Ayzeed despatched Moosa Ushuree as his ambassador to

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\* This particular nickname they gave him on account of its rhyming with his name, a common practice in the East.





Zoobayr's wife, with this message : " Behold, your husband has, without the least cause or reason whatever, through sheer worldly covetousness, divorced you; and, you see, God has consequently not prospered him : and now, if you will consent to be mine, you may be the wife of a king."

On the arrival of the ambassador at Medina, his highness Hussun observing him, enquired whence he came and whither he was going. The ambassador replied, " I am sent by the Syrian monarch to this city to Zoobayr's wife, whose husband is dead, with a message, offering marriage." Hussun, on hearing this, said : " O Moosa Ushuree, should she not consent to Ayzeed's proposals, deliver you the same message in my name also."

When the ambassador had related to Zoobayr's wife all that Ayzeed had commissioned him to do, and enlogized his wealth and grandeur, she said, " Well ! what next ?" He continued, " Eemâm Hussun, the *khaleefah* of this town, the son of Allee and of the daughter of Mohummud (the blessing ! &c.), has also offered you proposals." She inquired, " Any thing else ?" " Why," says he, " if you look after manliness or beauty, here am I present."

Then she taking a peep at him from behind the screen, and discovering him to be an old and infirm man, said : " O Ushuree, you are old enough to be my father ; and as to your beauty, it certainly cannot exceed mine. Respecting Ayzeed, who can place any confidence in his wealth and possessions ? which are only of two days' duration, and may be compared to the moon-tide shade, which inclines to one side or the other, and never remains stationary. It is preferable, therefore, to accept of Hussun, whose wealth will last to the day of judgment, and whose grandeur and dignity are in the very presence of the Deity."

The ambassador informed Hussun of her having decided in his favour, adding, that he might now marry her, and bring her home.\* Then Ushuree, accompanying Hussun to her house, performed the ceremony, and Hussun brought her home.

After that, Ushuree went and related minutely all the circumstances which had occurred to Ayzeed ; who finding all his well-concerted schemes entirely frustrated, was highly indignant at Ushuree, and from that time became the mortal enemy of Hussun.

To lengthen out this narrative will avail nothing ; suffice it to say, that through Ayzeed's contrivance Hussun was made to drink poisoned water, and became a martyr. Previous to this, it is said that poisons, &c. were administered to him in various ways at different times ; but these accounts are so contradictory that I have omitted them. How-

\* Among Moosulmans the marriage rites are always solemnized at the house of the bride, even though her rank be much inferior to that of the bridegroom.





never this one circumstance is undoubtedly true, that Hussun was ordered to be poisoned by having poisoned water given him to drink.

Hussun, as I have observed above, now became Ayzeed's most inveterate enemy, both in a religious and moral point of view. Ayzeed used to write to him hundreds of letters in the form of royal mandates. He likewise addressed deceitful letters to the inhabitants of Koofee (Cufa), urging them to contrive some means to entice Hussun into their town and slay him, promising the situation of *wuzeer* (or minister) to the man who should kill him.

The Koofeeans were in the habit of continually writing to Hussun, setting forth bitter complaints and accusations against Ayzeed's bad conduct toward them, and stating their utter dislike to him and their having renounced his sway; adding, that if his highness should come amongst them, they were prepared to join him in battle against Ayzeed. Hussun placing confidence in the friendly disposition expressed in their letters, took his departure for Koofee. When he did this, Ayzeed despatched his minister Murwan to Medina. On the road, about two or three marches from Koofee, his highness Hussun, finding the climate of a town called Mousul highly salubrious, took up his abode there, and resided in the house of another. The landlord of the house gave him poison along with his food; but it had no effect. He gave it a second time, mixed up with something else, and Hussun became very ill.

He then wrote off to Ayzeed, apprising him of his having twice administered poison to him, and that although not dead, he was seriously indisposed in consequence. Ayzeed wrote again, requesting him to endeavour somehow or other to put an end to Hussun's life, and that he would reward him with a *wuzeer*-ship. This letter, by some means, fell into Hussun's hand; who, on its perusal, maintained a profound silence, and said nothing about it; since it is unbecoming for one while living in another man's house to hurt his feelings; but it appeared evident to Hussun that his residence there was no longer advisable.

One day an inhabitant of that town, pretending to be blind, and supporting himself by a spear inverted, the point of which he had previously poisoned, came to pay his respects to Hussun, and addressed him thus: "I am a blind man, and am desirous of rubbing my eyes on your august feet; peradventure, by so doing, they may become whole." So saying, he gradually approached Hussun, supported by the spear, and struck his thigh with it. Hussun began to experience excruciating pain and torture, and the wound bled profusely. The people were about to slay the man, when Hussun observed, "Why so? From the beginning it was ordained blood for blood; but, you see, I am still alive; therefore why kill the man without cause? God himself will punish him, by making his pretended blindness real." In short, they applied ointments and pledgets to the wound, and it healed; but not for a considerable time, in consequence of its being a poisoned one.



When his highness Hussun, disgusted with the place, returned to Medina; where at that time was residing Murwan, Ayzeed's minister, to whom Ayzeed wrote, saying, "If you will any how procure the death of Hussun, you shall be exalted to high dignity."

Murwan sent for a woman named Joada, and, handing her some virulent poison folded up in a piece of paper, said "If you can throw this into Hussun's gugglet, he, on drinking a mouthful or two of the water, will instantly bring up his liver piecemeal;" at the same time loading her with a variety of presents, and further tempting her by fair promises of receiving greater afterwards.

That wretch of obscenity, through his contrivance and her love of gold, repaired in the dead of the night to Hussun's chamber, and there found a gugglet standing near the head of his bedstead, having its mouth covered with a piece of white muslin: through this she sifted the poison which she had brought with her. Hussun being unwell, asked his sister Koolsoom for a draught of water during the night, and she handed to him the gugglet. The instant he swallowed a little of it he began to eject pieces of his liver (or rather stomach), and continued from time to time vomiting blood: he became extremely restless, and was affected with violent cramps in the liver\* and a difficulty of breathing. Having then called his younger brother to him, he gave him numerous precepts and admonitions, and delivered his son Qasim into his charge. The families and relatives of the Hoosnein† made a doleful wailing at the sad catastrophe of his highness Hussun (the peace and mercy of God be on him!) resigning his soul to God. Alas! alas! what language can express, what tongue utter, the sum of their lamentations? (Couplet)

Pen ink and paper! vain the writer's art,  
To tell a tale so piercing to the heart!‡

Murwan, on hearing this joyful intelligence, was highly delighted; and giving Joada a *khillaat*, and various other presents, sent her off to Syria. (A verse).

At hearing this sad tale of Hussun's fate  
His friends roll'd in the dust and prostrate lay;  
While his malignant foes, in guilt elate,  
To Syria exulting took their way.

His highness Hussun was buried in the burying-ground at Medina called *Junnut-oal-Buggeea*.

\* Properly stomach.

† The word Hoosnein includes both Hussun and Hosein.

‡ Subjoined is a literal translation of the author's own words. After Adverting to the incapacity of man's ability to describe the acuteness of grief exhibited by the spectators, he breaks forth thus to himself. "Destroy the pen, burn the paper, throw away the ink, and be silent; for how is it possible, O Lalla! for paper to contain so melancholy a narrative!"





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Then Hosein being left alone, became very pensive; and said, "O thou protector! all are become the enemies of my house; whither shall I flee, or from whom seek protection but from thee?"

Again Koofeeans apologized to Hosein for their conduct, and earnestly besought forgiveness by writing to him various letters containing declarations of their future fidelity, saying: "We, the undersigned, swear by God, that if you come amongst us this time, we shall all join, and fight to our last breath for our religion with you against Ayzeed." Hosein placing confidence in their loyalty and goodwill, despatched his uncle's son, his highness Mooslim, to Koofee. Mooslim, on his departure, took his two motherless children along with him. On his highness Mooslim's arrival at Koofee, thirty thousand men came and paid him homage, and were day and night subject and obedient to him. His highness Mooslim, delighted with the behaviour of the Koofeeans, wrote off to Hosein, informing him that the Koofeeans were at present all of one mind, and were in his favour, and that, if he came there now, they might revenge themselves on the polluted Ayzeed. Hosein, with all his own and his brother's household, set off for Koofee.

Ayzeed wrote off to the Koofeeans, saying, "Behold, beware! If I find it true that any of you have paid homage to Mooslim, as it is reported some of you have, I shall dismiss you and all your household from my service, and not permit you to reside at Koofee."

When his highness Mooslim ascertained from the Koofeeans the purport of this epistle, he inquired of them what their intentions were? They replied, "My Lord, we are poor defenceless creatures, and he is a mighty prince who thus commands and threatens us. Besides, he has despatched both horse and foot from Syria urging his people somehow or other, by intimidating us with his vengeance, to alienate our affections from you towards himself, and desiring them to make a martyr of you at some fit opportunity." The Koofeeans further said to him, in a friendly way, that his residence among them was no longer advisable, because should they publicly profess their attachment to him, the despicable Ayzeed would be highly enraged at them; and to see him dishonoured would, agreeably to their religion, be their ruin; \* since every Moosulman is obliged to fight in the defence of his religion.

His highness Mooslim concealed himself in the house of an honest inhabitant of the town, named Hanee. The governor, Abdoolla, on his arrival from Syria, hearing of the circumstances, said to Hanee, "I have been positively informed that Mooslim is concealed under your roof: therefore deliver him up immediately, or I shall cause you to be beheaded, and your house, and all your property to be burnt." Hanee replied, "As long as I live will I not betray him." Then

\* That is, they would be obliged to defend his (the just) cause, and would all lose their lives.





Abdoollah, the governor, burning with rage, at the head of the assembly directed Haasee to be instantly whipped to death, and he forthwith attained the rank of a martyr.

Immediately after, his highness Mooslim was likewise translated by martyrdom.

The two orphans, six and seven years of age, were taken and confined in prison. The gaoler was a good man and a descendant of the prophet, and liberating the boys, advised them to make their escape. They went and hid themselves in the house of a *Qazee* named Shurra.

Abdoollah issued a proclamation through the town, directing the man who might have concealed Mooslim's sons to deliver them up speedily, otherwise when he should get accurate information respecting the person thus guilty, he would make him suffer. The *Qazee*, Shurra, becoming alarmed, in the morning before daybreak said to his son, take these lads and let them join the *karwan* (caravan) bound for Medina, which is encamped in the vicinity. Then the *Qazee's* son, agreeably to his father's desire, said to the children, "Look, yonder goes the *qafeela* (or body of travellers), run and accompany them." The two boys, partly with good will, and partly with reluctance, ran crying. It being still somewhat dark they lost the road, and seeing a date forest went into it. (Couplet).

While anxious here I meditate.

There on me smiles impending fate.

The boys went and hid themselves in the hollow of a date-tree, which was situated near a well, into which their shadows fell. Haris's bond-woman, in the act of drawing water, discovering them by the reflection of their image in the water, inquired who they were? They, through fear, began to cry. She asked, "Are ye Mooslim's sons?" They, on the bare mention of their fathers's name, cried still louder. The slave-girl brought them home, and said to her mistress, "I have brought Mooslim's sons with me." That excellent lady acted towards them as if she had been their own mother. Embracing them, she wept bitterly; and having washed their hands and feet, and given them food to eat, she put them to sleep. Oh! how wonderful are the ways of Providence! While this good woman's husband, Haris, is from morning till night in search of the lads to apprehend them, here is she at home nourishing them. In short, in the evening Haris came home quite fatigued, and called out to his wife, "Bring dinner quickly; for both I and my horse are completely exhausted to-day by a fruitless search after Mooslim's two sons, whom, if I could but apprehend, I might, by delivering them to Abdoollah, obtain a handsome reward from Ayzeed." The wife said, "What, art thou deranged? What cause have we to harbour any malice against the Prophet's and Allee's offspring and descendants? What sort of a Moosulman art thou, and how readest thou thy creed in their maternal grandfather's (Mohummud's) name! Be ashamed of thyself. Thou seemest to





“Take such pains in obtaining worldly riches; what will it profit thee after all?” That wretch, after loading his wife with curses and reproaches partook of his meal without the least relish and went to bed.

The two lads sleeping in the next room dreamed that his highness the Prophet (the peace, &c.) inquired of Mooslim how it was that he came and had left his two sons amongst his enemies? To which he replied, “They will doubtless be here to-morrow.” As the boys’ own father had appeared to them in their dream, they were naturally crying while relating this to one another. Haris awoke at the noise, and inquired what children these were crying in the house? So saying, he went to them, and discovering them “to be Mooslim’s sons, exclaimed, Well done, you!—While I have “been fatiguing myself in searching after you all over the *jungles* “(or forests), here you are snugly asleep!” Having tied the side-locks of the two boys together, he set off with them early in the morning. His bond-man, bond-woman, son and wife, all interceded in behalf of the lads as he started with them; but he, after wounding some, and killing others, proceeded on his journey.

On his way meeting with a river, he made martyrs of both; and throwing their bodies into the water, carried their heads, and laying them before Abdoollah, said, “Through your goodness and “bounty I am in expectation of the promised reward.” The members of the assembly, on seeing the heads of the poor orphans, all wept bitterly at their having been put to death at so early an age. Even Abdoollah could not help being grieved, and in a violent rage asked Haris how he dared murder these children without orders? For his command was, that whoever apprehended the youths should, on bringing them to him, receive a reward. He further demanded of him where he had slain them? On being told, in reply, “Near the “bank of such a river,” he desired this tyrant and oppressor to be forthwith carried thither and beheaded; and directed the heads of the children to be thrown into the same river. Accordingly they took Haris there, and despatched him to hell with great torture and pain. In the *Rowzut-oos Shohuda*, it is stated, that after the heads had been thrown into the river, the two headless corpses rose from the bottom to the surface, and having united with their respective heads, sunk again.

Meanwhile Eemâm Hosein arrived at Koofee; and on hearing of the martyrdom of Mooslim and his sons, was extremely dejected. A few days after, two of the villainous Ayzeed’s *wuzeers* (ministers) arrived from Syria to meet Hosein, to wage war with him, and wrote to him to the following effect: “Hosein, if your life be dear to you, “come and pay homage to king Ayzeed; otherwise, you shall not “depart hence alive.” His highness Hosein felt greatly incensed at this, and replied: “Ye, of our race, accomplices of Ayzeed, have ye “no wisdom or discernment? Doye call yourselves Moosulmans and “pious men! Pray, whose, in truth, is the *Khilafut* (successorship “of Mohummud)? In whose family did it originate? Whose father





“grandfather established the religion of Islam? Whether is it just that I should pay obeisance to Ayzeed, or he to me? Notwithstanding this, Ayzeed has, without cause, butchered my nearest relatives, my innocent brothers. If he desire to make *juhad fee-subeel-illah* (or holy war) with me, I am ready to offer up my head in the service of my God.”

Having transmitted Hosein's letter to Syria, they obtained the order for battle; which was to this effect: that they should cut off Hosein by any means in their power. In short, they ultimately fixed on the expediency of going to war. Ayzeed's army encamped near the banks of the river Foorat (Euphrates), and Hosein's on the other side of an intervening jungle (or plain) called Mareea. It is the same that is also denominated Dusht-bulla Kurb-bulla (vulgo Kurbula).

On Hosein's arrival at the jungle, he addressed his people, saying, “Ye Islamites! as ye must now stand up to fight, if there be any among you who cherish regard for their wives and families, I do with my whole heart and soul grant them leave to return; for I see plainly, that this is the spot destined for my martyrdom. And why should you unnecessarily suffer trouble and distress?” On hearing this, some took their departure for Medina, others for Mecca or Cufa.

On that day Hosein's forces, including himself, consisted of seventy-two men. Afterwards, however, a few of Ayzeed's people under Oomur and Abdoollah, came over to him: the first of whom was Hoor (e-Shuheed, or the martyr). He joined his highness Eemam Hosein, and fought most bravely against the Ayzeed-eans, killing many hundreds of them. The enemy's forces amounted to thirty thousand men, while on the other side were only seventy-two.

A more minute detail of the circumstances of the war may be found in a Persian work entitled *Rowzut-oosh Shohuda*,\* of which there is both an enlarged and an abridged edition, in prose, by Moolla Hosein Kashufee, the author of the *Tufseer-e-Hoseinee*. In Hindee, the *Rowzut-ool-Athar* and the *Rowzut-oosh Shohuda*, in verse, are well known.

Among the martyrs the following are those who suffered and distinguished themselves most; viz. 1. Hoor (e-Shuheed, or the martyr); 2. Abdoollah; 3. Aown; 4. Huntulla; 5. Haylâl; 6. Abbas (e-Ullamdar, or the standard bearer); 7. Akbur; 8. Qasim.

When each one's turn for attaining the dignity of martyr had arrived, save that of Hosein, his highness Zein-ool-Abaydeen, who was confined by a severe fever, and much afflicted at seeing his father the sole survivor, expressed his wish to join the fight and encounter martyrdom. Hosein comforting and consoling him, said, “Long may you live and prosper, light of mine eyes! By you will the Almighty continue my progeny; you shall not be killed; therefore do not,

\* Book (praises, &c.) of the martyrs.





without cause, go and harass yourself. Come, and I will impart to you many hidden mysteries of godliness, as they have been revealed to me by my father, paternal grandfather, and brother, word for word,\* in order that the right of succession may be known in all the earth, even to the end of the world."

Having therefore, according to the established custom among *Peers* and *Mooreeds*, given Zein-ool-Abaydeen such admonition and advice, praise and blessing, as he thought proper, he mounted his steed Zool-junna,† repaired to the field of battle, and thus addressed the enemy: "O ye tribe of the followers of the Faith! Be it known unto you that I am the grandson of the Prophet, and the son of Allee, he, whose grandfather's creed (There is no God but the one true God, and Mohummud is his messenger!) ye repeat night and day. Behold, consider who it is of whom Mohummud is the friend.‡ If ye have any fear of God or his messenger before your eyes, or expect the intercession of my grandfather at the day of judgment then fear and tremble. Ye have already exalted many of my relatives, friends, and companions to the dignity of martyrs! Be it so I have only one request to make; and that is, allow me and my household to quit Arabia and proceed to Ujjum§ (Persia). If not, for God's sake give us a little water to drink. Your cattle, elephants, horses, and camels have plenty to drink, but my family is exceedingly distressed and crying out for water. Among what tribe do ye find it thus? The children's throats are parched with thirst, and for want of water the milk is dried up in the mother's breast."

Many, on hearing Hosein's sweet voice and sound argument, were confounded and withdrew from his presence. Immediately the *tubbul* (or drum) of peace sounded.

Hosein, from concomitant circumstances, was led to conceive the probability of the Almighty having softened the hearts of his enemies; and wishing to see the result, whether it would prove a message of peace or otherwise, returned to his tent. Here, amongst his family, nothing was to be heard but lamentable calls of "Thirst! thirst!"

The author would observe, that however great the discrepancy in the details of the events here narrated, one thing is certain, that they suffered dreadful distress from the want of water, even to such a degree as none of Adam born ever before endured.

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\* In the original, "hand in hand, from ear to ear;" an expression in use, from the circumstance of the two persons holding each other's hands, while the secret is whispered into the ear.

† Meaning a winged wolf.

‡ They call Mohummud the friend of God.

§ i.e. Any country not Arabian.





The next day the *tubbul* (or alarm) of war beat again. Hosein then strictly enjoined his family, on no account to make any noise or clamour after his martyrdom, by beating upon their breasts, or crying and bewailing with dishevelled hair; observing, that such customs and usages only became the ignorant; but to be sorrowful and bear it with quietness and patience: for that such was the conduct that God and his messenger delighted in.

After giving them further admonition, his highness Hosein displayed great intrepidity and bravery, driving the enemy twice back as far as the Euphrates. On one of these occasions he was prevented from quenching his thirst through the artifices of the enemy; on the other he avoided it, by bringing to his recollection the deplorable situation of his family.\* His highness Hosein being faint from the loss of blood, dismounted and let his charger loose "on the road to God."† Then Oomur and Abdoollah Zeead said to their horsemen and footmen, "Now is the time, while Hosein is sitting exhausted: whoever brings his head shall be handsomely rewarded by Ayzeed."

It is stated in the *Kunz ool gurraeb*, by Abil Hoonnooq, that the moment his highness Hosein dismounted from his horse, a man appeared to him having a human countenance, but the arms, legs, and body of a horse. The figure, after making its obeisance, thus addressed Hosein: "If you will allow me, I shall instantly vanquish all your foes." Hosein inquired, "Who art thou, that at this season of distress hast in pity come to my succour?" He replied, "I am Jaffur the son of Tyar, king of the Fairies. I am under infinite obligations to you; for your father rendered mine an essential service at the battle of Beer-ool-ullum. When the whole race of Genii were over-ruled and made Moosulmans, he appointed my father king over them." Hosein observed, "Thou wilt be invisible to them, though they be visible to thee: such treacherous warfare is not pleasing unto God, nor will I sanction it." Jaffur entreated him a second time, saying, "I beseech you, Hosein, for your own sake, to allow me for a couple of *ghurrees*‡ to assume a human form and stand up in thy defence." Hosein again replied with his blessed tongue, "What use is there now in fighting? I am only a momentary sojourner in this transitory world (lit. a guest of one breath): my relatives and companions are all gone, and what will it profit me to remain behind? I long for nothing now, save my martyrdom; therefore depart thou, and may the Lord recompense and bless thee." Jaffur then departed, much grieved, and weeping.

\* Meaning, why should he indulge himself with a draught of water when his poor family were dying of thirst?

† That is, in pity, that the poor animal might not also be slain.

‡ Two and a-half *ghurrees* are equal to about one hour.





As each of Ayzeed's party approached Hosein to cut off his head, they shrunk back at the very sight of him; for who would, without cause, willingly bring upon his head\* the blood of Hosein?

At last came Seenan the son of Arwa, together with Shoomur-Zil-Jowshun, who had previously offered a stipulation to Oomur and Abdoolah, that they would bring them Hosein's head, provided these would promise to recommend that each should receive a *jageer* as his reward. The point rested with them; they both consented. Seenan stood behind Hosein, while Shoomur with a veil over his face stood before him. Hosein addressed the latter, saying, "What is thy name? Take off thy veil." When he uncovered his face, behold, he had a couple of boar's tusks, and on his chest was a black mark. This, however, is not a well-attested fact, both signs being doubtful. Hosein said to him, "Wait a moment: this is Friday" (the Mohummudan sabbath), the tenth day of the month *Mohurrum*, "and it is the season for the *zohur* (or afternoon) prayer; grant me a reprieve while I offer up two *furz-rukut* prayers." Shoomur stepped to one side, and after the first *sijda* (prostration), as he was in the act of making the second, Shoomur severed his blessed head from his body. Alas! alas! and woe's me a hundred times! for it was an awful catastrophe which no man can describe.

After Hosein's martyrdom, Oomur and Abdoolah had all their own dead collected; and having had the *numaz-e-junaza* (or funeral service) read over them, caused them to be buried.

On the third day, having mounted Hosein's family on camels, and distributed all the heads of the martyrs, including that of Hosein (the mercy and peace, &c.) among part of the soldiery, horse and foot, to each a few enclosed in boxes, and delivered Hosein's to the particular charge of an officer named Khoollee, a relation of Shoomur, he directed them to be conveyed to Ayzeed in Syria. On passing through each town, the head of Hosein was displayed on the point of a lance. (Vide p. 118).

As Hosein's holy family were about to proceed to Syria, the soldiers conducted them along the road over the field of blood where the headless bodies of their relatives still lay. Shuhur-bano, the wife of his highness Eemam Hosein, and Zynub and Koolsoom his two sisters, perceiving the corpses of the martyrs, began to shriek and bewail, beating their breasts, and crying, "Oh grandfather! oh Ahnud!† "Yonder lies Hosein, thy daughter's son, whose neck‡ was the spot "where thou was wont to kiss; and lo, now it bears the mark of the "bloody weapon (the dagger); and these are of thy family and house-

\* Lit. "Upon his neck."

† A name of Mohummud.

‡ Literally, "whose throat was thy *bosu-gah*;" perhaps meaning, on whose neck he used to hang in kissing (him).





old, now without house or home, deserted and forlorn." Thus distressed and lamenting, they were led captive to Syria. In witnessing how deeply Zynub and Koolsoom were affected and agitated, not only their friends, but even their enemies shed tears.

At every stage on the road some miracle or other used to be manifested from Hosein's head. It is stated by Eeman Ismaeel, on the authority of Abil Hoonnooq, that on the arrival of the heads in the city of Mousel, they were all, including Hosein's, deposited in a temple, and locked up during the night. One of the mounted sentinels, in the dead of the night observed, through an orifice in one of the doors, the figure of a man with a white beard and of immense stature, who took Hosein's head out of the box, and kissed and wept over it. By and by a whole assembly of ancestors arrived, and in like manner kissed and wept over it. Conceiving that these people might probably walk off with the head, he instantly unlocked the door and went in; when some one gave him a violent slap on the face, and interrupted him by saying, "The prophets are come hither on a morning visit to the head of the deceased. Whither art thou venturing thus disrespectfully?" The slap left a black mark on his cheek. In the morning he related the circumstance to the commanding officer, and showed him his cheek.

On the heads being brought to Ayzeed, they first brought Hosein's and displaying it to the grandees, observed, "Behold, ye nobles of Syria, the head of him whose object was the destruction of the race of Abee Soofeean and Oomeen,\* and whose ambition was to become the *khuleefa* (caliph) of Arabia and Ujjum (Persia). God has punished him according to his deserts, without permitting him to execute his project." This speech was considered highly improper by Zein ool Abaydeen, who said, "Ye Ayzeedeeans, avaricious noblemen, residents of Syria! Do you read the creed of Abee Soofeean, or of my grandfather Hosein? Keep the fear of God before your eyes." Ayzeed, in a rage, ordered the boy to be beheaded; observing, that he was extremely impertinent. Many petitioned and interceded on his behalf, saying, "He is yet a lad, and the death of his father is still fresh in his memory; and, besides, he is an orphan." Ayzeed then desired Zein ool Abaydeen to state without reserve what his wishes were? he replied, "three things, viz. 1st. Deliver up to me my father's executioner; 2ndly. Despatch me, giving me the heads and families, to Medina; 3rdly. To-morrow being Friday, let me read the *khootba* (sermon or service)."

Ayzeed consented to his requests, but privately desired his own Syrian *khuteeb* (priest) to read the *khootba*, and to offer up praises and eulogiums in the names of the descendants of Abee Soofeean and Oomeen. Accordingly, on Friday the Syrian *khuteeb* read the *khootba*, and praised the race of Abee Soofeean and Oomeen, and spoke

\* Oomeen begat Abee-soofeean, Abee-soofeean begat Maween, Maween begat Ayzeed.





With contempt of the descendants of the Prophet, the offspring of Allee, and of the paternal grandfather and grandmother of both the *Eemáms*.\* Zein ool Abaydeen was much hurt at this; and observed, "If thou be a monarch, act not contrary to thy promise. "Didst thou not assure me that I should read the *khootba*?"

All present petitioned the king, saying, "He is a Medinite, "and one who is in the habit of performing the pilgrimage; † we "also are particularly desirous of putting the skill and eloquence "of this boy to the test, and ascertaining their extent." Then Zein ool Abaydeen read the *khootba*; and, after praising and eulogizing the descendants of the Prophet and of Allee, the Almighty put words with such effect into his mouth, that the devout Syrians on hearing them wept; which Ayzeed observing, quickly directed the Mowazum to read the *qamut*, ‡ lest symptoms of war should appear, for the hearts of the congregation had melted away.

After prayers, all the heads, with expenses for the road, clothes, &c. having been given to Zein ool Abaydeen, they were sent off to Medina. Some say that the executioner was also delivered up to him, while others contradict it. At all events, they were despatched; forty days after, they brought them back to Kurbulla, and buried the heads separately, each with its own body, and departed to Medina. Here they wept over the tombs of Mohummud Moostuffa (the peace, &c.) and Hussun; and all Medina were subject to Zein ool Abaydeen.

Hosein's martyrdom, happened in the forty-sixth year of the *Hijree*, now 1202 years ago; since which, the rejoicings at the *eed* (or festival), have been abolished, and mournings and lamentations established in lieu thereof.

### SEC. 3. *The Ceremonies observed during the Ashoorá, or first ten days of the month Mohurrum.*

The *Mohurrum* § or Mohurrum festival, commences on the evening the new moon becomes visible, which is called the first *k'hun* or day of the moon; but the first day of the month *Mohurrum* is dated from the morning || following.

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\* i.e. Hussun and Hosein,

† These are generally very eloquent,

‡ *Qamut* (or creed); meaning, to proceed with the service,

§ This feast is in commemoration of the martyrdom of Hussun and Hosein: the latter of whom was killed on the tenth day of the month after a desperate battle of twenty days; the former was poisoned a short time before, as has been related in the preceding section.

|| The Mohummudans calculate their days from 6 A.M. to 6 P.M., and night *vice versa*; and consider the night preceding the day, as the one belonging to it.





The *Mohurrum*, including the *Zeearut*,\* may be said to last all the twelfth of the month (i.e. the thirteenth *K'hun*); but the feast itself continues during the first ten days of the month, which period is called *Ashooru*.

Houses are appropriated for the purpose, in which they set up *ullums*, *taboots*, *shah-nusheens*, *boorâqs*, &c.; and sometimes, for the sake of ornament, they set up *tutteeans*, (screens, *vide* page 121) around them, made of *mica*, &c. These places are called *Ashoor-khana* (ten-day-house); *Tazee-khana* (the house of mourning); and *Astana* (a threshold, or *fugger's* residence). Strangers are not permitted to go near them, as the threshold is required to be kept pure and undefiled for the purposes of reading the *fateeha* and *durood*.

Five or six days previous to the *Mohurrum*, they prepare the *Ashoor-khana*, by plastering, white-washing, erecting a shed in front, &c., and wait in expectation of the new moon. The moment that they see the *Mohurrum* new moon, they perform *kodalee marna*. That is, after having offered *fateeha* over some sugar in the name of the *Hoosnein*, attended by music, at the spot where they intend digging the *allawa*, they strike the *kodalee* (spade) two or three times into the earth, and two or three days afterwards dig the hole.

In front of each *ashoor-khana* is dug a circular pit, from one cubit and a half to eight cubits in diameter, and the same in depth; occasionally, with a small wall round it. This is called an *allawa* (bonfire). These are dug annually on the same spot. Commencing from that day inclusive, they kindle fires in these pits, every evening during the festival; and the ignorant, old as well as young, amuse themselves in fencing across them with sticks or swords; or only in running and playing round them, calling out, *Ya Allee!* *Ya Allee!* (Oh Allee! Oh Allee!); *Shah Hussun!* *Shah Hussun!* (noble Hussun! noble Hussun!); *Shah Hosein!* *Shah Hosein!* (noble Hosein! noble Hosein!); *Doolha!* *doolha!* (bridegroom! bridegroom!); *Haee dost!* *haee dost!* (alas, friend! alas, friend!); *Ruheeo!* *Ruheeo!* (stay! stay!) every two of these words are repeated probably a hundred times over, as loud as they can bawl out.

Of those who have vowed, some leap into the still-burning embers, and out again; others, leap through the flame, and some scatter about handfuls of fire.

Women likewise, without an *ashoor-khana*, dig an *allawa*, and repeating *murzee* † beat upon their breasts.

In general it is customary to play round the *allawa* at night; seldom in the day.

\* Or visiting; the relatives of the deceased visiting the grave on the third day of one's demise. *Vide* Chapter xxxix.

† A funeral eulogium, particularly one sung during the *mohurrum* in commemoration of the descendants of Allee.





Women, in addition to the above-mentioned exclamations, call out aloud, while violently beating their breasts,\* hundreds of times over, the following words: *Hae!* *hae!* (alas! alas!); *Shah juwan!* *Shah juwan!* (excellent youths! excellent youths!); *Teeno!* *teeno!* (all three! all three!); *Luhoomen!* *Luhoomen!* (in blood! in blood!); *Doobay!* *doobay!* (drowned! drowned!); *Giray!* *giray!* (fallen! fallen!); *Muray!* *muray!* (dead! dead!); *Puray!* *puray!* (prostrate! prostrate!); *Ya Allee!* (Oh Allee!)

Having called out *Ya Allee*, (pronouncing it only once and very long,) as a sign of conclusion, and taking breath awhile, should they know any *mursees* (dirge), or recollect a line or couplet of one, they repeat it, with mournful lamentations; and beating upon their breasts, again reiterate the exclamations above mentioned.

Some women substitute in the place of an *allawa*, a lamp placed on a wooden mortar, or an inverted earthen pot, over which they make their lamentations.

On the first, third, or fourth *k'hun*, they deck out the *ashoork hana*† with carpets, ceilings, tapestry, transparencies, hanging-lamps,

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\* Women who thus beat upon their breasts are called *Seena-zunnes* (breast-beaters), and are all of the *Shceah* persuasion; *Soonnees* consider it unlawful to do so.

† “The opulent people of Mussulman society (particularly in upper Hindoostan), have, instead of an *ashoor-khana*, what they call an *emambara*, which is a sacred place erected for the express purpose of commemorating Moharrum. The founder not unfrequently intends this also as the mausoleum for himself and family. It is a square building, generally erected with a cupola top, the dimensions guided by the circumstances of the founder. The floor is matted with date-leaf mats, in common use in India, on which is a *Shutrunjies* (cotton carpet), and over this a clean white calico covering, on which the assembled party are seated, during the several periods of collecting together to remember their leaders. These meetings are termed *mujlis*.

“The *tasees* is placed against the wall on the side facing Mecca under a canopy of rich embroidery. A reading-desk or pulpit (*mimbur*) is placed in a convenient situation for the reader to face Mecca, and his voice to be heard by the whole assembly of people; it is constructed of silver, ivory, ebony, &c. to correspond with the *tasees*, if possible: the steps are covered sometimes with gold cloth, or broadcloth of black or green if a *Syed's* property, being the colour worn by that race for mourning. The shape of a *mimbur* is a flight of steps with a flat top, without any railing or enclosed place; the reader, in his recitings, occasionally sitting on the steps or standing, as may be most convenient to himself.

“On the walls of the *emambara*, mirrors and looking-glasses are fixed, in suitable situations, to give effect to the brilliant display of light from the magnificent chandeliers suspended from the cupola and cornices. The nobles and the wealthy are excited with a desire to emulate each other in the splendour of their display on these occasions. All the mirrors, glass lustres, chandeliers, &c. are brought together to this place from their several stations in the mansion; and it is due to them, to admit the effect to be often imposingly grand, and the blaze of light splendid.





stires, *chundoo*, floor-lamps, wax-candles, benzoin-pastile stands, fishes formed of paper or tinsel, ostrich eggs, artificial flowers of paper, fountains, &c.

The *ullums* are also called *shudday*, *punjay*, *eemanzaday*, *peeran*, *sahiban*, and *eemamein*; and all such as come out previous to the tenth *k'hun*, are further termed *suwaree* (mounted) *ullums*, and distinguished by having two or three lemons suspended to them.

An *ullum* is a representation of a standard. Among all royal forces\* there are standards called *mahee* and *mooratib*. *Mahee* (fish) derives its name from the circumstance of the figure of the head of a fish, made of silver or gold, being fixed on the top of a long pole, which is decorated with a *tash* or *moqesh doputta* from top to bottom; and *mooratib* is any one of the *ullums* (crests) similarly fastened to a bamboo, and decorated with *tash* and *badla*, *moqesh* and *zurbust*, shawl, *taftu*, or white cloth. These, mounted on elephants, are carried at the head of the regiment, and are meant for colours.

In like manner, at the *Mohurrum* they form *ullums* intended to be fac-similes of Hosein's banner, and to these the people of Hindoostan have given the names of particular martyrs. Thus they have the *punja-e-Hydr*, alias *Hydree punja* (Hydr's† palm i.e. of the hand); *punja-e-moortooza Allee* (the palm, or fist, of Allee the chosen†); *punja-sheer-e-khoda* (the palm of the lion of God†); *punja-e-mushurool ajaeb* (the palm of the displayer of wonders†); *punja-e-mooshkil koosha* (the palm of the disperser of difficulties†); *Beebee ka ullum*, or *ullum-e-Beebee Fateema* (Lady Fatima's standard); *Hoseinee ullum*, or *Hoseinee surwur* (the Hoseinee standard or leader); *ullum-e-Abbas* or *Abbas-e-ullumdar* (Abbas, the standard-bearer); *ullum-e-qasim*, *ullum-e-Allee-akbur*, and *ullum-e-usgur*, (these are likewise

"On each side the *tazee*, the whole length of the wall, banners are arranged, in great variety of colour and fabric; some of them are costly and splendid. I have seen many constructed of the richest embroidery, on silk grounds, of gold and silver, with massy gold fringes, cords, and tassels; the staff is cased with gold or silver, worked into figures of birds and other animals in every variety; the top of which has a crest, in some a spread hand, in others a sort of plume, and not unfrequently a crest resembling a grenade, formed of the precious metals, and set with stones of great value.

"On the base of the *tazee*, the several articles are placed conceived likely to have been used by Hosein at Kurbulla: a turban of gold or silver tissue, a splendid sword and belt, the handle and hilt set with precious stones, a shield, the Arabian bow and arrow. Wax-lights, red and green, are also placed in great numbers about its base, in silver or gold candlesticks; and censers of gold and silver, burning incense perpetually during *mohurrum*. Many other minor tributes to the *emans* are discovered near the *tazee*, as choice fruits and garlands of sweet-scented flowers, the offerings of ladies of the family to their relative's *tazee*."—Mrs. M. H. Ali's *Obs. on Mussulmans of India*, vol. i, p. 33.

\* i.e. Of Indian princes.

† Different names of Allee.





called *Eemam-zaday*, (priest-born); *ullum-e-dousda Eemâm*, (the twelve *Eemâms*, or chief priests); *ullum-e-Eemâm-zamân*; *dhul sahib*; *burzukhee* or *goodruttee ullum zoolfuggar* (or double-bladed sword of Allee, originally *Mohummud's*; *nal sahib*).

These *ullums* are generally made of copper, brass, or steel, occasionally of gold or silver, and even set with precious stones; and *nal sahib*, besides, of paper or wood.

Those made of metal, whether new ones, or old ones given to be cleaned and burnished, are brought in pomp and state on trays, accompanied with music, from the goldsmith's house to the *ashoor-khanas*, in each of which, four, five, six, or seven are set up. They are fixed on sticks or staffs, which are occasionally of silver, though generally of wood, and decked out in clothes;\* and on the first, fourth, or fifth evening of the moon, stuck up in holes made in the floor, or are fastened on stools, and in front of them are placed lights, *moorch'huls*,† *oodsoz*‡ toys, &c.; and sometimes on one side is a representation of the foot of the messenger, called *Quddum-e-rusool* (vide page 152). At the time of setting up the *ullums*, while burning incense, they offer *fateeha* in the name of the martyrs, over sugar or *shurbut*, and then distribute them to both rich and poor. In like manner, every evening they make *fateeha* and *khutum-e-qorân*§ and adorn the *punjay* with flowers. *Fugeers* of various descriptions are in attendance. In the morning they only read the *Qoran*, and sit up all night reading the *Rowzot oosh Shohuda* (Book of Martyrs), or reciting *murseea nowh* (mournful dirges), and make lamentations, beating their breasts. Should Providence have blessed them with the means, then either in the morning or in the evening, or at both periods, they have *k'hichree* cooked without meat, and *shurbut* prepared; and having offered *fateeha* over these in the name of *Eemâm Hoossein*, they partake of these themselves, as well as distribute them among the poor.

Every night *murseea khwanee* (the recitation of funeral eulogiums) takes place in the *ashoor-khana* of some one or other. They train up for the purpose, boys possessing musical voices, invite their friends, *fugeers*, and numerous spectators to hear them; and hold *shub-baydaree* (nocturnal vigils). The day is spent at each *ashoor-khana* in reading the *Qoran*. From the first to the seventh *k'hun*, with the exception

\* These are in the shape of a long scarf of usually white muslin, but sometimes of rich silk of bright florid colours, forming an agreeable variety, some being blue, purple, green, yellow, &c. embroidered very deep at the ends, which are furnished with gold and silver bullion fringes. It is caught together near the middle and tied with rich gold and silver cords and tassels to the top of the staff, just under the head or crest.—Mrs. Meer H. Ali. These dresses of the *Ullums* are called *dhuttees*.

† Fans for driving away flies.

‡ Utensils for burning *ood* as a perfume.

§ *Khutum*, a reading through of the entire *Qoran*. For the method of doing it, vide chap. xxxix.





of the above-mentioned *fateeha-durood*, *khutum-e-Qoran*, *Murseea*, preparing victuals, *shurbut*, &c. nothing takes place.\*

On the seventh *khun* (and by the ignorant on the seventh day of the month), the *ullum-e-qasim-e-shuheed*, distinguished by having a little silver or gold umbrella fixed on his head, makes his debut out of doors in the afternoon.† He is borne by a man on horseback, accompanied with music, &c.; but instead of the dancing-girls, who are present, singing songs, they repeat *murseea nowh* (funeral eulogiums); and making lamentations, beating upon their breasts, proceed to the places desired. If they cannot afford a horse for the *ullum*, a man on foot carries it, running every now and then, reeling to and fro like a drunken man, pretending to be distracted with grief; while many run after him like so many madmen, all exclaiming aloud *doolah! doolah!* (i.e. bridegroom! bridegroom!), on account of Qasim's recent marriage before martyrdom.

When the *ullum-e-qasim* meets with any *allwas* on the road, he goes to their *ashoor-khanas*, and having made his obeisance to the *ullums* there, and offered *fateeha* over the smoke of Benjamin, takes his leave.

After having thus gone round his visiting excursion, with a *moorch'hul* waving over him and frankincense burning, he is conveyed home to his own *ashoor-khana*, where they lay him down on a stool. Considering him just to have suffered martyrdom, they cover him up with any description of cloth, and treat him as a real corpse; and as, on the death of any one, they are wont to strike their heads and beat their breasts, so, in like manner, they weep sometimes for the deceased and lament his loss. After having offered *fateeha* over two or three earthen pots of *shurbut*, termed *run ka shurbut* (the war lemonade), they distribute it among such attendants and spectators as partake of Moosulman food and drink. They then go away, and the landlord sets up the *ullum* again in its place.

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\* By Mrs. M. H. Ali's account, (vol. i. p. 57) it would appear that at Lucknow the banners are taken out of the *ashoor-khanas* or *emambaras* on the fifth day, and conveyed in solemn procession to a particular *dargah* situated in the suburbs of that city, for the purpose of being consecrated, which is done by touching with them the original crest of Hosein's banner, deposited there. The order of procession of one of the *Ullums*, and that of a rich man, she describes with great minuteness and accuracy; justly adding, that some are more splendid than others, and that the very poor people parade their banners with perhaps no other accompaniment than a single drum and fife, and the owner supporting his own banner.

† "This night is called the night of *Maynhdee* in some parts of the country, where they have a public display, intending to represent the marriage ceremony, so called, for Qasim, who was married to the favourite daughter of Hosein on the morning of the celebrated battle. On this night they have the same showy parade which distinguishes the *Maynhdee* procession of a real wedding ceremony." Mrs. M. H. Ali, vol. i. p. 74.





On the seventh *k'hun*, in the forenoon or afternoon, they take out the *neeza* (spear) on its peregrination. The *neeza* is a lance or spear, which they dress up with clothes, leaving to *shumlay*\* waving in the air, and fix a lime on the top of it, emblematic of Hosein's head, which was thus carried by Ayzeed's order through different cities on the point of a javelin (vide p. 110). Some substitute a thin bamboo for the spear, on which they wind a turban cloth, and near the top of it, below the lime, fasten a split bamboo bow across, to the two extremities of which they sometimes suspend a couple of swords; and above the bow they generally wind, for the sake of ornament, red and white, or black and white cloth, in a spiral form. Accompanied with music, *fugeers*, &c. they walk about with it from house to house, begging. The people of the house first throw one or two pots of water on the *neeza*-bearer's feet, and then make him a present of a rupee, fanam, or pice, or a little grain. The *moojawir* (attendant of the *ashoor-khana*) with his own hands takes some *eebodee*, or the ashes of the *ood-dan*, and gives it to him: he receives it with great devotion, and applies it to his own eyes as well as to those of his children; and sometimes even eats a little, and makes them eat of it. After that they bring it home and stick it up in front of the *ashoor-khana*; and when the *taboots* and *ullums* are taken out, the *neeza* is carried in front of them. There is one of these at each *ashoor-khana*.

In the evening of that day they take out the *Beabee ka ullum*, *Hoseinee ullum*, *nal-sahib* and *zoolfuqqar*, accompanied with flambeaux, as before, repeating *murseea-nouh*, making lamentations after the same fashion as has been detailed in the case of *ullum-e-gasim*, but without the horse.

*Nal-sahib* (vulgo *nalsab*; literally Mr. Horse-shoe) is made of gold, silver, steel, copper, brass, or other metals; or, what is more common, of wood or paper besmeared with *sundul*, of a somewhat larger size† than a common horse-shoe. With this (as an emblem of Hosein's swift horse), they run most furiously, frequently upsetting infirm men, women, and children to the infinite diversion of the bystanders, who quiz them (the sufferers) into the bargain. Some, through ignorance, construct with cloth something of a human shape, and substitute the shoe for its head. Many people take a long thin bamboo, like a fishing rod, wind round it any two kinds of paper, pasting them over its whole length, and on the upper end of it fix an *astab-geeree* (parasol), consisting of a fan in the shape of a *peepul*-leaf, to ward off the rays of the sun. The fan is made of coloured paper, tinsil, or mica, with a fringe all round, prettily constructed with one or three *moorch'huls* tied to the point of it; and they fasten a rope or two which reaches to the ground close to the *astab-geeree*. Resting the lower end of the bamboo on the *kummurbund*, they support it with

\* *Shumlay*, the worked or embroidered end of a turban or *kummurbund* sometimes tacked into the folds and sometimes left flying loose.

† Sometimes a foot long.



one hand while they balance it by means of the rope with the other, and thus run with *Nal-sahib's* cavalcade. When it is too heavy for one, other two men assist him in balancing it, by means of two ropes acting like the stay of a ship's mast. Whenever he halts, they lower the *qftab-geerees* and shake them over his head; and in their eagerness to do so, they very often strike them against one another, by which they are broken. Many do this, after their wishes have been accomplished, to fulfil vows (vide *Nuzur-o-nyaz*, chap. xxvii) which they may have made.

Sometimes a woman makes a vow to *Nal-sahib*, saying, "Should I, through your favour, be blessed with offspring, I shall make it run with your equipage." Should it so happen that she afterwards brings forth a child, she accordingly puts an *qftab-geeree* into its hand when it attains the seventh or eighth year of its age, and causes it to run along with the cavalcade. The rich make their children run only a short distance, and then let servants run for them; whereas the poor are wont to run themselves; and some with swords and shields, or only with sticks, run round and round the procession. A greater crowd accompanies it than any other.

In short, in this way, on the evening of the eighth *k'hun*, they take out the *burzukhee* alias *goodruttee ullum*; and on the following night the (ninth) the *Abbas ka ullum* and *Hoseinee ullum*.

The day for taking out the various *ullums* differs in a trifling degree in different countries. If two *ullums* on their mounted excursions meet one another on the road, they mutually embrace (or rather the men cause them to touch), and having offered *fateeha*, after burning incense they pass on.

On the tenth *k'hun* all the *ullums* and *taboots* (except the *ullum-e-qasim*) carried on men's shoulders, attended by *fugeers* of every description, perform *shub-gusht* (nocturnal perambulation) in great pomp and state; the lower orders in the evening, and the higher at midnight. On that night the streets are illuminated, and every kind of sport takes place. Among others is an exhibition of the phantasmagoria or magic-lantern kind, in which the shadows of the figures fall on a white cloth skreen, representing battles, &c., which attracts crowds of people to the spot. In short, the whole town is awake that night, and presents one general scene of noise, bustle, tumult and confusion.

The *taboot* alias *tazea* (or bier) is a frame-work of bamboo in the shape of a mausoleum, (intended to represent the one at the plain of Karbulla erected over the remains of Hosein), made with a sort of net-work of paper nicely clipped (sometimes with plates of mica on the back), and pasted to it. It is further ornamented with different kinds of coloured paper, formed into various devices, tinsel fringes, &c., with a dome, which is sometimes so contrived as to move round at the slightest breath of air. When the whole is lighted up within and without, it has a beautiful appearance. It is a square edifice, its





sides varying from two to fourteen cubits, and the proportion of its height is half as much again as that of one of its sides (vide Plate I. fig. 1). Within it are placed *ullums*, or a couple of little artificial tombs, intended to represent those of Hussun and Hosein. Some, instead of the net-work paper about the *taboot*, construct it by tying *bungreeen* to one another, and over the places where they touch, fasten various kinds of flowers made of white paper; and behind the *bungrees* they tie red (*loo-oom*-coloured) cloth, or paste red paper. When lighted up, it has a very pretty appearance. This is termed *bunggreeen-ka-taboot*.

Others again, instead of using the paper net-work, make it of flowers and leaves formed of wax of various colours, so admirably executed as to resemble natural roses and tuberoses;\* which the people view with astonishment. When it is carried about on the *shub-ghust* night, they squirt water on it by means of syringes, to prevent its melting by the heat of the torches and blue-lights. With the beautiful effect produced by the reflection of the torches and blue-lights, it is not unlike a *chumum* (*parterre*) with flowery shrubs in full bloom. This is called *mom ka taboot* (or wax *taboot*).

Some construct a *tazeen*, consisting of a representation of the *Mudeena nuqsha* (Medina picture), which is a fac-simile of the Prophet's mausoleum there. This they ornament variously with gilding and enamelling, and so beautifully, that by candle-light it has a very splendid appearance. It is so elegantly formed that the spectators never tire of viewing it.

The generality of people conceiving it to be an exact resemblance of the prophet's tomb, proceed eagerly to the spot to obtain a glimpse of it. Instead of the net-work on the *taboots*, some people substitute cloth, and by dabbing it over with earth get *surson* (mustard-seed) to vegetate on it, which makes the *taboot* look by candle-light as if it were entirely formed of emerald. In the same way, they sometimes construct and erect a camel, *punjay*, and *ullums* with *surson*, and some make an artificial *chumbaylee ka mundwa*, uncommonly well executed, in imitation of the *chumbaylee* (jasmine) creeper on a *mundwa* (shed); and as they carry this about on the *shuhadut-day*, people throw *gujray* on it as it passes along the streets.†

Some instead of a *taboot*, erect a *shah-nusheen* (royal seat, alias *dad-muhal* (palace of justice). This, like the *taboot*, is constructed of bamboos, paper, tinsel, &c., and in shape somewhat resembling a palace. It is placed against the wall, and *ullums* are set up therein.

\* *Polyanthus tuberosa*.—Lin.

† In short, the *tazeen* is formed, as Mrs. Meer observes, "of every variety of materials, from the purest silver down to bamboo and paper. Some have them of ivory, ebony, sandal-wood, cedar, &c." and she has seen some beautifully wrought in silver filigree. The handsomest, to her taste, is in the possession of his Majesty the king of Oode, composed of green glass with brass mouldings, manufactured in England.





There is sometimes in each corner a transparency in the form of a table-shade, whirled round with the least breath of air, and hence its name, *churkhee fanoos* (revolving shade).<sup>\*</sup> These shades are at times made apart and placed in front of the *shah-nusheen*. Some also construct around the *taboots* and *ullums*, or set up separately in the *ashoor-khanas*, what they call *tutteean*,<sup>†</sup> made of *ubruk* (mica) and mercury, which glitter and shine with great splendour by the reflection of the light. When blue-lights are burnt before them they present such an elegant appearance that it baffles description: it can only be credited on ocular demonstration. Many hundreds of thousands of rupees are annually expended in the construction of these *tuttees*: in the city of Hyderabad they are particularly in vogue. Some erect in the *ashoor-khanas* artificial mango, pine-apple, custard-apple, and other trees, so beautifully formed that they appear like real trees laden with blossoms and fruits; and on these they have likewise representations of different species of birds and squirrels, in the act of eating the fruits. Crowds of people assemble to see them, and view them with astonishment; for they resemble real trees, birds, and animals. Sometimes they set up human figures of different kinds, of various colours and shapes. Some, for instance, are represented as in the act of praying, or of going through the different forms of sitting, standing, and prostration; one, in the character of a *sepoy*, appears as sentinel, with his musket on his shoulder, walking up and down, keeping watch; one sitting, moves his head backwards and forwards; ‡ another saluting, i.e. making *sulam*). Near to these, again, they also place artificial birds and animals; such as *buglay* (paddy birds), *myna* (martins), parrots; also snakes, ducks, cats, dogs, &c.; and, by some ingenious contrivance, an artificial dove comes every now and then out of its cage, and after cooing awhile like a real dove, he walks into it again. In some *allawas*, § on a raised *chubootra*, they set up a large doll or female figure, made of cloth or wood, dressed up as a female, and place a *chukkee* (hand-mill) before her: she taking hold of the handle of it with one hand, and putting wheat or rice into it with the other, goes through the operation of grinding. As the flour accumulates round the mill, the proprietor removes it.

Sometimes they take a cucumber, a water-melon, or a green plantain, and having pierced it through near its centre with a couple of sharp knives, with their cutting edges inclined from one another, pointing upwards and downwards, they suspend the one by its two ends to a beam or rafter, whilst they attach a stone weighing ten or

<sup>\*</sup> Also termed *fanoos-e-kheesal*; a lantern which revolves by the smoke of the candle within, and has on the sides of it figures of various animals, &c. For these, see Plate I, fig. 2 and 3.

<sup>†</sup> *Tutteean*. Frameworks containing square pieces of mica made into looking-glasses.

<sup>‡</sup> As Moosulmans are wont to do in the act of reading.

<sup>§</sup> *Ashoor-khanas*, in common conversation, are called *allawas*; because the latter are in front of them.





twelve *seers* (twenty or twenty-four pounds) to the other ; and strange as it may seem, the knives do not divide this very succulent vegetable.

On the night of the 7th of the month *Mohurrum*, the *boorâq*, made of wood, about two or three feet high, a beautifully painted and decorated, with such neck, arm, nose, and ear-jewels and head ornaments as are usually worn by Moosulmans, is brought from the painter's house, accompanied by lighted torches, *Murseea-nawh*-reciters, &c. to the *ashoor-khana*, where it is placed before the *ullums* facing forwards. This is intended to be a fac-simile of the *boorâq*, or horse,\* which the Almighty sent from heaven by the angel Jibreel (Gabriel), to convey to him his highness Mohummud Moostuffa (the peace, &c.) on a visit. The description of this animal is as follows:—He had the head and face of a man ; ears long ; forehead broad, and shining like the moon ; eyes black, like those of a deer, and brilliant as the stars ; neck and breast of a swan ; loins of a lion ; tail and two wings of a peacock ; stature of a *sooreea-gaee* or of a mule ; speed of *turg* (lightning) : hence the derivation of its name, *boorâq*.

Many of the Hindoos have such faith in these *taboots*, *ullums*, *boorâqs*, &c. that they even erect them and likewise become *fugeers*. And if any fighting and bloodshed take place between the two *castes*† during the *Mohurrum*, the Hindoos who have turned Mohummudan *fugeers* take the part of the Moosulmans and fight against the people of their own caste ; nor do they, during that period, partake of any animal food that has not been regularly made *zubuh*, or sacrificed according to the Moosulman rites (vide *zubuh*, Glossary).

During the thirteen days of the *Mohurrum* festival, Moosulmans keep their dwellings and garments remarkably neat and clean, and their bodies pure and undefiled. They even refrain from conjugal embraces ; and what is also extraordinary, some from the first, others from the fourth, fifth, sixth, or seventh day of the moon till the ninth, prohibit themselves even the use of meat and fish, *betel*-leaf, and sleeping on a bed. Should they sleep on a cot, it is turned topsy turvy ; and for this reason, that it would be disrespectful in them to sleep on an elevation, when their *Eemâns* (priests) are standing on the ground. On the tenth some partake of these enjoyments ; but others abstain from the tenth to the thirteenth day.

From the fifth *k'huni*, at every *ashoor-khana*, the nobility in front of their *dewan-khanas*, merchants at their gates, and shopkeepers before their shops, have *abdar-khanas* (places where water is kept for

\* Or an ass, according to some authorities. Plate I. fig. 4.

† As was the case at Cuddapah in 1821 ; when owing to the greatest feast of each of the two castes, viz. the *Mohurrum* of the Mohummudans, and the *Dusseerah* or *Churruck Pooja* of the Hindoos, occurring on the same day, neither would give way and many were killed. It may here be remarked, that agreeably to Moosulman custom, their feast can not be deferred ; whereas that of the Hindoos may, and they may be bribed to post-pone their's to a more convenient season.





(making), nicely decorated with a cloth ceiling, and other ornamental contrivances. There they dispense milk, *shurbut*, water cooled and scented, to all the people; and at night have illuminations, &c. at these places.

On the fifth *k'hun*, almost all people, men and women, old and young, put on a *sylee*\* or *gujra*, especially unmarried people, who are particularly fond of it: the married seldom wear them. Married women are not allowed to show their faces to their husbands during the ten days of the first *Mohurrum* after marriage, at which time they are kept apart from one another. They observe the same custom during the *tayra tayzee* (first thirteen days of the month *Sufur* as also during the days of the *bara wufat*, from the first until the *oors* †-day (in the month *Rubbee-oos-sanee*); for these days are esteemed evil, and no pleasure or enjoyment should take place during them. The learned consider such things unlawful and never wear them.

It is undoubtedly unlawful and contrary to the Mohammudan law; but so it is, that in Hindoostan they attend more to these customs than to the (*furz*) divine commands. I mean, such as applying *ubeer* to the faces of children, putting on them green dresses, such as *jamās*, *ungurkhas*, or *koortas*, and wearing these themselves. The nobility, as well as the respectable among the middling classes of people, content themselves with merely tying a *sylee* or *gujra* round their wrists.

#### *Description of the Mohurrum Fugeers.*

Of these there are many varieties, most of whom attire themselves in their new garb on the fifth *k'hun*; a few on the second; and still fewer on the sixth or seventh. These I shall separately notice; and

1st. The *Sylee wala* (vulgo *Suhaylee wala*), or those who wear a *sylee* (a necklace of coloured ‡ thread worn by *fugeers*).

*Attaran* (perfumers) and *putway* (makers of fringe and tape) manufacture for the occasion red and green *sylee*, alias *antee* (a necklace of a skein of thread), as well as bracelets, termed *soomurun* and *gujra*, beautifully ornamented with gold and silver thread, which are purchased; but previous to putting them on, they place together with them on a tray, some sweetmeat, and *maywa* (viz. *choorway*, sugar, and *phootanay*), and a *churagee*; and having offered *fateeha* over them,

\* *Sylee* is emblematic of the dress of the real *Banwa-fugeers* who are said to have turned *fugeers* through grief for Hussun and Hosein. They have it made of hair; whereas, on this occasion, it is made of thread, green or red, the former to represent the green colour of Hussun's body, rendered so, soon after his death, by the effects of the poison; the latter the blood with which Hosein's body was imbued when slain in the field of battle.

† Vide *Oors*, Glossary.

‡ *Sylees* of flowers are worn on other occasions.





they first put a small *antees* around the *shudday's* neck, and then either there or after going home, wear them round their necks and wrists. If the *gujra* be worn only on one hand, it is invariably on the right; the *soomurun* is always on the right only. Their dress is the usual one. The *moojawir* after the *fateeha* helps himself to the *churagee* and some of the fruits, and returns the rest.

In addition to the above, some old and young people tie a piece of green cloth on both the upper arms.

Some of these *fugeers* apply *ubeer* to their faces; and holding on *ood buttee* (benjamin pastile) lighted in their hands, go out abegging.

2. *Banuwa* (prop. *bay nuwa*, i.e. indigent,) *fugeeran*. They are distinguished by the following dress. They wear on the head a *topee* (*fugeer's* *taj* or cap), a *sylee*, a shawl or a gold *mundeel*; on the neck, a *kufnee* or an *alfa*, red, green, or white, and a *sylee*, *tusbeeh* (see Glossary), and *leuntha*; on the wrists, a *soomurun* or *gujra*; round the waist, a *loong*, *dhotee*, or *lunggote*; and round the right ankle, a *dal* or a silver *tora* or nothing at all. They apply *ubeer* to the face, and carry in the hand a *tau* or *ch'hurree* (a switch), a sword, or *sang* (a javelin wholly composed of iron).

The *fugeers* of this class have a distinct *guroh* (band) among themselves, with different ranks and denominations, thus: 1, a *moorshud* or *sur-guroh* (chief of the troop), whom they all agree to obey. Under him there is, 2, a *khuleefa*, who stands in the same relation to him as a minister to a king; 3, a *b'hundaree shah*, a house-steward who has charge of the storehouse, or distributor; 4, an *iznee shah*, to call and assemble the people and convey orders (an aide-de-camp?); 5, an *adalut shah*, to direct the order of movements; 6, a *kotwal*, to keep order and discipline; 7, a *dost*, the friend; 8, an *al hookm-e-lillah* (literally, God is the judge); 9, an *al-umr-e-lillah*, commander; 10, a *nuqeeb-ool-soqra*, whose business it is to proceed in front of the troop, and proclaim the praises and attributes of the Deity, as an injunction to the other *fugeers*.

On arriving at an *ashoor-khana*, the troop of *fugeers*, drawing themselves up in two or three lines in front of it, the *dost* calls out his own name "*dost*;" the *kotwal* answers "*hur-chay-ruza-ya-ost*."\* Then the *al-hookm-e-lillah*† from the right flank calls out his own name twice, and from the left *al-umr-e-lillah* re-echoes his name twice. After, the *adalut shah* repeats the *fateeha kay durja*‡ alone with a loud voice, and at the conclusion calls out the word "*fateeha*;" when all the *fugeers* repeat the *soora-e-alkhund* § once, and the *qool-hoo-allah* ||

\* "What pleases Him," i.e. the Almighty.

† Which, like *Al-umr-e-lillah*, signifies, "the command is from God."

‡ Or introductory part of the *fateeha*.

§ Chap. i. *Qoran*.

|| Chap. cxii. *Qoran*.





the three times, and read the *durood*, and finish by drawing their hands over their faces. Then the *adalut shah* (lawgiver) repeats sentences or couplets which have reference to the excellence of his own profession—the law,—and then bawls out the following exclamations: “*Eh nara-e-hyduree* ;” \* when the rest resound “*Ya-hoo!*” † Again, the former calls out “*ek nara-e-punjutun!*” ‡ they all exclaim “*ya-hoo!*” “*ek nara-e-char-yar-e-basuffa!*” § the rest call out “*ya-hoo!*” “*ek nara-e-shuheedan-dusht-e-kurbulla!*” || they reply “*ya-hoo!*” After that the *adalut shah*, having repeated the following hemistich, remains silent, viz. “*ya hoo ya mun hoo la-il-lu-ha il-lul-la-ho:*” ¶ the band of *fugeers* reply, “*wuh do-hoo la shureeku lu hoo o ush-hud-do-un-na* “*Mohum’ mudoon ubdu-hoo oomdu-hoo’ o russool-lu-hoo.*” \*\* Then the *adalut shah* repeats this line, “*arzo darum hay khakayan qudum.*” †† The band answer, “*foo-tee-â-ay, chusm-e-sâzum, dum-bu-dum.*” ‡‡

As they proceed, the *nugeeb ool fogra* calls out “*hosh burdum; nurur bur qudum; suffur dur wutun; khilwut dur anjomun.*” But “*fuzul-e-punjutun.*” *Ya allee mudud.*” §§

If this band of *fugeers* sit at any *ashoor-khana*, the proprietor of it treats them with a *hooqqa*, *tumbakoo* (tobacco), *shurbut*, cloves, and cardamoms; and if he can afford it, entertains them with *k’hichree*.

Those *dus-masee*, or ten-month-*fugeers* (so called because for ten days) speak and converse in the same style as the real *fugeers* or devotees, who are termed *bara-masee*, or twelve-month-*fugeers*, because they continue so from one end of the year to the other. Among themselves they call one another by the name of “*eea hadees allah* ;” “*eea moorshud allah*,” “*eea hosein*,” “*eea eemam*,” and if they call one, or address him, they say, “*bawa!*” or “*data!*” or “*dooneedar!*” “What!

\* An exclamation to Hydur.

† O He! (i.e. God.)

‡ A call to the five, i.e. Mohammud, Allee, Fateema, Hussain, and Hosein.

§ A call to the four virtuous friends, viz. Abou Bukur, Oomur, Oosman, and Allee.

|| An exclamation to the martyrs of the plain of Kurbulla.

¶ “O God, thou art the only true God, and there is none else.”

\*\* “He is One and there is not another with him, and I give true witness that the man Mohammud is his faithful servant sent by him.”

†† Grant me the dust, beneath that foot which lies.

‡‡ As a collyrium to adorn mine eyes.

§§ Literally “guard your breath ;” i.e. have always God’s name on your lips. “Keep your eyes on your feet ;” i.e. whilst walking, constantly repeat the *kulma*. (a) “Travel sitting at home ;” i.e. let your mind contemplate God and his works. “In assemblies converse with your beloved ;” i.e. in all places, even in a crowd, have sweet communion with God. “By the grace of the Panjatana. O Allee! Assist.”

(a) This consists in four words which the pious invariably repeat over and over when walking, and revolve in their minds one word at every step they take. The words are, 1st. *Lah*, 2nd. *Il-lu-ha-ha*, 3rd. *Il-lay*, 4th. *Lah*.





will you not give the *fugeers* some *howra-kowree*\* (money) to purchase *soombool* (arsenic—their food)?” *Fugeers* technically denominate rupees *kowra-kowree*. If any one does not give them something, they repeat the following couplet :

*Data thay so mur gy-ay, ruh-gy-ay mukk'hee choos ;*  
*Dayna-layna kooch nu-heen, lurnay ko mowjood.*

The gen'rous all are dead and gone,  
 And niggard churls remain alone ;  
 Of charity we hear no more,  
 But struggling each to swell his store.†

When they are about to depart from any place, the *nuqueeb-ool-fogra* repeats the following couplet :

*Ugur gaytes, sur-a-sur, bad geerud,*  
*Churag-e-Mooqbillaan hurgiz numeerud.*

Were this vast universe one blast of rushing air,  
 The lamp of God's elect would burn undying there.‡

and after, calls out “*shakir ko shukur, noonkir ko “tukkur.”*§

Then the band reply, “*rah e-mowla deen-e-pygumbur.*”||

These *fugeers* go about repeating and acting as above described.

3. *Mujnoon*.¶ The dress is as follows : on the head, a fool's-cap, or a long sugar-loaf paper cap, having a queue behind, made of slips of paper, trailing along the ground, beautifully ornamented with gold-leaf, &c. Sometimes the cap is made with panes of glass all round, in the form of a lantern, having suspended on the outside of it shreds of *baygur* (tinfoil) or tinsel, or white and red net-worked paper. They put a lighted wax-candle inside of it, and wearing it at night, walk about : it has a pretty appearance. Instead of a cap they sometimes wear a shawl or red *doputta*, or any other cloth ; others again have ripe lemons threaded dangling all round the head. Round the neck, a red, yellow, black, or white *doputta* is twisted, and worn in the form of a *budd'hee* or *heemael*, or a shawl or handkerchief passed through

\* *Kowra* literally means a large shell ; *kowree* a small one.

† Literally,

“ The generous are all dead, misers are only left ;

“ There is no giving or taking, but they are e'er ready to fight.”

‡ Lit. “ Were the whole universe filled with wind, it could not possibly extinguish the light (i.e. the offspring) of the Elect.”

§ Literally, “ sugar to the believing (i.e. grateful worshipper), and a thump to the unbelieving ;” i.e. may the benevolent be rewarded, and those who deny us be punished ; or, blessings be to the charitable and curses to those who refuse us.

|| “ We are on the road to heaven, and our religion is that of the Prophet.”

¶ Literally, “ Frantic,” the name of a famous lover, whose mistress was Lyla (p. 127), the Abelard and Heloise of the East.





CSL

ring. The body is besmeared with *sundul* or *k'hurree* (pipe-clay). On each arm two or three handkerchiefs are tied, with their ends dangling, and sometimes, a *bazoo-bund* over one of them. Round the waist is a *goorjee* (breeches) or *loongjee*. In their hands they carry a *korla* (prop. *kora*) cat-o-one (thick) tail, a *kut'har* or dagger, a sword, a *bich'hwa* (sort of dagger), a *maroo*, or two antelope-horns joined at their base, a *sang* (a javelin all of iron), a *qumchee* (whip), or a *ch'hurree* (switch). On the legs is a *g'hoongroo* or *g'hantees*. Some also having fixed limes to the points of a couple of *bich'hway* fasten one on each arm.

Thus equipped, they proceed to each *ashoor-khana* and dance in a circle (which dance is termed *ghoomna* or whirling), and keep step to the music of the *duff*. (Append. Mus. Instr.) The figure of the dance consists in four motions, to which they keep time by repeating the following words protracted in the utterance "*allee! allee! allee!*" "*bhum!*"\*

4. *Lyla*, the wife of (the preceding) *Mujnoon*. Among the *Mujnoon* set of *fuggers* there is one to represent *Lyla*, whose dress is as follows: He has the whole surface of his body, from head to foot, glued over with cotton; even the cloth which he wears in the form of a *lunggote* around his waist (the only dress he has) undergoes the same operation. In his hands he holds a cup, sometimes full of *sundul* or *shurbut*, or a man's skull-cup, a cocoanut shell, or a turtle *chippa* (calipash) and a fan or paper nosegay. On the head he wears a three-cornered paper cap.

5. *B'hurrung*. This man's whole body is besmeared with *lal gayroo* (red ochre) mixed with water. He ties a shawl, handkerchief, or any coloured cloth on the head with a small flag fixed on the top; and like the *mujnoons* he wears *heemaels* (shoulder-belts) of *doputtas*. On his loins or legs are *g'hoong-roo*, *ghanteean*, or *zung* and *goorjee* (breeches). He girds his loins well, and in dancing, kicks his posteriors with his heels, calling out "*Allee! Allee! Allee! zung!*"

6. *Mullung*. Their head-dress consists of a knob or knot on one side made with the hair or cloth, passed through a *chukhur*,† around which they twist red thread, *kinnaree*,‡ or *got'ha*.§ On each wrist are two or four *kurray* (metallic bracelets||). The edge of a handkerchief (*gooloobund*) is passed under one arm and the two upper ends fastened over the opposite shoulder, and a *sylee*, *kunt'ha*, *mala*, and *tusbeeh* are put round the neck. A *kummurbund* of any kind of

\* *B'hum*, or *B'hoom*, a corruption of *g'hoom* (i.e. go round).

† *Chukhur*, a weapon (resembling a quoit in size and shape), used principally by the *seeks* (sikhs) consisting of an iron ring, which they throw with great dexterity. They carry it about them on the head placed on the top of their turbans.

‡ *Kinnaree*, broad gold or silver lace.

§ *Got'ha*, narrow gold or silver lace.

|| Of iron, brass, or copper.





CSL  
It encircles the waist; a *lungota* is passed round the loins, and on the right ankle is a *dal* or *tora*.

These men likewise roam about, visit the *ashoor-khana*, and moving their hands, rattle the *kurray*; and so doing call out "*Kurk shah mudar!*"\* or "*Kurk hoo!*"† Then one of the *mulungs* repeats the following couplet:

*Hurchu duree, surfkoon durrah-e hoo,  
Lun tunaloo'l buru huta tunfuqoo;*

Let all your wealth to pious works be given,  
What's sown in charity is reaped in Heaven.‡

then all the rest sing out in reply, "*Kurk deen!*"§

7. *Anggayt'hee shah* (or king Chafing-dish). His garb is as follows, viz.: the head bare, or a *sylee* wound round it; a *lunggotee* round the loins, and an iron chain for a waist-belt. The body is rubbed over with *k'hurree* (pipe-clay) or *bhubhoot* (cow-dung ashes); and he carries in one hand a *dust punna* (or pair of tongs).

He walks about with an *anggaythee* or chafing-dish; i.e. a fragment of an earthen vessel held on the palm of his hand, kindling and blazing a fire, in which he heats one end of an iron chain, while the other end, with a rope fastened to it, hangs outside. Thus he visits the *ashoor-khanas*; and there holding up the chain by the rope with one hand, dips the other into oil, and draws it along the red-hot part; when instantly an immense and sudden blaze is produced, to the great consternation and surprise of the bystanders, who are equally astonished that his hand does not burn by carrying in it so much fire on this earthen vessel. The latter, however, he contrives to do, by filling the bottom of the chafing-dish with a mixture of the pulp of aloe and cow-dung, and placing over it ashes, which remain moist under a kindled fire twenty-four hours, and prevent the vessel getting hot.

8. *Siddee* (prop. *syedee*), or African. Ten or twelve men blacken their bodies with lamp-black and oil, to resemble so many negroes. Their dress is as follows. For the head, an ill-shaped cap, made of sheep or goatskin, with the wool or hair on, or of blanket or mat. Round the waist, over a small *lunggotee*, they wear deer or sheepskins with the hair or wool on, blankets, sackcloth, or mats. In the left hand they carry a bow made of bamboo, and in the right a small stick fastened to a coconut-shell, containing some gravel covered with white cloth, and sometimes having *ghoongroos* (small bells) also attached to it.

Thus equipped they visit the *ashoor-khanas*, and dance to the

\* A call to our saint, Shah Mudar!

† A call to Him!

‡ Lit. Whatever you have, spend it on the road of Him (in the service of God): they will never obtain any good until they bestow it.

§ A call to religion!





raising of their cocoanut-shells, with the handle of which they strike their bows.

In place of the bow and cocoanut-shell, they sometimes have a *moosul* in the left hand, on which they strike with a stick in the right.

By contorting their mouths, they mimic the talk of negroes, to which the imitation bears a strong resemblance, and they appear to people like real Africans.

Sometimes among their troops one assumes the character of the gentler sex. Her complexion and head-dress is the same as that of the men, but she has a blanket wrapped round her waist, hanging down to the feet, and wears a *cholee* (bodice), and is more particularly distinguished by having an artificial breast dangling down to her knees. She is employed in beating the ground with a *moosul* (or long wooden pestle), while the men, dancing round her, laugh and joke with her.

9. *Bu-go-lay* or *bug-lay* (paddy birds). Ten or twelve men, all of one height, rub the whole of their bodies over with cow-dung ashes, and wear on their heads white paper caps, all of one pattern, and a *lunggota* round the loins.

They go about, holding one another by the waist, imitating the sound of paddy-birds. One of them assumes the character of a *bhyree shah* (king hawk), and every now and then suddenly darts upon the paddy-birds; who instantly crouch or disperse, and conceal themselves behind the people. If they surround any one out of fun, they keep whirling round him and do not allow him to escape. In short they sport like real falcons and herons.

10. *Kuwway shah* (king crow). They besmear their whole bodies with pipe-clay, wear a *jama* made of a blanket and *sylees* on their heads and around their necks; and saying a variety of ludicrous things, walk about each with a cage in his hand, containing a crow, (sometimes also a frog) or carrying a branch of a tree, with a crow fastened to it by the legs.

11. *Hat'h kutoray-walay* (carriers of jugs in their hands). They wear a shawl, *sylee*, or *doputta* on the head, and a *gooloobund* and *kufnee*, or *heemael*, all red, green, or yellow, round the neck. The body or face is besmeared with *sundul*, and they have *gujray* on their wrists; handkerchiefs on their arms; a *loong* round their loins, and a silver *toray* or *dal* round the right ankle.

With a cup in the hand, they go about recounting the sorrows of the *Mohurrum* before-mentioned, narrating celebrated battles, or reciting eulogiums on individuals. The people, on being pleased





with these, drop some money into the cup. These go about in pairs, and moving their cups from side to side, sometimes sing to the following effect :

*Pysa day na ray Baboo ;  
Pysa day na ree mae ;  
Pysa day na ray Allah ;  
Hât'h kutora doodhka.*

O God ! grant some money ;  
Good master ! some money ;  
Sweet mistress ! some money ;  
For the milk-jug, my honey !\*

or,

*Durreea men juhazan chulana ;  
Deen ka bowta churhana ;  
Baygee Bungala layna ;  
Syr kurro Room o Sham ka.*

Our ships must sail across the ocean,  
Our sacred flag be put in motion.  
To seize Bengala's plains combine,  
Then march through Rome and Palestine.†

Concluding with the chorus, "*Hât'h-kutora doodh ka*," (or the milk hand-jug).

12. *Jullaleeun* or *khaleeun*. These have no particular dress, but wear fanciful caps of every description, and immense turbans of straw, leather, or mat. On the neck they have rosaries and necklaces made of all sorts of fruits. Some have their faces half blackened. Their bodies are covered all over with pipe-clay ; they wear thousands of kinds of garlands around their necks ; and sometimes have dried pumpkins hanging suspended from all parts of them.

One of the band carries in his hand a female doll of a hideous form, with which he taunts people by telling them that it is their grandmother ; while each of the rest has some leather rolled up in the form of a club, with which they strike every poor man or woman on the head that comes in their way. Thus they go about sporting.

13. *Nugsha-bundee* (a particular class of *fuggeers* so called). Very few assume this character. Their dress is similar to that of the *Banuwa fuggeers* before mentioned, with two things additional, a *koorta* and an *alfa* ; but their characteristic mark is a lamp burning in the hand, and their making their appearance only at night. The

\* Lit. I say, master, give pice ! I say, mistress, give pice ! O God, grant some pice ! To the carrier of the milk-jug.

† Or rather through Syria and Turkey or the Eastern empire.



latter is formed into two compartments, the upper one (in the centre) contains the oil; the other is empty, to receive the pice or cowries, or such presents as the charitable are disposed to give. They walk about the lanes and bazars, repeating excellent verses in praise of the Deity, and on the anguish of the grave: also rehearsing the innumerable advantages of a light; thus:

*Lâkh'dn kuror khurch ka,  
Bând'hay uggur muhil,  
Khâlee purra ruhayga  
Dumree ka nuheen churag.*

If on one palace millions you expend,  
Without a lamp of half a farthing's cost,  
Your edifice is void from end to end,  
Its colours blank, its gorgeous beauties lost.

He is generally accompanied by a great number of spectators, men, women, and children. When any one brings a child to him, he applies a little of the burnt wick of his lamp to its forehead or cheek, in order that the child may not cry much and be obstinate.

14. *Hajee Ahmuq and Hajee Bay-wuqoof* (Pilgrim Fool and Pilgrim Idiot). They wear uncommonly long caps on the head; *alfa* or a large *jobba* and *mala* round the neck; and each one carries in the hand an enormous sized rosary, a wooden platter, large or small, and an immense long walking-stick. They have a beard reaching down to the navel, mustachios, the hair of the head formed of flax, and enormous artificial paunches; which, visiting the *ashoor-khanas*, they strike against one another; and standing back to back, say their prayers, and stooping, also strike their posteriors together. They hold such comical conversations, and have such ogling with one another, that a person who has not smiled for a dozen years, or is absorbed in religious reverie, will, at the very sight of these buffoons, and on hearing their arguments, scarcely be able to refrain from laughing.

15. *Booddha, Booddhee* (an old man and an old woman). A couple of men representing these, sit on a high scaffolding. The old man exhibiting a male countenance painted on cloth fastened to his face, with a long white beard, and a wooden sword in his hand, threatens the spectators below, if any one utter aught against the old woman, his wife. He sits in a state of taciturnity shaking his head; the two every now and then kissing each other. The old woman, also wearing a female mask painted on cloth with a large *nuth* (or ring) suspended to her nose, and imitating the shrill voice of an old woman, keeps chattering a number of such ridiculous things as no one ever heard before. As to the volubility of *Hajee Ahmuq*, &c. they may be said to be children or infants compared to this old woman whose gift of the gab exceeds anything of the kind to be met with among old women in real life, and can only be conceived by hearing her.





16. *Bāgh* (or tiger). They make an artificial figure of a tiger with split bamboos and cover it with cloth painted like its skin, arming his nails with sharp iron claws like those of that animal. The man entering his cell runs crawling, on all fours, playing about in the bazar. Or they paint their own bodies in imitation of a tiger, wear a *cholna* and *kash'ha* about the waist, and a chain or rope tied to the loins, with a long bamboo tail supported by two or three men; and walking and running about with a piece of flesh in their mouths, frighten the people. The children run away at the sight of them. If, to witness sport, any person gives one of them a sheep, he throws it down on the ground, and like a real tiger, catches it by the throat with his teeth and sucks its blood; and tearing open its abdomen, he takes out its entrails and even eats a little of its flesh. The people who attend him walking off with the rest. Some make a hollow tiger's head with wood, and insert the head into it, and wear a *shurraes* and *angurk'ha* painted over like the skin of a tiger.

17. *Mutkee Shah*. Four or five of the *jullalee fugeers* carry each a *mutkee* (small earthen pot) in their hands, containing *chunwoy* (Bengal horse-grass), rattling them as they go along. Every now and then they take a handful of the grass and offer it to the people; but the moment any one stretches out his hand to receive it, they put it into their own mouth and point to the heavens.

First one of them repeats some ludicrous verse or other by himself; then the rest join him and repeat the same in chorus.

18. *Chutnee Shah*. His dress is like that of the *jullalee*, but he has a small mortar tied to his loins and a pestle in his hand. Having put into the mortar a little green ginger, garlic, tamarind, chillies, sweetmeats, *majoon*, *bhung*, in short any thing eatable, he pounds them, singing, "I am making *qazee's chutnee*!" "I am making *hotwall's chutnee*!" "I am making *scobuhdar's chutnee*!" "Most delicious *chutnee*!" "Bravo *chutnee*!" and as he sometimes distributes some of it among children, there is generally a great number surrounding him. Occasionally both men and women among the spectators beg some of it and eat it; for being composed of a variety of eatables, it has at the time a very agreeable taste; but when *majoon* or *bhung* is mixed with it, the young and old people, not accustomed to the use of inebriating substances, are so much affected by it, that some lie insensible for hours, while others become incoherent in their speech.

19. *Hukeem* (or physician). His dress is like that of the *banuwa*. He assumes the character of an old sage, and having procured a lean miserable looking *tattoo*,\* places on his back upwards of

\* A very inferior species of horse, bred in the country, value from seven to twenty rupees, i.e. from about fourteen to forty shillings.





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hundred little bags, with all sorts of seeds, leaves, fruits, flowers, &c. and either takes his seat on the animal or walks alongside of him. Wherever he rests he takes the drugs off the horse; and repeating their names, jocularly descants on the peculiar and excellent virtues of each. For example, holding up a parcel to the spectators, he observes: "This contains an excellent powder which is a capital laxative; if given to one whose bowels are regular and who does not require it, it gently opens them, procuring certainly not more than a hundred evacuations, and each motion reducing the patient to his last extremity. By the use of it, not the slightest vestige of impurity or corruption will remain; nay, the very intestines themselves will be purged out: but, that is a matter of not the least consequence. To remedy the looseness, I shall administer such a bolus, that the discharge will continue even after death." Again: "I have a pill of such virtue in my possession, given to me by my father on his death-bed, called *jummāl akhta*, that if it be exhibited to a *ba-wuqoof* (sensible man), he will in a very few minutes be transformed into a *fakhta*, alias a *bay-wuqoof* (or fool)." And "Here is an *unjun* made of a seed which his highness my preceptor, *Zad colla hoo Oomuruhoo*, first of all taught me, named *jummāl gota*:\* a capital application, and an excellent remedy for diseases of the eye. If you apply the *jummāl gota* to one eye, instantly both become *lota* (blind). In short, I have such excellent remedies, that whoever makes use of them dies even before his appointed time."

In this way he talks ironically, merely for the sake of being listened to. He adds: "The Almighty has endowed me, to such a wonderful degree, with the knowledge and skill of the healing art, that into whatsoever house I enter, my footsteps seem to it like the welcome approach of the angel of death." Should any one say to him, "Doctor Sahib, feel my pulse;" or should the doctor himself offer to do so, he applies some of the down found on the pod of the cowitch to the end of his fingers, and rubs it on the wrist while in the act of feeling the pulse. The instant it touches the patient's skin, it occasions such an intolerable degree of itching, that by unavoidable scratching swellings are produced. The patient, in distress, inquires of his physician what he has done to him. To which the other replies, "Nothing at all, my child; Almighty God has blessed me with such powers of working miracles and cures, that the mere touch of my finger has developed your malady. Do not be alarmed. I am now about to apply such a capital embrocation to it, that it will make the artery burst, and cause the blood to flow so freely, that the moment life becomes extinct the itching will cease." So saying, he is about to apply something, when the patient alarmed and in a great rage, loads him with abuse and walks off.

\* Croton nut. *Groton tiglium*, Willd.

† Cow-itch or cow-age. *Stizolobium pruriens*, P. S.





20. *Moosafir Shah* (or his majesty the traveller). His dress, &c. is like that of the *banruva fugeera*. He carries a large bag, with a great number of smaller ones in it, containing eatable materials and cooking utensils, together with a mortar and pestle, sieve, furnace, &c. on his back, in imitation of a traveller, visits every *ashoor-khana*, and there makes a display of them. He is so well provided with all the requisites of a traveller that he does not require to go elsewhere for anything. Sometimes going to one of the principal *ashoor-khanas*, i.e. where there is a *surguroh*, he puts down his load, lights a fire and prepares *rotee* or *salun*, and takes and deposits it in presence of the *surguroh*, eating a little of it himself, and distributing some by small portions among the other *fugeers*; for it is a technical phrase among them

Where'er their bed, there is their seat,  
And where they sleep, they cook and eat.

21. *Mogol* (Mogul). His dress is like that of *Hajee Ahmuq*, but he carries in his hand only a rosary and a stick. He has four or five attendants about him, dressed like himself. The names of all of them terminate in *beg*: thus, Gajur Beg,\* Shulgum Beg,† Mirchee Beg,‡ Bygun Beg,§ with whom he jocosely converses in a jargon of Persian and Hindee.

22. *Bayaj-khara* (usurer). Their dress is like that of the *jullalee*; only that some have their faces half blackened, others wholly so; and they observe, "I am such a fair beauty, that I shall be the first individual whom the Almighty will summon at the day of resurrection; for I shall be speedily recognized by every one, who will observe, 'Ah! this is one of God's elect.' As to the profession of gaining my livelihood by usury, it has descended to me from my forefathers, and therefore, should even my own father owe me interest, were it merely a *cowree*,|| I would not permit his corpse to be buried until the said interest was paid; and if any one wishes to borrow money from me, let him first pay me the interest of the same for the period he is desirous of having the loan of it, and when that time is expired as much interest again; for God has enjoined in the *Qoran*, that the face of every man who receives usury shall be turned black at the day of resurrection,—mine excepted."

He moreover carries a paper in his hand, and looking into it says to every one he meets, "I have a small account to adjust with you. Look here: on such a day you borrowed money from me, and have not discharged the debt; I may remit the principal, but I shall, on no account, give up the interest."

\* Lord Carrot. † Lord Turnip. ‡ Lord Chilly, (kyan pepper).

§ Lord Briuzal, or egg plant; *solanum melongena*, Lin.

|| A *cowree*, from eighty to one hundred of which go to a pice (or half-penny).





33. *Moorda furosh* (carriers of the dead). Ten or twelve *jullalees* lay an artificial human figure, shrouded, on a country (Indian) cot, with a shoe and a slipper under the head for a pillow; and waving over him a broom for a *moorchkul*, they put some fire on a large piece of a broken *chatty* (earthen pot), or on a plate, and instead of burning incense, they burn dried cow or horse-dung, near its head. Weeping and saying many amusing things, they walk about with it through the *bazars*, calling out, "This individual died without any owner; pray bestow something for its burial." The people of every house to which they go, anxious to get rid of so disagreeable and inauspicious a sight, instantly give them something as an inducement to depart. Should they not give any thing, but being to dispute the point, they throw red *chillies*, hair, and all sorts of offensive materials, into the fire on the plate, and placing it before them observe, "This is scent which will refresh your spirits: smell it well; for it is the odour destined for you after death." They get vexed at this, and in order to get rid of such an additional annoyance, they hasten to give them a trifle; and these, on the other hand, never depart until they get something.

24. *J'har shah* (king tree). His dress is that of the *jullalee*. He takes a small tree, suspends various kinds of fruits on its branches, ties a crow to it by the legs, and carries it about, calling out, "Take care! crouch down! for a black owl has made its appearance and devoured the prince of fruits!" concluding with "*Hât, hât bhugoray!*"\*

25. *Jogeean* (Hindoo mendicants). Four or five men having rigged themselves out in the garb of Hindoo *jogees* (mendicants), go and remain at the *ashoor-khanas*; and playing upon *seetar*, *duff*, *dholkee*, and *khunjeeree*, sing songs, elegies, mournful ditties, and funeral poems, in a beautiful manner.

26. *Buggal* (a Hindoo shop-keeper). He is dressed like one of that caste, viz. on his head a turban; on his forehead streaks of cow-dung ashes, with a spot in the centre, made with a mixture of turmeric and quicklime, or *sundul* and turmeric; to his ears, *pogool* (alias *koon-dul*) or large Hindoo ear-rings; suspended from his neck, a *zoonar* (Brahminical thread); on his wrists, *kurray* (bangles); on his fingers, gold or silver rings; round his waist, a *kurdora*, and round his loins, a white *punchee*. He carries in his hand an iron style and a bundle of palmyra leaves whereon to write his accounts.

One accompanies him in the uniform of a sepoy, who, ever and anon, brags and threatens him, saying, "Look here, you fool, you have considerably overcharged me." He, on the other hand, not understanding a word the sepoy says, returns him, in joke, plenty of abuse in his own peculiar phraseology.

\* An exclamation for driving away birds, &c.





CSL

27. *Shombala* (or boy). They select an uncommonly pretty boy, deck him out in female apparel of gold or silver tissue, and adorn him with a superfluity of ornaments and jewels, and seat him on a small eminence. While he assumes a very sedate countenance, jesters and buffoons stand below, and say a variety of obscene and ludicrous things, endeavoring to make him laugh, but in vain. Should he, however, betray the slightest symptom of a smile, they instantly drop a curtain to prevent its being perceived by the spectators, and a few minutes afterwards raise it again.

28. *Sur-e-bay-tun, tun-e-bay-sur* (head bodiless; body headless). In some *ashoor-khanas*, one man, by some contrivance, conceals his head under ground or under a country-cot, and only displays his body; while another buries his body, and makes his head appear above ground, to represent a decapitated corpse. Between these they place a bloody sword, and sprinkle the spot with a red dye to imitate blood. Sometimes two persons, resembling robbers, are seen there; and a man, acting in the character of a woman, sits crying and saying, "Robbers have murdered my brother (or husband); bestow something that I may go and bury him."

29. *Nuglee shah* (king Story-teller). His dress is that of the *jullalee*. He keeps about him a dog, a cat, a rat, a crow, and an ass, and relates a number of most amusing anecdotes. A large concourse of people always surround him.

30. *Kummul shah* (king Blanket). Two or three people take each a country-blanket, and having made a hole in it, put their heads through. Advancing forwards, and stepping backwards, they repeat verses replete with ludicrous allusions, such as

Upon my wedding day a good fat cock was slain,  
And with two pounds of rice we fed ten thousand men.  
A penny was provided for a treat so grand,  
And when the bills were paid three farthings left in hand.\*

Chorus. Say, how how how? Say, how how how? Say, how how how?  
Why! so so so! why! so so so! why! so so so!

Again:

My doating mother reared me with tenderness in stores;  
She decked me in a blanket, and turned me out of doors.

31. *Khogeer shah* (king Saddle). One in the dress of a *jullalee* wears a *Khogeer* (a native saddle) round his neck and a red *sylee* wound round his head; and promising a horse to a parcel of boys,

\* *Lit.* At my marriage was slaughtered one cock:  
Half a seer of rice distributed to lakhs!  
At my wedding was said to be expended one pice!  
But on settling accounts remained three quarters.





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at, "I am going to get a horse given you! I am going to get a horse given you!" Six or seven lads, dressed in blankets, or *lalees*, call out, following him, "Now he has proved himself like a liar!" "Now he has proved himself a confounded liar!" He only answers as he goes along, "Han! han! (yes, yes), I am going to get a horse given you!"

Sometimes he repeats verses somewhat to this effect:

In every lane, in every street,  
The heaps of sweetmeats rise;  
Nose-jewell'd damsels, not less sweet,  
View them with longing eyes.\*

32. *Shurabee* (a drunkard). He is dressed as a *jullalee* or *banu-wa*, having a black *alif* (or letter A thus!) marked on his forehead, with a grog-bottle filled with *shurbut* or water in his hand, repeating verses and sentences of the *Qoran* in praise of wine, and imbibing it at the same time in liberal potations. Many of the *Mohurrum fuqeers* sit with him for two or four days together in the same spot, contending and disputing on the subject with much argument and controversy; as in the *Qoran* God has pronounced both drinking wine and eating pork to be unlawful; yet he, declaiming eloquently on the lawfulness of his beverage, helps himself to it. He sometimes wears a leathern *zoonnur* (or Brahminical thread) around his neck.

33. *Qazee-e-Lween* and *Qazee-e-Bay deen* (the cursed priest and the irreligious priest—that is, the devil's chaplains). They wear a large *alfa*, a leathern cap, and flaxen beard and mustachios, and counting chaplets which they carry in their hands, they disseminate their religious principles and doctrines among the people; but all ironically. Thus: "He that prays, fasts, or gives alms, will be exalted to the seventh hell; he that gets drunk, gambles, commits adultery, accepts of usury or bribe, will be doomed to the seventh heaven."

34. *Nuwab* (nabob). This man has his whole body wound round with straw, wears an enormous cap or turban of the same material, long flaxen beard and mustachios.

He is mounted on horseback, and has four or five people attached to his train, one of whom carries a chair, another a *hoogga* (consisting of an earthen vessel with a bamboo fixed to it), and like other great folks, he talks big, and in a peremptory tone delivers his commands to his dependents, while in mounting his horse he frequently tumbles over on the opposite side.

\* In every lane I traversed, I beheld heaps of *goolgooleean*.

And a *nut'h*-(or *Boolaq*-) lady casting at them longing looks.

† *Qazee* signifies a judge or magistrate, civil or ecclesiastical; here the latter only, or rather a priest.





35. *Maykh Shah* (king tent-peg). He is dressed like one of the *gallalee*, but has a few cords tied round his waist, to the end of one of which a parcel of tent-pins are fastened, trailing along the ground. He carries a tent-peg in one hand and a mallet in the other, and says to every one whom he meets: "If you dare speak, I'll hammer you;—if you dare stir,—if you dare say 'yes,'—if you dare say 'humph!'—if you dare look at me,—if you dare remain silent,—I'll hammer you."

36. *K'hodon-garon* (dig and bury). He wears on his head a straw cap or turban encircled with ropes; on his body, a mat with a hole in the middle through which the head is thrust; his waist is entwined with ropes; he carries on his shoulder a spade, and on his back a *tuttee* (or frame).

Thus attired he goes about, saying, "whomsoever I please, I take hold of, throw down (*k'hodon-garon*), dig and bury (or *k'hoda gara*), have dug and buried; and should he speak, I throw a few additional *tuttees* (or frames) of earth over him. For digging a small grave, I charge a hundred rupees, for a large one, five rupees."

At times he stands still, eulogizing the beauty of his suit of clothes, saying: "I am decked out in a turban, a *mundeel*, a *jama* and a *shāl*, and armed with a pickaxe;" as well as a variety of other pleasantries; and through mischief, when he sees a villager, he quickly digs a small hole, and catching hold of him lays him down in it, and throws a few spadefuls of earth on him. Then one observes to him, "Arise, thou dead, and eat some *k'heer*;" and he, nearly suffocated, gets up as quickly as he can, and runs off; while the others enjoy a hearty laugh at his expense.

37. *Hoonnoor Hosein kay fugeeran* (*fugeers* of St. Hoonnoor Hosein). One or two dressed like the *banuwa*, save that their *alfa* is dyed with red ochre, and that they have over their ears ringlets of natural or artificial hair, carry in one hand a small tray, or a *scooplee*, with a couple of cakes of dried cow-dung on it, covered with ten or twelve beautiful gold and silver-tissue handkerchiefs, and adorned with flowers; in the other a *moorch'hul* waving over it, declaiming in praise of it thus: "The remains of a personage of no small consequence are concealed here: he performed wonderful miracles. Whoever will undertake a visit to his tomb and make the circuit (*tuwaf*) of it, shall never experience the torments of hell-fire; therefore petition him, and make your requests known unto him."

When any express great anxiety to see the gentleman, he removes the handkerchiefs one by one, with great dilatoriness, and at last displays the contents of the tray; on beholding which, those who asked him for a sight of it, feel quite ashamed.

38. *Nanuk shah*, alias *Nanuk punthee* (a follower of *Nanuk*). Four or five men assume this character. They wind round their heads





two or three coloured *sylees*, or wear white caps; in the centre of their foreheads is a *teeka* (or spot) of lamp-black; their faces are besmeared with *sundul*; on their necks are a *gooloobund*, *heemaet*, and a necklace of white beads; \* round their waists two coloured *doputtas* are twisted; and they carry in their hands a couple of clubs.

They visit every *ashoor-khana*, and to the music of their clubs struck together, they sing verses in honour of Hosein.

39. *G'huggree walay*.† Their dress is either white or red. Their faces and bodies are rubbed over with cow-dung ashes; they wear on their heads a *doputta* with a *sylee*, or a quantity of fringe, tape, thread, or either broad or narrow gold or silver lace wound over it, or only *sylee*, with gold or silver tassels dangling from it; on their ears they have gold or silver *toorra* (or feather cockades); round each arm three handkerchiefs are tied *à la Mujnoon*, and round the upper arm *bazoo-bunds* or *bhooj-bunds* (armlets); a *lungotee* or *loong* round their loins, and on their right ankles a *torray*.

One of them precedes the rest with a lamp in his hand, and two standard-bearers carry the colours, which are white, green, or red. All of them, with the exception of the *adalut shah*, wear on the right thumb a couple of *g'huggrees*; and while repeating the versified narrative and eulologies of Hosein, they keep time by rattling them.

In front of the band of *fuggees*, a couple of boys, or *rumnay walay*, each having a painted earthen-pot with some gravel in it, or with a *chown-ur*‡ in their hands, dance or rather move their legs backwards and forwards; and at the conclusion of each verse, by stooping or sitting, and getting up quickly, they mark time.

Two or four *adalut shahs* (p. 125) stand on each flank, or walk up and down in front, with drawn swords in their hands; and two men act as *sang burdar* (spearsmen), i.e. they carry a spear, or a long thin bamboo in the shape of a spear, rolled over with two or three kinds of coloured paper, in their hands, and go before the *guroh*. When the latter halts any where, they tie the *sangs* in the middle like a pair of scissors, and stand with them in front at a short distance, to prevent other *gurohs* approaching them, and continue reciting verses in praise of their *javelins*.

These have likewise a *sur guroh* (chief of the troop), and in many respects resemble the *banuwas*.

40. *Ga-rro-ree shah*. His dress is like that of the *jullalee*, but he wears a *toorra* or feather on his turban, and carries a *poonggee*§

\* Such as *Rajpoots* wear, made of *sunk'h*, or a species of large shell.

† From *g'huggree*, which are hollow brass rings worn on the thumb, containing a few brass shots which tingle on being shaken.

‡ *Chown-ur*, or *chownree*, an instrument for driving away flies.

§ *Poonggee*: Vide list of musical instruments, Appendix.





in his hand. Ten or twelve form this band, and perform at every place many jugglers' tricks.

41. *Chindurr shah* (or king Ragamuffin). A man encircles his head with a quantity of rags, which he also suspends all round his neck, hanging down to his feet, and thus he quietly walks about the lanes and bazars, without uttering a single word to any one.

42. *K'hind-ur shah* (Tatterdemalion, or king Clout). Eight or ten men wear rags on their heads, or only *k'hind-ray*\* round their necks, and *cholnay*; have *k'hind-ray* handkerchiefs in their hands, and going in front of each *ashoor-khana*, first flog one another with them, and then come to kicks and blows, and falling down roll and tumble themselves about on the ground.

43. *Guleez shah* (king Filth). He is marked with a black *teeka* or spot on the forehead, and wears a raw leather *gooloobund* and a *lung-gotee*. He has his whole body anointed with honey, to attract flies, and walks about singing satirical and ludicrous verses; and invariably makes it a rule to go into the midst of a crowd.

44. *Reech'h shah* (king Bear). A man dresses himself out in a black goat's skin with the hair upon it, and two or three fellows dressed in blankets run after him, all imitating the growling of the bear. They go about in every lane and bazar frightening women and children.

45. *Boorr-boo-rrook shah* (king Double-drum). Two or four men representing this character, of a class of Hindoo devotees of that name, wear their garb. They wear an enormous turban, made up of two or three different colours, a *jama* and *eezar*, with a *doputta* tied round the waist, and carry in their hands a *boorboorka*.†

Whenever he sees a person approaching him, he says, "I saw "a good omen to-day: you will become a very wealthy man, and "receive a *palkee*, an elephant, and a horse, in a present." Thus saying, he goes about sounding his *boorboorka*, and blessing people.

46. *Marwaree*. Their dress is like that of the *Marwaree*.‡ They stick a long pen in one of their ears with a book of accounts in the hand, and one or two bags full of small broken pieces of earthenware, the mouths tied up and sealed, placed on the shoulders of one or two men; they have them carried along with them to represent bags of rupees or gold-mohurs; and walking about, they say in the Marwarree tongue, to every one they meet, "So "long we have had dealings with one another, let us now settle "our accounts; for I am about to proceed to my native country.

\* Several folds of old cloth, chintz, rags, &c. sewed together in the form of a thick quilt.

† A small double-drum.

‡ *Marwaree*, the inhabitants of Marwar, a division of the Ajmeer province, to the west of *Jye-Nuggur*.





My wife, after an absence of twelve years, has written to me "that she has been brought to bed." When any enquire, saying, "Mr. Merchant, why you have been here for the last twelve years, how could your wife bear you a child? It is probably some other person's," he replies, "No, sir; I had a meeting with her in my dream, and she conceived; and such is the case with women of our caste, that they bring forth children without the union of the sexes, and on the birth of the child send word\* to the husband wherever he may happen to be, and he on hearing of it becomes so delighted, that he prepares *luddoos* and distributes them." Those of the Marwarree caste, on hearing this, feel very much ashamed and angry; while the spectators enjoy a laugh at their expense. This *fugger* says so many ludicrous things, that people eagerly crowd round him to listen.

47. *Oont shah* (his majesty king Camel). They construct a small camel with bamboos, cover it over with paper or cloth, and paint it over with a colour resembling that of the camel. A hole is left from the back to the belly of the figure, and the man entering it stands on the ground, with his head and chest above the camel's back, to represent a man mounted on it, while his body and legs down to the calf, are concealed within its body. The camel is fastened, with its legs above ground, to the waist of the man, who, thus equipped, goes dancing with it round every *allawa*. It is so well formed, that were it not for the legs of the man being visible and its low stature, it would with difficulty be distinguished from a real one.

*Lunggur Neekalna* (or the taking out the anchor), is as follows:

Men as well as women sometimes make vows, that if a son or daughter be born to them, they will take out a *lunggur* (anchor) annually, for three years, or for twelve, or as long as the child lives. In the event of the death of the parents, the individual for whom the vow was made fulfils it himself, by carrying out his own *lunggur*.

Those who have thus vowed, perform the ceremony in general on the fifth *k'hun* (i.e. the fourth day of the month *Mohurram*); sometimes not until the sixth. In short, it may be done on any day between the fourth and tenth.

They fasten to the waist of the boy or girl a string of flowers, or of the leaves of *subray*, with or without an iron chain,† both long enough to trail along the ground. They put into one hand of the child an *ood buttee kay jhar* (benjamin-pastile tree; into the other, a silver *ullum* of two or four annas' worth, or a golden one of ten or fif-

\* The natives are likewise in the habit of transmitting money to their relatives and friends at a distance by the hands generally of friends, sometimes of a mere acquaintance; and it is surprising that they are not oftener robbed of such remittances.

† This is intended to represent the anchor.





teen rupees; and holding a canopy over him, he is accompanied on both sides by a crowd of boys, each carrying, for shew, a cocoanut leaf, or a little flag. In ten or twelve red earthen jars they put *shurbut*, and covering them with earthen saucers, place a small pot on the top of each. To the necks of the jars they fasten garlands of flowers and *subzay*-leaves with red thread, coat them outside with *sundul*, and carry them in *bhungeean* (*bangies*) or on Coolies' heads; in trays they have sugar or *goor*; in a couple of dishes *polao* or *k'hichree*, some ready money, benjamin, flowers, a bundle of wood, accompanied with music, *fugers* of the *banuwa*, *g'huggree*, &c. kind. If it be at night, they are accompanied with flambeaux and fire-works; and loudly vociferating "*Shah Hosein!*" "*Eea Bemam!*" "*Eea Allee!*" and burning benjamin they proceed to the *ashoor-khana*. On reaching it, having walked round the *allawa* three times, and thrown the bundle of wood into it, and offered *fateeha* in presence of the *ullums*, the *moojawir* (or proprietor) puts the flowers which were brought, on the *punjay*; takes the *lunggur* from off the loins of the child, and gives the benjamin tree back to the party; keeps the plate of *k'hichree* or *polao* and a couple of jars of *shurbut*, together with the ready-money offered to the *ullums*. Then having, after *fateeha*, poured one or two *g'hurray* of *shurbut* into the *allawa*, and with the retinue returned home in the same manner as they went, the attendants are entertained with *k'hichree*, *shurbut*, *duhee*, *chutneean*, *salnay*, *turkareean*, without animal food or fish.

In some countries the poor and indigent, Hindoos as well as Moosulmans, make a vow for the child, or merely as an offering, that in the event of success attending their wishes, they will take or send to the *shudday*, one or two small silver *ullums*, and three or four pots of *goor-shurbut*, together with some *k'hichree*, one and a quarter or one and a half *pice* as a *churagee*, and some benjamin and flowers for the *ullums*.

The nobility and wealthy also take out *lunggur*, whether it be to fulfil a vow or not. This they do in great pomp and state, *e.g.* First proceed the standards carried on elephants; then follow *rocket-men*, drummers, &c. succeeded by a line of infantry; in the rear of them *nugarches* in *howdas*, playing; then again come the *khasburdars* (matchlock-men), a number of respectable people, some on elephants, others on foot; men firing off muskets (or match-locks), horses richly caparisoned, musicians followed by porters, carrying branches of lime and orange-trees, and abundance of cocoanut-leaves. After that a *shameeana* (canopy) embroidered, or of plain white cloth, under which goes the individual in whose name the vow was made, with the wreath of flowers, and a silver chain fastened on to his loins, holding in his hands ten or twelve small silver *ullums*, and four, five, or six benzoin-pastile trees. Sometimes dancing-girls accompany them, repeating *murseea*; and all round about him call out, "*Eea Allee!*" "*Eea Allee! Eea Hussun! Eea Hussun! Eea Hosein! Eea Hosein!*" "*Doolah! Doolah!*"





When they send the *lunggur* merely for the sake of their own welfare, or as an offering (and not to fulfil a vow), it is carried by a servant under a *shameeana*, accompanied by two or three caldrons of *k'hichree*, one or two *puk'hals*, and hundreds of earthen pots of *shurbut* prepared with sugar-candy, soft sugar, &c. having cloths tied over their mouths; and one or two bundles of wood, also covered with red cloth. If the person vowed for pleasures, he rides in an *ambaree*\* or *howda*.† Last of all come the *nugaray*, beating, on an elephant or camel; and thus they proceed to the particular *ullum* to which they had vowed to go.

I shall now describe some of the *Mohurrum Nuzur-o-Nyaz* (or *Mohurrum* vows and oblations) as practised by women.

They vow thus: "If such or such a thing which I wish come to pass, I shall, fasting, sweep the ground around such an *ashoor-khana's allawa* with my wet locks." Or, "I shall bathe my head in fire." In which latter case she sits, having her head covered with a sheet, and the *moojawir* (or proprietor) throws some fire on her head, with a *kufgeer* (skimmer), three times, and as readily brushes it off again with a *moorch'hul*.‡ Or, "I shall break fast with no other food than what is procured by begging." Or, "at such an *ashoor-khana* I shall burn a *ghee* lamp and have *fateeha* offered over sugar." Or, "I shall suspend to (lit. mount on) such an *ullum* a flower *gend guhwara* or a silver *rote*." Or, "I shall go and tie on to such an *ullum* an unripe or a silver lime, over which I have had *fateeha* offered.

When their particular desires are accomplished they fulfil their vows most rigorously. Or they go and beg at ten or twelve houses, and to what they may collect add some money of their own; and having had gold *doo* or *baoolie* (ear-rings) made on the *Shahadutka roz* (lit. day of martyrdom; i.e. the tenth of the month *Mohurrum*), they have it inserted into the ears of their boys by the goldsmith, under the *taboot* borne on men's shoulders. If the offspring be a girl, a *boolaq* is put into her nose. The goldsmith at the same time receives a present of some *dal*, *chawul goor* and a few *piee*; or merely a few *piee*.

On the night of the tenth *k'hun* takes place the *Mohurrum kay-Sub-gusht* (or the *Mohurrum* nocturnal perambulations).

On that night an innumerable throng of men and women,

\* *Ambaree*, a *howda* with a canopy or cover.

† *Howda*, an open litter fastened on an elephant, and used in the east, in which the nobility travel.

‡ *Moorch'hul*, a fan for driving away flies, especially made of peacock's feathers, held over great men as a token of royalty, &c. Also used at ceremonies with the same view; such as over *ullums*, &c. at the *mohurrum*, and on other occasions.





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Hindoo and Moosulmans, in short the people of the neighbouring villages from the distance of eight or ten miles, assemble, and the shopkeepers also decorate their shops on the occasion.

All the *ullums*, (large and small), *taboots boorâqs*, &c. after *fateeha* has been offered over *sheerbirrinj*, *polao*, *shurbut*, *k'hichree*, &c. in the name of the Hoosnein, are taken out; by the lower classes of people during the first watch of the night, and by the great at about midnight, accompanied with flambeaux, fireworks, *baja bujuntur*, *tasa murfa*, the various troops of *fugeers* (called *mayla*), and dancing-girls reciting *murseea*; or sometimes without any music, &c. Having performed with them the circuit of their respective *allawas* thrice, they traverse every bazar and lane, burning incense and Benjamin-pastiles, making lamentations, and repeating *murseea nowh*. Having done this with great noise and bustle, they return home with the *ullums*, *taboots*, &c. to their respective *ashoor-khanas* at day-break, or somewhat earlier, next morning; and having laid the *ullums* down to sleep, betake themselves also to rest.

Some people, after offering the above-mentioned *fateeha*, instead of taking the *ullums*, &c. on their peregrinations, merely perform the circuit of their *allawas* three times, bring them in, and lay them aside (*thunda kurtay*; lit. cool them).

The next day (tenth of *Mohurrum* or eleventh *k'hun*) is the *Shuh-adut-ka-roz* (day of martyrdom).

On it, from nine A.M. to three P.M., generally about nine or ten o'clock in the forenoon, all the *ullums*, &c. from every *ashoor-khana* are carried with the same pomp and state as on the preceding night, save without lights, to the *Kurbulla ka mydan* (or plain of *Kurbulla*), i.e. a plain near the sea or any river or tank, whither they are annually in the habit of carrying them.

On taking out the *ullums*, &c. from the different *ashoor-khanas* they first kindle the fire in their respective *allawas*, go round them three times, and with the *ullums* facing the *Qibla* perform *fateeha*. After that they put into a little earthen pot a half or a whole pice, with some milk and *shurbut*, and having adapted a cover to it, place it at the bottom of the *allawa*, and fill it up with earth, forming a little mound over it, and having stuck up a branch of the pomegranate tree on it proceed to the plain of *Kurbulla*.\* The following year, when the same spot is dug, the pot formerly buried is found; and the women, by giving something to the *moojawir* (proprietor), of the *ashoor-khana*, obtain the *pice* which was put into it. Having bored a hole or attached a ring to it, they suspend one of these coins to the necks of each of their children, with the view of warding off evil spirits.

\* For further particulars of this imposing spectacle, vide Mrs. M. H. Ali's description, vol. i. p. 81.





Some people, after the *allawa* is closed, pour a pot of *shurbut* over it, and place on it the vessel which contained it, inverted.

Some burn a light on it every night, for three or for forty days.\*

Some, chiefly shopkeepers, to fulfil vows which they have made, throw at the *ullums*, &c., as they pass their shops, or on the plain of Kurbulla, handfuls of *nugol*, *rayooreean*, or *covries*; and women esteeming such *covries* or shell-sacred, eagerly pick them up, and threading each one separately, suspend one round the necks of their children, in order that they may be preserved from the attacks of the devil.

In the progress of the *ullums*, &c. towards the plain, whenever they meet with an *ashoor-khana*, they offer *fateeha* at it, and proceed.

Some vow that should they recover from any particular disease with which they may be afflicted, they will, in front of the *illum* or *taboot*, go rolling on the ground, all (or part of) the way to the plain of Kurbulla. Should such wishes be accomplished, they tie on a *loong* which covers the pelvis, the rest of the body being naked, and roll themselves on the ground. Women perceiving them thus rolling,† throw water on them to cool them; while their friends precede, clearing the way through the crowd, and removing any stone, bone, thorn, or other obstacle on the road, to prevent their sustaining any injury.

At the plain of Kurbulla an immense concourse of people assemble; rich and poor, great and small, of all classes and denominations. The crowd is so great, that it is difficult to pass through it. In some parts, shopkeepers of every description erect booths; and turn which way you will, you see nothing but shops full of fruits, sweetmeats, *pan-sooparee*, coffee, *sook'hmook'h*, all sorts of playthings, *majoon*, *bhung*, &c.; and here and there are to be seen tumblers, jugglers, wrestlers, bear and monkey dancers, &c., whirligigs and swings (in which their owners allow people to swing, on paying some *pice*); and spectators sitting under awnings, or in tents and *raotees*, enjoy the sight. There are also *abdar-khanas*, where water and *shurbut* are dispensed; and water-carriers going about with leathern bags full of water, ringing their cups; and either by taking a few *covries* or gratis (in which case they call out *sibbel*, *sibbel*, i.e. gratis, gratis) they give the people water to drink.

Having placed the *taboots*, *ullums*, &c. near the water-edge, and given *fateeha* in the name of the Hoosnein and the martyrs over

\* In imitation of visiting the grave of the deceased on those days after death. Vide chapter 39 and 40.

† Probably in the middle of a sultry day, under a burning sun, on a heated, dusty, or sandy road!





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*rotee*,\* *shurbut*,† *choonggay*,‡ *boottee*,§ *k'hichree*,|| *polao* sweetmeats, they distribute part of it on the spot and bring the rest home as a sacred thing. Those who can procure even the smallest morsel of this food, consider themselves very fortunate; and partake of it with great satisfaction.

After the *fateeha*, having taken off all the tinsel about the *taboot* and removed the *ullums* out from the interior, they take the two models of the tombs that were in it, and dip them in the water. Some bring home the *taboot* uninjured, while others throw them into the water. In which latter case, should any one express a wish to have any part of the paper net-work, &c. no objection is made.¶

The *taboots* that are brought home unmutilated, are set up as they were before, for the three days\*\* following. After that, having offered *fateeha*, they take off the net-work, paper, &c. and keep it for future use.

From the *ullums* they also take off the *dhuttee*, flowers, ornaments, &c., which they put into *puttaras*, dip them naked in the water two or three times, and wash them. Men and boys, Hindoos as well as Moosulmans, eagerly run into the water after them, and catch the drops of water as they fall; and conceiving it good (possessed of peculiar virtue), drink it and apply it to their eyes. After washing them, they lay them in *puttaray* (i.e. rattan boxes), or on trays; and having covered them up and offered *fateeha*†† over some of the before-mentioned food, distribute it, carrying a small portion home.

The *boorâgs* and *nal-sahibs* do not undergo the operation of ducking. They are taken home and laid aside; the former is painted afresh, and the latter annually besmeared with *sundul*.

Waving *moorch'huls* on all, burning incense, repeating *murssea* and *alweda*, they return to their respective *ashoor-kehanas*; and there having set them down and made lamentations over them, they offer *fateeha*, eat, and distribute the victuals brought home. After which the different people retire to their own houses.

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\* *Rotee*, sweetened wheaten cakes besmeared with *sundul*.

† *Shurbut*, made of *goor* (raw sugar) and water, and prepared in a new red pot.

‡ *Choonggay*, or fried cakes made of wheat flour, sugar (or *goor*) and *ghee*.

§ *Boottee*, or a mixture of *tyar* (curdled milk) and rice.

|| *K'hichree*, that variety prepared with meat.

¶ During the first ten days, it is supposed to be alive (or to contain the real bodies of the martyrs); when no European is allowed to touch it; but now the corpses being removed and this bier of no further use, may be kicked about and any thing done with it.

\*\* Mohummudans reckon part of a day for the whole; thus, what they mean by three days, is, the day on which it is brought home and the two following; i.e. the eleventh, twelfth, and thirteenth *k'hun*.

†† The *fateeha* is offered either before or after the bathing of the *ullums*.





The *boorāgs* and *taboots* have only a thin cloth curtain thrown over them, and are brought home as the *ullums* to their *ashoor-ghanas*, and placed near the latter.

The *ullums*, &c. which were not taken to the plain of Kurbulla are this forenoon taken out, and made to perform the circuit of their *allāwas* three times, bathed, *fateeha* offered, and the food distributed.

Those who have become *fugeers*, either at the plain of Kurbulla, or having come home, bathe themselves, and lay aside their mendicant's garb, &c. ; and those who had worn *sylee* and *gujra*, either throw them away into the water, or wet them and bring them home. And every band of *fugeers*, previous to taking off their *fugeer's* dress, have *fateeha* offered in the name of the Hoosnein over sweetmeats, send some of it to each *sur-guroh*, and distribute the rest among themselves. Sometimes all the *fugeers* sit in the market-place at the plain of Kurbulla, conversing together for a short while, and reciting funeral eulogiums. Some do not change their *fugeer's* habit till after the third-day-*zeearut*.

On that day (the *shukhudut-ka-roz*), in every house they must cook *polao* or *k'hichree*, *curries*, meat, &c. and having uttered *fateeha* over them in the name of Mowla Allee and the Hoosnein, they eat, distribute among their friends, and give them away in charity.

From that day (the 11th *k'hun*), the generality of people commence eating meat, though some not until the twelfth or thirteenth.

Some people on the *shukhudut-ka-roz*, in the afternoon, take out what is called *run ka taboot*, or *run ka dola*,\* which consists in little square frame-works made of thin pieces of bamboo, somewhat in the shape of *taboots*, and covered with white cloth. These are carried, with the same pomp and state as the *taboots* were, to the plain of Kurbulla; and on returning thence they run with them, calling out, "*Deen ! Deen !*" and every now and then halting and repeating *murseea*, beat vehemently on their breasts; and having brought them home, set them up as they were before, till the third day after, when they are taken to pieces, and reserved for future use.

The *zeearut*† of the *ullums*, or the third-day *teeja*,‡ follows. On the 12th *k'hun*, they again sit up all night reciting *murseea*, reading the *Qoran* and *Mudh-e-Hosein*.† Early next morning (the

\* They are intended to represent the boxes in which the heads of the seventy-two martyrs were carried (vide page 110), and sometimes are composed of that number, as in Bengal.

† *Zeearut* (or the visiting); that is, of the grave of deceased persons on the third day after their demise; which is also called *Teeja*, meaning "the third day," when oblations are offered. For further particulars, vide chap. xxxix.

‡ *Mudh-e-Hosein*, or eulogiums on Hosein.





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13th k'hun), they prepare *polao* or *k'hichree*, with meat, or *k'hichra*, and *shurbut*, &c., and having offered *fateeha* in the name of the Hoosnein, they eat and distribute them in charity. That night they place near the *ullums* all kinds of fruits, flowers, *urgujja*, *ultur*, betel-leaves, &c.; and after the *fateeha*, distribute these likewise.

They take down the sheds that were erected in front of the *ashoor-khanas*, and lay by the *ullums* in boxes.

Should they have borrowed the *dhuttee* clothes from any one, they go and return the same to them; but if they be *tukhtee* (i.e., covered with gold and silver-leaf ornaments), bought in the bazar they reserve them for future use. If any one at that time desire to have part of them, they grant it, receiving something by way of a *nuzur* in return; or give those away, which people had brought and mounted on them, to fulfil vows. Women generally take these and tie them round the necks, or upper arms of their children, to prevent the shadows (evil influence) of Genii and Fairies from falling upon them.

Some likewise observe the tenth, twelfth, and fortieth\* day of mourning, &c., nay, some even the intermediate days, when they cook various kinds of food, have *fateeha* offered over them, and eat and distribute them.

Some perform the fortieth day *teeja* (*vide* note below and chap. xl), and on that day assemble a great crowd to repeat *murseea*; and if they please, invite the assembly by letter. Whether the crowd meet during the day or night, they come in parties in succession, sit in the assembly for a short time, and recite *murseea*. The auditors, on hearing the melancholy narrative, make grievous bewailings.

The *dungul-kurnay-wala*, i.e. assembler of the crowd, offers to the *murseea*-reciters coffee, betel-nuts, *sook'hmook'h*, or sweetmeats; and those who can afford it entertain them with dinner.

From that day till the following year there is an end of the *mohurrum* mourning.

During the thirteen festival days Moosulmans never do any work, perform no conjugal duty, and neither drink intoxicating liquors, nor marry, &c. Should any one happen to die, they are, of course, obliged to perform the funeral rites; but, with this exception, they do no work of any description whatever.

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\* Chiefly on the fortieth day, which happens on the twentieth of the following month *Sufar*, and in some part of the country is held as a festival called *sur o tun*, or head and body, in commemoration of the junction of the head and body of Hosein.





## CHAPTER XVI.

Concerning the *Tayra tayzee*, or the first thirteen evil days; and the *Akhree Char Shoomba kee Eed*, or feast, held on the last Wednesday of the second month, *Suffur*.

The *Tayra tayzee* (or the first thirteen days) of the auspicious\* month *Suffur* are considered extremely unlucky, on account of the Prophet's (the blessing! &c.) having been seriously indisposed during those days, and it was on the thirteenth day that some change for the better showed itself in his malady.

Should a marriage take place about this time, the bride and bridegroom are on no account allowed to see one another, nor is any good work undertaken on those days.

On the 13th *tayzee*† (i.e. the 12th day of the month), and some on the 13th day of the month, all bathe. They take some *maash*, unboiled rice, wheat, and *til*, mix them together, and put them on a tray, and deposit a small cup containing oil, in the centre of the dish of corn: sometimes, in addition, eggs and a pice or two. They then look at their faces in the oil three different times, and each time taking up a few grains of corn drop them into it. After this, these articles are given away in alms to beggars and *hulalkhors*.‡ Instead of the above, some prepare thirteen small *rotes* and dispense them in charity.

On this day they prepare and eat *k'hichree*, sheep's *kutleejee* and head, and despatch some to their relatives and friends.

Others make a decoction of *chunna* and wheat, and add to it sugar, sliced *k'hopra*, and poppy-seed; and having offered *fateeha* in the name of the Prophet (the blessing! &c.), they throw a small quantity on the top of the house, and eat and distribute the rest.

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\* Several, not all of the months, have some such honorary title affixed to them; thus, 1st. *Mohurram ool Hiram*, or the sacred month *Mohurram*; 2nd. *Suffur ool Mookufir*, or the victorious month *Suffur*; 7th. *Rujub ool-Moorujib*, or the honoured month *Rujub*; 8th. *Shaban ool-Moojin*, or the revered month *Shaban*; 9th. *Rumzan ool-Moobarik*, or the blessed month *Rumzan*; 10th. *Shuwal ool-Mookurram* or the noble month *Shuwal*.

† Calculated from the evening, on which the moon becomes visible, whence called *Tayzee* (the day of the moon), similar to what *k'hun* was in the month *Mohurram*. The first day of *Suffur* not beginning till six A.M. the day following.

‡ Outcasts, or at least the lowest caste of people, generally sweepers are employed in the meanest or dirtiest employments; so called, because by them all sorts of food are considered lawful.





There is no proper reason for observing the bathing, &c. on this day : it is entirely a new custom, introduced by the female sex.

The last Wednesday of this month is termed *akhree char shoomba*, i.e. the last Wednesday. It was on this day that the Prophet, experiencing, some degree of mitigation in the violence of his distemper, bathed, but never after ; having, on the 12th day of the following month (vide p. 152), resigned his soul to God. It is on this account customary with every Moosulman, early on the morning of that day, to write, or cause to be written, the seven *sulams*, with saffron-water, ink, or rose-water, on a mango, *peepul*, or plantain leaf, or on a piece of paper, viz. 1st. *Sulamoon qowlun min ribbir ruheem* ; Peace shall be the words spoken unto the righteous by a merciful Lord (*Qoran*, chap. xxxvi, Sale,\* p. 306). 2nd *Sulamoon alla Noohin fil alumeen* ; Peace be on Noah among all creatures (chap. xxxvii, p. 312) 3rd. *Sulamoon alla Ibraheem* ; Peace be on Abraham (ib. p. 314). 4th *Sulamoon alla Moosa wo Haroon* ; Peace be on Moses and Aaron (ib.). 5th *Sulamoon alla Eeleeaseen* ; Peace be on Elias (ib.). 6th *Sulamoon allykoom tibtoom fu'udkhooloooha khalideen* ; Peace be on you ! ye have been good ; wherefore, enter ye into Paradise ; remain therein for ever (chap. xxxix, p. 333). 7th. *Sulamoon heea hutta mutla il fujr* ; It is peace—until the rising of the morn (chap. xcvi, p. 497). They then wash off the writing with water,† and drink the liquid that they may be preserved from afflictions and enjoy peace and happiness.

\* Sale's *Koran*, edition of 1825.

† This would at first sight seem strange, that the writing could be so easily effaced ; but Mrs. Ali has the following remark (vol. ii. p. 69). "The ink of the natives is not durable ; with a wet sponge may be erased the labour of a man's life." And again : "out of reverence for God's holy name," (always expressed in their letters and every other species of writing by a character at the top of the first page, which is an *A*, or for *Allah*, an abbreviation for *Bu Ism Allah* ; contr. *Bismillah*, i.e. in the name of God, "written paper to be destroyed is first torn, and then washed in water" before the whole is scattered abroad. They would think it a sinful act to burn a "piece of paper on which that holy name has been inscribed."

As even Mrs. Meer confesses her ignorance of the composition of Indian ink, by observing that she has that "yet to learn," I hope I shall be excused for inserting here an excellent receipt for preparing the same :—Take of lamp-black twelve pice weight (six ounces) ; gum arabic five pice weight (two and a-half ounces) ; *Heera kushish* (green visiol), and *Mahphul* (gallnuts), of each a half pice weight (two drams) ; and *Bol-e-chinia* (cocotorine aloes), a third of a-pice weight (eighty grains). Boil a handful of *Neem*-leaves (*Melia azadirachta*, Lin.) in any quantity (say one seer) of water. When boiling, throw into it the lamp-black (*kajul*) tied up in a bit of cloth. After a little while, the oil which the lamp-black may have contained will be found floating on the surface ; then take it out and throw away the water. Pound and sift well the other four ingredients, put them into a copper vessel or cup, with the lamp-black, and with a pestle made of the wood of the *Neem*-tree, mounted at the end to about an inch with copper, mix them all together. Make an infusion of *Beejaysur* (*Dukh*), and *Ekseekurra* or





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The writing of such amulets is the province of *Mowlaveean* and *preceptors*, who from regard to God write them gratis.

On the above account, it is highly proper on this day to bathe, wear new clothes, use *uttur*, prepare *goolgoolay*, offer *fateeka* over them in the name of the Prophet, eat and distribute them, to enjoy walks in gardens, and say prayers. Some of the lower orders of the people have, for their pleasure and amusement, either in gardens or their own houses, dancing girls to dance and sing to them, and a numerous throng regale themselves on such occasions with *saynd'hee* and other intoxicating beverages.

On this day, also, tutors grant *eedees* (p. 33) to the scholars; i.e. they write a verse on illuminated or coloured paper, and insert at the bottom of it the name of the pupil; and giving it to the child, desire the latter to take and read the same to its parents. The child accordingly does so, not only to the parents but other relatives, who on hearing it give the scholar a rupee or two, according to their means, to carry to the schoolmaster.

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*Soween-kurra* (Tel.) four pice weight (two ounces). Infuse for two days in boiling water, two pounds. Triturate the powders with a sufficient quantity of the infusion every day for forty days; (or five or six days; the longer however, the better;) till all is dissolved. Then form lozenges, dry them in the sun, and preserve for use.

A more common process and simpler method for preparing it, is thus detailed in Ainslie's "Materia Medica of Hindoostan:"—"Take of lamp-black and gum-arabic, equal quantities, and pound them together into a very fine powder. Moisten it with the juice of the pulp of the *kuttalay* (small aloe), and rub well at intervals for two days together; after which, form it into little cakes, put them on plantain-leaves and dry in the sun." When required for use, dissolve in water.

A late publication gives another receipt for what it states to be the Persian mode of making ink, and that "the finest and most durable in the world." It is as follows:—"Take of lamp-black and (green) vitriol, equal parts: the weight of both of fine galls, the weight of all three of pure gum-arabic: pulverise and triturate them on a marble slab for five or six minutes, mixing water till it be of a proper consistency to write with."





## CHAPTER XVII.

Concerning *Bara Wufat*, or the Death of the Prophet on the twelfth day of the third month *Rubbee-ool-awul*.

The *Rubbee-ool-awul* month is likewise denominated *bari-wufat*,\* because on the twelfth day of the month his high excellency the Prophet, Mohummud Moostuffa (on whom be! &c.) departed this life.

On this account, on the day, the following *fateeha* is observed by all Moosulmans in every country, whether Arabian or foreign. It is a duty incumbent on all of them to perform, for its virtues are superior to that of the *mohurrum* and all other *fateehas*. It is therefore but right that *sipahees* should have leave on this occasion for a couple of days, to enable them to celebrate the *sundul* on the 11th, and the *oors* on the 12th.

Where there are learned and scientific men, they, either in *musjids* or in their own houses, constantly rehearse, during the first twelve days of the month, the praises, eulogies, and excellencies of Mohummud Moostuffa (the peace! &c.) as contained in the sacred *Huddees*, in Arabic or Persian, and explain it in Hinduee to the vulgar.

Some assemble daily in the morning or evening, either at their own houses or in the mosques, and read the sacred *Qoran*; and having cooked *polao* or *k'hichree*, with *nan* and *gulea* or *sheerbirring*, and arranged every one's portion separately on the *dusturkhwan*, burning benjamin, they offer *fateeha* before and after dinner in the name of the Prophet (the peace! &c.), and transfer the beneficial influences of the sacred *Qoran* to their souls.†

Some people keep a *qudum-e-russool*‡ (Footstep of the Prophet),

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\* From *bara*, twelve; and *wufat*, death.

† Moosulmans conceive men to have three souls or spirits; one the *Rooh-e-Siftee* (lower) alias *Rooh-e-Jaree* (the travelling spirit), whose seat during life and death is the brain or head; 2nd. *Rooh-e-mogeen* (the resident spirit), which inhabits the grave after death; and 3rd. *Rooh-e-oolwee* (the lofty spirit), which dwells aloft in the heavens.

‡ The history of the blessed foot is said to be as follows. As the Prophet (the peace! &c.) after the battle of Ohud (one of the forty or fifty battles in which the Prophet had been personally engaged) was one day ascending a hill, in a rage, by the heat of his passion the mountain softened into the consistence of wax, and retained, some say eighteen, others forty impressions of his feet. When the angel Gabriel (peace be unto him!) brought the divine revelation that it did not become him to get angry, the Prophet (the peace! &c.) inquired what was the cause of this rebuke? Gabriel replied, "Look behind you for a moment and behold." His excellency, when he perceived the impressions of his feet on the stones, became greatly astonished, and his wrath immediately ceased. Some people have these very impressions, while others make artificial ones to imitate them.—*Notes of the Author*.





or the impression of a foot on stone in their houses, placed in a box and covered with a *mahtabee* or *tugtee* covering; and this, they say, is the impression of the foot of the Prophet (the peace! &c.)

On this day such places are elegantly decorated. Having covered the chest with *moqeeish* and *zurbast*, they place the *qudum-e-moobarik* (blessed foot) on it, or deposit it in a *taboot*, and place all round it beautiful *moorch'huls* or *chown-urs*; and as at the *Mohurrum* festival, so now, they illuminate the house, have music, burn frankincense, wave *moorch'huls* over it. Five or six persons, in the manner of a song or *mursees*, repeat the *mowlod*, *durood*, *Qoran*, his *mowjeezay* (or miracles), and *wufut nama* (or the history of his death); the latter in Hindoostanee, in order that the populace may comprehend it, and feel for him sympathy and sorrow.

In short, on the eleventh and twelfth, splendid processions take place, similar to the *Mohurrum shub-gusht* (*vide* p. 143.)

On the eleventh, in the evening, some people a little before sunset, perform the Prophet's (the peace! &c.) *sundul*; i.e. they place one or more cups containing *urgujja* (Gloss.) on one or two *boorâqs*, or on a tray, or in a *taboot*, called *maynhdee* or *musjid* (p. 68), and cover it with a *p'hool kay chuddur* (or flower-sheet). Along with this they carry ten or twelve trays of *mulleeda* with a canopy held over them, accompanied by *bâjâ*, *tâsâ*, &c. fireworks, flambeaux, repeating *durood* and *mowlod* in Hindoostanee or Persian, and burning frankincense proceed from some celebrated place to the house where the *qudum* is. On their arrival there, having offered *fateeha*, each one dips his finger into the *sundul* or *urgujja*, and applies a little of it to the foot: they then spread the flower-sheet on the *qudum* and distribute the *mulleeda* amongst all present.

The reason why they carry the *sundul* on a *boorâq* is, that it was the Prophet's steed. The *boorâq* should not be taken out at the *Mohurrum* as is usually done; it would be more proper to take him out on this occasion, that the common people may know that it was on such an animal Mohummud Moostuffa (the peace! &c.) ascended into heaven; but agreeably to the *Shurra*, doing such things, and keeping such models, as well as keeping other pictures in the house, are unlawful. The *boorâq* is left near the *qudum* until the morning of the thirteenth. In general, the landlord of the *qudum* likewise makes a *boorâq* and carries out *sundul* on it, and all vowers also have them made and bring them as offerings to the *qudum*.

On the twelfth, or day of *Oors*, they have grand illuminations, and sit up all night reading *mowlod*, *durood*, *Huddees*, *Qoran khwanee*; and having prepared *polao*, &c. distribute them to all.

The women, each agreeably to her means, carry some *ghee*, sugar, *goor*, sweetmeats, *ood*, and a *churragee* to the *qudum*, and burning





frankincense, have *fateeha* offered there, give a little of the sweets to the landlord, pour the *ghee* into the lamp,\* and bring the rest home.

At the place where the foot is, they burn benjamin and benjamin-pastiles daily, for the first twelve days of the month.

For the Prophet's (the peace! &c.) *fateeha* they usually prepare *sheerbirrinj*, as he was particularly fond of that dish, and at times, called it *syed-ool-taam* (the prince of foods).

Some people, during the first twelve days or any day in the month, fill two or more *koondon* (large earthen pots) with *sheerbirrinj* and *pooreean*, which ceremony is called *poor* (full).

Some keep by them an *asar-e-shurreef* (i.e. the sacred emblem), alias *asar-e-moobarik* (the blessed token), which they say is a hair either of the Prophet's beard or mustachios. This is preserved in a silver tube, imbedded in *ubeer*, and its dignity is supposed to be even greater than that of the sacred foot.

At the place where the hair is they likewise offer *fateeha*, repeat *durood*, have illuminations, music, &c. Most of these hairs, however, are impositions and counterfeits.

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* Which is a large one; and when full, after the donors have taken their departure, it is in a great measure emptied into a vessel, for the reception of a fresh supply, and the decanted *ghee* is reserved for culinary purposes.



CHAPTER XVIII.

Concerning his excellency, Peer-e-Dustageer Sahib's *Gaarween*,* on the eleventh day of the fourth month *Rubbee-ooe-Sanee*, and the putting on of the *Bayree*, *Towq*, or *Buddhee*.

His high excellency Peer-e-Dustageer (may God sanctify his beloved sepulchre !) has no less than ninety-nine names; but the principal, and those best known, are the following : *Peeran-e-Peer* ; *Gows-ool-Azum* ; *Gows-ooe-Sumdanee* ; *Muhboob-e-Soobhanee* ; *Meeran Mo-hy-ood-Deen* ; *Syedabd-ool-qadir-Jeelanee Hussinee-ool-Hoseeinee*.

He is esteemed the chief among *wullees*, and is a great performer of miracles. The disciples and followers of his household are very numerous. To them at various times he appears whilst they are asleep, and gives lessons. The author speaks from personal experience ; for to him at times of need, when he was oppressed in mind concerning things which he desired, he used constantly to repeat his ninety-nine names, and vow before the Holy God, imploring his assistance by the soul of Peer-e-Dustageer ; and through the mercy of the Almighty, his excellency *Gows-ool-Azum* presented himself to him in his sleep, relieved him of the perplexities which distressed him, and vouchsafed his behests. Let those of my persuasion not conceive these assertions absurd or false, or that I affirm them with a view to raise the dignity of my *peer*, or to aggrandize myself ; for should it prove true, may God's curses descend upon those who disbelieve it, and may their religion and livelihood be annihilated !

The *soonnees* consider Peer-e-Dustageer, a great personage, and in their hearts believe in him ; whereas some of the *sheeas*, through ignorance, slander him, by asserting, that in the days of king Haroon-oor-Rusheed, this *peer*, *Mahboob-e-Soobhanee* (may God ! &c.) occasioned the death of his excellency Eemam Jaffur Sadiq (may God ! &c.) by causing him to swallow melted lead. This proceeds from pure malice, and is impossible ; for the space of time which had elapsed between the days of his excellency Eemam Jaffur Sadiq and that of his excellency *Muhboob-e-Soobhanee*, was no less a period than two hundred and fifty years.

The sacred tomb of *Peeran-e-Peer* (the saint of saints) is at Bagdad.

On the tenth of this month they perform his *sundul*, on the eleventh his *churagan* (lamps) alias *oors* (oblations). That is on the

* *Gaarween*, or the eleventh.



evening of the tenth, they carry out a large green flag, having impressions of the hand made on it with *sundul* and with it they carry *sundul*, *mulleeda*, sugar, flowers, benjamin, accompanied with numerous flambeaux and music, and having perambulated the town in great pomp and state, proceed to the place appointed, and there set it up. Then, having offered *fateeha* in the name of Peer-e-Dustugeer, they apply the flowers and *sundul* to the flag, and distribute the *mulleeda*, &c. to the people.

On the eleventh day they cook *polao*, &c., read *Mowlood*, *Durood*, and *Khutum-e-Qoran*,* offer *fateeha*, and distribute the victuals, and sit up all night, having illumination, and reading the *Mowlood*, *Durood*, *Qoran*, and repeating the ninety-nine names of his excellency Peer-e-Dustugeer.

When the cholera or any plague is raging, they take out in the above-mentioned manner, in the name of his holiness Peeran-e-Peer, a *j'hunda* (flag) and walk about with it through every street and lane, halting every now then, when the *azan* is proclaimed. At this time Hindoos as well as Moosulmans, according to their means, make their presents of something or other, which they deposit on the *ood-dan*. Sometimes they also offer *fateeha* over sweetmeats or sugar. After perambulating the city, they bring it back and set it up in its original place. In this way they walk about with it, either one, or three, or five successive Thursdays in the month. Many make small *j'hundas* in the name of his holiness, and having offered *fateeha* over them in his name, set them up in their houses or over the doors of their houses, and that with the view of obtaining security from misfortunes. In general, by having recourse to this means, through the blessing of his holiness, the virulence of such plague is arrested.

Some people vow to this saint, that should they be blessed with a son or daughter, they will make him or her his slave; and should their wishes be accomplished, on the tenth or the eleventh of this month they take a large silver *hulqa* (ring), alias *Bayree* (lit. a fetter, but here meant for a ring worn round the ankle), on which they annually pass a small ring. They dress some *mulleeda*, place on it eleven small lamps made of flour-paste, and light them with *ghee* and red cotton wicks; and burning wood-aloes or benjamin, offer *fateeha* and put them on; if a *bayree*, on the right ankle; if a *torog* (collar), around the neck of the child. Some, instead of these, have a silver or leathern *Buddhee* (belt) made, and put on. The generality only prepare a small quantity of *polao* merely for the *fateeha*; while a few have abundance of *polao* cooked, invite their relatives and friends, and entertain them (as also feed *fugeers*) with it.

* *Khutum-e-Qoran*, or the finishing the reading of the whole *Qoran*. It is done in two days. Vide chap. xxxix.