



A Hindoo Cradle .

Rare section

THE WORLD

IN MINIATURE;

EDITED BY

FREDERIC SHOBERL.

Hindoostan,

CONTAINING

DESCRIPTION OF THE RELIGION, MANNERS,
CUSTOMS, TRADES, ARTS, SCIENCES,
LITERATURE, DIVERSIONS, &c.

OF

The Hindoos.

ILLUSTRATED

*With Upwards of One Hundred Coloured
Engravings.*

IN SIX VOLUMES.

VOL. III.

The proper study of mankind is man.—Pope.

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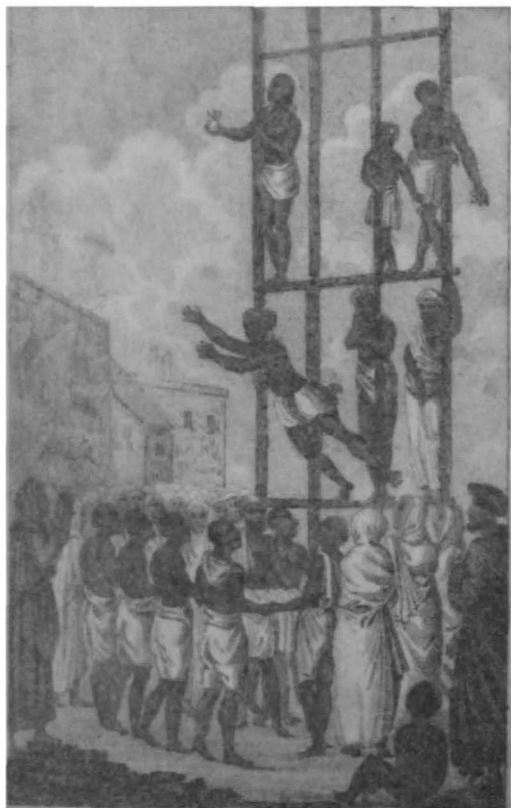
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**Indos throwing themselves on Mattresses
covered with sharp Instruments.**

HINDOOSTAN

En Miniature.

EXPIATIONS.

WE have treated of the different classes of Hindoo penitents, as well as of the voluntary mortifications to which they submit either from a spirit of religion or vanity. Besides these they have, at stated seasons, public expiations for the purpose of appeasing the divine wrath, in which these fanatics perform the principal parts. They make, in fact a kind of trade of it; inflicting on

themselves excruciating torments, rather to expiate the sins of those who pay them than to obtain pardon for their own.

The principal of these expiations is that which Solvyns calls *djhampe*. The persons of both sexes who devote themselves to this species of expiation are led in procession, with the sound of instruments, through the town or village. They are adorned with red flowers, and carry fruit which they throw as they pass among the spectators, who scramble for it with religious eagerness.

When the actors have arrived at the place of exhibition, they ascend to a greater or less height, in proportion to

their zeal and courage, on scaffolds of several stories, erected for the purpose, and thence throw themselves upon straw or cotton mattresses covered with knives, sabres, and other sharp instruments, in the manner represented in the plate.

The Bramins who hold the mattresses, generally contrive to diminish the danger by humouring the fall: for the main point is, not that the wounds be mortal, but that a good deal of blood may be spilled. The fanatics prepare themselves for this trial by abstinence and fasting for several days. This precaution, which the Bramins enforce as a religious precept, has the effect of

rendering wounds less injurious and facilitating their cure.

At night, when the *djhampe* is over, the persons who attended it repair to the pagodas with great ceremony, accompanied by musicians who play all sorts of instruments by the way. The penitents meanwhile are not idle. One thrusts a long needle through his tongue; another cleaves his with a cut-las or sabre; a third pierces his fingers with a sharp-pointed iron skewer: while a fourth inflicts one hundred and twenty wounds on his forehead, breast and back; for there must be neither more nor fewer than this mystic number. Lastly, there are some who perforate

the flesh above the hips, through which they run cords or thrust tubes of pipes and reeds.

The procession moves along to the sound of instruments, amidst the acclamations of the multitude, some of the penitents holding live coals on which perfumes are burned in the hollow of their hands. This kind of prodigy, which is undoubtedly the effect of some chemical preparation unknown to the populace, fills the pious Hindoos with astonishment and veneration.

Each of the penances mentioned above, is intended to expiate some particular sin: thus, the tongue is pierced for lying, the fingers for theft, and the

wounds on the forehead are inflicted for wicked thoughts.

The procession which lasts the whole of the succeeding day, halts from time to time to dance before the houses of those by whom the penitents are paid ; for, as we have already observed, it is to expiate the sins of the rich that the poor submit to such various kinds of torment.

These religious wounds are very easily and speedily healed : milk is employed for the tongue, and herbs for other parts of the body.

Solvyns affirms, that he was present at a festival of this kind, held with the greatest solemnity in a pagoda, three miles from Calcutta, in honour

of the god Cally, when the blood on the floor covered the feet of the spectators.

The expiatory tortures conclude with the *toharok poojah*, which consists in thrusting into the flesh at the shoulder-blades two strong iron hooks, suspended by a rope from one end of a lever, which turns upon a pivot fixed in the top of a high pole. The other end of the lever is then pulled down, and the victim, raised to the height of twenty or thirty feet, is swung round with rapidity in the presence of a concourse of spectators. While turning round, he throws down, according to Solvyns, cocoa-nuts and other fruit, for which

the crowd eagerly scramble, or lets some pigeons fly. Lullier, an ancient traveller, describes him as holding in his hand an iron rod, having burning perfumes fastened to the top, to prevent his fainting through pain. Sometimes the flesh gives way, owing to the weight of the body and the swiftness of the motion, and the sufferer would consequently run the risk of being killed by the fall, but for the precaution which is taken to bind him to the lever, by means of a linen scarf that passes round his waist, in the manner exhibited in the annexed engraving.

The reader may judge what pain the wretches must suffer who submit to

this torture. There are, nevertheless, people who make a trade of it, as they do of the other expiations.

During the whole of the ceremony numerous musicians continue to play upon a variety of instruments. As music accompanies all the religious festivals and ceremonies of the Hindoos, we shall devote the next chapter to the consideration of that subject.

MUSIC AND MUSICAL INSTRUMENTS.

To judge from the works on music extant in the Sanscrit language, and from the effects ascribed by the poets to that art, which fully equal those attributed to the lyre of Orpheus, there can be no doubt that in ancient times it was farther advanced than it is at present. It was natural to impute the invention of this charming art to the gods: accordingly the Bramins suppose that mankind were taught it by Brama, and his wife Sarasswadi; and fable adds that Nareda, son of those

two deities, was the inventor of the *cina*.

Bherat, the inventor of the dramas in which singing is united with dancing, and which resemble our operas, is held to have been inspired by the gods.

Sir William Jones, in his Essay on the musical modes of the Hindoos, quotes several passages in which four systems of music invented by Ixora or Sheeva, (perhaps Osiris), Bherat, Hanooman, and Callinath, an Indian philosopher, are described. Each province of Hindoostan has moreover its particular system.

The gamut of the Hindoos comprehends seven notes, which they designate by the first syllables of their

names: *sa, ri, ga, ma, pa, dha, ni*. They reckon in the octave, twenty-two fourths and thirds: they have also eighty-four modes, which are formed by the subdivision of the seven natural notes. These modes are called *raugs*, a term which signifies passion, each mode being designed to excite a particular sensation. Some writers, therefore, swell the number to sixteen thousand; while others, who are more moderate, reduce the modes which may be employed in practice to twenty-three.

The Hindoos place their seven notes under the protection of seven deities of the first order. They call the octave *grama*, a word literally signifying village; because they compare the ar-

rangement of the notes with the order which prevails in that of houses.

The six principal modes are personified under the figures of handsome youths, who are the genii of music and preside over the seasons; for the Hindoos have six, of two months each. Each of these six *raugs* is attended by five *rauginis*, his faithful wives, who present him with eight *putras* or little genii, his children, whose melodious voices accompany the songs of their fathers. The six *raugs*, the thirty *rauginis* and the forty-eight *putras* form the eighty-four modes.

These modes are adapted to particular seasons of the year and particular hours of the day. This is a sin-

gularity peculiar to the Hindoos alone : and a musician who should derange this order by singing in one season an air belonging to another, or in the daytime such as are appropriated to night, would be set down for an ignoramus.

It is probable that these songs were composed in honour of the deities whose festivals were held in the seasons to which they have ever since been consecrated by tradition. Be this as it may, none of the Hindoos can now account for the origin of this custom, which seems to be lost in the obscurity of the early ages. It has been universally adopted by the Mahometans.

Whatever magic was in the touch when Orpheus swept his lyre, or Timo-

thus filled his softly-breathing flute, the effects said to have been produced by two of the six *raag*, are even more extraordinary than any of those ascribed to the modes of the ancients. Mia Tousine, a wonderful musician in the time of the emperor Akber, sung one of the night *raag* at mid-day. The powers of his music were such that it instantly became night; and the darkness extended in a circle round the palace as far as his voice could be heard.

The Hindoos have a tradition of Naik Gopaul, another celebrated musician in the reign of the same monarch, who was commanded by the emperor to sing the *raag dheepuck*, which whoever attempted to sing should be destroyed

by fire. Naik Gopaul flew to the river Jumna, and plunged himself up to the neck in water, where Akber, determined to prove the power of this *raug*, compelled the unfortunate musician to sing it. Notwithstanding his situation in the river, flames burst violently from his body and consumed him to ashes.

These and other anecdotes of the same nature are related by many of the Hindoos and implicitly believed by some. The effect produced by the *maig mulluar raug* is immediate rain. It is related that a singing-girl once by exerting the powers of her voice in this *raug*, drew down from the clouds timely and refreshing showers on the parched rice-crops of Bengal, and there-

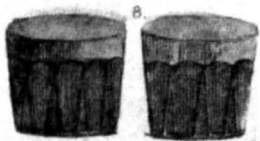
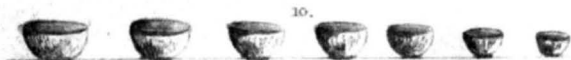
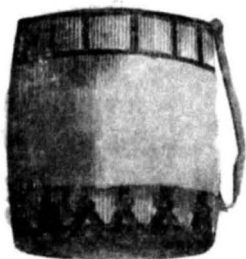
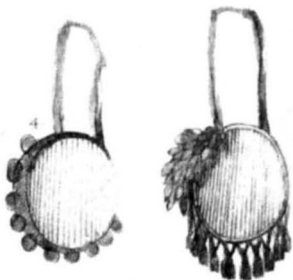
by averted the horrors of famine from the *Paradise of Regions*. A European in that country, inquiring after performers capable of producing similar effects, is gravely told that the art is now almost lost, but that there are still musicians possessed of those wonderful powers in the west of India. If one inquires in the west, they say, that if any such performers remain they are to be found only in Bengal.

Many of the Hindoo melodies possess the plaintive simplicity of the Scotch and Irish, and others a wild originality that is inexpressibly pleasing. Counterpoint seems not, as far as has yet been discovered, to have

entered at any time into the system of Indian music.

The instrumental music is not so agreeable: it is very obstreperous, from the too great number of drums, trumpets and pipes, some of which are of such length, that the players are obliged to rest the ends on the shoulders of the musicians who go before them.

In the annexed engraving of Musical Instruments, Plate 1, fig. 1 represents the *dhauk*, an enormous and heavy drum, which must not be used without permission from the jemmidar of the place. This permission is not granted excepting on occasion of marriages, funerals or other important ceremonies, The



stunning noise of this drum delights the ears of the Hindoos. On extraordinary occasions it is adorned with feathers, horse-hair and flowers.

Fig. 2, the *duluk* or *tamtam* is another large drum scarcely differing at all from that of Europe.

The *kaura*, fig. 3, is a small portable drum, beaten with two sticks. It is commonly used on journeys to scare away wild beasts, and also in opulent houses to announce the arrival of ceremonious visitors. Another use to which it is applied is to give notice to the people of the opening of the bazars or markets.

The *doyru*, fig. 4, is an instrument very like our tambourine, surrounded

with copper rings, which the player shakes with one hand while he strikes the lower skin with the other.

The *tabla*, fig. 5, is a pair of kettle-drums, which are struck with the fingers. One is of earthen-ware, the other of wood, and both are covered with parchment. This instrument is most commonly carried by loose persons of both sexes.

Another species of kettle-drum, called the *tickora*, is shown at fig. 6. This instrument is more frequently seen in the train of Mahratta princes than in processions : it is often placed on a camel, which follows the elephant that carries the prince. The sound of this drum is any thing but melodious.

Fig. 7, the *dhourghadjè*, is a drum composed of two cases of unequal size, the skin on the under part of which is beaten with the fingers, and on the upper with a stick. It is chiefly employed to mark the time.

The *nagur*, fig. 8, is also a double drum, used on occasion of festivals and processions.

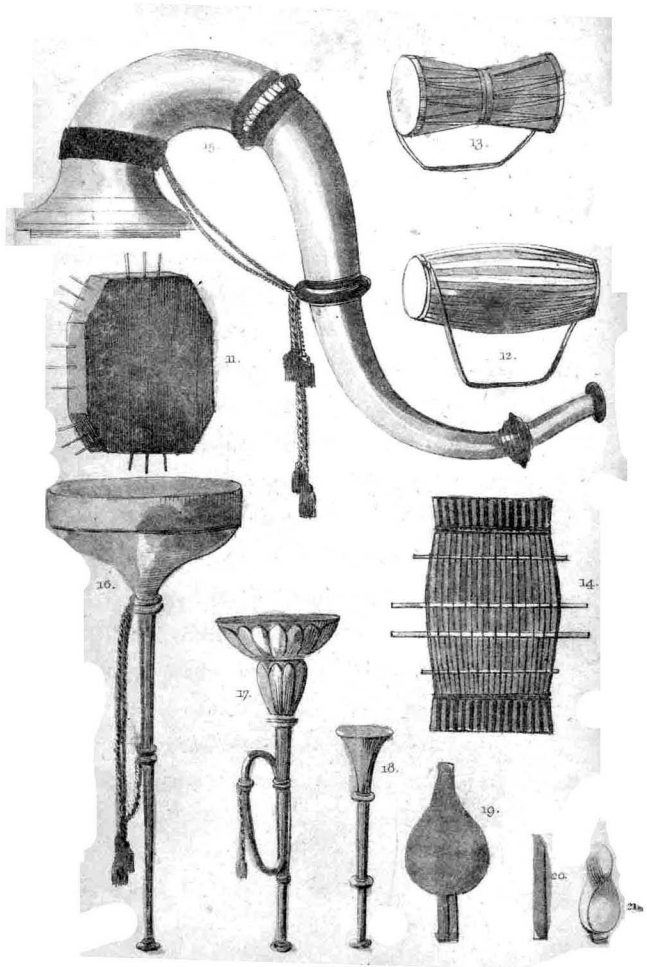
The *kurtaul*, fig. 9, is a small pair of cymbals which are held in the hand. This instrument appears to have been formerly used in religious ceremonies, as many of the ancient idols are represented with it. The *kurtaul* is frequently seen in the hands of persons who affect piety, and who accompany

their singing with it in the streets and markets.

The Hindoos have a species of harmonica which they call *jultrung*, fig. 10, composed of porcelain bowls, each giving a different tone when struck with small iron rods. >

The *dump*, (see Musical Instruments, plate 2, fig. 11,) is a large drum, differing from ours in its octagon form, and in being beaten with the hand only. It is chiefly used in religious festivals.

Fig. 12, the *kholé*, or *mirdeng*, is a kind of drum of baked earth, in the shape of two truncated cones joined together at their bases. The ends are covered with parchment like those of



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our European drums. This is the favourite instrument of the Tadins, Yogeos and all the religious penitents.

The *djougo*, fig. 13, is a rather uncommon instrument. The sound is produced by the friction of a stick having a ball of packthread fastened to the end of it, on parchment stretched over a cylinder of baked earth. This cylinder is composed of two parts joined together, each of which is covered with a parchment which may be tightened or relaxed at pleasure, by means of a band that goes round the instrument. The player, at the same time that he rubs the stick above-mentioned on one end, strikes the other with a second.

The *surmungla*, fig. 14, a genuine Hindoo instrument, is composed of a number of bamboos split at the two ends, and held together by thin cross pieces. The performer plays by merely passing his hand over the instrument.

We now proceed to notice a few of the wind instruments of the Hindoos. Of these the *ramsinga*, fig. 15, is one of the most remarkable. It consists of four tubes of very thin metal, which fit one within another, and are generally covered with fine red varnish. It is played in the same manner as our trombone, but requires very strong lungs to draw from it a continuation of sounds.

Fig. 16, is a long pipe called *taré*, or

páni cavaneh, more particularly employed for the purpose of announcing the death of a person, or the offerings made by his relatives on his funeral pile. The dull, mournful tones of this instrument render it very suitable for this office.

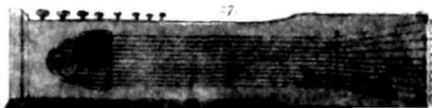
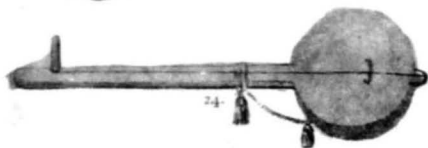
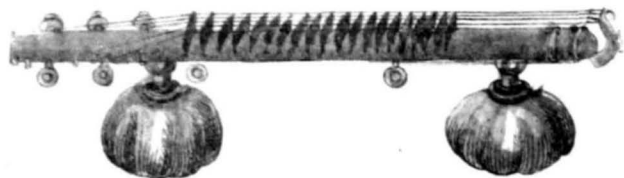
The *launk*, fig. 17, is a kind of trumpet, which is not only used in processions, but employed by the Mahrattas as a military instrument both for cavalry and infantry. It resembles the military trumpet of Europe.

The *soorna*, fig. 18, is a sort of pipe exactly resembling our hautboy, and like the latter, played by means of a reed. Without any rule of music, the Hindoos always play it in a high key,

which produces a noise extremely disagreeable to the ear, especially when it is accompanied by the *dhauk*, the *kholé*, and the *tobri*. The *soorna* is nevertheless the principal instrument of the Hindoos : it is played in all religious ceremonies, and at the doors of all the pagodas. It forms, also, the usual accompaniment to the dances of the *dere-dassees*.

The *tobri*, fig. 19, is a sort of bagpipe, which has the effect of a bassoon. This instrument is played by barbers; it is used in all the pagodas, and likewise accompanies the dances of the *bayaderes* and *dere-dassees*.

The *lunsi*, fig. 20, is a species of pipe made of bamboo, and played with



the nose, after the manner of some of the South Sea islanders.

Fig. 21 is a conch, or shell, called *sonk*, tipped at each end with copper, into which the Bramins blow with all their might to summon the people to the temples. The shell of which the bracelets of the Hindoo women are made is commonly used for this purpose.

In the third plate are shown a few of the stringed instruments most common in India.

The *vina*, fig. 22, is a stringed instrument of the guitar kind. The handle is twenty-one inches and a half long: at a little distance from each end of it is a large calabash, and beyond these the pegs and tail which hold the

strings fast. The total length of the instrument is three feet seven inches. The first calabash is fixed at the distance of ten inches from the upper extremity, and the second seven inches and a half from the lower end. They are fourteen inches in diameter, and at their base there is a round hole about five inches in diameter. The handle is two inches thick. There are seven strings, two of steel are very near one another on the right; four, of copper, on the handle; and the seventh, also of copper, on the left.

When the vina is played, the upper calabash is rested on the left shoulder, and the lower on the right knee. The player presses the strings with the left

hand, using chiefly the first and second fingers, rarely the third, and occasionally the little finger. The fingers of the right hand strike the strings on that side; the first two strike those on the handle, the little finger those on the right, but the third finger is never used. The first and second fingers of that hand are defended by a piece of iron wire put on the ends of them in the way of a thimble, which produces a disagreeable sound when the musician plays with force: but when he plays gently, the sound of this instrument is highly pleasing to the ear.

Solvyns describes an instrument called *pennauk*, fig. 23, which differs from the *vina* in this respect, that the two cale-

bashes are connected by an iron bar, and that it has but one cord of wire tightly stretched. The performer obtains sounds from it by drawing a bow over this wire with one hand, and scraping with a stick in the other.

The *oorni*, fig. 24, is a rude species of guitar, formed of half a cocoa-nut, in which is fixed a bamboo stick with a single string, played upon with a bow, the handle of which is covered with ornaments. The *oorni* yields but two sounds, one of which is described as resembling the mewing of a cat, and the other the lowing of deer.

Fig. 25 is a kind of guitar called *sitar*, which our European players would turn to a good account. Those of Hindoo-

stan, thinking its sound too monotonous, frequently tie two iron rings to each string for the purpose of making more noise. These rings striking against one another destroy all the harmony of the *sitar*, but produce harsh jangling tones with which Indian ears are not a little delighted.

The *sarindah*, fig. 26, is an instrument which seems to belong exclusively to the common people. It is formed of a piece of wood, over a hollow in which are extended cotton strings, that are sounded by means of a bow.

The *saringee*, fig. 27, is very much like the violincello, but smaller, and has more strings, which are of cotton, and yield a sweet sound.

In a distinct engraving we have given a representation of the *nagabotte*, or great drum, which is usually carried on an elephant before the Hindoo and Mahometan princes. It is used for proclaiming their commands, both in towns and in camps. The man is here supposed to be beating it in the middle of a camp to call the soldiers together. When he has collected them, he says:—For the glory of the prince your master, you will march at such an hour to-morrow and encamp at such a place.

This drummer beats with two sticks, one of which is of iron. He is employed, on occasion of extraordinary festivals, in the pagodas.



A Mahometan beating the Nagabotte

Thus much for the different Hindoo instruments, the endless modifications of which are applied to numberless other purposes than those above mentioned. Every penitent, every *pandarou* and *tadin*, is solicitous to procure an instrument, the new sounds of which may draw attention to him. They are frequently seen with a small drum, no thicker than a man's arm, and narrowest in the middle, like an hour-glass, singing the praises of Ravanasta and Tucinrajah. The fortune-teller, called *coudacoudoupecaren*, shakes in each hand a little drum, which is struck by two wooden balls attached to a wire fastened to the middle of the instrument, of which one of our children's toys will

afford a tolerably accurate idea. Some strike together small cymbals not larger than a man's hand; others a small *tamtam*, which Solvyns calls *kaounsy*: while others again carry a sort of guitar with four strings, termed *tambourah*. The rich, as well as the poor, frequently have in their hands a sort of castanets, or hollow copper rings, in which there are little balls of the same metal which rattle when shaken.

There is among the Hindoos a particular class of public vocal performers, called Bhauts, who are most numerous in the province of Guzerat, and who, like the European minstrels and troubadours in the ages of chivalry, go about singing selections from the my-

thological legends of the Hindoos, or verses of their own composition, either to praise some repowned warrior, to commemorate a victory, to record a tragical event, or to panegyrisé a present object.

Colonel Wilks, in a note to his History of Mysore, says :—*Bart, bautt, batt*, as it is differently pronounced, is a curious approximation to the name of the western bard, and their offices are nearly similar. No Hindoo rajah is without his bards. Hyder, although not a Hindoo, delighted to be constantly preceded by them, and they are an appendage to the state of many other Musulman chiefs. They have a wonderful facility in speaking *improvisato*

on any subject proposed to them, a declamation in measure which may be considered as a sort of medium between blank verse and modulated prose; but their proper profession is that of chanting the exploits of former days in the front of the troops, while marshalling for battle, and inclining them to emulate the glory of their ancestors. Many instances are known, of bards who have given the example as well as the precept of devoting themselves for their king by leading into the thickest of the battle.

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These people, as a privileged order, are exempted from taxes, and every attempt to levy an assessment on them is succeeded by a horrid mode of murdering themselves and each other ; for, were they voluntarily to submit to the imposition, those of their own tribe in other places would refuse to eat with them or to intermarry with their family. Mr. Forbes relates, that when the Peishwa Ragobah was in their country with his army, he imposed a contribution on the inhabitants of Neriad. The Bhauts refused to submit to it, and as the prince continued inexorable, the whole tribe, men, women, and children, repaired to an open space in the city, armed with daggers, and with a loud

voice proclaimed a dreadful sacrifice. They once more prayed for an exemption, which being refused they rushed furiously upon one another. One man, more cool and deliberate than the rest, brought his family to the area before the Peishwa's residence : it consisted of two brothers and a beautiful sister, all under eighteen years of age. He first stabbed the unresisting damsel to the heart, instantly plunged the dagger into the breast of one brother, and desperately wounded the other before he could be prevented. This man afterwards boasted of having sacrificed his father a few months before in the glorious cause for which he had become a fratricide.

A particular sect of Bramins claimed

the same privilege of exemption : on being refused, they likewise vowed revenge ; but acting more wisely than the Bhauts, they purchased two aged matrons of the same caste, who, having performed the duties of life, were now past the enjoyment of its pleasures, and quietly submitted to the sacrifice. These ancient ladies were sold by their daughters for forty rupees each, to enable them to defray the expense incurred by the funeral ceremonies on which the Indians all lay great stress. The victims were then conducted to the market-place, where the Bramins, calling aloud for vengeance, dispatched them to another state of transmigra-

tion. After these sacrifices, neither Bramins nor Bhauts thought it any disgrace to pay their share of the imposition.

DANCES AND DANCERS.

Dancing is so nearly akin to music, even according to the notions of the Hindoos, that they consider Rambeh, the goddess of dancing, as the daughter of Sore-soutieh, goddess of harmony and music. Among them, however, as in almost all the countries of the east, dancing is not an amusement common to both sexes. The grave Hindoo has relinquished it to the women, to a distinct class of whom it is particularly confined; for those of the rajahs, and the numerous favorites of the Mahometan grandees, sometimes

divert their lords with dancing in the interior of the zenana, yet generally speaking, it is a profession followed only by the *bayaderes*, *devedassees*, dancing-girls belonging to the temples, or public prostitutes.

An Indian of respectability could never consent to his wife and daughter dancing in public, nor can they reconcile the English country-dances with their ideas of female delicacy. An amiable Hindoo, being taken to a veranda overlooking the assembly-room at Bombay, where a number of ladies and gentlemen were going down a country-dance, was asked by his conductor how he liked the amusement. The mild Indian replied, " Master, I not quite understand

this business, but in our caste we say, 'If we place butter too near the fire, butter will melt.'” I have often thought of this Hindoo, says Mr. Forbes, when present at some particular waltzing in France and Germany.

The dance called *nautch*, however, differs in every respect from all the dances performed by the females above mentioned. This genuine Hindoo dance is executed by three females, called *ramdjenies*, who display in their steps and attitude a grace and voluptuousness which astonish Europeans.

The dress of the *ramdjenies* consists of a stuff embroidered with gold and silver. Their lower garment is very ample, and becomes inflated like a bal-

loon when they turn quickly round ; it is of silk, laced or embroidered. Besides this, they wear trowsers of very rich stuff, and have bells fastened round the ancles.

The dancers of the other sex, termed *baloks*, one of whom is represented in the annexed engraving, are chiefly seen at the festival called *djolen-indra*. They paint various parts of the face, especially the forehead, eyebrows, and ears ; and they adorn their heads with red flowers, bunches of peacocks' feathers in the shape of a fan, and other things. The breast is covered with a plate of metal, sometimes of gold, on which are inscribed names of gods and goddesses, or religious sentences ; and



A Hindoo Dancer called Baloks.

a short mantle, of a blue, yellow, or red colour, is thrown over the shoulders. Puffings of muslin are fastened round the thighs, and the feet are covered with ornaments curiously arranged, and containing little balls, which rattle with every motion of the limbs. The dancing of the *baloks*, like that of the *ram-djenies*, consists rather of graceful gestures than difficult steps. Each of them carries a red stick in his hand.

From the remotest antiquity dancing has been associated in India with religion. The *devedassees* are young females, whom their parents have devoted from their infancy to the service of the temples, either in performance of some vow, or to spare themselves

the expense of their maintenance. In order to obtain admission they must be well-shaped, of a good constitution, and have pleasing countenances; they must moreover not be of marriageable age nor have been promised in marriage. Their parents are also required to renounce all claims to them. When a girl is admitted, her parents conduct her to the temple, and deliver her to the *devedassees*, who, after bathing her in the *tirtha*, or tank belonging to the temple, dress her in new clothes and adorn her with jewels. The high-priest puts into her hand an image of the deity, on which she swears to devote herself for ever to his service: the lobes of the ears are then perforated,

and the seal of the temple into which she is received, and to which she thenceforth belongs, is imprinted on her with a red-hot iron. Every pagoda keeps a number of these girls proportionate to its revenues: the great pagoda of Jagernaut never has fewer than five or six hundred. The pagoda to the service of which they are attached furnishes them with subsistence, apparel and pay: but they are obliged to deliver up the articles of mere ornament, when they retire on account of age or other causes.

The Bramins instruct them in all that is requisite for their profession. They teach them among other things to read, write, sing and dance; but

above all to heighten the beauty and graces conferred on them by nature with all the most seductive arts of coquetry. They must learn by heart the history of the gods, and especially of the deity to whom they are devoted; but they are forbidden to read the *Vedas*.

The *devedassees* are subservient to the pleasures of the Bramins. It is their duty to take care of the temples; they light the lamps, and sing and dance on solemn days before the statue of the deity. Raynal says, that the Bramins are so jealous of them, that it is with great reluctance they allow them to go and amuse princes and grandees. Others, on the contrary, assert, that

they rarely refuse their favours to any one who offers to pay them well, and that the Bramins are pleased to see the revenues of their pagoda augmented by the produce of the charms of their beautiful pupils. Lastly, Haafner insists, that those travellers who have advanced that they are obliged to commence their functions by giving themselves up to the high-priest, are egregiously mistaken: they have a right, he says, to choose a lover, at pleasure, either within or without the temple, provided he be of one of the two highest castes; nay, they are even at liberty to preserve their virginity as long as they live. When the flower of their beauty fades, or the Bramins wish

to get rid of them for any other reason, they dismiss them from the pagoda. This change, however, they have no reason to dread, for they return without disgrace into society; the honour they have enjoyed of serving the deity gives them a character of sanctity with the devout, who even marry them in preference to other females.

These dancing-girls (*see the plate*) have the bosom covered with a short corset called *rackeh*, with very short sleeves reaching only half way to the elbow: it is not laced before, but the two lower extremities are fastened together by a button below the breast. The body is uncovered from the pit of the stomach to the navel; whence a kind of close



DEVYDASSIS OF HAYADERES.

Pub by R. A. Hornum, London 1822.

pantaloons, generally of striped silk, descend to the ankle. The cloth which is usually nine ells in length, and one and a half or two ells wide, is of cotton, muslin or silk. This the dancers wrap several times round the lower part of the body; and lest it should fall off while they are dancing, they fasten it round the waist with a silver clasp.

They wear also a veil of extremely fine, transparent stuff, which somewhat conceals the bosom, passes over one shoulder, falls down behind to the middle of the thigh and is then tucked up and fastened to the waist.

They stain the tips of the nails a red colour; and when they are going to

dance, they fasten round the ankles small bells which serve to keep time. The silver chains and bells which they wear about the legs and on the toes, make, when they dance, a measured noise which blends in a pleasing manner with the vocal or instrumental music. They dance in couples, face to face, as in our country-dance. The music which accompanies them is excessively monotonous, consisting of the simple sounds of wind instruments; the time being kept by small drums, tambourines and silver cymbals. Such an orchestra, as it may easily be supposed, is not the most agreeable to European ears, accustomed to a very different kind of harmony.

The castanets used by the *devedassees* to mark the time, are roundish pieces of wood from six to eight inches in length.

At the end of each dance, they all turn simultaneously toward the idol, holding their clasped hands before their faces, by way of adoration. All the dancers make the same movements and gestures at once, so that they appear like puppets moved by one and the same spring.

The *cancen*, known also by the appellation of *bayaderes*, from the Portuguese *balladeras*, form the second class of the *devedassees*. They receive the same education as the females above described, but they are not, like them,

exclusively devoted to the service of some temple, and therefore they do not confine themselves to dancing and singing before the idols. A wealthy Hindoo or Musulman does not give an entertainment, but they are sent for to display their talents for the amusement of the guests and the great concourse of people drawn together by the exhibition. They are always attended by musicians who accompany them with cymbals, the tambourine and tamtam. As these dances are a source of inexpressible delight to the Orientals, the performers are liberally rewarded by their employers. Some grandees even keep a company of *bayaderes* in their service.

Their dances are almost all pantomimes representing love-scenes, and the words of their songs relate to the same subject. These dances they execute with no despicable expression, if they are proficient in their art: for then their gestures, air and steps, are marked and appropriate. In some of their dances, even in public, modesty is not much respected by the attitudes into which they throw themselves; but in private parties to which they are called, they give themselves a great loose and have dances in reserve, in which, though without any exposure of the body, they are mistresses of such motions, looks and gestures, as are perhaps still more provoking.

The dress of these women varies according to the countries in which they live; but in all it is the most gorgeous imaginable. They are loaded with jewels, literally from top to toe, since they wear rings even to their toes. Their necks are adorned with carcanets, their arms with bracelets, and their ancles with chains of gold and silver, often enriched with precious stones. They wear also nose-jewels, which at first have an odd appearance, but to which the eye is soon reconciled. These dancing-girls, solicitous for the preservation of their charms, on which their success so much depends, have a peculiar method of managing their breasts, which at the same time makes

no inconsiderable part of their finery. They enclose them in a pair of hollow cases, made of very light wood, exactly fitted to them, linked together and buckled at the back. These cases at once confine the breasts so that they cannot grow to a disproportionably exuberant size; and from their smoothness and pliancy, they play so freely with every motion of the body, as not to crush the delicate texture of the flesh in that part. The outside of them is spread over with a thin plate of gold or silver, or set with gems, if the wearer can afford it. Owing to the profusion of jewels and ornaments, the attire of a distinguished dancer fre-

quently costs from fifteen to twenty thousand rupees.

Most of these dancing-girls, with a view to give increased expression to their eyes, surround them with a black circle, made with the head of a pin dipped in the powder of antimony. This borrowed beauty, extolled by all the poets of the east, though it had at first an odd appearance to Europeans who were not accustomed to it, has at length come to be admired by the latter.

The art of pleasing is throughout their whole lives the sole occupation of the *bayaderes*. They have nothing, says Mr. Grose, of the nauseous boldness

which characterises the European prostitutes : their style of seduction being all softness and gentleness. For this very reason they are the more irresistible ; and as they are not a whit more disinterested than the members of the frail sisterhood in other countries, they are frequently the cause of the ruin of families. Forster, in the narrative of his travels in Cachemir, where the dancing-girls surpass in beauty those of all other countries, mentions several instances of persons of great distinction being reduced to beggary, through their attachment and liberality to these seductive females. This circumstance is the less to be wondered at, since the cost of their attendance at a single

entertainment, for the diversion of guests of wealthy individuals, frequently amounts to several thousand rupees.

**CEREMONIES OBSERVED AT MAR-
RIAGES AND THE BIRTH OF
CHILDREN.**

The Bramins, as sprung from the head of Brama, have reserved to themselves exclusively the sacerdotal functions, and in the quality of priests they preside over all the most important acts of life. They sanctify the marriage of the Hindoo; they receive his children at their birth; and at his death they head the procession which attends him to the funeral pile.

Parents are obliged to marry their

daughters between the ages of seven and nine years, and boys between twelve and fourteen. Marriage, as we have already seen, is a duty with the Hindoos. Their delicacy in regard to virginity is carried to excess; and it is on this account that girls are married before they have arrived at puberty.

The wife must be not only of the same caste as her husband, but also of the same family: the Hindoo has in consequence a right to marry the daughter of his father or of his mother's brother, if younger than himself; and if he demands her, the parents cannot give a denial, as brothers and sisters only are restricted from intermarrying; but under that name are comprehended the

children of the father's brothers, and of the mother's sisters.

The ceremonies which precede and accompany the celebration of marriage vary in different castes and in different countries. To the higher classes and to the wealthy they are rendered very expensive by the entertainments which it is customary to give, and the cost of which is defrayed by the husband's father.

The Hindoos have several kinds of marriages, one of which, called *gandarva*, requires no ceremony whatever, but the mutual consent of the parties, who without witnesses exchange their necklaces or wreaths of flowers, the girl saying, "I am thy wife," and the

bridegroom replying, "It is true." In this manner Dusmantha marries Sacontala in the drama with that title by Calidas.

It would be too tedious to describe the various ceremonies observed at the celebration of each kind of marriage: we shall therefore confine ourselves to those that appear the most interesting. We must not, however, omit to notice a singular practice which is mentioned by Perrin, and which seems to be peculiar to one caste. In a town of the Carnatic, the name of which escaped that traveller's memory, when the young couple are solemnly conducted to the temple of the idol, the bride presents her hand to the priest, who cuts off

the third and little finger at the second joint. It was anciently the custom for each of the parties to sacrifice a finger; but as this mutilation frequently prevented the husband from following his profession, the Bramins obtained the consent of the gods that the females alone should be liable to this sacrifice, but that they should give up two fingers instead of one. Hence it is a disgrace to a woman of that caste to have all her fingers.

When a Hindoo has fixed his eyes on a girl as a suitable match for his son, he sends a stranger to sound the father, to spare himself the mortification of a refusal in case the proposal should be rejected. Should it, on the other hand,

prove acceptable, he goes and makes his application in due form. He must be accompanied by at least one married woman, by some one of his relations, and by a Bramin skilled in the art of explaining prognostics: for if they should meet with an unlucky omen by the way, such as a dealer in oil, a dog that shakes his ears, a crow flying over their heads, or a hundred other objects to which the Bramins pay great attention, they defer the visit till another day. He carries with him in general to the father of the girl the *pariam*, that is, a sum of twenty-one, or at most thirty-one *ponnes* (from four to six guineas) as the price of the bride whom he purchases for his son. When this for-

mality is observed, the marriage is said to be by *pariam*; the other kind is by *cannigadanam*, a word which signifies *gift of a virgin*.

The father of the girl, before he gives his consent, returns his visit with the same precautions, and goes in great pomp to make the marriage presents to the bridegroom, in the manner represented in the annexed engraving.

The bridegroom presents the bride with the *pariecoureh*, or piece of silk, which she wears on the wedding-day. This garment is always of silk let the parties be ever so poor. If the *pariam* is paid in money, it is tied up in one of the corners of this robe, but instead of money opulent persons give a jewel of

some kind which is laid upon the robe. The father of the bridegroom, under the direction of a Bramin, presents some betel and the *pariam* to the father of the bride, saying, "The money is thine and the girl is mine." The father of the bride accepts both, and presenting betel in his turn, repeats after the Bramin, "The money is mine and the girl thine." The Bramin then says aloud, "This betel is a pledge that ———, daughter of ———, and granddaughter of ———, is given to ———, son of ———, and grandson of ———." He afterwards wishes the young couple every kind of prosperity, and predicts that they will be blest with a numerous progeny, abundance of cattle, corn,



The Father of the Bride going with the Nuptial Presents to the Bridegroom

money, and a house overflowing with milk.

Though the girl is considered as sold, after the performance of this ceremony, yet the match may be broken off and the *pariam* returned; but the father must have strong reasons to justify such a procedure, which is never determined upon except at a general meeting of relatives and sometimes of the whole caste. To avoid the expense of an entertainment, the *pariam* is frequently paid on the wedding-day, but some pay it a year beforehand.

When every thing is arranged, and the day fixed for the wedding, the next step is to plant the *cal*, that is, to erect one of the supporters of the *pendal*, or

bower of lattice-work, which is built in the court-yard of the house, for the occasion. This is, in fact, the commencement of the marriage ceremonies, which last two, five, nay, even thirty-one days, if they are performed with great pomp. On the erection of the *cal*, which may be considered as equivalent to the publication of the bans with us, the relations and friends pay a visit to the father; and the omission of this ceremony would be deemed a proof of enmity.

The female friends, under a canopy, carry presents of betel to the young couple. In the middle of the court is set up a stone figure of Polear, the god of marriage. The Brahmins make offer-

ings of cocoa-nuts, bananas, and betel, to the deity, praying to him to be propitious to the marriage which is about to be celebrated. As soon as the *pendal* is finished, the *polear* is removed.

The bridegroom and bride, richly dressed, are carried about every day in palanquins through the principal streets, accompanied by a long train of relatives and friends, some on horseback, others on elephants, preceded by a numerous band of musicians and dancing-girls, who sing and dance before the palanquins whenever they halt, and under the *pendal* before the house of the bride. These processions commonly take place in the evening, and furnish occasion for grand illuminations

and fire-works. As long as the processions last, the dancing-girls rub the young couple, night and morning, under the *pendal*, with *naleng*, the small green seed of a plant sacred to marriage.

When the bridegroom has been conducted in great pomp to the house of the bride, in the manner represented in the annexed plate, a particular ceremony is performed, called *taking away the looks*. The Hindoos are thoroughly convinced, that there are malicious looks capable of making the most mischievous impression, and of producing serious disorders; and they believe that if any one should chance, during these processions, to envy the happiness of



The **Brillig** conducted in 1815 by the King of the **Brig**.

the bridegroom in having so amiable a bride, the worst consequences would ensue, unless means were employed to prevent the baneful effects of these indiscreet looks.

The most common method of *taking away looks*, is to turn round a basin full of water, coloured red for the purpose, three times before the face of the bride and bridegroom, after which the water is thrown into the street: or to tear a piece of cloth in two in their presence, and to throw the pieces different ways: or lastly to fasten certain mystic rings to their heads. This last method, however, seems rather designed to preserve them from the malignity of looks than to dispel its effects.

As soon as it is known that a person of distinction is going to be married, the Bramins flock to the place, from a distance of twenty miles round, sometimes assembling to the number of five or six thousand, who are entertained every day. After the wedding, each of them is presented with a cloth for a garment. Owing to expenses of this kind, marriages are frequently the ruin of families, sometimes costing 100,000 pagodas, or nearly £40,000 sterling.

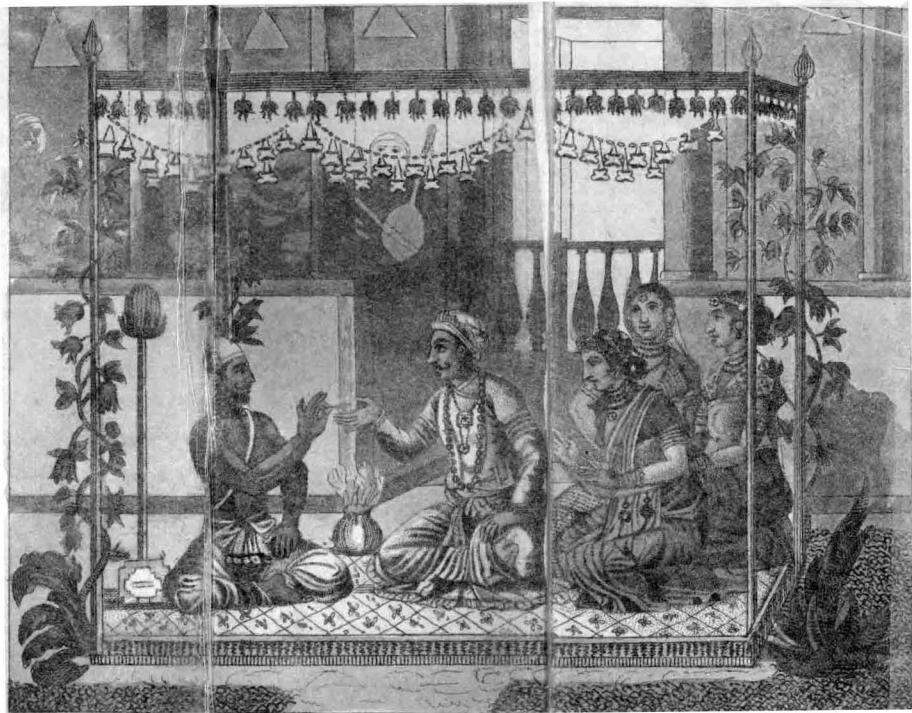
On the wedding day, the bride and bridegroom sit beside each other at one end of the *pendal*, which is lighted up with a great number of lamps. The Bramins, on a raised platform of wood,

surrounded with earthen jars full of water, the two largest of which are placed by the young couple, offer up prayers, in order to bring down Sheeva and Parvati, or Vishnu and Lacshmi, according as they belong to one or the other sect, into the two great jars. They then kindle the *oman* or sacrificial fire, which is kept up with different kinds of sacred wood : repeating over it various prayers and invocations, and throwing upon it from time to time incense, sandal wood, oil. butter, rice, and other things.

When the prayers are ended, the father of the bride takes her hand, puts it into that of the bridegroom, and delivers her to him, repeating the fol-

lowing words after a Bramin, and calling Agnee, the god of fire, to witness :
“ I ———, son of ———, and grandson of ———, give my daughter to thee ———, son of ———, and grandson of ———.” The Bramin then breaks a cocoa-nut in two, blesses the *tali*, which all present are required to touch, and gives it to the bridegroom ; he hangs it suspended from a ribbon round the neck of the bride, who from that moment becomes his wife. The *tali* is a piece of gold of no particular form, worn by all married women, and emblematic of the conjugal union, in the same manner as the wedding ring is with us.

The bridegroom, after this ceremony,



The husband swearing in the presence of a Uncle to take care of his Wife .

swears before the fire and in the presence of the Bramin to take care of his wife. The Bramin then takes a little saffron and mixes it with some raw rice, at the same time repeating certain prayers: he sprinkles two handfuls over the shoulders of the husband, and afterwards over those of the wife: all present rise and perform the same ceremony, and this is the benediction they bestow on the marriage. The rest of the day is spent in diversions, and the last public procession takes place in the evening. On this occasion the husband and wife go abroad in the same palanquin. The following day the *pendal* is pulled down without loss of time, because, if it should chance to take

fire, this accident would be a very unlucky omen. If the bride be not of sufficient age for the consummation of the marriage (and in general she is not) she returns to her father's house, and there continues to reside till she arrives at puberty. At this epoch new sacrifices are made and nearly the same ceremonies performed as before: this is called the *little or second marriage*.

It is not till a wife becomes a mother that she is allowed to have unrestrained intercourse with her husband; till then she must obey the commands of her mother-in-law; nay, she must even slip into his chamber unperceived and by stealth. In the seventh month of her first pregnancy new festivities take

place, and the birth of a child is also accompanied with religious ceremonies.

As the house is supposed to be polluted by such an event, a Bramin and the husband sprinkle it several times with holy water: and all its inmates rub their heads with oil and wash themselves with the greatest care. The mother must likewise purify herself by bathing and drinking a certain beverage usual on such occasions. On the tenth day after the birth, the relatives and friends of the family assemble for the purpose of giving a name to the infant: but before this is done a Bramin consults his book, and examines whether the planets are favourable at the moment. If not, he endeavours by prayer

and sacrifices to avert their baleful influence. Presents are made to the Bra-
mins, and the ceremony is succeeded
by an entertainment and rejoicings.

Instead of swathing the infant, it is
laid upon a piece of stuff strained upon
a quadrangular wooden frame: it has
thus full liberty of moving without
running any risk of falling. The frame
is suspended from the ceiling by means
of four cords, that are fastened to two
sticks, one at each end, in the manner
represented in the frontispiece. This
species of cradle is rocked by women
who push it from one to the other and
make it swing to and fro.

When the child has attained the age
of six months, it is fed for the first

time with rice prepared with milk and sugar: a ceremony to which the relations of the family are invited.

In the inferior castes the ceremonies of marriage are much more simple, but it is not legally valid unless they take place in the presence of the chief of the tribe.

The practice varies in regard to dowry. In the superior *castes* the wife in general brings her husband a portion; but in that of the Sooders, the husband makes a present of a sum of money to his wife's father.

Before the match is concluded, great care is taken to consult the stars and to observe whether their aspect predicts a propitious or unfortunate union. Mar-

riages are not solemnized at all times of the year indiscriminately; but only in February, May, June, October, and the beginning of November.

Among the people called Garos, who inhabit a tract to the south of the Bramaputra river, the important matters of succession and union of the sexes have been arranged in a peculiar manner.

A man cannot turn away his wife on account of adultery unless he chooses to give up his whole property and children, and to this he seldom consents, unless he knows that some other woman who is richer than his wife will take him for her husband. A woman, on the contrary, may turn away her husband whenever she pleases, and in general,

marry any other person, conveying to him the whole property that her former husband possessed, and taking with her all her children: but the rank of the children arises from that of their father. A man is thus placed in a very difficult situation. If his wife chooses a paramour, the husband is terrified lest this invader should be able to persuade the woman to transfer the property of the family. It is true that, as a remedy, he may kill the lover without incurring any blame; but he is afraid not only of the revenge of the man's kindred, but of that of his wife, who, if permitted to retain her lover, might be unwilling to disturb the family in which she had lived, but who would^s be very apt to

avenge her lover's death by choosing a new husband. In fact, however, divorces are said to be very rare, and many wives, when they are infirm, allow their husbands to marry a second wife or to keep a concubine. When a chief dies, his heir is any one of his sister's sons that his widow, or if he has left no widow, that his surviving concubine chooses. The fortunate youth, if married, immediately separates from his wife, who takes all his private fortune and children; while he marries the old woman, and receives the dignity, fortune, and insignia of honour becoming his high rank. These insignia consist of a red turban, two bracelets of bell-metal for each arm, and a string of

beads for his neck, and are bestowed with great ceremony. These acquisitions, however, do not always compensate for the disparity of age in his bride. Mr. Hamilton, to whom we are indebted for these particulars, relates, that a boy, who had been lately elevated to the dignity, after taking a draught of wine that opened his heart, complained with great simplicity, that he had married an old toothless creature, while his cousin, although poor, had a pretty young wife with whom he could play the whole day long. When the old lady dies, he will of course take a young wife, who will probably survive him, and select a new chief from among his sister's sons. The wife of a chief may divorce him,

but she must choose her next husband from the same noble family, as its members alone are capable of being raised to that dignity.

FUNERALS.

The funerals of the Hindoos are attended with as much pomp as their marriages. The ceremonies differ according to the castes. No sooner has a wealthy Hindoo breathed his last, than his relatives assemble for the performance of the funeral rites. They lose no time in paying this last duty, because neither his own household, nor the inhabitants of the same street, can take any sustenance till the corpse is removed.

Some of them repair to the cemetery, which is at some distance from the town or village, to prepare the funeral

pile on which the body of the deceased is to be burned. The neighbourhood, meanwhile, resounds with the cries and lamentations of the females of the house and of women hired for the occasion, who are seen tearing their dishevelled hair, beating their bosoms, and rolling upon the ground.

The Bramin who officiates at the ceremony, after bathing, ties a blade of a species of dog's grass, called *dherbeh*, which is reputed sacred, round the ring finger of the deceased. He then purifies the house with aspersions of holy water. The nearest relation offers up a prayer, after which fire is brought: some of the sacred grass is laid around the corpse; and cow-dung, dried and

pulverized, is thrown into the fire with religious solemnity. It is at this moment that the present, called the *ten gifts*, mentioned in a preceding volume, is made to the Bramin.

The latter then whispers the mysterious words of initiation into the ear of the defunct. The chief of the family and the other relatives cause their heads to be shaved, under the idea of contributing by this action to the happiness of the deceased in the other world. The Bramin exorcises the stars to avert their baleful influences, calls the soul of the defunct, and observes under what constellation his death has happened. Prayers are again offered up, to the

superior deities to be propitious to him, to pardon his sins, and to prevent the stars from doing him mischief.

When the hour of departure, for which the evening is always chosen, has arrived, a hole is made in the wall for the passage of the corpse, which is never taken out by the door: the aperture is filled up again after the ceremony. The body is placed in a sitting posture, in a kind of open sedan-chair, to which it is securely bound, as represented in the plate. The chair is borne by four Parias. The procession is headed by musicians, with *tamtams*, and a kind of trumpet six or seven feet long, from which they produce the

most dismal tones imaginable. These are followed by one or two Bramins, and the relatives and friends of the deceased.

On approaching the funeral pile, they pinch the nose of the deceased, and feel his chest, to ascertain whether there are any signs of life ; they also throw water on his face and make a hideous din in his ears with drums and trumpets, for the purpose of waking him, if he is but in a trance.

After these experiments, the body, being previously stripped of every thing valuable, is laid upon the pile: this mournful duty is performed by the relatives. They throw upon the pile rice, butter, fruit, betel, and dried cow-dung. The head of the family first

sets fire to it: he must then turn his back, and carry upon his shoulder a new vessel full of water. When the fire has begun to burn, he lets the vessel fall, and hastens to purify himself in the neighbouring river or pond. The other relatives then set fire to other parts of the pile, and the corpse is consumed amidst cries, the sound of instruments, and funeral songs.

When the fire is burnt out, milk is poured on the ashes, which are collected and thrown into a river or pond, and, if possible, that into which the ashes of the ancestors of the deceased were thrown. For this reason they are sometimes carried to great distances, and he esteems himself happy who can

convey those of his father to Benares, or some other sacred place. Persons who live near the sacred rivers, such as the Ganges, the Kishna, the Jumna, &c. are more commonly thrown after death into those rivers, where they serve for food to a prodigious quantity of crocodiles. Hence it is common to see corpses continually floating on the large and numerous branches of the Ganges, whose waters are supposed to wash away all sin. It is often the case, that when a Hindoo is at the point of death, his relatives and friends place him on the brink of that river, and the flowing of the tide, raising the water several feet, carries him away, and engulphs him before life is extinct. The patient,

instead of endeavouring to shun this catastrophe, employs the last remains of strength to crawl towards the sacred stream, that he may enjoy the happiness of breathing his last in its current.

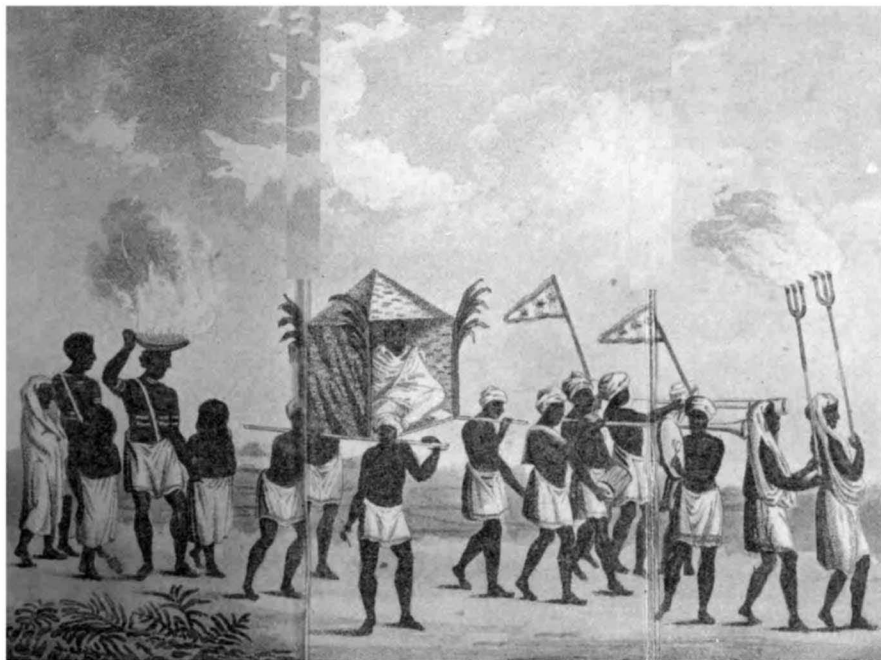
Some, however, have been known to try to escape, either because they have been exposed against their will, or because the approach of death renews both their strength and the desire to live: but if they succeed, they are never readmitted into their caste, or suffered to associate with any but wretches, who, like themselves, have evaded their fate. We are assured, that near the river Hooghly, the western branch of the Ganges, there are two villages in-

habited by none but such unfortunate outcasts.

The Bramins have the power, when they find it to be to their interest, to devote sick persons to death : and this atrocious superstition annually costs an incredible number of victims their lives. An English gentleman passing through Colna, a little above Calcutta, perceived a troop of Bramins engaged in pushing into the water a youth of about eighteen, who struggled hard to get away from them. The traveller shouted, to induce them to relinquish their inhuman design ; but they coolly replied, “ It is our custom, it is our custom ; he must not live : our god has decreed that he should die.” They accomplished their

purpose, and did not retire from the spot till their victim was drowned.

It is not impossible, as Mrs. Graham observes, that greedy heirs may avail themselves of this barbarous custom, to get rid of an aged parent who lives longer than they wish. That lady informs us that she heard at Calcutta, that a young Hindoo, whose father had been ill for some time, came one day, in the greatest agitation, to an English gentleman, imploring him to save the life of his father, to whom he was tenderly attached, and whom the Bramins and his nearest relatives had already seized, with the intention of carrying him to the river, from which it was designed that he should never re-



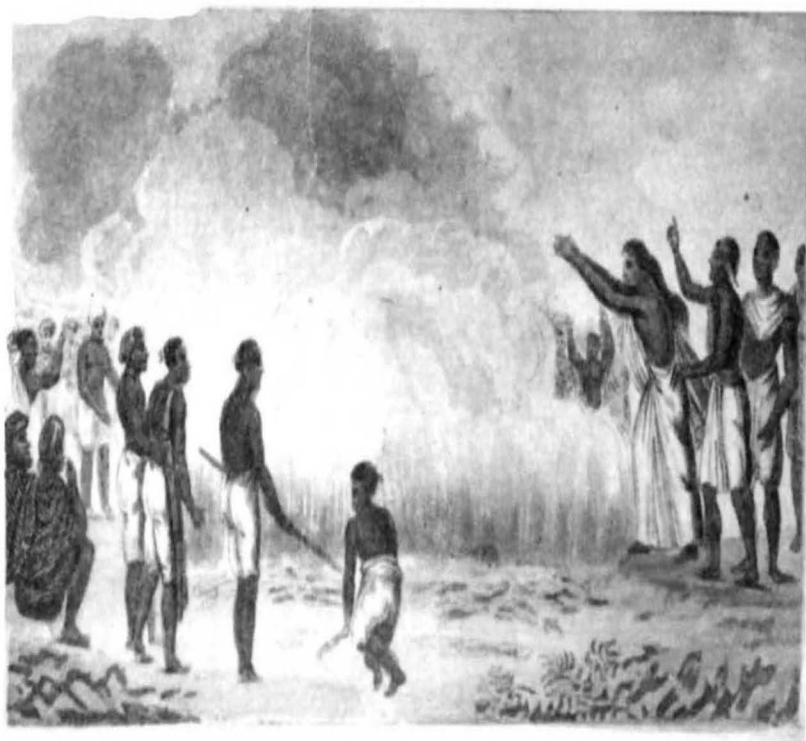
FUNERAL OF A HINDOO.

turn. Our countryman instantly accompanied the dutiful youth, and had the pleasure to save the old man, who, for aught I know, adds the fair writer, still lives to bless his benefactor.

The inferior castes instead of burning their dead, wrap them in a coarse white sheet and bury them as we do in Europe. Mourning consists in shaving the beard, mustachios, and head, with the exception of the lock of hair which the Hindoo always wears tied at the crown; in fasting and in abstaining for some days from the use of betel.

The Gosaings, a tribe of religious Hindoo mendicants in Guzerat, do not burn their dead, but bury them, frequently before they expire. When a

patient is deemed past recovery, his friends dig a grave, and placing him in a perpendicular posture, put an earthen pot over his head, fill the grave with mould, and immediately erect a tomb of masonry over their devoted victim.



A Hindoo Widow burning herself with the Corpse of her Husband

~~IN MINUTE~~

SUICIDE OF ~~WIDOWS~~

The custom which dooms widows to sacrifice themselves on the funeral piles of their husbands, seems to have been formerly much more general than it is at present. Still, instances of this kind are but too frequent in some provinces, notwithstanding all the efforts of our countrymen, which have not yet eradicated this barbarous superstition.

By an account taken in 1803, it appeared that the number of victims thus sacrificed during that year, within thirty miles round Calcutta alone, was two hundred and seventy-five: and from

another report made by Hindoos, deputed for the purpose, we learn, that in six months of the year 1804, the number, in that district, was one hundred and fifteen. The account of the writings, religion, and manners of the Hindoos, by Mr. Ward, one of the Baptist Missionaries, at Serampore, states, that between Cossimbazar, in Bengal, and the mouth of the river Hooghly, seventy women sacrificed themselves in two months only of the year 1812, leaving behind them one hundred and eighty-four orphan children.

A woman who thus devotes herself, abstains from food as soon as her husband is dead : chewing betel, and re-

peating, without cessation, the name of the god of his sect. When the fatal hour arrives, she adorns herself with her jewels, and puts on her most costly attire, as if she were going to a rejoicing. She is accompanied by her relatives and friends, and by the sound of drums and trumpets. The Bramins, meanwhile, exalt the imagination of the victim, by giving her a liquid in which opium is mixed, to drink : and as they draw near the fatal spot, they strive to strengthen her resolution by songs in which they extol her heroism.

The widow must not exhibit any signs of grief or despondency as she approaches the pile : her look must be calm and serene, and such as becomes

one who is certain that she is about to rejoin her husband in a happier life. It is affirmed that previously to the ceremony, the Bramins themselves, as well as her relatives and friends, endeavour to dissuade her from the sacrifice, but that her resolution once taken is sacred and inviolable.

The day of this self-immolation, is a glorious one for the family of the widow, as well as for her husband's, and for the Bramins, who, moreover, derive no trifling profit from the ceremony. Any person is allowed to witness the spectacle, but at a certain distance. The victim affectionately embraces her friends and relations, among whom she distributes part of her jewels and or-

naments; she comforts them, while they bless and entreat her to pray to God to grant them in like circumstances the fortitude which she manifests.

These victims, in general meet death with heroic firmness and constancy; convinced, that in thus burning themselves from pure conjugal attachment, they shall feel but little pain from the flames, and that by this sacrifice, they shall deliver their husbands from the torments of the next life, whatever may be the crimes committed by them in this.

Mr. Holwell gives an account of one, who, being told of the pain she must suffer, with a view to dissuade her from

her intention, put her finger into the fire and held it there for a considerable time: after which she put fire on the palm of her hand, laid incense upon it and fumigated the Bramins who were present.

Mr. Forbes mentions the case of a female whose husband had amply provided for her by will, and, contrary to the general custom of Hindoos, had made her totally independent of his family. All was of no avail; she persisted in her determination to accompany him to a better world, and suffered not the tears nor supplications of an aged mother and three helpless infants to change her purpose. The funeral pyre was erected on the banks of

the river Biswamintree without the gates of Brodera. An immense concourse of persons of all ranks assembled, and a band of music accompanied the Bramins who superintended the ceremony. The bower of death enwreathed with sacred flowers was erected over a pile of sandal-wood and spices, on which lay the body of the deceased. After various ceremonies the music ceased, and the crowd in solemn silence waited the arrival of the heroine. She approached from a temporary retirement with the Bramins, attended by her mother and three lovely children, arrayed in rich attire and wearing the hymeneal crown, an ornament peculiar to a Hindoo bride at her marriage. After a

few religious ceremonies, the attendants took off her jewels, anointed her dishevelled hair with consecrated ghee, as also the skirts of her flowing robe of yellow muslin (the colour of nuptial bliss). Two lispng infants clung around her knees to dissuade her from the fatal purpose; the last pledge of conjugal love was taken from her bosom by an aged parent in speechless agony. Freed from these heart-piercing mourners, the lovely widow, with an air of solemn majesty, received a lighted torch from the Bramins, with which she walked seven times round the pyre. Stopping near the entrance of the bower, for the last time she addressed the fire, and worshipped the other deities, as

prescribed in the *sutty-ved*; then setting fire to her hair and the skirts of her robe, to render herself the only brand worthy of illuminating the sacred pile, she threw away the torch, rushed into the bower, and embracing her husband, thus communicated the flames to the surrounding branches. The musicians immediately struck up the loudest strains, to drown the cries of the victim, should her courage have forsaken her: but several of the spectators declared that the serenity of her countenance and dignity of her behaviour surpassed all the sacrifices of a similar nature they had ever witnessed.

On the 12th of September, 1807, a horrid tragedy of this kind was acted at

Barnagore, about three miles from Calcutta. A Koolin Bramin of Cammanhatti, named Kristo Deb Mookerjee, died at the advanced age of ninety-two. He had twelve wives*, three of whom were burned alive with his dead body. One of these was a venerable female with

* The Koolin Bramin is the purest of all Bramins, and is privileged to marry as many wives as he pleases. The Hindoo families account it an honour to unite their daughters with a Koolin Bramin. An account authenticated at Calcutta in 1804, states on the authority of the registrars of the Koolin caste, "that Rajeb Bonnerjee, now of Calcutta, has forty wives; that Rajehunder Bonnerjee, also of Calcutta, has forty-two wives, and intends to marry more; that Ramraja Bonnerjee, of Bickrampore, aged thirty years, and Pooran Bonnerjee, Rajkissore Chutterjee, and Roopram Mookerjee, have each upwards of

white locks, who had long been known in the neighbourhood. Not being able to walk, she was carried in a palanquin to the place of burning, and was then placed by the Bramins on the funeral pile. The two other ladies were younger; one of them had a very pleasing and interesting countenance. The old lady was placed on one side of the dead husband, and the two other wives laid themselves down on the other side; and then an old Bramin, the eldest son of the deceased, applied his torch to the pile with unaverted face. The pile being covered with combustibles suddenly blazed; and this

forty wives and intend to marry more; and that Birjoo Mookerjee, of Bicrampore, who died about five years ago, had ninety wives."

human sacrifice was completed amidst the din of drums and cymbals and the shouts of Bramins.

When Rao Lacka, grandfather of the present chief of Cutch died, fifteen concubines were burned at his funeral pile; but not one of his wives sacrificed herself on this occasion. This ceremony is said to be less expected of the wife than of the concubine; and these unfortunate females conceive it a point of honour to consume themselves with their lords.

In the year 1799, a Bramin employed in the printing-office of the Baptist mission at Serampore, saw twenty-two females burned alive with the remains of Ununtu, a Koolin Bramin of Bagnu-

paru, who had more than a hundred wives. At the first kindling of the fire only three of these wives had arrived. The fire was kept kindled three days. When one or more arrived the ceremonies were gone through, and they threw themselves on the blazing fire. On the first day three were burned, and on the second and third days nineteen more. Among these women some were forty years old and others as young as sixteen. The first three had cohabited with this Bramin, the others had seldom seen him. He married in one house four sisters, two of whom were among the victims.

In May or June, 1812, another Koolin Bramin died at Chupakuli near Cal.

cutta. He had married twenty-five women, thirteen of whom died during his lifetime : the remaining twelve perished with him on the funeral pile, leaving thirty children to deplore the effects of this horrid system.

Some years anterior to the last-mentioned date, a Koolin Bramin of considerable property died at Sookachura three miles east of Serampore. He had married more than forty women, eighteen of whom survived him. On this occasion a fire extending ten or twelve yards in length was prepared, into which the remaining eighteen threw themselves, leaving more than forty children.

All the unhappy wretches who are

placed in this cruel predicament, are not equally resigned to their fate. In spite of the prejudices of education and religion nature will occasionally assert her rights.

Some, forsaken by that fortitude which at first upheld them, when they come within sight of the pile which is to reduce them to ashes, repent of the resolution which they have taken. In this case, if they attempt to turn back, they are frequently put to death by their relatives, indignant at the disgrace thus brought upon their family; or they are expelled from their caste, and, cut off for ever from all intercourse with their relations and friends, they

are thenceforward confined to the society of the abhorred class of the Parias.

The following is a case in point. About the year 1796, a Bramin of Mujilupoor, about a day's journey south from Calcutta, dying, his wife went to be burned with the body. All the preliminary ceremonies were performed; she was fastened on the pile and the fire was kindled. The pile was by the side of some brush-wood and near a river. It was at a late hour when the pile was lighted; the night was very dark and rainy. When the fire began to scorch this poor woman, she contrived to disentangle herself from the dead body, crept from

under the pile, and hid herself among the brushwood. It was soon discovered that only one body was on the pile. The relations immediately took the alarm, and began to hunt for the poor wretch who had made her escape. After they had found her, the son dragged her forth, and insisted upon her throwing herself upon the pile again, or that she should drown or hang herself. She pleaded for her life at the hands of her own son, declaring that she could not embrace so horrid a death: but she pleaded in vain. The son urged that he should lose his caste, and that therefore, he would die or she should. Unable to persuade her to hang or drown herself, the son

and his companions tied her hands and feet, and threw her on the funeral pile, where she quickly perished.

Most frequently the Bramins who surround these miserable victims, and who are as tenacious of their honour as of their own, abridge the ceremony, and amid the lamentable songs of the females who accompany the widow, the din of the instruments, and the shouts and bustle of the spectators, they knock down the victim and throw her upon the pile, on which the corpse of her husband is already laid; and this pile, composed of dry wood, on which oil, butter, perfumes, and other inflammable matters have been poured, is instantly in a blaze. When it is con-

sumed, the bones are carefully collected, deposited in vases, and carried to some sacred river, into which they are thrown. On the following days the Bramins perform various ceremonies on the spot where the victim has been immolated, sprinkling it with milk and consecrated water, and sometimes erecting a small chapel over it.

Under certain circumstances, wives are not at liberty to burn themselves after the death of their husbands, as for instance, when they are pregnant, or have infant children. This sacrifice is likewise forbidden in the case of Bramins who die from home: but the wives of persons belonging to other castes, who are in this predicament, are al-

lowed to give their husbands this proof of fidelity, in case the distance is not too great.

It is more rarely that the widows of Bramins sacrifice themselves in this manner, than those of the next superior caste, or the Khattries. Neither can this excite any surprise, since it frequently happens that there is very little affection between the Bramins and their wives, to whom they are sometimes married almost against their consent. Solvyns mentions an extraordinary practice, which he had an opportunity of witnessing during his residence in India. When a father of a family has a marriageable daughter, and has not the means of making a suitable

provision for her, he invites a Bramin of his acquaintance to his house, upon some pretext or other. As soon as he enters, the father presents his daughter to him : the girl respectfully offers him her hand, which the Bramin takes without suspicion. The father immediately begins to repeat the genealogy of the family, which ceremony alone is sufficient for the purpose : the marriage cannot be dissolved. It not unfrequently happens that the Bramin is unable to support his young wife ; be that as it may, the father saves her by this stratagem from the disgrace of remaining unmarried, and his daughter enjoys the honours due to the wife of a Bramin.

All women who survive their husbands, without exception, must renounce the world, and are doomed to perpetual widowhood, upon pain of infamy and expulsion from their caste. In this state they must shave the head and abstain from all ornaments; they must take no more than one meal a day, and never sleep in a bed, otherwise they would cause their husbands to lose their places in *swerga*, or paradise.

As matches are frequently concluded between families, while the parties are yet infants, if the husband should chance to die before the marriage is consummated, the wife is doomed to perpetual celibacy. This law, which has been adopted by the Mahometans

in India, produces, like all, institutions contrary to nature, a totally opposite effect from that which it was intended to have: it leads to dissoluteness and immorality.

Mr. Best passing, in 1787, through one of the streets of Arcot, inhabited chiefly by Hindoo tradesmen, perceived a great crowd round one of the houses. On inquiring the cause he was told that the mistress of that house, having unfortunately lost her husband, was going to burn herself with his corpse.

The widow, a young and handsome woman, was sitting at the threshold, with dishevelled hair, in mourning apparel, and holding a green branch in her hand. Her eyes were fixed on the

ground; she seemed to be absorbed in profound melancholy, and to take no notice of what was passing about her. While Mr. Best was surveying this victim of fanaticism and of a cruel prejudice, with deep emotion, a messenger sent by the widow to the governor to solicit permission to consummate the intended sacrifice, returned with his refusal.

The unhappy woman was quite inconsolable. She then entreated the *cutwall*, a Hindoo officer, who had also been sent to the spot, to return to the governor and renew the application. The *cutwall* assured her that it would be impossible to persuade the governor to alter the resolution which he had once

taken. The widow chanced to turn her eyes to Mr. Best, on which the *cutwall* accosted him in the Malabar language, and requested him to intercede in her favour. Our countryman declined the commission and strove to bring back the unfortunate creature to a more rational way of thinking. She returned this remarkable answer: "I am now," said she, "a degraded outcast in the eyes of my relatives and of the whole world; the cruel refusal of the governor dooms me to a life of shame and mortification. It is not without reason that I wish for death. If indeed a European would have compassion on me and take me for a mistress, I would cheerfully relinquish my intention; for then I

should not know the misery of being excluded in my own country from the cast of the *vaisyas* to which I belong." The narrator adds that he never heard what became of this woman afterwards; but he was sure that the sentiments expressed by her on this occasion could not fail to cause her expulsion from her caste.

The consequences of the prohibition to marry again after the death of the first husband are indiscretion and suicide. This crime, says Mr. Forbes, is general among the higher classes of Hindoo widows, who have been married in infancy and lost their husbands in childhood. Many of these unfortunate females, apprehensive of bringing dis-

grace on themselves and families by their imprudence, terminate their own lives and those of their unborn infants by throwing themselves into the public wells : but, continues the author just mentioned, none of the Bramins nor any Hindoo officer took the smallest trouble to prevent these shocking occurrences. These suicides became at last so frequent at Dhuboy, where Mr. Forbes presided, that he found it necessary to issue an order, that the body of any female, found in a well or tank within his district, should be exposed naked twenty-four hours before it was taken to the funeral pile. This had so far the desired effect, that after the promulgation of the edict, either no

more suicides were committed, or they were carefully concealed, as Mr. Forbes never had occasion to make an exposure.

The self-immolation of widows is a practice of great antiquity in Hindoostan: its origin is unknown. The natives assign as a reason for it, that many ages ago, the women, either from dislike or inconstancy, frequently took away the lives of their husbands. The most excruciating torments being found inadequate to prevent the repetition of this crime, the Bramins directed that the widows should be burned together with their husbands, and by this expedient gave them an interest in the preservation of the latter.

The women of such classes as inter instead of burning their dead, also sacrifice themselves in a manner equally cruel. This practice is followed only in Orissah and the Mahratta country, by the widows of cloth-dealers and weavers, the only people among the Hindoos who bury their dead.

When a female has signified her intention to bury herself with her deceased husband, her family dig a grave from six to eight feet deep, into which the corpse is let down and placed in a sitting posture with the hands joined. The widow, escorted by a solemn procession, approaches the grave. She bathes in public, in the nearest tank without giving occasion to the slightest

scandal, being already considered, from the sanctity of the death which she has chosen, as a supernatural being. At the brink of the grave, she listens to the pious exhortations of the Bramins who accompany her, gives them her jewels, and after placing upon her head a *cuajery*, or pot filled with rice, plantains, betel and water, makes her farewell salutations to the bystanders with her hands joined. She then descends into the grave by means of a bamboo ladder, which is instantly drawn up, and seats herself by the side of her husband. At that moment all the instruments hired for the ceremony are sounded, and the relatives throw such a quantity of earth upon the un-

fortunate creature that she is soon suffocated.

We cannot, observes Solvyns, from whom this description is taken, refuse our pity to the poor Hindoo women, who are sacrificed to this ancient and barbarous custom; but their courage, firmness, and resignation, entitle them also to some share of admiration. While their husbands live they are slaves; when they die, their wives must be ready to resign in the most cruel manner a life, the enjoyments of which they never tasted. In no part of the world are women born to so dreary a prospect.

We are sensible of the danger of interfering, by force, with the supersti-

tious practices of a nation so numerous as the Hindoos, who compose the great mass of the population of the British empire in India, which now amounts to sixty or seventy millions. When, however, we consider that according to the positive testimony of Mr. Forbes, not one woman has burned herself on the island of Bombay for the last fifty years; "nor," he adds, "do I believe that this species of suicide has been allowed, since the English possessed it"—we cannot help thinking, that the measures pursued there for the suppression of this inhuman custom might be introduced in the rest of the British territories with equal efficacy. In this notion we are confirmed, by the testi-

mony of an accurate observer, the philanthropic Buchanan, who emphatically expresses his conviction, that had Marquis Wellesley remained in India, and been permitted to complete his salutary plans for the improvement of that distant empire, (for he did not finish one half of the civil and political regulations which he had in view, and had actually commenced,) the female sacrifice would have been by this time abolished. The humanity and intrepid spirit of that nobleman abolished a yet more criminal practice, which was considered by the Hindoos as a religious rite, and consecrated by custom—the sacrifice of children.

MURDER OF FEMALE INFANTS.

That the practice of infanticide should ever be so general as to become a custom with any sect or race of people, requires the most unexceptionable evidence to gain belief. This practice, as far as regarded female infants, was fully substantiated with respect to a particular tribe on the frontiers of Jaunpore, a district of the province of Benares, adjoining to the country of Oude. A race of Hindoos called Rajekoomars, reside here; and it was not discovered till 1789, that the custom of putting to death their female offspring, by causing

the mothers to starve them, had long subsisted and did then very generally prevail among them. The British resident at Benares, in a circuit which he made through their country, had an opportunity of authenticating the existence of the custom from their own confessions ; all unequivocally admitted it, but all did not fully acknowledge its atrocity ; and the reason which they assigned for the inhuman practice was the great expense of procuring suitable matches for their daughters if they were allowed to grow up. The custom, though general, was not universal, as natural affection, or some other motive, had induced the fathers of some families to bring up one or more of their

female issue; but the instances where more than one daughter had been spared were very rare. One village only furnished a complete exception to the general custom, and the Rajekoomar informant, who noticed it, supposed that the inhabitants had sworn or solemnly pledged themselves to each other to bring up their females. In proof of his assertion, he added, that several old maids of the Rajekoomar tribe then existed there, and that their celibacy proceeded from the difficulty of procuring husbands for them, in consequence of the great expenses attending the marriages of this class of people.

The question will naturally occur,

how a race of men could be continued under the existence of this horrid custom. The documents collected by government proved, that its perpetuation was owing partly to the exceptions to the general custom occasionally admitted by the more wealthy individuals, more particularly those who happened to have no male issue; but chiefly to intermarriages with other Rajpoot families, to which the Rajekoomars were compelled by necessity.

A prohibition enforced by the denunciation of the severest temporal penalties would have had little efficacy in abolishing a custom, which existed in opposition to the feelings of humanity and natural affection; and the sanction

of that religion which the Rajekoomars professed was therefore appealed to in aid of the ordinances of civil authority. In one of the Puranas it is said, that the destruction of an unborn infant is as criminal as killing a Bramin, that for killing a female the punishment is to suffer in the hell called Kat Shootul, for as many years as there are hairs on that female's body, and that afterwards, the offender shall be born again, and become a leper. An engagement, in the preamble to which this passage was introduced, and binding them to desist in future from the barbarous practice, was prepared and circulated among the Rajekoomars for their signature; and as it was discovered that the same

practice prevailed, though in a less degree, among a smaller tribe also resident within the province of Benares, called Rajebuneses, measures were adopted at the same time to make them sensible of its iniquity, and to procure from them a subscription similar to that exacted from the Rajekoomars.

It was not in this quarter only that success crowned the efforts of British humanity. During the government of Marquis Wellesley, that nobleman was informed that it was a custom with the Hindoos to sacrifice children in consequence of vows, by drowning them, or exposing them to sharks and crocodiles; and that twenty-three had perished at Saugor in the single month of January,

1801, many of whom were sacrificed in this manner. His lordship immediately instituted an inquiry into the principle of this ancient atrocity, and passed a law declaring the practice to be murder and punishable with death. The purpose of this regulation was completely effected and not a murmur was heard on the subject.

A few years afterwards, the Hon. Jonathan Duncan, then governor of Bombay, who had been instrumental in the abolition of infanticide among the Rajekoomars as before related, instructed lieutenant-colonel Walker, political resident in Guzerat, to inform himself, in a military progress through that province, of the nature and extent of the

practice which was understood to prevail among the tribes called the Jarejah. The official report of that officer, dated March 1808, established the fact of the existence of this unnatural custom to such an extent that in the provinces of Cutch and Guzerat alone, (for it is practised in several others) the number of females thus sacrificed, amounted annually by the very lowest computation to three thousand.

The mother herself was commonly the executioner of her own offspring; for though women of rank might have their slaves and attendants who performed that office, yet by far the greater number executed it with their own hands. They had various methods of

destroying the infant, but two were chiefly prevalent; either to put some opium in its mouth immediately after the birth, or to draw the umbilical cord over the face, and thus prevent respiration.

In defence of this practice those tribes alleged, that the education of daughters is expensive; that it is difficult to procure a suitable settlement for them in marriage; that the preservation of female honour is a charge of solicitude in a family; and that when they want wives it is more convenient to buy them, or to solicit them from another tribe, than to breed them themselves.

Colonel Walker, agreeably to the instructions which he had received, to

endeavour, in the name of the British government, to effect the abolition of this unnatural custom among the Jarajah, addressed them in his official character, and, as ambassador from the British nation, entreated them to suffer their daughters to live. Having the means of appreciating the private character of this officer, they respected his virtues ; but in regard to this moral negociation, they peremptorily refused even to listen to it, in terms which by many would have been deemed conclusive against any farther interference.

Fortunately Colonel Walker was not to be deterred from his benevolent purpose by the obstacles he had met with, because he was animated by a sincere

desire to overcome them. He sought opportunities of informing the understandings of the people in regard to the nature of the crime; and he discovered that it was generated directly by pride, avarice, and the alleged inferiority of women. By discussing the subject frequently in the public *cutchery*, or court of justice, and exposing the enormity of the practice, as contrary to the precepts of religion and the dictates of nature, every caste came at length to express an abhorrence of infanticide. The obstinate principles of the Jarejah began to be shaken. Within twelve months, the very persons who had refused to hold correspondence with him on the subject formally abjured the

practice of infanticide, and were soon followed by the Jarejah tribes in general, whose chiefs bound themselves, in 1808, by a solemn engagement to discontinue the custom.

About the end of 1809, many of the Jarejah fathers brought their infant daughters to Colonel Walker's tent, and exhibited them with pride and fondness. Their mothers and nurses also attended on this interesting occasion. True to the feelings which in other countries are found to prevail so forcibly, the emotions of nature here displayed were extremely moving. The mothers placed the infants in the hands of the colonel, calling on him to protect what he alone had

taught them to preserve. These infants they emphatically called *his* children.

On this occasion, the government of Bombay addressed the directors of the East-India Company in a letter, from which the following is an extract:—

“ We congratulate your honourable court on the prospect thus afforded of extirpating from the peninsula of Guzerat, a custom so long prevalent and so outrageous to humanity. This object will not be lost sight of; and trusting to the aid of divine Providence, we look with confidence to its gradual but certain accomplishment, to such a degree as may form an era in the history of Guzerat, lastingly creditable to the English name and influence.”

It has been observed in a preceding page, that the Hindoos have been accustomed to expose infants to destruction in consequence of vows. The following account, recently received in England from a British officer in India, affords an interesting illustration of this species of superstition.

At a short distance from Puchmurry, in the Goand hills, there is a celebrated natural cave, in the bottom of a solid rock. Being sacred to Mahadeo, and otherwise very famous, great numbers of pilgrims annually resort to this cave, for the purpose of prayer and ablution in a small quantity of water with which the bottom of the cave is always covered, owing to a continual dripping from the

roof. The female pilgrims, however, have other motives for their visit to this wild unattractive place of worship, and it is their zeal for increasing the native population which gives rise to one of the most cruel and murderous sacrifices that take place in India.

When a woman has been so long childless as to despair of progeny, she repairs to this place, and after performing the usual ceremonies, entreats Mahadeo to remove her sterility, concluding with a vow to sacrifice her first-born infant at his shrine, by dashing it headlong from a high and craggy rock, close to that in which his cave is situated. This dreadful act is said to be executed annually by at least one mother. A

case which occurred, says the writer, while I was there, bore a different aspect; it was that of a full-grown woman who came to destroy herself in conformity with a vow made previously to her birth by her mother, to offer up her first-born to Mahadeo. Her sterility having, as I was informed, been thereby removed, she had borne this child and several others. Either through forgetfulness, or the strength of maternal affection, she neglected to destroy this eldest proof of the god's omnipotence, and the girl grew up, and in due course of time married. Her husband, however, soon died, as did a second whom she wedded, and her father and mother soon followed him to the grave. These

accumulated misfortunes drove the poor creature nearly distracted, and for two months she had done nothing but wander about the village, eating every thing that was offered her, no matter by whom. In consequence of this she had lost her caste, and the seclusion from her own friends, which was a necessary result, completed her misery. Having taken it into her head that all these mishaps were owing to her mother's vow remaining unfulfilled, she determined to execute it in her own person.

My curiosity being greatly excited, I went in company with another gentleman to witness the whole proceeding, in the event of our not being able to put

a stop to it altogether. We found the woman sitting near the base of the rock, from which she was to cast herself headlong; having in one hand a knife and a cocoa-nut, and in the other a small looking-glass. She appeared to be about thirty, and as ugly as any woman could well be; several Bramins were near her, but she seemed to regard no one, merely exclaiming at intervals, *Deo b'kur Jee*, in a loud and disagreeable tone of voice.

Colonel Adams had humanely directed his principal hircarrah and a Bramin to accompany us, and to explain to the woman that no such sacrifices were ordered or in any way authorized by their own laws, and to use their ut-

most endeavours, excepting force, to prevent the self-destruction of the unhappy female. The Bramins, who accompanied the woman, joined us most heartily in our efforts to change her resolution. She was perfectly sensible and understood every thing we said to her; but a decided negative was the only answer we could obtain to our entreaties that she would refrain from sacrificing herself. Her Bramins told us that if she would only return, her friends would willingly and kindly receive her, and that no disgrace whatever would attach to her name, if she declined fulfilling the vow of her mother. She was likewise assured that Colonel Adams would have her conducted back

in safety, and the *soubadar* of Hurdah, where she resided, would (as the Bramins said they had offered to do before she set out) give her a pair of bullocks and a small piece of ground for her support. In short, every thing that could possibly be urged, and every advantageous offer that could be made, proved quite ineffectual in shaking, even in the least degree, her resolution of dying.

The warmth and good-will with which the colonel's hircarra, himself a high caste Hindoo, endeavoured to save the unhappy woman, were not less creditable than surprising; and every Bramin present seconded his efforts with the most sincere good-will imagi-

nable. She was so determined, however, on taking the leap, that, instead of listening to us with satisfaction, she repeatedly ordered the music to play, so that our voices might be drowned; but a slight and silent hint from us was quite enough to insure disobedience to her orders on the part of the musicians: indeed every one present seemed heartily to wish us success. One old Bramin was so very importunate with her, that she threw the cocoa-nut at his head with such force as would, had it struck him, have very speedily stopped his rhetoric: but luckily it came against a stone and was dashed in pieces.

After remaining there several hours, during which time she very greedily ate

the sweetmeats that were offered to her in great quantities, and seeing that her resolution was not in the least shaken, I thought it useless to stay any longer ; but left the hircarrah with directions to continue his efforts, and to give me a regular account of the sacrifice, in case he found it impossible to put a stop to it. About two hours after my return to camp, I had the pleasure of seeing the woman enter, accompanied by an immense crowd, and learned, on inquiry, that after my departure, she had continued inexorable till she approached the brink of the precipice, when she fainted away, and remained senseless for a long time : that on coming to herself again, Ram Sing, the hircar-

rah, perceiving some irresolution in her countenance, took advantage of the circumstance, and falling at her feet, conjured her to abandon her horrible intention. The Bramins seconded him; and at last she was prevailed upon to come to camp, whence colonel Adams, having furnished her with money to defray her expenses, sent proper persons to conduct her home.

From the above account, for the authenticity of every part of which I can vouch, adds the narrator, it may be inferred, that these sacrifices are not encouraged by the Bramins; that no intoxicating drugs or liquors are employed to stimulate the resolution of the victim or to deaden her feelings; but

that the Bramins themselves are ready and willing to use all their endeavours to prevent so horrible a custom. The barbarous infanticide, therefore, practised at Puchmurry, is the act of the parents alone : it would doubtless be prohibited altogether if committed in the British territories ; but those hills belong to the Bhoonslah, with whom we have no right to interfere.

The indifference with which children sacrifice the lives of their parents and parents those of their children in Hindoostan, cannot perhaps be paralleled in any other country. Of this disposition we have had occasion to record in this work numerous instances, to which

we add the following, on the authority of Mr. Forbes :—

A Hindoo devotee, a man of amiable character, in the prime of life, married and the father of four children, who lived near Bombay, desired his wife one afternoon to prepare herself and her children for a walk on the beach, whence, he said, he intended to accompany them on a longer journey. She inquired whither ; and he informed her that his god had invited him to heaven and to take his family with him ; that they were to go by water, and to set out from Back Bay. Perfectly satisfied with this explanation, the wife proceeded with her children to the sacri-

face. The parents drove the two elder children into the sea, and they were carried off by the waves; they then drowned the two younger, who were infants; the wife walked in and perished, and the husband was deliberately following her, when he suddenly recollected, that the disappearance of a whole family would occasion inquiry on the part of the English government, and might involve his neighbours in some trouble: he therefore determined to step back and inform them of the circumstance, before he completed the sacrifice. His Hindoo neighbours heard the story with their characteristic insensibility, and perhaps admired the act; but a Musulman was present, and

he observed, that the story was so extraordinary that it might be difficult to convince, and therefore the husband must accompany him to the magistrate and relate the facts himself. The enthusiast was, in consequence, tried, condemned and executed for murder; a sentence with which he was perfectly satisfied, only regretting, that it occasioned a delay in his passage to that heaven, which he promised himself as his reward.

How far this sentence accorded with the spirit of English law, which assumes the existence of malice in the mind of the perpetrator, in order to constitute the crime of murder, we leave to be determined by the tribunal

on whose authority it was carried into execution.

With reference to the abolition of infanticide in Guzerat, the Rev. Dr. Buchanan remarks, that this event affords an invaluable lesson concerning the character of the Hindoos and the facility of civilising them. "What was effected in Guzerat," continues that benevolent writer, "in regard to the murder of children, is equally practicable in Bengal, as to the burning of women, and at Juggernaut, as to self-murder under Moloch's tower. We would ask, what is there to prevent the custom of burning women alive, from being discussed in the public *cutchery* of Calcutta, and 'exposing the enormity of the

practice, as contrary to the precepts of religion and the dictates of nature?' The English nation have a right to demand an answer to this question from the supreme government of Bengal.

“ Abhorrent to natural feeling as the destruction of female infants may appear, it is certain that it is only the extreme degree of a principle common to all nations of the earth where christianity is not known,—namely, a disposition to degrade the female character. Christianity alone ever did, christianity alone ever can give due honour to the character of woman, and exalt her to her just place in the creation of God.”

MORALS AND LAWS,
PENAL AND CIVIL.

In all the books of the Hindoos we meet with the maxims of that pure and sound morality, which is founded on the nature of man considered as a rational and social being. The laws themselves inculcate the doctrine of future chastisements for fraud and hypocrisy; and in no country is adultery punished with such severity as in India. Its legislators have not even omitted the precepts of a less elevated morality nor the laws of mere humanity. "Insult not," says Menu, "the cripple,

the ignorant and the aged, him who has neither beauty nor wealth, or is of low birth." This maxim would not be misplaced in the rigid code of Sparta: while Athenian refinement cannot perhaps produce a parallel to this injunction of the same philosopher:—"Always tell the truth, but strive to tell it in a pleasing manner."

The invention of the apologue belongs to the Hindoos. The most ancient collection of fables is unquestionably that which has long been distinguished by the name of Pilpay, but which is now restored to its original name, Hetopadesa. The author has introduced into a series of stories, which a Bramin is supposed to relate to two

young princes, his pupils, all the precepts and maxims that can be serviceable in the government of a state, in domestic economy and in private life.

If we proceed from morals to an examination of the laws of the Hindoos, we shall find not less reason for commendation. It cannot, however, be denied that they savour of the state of civilization at the period when they were enacted. These laws are in fact of the highest antiquity; they were collected about nine hundred years before Christ; but they existed long before that remote period, being either preserved in writing or transmitted down to that time by tradition. We ought not therefore to be surprised, if we find

frivolous, trivial, nay even troublesome regulations respecting the most indifferent actions of life, mingled with institutions which equally attest the wisdom and humanity of the legislator, and convey a high idea of the ancient governments of Hindoostan.

The Hindoos have a great number of treatises on the laws of very ancient date. Many centuries ago; an author, named Raghunandam, who has been styled the Tribonianus of India, compiled a kind of Digest in twenty-seven volumes, extracted from the works of various *Menus* or holy personages: but the common people are ignorant of the very existence of these treatises, which are confined to the hands of a few Bra-

mins. The principal and perhaps the only rule of legal decisions rests on certain customs transmitted from father to son, and on cases already adjudged. In matters to which these are not applicable, and particularly in offences arising from covetousness, rapacity, and passions of that kind, the sentence depends entirely on the pleasure of the Bramin, despot or judge.

It appears from the laws of Menu, that the ancient courts of justice were held publicly by the king in person, or by judges who might be appointed from among the three superior castes. The Bramins were generally preferred. The judges are bound to decide agree-

ably to the most literal interpretation of the law. Three witnesses are required to convict. The court is open to all without distinction of classes, and even women are allowed to be present at the trials of persons of their own sex.

Justice was formerly administered without much ceremony. The majority of causes, especially if they were of no great importance, were decided in the village, the principal persons of which acted as judges, and from their sentence there was seldom any appeal. Sometimes aged men or relatives were chosen as umpires: in matters of higher importance the Hindoos referred their

disputes to the Bramins, who decided according to the laws contained in the *Vedas*.

Of late years the professors of the law have begun to cut a greater figure in Hindoostan. The Hindoos seem to have caught of the Europeans a fondness for litigation to which they were formerly strangers: for this spirit is particularly prevalent at Madras and in other large cities, where the natives have most frequent commercial intercourse with them.

In the British presidencies the natives themselves are tried in criminal cases by the laws of England, for which purpose courts are established in the principal cities.

So strong is the preference given in many instances by the Hindoos to the British administration of justice, that natives who have had cause of litigation, have been known to travel some hundred miles for the purpose of submitting their dispute to the decision of an English court.

Disputes between the Hindoos fall under the cognizance of the lay or ecclesiastical tribunals of the country. All that concerns religion, for example all suits relative to betrothal, marriage, or matrimonial contracts, are referred to a commission composed of the principal Bramins.

Ordinary causes are still decided without cost, by the chiefs of the caste :

and criminal processes are submitted to the tribunal of the nabob, rajah, or prince, in whose territory the offence has been committed.

The Hindoos, when they take an oath, raise their clasped hands over their heads, and call upon Parvati, the goddess of vengeance, to punish them if they do not speak the truth. These people suspect the testimony of the one-eyed and hunch-backed, asserting, as an established fact, that it is much easier to bribe persons afflicted with such deformities and defects than others who are free from them.

The native judges of districts or inspectors of police are called *cutwall*: it is

by them that corporal punishments are inflicted.

A judge, say the Hindoos, ought to be thoroughly acquainted with ancient customs and usages, as well as with the particular case in which he has to decide. He should be a man of integrity, because it is according to his conscience that he judges, and wealthy, that he may be above the temptation of bribes. He ought to be upwards of twenty years of age, that the indiscretion natural to youth may not cause him to decide hastily; and under sixty, because, according to their notions, at that age the mental powers begin to decline. He ought never to officiate

alone, however excellent his intentions and understanding. Lastly he ought to refuse to act, if he is a relative or friend of either of the parties.

The Hindoos still speak in high terms of one of their ancient kings, who was so careful to avoid every thing that could bias his judgment, that whenever he ascended his throne to try a cause, he had a bandage tied over his eyes before the parties were admitted into his presence; and after they had entered, he expressly forbade any thing to be said from which he might know who they were.

The punishments inflicted are, the bastinado, expulsion from the caste, confiscation of property, banishment,

amputation of the nose and ears, and sometimes, but rarely, death. Throughout all Hindoostan there are not, perhaps, ten persons annually who suffer capital punishment.

The punishment of death is inflicted by means of fire, the halter, and elephants, according to the nature of the crime. The latter method, as described by a Roman Catholic missionary, consists in laying the culprit at the feet of the elephant, which, on receiving orders to that effect, lifts him up with his trunk, throws him to a considerable height above his head ; seizing him again when he falls, and throwing him up as often as the sentence specifies, and at length dispatching him, by setting his enor-

mous foot upon the breast of the convict.

Amputation of the ears and nose is the ordinary punishment of thieves: in cases of the more heinous kinds, one hand is cut off.

Adultresses are punished by expulsion from their caste, a heavy fine, and the bastinado. It is considered a still more severe punishment to cut off their hair; which is the penalty inflicted on the vilest prostitutes, after plastering them with cow-dung, and leading them about on an ass, accompanied with the sound of *tamtams*. In some castes not only adultery, but even the intercourse between unmarried persons is punished with death; and we are assured by

M. Perrin, that in some places the two culprits are burned alive; while in others the man only is sentenced to die, unless he marries the female whom he has seduced. A still more extraordinary circumstance is, that the practice of *thouing* one another, and the liberty taken by persons of different sexes, to smoke alternately the same *chiroutte* of tobacco, are held to be proofs of cohabitation, and upon such a fact alone the parties are convicted.

In Asam, pardon may be purchased for all capital offences excepting rebellion: and the whole family of a rebel, parents, brothers, sisters, wives, and children, are involved in his fate. Offenders are put to death in various man-

ners, by cutting their throats, by impaling them, by grinding them between two wooden cylinders, by sawing them asunder between two planks, by beating them with hammers, and by applying burning hoes to different parts until they die.

The fundamental principles of the law of the Hindoos are the following:—

1. A man shall not kill any person.
2. He shall not steal.
3. He shall not seduce his neighbour's wife.
4. He shall not lie.
5. He shall abstain from all intoxicating liquors.
6. He shall not forsake his caste.

7. He shall not destroy any public building or establishment.

8. He shall not make false money.

9. He shall not wilfully hurt any living creature.

10. He shall not commit any violence upon priests, holy penitents, husbandmen, or women.

11. He shall not withhold the wages of a servant.

12. He shall not enter any temple till he has performed the prescribed ablutions.

Theft is very rare among the Hindoos, notwithstanding their covetousness of gold and silver. If a person who has been robbed, complains to the

chief of the village, he may be sure either that the rogue will be apprehended, or that the village will indemnify him for his loss.

As the Hindoos are extremely superstitious, advantage is frequently taken of their credulity for the discovery of thefts. The master of a house from whom a silver spoon had been stolen, applied to a conjuror in the hope of recovering it. The conjuror, after some mystic ceremonies, declared that the spoon was at the bottom of the tank, in the middle of the court-yard. A diver was immediately sent for, and the spoon was actually found in the situation described. It is not very difficult to account for such a fact.

As to the civil laws, they vary at present in the different parts of Hindoostan, each power having introduced its own in the provinces which it governs. The following customs, however, are universally retained, and have the force of laws:—

“ The property of families must not be divided among the individuals composing them, who all live in common.

“ The debts of the fathers must be paid by the children to the third generation; the fathers must pay those of the children.

“ The eldest male of each family governs it to the absolute exclusion of the females: he directs all its concerns as he thinks fit.

“ If a man dies without leaving any near male relations, his wife, or his mother, being incapable of paying him the last honours, is obliged to adopt a son for the funeral ceremony. From this moment the latter is considered as the heir of the family, and enjoys all the rights and prerogatives of a legitimate son.”

In the ancient kingdom of Madura, there are small savage and independent tribes, which, entrenched as it were, in a narrow valley, defy all the efforts of regular armies, and glory in the appellation of robbers. Their princes are called Polygars. These people live by plunder and the chase. When dispersed, signals for calling them to

gether are given by a long herdsman's cornet, the sound of which is heard at a great distance.

Among these tribes the *lex talionis*, or law of retaliation, is in full force. If two persons belonging to them have a quarrel, and one puts out the other's eye or kills him, he is obliged to do the same to himself. This cruelty they extend even to their children. On this subject a missionary relates the following horrible story:—

“Not long since, two of these barbarians having quarrelled, one of them ran to his house, snatched up a boy about four years old, and in the presence of his enemy beat his child's head to pieces between two stones. The

other, without manifesting the least emotion, laid hold of his daughter, who was nine years of age, and plunged a dagger into her heart. 'Thy child,' said he, 'was but four years old, my girl was nine; give me a victim equal to mine.'—'That I will,' replied his antagonist, and seeing his son, who was about to be married, by his side, he stabbed him four or five times with the dagger. Not satisfied with shedding the blood of his two sons, he killed his wife also, to oblige his enemy to do the same. Another little girl and an infant at the breast were slaughtered; so that in a single day seven persons were sacrificed to the vengeance of two blood-

thirsty wretches, infinitely more cruel than the most ferocious beasts.

“The women,” continues Father Martin, “carry this barbarity to a still greater length. For any slight affront, for any angry word that is said to one of them by another woman, the former will go and dash out her brains against the door of the latter, who is obliged to dispatch herself in the same manner. If one destroys herself by drinking the juice of some poisonous herb, the other, who was the occasion of this violent death, must poison herself too; otherwise her house would be burned, her cattle carried off, and she would be liable to all sorts of ill usage till satis-

faction was made." This atrocious custom prevails indeed in the caste of the robbers only: it forms a horrid contrast with the manners of people renowned for their gentleness, who are forbidden by their religion to spill blood, and who would deem it a crime to kill an insect.

The upper provinces of Hindoostan also abound with professed thieves, who are incredibly expert in stealing horses. The following fact will furnish sufficient evidence of their talents. A British field-officer, proceeding with a large detachment from Cawnpore to Bombay, had a very valuable horse, which was always picketed with great care, under charge of the sentries near

his tent. One morning, however, the favourite was missing. A handsome reward was proclaimed for its restoration; when the thief, in full reliance on English good faith, appeared with the horse which he placed in its former situation, and received the premium of his ingenious villany. The colonel, however, was at a loss to conceive how the horse could have been removed from so secure a position, and desired the thief to show him in what manner he had accomplished his design. The circle was accordingly cleared, and the artful fellow went through all his manœuvres, crouching on the ground and sliding along in various positions till he reached the horse. He explained how he

found the bridle, putting it, at the same time into the horse's mouth, and, acting as he proceeded with his detail, he loosened the head and heel-ropes with which horses are always fastened; when the animal, being quite loose, he sprung upon his back, and urging him forward with his heels, galloped away through the crowd. The colonel, highly admiring the fellow's skill, followed his course in expectation of seeing the horse turned and brought back to the pickets. The thief, however, continued his way, leaving the numerous spectators and the unsuspecting colonel in particular, divided between admiration at the neatness of the trick, and mortification at the loss. As they were in

an enemy's country, pursuit was altogether impracticable.

Previously to the year 1808, there were in the northern part of the Carnatic, and in other districts regularly organised gangs who subsisted by robbery, but who never plundered without murdering their victims. These wretches are called Phansigars. There is reason to believe that from the time of the conquest of Mysore, in 1799, to 1807 or 1808, hundreds of persons were annually destroyed by them in that part of India. Since the latter period, their inhuman practices have become known to the English courts of justice; and many of them have in consequence fled from the British territories to those

of the Nizam and of the Mahrattas, where they are said to be still numerous.

A gang of Phansigars consists of from ten to fifty or even a greater number of persons, a large majority of whom are Musulmans; but Hindoos, and particularly those of the Rajpoot tribe, are often associated with them. Bramins too, though rarely, are found in the gangs. Emerging from their haunts, they sometimes perform long journeys, being absent from home many months; but generally making one or two excursions every year, under the appearance of ordinary inoffensive travellers, and not unfrequently pretending to be traders. Of a numerous gang, some usually remain at home,

while the rest are engaged in the work of pillage and murder.

Their practice is first to strangle and then rifle their victims, who are almost exclusively such travellers as they fall in with on the road. It is a principle with them, to allow not one to escape of a party however numerous, that there may be no witnesses of their atrocities: nay, the very dogs of the latter are not spared by them. The only admitted exception to this rule is in the instance of boys of very tender age, who are spared, adopted by the Phansigars, and on attaining the requisite age initiated into their horrible mysteries.

Skilled in the arts of deception, they

enter into conversation, and insinuate themselves by obsequious attentions into the confidence of travellers of all descriptions, to learn from them whence they come, whither and for what purpose they are journeying, and of what property they are possessed ; they propose to a stranger, under the specious plea of mutual safety or for society to travel together, or follow him at a little distance, and on arriving at a convenient place, one of the gang suddenly puts a rope or sash round the neck of the unfortunate person, while others assist in depriving him of life.

Before the perpetration of the murder some of the gang are sent in ad-

vance, and some left in rear of the place, to keep watch and prevent intrusion, by giving notice to those engaged in the act. Should any person unexpectedly appear on the road, before the body, which is previously much mangled, is buried, some artifice is practised to prevent discovery; such as covering the body with a cloth, while lamentations are made professedly on account of the sickness or death of one of their comrades; or one of the watchers falls down, apparently writhing with pain, in order to excite the pity of the travellers, and to detain them from the scene of murder.

Sometimes, when they are in a part

of the country which exposes them to the risk of observation, they will put up a screen or the wall of a tent, and bury the body within the inclosure ; pretending, if inquiries are made, that their women are within the screen. On such occasions, these obdurate wretches do not hesitate to dress and eat their food on the very spot where their victim is inhumed.

Travellers resting in the same choultry with Phansigars, are sometimes destroyed in the night, and their bodies conveyed to a distance and buried. On these occasions a person is not always murdered when asleep ; for while he is in a recumbent posture they find a dif-

ficulty of applying the cloth. The usual practice is first to awaken him suddenly with an alarm of a snake or a scorpion, and then to strangle him.

The plunder thus obtained is almost always carried home by the Phansigars; for, to prevent detection, they never dispose of it near the place where the owner was murdered, or where it is likely to be recognized.

These detestable wretches are said, from superstitious motives, to exempt from slaughter persons of the Camala caste and females, in which case the whole party to which such persons belong is spared. There are, however, well-authenticated statements, which

seem to prove that women have been sacrificed by them when they fall in their way.

The Phansigars train up all their male children to their own profession, unless bodily defects prevent them from following it. Their initiation is very gradual, and commences at the age of ten or twelve years. The magistrate of Chittur, in one of his reports observes:—I believe that some of the Phansigars have been concerned in above two hundred murders; nor will this estimate appear extravagant, if it be remembered that murder was their profession, frequently their only means of gaining a subsistence. Every man fifty years of age has probably been ac-

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tively engaged during twenty-five years of his life in murder, and on the most moderate computation it may be reckoned that he has made one excursion a year, and met each time with ten victims.

The more northern parts of India and the Mahratta territories are also infested by bands of robbers called Thegs, composed of a desperate association of all castes, who are not less dangerous than the Phansigars. It is evidently to one or the other of these classes that Thevenot alludes in the following passage:—"Though the road from Delhi to Agra be tolerable, yet hath it many inconveniences. A traveller may meet with tigers, panthers,

and lions upon it, and he must be on his guard against robbers, and above all things not suffer any one to come near him on the road. The most artful robbers in the world are found in that country. They use a certain slip with a running noose, which they can cast with such dexterity about a man's neck, when they are within reach of him, that they never fail, and thus strangle him in a trice. They have also another stratagem for catching travellers. They send out upon the road a handsome woman, who with her hair dishevelled and all in tears, sighs and complains of some misfortune which she pretends to have befallen her. Taking the same way that the traveller

is going, he easily falls into conversation with her, and finding her beautiful, offers her his assistance which she accepts: but no sooner has he taken her up behind him on horseback, than she throws the snare about his neck, and strangles, or at least stuns him, until the robbers, who lie hid, come running to her assistance, and complete the business."

It is a question whether the reproach of the invention of this detestable system of pillage and murder is to be charged to the Hindoos or to the Musulmans. In the more southern provinces which were never, or fell latest, under the dominion of Mahometans Phansigars do not appear even yet to have established themselves: and if, a

it is said, Arabia and Persia are infested by them, it seems most probable that these murderers came to India along with the Mahometan conquerors, and accompanied the progress of their arms to the southward.

The Thegs in the Mahratta villages on the confines of the British territories, commit their atrocities more openly than the Phansigars. Early in 1816 a party of forty-two travellers, men, women, and children, were every one strangled by a large party of Thegs, between the Nagpore and Parma country.

In certain districts of the British possessions, particularly in Juanpore, there seems to exist some association for dispatching travellers in a more se-

cret manner. These wretches joining travellers and accompanying them on the road, take an opportunity of mixing the seed of the *datura* or other narcotic plant with the hooka or food of their victim, and plunder him when stupified or killed by the effects of the dose.

The constitution which bears so hard upon the lower castes, and the difficulty they find in obtaining justice, frequently oblige them to have recourse to a method which is authorised by the law and almost always succeeds, in order to obtain payment of a debt from a dishonest creditor. It has some analogy with a custom described in a preceding page, though it is of a much less odious nature.

In Hindoostan, as in other countries, a person in want of money, may borrow it at interest. The Hindoos distinguish three kinds of interest: the first, which is virtue, is one per cent. per month, or twelve per cent. per annum; the second, which is sin, is four per cent. per month, so that the principal is doubled in less than two years and a half: and the third sort, which is neither virtue nor sin, is two per cent. per month.

When a debtor refuses to fulfil his engagements, and his creditor meets him in the street, or in any other place whatever, he adjures him in the name of the rajah, minister, or other dignified person: this they term *remaining*,

and putting in *dhurna*, or arresting, because both the debtor and creditor are obliged to stop where they meet, without eating or drinking, till the former has paid the debt or at least arranged matters with the latter. It would be deemed an act of horrible impiety to violate a custom so universally respected. The very soldier is not liable to the charge of mutiny when he employs this method to obtain his arrears of pay.

This curious mode of enforcing a demand, says Broughton, is in universal practice among the Mahrattas: Scindia himself, one of the most powerful of their princes, not being exempt from it. The man who sits

the *dhurna* goes to the house or tent of him whom he wishes to bring to terms, and remains there till the affair is settled; during which time the person under restraint is confined to his apartment and not suffered to communicate with any but those whom the other may approve of. When it is meant to be very strict, the claimant takes a number of his followers, who surround the tent, sometimes even the bed of his adversary, and deprive him altogether of food; in which case, however, etiquette prescribes the same abstinence to himself: the strongest stomach of course carries the day.

A custom of this kind was once so prevalent in the province and city of

Benares, that Bramins were trained to remain a long time without food. They were then sent to the door of some rich individual, where they made a vow to remain without eating till they should obtain a certain sum of money. To preserve the life of a Bramin is so absolutely a duty, that the money was generally paid; but never till a good struggle had taken place to ascertain whether the man was staunch or not: for money is the life and soul of all Hindoos. In the Mahratta camp were many Bramins who hired themselves out to sit *dhurna* for those who did not choose to expose themselves to so great an inconvenience.

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the creditor stationing himself at the door of the debtor, with an enormous weight on his head, or a dagger or poison in his hand, and threatening to put an end to his life, if the master of the house quits it without paying the debt or has recourse to violence to drive him away. In this position he remains without taking any sustenance; and the debtor also is obliged to fast. Should the creditor die at the door of the debtor, the house would be levelled with the ground, the master and his family would be sold, and the money applied to the payment of the debt to the heirs of the creditor.

A poor Hindoo being unable to sup-

port his wife in a time of dearth, was necessitated to transfer her to a tailor, who, having plenty of business, could defray the expense of her maintenance. When the dearth was over, the husband was desirous of recovering his wife, but she, finding herself quite comfortable with the tailor, refused to return with him. All his remonstrances proving ineffectual, he had recourse to the *dhurna*. The tailor, equally reluctant to part with the woman, got rid of the husband by giving him a sum of money.

The last species of *dhurna* is this:—
The creditor forms a pile of wood before the door of his debtor, places upon

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The creditor forms a pile of wood before the door of his debtor, places upon

it a cow, or an old woman, and in preference his own mother: and with a torch in his hand threatens to set fire to the pile unless he is immediately paid. The old woman meanwhile utters the most dreadful imprecations against the debtor, swearing to haunt him incessantly and to leave him no rest either in this world or the other. Motives of fear, shame, and religion, almost always induce the debtor to pay, or to enter into some compromise; and it rarely happens that the creditor is reduced to the necessity of executing his threat.

Some Pundits, or native lawyers, admit the validity of the obligations ex-

torted by means of the *dhurna*, provided what is thus obtained were legally due and unjustly refused: others deny it in every case unless the debtor, after the removal of the *dhurna*, freely and voluntarily confirms the promise that has been wrung from him.

In January 1794, Mohun Panreh, an inhabitant of a district in the province of Benares, sat down in *dhurna* before the house of some Rajpoots, for the purpose of obtaining the payment of *birt*, or a charitable subsistence to which he had a claim; and in this situation destroyed himself by swallowing poison. Some of the relations of the deceased retained the corpse for two days before

the house of the Rajpoots, who were thus compelled to forego taking any sustenance, in order to induce them to settle the *hirs* on the heir of the deceased Bramin.

ORDEALS.

Trials by ordeal, so common in Europe during the middle ages, have been customary from time immemorial in Hindoostan. Though they are not so much in vogue as formerly, yet instances still occur, and they have lost none of their authority. The Hindoos firmly believe that God would perform a miracle rather than suffer the innocent to be overcome.

There are nine species of ordeal: 1. by the balance; 2. by fire; 3. by water; 4. by poison; 5. by the *kosha*, or water

In which an idol has been washed ;
6. by rice ; 7. by boiling oil ; 8. by
red-hot iron ; 9. by images.

1. In the ordeal by the balance, the accused first makes an offering to fire . he then fasts for a whole day, after which he is accurately weighed. Six minutes afterwards, he is again placed in the balance ; if he weighs more than the first time, he is deemed guilty, if less innocent, but if exactly the same, he must be weighed a third time.

2. For the ordeal by fire, a trench, nine palms in length, two in breadth, and one deep, is dug in the ground, which is filled with burning *pippal* wood or red-hot ashes. Over these the accused must walk barefoot, with-

out, receiving any injury, in order to obtain an acquittal.

3. In the ordeal by water, the accused plunges his head into a river or tank, and lays hold of the foot of a man who stands in the water up to the navel. In this posture he must continue, till a nimble runner has brought back an arrow discharged at the moment of his immersion ; or, if he raises his head above the water before the arrival of the arrow, his guilt is considered as fully proved.

4. There are two kinds of ordeal by poison. In the one, the accused, after performing his ablutions and making an offering to the fire, must take the poison which is handed to him by a Bramin

and swallow it; if he survives he is absolved. In the other, a hooded serpent is put into a vessel, into which a ring is thrown. This ring the accused is required to bring out with his naked hand; if the serpent bites him, he is at once convicted and punished for his crime.

5. The ordeal by the *kosha* is conducted as follows. The accused drinks three draughts of water, in which the image of the sun or some other deity has been washed. If no misfortune or illness befalls him during the ensuing fortnight he is acquitted.

6. In the ordeal by rice, the accused chews a certain quantity of that grain, and spits it out. If the rice comes out

of his mouth dry, or tinged with blood, this is sufficient evidence of the crime.

7. The trial with boiling oil consists in the accused plunging his hand into that liquid; and if he draws it out unhurt, he is declared innocent.

8. In the ordeal by red-hot iron, an iron ball or the head of a lance heated in the fire is put into the hand of the accused; who is judged innocent, as in the preceding ordeal, if his hand is not burned.

9. The ordeal by images is thus conducted. Into a large earthen jar are thrown two images, one of silver called *Dharma*, or the genius of justice, and the other *Adharma*, or genius of injustice. The vessel is then covered, the

accused puts his hand into it, and if he brings out the silver figure he is acquitted, if the iron image, he is condemned. Sometimes this trial is made with two pieces of stuff, the one white and the other black; on each of which the figure of some deity has been painted. The accused is pronounced innocent or guilty, according as he draws out the white or the black piece.

According to the law relative to ordeals, the balance is for women, children, old men, the blind, cripples and Bramins, and fire, water and poison for the Sooders.

When the loss of the accuser does not amount to a thousand pieces of silver, the accused is not obliged to

undergo either the ordeal of the red-hot ball, or that by poison or the balance: but if the crime charged be against the monarch or of a heinous kind, he must submit to one of these trials:

We learn from the *Asiatic Researches*, that, in 1783, a man underwent the ordeal by red-hot iron in Benares, in the presence of Ali Ibrahim Khan, chief magistrate of that city. This man, steward to a person of distinction, was accused of theft, but asserted his innocence. As there was no legal evidence of his guilt he offered to submit to the ordeal by fire.

The Pundits of the court and city having paid their adorations to Ganesa,

the god of wisdom, and presented to the fire their offering of clarified butter, formed on the ground nine circles of cow-dung, and having bathed the accused in the Ganges, they conducted him to the place with his garments wet. To obviate all suspicion of deceit they then washed his hands with pure water, and next wrote a statement of the case and the words of the *muntra* (a passage in one of the *Vedas*, containing the names of certain deities) on a palmyra leaf which they fastened upon his head. Into his hands, which they opened and joined together, they put seven *pippal* and seven *djend* leaves, seven blades of *dharba* grass, a few flowers, and some barley steeped in sour milk, which they

fastened with seven threads of raw white cotton. This done they heated the iron ball, which was dropped into his hands with a pair of tongs. In this manner he walked through each of the seven intermediate circles and threw down the ball in the ninth, where it set fire to the grass that had been left. To prove his veracity he then rubbed some rice in the husk between his hands, which, on being inspected, so far from being burned, did not exhibit a single blister. He was in consequence acquitted; but the accuser was sent to prison for a week, that others might not be tempted to demand the ordeal by fire.

About the same time a man accused

of theft submitted to the seventh ordeal. He plunged his hand into a vessel full of burning oil to pick up a ring which had been thrown into it; but the result was different, for he burned his hand and was sentenced to pay the value of the property which he was charged with stealing.

The Italian author of *Letters on India* relates, that one day a young girl charged with theft was brought before him by her accusers. He was chosen, for want of another judge, because the two parties were in some measure his dependents. The accusers proposed the ordeal of boiling oil, and the girl had the courage to accept it. Every thing was ready for the trial, when the

judge, believing the age of miracles to be past, and having no wish to see the poor girl scald her hand and arm, proposed a different test. He loaded a pistol before the faces of all present, and told the accused that if she would discharge it at her breast, the result would show more speedily whether she were guilty or not. All the parties being satisfied, the girl took the pistol, and, without manifesting the least sign of fear, pointed it to her breast and fired: but the judge had unperceived adroitly changed the loaded pistol for one which was merely primed.

Mr. Forbes relates, that during his administration of justice at Dhuboy, he was sometimes obliged to admit the

trial by ordeal. On the first of these occasions a man was accused of stealing a child covered with jewels, which is a common mode of adorning infants among the wealthy Hindoos. Many circumstances appeared against him, on which he demanded the ordeal. This was a measure to which Mr. Forbes was extremely averse; but at the particular request of the Hindoo arbitrators whom that gentleman associated with him on the carpet of justice, and especially at the earnest entreaty of the child's parents, he consented. A caldron of boiling oil was brought, and after a short ceremony from the Bra- mins, the accused person, without showing any anxiety, dipped his hand to the

bottom, and took out a small silver coin, without appearing to have sustained any injury or to suffer the smallest pain. The process went no farther as the parents declared themselves perfectly convinced of his innocence.

The same writer mentions a species of ordeal differing from all those previously enumerated, and seems compelled to acknowledge the success with which it was practised in two cases of theft. An English lady at Surat, residing in the same family with himself, lost a gold watch on which she set a particular value. Several modes of divination were used to discover the thief, and among others the following:—The

name of every person in the house was placed in a separate ball of paste or wax and thrown into a vessel of water : one only swam on the surface ; the rest fell to the bottom and there remained. On opening the floating ball it contained the name of an unsuspected female, who immediately confessed that she had stolen and secreted the watch.

The other case appears much more unaccountable. Being about to remove from his country-house at Baroche to Surat, Mr. Forbes had deposited an iron plate-chest for security in an inner room, near that where the family slept. This chest, the contents of which were very valuable, was stolen in the course of the night ; and from its weight three

or four persons must have been concerned in the robbery. Threats, promises, and the ingenuity of the officers of the police were of no avail for the discovery of the delinquents. "At the earnest solicitation," says Mr. Forbes, "of all our servants, Hindoos, Mahometans and Parsees, we had recourse to divination by balls in the water; our own names were included with the rest. On forming a circle round the vase, I observed a man whom I somewhat suspected to change colour and become a little agitated. On the balls being immersed in water one only rose to the surface; his confusion was then evident and still more so, when, on opening the ball, it contained the name

of Harrabhy. This man had lived with us several years as head-gardener, without our having any reason to suspect his honesty: he positively denied the robbery and we had no other proof than the ordeal, which, though fully satisfactory to all the Indians, was not so to us. They requested that neither Harrabhy nor any other person might be allowed to leave the spot, until we had gone through the rice ordeal: to this we submitted, though by no means palatable to Harrabhy. He reluctantly complied, and with all the rest of us put a few grains of unboiled rice into his mouth. It was previously intimated, that from the mouth of the innocent after mastication it would

come out a milky liquid; from the guilty a dry powder. We were all of the milky party except Harrabhy: mingling with the saliva, it became a white fluid; with him it remained a dry powder, notwithstanding a number of fruitless efforts to liquefy it. He was compelled thus to spit it out: his complexion changed from a rich brown to a sort of livid blue; his lips quivered and his altered countenance plainly indicated guilt: still he would make no confession, and on this evidence we could only put him in confinement under the court of Adawlet, until we obtained further proof." This evidence was furnished the following day, on the discovery of the chest, which had been

buried near the end of Mr. Forbes's garden, on the steep bank of the Nerbudda. When the culprit learned that the chest had been found and restored to the owners, and that he had no prospect of benefiting by its contents, he confessed that, in concert with three other men, he had carried it off in the night, while the people were asleep, and was in hopes the family would have departed without finding it.

WITCHCRAFT AND OTHER SUPERSTITIONS.

The notion of the reality of witchcraft is general in India. Lord Teignmouth, in the first paper, addressed by him to the Asiatic Society, after his election to the President's chair, instances several very extraordinary facts respecting the Bramins, and then introduces a story from the judicial records in which five women were put to death for the supposed practice of sorcery.

In 1792, three men of the caste of Soontaar, in one of the Bengal districts,

were indicted for the murder of these five women. The prisoners, without hesitation, confessed the crime with which they were charged, and pleaded in their defence, that, with their tribes it was the immemorial custom to try persons notorious for witchcraft ; that for this purpose, an assembly was convened of those of the same tribe from far and near ; if after due investigation the charge was proved, the sorcerers were put to death ; and no complaint was ever preferred on this account to the ruling power ; that the women who were killed had undergone the prescribed form of trial ; were duly convicted of causing the death of the son of one of the prisoners by witchcraft ; and

had been put to death by the prisoners in conformity to the sentence of the assembly.

To ascertain with a degree of certainty the persons guilty of practising witchcraft, the three following modes are adopted. First, branches of the saul-tree, marked with the names of all the females in the village, whether married or unmarried, who have attained the age of twelve years, are planted in the water, in the morning, for the space of four hours and a half; and the withering of any of these branches is a proof of witchcraft against the person whose name is annexed to it. Secondly, small portions of rice, enveloped in cloths marked as above, are placed in a nest

of white ants ; the consumption of the rice in any of the bags establishes sorcery against the woman whose name it bears. Thirdly, lamps are lighted at night ; water is placed in cups made of leaves, and mustard-seed oil is poured drop by drop, into the water, while the name of each woman is pronounced ; the appearance of the shadow of any woman on the water during this ceremony proves her a witch.

In the present instance, the witnesses swore and probably believed, that all the proofs against the unfortunate women had been duly verified. They asserted in evidence, that the branches marked with the names of the five women were withered ; that the rice in

the bags having their specific names was devoured by the white ants, while that in the other bags remained untouched ; that their shadows appeared on the water when the oil was poured upon it, while their names were pronounced ; and farther, that they were seen dancing at midnight, naked, by the light of a lamp near the house of the sick person.

The entertaining work of Mr. Forbes also contains facts strikingly illustrative of the notions of the people of Hindoostan, and especially the Parsees, respecting witchcraft.

A record of the various superstitious ceremonies which prevail throughout Hindoostan, observes Lord Teignmouth,

in the paper referred to above, would form a large and curious volume; and his lordship proceeds to illustrate a superstitious notion respecting the sugarcane, prevalent among the people of the province of Benares.

As it is usual with the ryots, or husbandmen, to reserve a certain portion of the canes of the preceding year to serve as plants for their new cultivation, it very frequently happens that considerable portions of the old cane remain unappropriated. Whenever this happens, the proprietor repairs to the spot on the 25th *Jeyte*, or about the 11th of June, and having sacrificed to Nagbele, or the tutelary deity of the cane, he immediately sets fire to the whole

and is exceedingly careful to have this operation executed in as complete and efficacious a manner as possible.

This act is performed from an apprehension, that if the old canes were allowed to remain in the ground beyond the day above mentioned, they would in all probability produce flowers and seeds; and the appearance of these flowers they consider as one of the greatest misfortunes that can befall them.

They unanimously assert, that if the proprietor of a plantation ever happens to see a single cane in flower after the day specified, the greatest calamities will befall himself, his parents, his children, and his property: in short,

that death will sweep away most of the members, or indeed the whole of his family, within a short period after this unfortunate spectacle. If the proprietor's servant happens to see the flower, and immediately pulls it from the stalk, buries it in the earth, and never reveals the circumstance to his master, in this case they believe that it will not be productive of any evil consequence: but should the matter reach the proprietor's knowledge, the calamities before stated must, according to the prevailing ideas, infallibly happen.

In support of this belief, many of the most aged zemindars and ryots in the province of Benares recited several instances of the above nature, which

they affirmed to have actually happened during their own time ; and moreover, that they had been personal witnesses to the evils and misfortunes which befel the unhappy victims of the description alluded to.

The Hindoos seem also to have notions of a class of beings resembling the fairies, of our British ancestors.

Mr. Fraser, in the account of his journey to the sources of the Jumna, inserted in the thirteenth volume of the Asiatic Researches, makes mention of ravines situated in a valley not far from that river, in one of which are seen small hills of stones resembling places of worship, supposed to be the residence of *devatas*, or spirits, who amuse

themselves with inveigling away human beings to their wild abodes. It is said, that beauty in either sex is the object of their particular predilection; that they remorselessly seize on any whom chance or imprudence may place within their power, and whose spirits become as theirs when deprived of their corporeal frame. Many instances of such occurrences were related to the traveller. On one occasion, a young man who had wandered near their haunts, being carried in a trance to the valley, heard the voice of his own father, who some years before had been spirited away and who now recognized his son. Paternal affection, it appears, was

stronger than the spell by which he was bound, and instead of rejoicing at the acquisition of new prey, he recollected the forlorn state of his family, thus deprived of their only remaining support ; he begged and obtained the pardon of his son, who was dismissed with the injunction of strict silence and secrecy ; but, forgetting his vow, he was deprived of speech, and as a self-punishment cut out his tongue with his own hand.

Several persons have approached the precincts of these spirits, and they who have returned have generally expressed the same feelings, and have uttered some prophecy. They aver that they have fallen into a swoon, and between

sleeping and waking, heard a conversation, and been sensible of impressions, as if a conversation had passed, which generally relates to some future event. Indeed this prophetic faculty is one of the chiefly remarkable attributes of the place. The officiating Bramins sometimes venture farther than the vulgar, and are favoured with communications of future import. It is said they foretold the misfortunes and death of the late rajah Parduman Sah; the loss of his kingdom and life at Dehra Dun, and the commencement, or rather completion of the Gorkha dominion. The awe and horror which the natives entertain for the place are extreme. They assert

the impossibility of penetrating the valley to any considerable height, and declare that none who attempted it ever returned without the loss of reason.

THE KHATTRIES.

The Khattries form the second of the four original castes, comprising, as we have already observed, the rajahs and the military. Those who serve in the armies, though equally scrupulous in regard to the ceremonies prescribed to their caste, yet having more intercourse with the Mahometans and Christians, are not so superstitious as the other Hindoos. The Mahrattas themselves have in a great measure shaken off that yoke which so ill befits the military profession.

The Khattries are in general well shaped, robust, and courageous. The

women of this caste, which is the least numerous of all, are handsome and have strong constitutions.

Those who live in villages have bazars or markets before their houses, and exact a toll or duty from such persons as bring their commodities thither for sale: From this source they derive a considerable revenue. The temples or public pagodas, in which religious festivals are held, are also in general near their habitations. They have likewise guard-houses and *cutcheries*, where the public imposts are paid, and where such causes are decided as are not of sufficient importance to be referred to the superior tribunals.

The Khattries wear large ear-rings

with a pearl or precious stone in the middle of each. They also wear rings of gold or silver round the arms and legs.

RAJAHS.

The rajahs are the Hindoo princes, as the nabobs are the Mahometan princes of Hindoostan: their rank is the same. They rule with despotic power, their will being the supreme law. They amass great wealth by their extortions; and as all the lands belong to them, they carry off the grain at the time of harvest, leaving the wretched husbandmen scarcely sufficient for their subsistence.

The rajahs are in general of the second class; yet Sooders have sometimes raised themselves to the throne,



A Rajah giving audience.

though without being able to rise above their caste. Hence there are princes whose cooks would degrade themselves if they were to sit down to table with their masters.

In the caste of the rajahs, particularly in Tanjore, the princesses of the blood-royal, when of marriageable age, choose their own husbands. For this purpose they are conducted into a hall in which a great number of persons of their caste are assembled, and there mark the man whom they select for their husband, by throwing over his head a wreath of flowers.

The annexed plate represents a rajah sitting in state in his palace. The long garment in which he is dressed,

and which is called *courtî* or *djama* is not the Musulman habit, as might be supposed from its resemblance. It was commonly worn in Hindoostan before the conquest of the country by Tamerlane. The turban differs essentially from that of the Mahometans in being pointed behind. Two servants stand behind the rajah, with *tchaourys* or bunches of peacocks' feathers to drive away the flies.

The luxury of the rajahs consists in the number of their women, attendants, elephants, camels, and horses. They assemble at their courts men of science, dancers of both sexes, singers, * musicians, and jugglers.

The palace of a rajah consists of se-

veral buildings, surrounding different courts or small squares: the chambers are carpeted and decorated with small mirrors and pictures. The bed is placed in the middle. The doors and windows are very small. The rajahs abide in preference in the upper apartments or on the terraces of their palaces.

The rajahs are respected in their sects in proportion to their obesity: they therefore employ all possible means to render themselves corpulent, and for this purpose eat a quantity of *ghee*, or butter melted in milk. Their complexion is a lighter yellow than that of the other Hindoos. Like the Brahmins they must not touch any kind of animal food; and they are particularly

scrupulous not to suffer the water they drink to be touched by any person whatever, not even by a Bramin, though of their own sect. On this point, indeed, all the castes, not excepting that of the Sooders, which is the lowest, are extremely strict.

The rajahs bathe several times a-day, previously rubbing themselves with oil of mustard. During these frictions they repeat the *muntras*, which are texts of the Shaster or some other sacred book.

The garment worn by the wives of rajahs and other wealthy females is not mere calico, like that worn by women of the inferior classes, unless they are widows or in mourning. They wrap

themselves in the finest muslins and silks. The piece is so long that after going twice or three times round, there is enough left to form a scarf, which covers the bosom, the head, and the side; and it is so well adjusted, as to conceal the whole person excepting the hands and feet and a small part of the face and body. Some of the engravings in the preceding volume, and particularly that opposite to page 243, exhibit faithful representations of the costume of the wives of rajahs. They are barefoot, for all the Hindoo women go in that manner; and they are so accustomed to it as to feel no inconvenience from thorns, sharp stones, and the scorching heat of the ground, even

in the very long and fatiguing journeys which those of the lower castes are obliged to take.

To convey a correct idea of the manner in which they arrange the numerous jewels which they wear on the forehead, in the nose, in the ears, and on the arms and legs, we have given an engraving of the busts of two Hindoo women, whose arms and hands are adorned with bracelets and rings; and underneath, the lower part of the leg and foot loaded with ornaments. The design for this engraving was made from original drawings, as large as life, executed in Hindoostan, to give Europeans accurate notions on a matter of general interest.



Dress & Ornaments of Hindoo Ladies.

MILITARY TRIBES
OF THE
CASTES OF THE KHATTRIES.
THE SEIKS.

The Seiks, the Rājputs, and the Mahrattas are military tribes belonging to the caste of the Khattries. Having already treated of the former as sectaries, we have but few particulars to add concerning them.

The country inhabited by the Seiks is in the north of Hindoostan. They are warriors as well by condition as by inclination. This profession, however, does not prevent them from cultivating

the ground, keeping flocks and herds, and carrying on manufactures. They make very good cloth and excellent fire-arms.

Their dress, as represented in the plate opposite to page 308, consists of very short white breeches, a coloured cloth round the waist, and a shabby turban. Their chiefs, who are but military officers, wear bracelets of gold at the wrists and chains of the same metal round the turban as insignia of their rank.

The Seiks are, in general, well-shaped and robust; temperate and early accustomed to a laborious life, they are capable of enduring great fatigue, and perform incredible marches. In these excursions they carry with them neither

tents, baggage, nor any incumbrance: if it rains they wrap round them the coverings which are thrown over their saddles while they are travelling. Their horses, bred in Moultan and Lahore, are middle-sized and very gentle, but strong and mettlesome. Their weapons are matchlocks and sabres, to which they almost pay veneration. They deeply lament the loss of a horse, but rejoice and put on white when death summons away one of their companions. On the other hand, the whole family goes into mourning on occasion of the birth of a child.

The Seiks have long formed a great republic, which would be formidable if they were united; for at the conclusion

of the last century their military force amounted to two hundred and forty-eight thousand men. The fall of the Mogul empire consolidated their power: ever since that event they have kept extending their territories, but at the same time they have divided their strength, so that they can no longer act in concert. Several states, as the Panjab, Lahore, and Moultan, are subject to them, and their distance from the British possessions has hitherto assured their independence.

THE RAJPOOTS.

The Rajpoots, another military tribe, whose country is situated to the south of that of the Seiks, were but little known before General Thomas published his account of them. This extraordinary man, a native of Ireland, went to India in an English vessel as a common sailor, but quitted his ship at Madras, and entered into the military service of a Hindoo prince. In a short time he rose to the rank of general, and was seriously thinking of carving out a kingdom for himself, when death put an end to his schemes and adven-

tures. From his long residence in the country, he was thoroughly acquainted with the manners and customs of this extraordinary people.

The Rajpoots are divided into several branches, the principal of which are the Rajpoots of Jeypore, and those of Judpore. These alone hold the reins of government; their princes are nevertheless dependent on the more powerful chiefs of the Mahrattas. They must not follow any other than the military profession: they are excellent horsemen, and dexterous in the management of the lance, bow and arrow, but they never use sabres.

The Rajpoots of Jeypore are reputed more valiant than those of Judpore.

Thomas assigns three reasons for this difference: 1. the feudal system which degrades the people; 2. their subjection to the Mahrattas, whom they neither love, fear, nor respect; and 3. the difference of climate.

The Rajpoots are all without exception soldiers or husbandmen: they disdain commerce and manufactures. In their estimation it is no dishonour to be poor: they think, on the contrary that every man who conducts himself as he ought to do, whether rich or not, has an equal claim to consideration. They entertain the highest respect for the fair sex; a Rajpoot never forgives an insult offered to his wife or daughter, and nothing but the death of the

offender can atone for it. Notwithstanding this severity of manners, the Rajpoots are extremely sociable.

They never marry women who are not of their own caste: the issue of such an unequal match would have no right of inheritance. They are at liberty to take several wives; but the chiefs and grandees alone avail themselves of this privilege, and when they do, it is rather from political motives than from inclination.

The Rajpoots are excellent sons, husbands and brothers: they form a nation characterised by honour, integrity and fidelity. The Jauts, a neighbouring tribe, who are partly subject to them and cultivate their lands, extol

their humanity : in short, they can be charged with but one custom repugnant to nature—they put to death their new-born female children when they have no prospect of an advantageous settlement for them. Those whom they bring up are secluded in their youth from society ; they are particularly careful to conceal them from the view of the other sex. Married women themselves never visit any but their nearest relatives, and a female would consider herself as dishonoured if she were to be seen in public.

The Rajpoots of Judpore who are called Rhatores, are superior in every respect to those of Jeypore ; in their persons they are handsomer and more

graceful, and they manifest more bravery, generosity and independence of character; which may be in a great measure attributed to the excellent institutions established in their country by a series of good and wise princes.

The Rhatores are extremely mild in their manners, and fond of social pleasures: in their intercourse with one another they are scrupulously attentive to avoid all occasion for quarrels, to which they have the strongest aversion. Their principal diversions are military exercises, the chase, and shooting with the carbine: when tired of hunting, they seek a less boisterous recreation in the society of friends. At such parties they are fond of listening to the reci-

tation of their *bhauts*, or poets, who celebrate in heroic verses the exploits of their ancestors.

Travellers are kindly received by them. In the interior of the country, the chief does not sit down to table till he has satisfied himself that his guests have been supplied with all they want. Such is their deference to the rights of hospitality, that they not only refuse to deliver up fugitives, but even assist them to reach the nearest frontier: a practice which is not to be met with in any other part of Hindoostan.

The laws pronounce the penalty of death against murder: but it is very rarely that a Rhatore commits the crime, unless to revenge an insult; and

in this case a very ancient prejudice not only excuses but approves the deed. Robbery is punished with banishment for life, and crimes of a less heinous kind by mere reprimands; but the culprit, too proud to endure the disdain of his countrymen, commonly goes into voluntary exile, from which, however, he may in this case return after a certain time.

Among the Rhatores, as among the Rajpoots of Jeypore, the law allows polygamy, but it is only their chiefs and great men who avail themselves of the privilege from motives of policy or ambition. The mother of the eldest son enjoys the highest consideration. Wives often have the courage to burn them-

selves spontaneously with the remains of their husbands · they could not, indeed, survive them without incurring degradation and contempt.

A female would consider herself contaminated by the mere look of a man ; accordingly a girl, from the age of six years, is not allowed either to see or to speak to a person of the other sex with the exception of her father, uncle, brother, or cousin. They carry their jealousy of the honour of the sex to excess. When a Rajpoot, surrounded by enemies, has no chance of escaping, and knows that he cannot preserve the honour of his family by a voluntary surrender, he puts on a yellow dress, which is with them a sign of despair,

calls together his relatives, and repairs with them to the apartments of his women, whom they massacre without distinction; but it is more commonly the case that they dispatch themselves. Having thus placed the objects most dear to him beyond the reach of dishonour, he seeks death himself by rushing into the midst of his enemies.

The Rajpoots, who eat without scruple the flesh of the sheep, goat and other animals, refuse, from some superstitious notion or other to touch that of fowls.

These people make a black mark on the middle of the forehead, and commonly wear a coloured cap, terminating in a point. They dress in a kind of



A RAJPUT.

robe called *cabaille*, resembling a woman's gown, with a muslin handkerchief tied round the waist, loose trousers and slippers. The annexed engraving represents a Rajpoot armed with his lance, and his bow and quiver at his back.

THE MAHRATTAS.

The Mahratta states form a kind of military republic, the various members of which are independent of one another, though they all acknowledge the Peishwa, who resides at Poonah as their supreme head. The Peishwa is supposed to be the prime-minister to the rajah; but the latter is merely the nominal sovereign, who, though he is treated with respect by the other chiefs, is in fact a close prisoner, and has a moderate pension assigned to him for his support. The power of the Mahrattas, whose territories are very ex-



A MAHRATTA

tensive, was extremely formidable, till it was effectually broken and reduced during the able administration of the government of British India by Marquis Wellesley.

The Mahrattas may be divided into two great classes. One of these is composed of Bramins only, and the other comprehends almost all the inferior castes of the Hindoos, but is chiefly formed of the *sheers*, herdsmen, and *kourmees*, or husbandmen. The Bramins are all of the sect of Vishnu, and consequently eat no animal food. They are distinguished by their turbans, which are in general white, and folded in a particular way above the head. They wear muslin pantaloons which

reach down to the heels, a white robe, called *oonga*, which descends to the knees, and a shawl, or in summer, a gauze or muslin scarf, named *sela*, which falls loosely over the shoulders: for none of the Mahrattas ever wear any thing fastened round the waist, in which point they differ from all the other inhabitants of Hindoostan.

The different subdivisions of the second class have not the same prejudices in regard to food, as the other Hindoos; with the exception of beef, they eat any kind of animal food they can procure. They are very fond of poultry and onions, which the rest of the Hindoos hold in abhorrence: but their ordinary diet consists of cakes

made of a species of grain called *bajrow*, which are baked on iron plates, and eaten with *dal* (a name given indiscriminately to various kinds of split pease) boiled with salt and pepper, or *curry*, which is a mixture of pease-meal and curds.

The persons belonging to this second class, wear a flat turban that fits close to the head, a *sela* thrown over the shoulders, and short, tight breeches, called *goutinas*, which reach to the knees. In the rainy season they sometimes wear over these a short jacket of coarse stuff, in general of an olive colour.

They are fond of adorning their ears with small gold rings, and such as pos-

sess the means wear silver chains twisted together in the form of a cord, round their necks.

The two classes of the Mahrattas are not less distinguished by their personal qualities than by their caste and dress. The Bramins are in general well-shaped, of good stature, and have pleasing countenances: the others are short and squat, ill-looking, and have broad flat faces and small features: they are rapacious, cheats, liars, and traitors. The Mahratta, so far from being ashamed of these vices, conceives that their combination constitutes perfection. Accordingly, when his government is reproached with falsehood, treachery, robbery, &c. he

has no other reply to make than,—“ It is a Mahratta court.”

Mr. Broughton, who in 1809 commanded the escort of the British resident at the court of Sindia, furnishes a lively picture of a Mahratta camp, or rather town:—

On marching days the *beenee-scala*, or quarter-master-general moves off at an early hour; and on reaching the ground where the army is to encamp he plants a small white flag to mark the spot where the tents of the *muha-raj*, or prince, are to be pitched. The flags of the different *bazars*, or markets, are then fixed as they arrive, always in the same relative situation to each other, and generally in as straight a line as the

ground will admit. The shops, called *dokans*, are pitched in two lines running parallel to each other, and thus form one grand street from the front to the rear of the army. This street often extends from three to four miles; the *deooree*, or prince's tents, being situated about three-fourths of the whole length from the front, having only the market called *chuoree-bazar* in the rear. The different chiefs encamp to the right and left of the principal street; generally, however, in the neighbourhood of some particular *bazar*.

Their respective encampments are made without the smallest attention to regularity, cleanliness, or convenience: men, horses, camels, and bullocks are

all jumbled together in a mass, which is surrounded on all sides by others of a similar nature, in a continued series of comfortless confusion. This forms what is termed *bura-lushkur*, or main army; and is generally about as many hundred yards in breadth, that is, from flank to flank, as it is miles in length from front to rear: thus exactly reversing the order of encampment which obtains in the disciplined armies of Europe.

The shops, which compose the *bazars*, are mostly formed of blankets or coarse cloth, stretched over a bamboo or some other stick for a ridge pole, supported at either end by a forked stick fixed in the ground. These habitations are

called *pals*, and are of all sizes, from three to eight or nine feet high, and proportionably wide and long according to the circumstances of the owner. Under these miserable coverings not only are the goods exposed for sale, but the family of the shopkeeper resides throughout the year, and for many years together. The wealthiest merchants of the *bazars* use these *pals*; but the military men and others attached to the camp generally possess a dwelling of somewhat more comfortable description, regularly made of two or three folds of cloth in thickness, closed at one end and having a flap to keep out the wind and rain at the opposite extremity: these are dignified with the

name of *ruotees* and come nearer to our ideas of a tent. The *ruotees*, like the *pals*, are of all descriptions and sizes ; and most of the chiefs of the highest rank inhabit them. Throughout the camp there are not to be found perhaps ten tents fashioned like our European marquees, even including those of the *muha-raj* himself.

After this account of the common dwellings of the Mahrattas, it will scarcely be necessary to add that they are total strangers to the comforts of domestic life. They never feel the solid and cheap comforts of a snug room, or the light of a candle ; but in the cold weather they huddle round a miserable fire made of horse or cow-

dung, or dirty straw collected about their tents; and wrapping themselves up in a coarse blanket or cotton quilt, contrive, with the aid of a pipe of bad tobacco, to while away a few hours in listless indolence: when tired of smoking and chatting, they creep into their *pals*. In this way do the most sober of them pass their evenings: but such as think that life is bestowed for superior enjoyments, retire, at the approach of evening, to the rack-shop, or the tent of the prostitute, and revel through the night in a state of low debauchery.

Even these scenes of mirth and jollity are enacted in such tents as have already been described, and are exhibited to the eye through the medium

of only half a dozen wicks immersed in thick gross oil, arranged in a dirty brass cruise, and which together scarcely afford as much light as an English rush-light.

At the door of every tent is a fire, the smoke of which, being too heavy to ascend, spreads throughout the whole camp, where it serves to keep the people warm, to drive the flies away from the cattle, and to put out the eyes of all those who are unused to so gross an element.

Such is the general picture of a Mahratta camp. Sometimes, indeed, when it is known that the army is to halt for any length of time, and there happens to be abundance of grass or

trees in the neighbourhood, the people construct little huts for themselves; and enjoy comparatively a degree of comfort; the whole army then presenting the appearance rather of a rustic city than a camp.

A Mahratta army on a march, exhibits an assemblage of the most grotesque objects and groups imaginable. Women are intermixed with the men: such as possess the means accompany the army on horseback, galloping among the crowd as fearlessly as the men, and taking no more care than the latter to conceal their faces. It is common enough to see a woman riding astride behind her husband, and keeping her seat with equal gracefulness

and ease, while he urges the horse to the height of his speed.

Broughton, in his Letters just quoted, gives an interesting account of a young female who served in Sindia's army undiscovered for two or three years, during which she had acquired the favour of her superiors and the regard of her comrades, by her quiet and inoffensive behaviour and regular attention to the duties of her station. It was observed that she always dressed her own dinner, and ate it, and performed her ablutions by herself; but not the slightest suspicion of her sex was entertained, till it was discovered by the curiosity of a young comrade, who followed her when she

went to bathe. After this, she continued to serve for some months; resolutely declining the patronage of Sindia's consort, who proposed to receive her into her own family, as well as the offers of that prince himself, to promote her in the corps to which she belonged. The affair soon became the general subject of conversation in camp; and as Mr. Broughton expressed a strong desire to see Jooruor Singh, the name by which she went, she was brought to his tent. She appeared to be about twenty-two years of age, was very fair, and, though not handsome, possessed a most interesting countenance. She spoke freely of her profession and her immediate situation;

but betrayed neither the affected bashfulness nor the forward boldness which such a situation was likely to have produced. To the honour of every party concerned be it recorded, that when her sex was revealed she experienced only increased respect and attention from her comrades : not an individual presuming to utter a word that might insult her, or breathing a doubt that could affect her reputation. It was at length discovered that she had an only brother confined for debt at Bopal, and that this affectionate creature had the courage to enroll herself as a common soldier, and to persist in exposing her person to the dangers and difficulties of a military life, with the generous

idea of raising money sufficient to procure his liberation. When Sindia was informed of this circumstance, he ordered her discharge to be made out, gave her a handsome sum of money, and furnished her with a letter to the nabob of Bopal, warmly recommending both herself and her brother to his favourable notice and protection.

The Mahratta women are mostly very plain and have a bold look, which cannot be said of those of any other nation in Hindoostan. Their dress consists of a long piece of printed cotton, of a dark colour, called *sari*, one half of which, after being twisted round the body, is tucked up between the legs, while the other is carelessly thrown

over the head and shoulders. The rich have a *sari* of strong gauze with a gold border: underneath it they wear a *chuli*, or silk corset, to compress the bosom; and when they go abroad they throw over all a *chadour*, or large veil, and sometimes a shawl, which covers their whole person. The poor tie their children in a bag which they throw over their shoulders, and with this load they will follow the march for a whole day without appearing to be at all fatigued.

The Mahrattas have a particular religion, which varies considerably from that of the Hindoos. They admit among them persons of a different faith. They wear mustaches, allow

the beard to grow, and make a white spot on the forehead. Their arms are the sabre, bow and arrows: sometimes they have a carbine and pistols. (*See the engraving*).

THE NAIRS.

The Nairs form, on the coast of Malabar, a caste nearly resembling that of the Khattries. They are cold like most of the Hindoos, but proud, obstinate, vindictive, and courageous. They are handsome in person, and agreeable in society, if well treated; but irritable and do not easily forgive an injury.

Their women are remarkable for their beauty and extreme cleanliness. These people have an extraordinary custom regarding marriage. A Nair marries a girl before she is ten years old, that he may be certain of the im-

maculate purity of his wife. After their union he never thinks of consummating the marriage, which would be considered highly indecorous: the girl continues to live in the house of her mother, and entertains as many lovers as she pleases: nay, she prides herself on their number and their names, if they are Bramins or rajahs; but none of them must be of a caste inferior to her own, otherwise she would be immediately expelled from her caste, the severest punishment that can be inflicted on a Hindoo. A Nair detected in an intrigue with a female of the race of Shanar is put to death.

Owing to this community of women, a Nair is never affronted when he is

asked who is his father. Another singular circumstance is, that it would be deemed very unnatural in a Nair, if he were not to manifest a much stronger affection for the children of his sister than for those of his own wife. He may be sure, it is true, that the former really belong to his own blood, a circumstance purely accidental, with regard to the latter.

The husband, who, as we have seen, abandons his bride immediately after marriage, and never concerns himself farther about her, cohabits, on his part, with the wife of another. For such a connexion the consent of the parties is quite sufficient: the man presents the woman with a piece of cloth for a dress:

if she accepts it, this is a proof that she agrees to live with him. They remain together as long as they please; and when they grow tired of one another they part, and endeavour to suit themselves elsewhere. The sons continue with the mother and inherit the property of their maternal grandfather; and this custom extends to the throne itself. Thus the heir-apparent to the throne of Travancore is the eldest son, not of the rajah, but of his eldest sister, who is treated as queen. The sons of the sovereign, whatever may be their number, live upon a pension that is allowed them, or upon the emoluments of some post or other which they obtain.

The Nairs, notwithstanding the licentiousness of their manners, are extremely jealous of the honour of the females of their caste. When the latter are detected in an intrigue with a European, or with a man of a different tribe from their own, the Bramins excepted, they are put to death without pity or ignominiously expelled from their caste.

The Nairs treat their mothers with the greatest respect, but scarcely ever take the least notice of their fathers, whom indeed it is scarcely possible for them to know. On the other hand they manifest a filial attachment to their uncles and aunts, and have not less affection for their brothers and sisters.

It is probably to the community of wives, which causes them all to consider themselves in some degree related, that the close union observed among them is to be attributed. When a Nair is injured or insulted by an individual of another tribe, it is then that the spirit of his caste bursts forth in all its force. Notwithstanding their pride, however, they can dissemble when they find themselves too weak to accomplish their designs, and wait a long time with apparent indifference for an opportunity of wreaking their vengeance.

It is lawful for the Bramins to take publicly the wives of Nairs and of persons of the other superior castes; the Rajpoots, for instance, as concubines.

The Nairs think themselves honoured by their choice. They welcome the Bramin who comes to demand their daughter or sister with all the respect due to his sacred character, and never refuse to comply with his desire. The Bramin, according to custom, offers a piece of cloth, betel, &c. to the female in the presence of her relatives or other witnesses.

In Travancore, during a certain festival which lasts several days, the houses of the Nairs are open to the Bramins: on their entrance the husbands are obliged to retire and to leave those lascivious priests alone with their wives. Such of the Nairs as dislike these freedoms remove from their houses

with their families till the festival is over. This privilege enjoyed by the Bramins is by no means reciprocal; for a Nair, discovered with the wife of a Bramin, would be punished with death.

The Nairs have not the same abhorrence of animal food as the Bramins. They eat the flesh of all animals excepting the cow. Those, however, who are of a distinguished class, or are restrained by religious scruples, confine themselves to fish: while the *Nambier* and *Courpu*, who are the highest classes of Nairs, make a point of imitating the Bramins in every particular.

The dress of the Nairs, like that of all the Hindoos of the Malabar coast,

consists of a piece of white linen or cotton, more or less fine, twisted round the waist and descending to the knees: some, likewise, wear a smaller piece of similar stuff round the head. People of distinction, on occasions of ceremony, and especially when they have business to negotiate with strangers, put on long robes of white muslin, which fit close at the bosom, but are wide and flowing below, and cover the head with a small turban.

The dress of the women differs from that of the men in this particular only, that a few of them wear another piece of cloth, which falls over one shoulder, and with which they occa-

sionally cover the head which is otherwise bare.

The women of the Nairs must never appear with the bosom covered in the presence of persons of superior rank; in fact, they never cover it; and this practice is general throughout all Malabar and even in the south of the Peninsula.

These females have their ears bored in their childhood, and into the hole they introduce a rolled leaf of the coconut tree, which, by its elasticity, gradually enlarges the aperture: or, to produce the same effect, they suspend from it a piece of lead, and afterwards insert small round ivory cases, which

are said to heighten, or at least not to detract from their beauty.

The Nairs, like the generality of the Hindoos, shave the head, with the exception of a lock left on the crown, which they tie in a knot. The women wear their hair tied in one place behind; or they divide it like the dancing-girls, into several tresses, which they braid very curiously. None of them have their heads shaved but widows during mourning, or females on whom this punishment is inflicted for some offence.

The Nairs alone, as the military of the nation, have a right to wear arms and to keep them in their houses.

This is the sole object of the ambition of the people of Malabar.

Malabar was anciently governed by a certain number of chiefs of the first families. In process of time this number increased; but as ambition produced dissensions among them, this kind of aristocratic government was abolished and the chiefs exalted themselves into petty independent princes, all of whom assumed the title of rajah, or king. These petty princes frequently made war upon one another with their little armies, but none of them could obtain any decisive preponderance. These hostilities, which were of short duration, but of frequent recurrence,

were undertaken rather to revenge some injury than for the extension of power. It appears, however, that all these princes acknowledged the *zamorin*, or emperor of Calicut, as their superior; but the latter was only a nominal sovereign. Enfeebled by their intestine wars, they were at length subdued by Tippoo Saib and the English.

The *Mapouls* are Mahometans, being the descendants of Arabs, who came many centuries since to Malabar in quest of a country more fertile than their own. They may be easily known by the close cap which almost all of them wear, and still more by their physiognomy, which is much harsher and less pleasing than that of the original

inhabitants. Some of these adventurers settled on the coast of Coromandel, where they are known by the appellation of *Lebeh* or *Lepch*; they are very numerous there and pursue different professions.

An implacable hatred prevails between the Nairs and the Mapouls of Malabar, and has frequently given occasion to massacres, devastations, and outrages. When a fisherman, or any other low caste Hindoo, had a certain number of children, the Mapouls obliged him to give up one or two of them to be educated in the Mahometan religion; but since the English have been in possession of Malabar, a stop has been put to this abuse.

The Mapouls have erected mosques wherever they have settled: they possess lands of great extent and other immoveable property. They are engaged in agriculture, commerce, and navigation, and many of them have by their industry acquired considerable wealth.

SEPOYS,

OR

NATIVE TROOPS OF HINDOOSTAN.

The *Sipahcees*, or as we term them, *Sepoys*, are Hindoo soldiers, whom the English have trained in the European manner, and whom they retain in their pay. They constitute the principal part of our force in Hindoostan, amounting in number to one hundred and fifty thousand. All powers possessing any extent of territory likewise have *Sepoys* in their service.

Almost all the *Sepoys* are married: their children are brought up with the army, and are dressed in a white robe,

a turban, and white pantaloons with a blue sash. Till they are strong enough to bear arms, they are exercised in marching, leaping, and running; the oldest or cleverest command the others. It is delightful to see with what precision these boys will execute their manœuvres.

In each company of Sepoys there is a white officer who commands all the native officers. The latter are selected as much as possible from high caste Hindoos, chiefly Rajpoots, who are soldiers from their birth, and ought never to fly from an enemy. Care is also taken to organise the companies by castes. It must be obvious that a Paria would be misplaced by the side

of a Bramin or a Rajpoot, by whom he is considered as the vilest object in the world.

The British have pursued the same system of organisation for their regiments of native cavalry as for those of infantry, excepting that they allow a larger proportion of European officers to the former. They have selected their cavalry from among the Moorish tribes, all the men of which without exception are accustomed from their childhood to ride and manage the wildest horses without saddle.

The reader may form some idea of the immense sums which a complete and well-equipped corps of cavalry must cost in Hindoostan, when he is informed

that horses of proper size are very scarce and dear there, and that each of them requires the attendance of two men, one to rub him down and to boil for him a species of lentil called *coulou*, while the other is engaged in fetching grass, which must be pulled up by the roots, because when thus eaten it has not the purgative quality belonging to the blade alone. These two attendants are usually married and have one or two children apiece; so that there are at least nine or ten persons to a single horse.

In the next place the superior officers have each a palanquin and ten *coolees* or bearers, three or four saddle-horses, and a considerable number of

servants belonging to their kitchen. Each inferior officer also has his servants, his grooms, and from four to six *coolies* for carrying his baggage. Some of them have likewise a cart or waggon drawn by four oxen, for which one driver at least is required.

The transport of one twelve-pounder employs from twenty-four to thirty oxen, and six or eight men; and the waggons and bullocks laden with baggage, and the *coolies* carrying tents and provisions, are innumerable.

As there is no certainty of finding water fit to drink, either when encamped or on a march, a certain number of *pecaulis*, or oxen carrying leather bottles filled with water, as represented



PECALI, or Water-carrier attending the Army.

in the annexed plate, are attached to each corps. There is a driver to each of these animals who takes care to secure a fresh supply at the rivers, springs, or tanks, by the way.

In short, so great is the multitude of hangers-on, that an army of ten thousand fighting men may be estimated without exaggeration as requiring a total of one hundred thousand persons. Wherever such an army passes, the country is completely exhausted of forage and provisions to the distance of fifty or sixty miles round.

The regiments of Sepoy cavalry in the English service consist of five hundred men each. The *subadars* (captains), *jemmidars* (lieutenants), *havi-*

dars (serjeants), and *neilks* (corporals), are appointed from among the natives.

Their uniform is a red coat without collar turned up with yellow, having white metal buttons marked with the number of the regiment and the letters N. C. for *Native Cavalry*. Under the coat they have nothing but a close cotton shirt; their pantaloons are white and fastened round the waist with a blue girdle. They wear boots and spurs. On the head they wear a metal helmet, over which is a blue turban with a transverse white band.

Their arms are a curved sabre, with a shoulder-belt of white leather, a carbine and pistols. The horses are trained and equipped in the European fa-

shion. Instead of the turban, the officers wear a helmet and plume resembling that of the English dragoons.

Each battalion of infantry is composed of eight hundred men, and divided into eight companies, among which are one of grenadiers and one of riflemen. Each company is commanded by a European officer; and each battalion has also an adjutant, quarter-master, and serjeant-major, who are all English.

The uniform of these troops, like that of the cavalry, is red turned up with yellow, white surtout, and blue sash. The breeches of blue linen or cotton, are very short, scarcely reaching to the knees: the turban, which is

likewise blue, is not rounded like that of the cavalry, but forms two points. On the button are the letters N. I. for *Native Infantry*. (See the annexed plate.)

The arms of the infantry are the usual musket and bayonet of the English troops: the cartouch-box is black. The rifle companies are distinguished, like the dragoons, by epaulettes.

The native troops, both infantry and cavalry, are mostly of the Mahometan race or Rajpoots: but there are men of different castes among them. The trumpeters, drummers, and fifers are Parias.

The *subadars* and *jemmidars* wear the dress and sash of officers. They are



1

2

3

1. 2. Sepoy Officers.
3. A private Sepoy.

always under the command of a European officer or subaltern. It is a curious sight to a stranger, to see a Hindoo officer standing with his drawn sword inactive at the head of his company, while an English serjeant is giving the word of command.

The Sepoys learn the military exercise and evolutions with astonishing facility; but from their ignorance of the English language, they are at first at a loss to understand the word of command. For this reason a person is selected for *jemmidar*, or adjutant, who can speak English, Arabic, Malabar, and Telinga, and who repeats the word of command in the respective languages.

When marching, these troops wear shoes or rather sandals. In cantonments and in garrison they go bare-foot.

The Sepoys of Bengal are taller and stouter men than those of the presidency of Madras. The latter are, nevertheless, preferred, because they are more active and hardy. They are very brave, and rarely quit their posts while any European officers are left at their head.

The French gave their Sepoys a green uniform, (as represented in the plate.) The infantry went bare-legged, and wore the sandals of the country instead of shoes.

The Hindoos have facilities for pitch-



A SEIK.

A SEPOY
in the French service

ing camps in almost every part of the immense plains that are to be found in Hindoostan. M. Perrin asserts, that he has seen camps as extensive as the city of Paris. The cavalry and infantry have each their lines, and though they might frequently have to change their position, yet no confusion is to be apprehended, because each knows the place which he is to occupy. These camps are like immense ambulatory towns, the moveable edifices of which are always to be seen in the same respective situations and distances.

The tents of the chiefs and princes are magnificent. Those belonging to each of them form as it were, a small village, surrounded by an enclosure of

canvas. They are richly furnished. The internal decorations, adds the traveller just mentioned, display galleries and colonnades lined with costly stuffs: superb carpets covered with muslin form the ceiling, and in short, they exhibit all the magnificence of palaces.

In these camps there are always *kircarrahs* or spies, who are sent out to obtain information, and are also employed in carrying messages. Disguised in a thousand ways they introduce themselves under various pretexts into the enemy's camp, or into fortified places, and nothing escapes their penetrating eyes..

The Hindoos are not long in removing a camp. The day before they

break up, the standards are planted at one extremity of the camp, to indicate what road is to be taken. At the prescribed time the drum beats, and in less than half an hour not a vestige is to be seen of all that the evening before was subservient to the wants of two or three hundred thousand men.

Besides the regular armies, there are, in Hindoostan, great numbers of other troops raised by the rajahs or native princes, whenever they want them. They form a kind of militia, who receive pay only while on service, that is to say, in time of war.

In their armies there are also multitudes of soldiers, both horse and foot, who know nothing of the military ex-

ercise and manœuvres, but whose tactics consist entirely in carnage, plunder and devastation. They precede the main army in confused bodies, and somewhat resemble what in Europe are called *partisans*, or the Spanish *guerillas*.

The use of muskets and artillery has become general in Hindoostan: there are nevertheless, whole tribes, such as the Rajpoots who prefer arming themselves, according to the ancient fashion, with bows and arrows, swords, bucklers, lances, battle-axes, &c. There are very expert archers among the Hindoos; and the bow and javelin are perhaps more destructive in the hands of the Nairs on the coast of Malabar than



1. A Sepoy in the native dress.
2. A Hindoo soldier.
3. A Brigbasi.

the musket would be. Instead of a sword, some wear a kind of short sabre with a broad blade, bending forward.

The ancient dress of the *bhaliah*, or soldiers of Hindoestan, consisted of a cotton jacket wadded to the thickness of two inches, which is supposed to be one of the best defences against a sword that can easily be contrived of equal lightness, and which they imagined to be proof against a musket-ball. They used matchlocks, which are still to be seen in several provinces. A cow's horn held the powder, and their sabres were more or less curved. They wore very long breeches, and extremely clumsy shoes. This costume, which is represented in the annexed plate, was

very troublesome ; it was disused soon after the first invasion of the Mahometans, so that it would now be difficult to find a Hindoo soldier thus accoutred. On the same plate are also shown a Sepoy in the ancient dress of the country ; and a *brigbasi*, with the military accoutrement still common in the upper provinces of Bengal.

The cavalry, especially that composed of Mahomētans, would be formidable, if it could be made to act simultaneously ; but their predilection for fighting pell-mell, and just as they please, renders them incapable of resisting the joint shock of squadrons disciplined in the European manner.

Most of the Hindoo princes have em-

deavoured to introduce among their troops, especially the infantry, our tactics, discipline and uniform, in imitation of the Sepoys in the service of the East India Company. Europeans of various nations have been employed by Tippoo Saib and the Nizam, and there are still some in the armies of the Mahratta princes, the Rajah of Travancore, &c. but not in sufficient numbers to be of any great utility. One of the ablest of these officers, General de Boigne, a native of Savoy, rendered very important services to Sindia, the celebrated Mahratta chieftain. He commanded an army, raised and trained by himself according to the European method, consisting of twenty

thousand infantry, three thousand cavalry, ten thousand irregular troops and a numerous and well-appointed artillery. For the maintenance of these troops, Sindia assigned to the general the revenues of a province, with authority to collect them himself; and this province, owing to the improved system of administration introduced by General de Boigne, produced thirty lacs of rupees instead of twenty, which it had previously yielded. He returned to his native country about twenty years ago, with a fortune of £400,000 sterling.

The troops of the native powers in general are not regularly paid; their pay being kept purposely in arrear, un-

der the idea of preventing desertion. Part of it is moreover stopped upon one pretext or other, by a multitude of treasurers, paymasters, and clerks of all kinds; while the prince, either sharing with them the produce of these impolitic extortions, or from that carelessness and confusion which prevail in all the branches of a despotic administration, tolerates, nay, even secretly approves the practices of these blood-suckers. Hence a spirit of mutiny is kept up among the soldiers, especially when they find their services are most wanted.

The high castes, as we have observed, must not take certain species of food; and on all occasions they have to ob-

serve a multitude of ridiculous ceremonies. The Rajpoots, for example, who are, perhaps, the best native troops in Hindoostan, must dress their victuals with their own hands, or they are obliged to eat them raw—a truly convenient system of legislation for the profession of a soldier!

In short, the armies of the Hindoo princes have not that spirit which combines so many different parts into a whole, animated and actuated as it were by one soul; that unity of design and action which can alone produce energy, celerity, and success in military operations. Still, notwithstanding these disadvantages, and the pusillanimity with which the Hindoos are charged, their

troops are not so contemptible as they might at first sight be supposed. On various occasions, indeed, they have exhibited traits of heroic intrepidity. They have been known, when closely besieged by an enemy whom they could not resist, to kill their wives and children, set fire to their houses, and then violently rush upon their adversaries till every one was destroyed.

Some Sepoys in the British service having been concerned in a mutiny, were condemned to be blown away from the mouths of cannon. Of these some were grenadiers, who cried out, that as they had all along had the post of honour, they saw no reason why they should be denied it now, and therefore

desired that they might suffer first. This being granted, they walked forward to the guns with the greatest composure, begged that they might be spared the indignity of being tied, and placing their breasts close to the muzzles, were shot away. The commanding officer was so much affected by this instance of heroism, that he pardoned the rest of the mutineers.

The use of fire-arms appears to have been of great antiquity in India. They are prohibited by the code of Hindoo laws, which is certainly of very ancient date. The term by which they are denominated is *agnee-aster*, or weapons of fire; and mention is also made of *shet-agnee*, or the weapon that kills

a hundred men at once. It is impossible to guess at the time when those weapons were invented among the Hindoos; but so much is certain, that in many parts of the east, which have not been frequented either by Mahometans or Europeans, rockets are almost universally employed as weapons of war. The Hindoo books themselves ascribe the invention of fire-arms to Baeshkookerma, who formed all the weapons in use in a war between the good and evil spirits. Fire balls, or blue lights, employed in besieged places in the night-time, to observe the motions of the besiegers, are met with throughout all Hindoestan, and are constructed in as

great perfection as in Europe. Fireworks also are met with in great perfection, and have from the earliest ages, constituted a principal article of amusement among the Hindoos. Gunpowder, or a composition resembling it, has been found in many other countries of the east, particularly in China, Pegu, and Siam; but there is reason to believe that the invention came originally from Hindoostan.

At Kubberpore, there is a cannon 213 inches long, 66 inches round the muzzle, and 18 inches round the calibre. It has five, and had originally six equidistant rings, by which it was lifted up. This gun is called by the na-

tives *jaun kushall*, or the destroyer of life, and its casting and position are attributed to the *deotas* or divinities, though its almost obliterated Persian inscriptions declare its formation by human means. But the most extraordinary circumstance about it is, that two pippal trees have grown both cannon and carriage into themselves. Fragments of the iron, a spring, one of the linches and part of the wood-work, protrude from between the roots and bodies of these trees; but the trees alone entirely support the gun, one of the rings of which and half of its whole length are completely hidden between and within their bark and trunks. A

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cannon more firmly fixed, though by the mere gradual growth of two trees cannot well be imagined. The Indians assert, that it was only once fired, and sent the ball twenty-four miles.

END OF VOL. III.

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THE WORLD

IN MINIATURE ;

EDITED BY

FREDERIC SHOBERL.

Hindoostan,

CONTAINING

A DESCRIPTION OF THE RELIGION, MANNERS,
CUSTOMS, TRADES, ARTS, SCIENCES,
LITERATURE, DIVERSIONS, &c.

OF

The Hindoos.

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VOL. IV.

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HINDOOSTAN

In Miniature.

OF THE VAISYA, (*the Third Caste*);

THE SOODERS, (*the Fourth Caste*);

THE

PARIAS AND THE POOLEAHS.

THE Hindoos of the third caste, or the *Vaisya*, are engaged in the pursuits of agriculture, gardening, the breeding of cattle, and in trade, as dealers in the productions of the earth and manufactured goods. Being most-

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ly in easy circumstances, they dress well and keep numerous servants. Such of them as follow retail trades, wait for their customers seated at their ease on mats or carpets, smoking the hookah, chewing betel, or fanning themselves. On the entrance of a purchaser they spread their commodities before him, and never sell but for ready money. As it would be impossible for them in travelling to observe strictly all the practices enjoined by their religion, few of them are met with toward the lower part of the Ganges and in Bengal; but they have *sircars* or travelling clerks, who go about the country, buying up or bespeaking for them cottons and other

manufactured goods, which are afterwards either delivered at their warehouses, or put on board craft to be carried to the merchant vessels. These travellers are mostly natives of the south of Hindoostan, of Parsee, Armenian or Greek extraction.

The chief privilege of the Vaisya is exemption from military service; yet, since the Hindoo princes have adopted the system of standing armies, numbers of them enlist. Those who are engaged in commerce are called Banyans. The Vaisya are divided into several classes, some belonging to the right, and others to the left hand: they are not forbidden to eat animal food.

The fourth caste, that of the *Sooders*, comprises artisans, handicraftsmen, and menial servants. It is divided, like the other castes, into several classes; each profession forming a particular class, which its members can no more quit than they can the general caste; thus, the son of a washerman, must live and die a washerman; his children are confined to the same occupation, and so on for ever.

The descendants of those, who, by illicit marriages, have transgressed the laws of the four original castes, compose the ignoble and despised classes, called *Barum sunker*, or *Warna sankra*, a kind of mixed castes. These people are protected by a sort of local

amnesty, but are not allowed to hold communication with any individual, of the four castes.

The Sooders in general are despised by the other three castes ; yet, with the exception of those who follow occupations, which are considered as degrading, such as swineherds, bearers of the dead, nightmen, &c. whom the other classes shun with horror, the Sooder who maintains a good character, and scrupulously observes the religious rites of his caste, is sure to gain the esteem of the Hindoos with whom he has any connection. There are, even in this caste, very respectable women, who rarely appear in public, and who take

less liberty than females belonging to the higher castes.

Lower still than the bastard castes mentioned above, come the miserable *Parias*, who, in some provinces, are called *Chandalas*.

The *Parias* do not form a distinct caste. The term *paria* signifies upon the whole whatever is most vile. A bad priest, who neglects his religious duties is a *paria bramun*; a miserable house is a *pariagor*; and so of other things. The class of the *Parias* is composed of all those who, for heinous offences, have been expelled from their castes. The Europeans and the Mahometans are regarded as *Parias*, be-

cause they eat flesh, use the left hand in feeding themselves, and have communication with those despised wretches. The Parias perform the lowest offices in society; they flay animals which have died a natural death, subsist on their flesh and tan their hides; they remove all sorts of filth. They are forbidden to enter the temples and the market-places. The other castes have no communication with them; they are obliged to live in the outskirts of towns or in solitary places. They run away on the appearance of a Hindoo of any of the four castes, who would deem himself polluted by the approach of so vile a creature. Neither would he touch any thing that has been used by

them till it has been purified: earthen vessels are broken in pieces and copper ones passed through fire. They must not draw water from the common wells, and are required to strew the bones of animals round their own, that the other castes may know them, and not drink of the same water. On the other hand they may themselves eat whatever they please, even the flesh of the cow, and enter into the service of Europeans. Among the Parias, also, there are various subdivisions.

The Parias are mostly disgusting in their appearance: both sexes are addicted to intoxication. They are dirty, impudent, gross and ferocious; but it is not improbable that these vices may

proceed from the state of degradation to which they are condemned.

Though the Parias are so thoroughly despised, yet this class is indisputably one of the most useful among the Hindoos. They act in the capacity of domestic servants, of grooms, of cooks to the castes who are not obliged to dress their own food, and of palanquin-bearers: they are likewise employed in fishing and husbandry.

Some of the Parias enter into the service of Europeans; when they are taken young, they may be trained up to be good servants. They never refuse any kind of employment, in which respect they differ from persons of the four castes, who have incessantly

some civil and religious ceremonies to perform, who would be degraded if they touched this or that dish, and if they performed such or such a duty. It should be observed, however, that those Europeans, who wish to be held in any estimation by the Hindoos, or who are likely to be visited by persons belonging to the higher castes, should beware of taking Parias into their service.

The *Pooleahs* are in a state of still greater degradation than the Parias : they nearly approach perhaps the most abject degree of wretchedness to which man can be reduced. They are to be found only on the coast of Malabar. In that country, where monkeys are

worshipped and pampered with sacrifices, the unhappy Pooleahs are so completely banished from human society, that they have neither houses nor lands ; but, retiring into solitary places, hide themselves in ditches and climb into trees for shelter. They are slaves to the Nairs, who employ them in the cultivation of the ground. They are not permitted to breathe the same air with the other castes, nor to travel on the public road. If, by accident, they should be there, and perceive a Bramin or Nair at a distance, they must howl aloud to warn him from approaching, till they have retired or climbed the nearest tree. If a Nair

meets a Pooleah on the highway, he cuts him down like a noxious animal.*

In Travancore, also, they live in absolute exclusion from the rest of society, amidst marshy rice fields, crowded in miserable huts like brute animals, and treated as such. They must never appear in the presence of their master, but shut themselves up in their hut to receive his orders and answer him without quitting their retreat. As they are not allowed to enter the public markets, when hunger compels them to approach the villages to exchange what

* It seems more than probable that these wretched creatures furnished Swift with the prototype of his disgusting Yahoos.

they may have collected for other necessities, they call out to the peasants, tell what they want, leave their articles of barter on the ground, and then return to take what the villagers may please to deposit in exchange for them.

Some of these wretches, called *Nia-dees*, live in the mountains and on the trees of the forests. When they are hungry, they howl like wild beasts, and strike their bellies with both their hands to excite the compassion of passengers: and if any benevolent traveller lays down some rice or other food for them, they never come forward to take it till the donor is at a certain distance, lest he should be contaminated by their approach. Constant

fear and misery have given them a squalid and savage appearance and entirely debased the human form.

The Pooleahs, like the Parias, are not allowed to enter the temples. They marry but one wife, and have a kind of priests who officiate at their marriages and in small chapels set apart for their use.

When a Pooleah dies in a town or village inhabited by castes for whom it is unlawful to touch him, his body is left unburied; and is preyed upon by the ravens and the vultures, till some individual or other of his tribe who may inter him happens to pass that way.

AGRICULTURE.

A European, setting foot for the first time in the southern parts of Hindoostan, beholds, with surprize, a vegetable kingdom bearing no resemblance to that of Europe: the herbs, shrubs, trees, in short, all the productions of nature with few exceptions, differ from those to which he has been accustomed. Vegetation itself seems to be governed by other laws. In Europe, it is in some measure suspended during a considerable part of the year: in Hindoostan, on the other hand, it is ever active; unchecked, either by frost, snow,

or cutting winds, the trees are covered with leaves in all seasons; and what the poets relate of the golden age, when flowers and fruit were intermingled on the same branch, is strictly true with regard to this happy climate.

Nature, however, is not duly seconded by the industry of the inhabitants: agriculture here is still but in its infancy, and its productions would be quite inadequate to the supply of its population, if the Hindoos consumed as much as Europeans. The greatest part of the hills and high grounds still lie waste, and the same may be said of immense tracts of excellent land; so that not more, perhaps, than a fiftieth part of the whole country is in cultiva-

tion. Bengal, Guzerat, Tanjore, Travancore, and Coimbetore are the best cultivated and the most fertile provinces; though, on the score of fertility, no fault is to be found with any part of Hindoostan. In the valleys and in all situations capable of being easily irrigated the soil yields annually a double and even a treble crop.

As rice is almost the sole food of the Hindoos, they bestow some pains on its cultivation. This grain thrives in water only; it is therefore sown in grounds which may be inundated at pleasure, by means of channels communicating with some neighbouring tank or pond. It is thrown in handfuls, after rain, in some nook of land where it springs up. A

field is then prepared, and laid under water, after a low mound of earth has been thrown up round it: the husbandmen work the surface with their bare feet, taking care to leave sufficient water to cover the soil at least a few lines. This done, they take up the young plants one by one, when they have attained the height of five or six inches, and replant them in small parcels, at some distance asunder, in the new ground where they are to remain till the grain is ripe. Here they soon strike fresh root, and by the time the water is evaporated, the rice has grown considerably. It requires continual watering till the grain is formed in the ear. The field is then left to dry, and the

husbandman patiently awaits the moment, when the yellow colour of the ear indicates that the crop is fit for reaping.

When the rice is ripe, it is cut, not level with the ground, but so as to leave the straw standing about four feet high: it is then tied up in sheaves. To separate the grain, the husbandman lays hold of the sheaves at one end and beats them against the ground. He then places them in a heap, and beats them over again with a bamboo to extract the seed that may have been left.

In other places the husbandman spreads his sheaves on a smooth spot, and makes oxen trample over them to

separate the grain: he then throws up the latter into heaps, which he covers with straw and leaves in the fields till he can sell it, till he wants it for his own consumption, or till the prince thinks fit to seize it for himself.

Immediately after the harvest, such Hindoos as possess the means, lay in their stock of rice for the whole year; and to secure it from the rapacity of the sovereign and the incursions of enemies, they bury it in spacious caves, dug for the purpose either in their fields or under their houses, spreading straw beneath and above it and throwing earth over the whole, without being afraid that the grain will heat or receive

any injury: but the thieves are acquainted with the secret, and it is rarely that these caves escape their ravages.

Rice requires but three months to attain perfect maturity, provided it is constantly saturated with water; but the farmers are not at liberty to inundate their fields whenever they please. The water of the tanks and ponds is public property, and it is placed under the care of a magistrate, whose duty it is to protect it from the caprice or greediness of individuals. When the rains have ceased, this officer measures the water to ascertain what quantity can be spared: this surplus he divides among the farmers in proportion to the extent of land they have to irrigate. He opens the sluices,

and each field receives by means of a trench the water that it needs, or that can be allotted to it without injury to the neighbouring lands.

In situations too far distant from ponds, wells are dug, as in the gardens, for the purpose of irrigation. The water is raised by means of a very simple machine constructed as follows :—By the side of the well a forked piece of wood, or even a stone eight or ten feet high is fixed upright. In the fork is fastened, by means of a peg, a beam three times as long, which gradually tapers and is furnished with steps like those of a ladder. To the extremity of this long beam which is capable of moving up and down, is attached a pole to

the end of which is suspended a large leather bucket. The other end being the heaviest, when the machine is left to itself, the bucket hangs in the air at the height of twenty feet: but to make it descend, one man and sometimes two mount to the middle of the beam, and as they approach the bucket, it sinks to the bottom of the well and fills itself with water. The men then move back to the opposite end; the bucket is raised, and another man empties the water into a basin, whence it runs into channels, by which it is distributed over the grounds that are to be irrigated. This operation is performed with such celerity that the water never ceases running, and you can

scarcely see the man moving along his beam : yet he is sometimes at the height of twenty feet, at others touching the ground, and such is his confidence that he laughs, sings, smokes, and eats in this apparently ticklish situation.

There are several species of rice : the first, called *princes' rice*, is in great request with the Bramins and the opulent ; the grain is about the length of our oats : externally it is nearly of the same colour, but internally of a delicate white. It grows only to the south of the mountains where the climate is very temperate.

The second, which is the common sort, is neither so long nor so white as

the preceding. It is exceedingly productive.

A third kind, inferior to the two former, and which is reaped in the dryest season of the year, serves for the food of servants and poultry. The grain, which is of a dirty white, is small and brittle.

Lastly, there is a red sort of rice, which is the worst, and is eaten only when no other kind can be procured : it contains but little farina and is hard of digestion.

In the western provinces, the common people eat, as a substitute for rice, a kind of bread made of the flour of a small round black seed, which they call *keveroo*, and which they grind between

two millstones. This flour they mix with water to the consistence of a very stiff paste, which they bake in large earthen pans. This bread, though insipid is highly nutritious, but requires a strong stomach to digest it.

It is worthy of remark, that the practice of steeping seed-corn in strong brine before it is sown—a practice recently introduced into European agriculture, as a preventive of mildew or blight—is general in Hindoostan, where it has probably prevailed for ages. The seed of the cotton-plant is treated in the same manner. The natives assert, that this process not only protects the seed from the ravages of insects, but likewise causes it to germinate sooner.

In Guzerat and the western provinces of India, the rice and cotton fields are both planted at the commencement of the rainy season in June. The former is sown in furrows, and reaped in about three months. The cotton shrubs, which grow to the height of three or four feet, and in verdure resemble the currant-bush, require a longer time to arrive at perfection. They are planted between the rows of rice, but neither impede its growth, nor prevent its being reaped. Soon after the rice-harvest is over, the cotton-bushes put forth a beautiful yellow flower, with a crimson eye in each petal: this is succeeded by a green pod, filled with a white stringy pulp: the

pod turns brown and hard as it ripens, and then separates into two or three divisions containing the cotton. A luxuriant field, exhibiting at the same time the expanding blossom, the bursting capsule, and the snowy flakes of ripe cotton, is one of the most beautiful objects in the agriculture of Hindoostan.

The variety of shrubs and plants cultivated for the sake of their oil in India, add much to the general beauty of the country. As the natives never burn candles, large tracts are set apart for the seeds from which oil is extracted: those in the greatest esteem are the gingeli, or sesamum, and the erinda. The latter is used medicinally with

great success; and an outward application of the leaves heated and rubbed with oil has been known to afford great relief in gout. Mustard-seed is also held in great estimation for its oil.

The *Ricinus communis* or *Palma Christi* is largely cultivated in some districts. The oil extracted from the seeds of the fruit of this plant, which is larger than a hazel-nut, is what we call castor-oil, and is used in Hindoostan not only medicinally but also for burning.

Hemp and flax are cultivated, not for their fibres, which in Europe are converted to such valuable purposes, these being thrown away or burned as useless, but for the sake of the oil

produced from their seeds and an intoxicating drug called *bhāng*.

Considerable quantities of oil are used by the Hindoos for anointing the head and body: this is commonly extracted from the cocoa-nut, and has a fragrant smell.

Tobacco and the opium-poppy are not unimportant articles in the agriculture of India.

The sugar-cane is extensively cultivated in Hindoostan, and constitutes the chief wealth of many tribes remote from the coast. The canes grow to a large size, and yield abundance of sugar of excellent quality: but as the owners of the sugar-works know nothing of the art of refining, after they have extract-

ed the juice from the cane by means of a press, or sugar-mill, they boil it, make it up into shapeless lumps, and sell it in that state.

The sugar-mill is composed of five strong pieces of timber: the mortar, the fly, the lever, the pestle, and the regulator.

The mortar (see the opposite plate *a a*) is composed of the trunk of a tree, ten feet long and fourteen inches in diameter. It is buried perpendicularly in the ground to the depth of eight feet, the upper end being hollowed out in the shape of a bowl, *b b*, to the depth of fifteen inches, and cut circularly at the bottom, as shewn in the section at *d*, that the juice may run freely towards the little aperture

e, which conveys it to a cock, *f*, whence it runs into an earthen pot. Round the upper part of the bowl is a circular groove, *g g*, which catches the juice that may chance to run over the top of the mortar, and from which a channel *h h*, carries it to the cock, *f*.

The fly is about sixteen feet long, and six inches thick. It is cut for half its length in the shape of a fork, widest at the end where the two branches part, and where it rests upon a shoulder formed on the outside of the mortar, round which the fly is designed to turn horizontally. The fork is quite open at the extremity, that the fly may be changed whenever it is necessary. At the opposite end, *k*, of the fly, on the

left, is stationed the driver of the oxen which turn the machine, and which are fastened to the fly by means of a cord, *l*: to prevent their deviating from the circle which they ought to describe, the yoke is attached to the fork by a second cord, *m*. Upon this fork, by the mortar, sits the man who feeds the mill; the pieces of cane are in a basket by him, *n*. As the pestle turns round, he throws the pieces of cane into the mortar, and after it has passed, he takes out those which have been crushed.

The lever, *p p*, is almost as long as the fly, and like the latter, is fastened at one end to the regulator, *t*, while the other is attached by cords, *r r*, to the two extremities of the fork. At

about one-third of its length from the end which joins the regulator, is let in a piece of *sujalu*, a very hard kind of wood, which is hollowed out in the form of a cone, to receive the head of the pestle, at *q*.

The pestle, *s*, is a cylinder two feet long, the upper extremity of which terminates in a cone, and the lower in a pyramid with twelve or fifteen sides. When the machine is in motion, the pestle, the head of which is not at the middle of the lever, necessarily retains an oblique position, so that in turning, it rubs with force against the inside of the mortar.

The regulator, *t*, is a strong quadrangular piece of wood, perforated with

several holes. It passes through the fly, being secured above and below the latter by two pins. Two other pins serve to hold the cords which bind the regulator to the lever. The relative direction of all the moveable parts of the machine varies, according as the two last pins are placed higher or lower. The equilibrium of the fly is so adjusted, that it turns without any friction, though the arms of its fork closely embrace the mortar. The only points of the machine that have friction are, as may be seen by inspecting the plate, the two extremities of the pestle, one of which is wholly employed in crushing the cane, the effect intended to be produced.

This machine, though so complicated, seems less adapted to the purpose for which it is designed, than a much more simple contrivance employed at Silagutta and in other parts of Hindoostan. It is merely composed of two cylinders, which are set in motion by an endless screw, and by two young oxen, which must be changed seven times in twenty-four hours. The mill goes night and day, and thus by the labour of four oxen, it expresses the juice of seven thousand canes, which yield one hundred weight and a half of raw sugar.

The numerous plantations of mango-trees, made by the natives of India chiefly through ostentation, form a pleasing feature in the aspect of the

country, and afford considerable convenience. Forty or fifty full-grown trees will cover a square acre of ground, with a dark grove of beautiful foliage. Some of these plantations or *topes*, says Captain Williamson, are of such extent, that an army of ten or twelve thousand men may encamp under shelter ; a circumstance which, to the native soldiery, with whom tents are not in use, is of great moment. In the hot season the shade is both pleasant and salutary ; in the cold months these woods afford warmth, by keeping off the bleak wind ; and in the rainy portion of the year, those trees which have the thickest foliage throw the water off from certain spots and render them habitable. It is

a general practice when a plantation of mango-trees is made, to dig a well on one side of it. The well and the *tope* are married, a ceremony at which all the village attends, and large sums are often expended. The well is considered as the husband; as its waters, copiously furnished to the young trees during the first hot season, are supposed to cherish and impregnate them. Though vanity and superstition may be the basis of these institutions, yet we cannot help admiring their effects so beautifully ornamenting a torrid country, and affording such general convenience. The fruit of the mango varies much in size and flavour, weighing from two ounces to nearly a pound.

The tamarind tree is exquisitely beautiful, and its fruit pleasant and wholesome ; yet it is deemed by the natives extremely unhealthy to sleep, or even to rest, under its shade.

At the commencement of the rainy season, the peasants of Hindoostan plant abundance of melons, cucumbers, and gourds, which are then the principal food of the inhabitants. These are sown in open fields and extensive plains, liable to depredations from men and beasts. In the centre of the field is an artificial mount, with a hut on the top, where a sentinel is stationed day and night to protect the crop from thieves of various kinds, especially monkeys, who assemble in large bodies for the

purpose of plunder. On an alarm given by the sentinel, the people of the nearest village sally forth and drive off the marauders. Few situations can be more unpleasant than a hovel of this kind, exposed for three or four months to thunder, lightning, and rain.

In Hindoostan, the lands appropriated to each village belong to the government: the *ryots*, or peasants who cultivate them under the orders of the *patell*, or superior of the village, being, in a manner, attached to the spot. The cattle employed in husbandry are sometimes the common stock of the village, though more frequently the property of individuals. The *patell* provides seeds and agricultural imple-

ments, takes care that such as are able cultivate the land, and at the time of settling the *jummabunda*, or harvest agreement, with the collector of the revenues, allots to each family its portion of grain, or a share of the money for which it has been sold, in proportion to its number, the quantity of its cattle, and the extent of land which it has cultivated. Some particular fields are set apart in each village for public purposes, such as the maintenance of the Bramins, the washerman, the smith, the barber, and the lame, blind, and helpless; as also for the support of a few armed men, kept for the defence of the village, and to conduct travellers in safety from one place to another.

The English reader may, perhaps, smile to find the barber in the list of public pensioners. The fact is, that there is seldom more than one in each village, and as he shaves the inhabitants gratuitously, and has no exercise in the day, it is his duty at night to carry a *mussaul*, or torch, to light travellers on the road, or for any other purpose required. No time, therefore, being left him to attend to husbandry or to provide for his family, it is but just that he should be maintained at the public expense. This observation applies equally to the washerman and the smith, who work for the village without any other emolument.

The torch is composed of coarse rags,

rolled up to the size of an English flambeau, eighteen or twenty inches long, and fixed in a brass handle. This the *massaulchee*, or torch-bearer holds in his left hand, carrying in his right a brass vessel containing the oil with which he feeds the torch as occasion requires.

In the different villages are farmyards called *cullies*, where after harvest the general produce of the land is deposited, for the inspection of the *zemindars* and officers of government, previously to the assessment for the revenue and the usual appropriations. The receptacles for cotton at these places are formed by digging holes in the earth, lined with cow-dung, and

filled with cotton as picked from the bushes; they are then covered with clods of dried earth, rubbed over with a plaster of cow-dung to preserve the contents from the weather.

The *zemindars* are a kind of middle-men, between the patells and the collectors for the government, whose office originally was that of accountants, to see justice done to both parties. These men, however, have contrived to acquire a powerful influence in every district, chiefly by advancing money to needy patells, at the exorbitant interest of forty-five per cent. per annum; for the security of which loans, the produce of the lands is mortgaged to them. They have also usurped an office be-

longing by right to the *seraffs*, or bankers; that of paying to the officers of government, for a certain consideration, the sum assessed by the collectors. This extension of the influence of the zemindars, already too powerful, is productive of the worst consequence to the cultivators. In the latter capacity they are termed *minute-dars*, and as such their cunning, chicanery, and villany surpass conception.

Notwithstanding the fertility of this delightful country, it is sometimes visited by famine; famine is generally succeeded by pestilence, and the "paradise of nations" becomes a desert. The extent of these dreadful famines

in India is not easily conceived in Europe. The account given of one in the northern provinces of Bengal, by Captain Williamson, is truly affecting.

Nothing, says he, could be more distressing than the effects produced by the famine, which, owing to the drought of the year 1783, prevailed throughout all the subsequent season, in the whole of the northern provinces, but was especially felt in the dominions of the Nabob of Oude. The more opulent had hoarded up their grain: some perhaps did so under the limited and prudent intention of securing their own families from want; while many, foreseeing what was inevitable, neglected no means to procure corn of all kinds, with the ne-

farious view of taking advantage of the times, and bent on raising their fortunes on the miseries of their fellow-creatures. Few, however, succeeded in their speculations: the hordes of famished wretches who patrolled the country, made no distinction of property, but urged by the imperious calls of nature, plundered alike the savings of the opulent and the accumulations of the monopolist.

This, being but a temporary relief, had the baneful effect of encouraging a spirit of depredation. Such was the blind infatuation of the million of walking spectres, that in the moment of phrenzy and despair many granaries were burned.

When it became obvious that the famine could not be averted, the British government sent supplies, which indeed could be ill afforded, from Bengal, where the scarcity was least felt, to the troops through the upper country. This measure, however salutary, could have but a partial effect, but more could not be done. To lessen the evil as much as possible, the European gentlemen entered into large subscriptions for the purposes of procuring grain from other parts. The liberal scale on which these contributions were conducted will be sufficiently understood, when it is stated that at Cawnpore alone, where about eight thousand men were cantoned, no less a sum than

a lac of rupees, equal to £12,500, was collected and applied, under the direction of a committee, to the relief of as many persons as it was supposed could be maintained until the next harvest.

All could not be relieved; consequently the station exhibited a scene of the most horrible licentiousness. Religious boundaries were annihilated, and all castes or sects were seen to devour what their tenets taught them either to respect or abhor. Many devoured their own children, and thousands perished while attempting to force open pantries and other places containing victuals, insomuch that it was common to find, in the morning, the out-offices of the houses half filled,

with dying objects, who with their ghastly countenances seemed to express hope, while their tongues gave utterance to curses.

The good intention of the donors was productive of a very serious evil, which in the first instance was not perhaps sufficiently guarded against. The intelligence was rapidly spread throughout the country, that the Europeans had made provision for supplying the poor with rice. This information induced all to bend their course toward the nearest asylum. Thousands perished by the way from absolute hunger, while numbers fell an easy prey to the wolves, which, being bereft of the usual means of subsistence by the general destruc-

tion of all eatable animals, were at first compelled and afterwards found it convenient to attack the wretched wanderers. The little resistance they experienced in their depredations on these unfortunate creatures emboldened them in an astonishing manner, and taught them to look with contempt and defiance on a race of which they heretofore stood in awe.

Such numbers of famishing wretches succeeded in finding their way to the cantonments of the English, that the latter were to all intents in a state of siege. The wolves followed, and were to be seen in all directions making havoc among the dying crowd. They absolutely occupied many gardens and out-

houses, and often in open day trotted about like so many dogs, proceeding from one ravine to another, without seeming to entertain the least apprehension. The swine also were to be seen in all directions attacking the poor wretches, whose feeble endeavours to drive away their ravenous devourers were the only indications that the vital spark was not quite extinct.

The number of dead tainted the air and caused a sickness among the troops, and the most serious consequences would inevitably have followed but for the setting-in of the rains, which both abated the extreme heat of the atmosphere and carried off immense quantities of offensive remains. It is not easy to

assert how many died : but at least two hundred thousand persons had flocked from the country, of whom not more than one in twenty could be maintained for the number of months which must elapse before the soil could render its aid; and no periodical supply of the fruits usually produced in the rainy season could be expected in a country, of which nearly two-thirds of the population was destroyed.

These dreadful scourges are in general occasioned by drought and sometimes attended with still more destructive consequences than those described in the preceding narrative. In the year 1769 the failure of the rice-crops, owing to an extraordinary drought, produced

such a famine in Bengal, that, aggravated as it was by the spirit of mercantile speculation, which prompted the wealthy to buy up all the grain they could meet with, in order to sell it again at their own price, it swept away in a few weeks half the population of that garden of nations, or upwards of three millions of human beings!

The failure of the periodical rains is regarded in Hindoostan as the greatest calamity that can befall the inhabitants; their subsistence depending entirely on rice which requires constant moisture during its growth. One of the best qualities, therefore, that a king can possess in the opinion of the natives, is that of diffusing seasonable rains upon

the country over which he rules. This is one of their prejudices which they never relinquish. It happened that immediately after the accession of Mr. Petrie to the government of Bombay a great quantity of rain fell, and the universal cry among the natives of all classes was : “ Mr. Petrie a very good governor—plenty of rain come.”

The visits of locusts also occasionally render the toil of the husbandman abortive, and blast his hopes. In 1810 the crops in the neighbourhood of Calcutta were much injured by the depredations of those insects, of which some idea may be formed from the following particulars communicated in a letter dated Oct 1810, by an officer who was

at that time stationed at Muttra near Agra:—

We were lately surprised here by a flight of locusts. Early in the morning they appeared like a large black cloud at a distance, settling on some cultivated fields about half a mile from my house, and the whole was in a short time destroyed. I rode down to see them: every stalk of corn, the whole ground and the air were loaded with them. They are of the size of a large grasshopper, but of a dusky colour. About nine o'clock they rose as by general consent, and passed along directly over our grounds: we heard their flight, which resembled more the roaring of a large furnace than any

thing else with which I can compare it, and ran out to see them. They completely and literally darkened the atmosphere; in a moment our trees, &c. were weighed down to the ground by these voracious insects. They ate alike roses and onions, hemlock and the most savoury plants. In vain did our people attempt to dislodge these stragglers, for the flight continued, as it was a very small portion that halted. They were more than a quarter of an hour in passing, and were so numerous, that I think they could well have covered several miles of country with their bodies. After the main body had passed on, the stragglers joined the rear. Fortunately they put about soon

after, or the farmers would have been inevitably ruined by their visit: as it was, the owners of the ground on which they halted have suffered a loss of that whole plantation, ruined, and completely desolated by their noxious touch. They fly very close to each other, and were as near as I could judge about fifty or sixty yards from the ground upwards, nearly half a mile in front; and their length may be conceived from the time they were passing, as they fly at a very good rate.

When we consider that to these natural scourges are frequently super-added the wanton devastations of man, we shall not be surprised to find the natives of India, in spite of their deli-

acious climate and fertile soil, perishing by thousands for want of the necessaries of life. How powerfully the latter cause of dearth operates in the territories of the native powers, appears from many passages of Broughton's narrative of his residence among the Mahrattas. The marauders wherever they went tore up the green crops of wheat and barley for forage ; the troops passed over large fields of grain where the ear was just ripening, with no more remorse than if it had been a desert ; tearing up the corn, loading themselves and their cattle with it, and occasionally halting in the midst of a particularly flourishing spot to let their horses get a good feed. In another place he

says:—"All descriptions of people belonging to the army are employed throughout the day foraging in the corn-fields, which are abundant and very luxuriant in the neighbourhood of the camp. The whole plain is covered with them, loading their cattle which are allowed to graze about at leisure, while their masters are engaged in tearing up and destroying: what they do not require for their own use they hawk about the camp for sale." Such were the scenes presented at every station at which Sindhia halted, and which effectually transformed the whole country within reach of his hordes into a desert. Numberless poor families are thus driven to the most distressing

shifts for a bare subsistence ; and the same traveller attests that he has “often seen women and children employed in picking out the undigested grains of corn, from the dung of the different animals about the camp.”

At such times too the bonds of natural affection become so relaxed that numbers of parents sell their children, to relieve themselves from the burden of providing for them, and to procure sustenance for the support of their own lives. Habituated to this practice, many carry on the same traffic when not compelled to it by necessity. Mr. Forbes bought at Anjengo, a boy and girl for less than two pigs would have cost in England, and we may believe

him when he adds, that it was a happy purchase for the children. He refused a third child which the mother, a young fisherwoman, offered for sale with a basket of mullets. He hinted at her want of affection, and her reply was, that she expected another child in a few weeks, and as she could not manage two, she would part with this for a rupee. The Portuguese linguist of the place beat her down to half price, and the young woman without remorse, disposed of an only child for fifteen pence !



LABOURERS IN HUSBANDRY,
AND HERDSMEN.

The *ottins*, or labourers, are employed in turning up the ground, sinking wells, digging ponds, building mud walls, and constructing fortifications: they are, perhaps, the most laborious caste in India. Their women have a high character for chastity; they work with their husbands, and may be said never to leave them either day or night. They have a great number of hogs which they alone are permitted to keep. These animals are of the Chinese breed. These females carry with them baskets

to hold the sand which their husbands require in the course of their work.

The ottins, like the rest of the Hindoos, go almost naked, having merely a piece of cloth fastened round the waist. The instrument which they use to break up the ground, consists of a long piece of wood, attached at one end to the yoke, to which the oxen are harnessed, and at the other, armed with a piece of iron, nearly resembling in shape the head of an adze, which ploughs up the ground, and a handle on which the labourer presses.

In most of the countries of Europe it is customary to urge oxen forward with a goad: the ploughmen of Hindoostan produce the same effect by

merely pinching the tail. The Indian oxen are extremely docile, and are trained to lie down to be loaded and unloaded. The breed of horned cattle is distinguished from that of Europe by a hump on the back between the shoulders, a large dewlap, and the remarkable declivity of the os sacrum. The cattle of the south, differ again from those of Bengal, in the position of the horns: the horns of the Bengal oxen projecting forward, and forming a considerable angle with the sinciput; while those of the southern cattle are nearly in a line with the os frontis. The cattle of the south are of several different breeds: beyond the Ghauts there are chiefly two, one of which is

small, gentle, and of a black or brown colour. There are stalls in the villages for the milch-cows, and the oxen are employed in preference for the plough. From their short, punchy make, they are particularly well adapted for ploughing the small rice-fields, which are frequently not more than a few yards in length.

In the morning after the cows have been milked, they are collected together at a little distance from the village, with all the bulls and oxen not engaged in agricultural labours. About eight or nine o'clock, the herdsmen, accompanied by a few boys or girls, drives them to pasture on waste lands not farther than three miles distant

from the village, and generally very dry. At noon and at four o'clock they are driven to water : at sun-set they return home ; and in the rainy season their stalls are filled with dung to keep off the flies. In the back-yard of every house there is a large pot to hold the water in which rice or other grain has been boiled for the consumption of the family : any spare curds and offal pudding, or a little flour, oil-cake, or cotton seeds, are thrown into it. This water, which in consequence becomes rather sour, is given to the cows, after they have been again milked, to drink. At night, in the rainy season, the beasts are supplied with grass collected in the

woods and along the roads, and in the dry season with straw.

The cattle of the other breed are very fierce to strangers, so that no person can approach them but under the protection of the *gwalas*, or herdsmen, with whom the animals are extremely gentle. The whole herd follow like dogs the man who leads them out to pasture. The bulls and cows of this breed are never put into stalls, but are shut up at night in enclosures surrounded with strong thorn fences to protect them from tigers. At the age of five years the oxen are sold, and they are then worked for twelve years. As they are very long-bodied, and capable of

making long journeys with little food, the travelling merchants buy up the best of them for draught. The cows of this breed are of a pure white: but the bulls generally have black spots on the neck and hinder quarters.

The *gicalas* live in huts near the villages, in places where there is much waste land, and surrounded with folds in which they keep as many cattle as are requisite for cultivating a small field, and as the contiguous pasturage is capable of supporting. When local droughts occasion a want of forage in the vicinity of their huts, they drive their herds to a more favoured situation, or retire into the midst of the forests, where there are small reservoirs, to

procure water for their cattle. All the young cattle destined for breeders, as well as the sheep and goats, are taken along in these expeditions, and none but the labouring oxen are left at home with the women and such men as are not wanted abroad. During their absence, the *gwalas* never sleep under cover: wrapped in their cloaks, they lie down with their dogs by their sides, in the midst of their cattle, within their folds, where they kindle fires at night to scare away the tigers. This precaution, however, is not always sufficient; the ravenous beasts frequently force their way through the fence into the enclosure, and kill or wound the cattle. The men have no fire-arms, the report

of which would frighten the cattle; and they rely on the noise which they and their dogs can make, to drive off the tigers. They are also greatly annoyed by the robbers who kill and carry off the sheep and goats: but unless the banditti be numerous, they sustain no loss in black cattle; the latter being too wild to be driven by any other than their keepers, and the most determined villain not daring to slaughter an animal of that sacred species.

To be accounted rich, a *gwoala* must have two hundred cows, thirty female buffaloes, fifty sheep, a hundred goats, and a sufficient number of oxen for three ploughs. Such a person clears

one hundred pagodas or about thirty-three pounds sterling per annum, besides paying taxes and maintaining his family. His only garment is a cloth which costs scarcely any thing. He expends part of his profits in the marriage and settlement of his children, or in religious ceremonies. The surplus is generally buried in the ground: and in this manner, a great quantity of specie is lost; for as men grow old their faculties decay, they fall into a state of second childhood, and forgetting where their hoards are hidden; they frequently die without revealing their secret.

In this country, the men milk the cows, and the women make butter,

They always boil the milk for at least an hour, the natives asserting that raw milk has no taste. When the family has taken its portion, the rest, with the addition of a little of the preceding day's cream, for the purpose of accelerating the fermentation, is set by to cool. The next day, the coagulation is complete : the cream, which stands five or six inches thick on each pan, is removed and put into a jar, where it is churned with a piece of bamboo, which is made to turn quickly by means of a cord twisted two or three times round it. In about an hour, the butter forms, but it is never used by the natives, who prefer *ghee*, or clarified but-

ter, which is very tart, and to which curds and salt, or betel leaves, are added. It is put into pots, and to keep it from spoiling they mix with it tamarinds and salt, which are introduced in some shape or other into the food of all the natives who can afford to eat *ghee*.

The herdsmen are all of the sect of Vishnu: they were formerly of as low a caste as the Parias and like them excluded from the towns, but ever since the incarnation of Vishnu as Crishna, whom a shepherd brought up as his own son, they have been accounted the first class of the Soothers. They may engage in commerce

and aspire to all kinds of honours; but they would degrade themselves and lose their caste, if they were to follow any of those trades in which the hammer is employed.

M. Solvyns observes, that the milk-sellers must not be confounded with the cow-herds; it is the latter who keep the cows, and from them the others buy the milk for the purpose of retailing it in the markets. They are clever and active. At day-break they enter the towns in 'long files, each carrying two large pails full of milk, suspended from a pole, as from the beam of a balance, which rests upon one shoulder.

The consumption of milk is very great : it is drunk fresh, or mixed with sugar, and is used for pastry.

The herdsman, represented in the annexed engraving, is carrying a pot of milk covered with leaves.

BASKET-MAKERS.

The Hindoo basket-makers manufacture not only hampers and baskets of bamboo and cane, but also mats of a very fine texture for sleeping on. There are mats of cocoa-leaves, which are very common and very easily made. They also construct huts of bamboo and mats.

The class of basket-makers, called *morongati*, are more particularly employed in making the implements used by husbandmen, such as vans, corn-sieves, presses, &c. The basket-makers represented in the frontispiece to this

volume are *morongati*: the man and his wife work seated on the ground, near a clump of bamboo, a species of reed which the Hindoos, as well as the Chinese, apply to numberless useful purposes. A missionary even goes so far as to assert, that the mines of the vast empire of China and of Hindoostan are of less value to them than their bamboos; and that, next to rice and silk there is nothing from which they derive so much profit.

In the bamboo plantations this reed issues from the ground like asparagus, as thick as it ever will be, to whatever height it may grow: but when it is planted separately, and care is taken to remove the suckers, it continues to

increase in thickness, especially when it does not throw out branches. It is said, that there are bamboos eighteen inches in diameter. In some provinces of China they grow to such a size as to be used for bushel measures for rice: but these are admitted to be curiosities. The ordinary height of tall plants of this species is from thirty to forty feet.

The ropes used for towing barges are made of the bark of bamboo; and though not thicker than a man's little finger, they are equally strong and light. Cables capable of holding the largest vessel are likewise manufactured from the same material. Entire houses are built of bamboo, and it

supplies also the whole of their furniture. The frontispiece will convey an accurate idea of the appearance of this valuable shrub.

THE SOURERS.

The *Sourers* are the people who extract the liquor from the palm and cocoa trees. This liquor is here called *calloo*. In the morning it has a brisk flavour like champaign; in an hour, it begins to ferment and becomes more intoxicating. Next day, after undergoing a vehement fermentation, it turns to vinegar. When distilled at its greatest strength, it furnishes a very ardent spirit; and sugar of tolerable quality is obtained by boiling it with a little quick-lime.

The cocoa-tree grows in every part

of Hindoostan, and is most valuable to the inhabitants. It is of an elegant form and rises to the height of forty and even sixty feet. It is attached to the soil by a great number of fibrous roots; the stem is simple, without branches, to the summit, where it is crowned with twenty or thirty feathery leaves, broad at their base and narrowing to the other extremity, and covered when young with a species of net work which is used for making sieves. These leaves, which are twelve or fifteen feet long, thick, firm and smooth, are employed to form roofs of houses; they are also used for making parasols, veils, nets for fishing, mats to lie on, and *ollas*, a substitute for paper,

on which the natives write with a style;

The trunk, which is thick at the base, gradually decreases in diameter, and as the wood is light and by no means compact, the stem scarcely ever rises perpendicularly, so that it is rare to see a cocoa-tree perfectly straight. For the reason just mentioned the wood cannot be employed either for building ships or any solid edifice: and the boats constructed with it are weak and last but a short time.

From the centre of the tuft of leaves with which the tree is crowned rises a thick membranaceous envelope, forming a roll, and terminating in a point. When it has attained a certain bulk, it

opens on one side; the flowers spring forth from the aperture, and in due time are succeeded by the fruit, of the size of a small melon, but not of a regular form, being flatted on the side where they touch, rounded on the other, and having a considerable ridge running all along them.

The external envelope of the fruit is green like that of the walnut, and fibrous; it turns yellow as the fruit ripens. Cordage, coarse cloth and mats are made of it.

Underneath this outer coat is the thick strong shell of the cocoa-nut, which is too generally known to need describing: it is well calculated for making a variety of small vessels and

domestic utensils. From the pulp, which lines the interior of the shell, is expressed an oil that is very sweet when fresh, and is employed in numberless ways

However valuable the cocoa-nut may be, it is for the liquor called *calloo* that the tree is most highly prized in Hindoostan. This liquor it is the business of the *Sourer* to collect. For this purpose he cuts the point of the flower-buds before their complete development, and a kind of sap, which is the *calloo*, issues abundantly from the wound. That none of it may be lost, the *Sourer* suspends under it an earthen vessel, which he empties from time to time.

One blossom yields about a common glass full in a day.

It is a curious sight to see the *Sourer* equipped for this business and the agility with which he climbs fifty and even a hundred cocoa trees in one forenoon. On his shoulder he carries a very light bamboo ladder, about fifteen feet long, and holds in his hand a double thong as represented in the plate. He sets his ladder against the foot of a tree, mounts to the uppermost step with the agility of a lamplighter, and then passes the thong round his own body below the shoulders and likewise round the tree. At the same time clapping his feet against the tree he



A SOURER & HIS WIFE .

Pub^d by Richtermann London, 1812.

springs upward, and shifting the thong as he ascends, he presently reaches the top of the highest tree. Having poured the *calloo* into a pot slung to his girdle, he descends in the same manner.

The only implements used by the *Sourers* are a small hatchet and a bill-hook. They put the *calloo* into a jar made of cocoa-leaves, but of so close a texture as never to leak.

The women sell the *calloo*. They usually fix their abode under some tree: their huts, which are only ten feet by

* By a reference to *Africa in Miniature*, vol. iii. page 134, the reader will perceive that the very method here described, is pursued for the same purpose by the Negroes in the western part of the African continent.

four, are thatched with cocoa-leaves. In a country where it rains but about a fortnight in the year, a more solid habitation would be unnecessary.

The Parias daily intoxicate themselves with *calloo* and arrack, which is a kind of spirit obtained from the palm by distillation.

The palm-tree is more lofty than the cocoa, but scarcely so thick, and the stem perfectly straight. Its bark is of a darker colour than that of the cocoa: its wood, though fibrous, like that of the latter, is nevertheless more compact, so that it will take a fine polish, especially in the part near the centre or heart of the tree. It is not well adapted for furniture, because it cannot be sawed

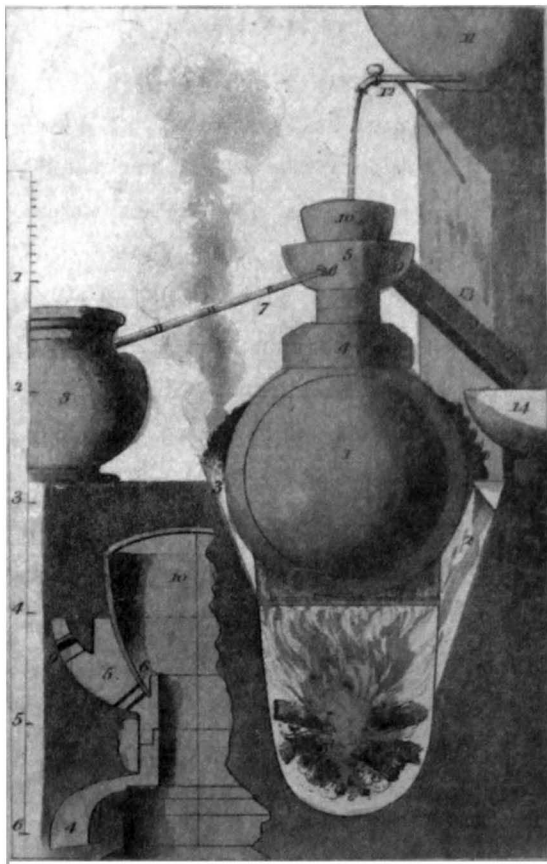
into planks ; but it is useful for water-pipes and timber for building. Joists and rafters of palm-tree wood are imperishable, and capable of supporting the greatest weights, if care be taken to cut all that is not perfectly sound out of a rafter, and to join a similar sound piece to it by means of iron pins.

The foliage of the palm-tree is of the same nature as that of the cocoa : the leaves are arranged on the branch in the form of a fan. The fruit grows in clusters ; it is of the size of a man's fist, nearly round, and covered with a thin white membrane, resembling bladder : the flesh is viscous and elastic, like jelly. By distillation a strong spirit, of a disagreeable flavour, is ob-

tained from it: this is the arrack which we have already had occasion to mention. A paper by Mr. Archibald Keir, in the first volume of the *Asiatic Researches*, describes the process of distilling practised in Behar and some other provinces; and he is of opinion that it is to be preferred to the method followed in Europe.

The body of the still is a common unvarnished earthen jar, of a spherical form (see the annexed plate, fig. 1.) about twenty-five inches in diameter in the widest part, and twenty-two inches deep, exclusively of the neck, which is two inches high and eleven wide at the mouth.

This jar is placed on a furnace built



Apparatus for Distillation.

with little art, but so contrived as to give a great heat without much smoke. For this purpose a circular hole, about twenty inches in diameter and three feet deep, is dug in the ground. In front is made an aperture, fig. 2, which descends sloping to the bottom, while the sides are perpendicular: it is about nine inches wide, and fifteen long, measuring from the circle on which the jar rests: through this aperture the wood is thrown into the hole, and the air finds a passage. On the side, is cut another small aperture, fig. 3, of about four inches by three: the jar, when placed in its proper situation, forms one of the sides of this aperture,

which serves as a chimney for the escape of the smoke. The bottom of the hole is rounded. The jar, sunk as it ought to be in the ground, is covered above, and all round with clay, excepting the two apertures, to about one fifth of its height.

Thus, when the fire is kindled, there is full one-third of the body of the still or jar exposed to the flame; and as the bottom of the jar is at least two feet from the hearth, there is a considerable intermediate space, which is filled by the flame; so that the caloric accumulating there acts with greater force on the bottom of the vessel, and produces a much more powerful effect

than so small a quantity of fuel could otherwise do ; an economical consideration of some importance.

The furnace being thus constructed and the body of the still placed on it, what the natives term an *adkoor* is luted to the neck and mouth of the jar with moist clay. This apparatus forms at the same time a cap for the jar, and an opening for the escape of the vapour. The *adkoor*, fig. 4 and 5, is composed of two earthen vessels, each of which has in the middle a round hole, about four inches in diameter. The bottoms, clapped one against the other, are joined together with clay, and form a neck, with a small elevation on the uppermost vessel. The lower, fig. 4,

is not so deep as the other : it is about eleven inches wide, so as exactly to fit the mouth of the jar, to which it is luted with clay. The upper vessel, fig. 5, is about four inches deep and fourteen in diameter, with a ledge round the hole in the middle, which rises about half an inch within the neck, and forms a channel, where the condensed spirit collects as fast as it is precipitated : and at this place in the basin, there is a hole, fig. 6, to which is luted a slender hollow bamboo, fig. 7, about two feet and a half long, for the purpose of conveying it down to the receiver, fig. 8. The upper vessel has also another hole, fig. 9, about an inch square, and distant about one-fourth

of its circumference from that before mentioned for carrying off the water employed for refrigeration.

When the *adhoor* is thus adapted to the jar, the alembic is completed by taking a copper vessel, fig. 10, about five inches deep, eight wide at top, and ten at bottom, and turning it upside down over the mouth of the *adhoor*, to which it is luted with clay.

A stand is raised for the refrigeratory behind the furnace, about a foot higher than the bottom of the copper vessel. Upon it is placed a vessel, fig. 11, capable of holding two or three gallons, having on the side a round hole, about half an inch in diameter; and before the fire is lighted, a short tube, fig. 12,

of uniform bore, is luted to this hole, the vessel being set in such a manner, that when full of water a constant stream about a foot high keeps running from the cock upon the centre of the bottom of the copper vessel, and spreads over its whole surface. The water thence falling into the upper part of the *adkoor*, is carried through the square hole, fig. 9, above mentioned, through a pipe, fig. 13, luted to it for the purpose, to a refrigeratory, fig. 14, which is some feet from the furnace, and out of which it is again taken to replenish the upper vessel, fig. 11, whenever it is required.

This apparatus, which is susceptible of improvement, has the advantage of

dispensing with the worm and with our refrigeratory, both of which are very expensive. The only inconvenience attending it is, that the volume of water employed for refrigeration, scarcely ever exceeding from six to eight gallons, soon becomes warm; but notwithstanding this disadvantage, which might easily be remedied, this alembic produces more spirit than could be obtained with our process in a still of twice the size.

The apparatus just described is so cheap, that, in Hindoostan, where the price of labour and earthen-ware is indeed very low, twenty furnaces, with their alembics and apparatus complete, excepting the copper vessels, may be

put up for twenty rupees, or about fifty shillings; and each furnace will yield upwards of twenty quarts of spirit a day. Thus spirituous liquors, and especially arrack, are so cheap, that for a penny a man may get as drunk as he pleases.

MASONS AND CARPENTERS.

The masons are of all the castes ; the only implement they use is the trowel ; their women mix the mortar for them. The bricks which they use for building, being made of bad earth, cannot long resist the weather and soon crumble to pieces.

The stone-cutters are of the same caste and tribe as all the workmen who employ the mallet. A chisel and a wooden mallet are their only implements.

The manner in which they build their pagodas is extremely expensive. In-

stead of scaffolds, cranes, &c. they throw up earth against the wall or tower which they are erecting, so as to admit of the stones being carried up in vehicles. This mode of proceeding is extremely tedious, and attended with many disadvantages; but the patience of the Hindoos surmounts every difficulty.

The *tachens*, or carpenters, wear, like the smiths, a scarf similar to that of the Bramins: the latter do not object to this practice, but jocosely observe, that these scarfs are fine harness for asses.

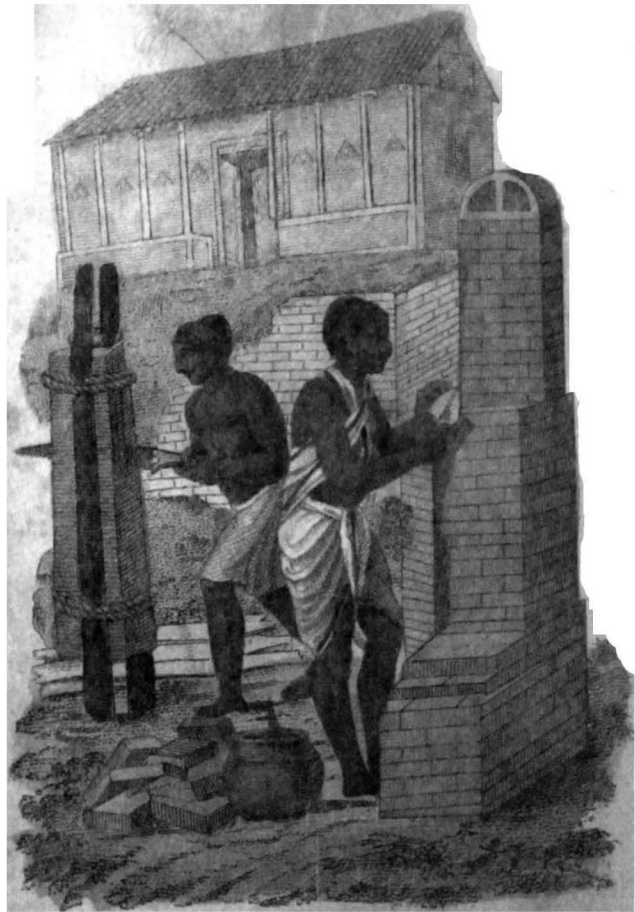
The carpenters, joiners, and cartwrights have no other tools than the plane, chisel, gimlet, hammer, saw and

a kind of hatchet. They work on the ground, without any bench, holding the piece of wood with their feet:—hence they are a month in doing a job which our workmen would finish in three days.

Attempts have been made, but to no purpose, to persuade the Hindoo carpenters to renounce their method; it is impossible to convince them of its disadvantages and to make them sensible, for instance, how much more expeditious and easy is the European way of sawing timber: they adhere pertinaciously to the processes transmitted to them by their forefathers. The Hindoo sawyer sets his timber upright between two posts firmly fixed in the

ground, as shewn in the annexed plate ; standing, or seated on a little bench, he is three days in sawing a plank which would take a European workman not more than the same number of hours.

Solvyns, nevertheless, asserts, that the carpenters employed by the Europeans have been prevailed upon to adopt various tools used by the English workmen. He adds, that it is evident, especially at public festivals, that the Hindoo carpenters are more addicted to debauchery than the other classes of artisans. Out of their work they make a point of being well dressed. The young men of this profession let their hair grow, till, renouncing pleasure, they attach no farther value to



Carpenter.

Mason.

this appendage, and have half the head shaved, in order to lead a regular life, worthy of a genuine Hindoo.

There are two ways of building: the first, which is most common, because least expensive, consists in raising the walls of mud or earth, mixed with straw,* and thatching with stubble, or flat-roofing with faggots. The height of these walls is four, five, or six feet without any window; the door

* The mode of building here described, is not uncommon even in such parts of our own country, where stone is by no means scarce. Earth is well known to be an imperfect conductor of heat; and hence, houses constructed of this material are warmer in winter and cooler in summer than those built of brick or stone—a recommendation of no small weight in any climate.

is two or three feet high, in the villages and in the habitations of the Parias. These dwellings have neither floors nor ceilings. The ground is merely made as level as possible, and to smooth it they daily rub it with the hand with a mixture of cow-dung and a small quantity of water. This coating, laid on by a skilful hand, exhibits various designs, resembling that of an inlaid floor.

Persons in better circumstances white wash the interior and exterior of their houses. The generality of habitations may be completed for twenty or twenty-five shillings of our money, exclusively of the ground, which belongs to the prince; but no one ever thinks of

consulting him when he is going to build; each has a right to erect his dwelling wherever he finds a vacant spot; and the sovereign, on the other hand, has a right to drive any inhabitant out of the house he has built whenever he pleases. This insecurity is certainly the principal reason of the slovenly manner in which the Hindoos run up their habitations, and of the indifference they manifest in regard to the forming of plantations round them, either for utility or pleasure.

The greatest enemy of the houses of the Hindoos is the *karia*, or white ant.*

* For a circumstantial and interesting account of the white ant, the reader is refer-

This insect first establishes itself in the foundations, and soon begins to make its appearance a little above the floor. The lodging which it constructs for itself resembles an earthen pipe dried in the sun ; the interior is of a spiral form and exquisitely polished. These tubes it raises along the timbers in order to reach the thatch of the roof: if it is suffered to climb thither, it takes possession of it, fixes its abode there, and when once settled all attempts to dislodge it are ineffectual. The Hindoos, therefore, to thwart the mischief-

red to the second division of the *WORLD IN MINIATURE*, containing *Africa*, vol. iv. p. 150.

vous designs of the *karias*, rest the timbers of the roofs of their houses on poles fixed in the ground; which form part of the substance of the walls, and the tops of which rise several inches above the masonry. As the *karias* proceed with their tubes, the Hindoo keeps a watchful eye upon them, and when the work has attained that portion of the wood which is uncovered, he knocks down the timber to which it is attached; the insect is obliged to begin again, till foiled in all its attempts, it seeks some other house, the owner of which is not so vigilant.

Huts of this kind will stand forty or fifty years in spite of storms and rain,

such is the solidity of the earth of which they are built.

The houses, properly so called, that is to say, such as are inhabited by the great and the wealthy, and which are to be seen only in cities and towns, are of brick, plastered with a kind of lime made of sea-shells, which is of a brilliant white, and in appearance resembles marble. This composition is not only agreeable to the eye, but forms a cement of incredible solidity. The roofs are constructed of strong rafters of palm-tree wood, and covered with pantiles. The front is generally adorned with columns of brick or wood, with bases and capitals, which support

the projection of the roof, while their bases also support a terrace or gallery that runs along one or more sides of the building, and is considered as a public place. Thus, in situations where there are no *choultries*, travellers halt under these galleries, cook their provisions, and stay there as long as they please, without asking permission of the master of the house.

The principal houses are commonly two or three stories high, and consist of four ranges of building, forming a perfect square, with a paved court in the middle. In the fore-court is another colonnade, with a gallery corresponding with that before mentioned. The apartments are between the two terraces,

and most of them are very dark, because they have no light but what is admitted from the court: for there are no windows on the side next to the street or road. Here the men abide during the day, but at night they take the air on the terraces, where the women are not permitted to accompany them. The bed-chamber is at the bottom of the house; there too are the kitchens and the apartments of the women.

The poor lie on mats made of rushes, or of the leaves of the cocoa or palm-tree. The rich have sofas, on which they spread mattresses or beautiful carpets, with cushions and pillows.

In the front of all houses is a bench;

where the Hindoos meet in the evening for the purpose of social conversation.

The style of building is uniform throughout all Hindoostan. The houses of the Europeans form the only exceptions ; for the palaces of the native grandees differ in no other respect from the habitations just described, than in being on a larger scale and more ornamented. The doors, as well as the columns, are adorned with Gothic carving. The wainscot is painted, and the cornices are sometimes gilt.

In the principal cities are to be seen palaces of great beauty and singular architecture. These are quadrangular pavilions, of seven or eight stories,

diminishing to the top, so as in their general figure to resemble a pyramid. Each story has a veranda, from which are suspended various ornaments, especially small gilt bells.

For the rest, the sumptuousness of an edifice, in the opinion of the Hindoos, consists chiefly in the great bulk of the materials employed in building it. Thus a house is magnificent when stones twenty-five or thirty feet long have been used in erecting it, even though they are left quite rough and unwrought. In this manner the Hindoos pile up rocks at a great expense, and fancy that grandeur consists in burying themselves alive in a stone-quarry.

PAGODAS, CHOULTRIES, AND
TOMBS.

The most remarkable structures in this country are the pagodas, or temples erected for the idols worshipped by the *Hindoos*. It is a singular circumstance, and strongly characteristic of the sound notions entertained by the founders of the Hindoo religion, that there is not to be found a single temple of Parabrama, or the Supreme Being, nor even a single image of him, in the whole peninsula. This Being seemed to them too great to be adored within walls: they considered the whole earth as his

temple, and worshipped him under the form of a thousand other deities. Brahma, the first created by the Supreme Being has likewise no temples, and we have already seen in what manner he forfeited that privilege. Vishnu and Sheeva are the deities to whom the most magnificent pagodas have been erected: the others, with few exceptions, are but chapels in comparison with these edifices.

The pagodas of the coast of Malabar differ in various respects from those on the opposite coast of Hindoostan: but both bear the stamp of the highest antiquity, while their solidity and imposing magnitude attest the gigantic efforts and perseverance of their founders.

Some of these pagodas are built of marble ; this is frequently the case in Malabar : others are constructed of brick or granite, which occur on the coast of Coromandel. A third class of these colossal works is hewn out of the solid rock : such are the pagodas on the islands of Salsette and Elephanta, and in the mountains of Ellore in the Decan.

The pagodas are usually edifices of a square or nearly square form, the sides of which exactly face the four cardinal points. These sides are formed by a lofty, strong and very thick wall. In the middle of each side is a pyramidal tower, of eight or more stories, and sometimes three or four hundred feet high. Under

each of the towers there is generally an entrance into the sacred enclosure, and there is a corresponding aperture in every story.

The principal decorations are about the towers. Le Gentil's designs of the pagoda of Vilnore near Pondichery, exhibit several hundred mythological subjects in basso-relievo; figures of fighting deities with their attributes, mostly on foot, but some mounted on elephants, oxen, or other animals. These figures, many of them of granite, are executed with admirable skill.

On entering the court enclosed by the walls of such a pagoda, the tanks, or reservoirs of water, for the ablutions of the pious, which are very of-

ten lined with marble of beautiful workmanship, first strike the eye. Along the walls are piazzas and benches for the accommodation of devotees, and also small chapels containing the image of some divinity or king, or habitations for the priests and the dancing-girls belonging to the temple. In some cases both the tanks and the dwellings of the priests and dancing-girls are without the pagoda.

Nearly in the centre of the enclosure is the sanctuary, or abode of the deity, which is also a pyramidal tower of several stories, the sides of which face the four cardinal points. In the lowest story, the walls are profusely covered with representations of the feats of the

god, and it contains also a gigantic statue of him, frequently with twelve or more arms. The images of the gods in the pagodas must be of stone, copper or gold; never of silver or other metals. Each pagoda has two statues of the same idol: one without the sanctuary, to which persons of the low castes themselves present their offerings; and the other within, to which they convey them through the medium of the Bramins.

These statues, though possessing little or no merit as works of art, are frequently composed of very costly materials. The great statue of Vishnu, which Tavernier saw in the temple of Juggernaut was of sandal wood. It

was covered with a mantle of gold and costly stuff which descended to the feet, so that nothing but the arms, hands and feet, was visible. Two large diamonds served for eyes; the collar was also of diamonds, the smallest of which the traveller estimated at forty carats. The arms and hands were covered with bracelets and ornaments of pearls and rubies.

But it is neither for their statues nor their decorations that the pagodas of Hindoostan deserve our admiration; for its inhabitants have not made any great progress in sculpture, though some of their vases, basso-relievos and small carvings in ivory are not amiss. They astonish by their colossal dimensions,

by the prodigious size of the stones of which they are composed, by the accuracy with which they are joined together, and by the polish given to the very hardest granite.

The pagoda of Juggernaut, according to a French engineer, Le Gout de Flaix, who has given a particular description of it, is 1122 Paris feet in length, and 696 in breadth. The whole enclosure forms a regular parallelogram, and rests upon one vast block of granite, which has been made perfectly level; so that the solid rock forms the foundation of the whole building. The height of the wall, including the foundation, is twenty-four feet, the breadth thirty-eight, and a gallery of

fourteen runs round the whole parallelogram.

This style somewhat resembles the Doric order; but if it has not the noble simplicity of the Grecian architecture, still we cannot but admire the bold idea of a plan of such immense extent, forming on the four sides of a parallelogram a series of two hundred and seventy-six arcades, as closely connected together by passages, as if they were constructed after a circular design.

But, continues the writer just mentioned, what excites still greater astonishment is the prodigious height of the tower, which crowns the principal entrance of the temple. It measures not less than three hundred and forty-four

feet; and its decorations are of copper gilt. The sides are so profusely covered with sculpture as to fatigue the eye.

When we further consider, that the blocks of granite of which this immense edifice is constructed were brought from quarries situated in the Ghauts, two hundred miles from Juggernaut, and that many single pieces contain from ten to twelve thousand cubic feet, we may form some idea of the number of years required to cut them, to remove them to such a distance, to hew and polish them, and afterwards to construct with them a building nearly three hundred and fifty feet high. The French writer is of opinion, that two thousand five hundred years would scarcely suffice

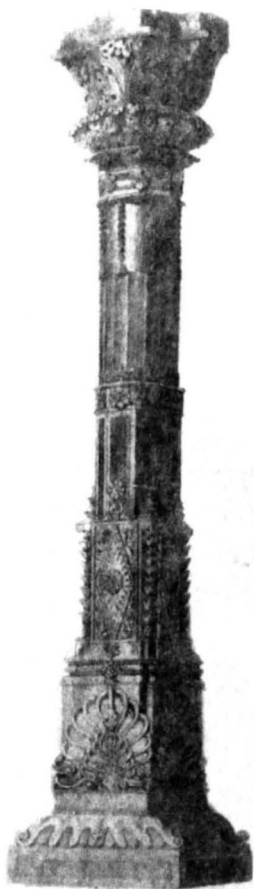
for the completion of such an edifice; but though this estimate is doubtless greatly exaggerated, still the undertaking must have required several centuries. According to Sonnerat, the Bramins ascribe to this temple an antiquity of nearly five thousand years.

The outer wall of the pagoda of Siringam, near Trichinopoli, is said to be four miles in circumference; and the stones forming the columns and terrace of the principal entrance are thirty-two feet long and five and a half broad.

The following wonderful piece of workmanship in the pagoda of Shalambron, though only a decoration, is deserving of mention. It consists of a

single connected chain of granite, and is attached to four masses of stone. The chain hangs, or at least formerly hung, in the middle of the body of the pagoda, in four festoons, each measuring one hundred and thirty-seven French feet, or together five hundred and forty-eight feet, all of one piece. Each link was three feet two inches long. The whole was so exquisitely polished that it glistened like polished steel. The world certainly cannot produce any thing equal to this performance.

The architecture of the Hindoos seems not to be governed by any established rules. The towers over the entrances to the pagodas, which can



alone furnish any idea of their talents in this line, are composed of stories, which are sometimes very high, at others extremely low. The columns in the interior of the temples have no fixed proportions: some are very thick at the base and decrease gradually like cones; others on the contrary, are extremely small at the bottom and thick at the top. Some specimens, however, are by no means contemptible or deficient in taste. Hodges, for example, has given the design of a column in a pagoda near Benares, (*see the annexed engraving,*) which may justly claim the character of beautiful. It nearly resembles the Corinthian, and its pro-

portions and decorations are highly pleasing.

These antique structures, which most-ly attest rather the patience and piety than the good taste of those by whom they were erected, have been endowed at different periods with large revenues by pious rajahs ; and the offerings of the devotees, who throng from all parts of Hindoostan to the festivals held at them, are continually adding to their opulence. Some idea of their immense wealth may be formed from the following circumstance :—

Towards the conclusion of the tenth century Mahmood I., Sultan of Ghazna, made himself master, after an obstinate

resistance and a dreadful carnage, of Sumnat, a town belonging to the Rajpoots, situated on a small peninsula in Guzerat, and celebrated for a spacious pagoda of great antiquity. Mahmood ordered the colossal idol worshipped there, which was thirty feet high, to be broken in pieces, and part of the fragments to be thrown in the area before the mosque, and the rest carried by way of homage to Mecca and Medina. The Bramins hereupon repaired to him in a body, and offered him ten millions of gold crowns to revoke the order. The omrahs advised Mahmood to accept the offer, representing to him, that though he might destroy the idol, he would not thereby suppress idolatry, and that he

would perform an action much more meritorious in the sight of God, if he were to distribute so considerable a sum among the poor Mussulmans. Mahmood, however, was inflexible; the idol was broken in pieces, and within it were found diamonds, rubies, and pearls, to a much greater amount than the sum offered by the Bramins.

This temple was of great extent and immensely rich. Two hundred Bramins officiated in it as priests; and there were three hundred devedassees, all distinguished either for beauty or high birth; for the rajahs themselves considered it as a great honour to obtain admission for their daughters into the service of the god. It maintained

moreover three hundred musicians and three hundred barbers, whose business it was to shave the devotees, before they were ushered into the presence of the idol.

Besides the large idol already mentioned, the temple contained several thousand smaller ones of gold and silver; and the fifty-six columns which supported the roof of the nave were of massive gold, enriched with precious stones. Innumerable offerings were brought from all parts of the peninsula to this temple, and various Hindoo princes had granted for the maintenance of its establishment a thousand villages with all their dependencies.

On occasion of eclipses, from forty to fifty thousand Hindoos repaired to this

pagoda to perform their devotions and to present their offerings. The number of these innocent victims slaughtered by Mahmood is stated at the latter amount. The idol was washed morning and evening with water from the Ganges, though Guzerat is the whole breadth of India distant from that river. One immense lamp illumined the temple, and the light was reflected in all directions by the gold and precious stones.

The habitations of the Bramins are commonly situated in the court before the great pagodas: there must always be a certain number of them for the service of the idol and for the reception of offerings. Here also are the dwellings of the devedassees, whose duty it

is to sweep and clean the temple, and to keep the lamps constantly burning.

Each pagoda has a tank, where devotees perform their ablutions before they enter the temple, and a choultry or colonnade, as a resting-place for travellers.

The tanks are of all forms and of all sizes, from ten or twelve feet square to six or eight miles in circumference. The latter have been formed by the hand of nature; but some of them have been improved by the addition of causeways and dykes.

The smaller tanks are the works of man: they are bordered all round with stone steps and adorned with parapets. The wealthy frequently expend part of

their fortune in the construction of works of this kind ; as nothing is more pleasing to the Hindoo deities than to build flights of steps on the banks of rivers, because it is on the margin of the water that most of their religious acts are performed.

There is a certain class of persons called *sattanees*, who belong to no particular caste, and who follow no other occupation than that of selling flowers for the pagodas, and making umbrellas of the leaves of the cocoa and banana. The flowers chiefly used in the pagodas are the sweet mogree, a kind of seringa, of which chaplets are made to adorn the statues of Vishnu, and other small red and yellow flowers, which grow on a

shrub called *the stinking bush*. In general, each flower is appropriated to a different deity: but the mogree may be offered in any pagoda.

If the massiveness and vast proportions of some of the pagodas built on the surface of the ground excite astonishment, what shall we say to those gigantic works which have been hewn out of the solid rock within its bosom, such as those in the islands of Salsette and Elephanta, at Carli, near Poonah, and in the mountains of Ellore, in the Decan! The origin of these works is buried in the night of ages, and the Bramins themselves cannot assign the probable period of their execution.

The island of Elephanta, only a few

miles distant from Bombay, is little more than one hill, about three miles in circumference. At the foot of it, near the landing-place, is seen the figure of an elephant cut in stone, which has given name to the island. As this figure is of the natural size, and the stone is of the colour of the beast, it might be mistaken at a little distance for a real elephant. On the back of it formerly stood another young one, apparently part of the same stone, but it has long been broken down.

About half way up the slope of the hill, an opening or portal leads to a magnificent temple hewn out of the solid rock. It is an oblong square, in length about eighty or ninety feet, by

forty broad. The roof is nothing but the rock cut flat at the top, and, according to all appearance, it is entirely of one piece. The interior is about ten feet high, and supported towards the middle, at equidistance from the sides and from one another, by two regular rows of pillars of a singular order. They are very massive, short in proportion to their thickness, and the capital bears some resemblance to a round cushion, pressed by the superincumbent mountain, with which they are also of one piece.

At the farther end of this temple are three gigantic figures, the face of one of which is at least five feet in length, and of proportionable breadth.

These representations have no connection with any known history or with the mythology of the Hindoos. They had continued in a tolerable state of preservation till the arrival of the Portuguese, who, having made themselves masters of the place, in their blind fury against all idols but their own, maimed and defaced them as they now appear. This must have cost them some trouble, considering the hardness of the stone ; and it is said, that they even brought thither field-pieces, for the demolition of images which, for their unequalled curiosity, were so worthy of being preserved.

About two-thirds of the way up this temple, on each side, and fronting each

other, are two doors or outlets into smaller grotts or excavations, and open to the air. In one of these is a piece of sculpture, according to Grose, somewhat resembling the story of Solomon, as there is a figure standing with a drawn sword, holding in one hand an infant with the head downward, which it appears in the act of cleaving through the middle. The outlet of the other, on the left, is into an area, about twenty feet in length and twelve in breadth, at the upper end of which, on the right, a colonnade presents itself, covered at top, ten or twelve feet deep, and in length answering to the breadth of the area. Adjoining to this is an apartment of the most regular architecture,

an oblong square, with a door in perfect symmetry ; and the whole executed in a totally different taste and manner from any of the oldest or best Hindoo buildings any where extant. Some paintings round the cornices are remarkable, not for any thing curious in the design, but for the beauty and freshness of the colouring, which must, nevertheless, be some thousands of years old, if, as there is every reason to suppose, they are coeval with the building itself.

The cave or temple of Carli is in a hill, near the village of the same name, not far from Poonah. It is thus described by a traveller, who visited the place in 1809:—

At the entrance of the cave, there is a small temple lately built, probably within two hundred years. The portico of the cave is richly ornamented with arches, curious mouldings, and figures in basso-relievo. The latter are rather rude in form, but the chiselling is very fine. Before the entrance is a pillar about twenty-five feet high, with three tigers on the top, all cut out of the solid rock. On entering the cave, you are struck as with the choir of a large cathedral: it is eighty-five feet long, eighty-two broad between the pillars, and six feet on each side beyond them. The height is nearly forty feet. The roof is coved, which marks it as a Jaina cave.

In this part of India, the great caves are of two kinds, Bramin and Jaina. The former are flat-roofed, and are usually decorated with the figures of the Indian gods and heroes, but have no inscriptions. The Bramins teach a system of gods throughout all nature, and represent their deities as assuming the human form: the Jaina, on the other hand, deny the existence of any gods as rulers over the earth; but allow that the most virtuous and beneficent of human beings are exalted to a rank above other mortals. They accordingly pay them a worship of gratitude for their services, and dignify them as saints.

The caves of the Jaina are splendid,

and in most of them are inscriptions in a hitherto unknown character. Such too is the great cave at Carli. It is of most curious workmanship. The pillars are polygonal ; the bases like compressed cushions ; the capitals the same, supporting two elephants, on each of which are a male and female Jaina saint. From each of the pillars springs a rib, and from each intercolumniation another, to support the coved roof ; these are of teak-wood, nicely let into the rock.

All the Jaina caves have smaller ones attached to them, which seem to have been habitations for the priests. To most of those at Carli there are steps cut in the rock, and to a few the ascent

is by a ladder. It is said, that there are several other caves of this kind at the distance of five miles from Carli, and many of them probably yet remain undiscovered.

But the most remarkable specimens of Jaina temples with which we are yet acquainted, are at Ellore, near Aurungabad in the Deccan. They consist of more than twenty excavations in a rocky mountain, which forms a semi-circle of about two thousand yards. The largest of these caves is called *khailassa*, or paradise. It is cut through the solid rock, without the addition of any other material, and the chisel seems to have been the only tool employed. A most beautiful stone tem-

ple is thus formed; and it is adorned both inside and outside with sculptures in basso-relievo, and separate figures of the most exact symmetry, representing all the Hindoo gods, their conquest of Ceylon, and other achievements. Between the scarped rock and the temple, there is a space with galleries, and a veranda under the former, in which are fifty gigantic figures, with symbols of their history, and representations of the whole Hindoo mythology. The dimensions of this cave are 240 feet by 140; and the scarp is 90 feet in height. The temple has a moveable appearance, from the figures of elephants, tigers, and other animals, cut underneath the floor, which appear to support the

whole building; the heads and part of the bodies only being exposed on the outside.

Many of the other caves are equally extraordinary. Here are seen flying figures, women and all the fanciful tales of the Hindoos, admirably sculptured in stone. The statues and basso-relievos altogether amount to some thousands; and there are a profusion and minuteness, an elegance and lightness in the figures, that surpass description. All the orders are displayed in the pillars which are cut out as if to support the interior of the rooms.

The latest historical account of the Jaina as an independent people, comes down no lower than the twelfth century,

when they were persecuted and defeated in battle by the Braminical Hindoos. Their origin and the duration of their power, which must have been great before they could have executed such stupendous works, are buried in obscurity. If any written record of them exist, it must be in the inscriptions before mentioned, the very characters of which are now unknown.

The *Choultries* are edifices erected by the high roads, near pagodas, for the accommodation of travellers, to what caste soever they may belong. They are built in a solid manner of stone; and to avoid confusion a distinct part is assigned in them to each caste. There

are also separate places for Mahometans, Europeans, Parias and others.

The Choultry represented in the annexed engraving is built of granite, and covered with a flat roof, supported by columns. The floor is raised three or four feet above the ground, but without steps, to prevent serpents and venomous reptiles from finding their way into the building.

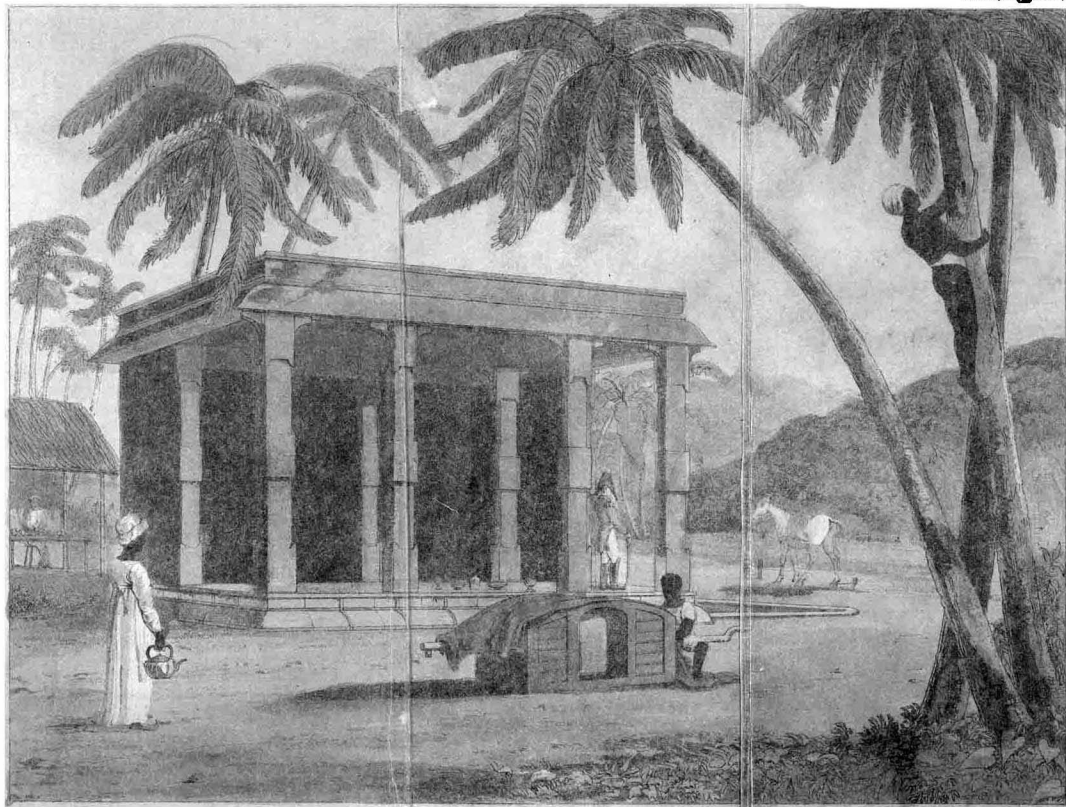
An officer has just arrived to breakfast there. His *dobashy* is carrying the tea-kettle to him. The palanquin in which he performs part of his journey is set down in front of the building: and his horse is tied between three posts in the back ground. On the

left is a shop, where travellers may purchase rice and edible roots. On the right a Hindoo, having climbed a cocoa tree is engaged in pulling off the fruit which grows in clusters. He holds in his hand a basket made of cord, into which he puts the cocoa-nuts as fast as he gathers them. Round his body there is a strong rope, which he uses for the purpose of climbing the tree with greater facility.

The Choultries in general owe their existence to the piety of wealthy Hindoos. Some of them are endowed with a considerable income, for the supply of travellers of every nation with rice, roots, and other food, fuel, earthenware to eat out of, and straw for their

horses. The frauds to which such foundations are exposed have rendered it necessary in a great measure to discontinue them : but there are still Choultries where Hindoo travellers are supplied with rice.

This duty is generally imposed on the Bramins, who officiate in the pagoda or chapel near which the Choultry is situated. Sometimes the Bramins themselves give the travellers drink ; in this case, to avoid polluting themselves, they pour water into a wooden gutter, and the traveller catches it at the other extremity, in the hollow of his hand or in a vessel. Thus does the pride of castes creep even into the most beneficent institutions.



A CHOLTRY.

Near almost all the Choultries there is a bazar or market, where rice, roots, sugar, citrons and other things may be purchased. The traveller may also bathe in the tank and water his horses or other cattle at it.

Some of these Choultries have been built at a great expense, and are so spacious, that several companies have plenty of room in them to cook and enjoy themselves without incommoding one another. Many have a very handsome appearance, and are embellished with columns of a single piece.

It would scarcely be believed what damage is done to these buildings by the crows, which drop upon them the seeds of the banian-tree in their excre-

ment. These seeds spring up in the cracks into which they happen to fall, and produce trees, which by the force of their vegetation displace the largest stones.

The image of the god Polcar is very commonly seen in the Choultries and by the high-roads. These figures are sometimes of stone, and have always one or more Bramins to attend them. Travellers and pilgrims make offerings to the idol, to propitiate the deity whom it represents.

The Mahometans have contributed greatly to adorn the cities of Hindoostan by the tombs which they have erected, and the magnificence of which has never been surpassed. These build-

ings are of various sizes and degrees of beauty. All of them have domes, under which is the tomb, generally unadorned however splendid the edifice erected over it may be.

Among these mausoleums, perhaps the most remarkable is that which was built at Agra, by command of the emperor Shah Jehan, for the interment of his favourite sultana, and where, after his death, his remains also were deposited. This edifice, called Taje Mahl, *the gem or diadem of the seraglio*, is thus described by Sir Charles Malet, to whose accommodation, when ambassador to the court of Sindia, this spot was assigned:—

This building, (*as shewn in the annexed plate,*) in point of design and execution

is one of the most extensive, elegant, commodious, and perfect works that was ever undertaken by one man. To this celebrated architect Shah Jehan gave the title of *Zerreeer Dust*, or jewel-handed, to distinguish him from all other artists. This extraordinary man, knowing the impatience of the emperor, and the peculiar situation of the intended structure on the precarious banks of the river Jumna, after laying a strong foundation, secreted himself for twelve months, nor could the strictest search by imperial mandate discover his retreat. At the expiration of that period, he voluntarily appeared in the hall of audience, and throwing himself on the emperor's clemency, declared

that he had absconded from the fear of being urged by his majesty to proceed with the superstructure before he had sufficiently proved the solidity of the foundation: being now perfectly satisfied of this, he was ready to fulfil the imperial command.

The astonishing art and niceness of the masonry have hitherto admirably withstood the devastations of time, nor has a succession of barbarous and predatory invaders yet dared to violate the sanctity and beauty of this wonderful fabric. It is composed of two large squares; the outer one intended for the accommodation of travellers, and the convenience of the inferior officers attached to it: the inner court, which is

entered through large gates of brass, under a stupendous dome, forms a beautiful garden with a profusion of fountains, surrounded by magnificent buildings for recreation and devotion. At the north end, close to the bank of the Jumna, is the grand dome under which the royal remains are deposited. It is built entirely of pure white marble, on an immense square platform of the same material, having a lofty minaret of equal beauty at every corner. On each side, and behind the imperial mausoleum, is a suit of elegant apartments, also of white marble, highly decorated with coloured stones. The tombs and other principal parts of this vast fabric are inlaid with wreaths of flowers and

foliage in their natural colours, entirely composed of cornelians, onyxes, verd antique, lapis-lazuli, and every variety of agates, so admirably finished as to have rather the appearance of an ivory model set with jewels, just delivered from the artist's hand, than an edifice which has withstood the inclemency of the elements a century and a half.

The building is said to have been completed in sixteen years, at the expense of ninety-eight lacs of rupees, or above one million two hundred thousand pounds sterling.

In the suburbs of Cambay are many large mausoleuma and Mahometan tombs, in a beautiful style of archi-

itecture, and the marble sculpture exquisitely fine. It is related, that the dust worked out in finishing the flowers and ornaments of some of these edifices was weighed against gold as a compensation to the artist. The most magnificent was erected to the memory of an eminent Mogul, who died of hunger during an extraordinary famine, which almost depopulated this part of Guzerat. It appears from the inscription, that during the dreadful scarcity he offered a measure of pearls for an equal quantity of grain, but, unable to procure it, perished of hunger.

At Bombay there are two tombs, one on the point of Love-grove, and the other on the rocks close to the sea-

shore, which have an interesting story attached to them. Two lovers were together in a pleasure-boat, enjoying the cool breezes of the ocean, when their little bark struck on a concealed rock and sunk. The youth easily reached the shore ; but perceiving his beloved still struggling with the waves, he plunged again into the sea to endeavour to save her, but in vain : the only consolation he had was to perish with her. The bodies were drifted to the land, and buried on the different spots on which they were found. Peculiar veneration is still paid to these tombs both by Musulmans and Hindoos, and the priest, in whose guardianship they are, derives no small profit from the offerings

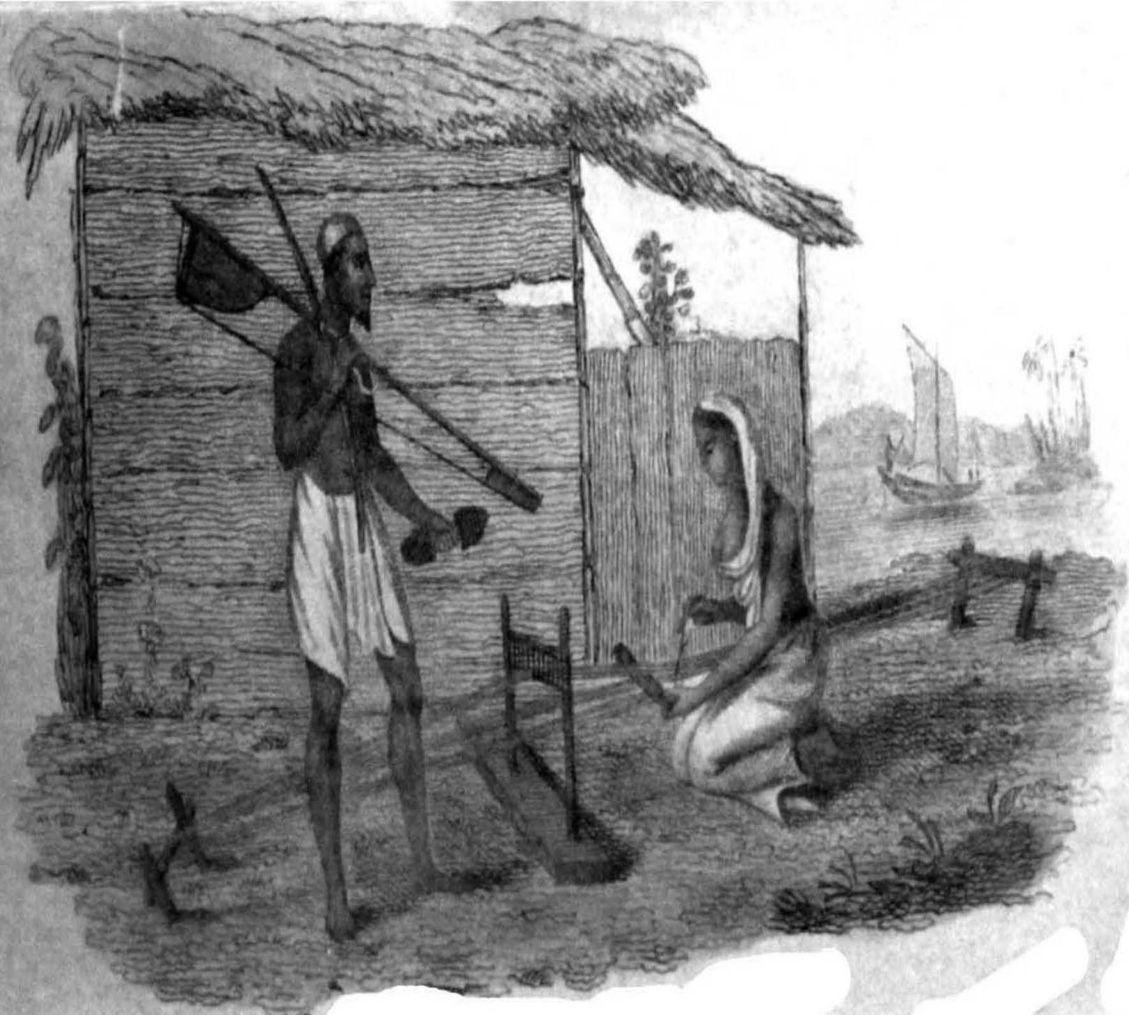
made to the manes of the unfortunate lovers.

It is a peculiar characteristic of the Hindoos, especially of the lower classes, to pay respect to objects held sacred by other sects. They may be seen making their little offerings and joining in the religious processions of the Mahometans; and as frequently appearing at the doors of the Portuguese catholic chapels, with presents of candles to burn before the saints, and flowers to adorn their shrines.

The Hindoos manifest not less respect for the dead than the Muzulmans; but the monuments which they erect to their memory are not so sumptuous as those of the latter. Many of them con-

sist of unpolished stones of very large size erected on the plain without any covering. It is not uncommon to see on the road side, or in a grove or other public place, a simple stone set up as a memorial of a Hindoo soldier, slain in battle near the spot where his rude monument stands. Cenotaphs, however, were sometimes erected to the memory of rajahs and warriors; and there are Hindoo tombs remarkable for the elegance of their forms. Such are those which adorn a low point at the junction of the rivers Mootha and Moolha, near Poonah, raised to the memory of pious widows who had sacrificed themselves on the funeral piles of their deceased husbands.

A cemetery in Hindoostan is generally adorned with flowers and sweet shrubs, planted in affectionate memory of departed friends. The shrub which marks the grave of a Hindoo may frequently be seen before sun-rise adorned with chaplets of sweet mogree and half-blown roses, and the little temples, not unfrequently erected where a holy person has been interred, are, like the shrines of Romish saints, hung with votive offerings and crowded with supplicants.



COTTON AND SILK MANUFACTURES.

A people born under a sun too sultry to admit the exercise and fatigue necessary to form a robust nation, endeavour to obtain their scanty livelihood by the easiest labour : hence it is, perhaps, that the manufactures of cloth are so multiplied in Hindoostan. Spinning and weaving are the slightest tasks to which a man can be set ; and it is observable that manufactures prevail most, both in quantity and perfection, where the people are least capable of robust labour. It is difficult in such

provinces to find a village, in which almost every man, woman, and child is not employed in the cotton manufacture. These people produce works of extraordinary niceness, and as much as an Indian is born deficient in mechanical strength so much is his whole frame endowed with an exceeding degree of sensibility and pliantness. Orme, treating of the silk manufactures of Bengal, says : “ The women wind off the raw silk from the pod of the worm : a single pod of raw silk is divided into twenty different degrees of fineness ; and so exquisite is the feeling of these women, that while the thread is running through their fingers so swiftly that their eye can be of no assistance, they

will break it off exactly as the assortments change, at once from the first to the twentieth, from the nineteenth to the second."

The fineness and delicacy of the muslins of Bengal are well known, and yet, ^{as} fine as they still are, they were formerly of a more exquisite texture. Tavernier relates, as an extraordinary instance, that when the ambassador of the king of Persia returned from India, he presented his master with a coconut, richly set with jewels, containing a muslin turban, thirty English yards in length, so extremely fine, that it could hardly be felt by the touch. Some of the Cashmere shawls, it is well known, are of so delicate a fabric, that

they may be drawn through a wedding ring.

The carders of cotton are all Poo-leahs and Mahometans. They are descended from the Arabs, whose manners they have retained, but not their religion: for they are of the sect of Ali, while all the other Arabs adhere to that of Omar.

The cotton is first carded with the fingers, as we make lint: it is then spread upon a mat, and the operation is finished with a very simple machine. It consists of a piece of wood, as represented in the annexed plate, five or six feet long, with a strong cord of catgut tightly stretched from one end to the other, which is sonorous when touched,

and it is hence called the fiddle : but it is much more like the bow, or a machine employed by our hatters. The fiddle is suspended by a cord to the string of a bow fastened to the ceiling. The workman holds the fiddle with one hand, and with a piece of wood having a knob at the end, in the other, he briskly pulls the catgut cord, which, flying off, strikes the cotton, throws it up into the air, clears it of dust, and renders it fit for spinning. The elasticity of the bow, to which the fiddle is attached, enables the workman to move it to any part of the heap of cotton which he has to beat.

The wives of a carder, for according to the law of the Prophet, he may have

several, are commonly employed in weaving various kinds of cotton stuff. Their loom, represented in the same plate, is as simple as the instrument used by the husband; and resembles the loom of the European weaver, excepting that it is much nearer to the ground, so that they are obliged to work upon their knees.

The husbands sell the work of their wives, who never go abroad, unless compelled by extreme poverty, and in some measure by hunger.

The Mahometan women in Hindoostan dress like those of the Malabars. They all wear a cloth, which leaves the back uncovered, and gives them a graceful appearance.

The cotton, when gathered from the plant, is mixed with the seeds, which strongly adhere to it. For the purpose of separating them, a machine is employed, which consists of two cylinders placed one above the other, at too small a distance for the seeds to pass between them. The two cylinders are set in motion by a handle; and as they communicate at the opposite extremity, by means of two pieces of wood, in the form of a screw, which bite one in the other, they turn in opposite directions. The consequence of this motion is, that the cotton brought in contact with the cylinders, is drawn to and passes between them, dropping the seeds which are stopped by the way; and these seeds

are used in sowing the land for a fresh crop.

In the villages the cotton is spun by the elderly wives of the *reters*, or weavers. The engraving will furnish an idea of their wheel. The distaff, which is only a rough piece of wood, is fastened to the extremity of the wheel. The spinners hold the thread with one hand, and turn the wheel with the other. The fineness and quality of the thread depend on their skill: some is very fine, some very coarse, and between these two extremes, there is every variety of quality; but the finest is sometimes so exceedingly delicate as not to be detected by the touch, and scarcely by the eye.



COTTON SPINNING.



WINDING COTTON.

When the cotton is spun, it is delivered to the winders, who are in general the younger wives of the *retees*. The instrument they use is equally simple with the wheel. It consists of three pieces of wood furnished with upright iron pins, and fastened to a cross-bar. The iron pins hold the skains while the woman winds. Beside her is a basket to hold the bobbins when they are full. These bobbins, as may be seen in the engraving, have a ledge at one end only, so that the thread when wound, may easily be slipped off them.

It is the women who also prepare the cotton thread, for making cloth. On the supposition that there may

be some difference between thread of the same kind, the coarser is used for the warp, and the finer reserved for the woof. The warp is prepared by boiling it in water, and plunging it into cold water while it is quite hot. The woof requires more preparation: after being soaked in cold water in which a small quantity of cow-dung has been diluted, it is wrung out and left wet for eight days in a covered vessel, after which it is taken out and dried in the sun.

When perfectly dry, the warp is arranged in the manner represented in the opposite engraving.

On a spot which has been swept quite clean, a number of bamboo sticks,



Preparation of the Warp for weaving.

about three feet high, are set up about two feet asunder, in a straight line of the same length that the piece of stuff is intended to be. Women or young children then run along and interlace the thread between these sticks, in the manner exhibited in the plate. In this operation the thread is guided with ease, by means of a bamboo with a ring fastened to the end of it. When the number of threads is complete, fresh sticks are introduced between the others, for the purpose of keeping the warp closer together: after this it is rolled up with the sticks and carried to a pond. Here it is left to soak for a full quarter of an hour, and trodden with the feet, that it may imbibe the water the better. It

is then taken out and left to dry. The ends of the sticks are again fixed in the ground, and the weaver examines the threads, joins such as are broken, arranges those which are out of place, and picks off all the loose cotton that would spoil the regularity of the stuff.

After this operation, for which see the annexed plate, the sticks are removed, and the warp is laid over trestles about a yard high, placed at distances, and rubbed all over with water in which rice has been boiled, and which has been kept till it is quite sour. The threads which may have been displaced by this operation, must then be rearranged; this is first done with the fingers, and afterwards with a whisk, the



Weaver joining the broken Threads .

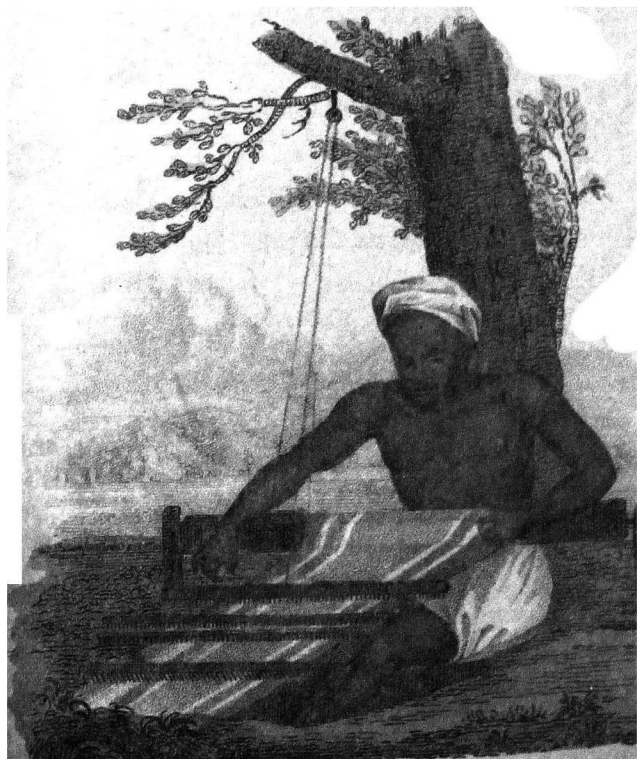
twigs of which, insinuating themselves between the threads, clean them perfectly, and make them lie quite smooth. Lastly, a size made of boiled rice is spread over the warp, which is left to dry and rubbed with oil as a final preparation. In this state it is carried to the loom.

The weaver sets up his loom in the morning under a tree before his door, and takes it down again at sun-set. It consists merely of two rollers, resting on four stakes driven into the ground, and two sticks which cross the warp, and which are supported at each end, the one by two cords tied to the tree, under the shade of which the loom is erected

and the other by two cords fastened to the foot of the weaver; these enable him to separate the threads of the warp for the purpose of crossing it with the woof. For the greater convenience, he digs a hole in the ground to put his legs in, as may be seen in the engraving.

The weaver uses a piece of wood, or a stick, or any thing that comes to hand for a shuttle. In case of heavy rain, he takes down his loom, and postpones his work till the following day. In the rainy season, the weavers make only small pieces of stuff in their houses, or under covered alleys.

With such rude implements it is, that



WEAVING

the Hindoo weaver produces stuffs so fine, that when spread on the grass they intercept none of its colour.

M. de Bussy, on his return from India to France, carried with him as a present to Madame de Pompadour, the then all-powerful mistress of Louis XV. a dozen chemises made of the stuff called guineas, each of which was contained in a snuff-box of ordinary dimensions.

The Hindoos will likewise sew up a rent in a piece of muslin with such niceness, that the sharpest eye cannot detect the seam.

The Hindoo weavers are not of a despicable caste, being next to the scribe and above all mechanics. They

belong indiscriminately to the two divisions of the right hand and left hand, and wear their respective marks.

When the cloth is woven, it is washed; but the process employed for this purpose by the Hindoos cannot fail to injure its texture. They mix a kind of earth of a saponaceous quality with cow-dung and lime, and rub the cloth with it. After this operation it is beaten. The cloth-beater is generally a Pali or Telinga. He makes use of a roller and two round-headed mallets of compact wood, as shown in the annexed plate, with which he beats the cloth hard, and thus greatly diminishes its strength. This operation, indeed, in which the Hindoos excel, causes it to



CLOTH-BEATER.

Pub^d by E. Ackermann London. 1822.

look well at first; but the purchaser of such beaten cloth is surprized, when it comes to be washed, to find the threads swelled to three or four times their former thickness.

The way to buy without danger of being imposed upon is to take only such cloths as have not undergone either the operation of sizing with the sour rice-water or that of beating: or to consult some one who is a judge of such goods and knows what degree of credit should be given to the assurances of the Hindoos.

Before the cloth is painted, it has to undergo other preparations. A kind of dry fruit called *cadoo* or *cadoocaya*, is pounded in a mortar; the powder is

sifted and mixed with buffaloes' milk, which is of a fat, unctuous nature, in the proportion of about two ounces to three quarts of milk. In this liquor the cloth is thoroughly soaked; it is then taken out, well wrung and dried in the sun. Next day it is rinsed in common water, wrung and again dried in the sun, after which it is left a quarter of an hour in the shade; and lastly to smooth it, it is folded into four or six, and beaten in the manner already described.

Thus prepared, the cloth is transferred to the painter, for the Indian stuffs are not printed: they are partly dyed and partly painted with the pencil. The painter begins with drawing his design on paper, pricking in the



CLOTH PAINTER.

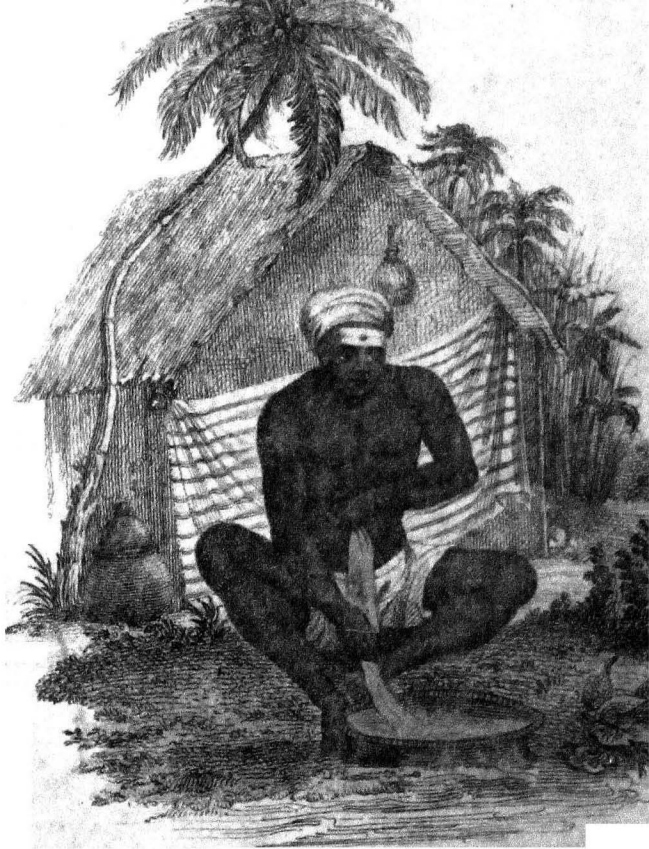
principal figures with a pin; then, laying the paper on the cloth, he rubs a rag, in which powdered charcoal is tied up, over the pin-holes, and the design is traced. He afterwards lays on black or red with a pencil over the marks of the charcoal.

When the outline is thus finished, it is ready for painting. The first colour laid on is black, which is but little used excepting for certain strokes and for the stalks of flowers. When the artist has painted black all that is to be of that colour, he draws in red the flowers and other figures that are to be red; but it is not yet the time to paint with that colour: the blue must first be com-

municated and this requires other preparations.

The cloth is first immersed in boiling water for half an hour ; it is then steeped in water in which goat's or sheep's dung has been dissolved and there left all night. The following day it is washed and exposed to the sun ; meanwhile care is taken to sprinkle it with water from time to time ; it is then beaten again, wetted with sour rice water, and once more beaten to make it supple.

As the blue is not laid on with the pencil, but applied by steeping the cloth in prepared indigo, the cloth is done over with bees' wax, excepting the places already painted black and such



DYER.

as are to be blue or green. The wax is laid on with an iron pencil as lightly as possible and on one side only. This done, the cloth is exposed to the sun: but care must be taken not to let the wax melt more than is requisite to make it penetrate to the other side. The cloth is then taken away, turned on the wrong side and rubbed over pretty hard with the hand; after which the painter delivers the cloth to the dyer to be dyed blue.

The *pali*, or dyer, has his solution of indigo in a vessel that is buried in the sand, as represented in the plate: here he steeps the cloth after folding it double in such a manner that the right side is outward and the wrong one in-

ward. He leaves it in the liquid about an hour and a half, and then takes it out dyed blue in all the places not covered by the wax.

After the blue comes the red: but the wax must first be removed, and the cloth again washed, and prepared to receive this new colour. The cloth is put into boiling water to clear it of the wax, which melts and is skimmed off with a spoon as fast as it rises to the surface: it is then washed in a pond, beaten a little and dried.

It is next steeped again in a simple effusion of *cadoo*; and after being washed, beaten on stone and dried, it is soaked in buffaloes' milk as in the first operation, and rubbed for some

time with the hands. When thoroughly wet, it is taken out, wrung and dried. Then, if there to be any white strokes in the red flowers, as is frequently the case with the pistils and stamina, wax is put on those places ; after which the red colour, previously prepared, is laid on with the pencil. It is generally boys who are employed in painting red, because this is the simplest and easiest part of the operation.

The cloth must be again washed in the pond, beaten ten or twelve times on the stone, scoured with sheep's dung ; and on the third day soaped, beaten and dried ; but while drying, sprinkled from time to time with water. The same operation is repeated next

morning ; and at noon it is washed in hot water to cleanse it from the soap and any impurities that may adhere to it.

For a green colour they take an ounce of *cadoo* flowers, the like quantity of *cadoo*, a handful of *chayaver*, or *chaya* root, and the rind of a pomegranate. These ingredients are reduced to powder, and put into three bottles of water, which are boiled down to one-fourth of the quantity. This dye is strained through a cloth into a vessel ; to each bottle is added half an ounce of pulverized alum ; the vessel is shaken for some time, and the operator obtains a yellow colour, which turns green when he lays it upon the blue. It is for this reason that, before

the cloth is dyed blue, the painter takes care not to put wax on those places which are to be green.

The colours mentioned above are prepared as follows: for black they take several large pieces of iron dross, and four or five bits of iron, over which is made a fire of banana leaves. When both are red hot, they are removed and left to cool. They are then put into a vessel, which holds eight or ten quarts, and hot sour rice-water, in which there is no salt, is poured over them. The whole is exposed to the full influence of the sun for a whole day; after which the liquid is poured away, and the vessel filled with *cadoo*. This is put in the sun for three or four

successive days and the colour used for painting black is prepared.

For blue the leaves of the *avery* or indigo plant, are dried and reduced to powder. This powder is put into a large vessel full of water, which is violently beaten in the sun with a bamboo split into four; the water is then poured off and the indigo remains at the bottom of the vessel: it is divided into lumps about the size of a pigeon's egg, and dried in the shade on ashes covered with a cloth.

To make the dye, the dyer puts a certain quantity of indigo reduced to powder into a large vessel full of cold water; to this he adds a proportionate quantity of lime, likewise in powder.

He boils a peck of indigo-seeds for a day and a half in a caldron of water, and then empties water, seeds and all into the vessel of prepared indigo. This dye is kept for three days, and care must be taken to mix the whole well together, by stirring it with a stick four or five times a day. If the indigo has a sour smell, a certain quantity of lime should be thrown into it.

Red is obtained in the following manner:—In two quarts of the water of certain wells which has a brackish taste, are infused two ounces of alum reduced to powder; to this are added four ounces of red wood, called *var-tangui*, or *sapan wood*, also in powder.

The whole is set in the sun for two days, care being taken not to let any thing sour or salt drop into it. Alum, or water, is added, according as the red is to be more or less deep: and in this manner the different shades of that colour are formed.

A mixture of equal parts of red, black and rice-water kept three months, produces a very deep red with a purplish tint.

The red colour obtained by the process above described would not adhere sufficiently to the cloth, without the addition of the tincture of the *chaya* root. This root is pounded in a mortar till it is reduced to a very fine powder: about three pounds of it are put into

two pailfuls of ordinary luke-warm water, and the whole is stirred some time with the hand. This water, which becomes red, dyes the cloth a wretched colour, but it gives the last finish to the other red colours. To this end, the cloth is immersed in the dye, and turned and twisted about in all directions for half an hour, during which time a fire must be kept up under the vessel.

The *chaya* is a plant that grows spontaneously. It is about six inches high. The leaf, of a light green, is about an eighth of an inch broad and half an inch long. The flower is small and bluish. The root, which is used for dyeing, is from eighteen inches to four feet long :

it is yellow when fresh and turns brown in drying.

The green which is mentioned above is not a fast colour. After four or five washings it disappears, and nothing is to be seen in its place but the blue over which it was laid. There is, however, a method of fixing this colour and making it last as long as the stuff itself: a tuber of the banana is pounded while fresh, the juice extracted, and four or five spoonfuls of it put into a bottle of the green dye, which instantly becomes a fast colour, that will never wash out. Unluckily this addition takes from it some portion of its beauty.

The pencils used by the Hindoo

painters are no other than a small piece of bamboo, cut to a point and slit up to the height of about an inch. Round the pencil is tied a bit of rag soaked in the colour, which the artist is about to lay on ; this rag he squeezes with his fingers, to make the colour descend to the point of the pencil. He takes a fresh pencil for every colour. The painter sits before a low table, over which the cloth is laid in the manner represented in the engraving. The pencil with which the wax is applied is of iron, about a foot long ; it is small at the top and fits into a piece of stick which serves it for a handle : there is a slit at the bottom. About the middle is fastened a ball of hair which is

soaked with melted wax, that runs down by little and little to the point of the instrument.

Bengal is almost the only province of Hindoostan where silk-worms are bred, because the cultivation of the mulberry-tree is much neglected in every other part of the peninsula. The manufacturers of silks are therefore obliged to obtain the raw material either from Bengal or China. The dyer represented in the engraving is dying silk in the thread. His laboratory, as may be seen, is neither very complicated nor very expensive. An earthen vessel containing the dye, a kind of fire-pan, sloped out at the top on each side to receive the vessel, and



SILK DYER.

By E. Coleman, 1854.

a stick to push down and draw out the thread are all the implements that he requires. He works standing, that posture being more convenient, on account of the height of the apparatus.

When he has finished his operation, his wife commences hers ; for the wives of all the Hindoo artisans assist their husbands in their occupations. Thus the wife of the silk-dyer, represented in the last plate, has to wind the silk when it is dry. She is seen in the annexed engraving seated on a mat with her reel before her. This instrument is more convenient than that which has been already described, and may be used for cotton as well as silk : it resembles the reel employed in Europe. The lower

end of the axis round which it moves is stuck into the ground, and the upper end passes through the eye of a long screw fixed in the wall. The woman detaches the thread with one hand, while she turns the spindle with the other.

THE WASHERMAN.

The men who wash the cloth, as mentioned in the description of the processes which it undergoes, also wash foul linen. These people form a distinct class : and as no person in Hindoostan is at liberty to follow any other profession than that of his caste, as this law is never transgressed, and a high-caste Hindoo woman would think herself contaminated if she were to wash her own garment, the washermen, though numerous are always sure of having plenty of work. Being obliged to be continually handling dirty clothes.

they are considered as very little better than *Parias*.

The process for washing linen differs very little from that employed for new cloth. The washermen use neither ashes nor hot water for the purpose. They first scrape the linen with a shell, then wash it on the margin of a river or pond, and beat it hard on a stone roller till the chief part of the dirt disappears; they next rub it with cow-dung mixed with a small quantity of lime and a little of the saponaceous earth, called, from the use that is made of it, *washer-man's earth*, and which is found in the neighbourhood of *Gondy*. They then soak the linen in water, beat it again, and, having dried it in the sun, carry it



WINDING SILK.

to the ironer ; for those who wash linen must not iron it : the two professions are totally distinct, and dare not encroach upon one another.

For three rupees, or seven shillings and sixpence, a person may have as much linen washed and ironed as he need soil in a month, and that is no inconsiderable quantity, in a climate where the perspiration is so profuse.

The washermen carry away the foul linen on asses ; and convey it back in the same manner, when washed and ironed, to their customers. They make it look extremely white, but it must not be allowed to lie long before it is again washed, otherwise the lime would destroy the stuff. The women

assist their husbands in these occupations. They make their starch from rice.

Solvyns gives the name of *dobys* to the washermen, and asserts that the Hindoos in general, who bathe at least twice a day and wash their own garments, have but little occasion for their services. We cannot reconcile this last observation with what has been said above otherwise than by supposing that it may apply to some particular classes of the inferior castes.



IRONER.

THE TAILOR.

The tailors who make clothes in the European fashion, are Mahometans. Their costume, represented in the annexed engraving, is not deficient in elegance. They wear white trowsers of striped silk, a long tunic of white calico, a shawl of a deep colour on the right shoulder, and a dagger at their waist. They rarely cut out from measure: it is necessary to give them a garment already made, or at least a pattern to work by. This pattern they lay upon the cloth or other stuff, which they mark with a black line where

it is to be cut. The garments made by them are elegant, stout, and properly sewed.

The makers of gold and silver embroidery are also Mahometans.

M. Perrin says, he would not advise any European tailor to go and settle in Hindoostan under an idea of making a fortune in that country; and is of opinion that persons of that profession, would find their business more profitable in the meanest village in this part of the world, than at Golconda or Delhi. If, indeed, there were none but Hindoos to make clothes for, a tailor would have little employment in India; for those who dress at all, scarcely wear any other than garments without

seam; and, as the missionary just mentioned farther observes, dealing in old clothes is commonly part of the business of the weaver.

In the first place, children of both sexes go stark naked till they are nine or ten years old. At that age they begin to wear, as almost their only garment, the *langouttee*, or a piece of cloth, a little larger than a man's hand, which they fasten before by means of a cord that passes round their middle. Nine tenths of the Hindoos are at no greater expense for their apparel. Each of them, however, has a piece of stuff about two ells long, called *toopaitee*, which is of brown serge for the common people and black for the others: but

they throw it over one shoulder, or cross it over the breast, or make a pad of it, to prevent burdens which they may have to carry from hurting them.

Such is the costume of the poor, who go with the head bare, or covered with a bit of muslin.

The dress of ceremony, and that worn by persons of distinction are very different. These consist of a muslin turban or cap, another piece of muslin or silk thrown over the shoulders; a third piece of muslin called *sogay*, which serves for breeches; and shoes or sandals.

The piece of muslin of which the turban or cap is formed, is of more or less costly stuff, about thirty ells in



MALABAR TAILOR.

length and one-third of an ell wide. The colour is not a matter of indifference: in the army it serves to distinguish the different corps or regiments of Sepoys. In the inland parts, persons belonging to the high castes only have a right to wear a white cap; but they may also choose any other colour they like better. On the coasts these distinctions are now unknown.

Every Hindoo must fashion his cap himself. This he does as follows:— he throws the piece of muslin on some piece of furniture, or on a mat, lays hold of one of the ends, ties the two corners on a knot, and thus forms a kind of close cap, which he puts on his head: with his right hand he winds the

muslin round his head in all directions, while his left, resting on his brow, arranges the folds in it, till he has given the cap the form that he prefers. The cap thus made up, retains its form for months; and it is seldom that it is arranged a second time till the muslin has been washed.

The shape of this head-dress varies with the country, the occupation and the age of the wearer. That worn by the Sepoys is in the shape of a small round hat, about which is tied a ribbon of a different colour. In the Mysore and Telinga country, the cap is low-crowned; in some parts of the Carnatic it is seen of a conical form, and the piece of muslin of which it is made, is

twisted throughout its whole length. In other places the muslin is left loosely flowing over the shoulders. In general, when the young men aim particularly at elegance in their head-dress, they leave a beak in front of the cap, and take care not to let a single fold be seen on the muslin.

The Hindoos, who shave the head, with the exception of one lock of hair, never take off their caps, even in the pagodas. They are not allowed to show their heads excepting at funerals, and during the time prescribed for mourning. Sometimes it happens, that a Hindoo uncovers his head in his own house, either on account of the heat, or for some other reason; but if a

person of any consequence calls upon him, he puts on his cap before he receives him : as it would be deemed the height of rudeness to appear bare-headed before his visitor.

The piece of muslin thrown over the shoulders is designed to protect the wearers either from the sun or cold : they spread it over the neck like a large handkerchief.

The *sogay* is a muslin vest without pocket, which folds over at the bosom, and is tied with ribbons. The sleeves must be narrow and long enough to form a great number of plaits down the arm.

The piece of muslin which serves for breeches is several ells in length. It

is passed round the waist below the *sogay*, and one end drawn up between the legs in front, while the other is tucked in at the waist behind, so that one thigh is entirely covered, while the other is left half bare.

With a dress of ceremony, slippers having turned up peaks, called *papassée*, which admit but half the foot, are worn. People of distinction have also a kind of pattens, consisting of a sole of hard wood, of the shape and size of the foot, raised upon two pieces of wood about two inches high, one at the toe and the other at the heel.

When an opulent man or a rajah rides on horseback, or is carried abroad

in his palanquin, or is invited out, the *sogay* alone is thought too mean: he then wraps himself up in a long robe which descends to the ground, as may be seen in the engraving opposite to page 243, in the third volume, which represents a rajah in full state. Nothing is more majestic than a Hindoo prince, dressed in a muslin robe, wrought with gold or silver, bound round the waist with a girdle adorned with gold fringe, and covered with the *sagalatoo*, or piece of scarlet stuff; wearing on his head a turban glittering with precious stones, and surmounted by an egret of pearls or diamonds; long pendants terminating in large ru-

bies hanging from his ears; his neck encircled with two or three gold chains, and his arms with rich bracelets.

The Hindoos have neither pockets nor fobs in their garments; indeed, they have no occasion for any, as they never carry about them either handkerchief, knife, snuff-box, or any other article of that kind. They tie up their money, when they have any, and likewise provisions in one of the corners of the *toopaittee*: but yet, they have each a small bag, in which they keep all that is necessary for chewing betel.

GÓOROO, SCHOOLMASTER.

The children of both sexes, who are in general lively and well shaped, begin to run alone and to speak at a much earlier age than in Europe. Being unencumbered with any clothing, they are at full liberty to sport and roll about on the sand; but care is taken to bathe them frequently.

The boys, unless their parents are in the most abject poverty, learn to read and write their mother tongue, and are instructed in the fundamental principles of their religion. For this purpose,



SCHOOL-MASTER

There are public schools in all the towns and villages.

Early in the morning they assemble before the house of their master; for the schools, excepting those of theology are mostly held in the open air. In Malabar, you see the *gooroo* seated under the shade of a cocoa-tree, or of a few shrubs, and surrounded by boys making figures or letters with their fingers in the sand, and repeating their names with a loud voice. In other parts of Hindoostan the scholars are seen along the sides of the streets, before small wooden tables, covered with fine sand, on which they write, repeating aloud, and frequently all together, the names of the charac-

ters which they make. By this method they learn to read and write at the same time.

Those whose education is farther advanced sit upon a bench, and read characters traced with a style on *ollas*, or dried palm-leaves. Some read books and others papers relative to religion.

In writing, they hold the palm-leaf between the thumb and fore-finger of the left hand: in the right they have a small style. They pronounce or rather sing out every word as they write it. The *gooroo*, holding a long pipe, walks about among his pupils, corrects their faults and reprimands or punishes such as are careless. (*See the plate.*)

The rich keep Bramins, or other

tutors, in their houses, for the education of their children. Of geography they are taught scarcely any thing: but arithmetic and poetry form an essential part of their studies. The Bramins likewise give their pupils instruction in logic, astrology, jurisprudence, botany, medicine, &c.

The young Hindoos, when nine years of age, are taught the particular practices and religious rites of their caste. The most celebrated school of young Bramins is at Conjaveram, about forty miles south-west of Madras.

At Madras and in other large cities in the British territories, there are many schools in which Bramins or other Hindoos teach the English language.

The Hindoos in general write a neat hand, and perform the most complicated operations of arithmetic by memory. Hence they are sought after for counting-houses, as corresponding clerks and accountants,

The clerks employed by the merchants, who make their notes on palm-leaves in the language of the country, to transcribe them in English, are very clever. It is impossible to conceive the rapidity with which they will dictate to another in the English language, or themselves translate notes written in their native tongue. Among the *dobashies*, stewards, and *comparadors*, or purveyors to mercantile houses, there are men who understand not only Ea-

glish, but Portuguese, Arabic, Persian, and other languages.

Whatever care is bestowed on the education of boys, that of girls is totally neglected. They never learn to read or write, unless their father undertakes the task of teaching them, which is extremely rare: and the mother gives them a smattering of the history of the gods, and of the precepts of their religion.

The Mahometan schools are on a very different footing: these are held in the house of the master. The pupils sit cross-legged on a bench, or on the floor. They write on paper with reed pens, or with tubes of some other kind. The paper, mostly import-

ed from China, is not so good as that of Europe. It is smooth, very thin and easily tears.

The Koran, is chiefly read by the young Musuhmans, who also study the Persian language. Tippoo Saib, the last sovereign of Mysore understood several oriental languages, as well as French and English: and he possessed a library enriched with all sorts of European and Eastern works.

END OF VOL. IV