ASIATICK RESEARCHES:
OR
TRANSACTIONS
OF THE
SOCIETY;
INSTITUTED IN BENGAL,
FOR ENQUIRING INTO THE
HISTORY AND ANTIQUITIES, THE ARTS,
SCIENCES, AND LITERATURE,
OF
ASIA.
VOLUME THE SEVENTH.
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DESIDERATA.
CONTINUED FROM THE SIXTH VOLUME OF THE ASIATICK RESEARCHES.

I. An accurate account of the Jews, established on the Coast of Malabar, or in any other part of India, of whatever colour or sect they may be.

Suggested by Professor Bruns of Helmstadt.

II. Historical records, as far as can be obtained, of the Braminical aristocracy in Malabar, which is said to have preceded the reign, or vice-royalty of the Perumals: the form of their political constitution, its commencement and duration; and the laws by which the inhabitants of Malabar were governed at that period.

III. An authentic account of the conquest of Malabar by the Raja of Chaldeea, and its history under the vice-royalty of the Perumals.

IV. Is the story of Shermaloo Permaloo, or Cheruma Perumal's conversion to the Moosulman faith, of his journey to Arabia, and of the division previously made by him of his territory well founded or, otherwise; and what was the exact period of those events.

V. Who were the chiefs among whom he divided his country, and do any genealogical records exist, whereby the descent of the present Rajas in Malabar, from those chiefs, may be traced?

VI. Wherein does the ritual observed by the Malabar, or the Nambooree Bruhmuns differ from that prescribed to the Bruhmuns, in other parts of India.
VII. How many and what descriptions of people inhabit the peninsula of Malaya, from Mergui southward; and what are the boundaries of their respective possessions? What are their languages, their laws and manners, and their mutual connexions with one another, in peace or war?

(Proposed by Mr. Marsden.)

VIII. Do the oriental writings, contain any means of ascertaining the precise meaning of the words כֹּל and כֻּל, (keemu and kuseel Job xxxviii, 31.) which our translation renders the Pleiades and Orion?

(Proposed in compliance with the request of an anonymous correspondent, published in the Asiatic Annual Register for 1799.)

IX. What is the elevation, above the level of the sea, of the different districts in India, as ascertained by observations of the barometer, deduced from the course and rapidity of the rivers which pass through them, or from any other data.

X. What are the extent and form of the Deltas formed by the principal rivers in India? and in what respects do their inhabitants differ from those of the more elevated and ancient tracts?

XI. In what districts has the quantity of cultivated land increased, or the reverse? and what permanent changes of climate have succeeded to the diminution or increase of forest land?

(The three last taken from considerations on the objects of Researches into the Institutions and Antiquities of the Hindoos, By A. Macondochie, Esq.)

XII. Accounts of any particular tribes or societies of the Natives of India, whose peculiar manners or language may be worthy of attention,
such as the Uleets, Jogeets, Ug/horees, Charubroos, Kubeev-Punt-hees, Nagas, &c. &c.

XIII. A detail of the extraordinary process termed by the natives Myfan jugana; by which they pretend to procure a familiar spirit.

XIV. What is the present state of the Moosulman Hierarchy in India, with respect to succession and other particulars; and how far are the rank and privileges of Peer, Moorshid, Wulee, Ghous, Qootub, Ubdal, &c. now real or imaginary.

XV. The same inquiry relative to the Hindoos and their Purohit, Gooroo, Pum Gooroo, Ucharij, &c.

XVI. Statistical accounts of any districts in India, from actual observation or authentic records.

XVII. An accurate detail of the present state of any of the various trades or manufactures carried on by the natives of India.

XVIII. What are the rules observed by Moosulmans relative to their female apartments; and who are the persons under the title of muhrum admitted there?

XIX. An account of the mineral springs in Bengal.

XX. Do any records exist of the expulsion of the Bood/hist from Hindostan, or what illustrations of that event can be drawn from collateral sources?

XXI. The Sanscrit names of as many of the natural productions of India as can be obtained.
XXII. An account of Hindoo systems of astronomy, ancient or modern; with the names of their inventors; and a comparison of them with the systems that have obtained among the Chinese.

XXIII. Whether the historical periods of the four ages and mun-wuntaras, mentioned in the Purans, did not depend on ancient astronomical systems, and if so, what were the duration and times of commencement of such periods.
TRANSACTIONS
OF THE
ASIATICK SOCIETY.

I.

On the Course of the Ganges, through Bengal:

BY MAJOR R. H. COLEBROOKE.

The frequent alterations in the course of the Ganges, and of other rivers which flow through Bengal, have been a subject of wonder to the generality of Europeans residing in these provinces; although to the natives, who have long witnessed such changes, the most remarkable encroachments of the rivers, and deviations of their streams, are productive of little surprize.

It is chiefly during the periodical floods, or while the waters are draining off, that the greatest mischief is done; and if it be considered, that at the distance of two hundred miles from the Sea, there is a difference of
more than twenty five feet* in the perpendicular height of the waters, at this season, while at the outlets of the rivers (excepting the effect of the tides) they preserve nearly the same level at all seasons, some idea may be formed of the increased velocity with which the water will run off, and of the havoc which it will make on the banks. Accordingly it is not unusual to find, when the rainy season is over, large portions of the bank sunk into the channel; nay, even whole fields and plantations have been sometimes destroyed; and trees, which with the growth of a century, had acquired strength to resist the most violent storms, have been suddenly undermined and hurled into the stream.

The encroachments, however, are as often carried on gradually, and that partly in the dry season; at which time the natives have leisure to remove their effects, and change the sites of their dwellings, if too near the steep and crumbling banks. I have seen whole villages thus deserted, the inhabitants of which had rebuilt their huts on safer spots inland, or had removed entirely to some neighbouring village or town.† Along the banks of the Ganges, where the depredations of the stream are greatest, the people are so accustomed to such removals, that they build their huts with such light materials only, as they can, upon emergency, carry off with ease, and a brick or mud wall is scarcely ever to be met with in such situations.

* This subject has already employed the pen of Major Renoe, for his account of the Ganges and Bur. rampooter Rivers, in the Philosophical Transactions for 1781; also republished in his Memoir of a Map of Hindostan; but it is presumed, nevertheless, that any additional remarks, or details of facts relating to so curious a subject, will not be thought superfluous nor uninteresting.

† The Topography, I might almost say the Geography, of a large portion of the country, will be liable to perpetual fluctuation from this cause; as the face of the country is not only altered by the rivers, but the villages are sometimes removed from one side to the other; some are completely destroyed, and new villages are continually rising up in other spots.
The unsettled state of the rivers in Bengal, may be attributed also in a
great measure, to the looseness of the soil through which they flow, but the
destructive operation which nature continually carries on in this way, is
in some degree compensated by her bounty in forming new lands, either by
alluvions on the opposite shore, or by islands, which rise up in the mid-
dle of the stream, and ultimately become connected with the main land, by
the closing up of one of the channels. If this happens on the side where
the encroachment was made, the whole force of the stream is diverted into
the opposite channel, and the further progress of the river on that side is
flopped. But if on the contrary, the junction is formed on the shelving
side, a much greater encroachment will take place, in consequence of the
additional quantity of water which is thrown into the larger channel, and
thus the river will continue to undermine and sweep away the bank, until a
similar accident, or some other cause, obliges it to reassume a more direct
course: but I have never known an instance where the inflection in the
course of the Ganges has been so great as it may commonly be observed
in the smaller rivers, nor do I think it possible that in a stream of such
magnitude it should ever be so.

As every current of water will quickly deposit the particles of earth,
or sand, which in its course, it has detached from the sides, or raked up
from the bottom of its bed; so we find considerable shoals, and sand
banks, in most rivers; but particularly in such as flow through a loose and
sandy soil; accordingly the Ganges gives birth to numerous islands, which
are mostly of an extent proportioned to its vast bulk. Having had op-
portunities of observing these islands, in almost every stage of their
growth, I have been astonished at the rapidity with which they have
sometimes been thrown up, and at the magnitude to which they have ul-
timately swelled.
On the Course of the Ganges,

When the inundation is gone off, and the river has subsided to its ordinary level in the dry season, considerable sand banks are frequently found, in places, where but the preceding year, the channel had been deep and perfectly navigable. These gatherings of sand, are sometimes so considerable, as to divert the principal stream into a new, and in general, a more direct course; for it is only by the encroachments on the bank that inflections in the stream are produced, while the sudden alluvions, and frequent depositions of sand, have a tendency to fill up the channel into which it had been diverted, and to restore the straightness of its course. Such of the islands as are found, on their first appearance, to have any soil, are immediately cultivated; and water melons, cucumbers, and furfoo or mustard, become the produce of the first year. It is not uncommon even to see rice growing in those parts where a quantity of mud has been deposited near the water's edge.

Some of these islands, before they have acquired a degree of stability which might enable them to resist the force of the stream, are entirely swept away; but whensoever by the repeated additions of soil they appear to be sufficiently firm, the natives then, no longer hesitate to take possession of them, and the new lands become an immediate subject of alteration and dispute. The new settlers bring over their families, cattle and effects; and having selected the highest spots for the sites of their villages, they erect their dwellings with as much confidence as they would do on the main land; for although fixed upon a sandy foundation, the stratum of soil which is uppermost, being interwoven with the roots of grass, and of other plants, and hardened by the sun, becomes at length sufficiently firm to resist the future attacks of the river. Thus strengthened and matured, these islands will continue a number of years, and may last du-
ring the lives of most of the new possessors; as they are, in general, liable to destruction, only by the same gradual process of undermining, and encroachment, to which the banks of the river are subject.

When an island becomes so large, that it is not found practicable to cultivate the whole, which happens in those parts of the country where the people are either less numerous, or have no immediate inducement to take possession of the new land; it is soon overrun with reeds, long grass, jow* and baubul, † which form extensive, and almost impenetrable thickets, affording shelter to tigers, buffaloes, deer, and other wild animals. The rest of the lands, in general, produce good pasturage; and many thousands of oxen are bred and nourished upon them. The tigers commit frequent depredations among the herds, but are seldom known to carry off any of the people. The fertility of the soil increasing with every subsequent inundation, to which the burning of the reeds and grass, in the dry season, greatly contributes, induces the inhabitants, at length, to extend the limits of their cultivation, and to settle more permanently upon them.

The islands of the Ganges, are distinguishable from the main land, by their having few or no trees, even long after a communication has been formed by the clogging up of one of the channels, which indeed generally happens in a few years. The island called Dera Khomasrehur, which is one of the largest, has continued longer in an inflated state than any other I know; which may be attributed to its peculiar situation, immediately below the confluence of the Ganges and Coofa rivers, the channel of the former running chiefly on the South side, while the stream that issues from the latter, has a tendency to keep open the channel on the North.

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* Tamarix Indica.
† Mimosa nilotica.
side. It is probable that this island owes its existence to both rivers, but as is evident from its appearance, has been thrown up in the manner above described, and was not originally a part of the main land. It is 9½ miles in length, and 2½ acres in the broadest part, and contains about 20 square miles of land, mostly cultivated and highly productive, with several villages. I was informed, that in the highest floods, the people are obliged to erect temporary huts on pillars of wood, or slates; but that it is seldom they are reduced to that necessity. To the S. W. of Dera Khowaspour, is another island of less dimensions, and entirely overrun with jow. The passage between is navigable, as a great part of the waters of the Coosa flow through it.

The appearance of some of these islands is singularly rural and pleasing, if not altogether romantick, for although an extensive flat can hardly come under the latter denomination, yet it may partake of a degree of wildness, that will please the lovers of nature; at the same time, that the peaceful appearance of the flocks, fields and habitations, will give delight to the philanthropist. If we present to our imaginations a wide extended plain, with pens for cattle, and a few humble huts, whose tops are crowned with gourds, and the intervening space highly cultivated; suppose wheat, barley, and pulse of all sorts to be growing in abundance, the flowers of the latter presenting to the eye a variety of rich tints: Let us conceive numerous herds of cattle to be grazing, and a few scattered villages at a distance; suppose the horizon to bound the view, with no other remote objects than a long line of grass jungle, and a few trees, which, from their great distance on the main land, are barley discernible; and we shall have a tolerable picture of an island in the Ganges. If we fancy at the same time that the lark is soaring, the air cool, and the sky perfectly unclouded, we shall have a still more lively idea of the state of these islands during at least six months of the year.
The banks of the Ganges, exhibit a variety of appearances, according to the nature of the soil, or the degree of force with which the current strikes against them. In those parts, where the velocity of the stream is greatest, and the soil extremely loose, they become as perpendicular as a wall, and crumble in so frequently that it is dangerous to approach them. The bank is oftentimes excavated into a number of deep bays, with projecting points between them, round which the current rushes with great rapidity, but is considerably slackened, and has even a retrograde motion in the interior part of the gulph.* Some of these afford convenient landing places, or Gauths, where the natives perform their ablutions, water their cattle, and fasten their boats to the shore. In other parts, where the current is slack, the bank is generally found sloping, and firm. In the higher parts of the country where a conkert soil prevails, the banks of the Ganges are not so liable to be undermined, and are even sufficiently firm to resist the utmost efforts of the stream; but in Bengal there are few places where a town, or village, can be established on the Ganges, with any certainty of long retaining the advantage of such a situation, as it will be liable either to be destroyed by the river, or, on the contrary, to be totally abandoned by it. There are some spots however, which are not subjected to the former inconvenience, and here the sites of some principal places, and manufacturing towns, have been established; as Godagary, Comerpour, Beauleah, and Surdah, built upon a ridge of high ground running along the N. E. side of the Ganges, and which appears to be the extreme boundary of the river on that side. The soil of this ridge is a stiff clay in-

* These little bays or gulphs are very common in all the rivers of Bengal, and are owing probably, to the unequal encroachment of the stream on the banks, in those places where the soil has the least tenacity. They naturally produce a whirling motion in the current, and may possibly, in some instances, be the means of checking the further encroachment of the river, but I have never known an instance of their striking out into new branches, as Major Rennell has supposed.

‡ A hard reddish calcareous earth.
termixed with conker. It is probable indeed, that the high ground on which the ancient city of Gour formerly stood, is a continuation of the same ridge, interrupted only by the course of the Mahanuddee River.

Along the S. W. bank of the Ganges, from Oudanullah to Hoorisonkery, and perhaps considerably further to the Eastward, not a place occurs that can be said to be permanently fixed,—Bogwangola, which is a considerable mart for grain, and from which the city of Moorshubbad is principally supplied, exhibits more the appearance of a temporary fair, or encampment, than that of a town. It has, more than once, been removed, in consequence of the encroachment, and subsequent retiring of the river; upon whose banks, for the convenience of water carriage, and boat building, it has been always found expedient to keep it.

The Ganges, as I have hinted above, differs from the smaller rivers, in this particular, that its windings are never so intricate; for let the encroachment which is the principal cause of the inflection in its course, be carried on during any number of years, it will ultimately be stopped by the island which grows up opposite to the side encroached on, and which sooner or later will form a junction with the main land. The upper point of the island which divides the stream, does by retarding its velocity, and obliging it to deposit the particles of earth, and sand, with which it is impregnated, quickly gather fresh matter, and shoot upwards; while the nearest shelving point above it, either continues stationary, or advances to meet it. Thus the intermediate channel is gradually straitened, and less water flows through it; at the same time that the increasing shallowness of the passage impedes the current, and causes a still greater precipitation of sand.
The channel being, at length, completely choked up, will, in the hot season, be left dry; when the whole stream being diverted into the opposite channel, and glancing along the side of the new formed isthmus, will soon, provided the river continues to fall, form a steep ridge. This, however, will be overflowed again, and may, for a time, afford a passage in the rainy season, but it will ultimately rise up into a formidable bank, and effectually close the passage. The lower part of the channel, however, forms a creek, in which a considerable depth of water will remain for some time, but which receiving a fresh supply of matter on every ensuing flood, will be gradually filled up.

The survey of part of the Ganges, on which I was deputed in 1796, gave me an opportunity of ascertaining the most remarkable changes which had occurred since the former charts were constructed; the following detail of which, aided by an inspection of the accompanying map, will, it is hoped, be sufficient to illustrate and confirm the truth of the foregoing remarks.

Near Sooty, the great river had encroached to within a mile of that place; the distance, according to the old maps, having formerly been five miles, and by the reports of the oldest inhabitants of the neighbouring villages, it was in their remembrance, about forty years ago, reckoned four rofs. The narrow isthmus, between it and the Cossimbazar river, was gradually becoming less, and notwithstanding the old passage by Saddygunge, had in a most extraordinary manner been closed up by a mound of sand, yet there was some appearance, that a new channel of communication would be formed, by the river breaking through the neck of land; the encroachment still continuing, they said, at the rate of an hundred yards every year. It is possible, however, that the encroachment may be stopped by
the diversion of the principal stream into another channel; as an island of considerable extent has grown up opposite to the side encroached on, and may, in time, form a junction with the main land above it, in the manner I have already pointed out. Should this take place, the river which now runs in a south westerly direction from Turtipour towards Sooty, will resume a direction more analogous to the general line of its course through Bengal; and the land which it has carried away by encroaching on its western bank, will be gradually restored.

The alteration which appeared in the great river near the inlet of the Baugrully, or coffimbazar river, at Mohungunge, was no less conspicuous; the main stream having receded considerably from that place within my remembrance, and a large island having been thrown up, which is already cultivated and inhabited. The river was encroaching on its Eastern bank, and appeared to be gaining ground again towards Gour; the walls of which city, it is well attested, were formerly washed by the Ganges.

Another considerable gathering of islands had taken place between Rajemahl, and Oodanullah; and the principal stream which, by the maps, would appear to have run formerly close to the latter place, was not, at the time of this survey, nearer than 2½ miles. The island nearest to Oodanullah, was separated only from the main bank, by a narrow branch, which was then fordable; and which extended to a considerable distance both above, and below that place. This island was only cultivated in part, the rest of the lands being overrun with a thick jungle, in which I was informed were deer, wild hogs, buffaloes, and tigers.†

† Here I brought to and pitched a tent, to observe the eclipse of the moon, on the 14th of December 1796; I had occasion also, to traverse a part of the island. The hills which were in view, diversified the prospect, while the tinkling bells of the cattle returning to their pens, at the close of day, had a rural, and pleasing effect. The serenity and awful stillness of the ensuing night, which was interrupted only by the wild notes and calls of various birds in the neighbouring thickets, contributed altogether to render this place one of the most singular and romantic abodes which I can well remember.
At Rajemahl, the projecting point on which the ruins of the ancient palace and buildings are seen, has for many years resisted the force of the current, and the massy piles of masonry, some of which have subsided into the channel, have co-operated with the natural strength of the bank, in repelling the efforts of the stream.

The Rajemahl hills, from which several rocky points project into the Ganges, as at Sicrygully, Pointy and Pattergotta, have, for ages, opposed the encroachments of the river, notwithstanding which, it has more than once excavated all the loose foil which lay between the projecting points. This however has been, as often, restored by the alluvions, and islands, which have grown up, and ultimately formed a junction with the bank.

The alteration of the river at Colgong, may be reckoned among the most extraordinary which have ever been observed in the Ganges, and of this I can speak with greater confidence, if possible, than of those above-mentioned, having been an eye witness of the state of the river at this place, at four several periods, in three of which I observed a considerable difference, viz. in the dry seasons of 1779, 1788, and 1796-7. I have a drawing of Colgong, taken by myself at the former of these periods, which represents the river to be a broad and open stream, and free from shallows; at the same time although the three rocks near Colgong do not come into the view, yet I can remember, that they were surrounded by dry land, and appeared to be at some little distance from the shore. This is confirmed by the old map, only that the Boglepoore Nulla is represented as passing between the rocks and the town. In January 1788, I found the three rocks completely insuluated, and the current rushing between them with great rapidity; the river having undermined and borne away the whole of the foil which had for many years adhered to them, and having formed a bed for itself, with a considerable depth of water, which continued for several years to be the
principal, and indeed the only navigable channel of the river in the dry season. Here boats were frequently in imminent danger of striking against the rocks, as during the period of the river's encroachment and particularly in the rains, it was difficult to avoid them, when coming down with the stream. While the river continued thus to expand itself, an island was growing up in the middle of its bed, which, when I last saw it (in January 1797), extended from near Pattergotta, 5 miles below Colgong, to a considerable distance above the latter place, being altogether 8 miles in length and 2 in breadth; and filling nearly the whole space which had been occupied by the principal stream in the year 1779. The quantity of sand, and soil, which the river must have deposited to effect this, will appear prodigious, if it be considered, that the depth of water in the navigable part of the Ganges, is frequently upwards of 70 feet; and the new islands had risen to more than 20 feet above the level of the stream. Again, the quantity of earth which it had excavated in forming a new channel for itself, will appear no less astonishing; some idea of this may, however, be conceived from the soundings which I caused to be taken near the rocks, which varied from 70 to 90 feet. If we add 24 feet for the height of the soil that had formerly adhered to these rocks, as indicated by the marks it had left, it will appear that a column of 114 feet of earth had here been removed by the stream.* The encroachment of the river had however been ultimately stopped by the resistance it met with from a hard conker bank to the South-eastward of these rocks, and by the encroaching growth of the island, which had straitened the upper part of the channel, and caused it to be choked with sand. Accordingly, in January 1797, this channel resembled more a stagnated creek than the branch of a great river, and, notwithstanding the great depth of water which remained in some parts, it was at its upper inlet

* See Plate I, and the Section in Plate II.
unnavigable for the smallest boats. The main stream had been diverted into the opposite channel, on the N. W. side of the island, so that boats, on their way up and down the river, did not, at this time, pass nearer to Colgong than 2½ miles. The whole length of the channel which had been thus rendered in a great measure un navigable, exceeded 10 miles, and I have little doubt but in a few years it will be impassable even in the rains.

Thus the Ganges, which for many years had flowed in a full stream by Colgong, may be said now to have deserted that place. The new island, which has been the principal cause of this diversion of the stream, is hitherto but partially inhabited and cultivated, the greatest part of it being overrun with reeds, and tamarisk. The old channel exhibited a striking contrast to the appearance it formerly had, as not a single boat was to be seen, and the slender stream which flowed in at its upper inlet, not having power to communicate any visible motion to the vast body of water which remained in the lower part of the channel, it appeared, of course, as still as a lake, or a pond, and a great part of the main bank, which had formerly been in a crumbling state, had now become sloping and firm.

Being enabled, on my return from Colgong, to complete the survey of the river, down to Horrisonker; I found it, throughout a course of 160 miles, to differ widely from the old charts, in almost every part; but having already mentioned the most remarkable changes which had occurred from Sooty upwards, it remains only now, to give an account of such as I observed below that place.

* This is a usual effect of the stagnation of water in all rivers, for as the current which bears upon a bank has a tendency to sap and undermine it, and to render it steep, so when this cause no longer exists, the bank will gradually recover that degree of inclination which is natural to the margins of lakes, or of stagnated pools. The upper part of the bank being moistened by the rains, crumbles in, and if the current be not sufficiently strong to bear it away, will gradually subside at an angle of 45 degrees, and fill up as part of the channel.
ON THE COURSE OF THE GANGES,

The main stream of the Ganges, which now passes near Sooty, runs in a South-easterly direction, from thence towards Comrah and Gobindpour, the latter of which is close on its bank. The villages of Saddagunge, Sing-nagar, Banbhaya, Burumtola, Narainpour, Sicilypour, and Soondery, no longer exist as they were described to them in the old maps, some having been entirely destroyed, and others re-established, under the same or different names, across the river, and partly upon the new formed island of Sundeepa.

The quantity of land which has been here destroyed by the river, in the course of a few years, will amount, upon the most moderate calculation, to 40 square miles, or 25,000 acres; but this is counterbalanced, in a great measure, by the alluvion which has taken place on the opposite shore, and by the new island of Sundeepa, which last alone contains upwards of 10 square miles.

The main stream of the Ganges, which, by Major Rennell's map, appears to have passed within a mile and half of Nabohgunge, is now removed to a considerable distance from that place, and the channel from thence almost down to Godagary, having been a good deal contracted, in consequence of the diversion of the stream to the Southward of Nilcontpour island, is now considered as the continuation and outlet of the Mahanuddee river. The inclination in the course of the Ganges produced by the encroachment towards Sooty, Comrah, and Gobindpour, has increased the distance by water from Turtipour to Godagary in the dry season to 26 miles, whereas by the maps it appears to have been formerly little more than 18.

* See Major Rennell's map of the Collimbazar island.
† See the Plan which accompanies this Memoir.
The principal branch of the Ganges beyond Gobindpore, now runs East, and E. by N. and turning pretty sharply round the point which is opposite to the present outlet of the Mahanudde, runs in a due Southern course by Sultangunge, and Godagary, as far as Bogwangola; which town, as I have hinted above, has been always liable to shift its situation. My Survey ascertains it to be 3½ miles nearer to Moorshudabad, than it formerly stood; but of this a more precise idea may be formed, by comparing its present bearings and distance from Godagary, and Bomeneah, with those which may be deduced from Major Rennell's map of the Cossimbazar island.

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<td>Godagary to Bogwangola, by Survey (1797)</td>
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<td>Ditto to Ditto, by former Surveys,</td>
<td>S. 36 E.</td>
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<td>Bomeneah to Bogwangola, by Survey (1797)</td>
<td>N. 21 E.</td>
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<td>Ditto to Ditto, by former Surveys,</td>
<td>N. 50 E.</td>
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From Bogwangola the river turns to the Eastward, and the stream strikes with peculiar force upon a steep and crumbling bank, which indicates that the encroachment is still carried on rapidly below that place. The appearance of this bank was such as I scarcely remembered to have seen, and it would have been dangerous to approach it in some parts, as the fragments which were, every now and then, detached from it, would have been sufficient to sink the largest boat. In dropping down with the stream, which ran at the rate of near 6 miles in the hour, I could very sensibly feel the undulations, which the huge portions of the falling bank produced in the water, at the distance of upwards of a hundred yards; and the noise with which they were accompanied, might be compared to the distant rumbling of artillery, or...
thunder. I am convinced, that had any boat attempted to track up under this bank at that time, it would have met with inevitable destruction.*

The encroachment of the river in this part of its course, has destroyed a considerable portion of arable land, and has been the cause, likewise, of the removal or destruction of the villages of Banchdaw, Continagur, Chandabad, Kistnagur and probably of many others which were not inserted in the old maps. The village of Sangarpour, formerly 2½ miles from the nearest reach of the Ganges, is now close to its bank, and here the river appears to occupy a part of the track which Major Rennell calls the "old course of the Ganges."

From hence the stream runs E. N. E. as far as Alispour, at which place, I was informed by the Zemeendar, that in his remembrance upwards of twenty villages had been destroyed by the river, and that the people had mostly settled on the new islands, which within these few years, had been forming opposite to his village. Indeed, the gathering of islands, which I had observed from Burgotchy down to this place, appeared prodigious, yet not a single tree was to be seen on any of them, and from the colour of the thatched huts, it appeared plainly that some of the villages had been recently established.

The inlet to the Culcully river which had formerly been at Bogwangle, is now removed several miles lower down. This has been a necessary consequence of the Ganges sweeping away all the land on each side of it to a

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* Since my return from the Survey, I have been informed of the loss of several boats under this bank; which accidents have been owing probably to the imprudence of the boat-men, in not tracking on the shelving side. This however, when there is not a clean shelving sand, is attended with difficulty, and in general with delay, which induces the boat-men, sometimes, to prefer the steep side, although at the risk of being overwhelmed, and crushed by the falling bank,
considerable extent, and the present entrance of the Culculty is near Murcha. This little river is become the thorough-fare for all boats passing from or to the Ganges by the Jellinghy, the old communication between them being now entirely shut up.

The main branch of the Ganges, runs N. E. by E. to about 4 miles below Alipour; whence turning E. and E. by S. it passes, as formerly, within 2 miles of Bauleah; being separated only from that place by two long islands, the uppermost of which called Gopanagar dera, is not marked in the old maps. It is doubtful indeed whether it existed at the period when the former surveys were taken. The branch which divides them runs in an E. N. E. direction towards Bauleah, but is not navigable for large boats in the dry season. The lowermost of the two is narrower than it would appear by the old maps, but reaches almost to Surdah, as it is therein represented.

On my approach to Cutlamary, I entered a new branch, through which a considerable body of water flowed with some rapidity; and this led me close to Rajapour, leaving Echamarry on the left. It would appear on inspecting Major Rennell’s map, that no such passage as this had existed formerly, and indeed, the people informed me that it had only lately been opened by the great river, the main stream of which, however, continues its course, as heretofore, in an Easterly direction towards Surdah. This was the only instance I had observed of the Ganges having insulated a part of the main land, its usual process of forming islands being such as I have before described. It is probable, nevertheless, that the island of Echamarry, which is very extensive, and on which are several other villages, may owe its existence to an alluvion, which took place at some re-
mote period; or that it might originally have been an island, which having joined itself to the main land, had afterwards been detached from it. I am the more inclined to this belief, as its appearance was similar to other islands of the Ganges, there being no trees of any growth upon it, excepting the *mimosa nilotica* or baubul, of which there were several clumps about the villages. The breadth of the new channel varied from one to two furlongs, with a considerable depth of water throughout, and the banks, in some parts, appeared to have suffered great violence. In one place particularly, I was struck with their uncommon appearance; a slip of land, 5 furlongs in length, having detached itself from the main bank, and subsided into the channel. A similar effect, although in a less degree, was visible on the opposite shore, and in many other parts, huge portions of the foil had sunk, and formed a double bank, the lower ledge of which was in some places very little above the level of the stream. The continuation of this branch led near *Dunyrampour*, and terminated a little beyond *Sahebnagur*, where I entered the great river again, which here runs with considerable velocity in a Southerly direction.

**Passing Jalabarya,** my boatmen pointed out to me, what they called the mouth of the *Jellinghy* river, which was shut up with a solid bank across the whole breadth of it; but this in fact must have been the main channel of the Ganges itself, which formerly ran in that direction, as the real head of the *Jellinghy* is several miles further to the Southward. By a survey of part of the Ganges, taken by Major Rennell in the year 1764, it appears that the main stream ran close by the town of *Jellinghy*, and in his "*Account of the Ganges and Burrampooter rivers,*" he has particu-

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* This village is probably the *Dyrampur* of the old maps.
larly mentioned the extraordinary encroachment of the river, which, in his time, had gradually removed the outlet of the Fellinghy, three quarters of a mile further down. The maps, which have been published, all represent the great river, as running in that direction; only, that in those of the Cossimbazar island, and of the Ganges from Surdah to Colligonga,* it would appear doubtful whether the main stream ran on the West, or East side of the island of Nipara. There cannot be a doubt, however, that the former was the case, else the encroachment could not have happened; and it is equally certain that the case is now altered; for by the junction of the upper point of the island with the main land, the whole stream has been diverted in a South Easterly direction, and does not now approach nearer to the town of Fellinghy than $2\frac{1}{2}$ miles. The old inlet of the Fellinghy river has been, in consequence, not only rendered unnavigable, but the whole of the channel between Nipara and the main land, viz. from Jalabarya down to Dewangunge,† near 12 miles in length, has been completely filled up, and is now cultivated. A considerable portion, however, of Nipara island, has been washed away, and the remainder of it no longer exists under that name, but is called Monimpour dera. It would appear indeed, by the direction which the main stream of the Ganges had so late as the year 1795, that it had forced a passage through this island; which seems the more probable from the name of Monimpour being now common to the land on each side of it.

The main stream, which, in the year 1795, ran directly down to the inlet of the Howleah river; has, since that period, been directed again still further to the Eastward; and here I beheld with astonishment the change

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* See the Bengal Atlas.

† This village having been lately established, is not found in the old maps. It is situated near the inlet of the Howleah or Comor river, at Mayoscopea.
which, in less than two years, had taken place; a considerable portion of
the main channel, which, at the period abovementioned, had contained
nearly the whole stream of the Ganges, being, at the time I last saw it, so
completely filled with sands, that I hardly knew myself to be in the same
part of the river. The sands, in some parts, rose several feet above the
level of the stream, and the people had already begun to cultivate surfoa
and rice, in the very spots where the deepest water had formerly been.
Two islands, of considerable extent, appeared to be quite new; and the
channel, in some places, had been reduced, from the breadth of an En-
glish mile, to a furlong or less. The main stream, having forced its way in
a new direction, did not at this time pass nearer to the inlet of the How-
leah than 3½ miles, nor nearer than 2 to Horrisonker.

This remarkable change, I was informed, took place during the extra-
ordinary inundation of 1796; at which time the floods had risen, to an
unusual height, in almost every part of the country; but it must have
been chiefly, while the waters were draining off, that such an immense
body of sand could have been deposited. The inlet of the Howleah had
been, in consequence, rendered somewhat difficult of access, and I was
obliged to make a circuit round the new islands, of several miles, to get into
it; but, notwithstanding the diversion of the stream, I found a considera-
able depth of water remaining under the main bank, although scarcely any
current was visible from Horrisonker to Dewangenge.* On my approach
to this place, I was informed that the passage was no longer practicable.

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* Water is found under the banks of the deflected channels of the Ganges, for a considerable time af-
ter they cease to be navigable in the middle of their beds, the space immediately under the bank being
generally the last that is filled up. I have likewise observed, that, during the growth of the islands, the
sand usually gathers round the upper point of the island, and rises to a considerable height, before the
space which it leaves between itself and the bank of the island is completely filled.
for boats proceeding to Calcutta by the Issamutty* river, as many shallows had been formed, to a considerable distance below the inlet. The marks of the inundation were indeed very visible here; but in one part of the channel opposite to Dewangunge, where I expected to have met with the first shallow, I found from 20 to 60 feet, in the very place where there had been a ford but two years before. This will serve to convey an idea, not only of the rapidity with which the waters of the inundation can excavate the loose soil of Bengal, but also, of the inconstant and fluctuating state of the rivers in general; for I soon found that notwithstanding the prodigious depth of water at Dewangunge, the Horoleah river had been, in an equal degree, choked up in other parts below that place; and I met with great difficulty in passing over the shallows which had been formed, although the Budjerow in which I travelled did not draw above two feet water.

Having now detailed the particular changes in the course of the Ganges, which have come under my notice, I shall conclude this part of the subject with a few general observations concerning that river, reserving what I have to say on the smaller branches to a separate Section of this Memoir.

The Ganges, in its course through Bengal, may be said to have under its dominion a considerable portion of the flat country; for not only the channel which, at any given time, contains the principal body of its waters, but also as much of the land, on each side, as is comprehended within its collateral branches, is liable to inundation or to be destroyed by the encroachments of the stream, may be considered as belonging to the river. We must of course, include any track, or old channel, through which it had formerly run, and into which there is any probability of its ever returning again; as the Bagruatty nulla at Cours, the track called "Old course

* The Issamutty is only a continuation of the Horoleah or Comer river, which lower down assumes the name of Jabouma, and falling in with the Raymangul, forms one of the principal outlets of the Ganges.
ON THE COURSE OF THE GANGES,

of the Ganges" in the Cossimbazar island, or the channel which has been,
within these few years, so completely filled up near Jellinghy. Considered
in this way, the Ganges will be found to occupy a considerable ex-
panse, of which a more correct idea may be formed by taking the distan-
tce between any two places opposite to one another, which had formerly been,
or one of which may still remain on the verge of, or in the vicinity of the
stream; for instance

<table>
<thead>
<tr>
<th>Distance</th>
<th>Miles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oodanulla to the ruins of Gour</td>
<td>15</td>
</tr>
<tr>
<td>Furruckahad to ditto</td>
<td>14</td>
</tr>
<tr>
<td>Comrah to Nabobgunge</td>
<td>10</td>
</tr>
<tr>
<td>Comerpour to Bogwangola</td>
<td>9</td>
</tr>
<tr>
<td>Extreme breadth of river bed between Jellinghy and Maizeconda</td>
<td>9½</td>
</tr>
</tbody>
</table>

If corresponding sections of the bed of the river and neighbouring
ground were represented, it would probably appear, that all the land is
disposed in regular strata; whence we might with certainty conclude,
that the whole had been at some former periods deposited by the stream,

The strata in general consist of clay, sand, and vegetable earth, the
latter of which is always uppermost, except when in some extraordinary
high flood, a new layer of sand is again deposited over it, by which means
the ground becomes barren, or is at least materially injured.

The bed of the Ganges, can scarcely be said to be permanent in any
part of its course through Bengal; there are, however, a few places,
where, from local causes, the main channel, and deepest water, will prob-
ably be always found; as Monghir, Sultangunge, Pattergotta, Pointy,
Sheorigully and Rajemahl; at all which places there are rocky points pro-
jecting into the stream, and where some parts of the bed of the river are
stony, or its banks consist of conker.
On the smaller Rivers, and Branches of the Ganges.

The tributary streams of the Ganges, and the numerous channels by which it discharges its waters to the sea, resemble each other in proportion as they differ in size from the main river. Of the former, the Goggra, the Soane, and the Coosa, may be reckoned among the largest; and these, on the slightest inspection of the maps, will appear to flow in more direct courses, than any of the smaller streams in their vicinity. Of the latter, the Coffombazar and Jellinghy rivers, which by their junction form the Hoogly; the Comer or Issamutty, which becomes the Jaboona; the Gorroy, and Chandanah, are the principal; but of these, the two last are only navigable throughout during the dry season.* Such of these rivers as are narrowest, are remarkable for their windings, and in this respect they differ materially from the large rivers, all of which have a tendency to run in more direct lines.

The following Table exhibits a comparison of the relative differences in the lengths of their courses, in given spaces.

<table>
<thead>
<tr>
<th>RIVERS</th>
<th>Mean breadth of main channel</th>
<th>Horizontal distance</th>
<th>Length of course</th>
<th>Excess for windings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ganges, from Pointy to Bauleah</td>
<td>1</td>
<td>100</td>
<td>125</td>
<td>25</td>
</tr>
<tr>
<td>The Goggra or Dewah, from its outlet upwards</td>
<td>1</td>
<td>100</td>
<td>112</td>
<td>12</td>
</tr>
<tr>
<td>The Hoogly river, from Calcutta to Nuddea</td>
<td>$\frac{2}{3}$</td>
<td>60</td>
<td>76</td>
<td>16</td>
</tr>
<tr>
<td>The Goomy, from its outlet upwards</td>
<td>$\frac{2}{7}$</td>
<td>100</td>
<td>175</td>
<td>75</td>
</tr>
<tr>
<td>The Issamutty, and Jaboona, from Dewanganje to Bautetulla</td>
<td>$\frac{1}{9}$</td>
<td>100</td>
<td>217</td>
<td>117</td>
</tr>
</tbody>
</table>

* There have been instances, of all these rivers continuing open in their turns, in the dry season. The Jellinghy used formerly to be navigable during the whole or greatest part of the year. The Coffombazar river was navigable in the dry season of 1796, and the Issamutty continued so, for several successive years, but experience has shown that they are none of them to be depended on.
In the last it appears that the distance is more than doubled by the windings of the stream, and I could produce many more instances to shew, how much the small rivers exceed the larger in this particular.

As all the rivers which I have mentioned, flow over the same flat country, and some of them in directions almost parallel to each other, it is evident that they must have nearly the same declivity in equal spaces. We may conclude, therefore, that the striking difference which is observable in the form of their beds, is owing to an invariable law of nature, which obliges the greater bodies of water to seek the most direct channels, while the smaller and more scanty rivulets are made to wander in various meanders, and circuitous sweeps; spreading fertility, and refreshing the plains with their moisture. And in this, as in every other part of the creation, we see the bounty of Providence most amply manifested; for had the great rivers been decreed to wander like the smaller, they would have encroached too much on the land; while the current being considerably retarded, would have rendered them more liable to overflow their banks, and less able to drain the smaller streams, and low grounds, of the superabundance of water in high floods. Again, if the tributary streams, and small branches of rivers, had been direct in their courses, they must have poured out their contents with such rapidity, that owing to the greater influx of water from the former, the main rivers would have been still more liable to sudden overflows; while the branches at their outlets, although from their straightness better able to drain off the superfluous water to the sea, would yet have been rendered less fit for the purposes of navigation, and the convenience of man.

What I have to offer on the subject of the smaller rivers, relates more particularly to the Baugratty and Iffamutty, which I have surveyed; it
may however, be applied in some measure to all such as flow through the plains of Bengal.

It has already been shewn, that the encroachments on the banks of the Ganges, which produce inflections in the course of that river, are ultimately stopped by the growth of islands; which connecting themselves with the main land, have a tendency to restore a degree of straightness to the channel. The small rivers are liable to the same encroachments on their banks, but as there is not sufficient space between them, for islands of any bulk to grow up, the effect is usually very different; for the stream continuing its depredations on the steep side, and depositing earth and sand on the opposite shore, produces in the end such a degree of winding, as, in some instances, would appear almost incredible. I will particularize only a few of the most extraordinary cases I have met with.

The distance from Bulliah to Serampour, two villages on the Western bank of the Iffamotta, is somewhat less than a mile and a half; in the year 1795 the distance by water was 9 miles, so that, at the ordinary rate of tracking, which seldom exceeds 2 miles in the hour, a boat would be 4½ hours in going from one place to the other. The river, in that space had seven distinct reaches, two of which were of considerable length, and between three others which nearly formed a triangle, the neck of land which separated the two nearest was only 14 yards* across; while the distance round exceeded three miles. See Plate II, fig. 1.

Higher up this river, the village of Simnautpour, is situated close to a narrow isthmus, across which the distance is little more than a furlong.

* In January 1797 I found this narrow isthmus broke through by the river, and on founding in the very spot where it had existed, and where the bank had been upwards of 20 feet high, I found 18 feet water. This alteration in the course of the Iffamotta, saves the traveller upwards of 3 miles.
and as the village nearly fills the whole space, boats pass one side of it a considerable time before they come to the other; for the distance round is six miles. See Plate II. fig. 2.

But the most extraordinary of all the windings I met with, was near Sibnibas, where this river is projected into six distinct reaches, within the space of a square mile, forming a kind of labyrinth, somewhat resembling the spiral form of the human ear. In this were three necks of land, the broadest of which little exceeded one furlong. See Plate II. fig. 3.

Every person who has travelled by water to the upper provinces, must remember the circuitous course of the Baugruty river, and the extraordinary twist which it formerly had near Plaffeys, and also at Runagmutty* and between Coffembazar and the city of Moorshudabad. Some of these windings have been removed, by cutting canals across the narrow necks of land, and these having been considerably widened, and deepened by the stream, are now become the real bed of the river; the old channel being in such cases, soon blocked up by sands, and frequently by a solid bank across the whole breadth of it. There is however no other advantage in making such cuts, than that of rendering the passage somewhat shorter by water; for in other respects, it is sometimes attended with inconvenience to the natives who inhabit the banks of the rivers, and should never be attempted but when some valuable buildings, or lands, may be saved by it; and it is a question worth considering, whether by shortening the course of any river, we may not render it less navigable; for the more a river winds, the slower will be its current, and consequently its waters will not be drained off so soon.† Another effect of the shortening of its

* See Plate III. figs. 1 and 2.
† See Mr. Mann’s Treatise on rivers and canals, in the Philosophical Transactions for 1779.
SECTION of the Rocks, and Channel near COLGONG which has been deserted by the main Stream of the GANGES.
course might be, that owing to the greater rapidity of the current acting against the sides in a loose soil, it might too much enlarge the capacity of its bed, the effect of which would be to produce a proportionable degree of shallowness in the middle of the stream.* I cannot say that this has been the case at any of the places where cuts have hitherto been made, but it is not improbable that the greater velocity which they give to the current throughout, might produce such an effect in other parts.

The end which is proposed by cutting such canals, is very often effected by nature alone; for the narrow isthmus between the opposite reaches, being gradually straitened by the current washing away the bank on both sides, it becomes at length too slender to resist the pressure of the waters in the rainy season, and is burst open.† This no sooner happens, than the river widens the breach, and soon renders it sufficiently capacious for the passage of the whole of its waters; in which case, the old circuitous channel is abandoned, and being soon shut up at both ends in the manner pointed out above, continues in the form of a stagnated jeel or pool. I have seen several of these jeels near the banks of the Cossimbazar and Issamutty rivers, some of which appeared to have existed many years; for they are not so liable to be filled up as the deserted reaches of the Ganges, whose waters during the high floods are impregnated with a much greater quantity of sand, and mud; and as in a hot climate, the effluvia which arise from all stagnated waters must necessarily infect the air,‡ this reason

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* The great breadth of the Cossimbazar river at Moorshedabad, is the principal cause of its shallowness at that place.
† See Plate II. fig. 1, and the Note in page 25.
‡ The Mutijil lake was formerly one of the windings of the Cossimbazar river.—See Major Rennell's Memoirs. Another of these swamps, or one which might possibly have been a part of that river at some remote period, now exists near Burampore, and an attempt, though ineffectual, was lately made to drain it, on account of its unwholesome exhalations.
alone should suffice to deter us from anticipating nature in a matter which, with such apparent disadvantages, has nothing more to recommend it than the shortening by a few miles the navigation of a river.

The reaches of the small rivers are not all equally winding, and liable to change, but some are found to run with tolerable straightness for several miles. In such parts, their channels appear to have been permanently settled for ages, and to have every appearance of continuing so; for the current proceeding at a slow and steady rate, in a direction parallel to the shores, does not encroach upon the banks, which are here generally sloping, and firm. The sites of many of the principal towns, and villages, along their banks, have been established on such spots; as Moorshudabad, Churka, Chowratchy, Mutyaree, Dyahaut and some others on the Bagrrtty; and Bungoung, Marole, and Taldahy, on the Iffamutty. Nor is it easy to conceive any thing more beautiful than the view of some of these reaches, particularly where the banks are shaded by large trees, and enriched with temples, gauts, and other buildings, or sometimes cloathed with verdure down to the water's edge.

At the turning between the several reaches, we frequently find large pools, where the water is considerably deeper, and where also the breadth of the channel is much greater than in other parts. I am inclined to think, that these are not always produced, by the mere operation of the current, but are sometimes owing to cavities, or small lakes, which existed before the river, by the shifting of its bed, had worked a passage through them; particularly as in some, we find a flat, or shelving shore, on the concave or outer side of the pool, and a steep jutting point at the opposite angle, which is the very reverse of what is produced by the natural agency of the stream; for in other places, we usually find the steep bank, deepest water, and consequently the greatest velocity of the current, on the concave side
of the bank, while the opposite shore is shelving, and the water frequently so shallow that boats cannot approach it.

Along the banks of the Issamuttty river, and in a few instances in the course of the Baugratty, the shelving points which are formed at the angles between the reaches, are overrun with thick jungles of long grass, which are the usual haunts of tigers, wild buffaloes, and other animals. But this is more commonly the case along the banks of the former, where the country is not only less cultivated, but where the more intricate windings of that river afford greater shelter to wild beasts.*

The deepest water in these rivers is usually found under the high banks, and at the angles between the several reaches; but in the straight reaches, where the banks are sloping, and the river is of a moderate breadth, the greatest depth will always be found in the middle of the channel. I have frequently found upwards of 30 feet in the Issamuttty, but these great depths of the stream are of little avail, not being general; for in other parts where that river expands itself over a broad and sandy bed, or where the fishermen drive bamboos, and draw their nets across the channel, obstructing the current, and causing a considerable accumulation of land; the water frequently shoals to 2 feet or less. The same causes operate to render the Jellinghy and Baugratty unnavigable in the dry season, but in a still greater degree, owing to the greater width of their channels.

Having now described generally the nature of the small rivers, and branches of the Ganges, I shall offer a few hints, as to the possibility or

* In these spots, hares, partridges, and other game abound, but it is difficult or dangerous to attempt to start them without elephants; nor is it necessary to do so if the object of the sportsman is merely to kill game for his table, for in the vicinity of the plantations, and along the skirts of the jungles, he will frequently find enough to satisfy him, without the danger of encountering a tiger.
practicability of rendering the latter navigable at all seasons, the importance of which object, if it could be attained, must be obvious.

The principal causes which obstruct the navigation of these rivers, may be reduced to three; first, the quantity of sands which are occasionally thrown into their beds by the Ganges; secondly, the too great breadth of their channels in sundry parts, where there is not a proportionable depth; and thirdly, the casual obstructions which are thrown in the way of the stream by the fishermen. The first of these, it will readily be conceived, can never be prevented; but so long as these rivers continue to be the outlets of the Ganges, and to drain off a considerable portion of its waters, there will always be a stream throughout their channels, during the whole year, however scanty it may be in some parts. I have never, at least, known an instance of their being left dry in any part of their beds; excepting the Jesseingby, the old entrance to which, as I have mentioned before, had been entirely shut up, but which continues, notwithstanding, to receive a supply of water from the Culcullia, and to maintain its communication with the Ganges through that channel.

As the shallows which are produced from the causes abovementioned, are only partial; affecting only in a small degree, comparatively with their lengths, the channels of these rivers, it might be possible to counteract them, in such a manner as to produce a more equal distribution of water, and as the depth which would be requisite for boats of a moderate burthen, is inconsiderable, perhaps it might be effected with much less labour, and expense, than might at first be imagined.

I was led to this supposition, from frequently seeing that the mere operation of dragging by force a boat, or budgerow, through any of the
shallow, tended, by stirring up the sands, to deepen the channel. If therefore, round or flat bottomed boats can produce such an effect, in how much greater a degree might it not be done, by means of a machine constructed for the purpose; which might be dragged to and fro through the shallow place, until a sufficient depth of water should be obtained for the passage of boats. If such machines, which might be contrived somewhat in the form of a large iron rake, and occasionally to go on wheels, were to be stationed at the several villages, or towns, in the vicinity of the shallows; it is possible that the zemeendars might be induced, for a moderate consideration, to furnish people, or cattle, to put them in motion whenever it might be necessary.*

With regard to the too great breadth of the channel, it would not so easily be remedied; but as the shallows which are produced from this cause, are few in number, and are only to be met with in some of the long reaches, as at Moorshudabad, and Bulleah, it would be worth while to try, how far by filling up a part of the channel, we could prevent the expansion of the stream, and by confining it within certain limits, could accelerate the motion, and depth of the water.

The last cause of accumulation of sand, and shallowness, might be prevented, by prohibiting the natives from driving bamboos across the channel, for the purposes of fishing; as they have many other ways of catching fish, without detriment to the navigation of these rivers.

* Since this paper was written, a proposal has been submitted to the Government, by the Author, for attempting to keep open the Cessimbazar river, or Telanghy, during the dry season.
II.

On Singhala, or Ceylon, and the Doctrines of Bhoodha, from the Books of the Singhalais.

BY CAPTAIN MAHONY.

According to the opinions of the Singhalais, and from what appears in their writings, the universe perished ten different times, and by a wonderful operation of nature, was as often produced anew. For the government of the world at those different periods, there were 22 Bhoodhas, a proportionate number of whom, belonged to each period. Besides this the Singhalais assert, from record, the total destruction and regeneration of the universe, many other times; the written authorities for which, are no longer to be found.

For the government of the present universe, which is to be considered in addition to those above stated, five Bhoodhas are specified; four of whom have already appeared.—Kakoosande Bhoodha, Konagammeh B—, Kaserjeepeh B—, and Gautemeh B—; and the fifth, Maitree B—, is still to come. This last Bhoodha will be born of a Brarinee woman; and though the place of a Bhoodha is now vacant in the world, yet there exists a Sahampatru Maha Brachma, of Supreme of all the Gods, who has it under his peculiar guidance. The last of the abovementioned four Bhoodhas, (Gautemeh B—), is the one whose religion now prevails in Ceylon, and of whom it is here intended to make some mention.
The word Bhoddha, in the Palee and Singhalai languages, implies, Universal Knowledge or Holiness, also a Saint superior to all the Saints, even to the God Maha Brachma; and is understood in these various senses by the natives of Ceylon.

The Bhoddhists speak of 26 heavens, which they divide in the following manner:

1st, the Deveh Loke, consisting of 6. 2d, the Brachmah Loke, consisting of 16; 5 of which are considered as Triumphant Heavens; and 3d, the Arroopheh Loke, consisting of 4. They say of the virtuous, "that they do not enjoy the reward of their good deeds, until after having repeatedly died, and appeared as often in the six first heavens, called "Deveh Loke; in order to be born again, in the world, to great wealth and consequence: and having, at length, enjoyed a fore taste of bliss in the 11 inferior Brachmah Lokes, they ascend the 5 superior Brachmah Lokes, or Triumphant Heavens; where transmigration ends, and where they enjoy the fulness of glory, and the purest happiness."

Bhoddha, before his appearance as man, was a God and the Supreme of all the Gods. At the solicitations of many of the Gods he descended on earth, and was frequently born as a man, in which character he exercised every possible virtue, by extraordinary instances of self-denial and piety.—He was at length born* of Mahamaya Devī, after a pregnancy of 10 months, and had for father Soododeneh Raja. He lived happily with his queen Yassodera and 40,000 concubines, for 31 years. The six next he passed in the midst of wilderneses, qualifying himself to be a Bhoddha. At the close of this period, his calling became mani-

* In the kingdom or country called Dumbu Devoa, Madda Défe, and the city of Kimbool-wat-pooro.
felt to the world, and he exercised his functions as Bhoooodha for 45 years.—He died in Cooeeenrapooree; at the Court of Malleleh Raja, Tuesday, the 16th of May; from which period the Bhoooodha Waroo-seh, or æra of Bhoooodha, is dated, which now (A. C. 1797) amounts to 2339 years.

Bhoooodha is not, properly speaking, considered as a God, but as having been born man, and in the end of time arrived at the dignity of a Bhoooodha, on account of his great virtues, and extraordinary good qualities. The title of Bhoooodha, was not conferred on him by any Superior Power; he adopted it by his own sovereign will, in the same manner as he became man, both of which events were predicted ages before. Bhoooodha after his death ascended to the Hall of Glory, called Mooktze, otherwise Nirgoowané, which is a place above, and exceeding in magnificence, the 26th heaven; there he will live for ever, in happiness, and incorruptibility, never to be born again in the world; where his doctrine is at present extant, and will continue in all its splendour, for 5000 years, according to his own prophecy. Long after the lapse of this period of 5000 years, another Bhoooodha, named Maitree Bhoooodha, will be born: the direction of vicegerency of Maha Brachma, who, as the Supreme of all the Gods, has the particular guardianship of the world, will cease, after an infinite number of ages, when the universe will perish, and another succeed to it. Maha Brachma will then advance by degrees through 17 heavens, which are above the 9, in the uppermost of which he now resides, until he at length acquires all the qualifications to become a Bhoooodha.

The learned Singhalaís do not acknowledge, in their writings, a Supreme Being, presiding over, and the author of the universe. They advert only, to a Sahanpattee Maha Brachma, who is the first and Supreme of all
the Gods, and say, that he, as well as the host of Gods, inferior to him, and their attendants, have neither flesh or bones, nor bodies possessing any degree of consistence, though apparently with hair on their heads and teeth in their mouths: and their skins are impregnated with the most luminous and brilliant qualities.—They assert a first cause however, under the vague denomination of Nature.

In support of their denial of a Supreme Power, who created heaven and earth, they urge, "that if there existed such a creator, the world would not perish and be annihilated; on the contrary, he would be careful to guard it in safety, and preserve it from corruptibility." In the first instance, Bhooḍḍha interferes in the government of the world; next to him Sahampattee Maha Brachma; and afterwards, the respective Gods, as they are, by their relative qualifications, empowered.

The world, say they, perished frequently in former times, and was produced anew by the operations of the above power: Gods and men from the same source. The latter on dying, ascend the six Inferior Heavens, or Deveh Loke; are judged according to their merits, by one of the most inferior Gods named Yammeh Raja, in the lower heaven Pavenirm Mitchwaffeh warteyeh, and regenerate of themselves, on the earth, either as men or brutes: which regeneration continues, until they arrive at the Brachmahl Loke, or the Heavens of the Superior Gods; and so on, by degrees, at the Triumphant Heavens, until they at last reach the Supreme Heaven, or Arroopeh Loke. Properly speaking, transmigration takes place with those only who ascend the Deveh Loke.

In the manifested Doctrine of Bhooḍḍha, there is no mention of created souls. The learned treat but of a breath of life in man, which they compare to a leech, that first attaches itself to a body with its fore
part, previous to giving up its hold with the hinder part. Therefore they say, “the body does not die before this breath of life has fixed itself in another, whether from a fore-knowledge of its being about to ascend the heavens, or to undergo the pains of everlasting or temporary damnation in hell.” That which is termed the breath of life, is deemed “immortal.”

The Singhalais speak not further of what is understood by us under the term of Paradise, than that there is a place reserved for the blessed, free from all sin, full of all joy, glory and contentment. But Nirgowané, otherwise called Mooktze, signifying a Hall of Glory, where the deceased Bhoddhas are supposed to be, is, according to the testimony of Gauatemeh Bhoddha, situated, as already noticed, above the highest or 26th heaven, Neweh Sanja Jatténé, the seat of the most perfect and supreme bliss. Hell, on the contrary, is supposed to be beneath the lowest extremity of the earth, with waters again beneath it, where the most dreadful tempests rage without intermission.

The earth, or this world, called Manospeh Loke, and the Inferior Heaven, Katoormaha Rajee Keyeh, are under the sub-direction of the God Sakkereth: he again delegates his authority to four other Gods immediately subjected to him, who respectively guard the four quarters, or four parts, into which the Singhalais in their system, divide the earth. Diirteh Rashtereh presides over the East, called Poorweh Weedéseyeh: Weeroodhé, the South Jamboodweepeh: Weeroopaak Serreh, the West Apperehgoda-neh: and Wayserreh Wenneh, the North Ootooorookooroo Dewehinneh. None but Gods can pass from any of these worlds, or divisions of the world, to the other. One comprises our known earth of Europe, Asia, Africa and Ame-

* Fe is besides commonly called Sekkereth, Sekkeretha, Sekkereth devze Raja,
AND THE DOCTRINES OF BHOODDA.

rica, and is termed by them Jamboodweepoh. Each is supposed to be reflected upon by a precious stone in the heavens, through the medium of which, the sun and moon emit their lustre: the blue sapphire is ascribed to ours, the white sapphire, ruby, and topaz, to the other three. A principal duty of these Gods, is, to guard their superior God Sakkereh, against the machinations of his chief and most powerful enemy, the God Wépéchittee Asooreendrehya, who resides beneath the Sea, in a lower world, termed Affoorchloke. Then follows their care to the parts of the world confined to them. On the day of the new moon, that of the first quarter, and on the full, they inquire by their servants, their male children, and latterly by themselves, into the conduct of mankind; the result of which inquiries, they report to the great council of Sakkereh, consisting of himself and 32 members (inferior Gods:) the extremes of good and bad report of the conduct of mortals, are causes of the utmost concern, or most unbounded joy, to this assembly.

The Singhalais assert, as manifested by Bhooodda, that there are 120,535 inferior Gods, belonging to the lower heavens and the earth; besides innumerable Kombaendeyos or angels; but the former, as well as the latter, are subject to the control of superior Gods. They arrange the characters in their mythology as follows:

1st Bhodhda,
2d Maha Brachma,
3d Sakkereh,
4th Sakkereh's 32 Counsellors,
5th The 4 Gods, guardians of the 4 quarters of the world,
6th The other inferior Gods of the heavens,
7th Kombaendeyos or angels,
8th The Gods who reside on earth, and their servants.

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Diepankerëh Bhoddha was one of the 22 Bhoddhas, formerly alluded to, and held the first rank among them. His name is frequently mentioned in the books now extant among the Singhalais, and they, from many considerations, hold him in peculiar veneration. He was famed for the uncommon beauty of his person, and the followers of the true doctrine were more numerous in his days, than during the government of other Bhoddhas, in those remote periods.

Gautemeh Bhoddha is acknowledged by the Singhalais, to be the same holy character termed by the Siamese, Sommonokodom, and Pootisat. Sommono Gautemeh, is however, according to the former, the proper mode of writing the first appellation. Sommono in the Palee language implies a renowned Saint, whose garb, as well as his actions, marks his character: In many senses it is synonymous with Bhoddha. Gautemeh, or Gautimo, (as it is occasionally pronounced by those from whom I caught the sound) is a proper name, pertaining to a person of ancient and illustrious descent. Bhoddisat or Poodisatweyo, is a title given to those in heaven destined to become Bhoddhas.

The Palee, is the language in which Bhoddha is said to have preached his doctrine, and manifested his law. This language is also termed by the learned Singhalais the Magedee and Moola bafha; bafha being the Singhalais for language. The principal and most holy code among the Singhalais, and that which may be termed their Bible, appears to be the Abidarmeh Pitëkeh Sattappré Karrance. This book is written in the above dialect, and may be had at the capital of Candia: at least it is in the possession of the learned there. A priest of the religion of Bhoddha, whom I questioned concerning the Vedas and Pooraans of the Hindoos, and whether the book just mentioned had any relation to them: replied, "the
"Vedas are books in the possession of, and taught by the Brahmins: they contain the principles of every science, but treat not of theology. We possess many books of the same tendency, and equally profound, in the Pali language, some of which have been translated into the Sinhalais. We have no knowledge of the Pooraans." I then urged the real contents of the Vedas, that they were interspersed with speculations on metaphysics, and discourses on the being and attributes of God, and were considered of divine origin: of the Pooraans, I added, that they comprised a variety of mythological histories, from the creation to the incarnation of Bhoodha.

Any further acquaintance with these books than what has been already mentioned, was disclaimed. But as to the supposed incarnation of Bhoodha, "the Hindoos (rejoined the priest,) must surely be little acquainted with this subject, by their allusion to only one. Bhoodha, if they mean Bhoodha Dherma Raja, became man, and appeared as such in the world at different periods, during ages, before he had qualified himself to be a Bhoodha: these various incarnations took place by his own supreme will and pleasure, and in consequence of his superior qualifications and merits. I am therefore inclined to believe, that the Hindoos, who thus speak of the incarnation of a Bhoodha, cannot allude to him whose religion and law I preach, and who is now a resident of the Hall of Glory, situated above the 26th heaven."

The temples of Bhoodha are properly called Booddeslanch, Siddestanch, and Maleegawa. These epithets, are however, seldom used, when speaking of such places: Vihare and Viharagee, which strictly mean the habitations of the priests, that are always built close to the temples, dedicated to Bhoodha, are the most general.
On Singhala, or Ceylon,

The religion of Bhuddha, as far as I have had any insight into it, seems to be founded in a mild and simple morality. Bhuddha has taken for his principles Wisdom, Justice, and Benevolence;* from which principles emanate Ten Commandments, held by his followers as the true and only rule of their conduct. He places them under three heads, thought, word, and deed;† and it may be said that the spirit of them is becoming, and well suited to him, whose mild nature was first shocked at the sacrifice of cattle. These Commandments comprise what is understood by the moral law, which has been generally preached by all the Bhuddhas in different countries, but chiefly by the last, or Gautemesh Bhuddha, in the empire of Raja Gaana Noowereh. They are contained in a Code of Laws written in the Palee language, called Dikfangeyeh.

The Bhuddhist have prayers adapted to circumstances, which are used privately in their houses, and publicly in presence of the congregation. They were first recorded by the King Watteh Gemoonoo Abeyenajeh, as regularly handed down from Bhuddha, in whose days the art of writing was not known. Bhuddhists are obliged to pray three times a day, about 5 o'clock in the morning, atnoo, and towards the fall of night. Their devotions are addressed to Bhuddha and his Rahatoons (apostles,) with a religious respect for his Code of Laws, and the relics, both of him, and the Rahatoons. The respect afforded to the relics, is in memory of the characters to which they belonged, without ascribing to them any supernatural virtue. Four days in the month are dedicated to public worship, the four first days of the changes of the moon, when those who are able attend at the temples. There are no other public days of festival or thanksgiving: all are however at liberty to select

* Singalese. Bhuddha, Dernah, Sangeb.
such day for themselves, and this they particularize by acts of devotion, consisting in fasting, prayer, and forming resolutions for their future good conduct; all which devout acts are addressed to their Saviour Bhoomdha, &c.

It is customary for the pious, who attend at the temples more regularly, to make offerings at the altar. Before the hour of 11 A. M. dressed victuals may be introduced, but not after that hour; flowers only can then be presented. The victuals are generally eaten by the priests or their attendants, and form a principal part of their resources.

There is one character in the church, superior to all, who is distinguished by name, and the duties of his office. He is stiled Dammah Candeh Maha Nayekeh.

During the reign of the Portuguese in Ceylon, the religion of Bhoomdha was much persecuted, and became in consequence neglected, and almost unknown, even to its votaries. When the Dutch conquered the island, greater liberties being granted to the followers of Bhoomdha, the priests acquired some degree of light, and with the assistance of learned men, sent from Siam, religion again began to flourish. The high priest about this time, was a person of extensive learning and great piety. In the former he exceeded the very men sent from Siam to instruct him. His superior talents gained him the title of Sreehnankereh Sangaraja, which was granted him by the King of Siam, and his high priest conjointly, and confirmed by the King of Candia. Since the death of Sangaraja, there has been no person of his rank; none having been found of sufficient learning. For the ordination of a priest, a council is assembled, consisting of the high priest, with thirty others of learning, and—
the two ministers of state. The person intended for orders, being previously examined, and deemed, in every respect, fit to fill the character of priest; is introduced into this assembly, and then asked, if willing to conform to the different duties required of him; and whether he desires ardently to enter into holy orders. On answering in the affirmative, he is stripped of the clothes he wore at entering; and receives, from the hands of two priests, the robes belonging to his new character. He is before this vested with inferior rank, and powers, which can be granted by the generality of Temples; but before this council only, can he be made a priest or Terrunasseh. He must be perfect in all his limbs, and not under twenty years of age; in addition to which, good conduct and learning are the only requisites for priesthood. A priest is bound to celibacy: but when any one wishes no longer to continue in orders, he has it at his option to resign, at a meeting of the priests of his district, which takes place monthly, either at the new or full moon; sometimes at both. Quitting orders in this manner is not deemed a disgrace; but to be dismissed for improper conduct, is looked upon as the greatest of all ignominy. Various are the modes by which they incur guilt: among such, the killing, even, a fly; connexion, or a wish for such with women; any use of strong liquor; theft, of the most harmless kind, or a lie, may be principally noted. They can eat once or twice a day, according to the promise made at ordaining: it is necessary, however, that their meals should be between sun rise, and 11 o'clock A. M. after the latter hour no priest can eat, but may drink. The priests of Bhuddha live upon charity, and by their law, are allowed to eat of every species of food, offered to them in that way. Was a priest, however, to enter a house, and a fowl to be killed purposely for him, then would he be culpable: for the law of Bhuddha forbids the killing of any animal. The Bhuddhist of Ceylon never eat of beef; but the prohibition, if such may be deemed the cause, pertains not to their
religion. A certain King of Ceylon, at a remote period, is said to have issued a mandate to that effect, in consequence of the unusual expenditure of butter he had occasion for, to celebrate a festival of thanksgiving to Bhoodha: the allowing of a cow to be killed, was, by that order, death to the owner, though he had no share in the act. Such, the Singhalais say, was the earliest cause of the above custom; which however, is ascribed by many to their gratitude towards the animal. Be this as it may, they certainly refrain from the use of such food, as strictly as the Hindoos, with this difference in their prejudices, that they have no objection to seeing, or touching, the flesh of a cow; nor do they object to the use we make of it. The King is, in general, obliged to consult with the high priest, on all matters of moment. His advice is frequently taken, and secrets communicated to him, when the ministers are neither consulted nor trusted.

A species of confirmation is enjoyed by the law of Bhoodha, termed Sarana Sichel. The ceremony is short, and simple. It includes nothing more than a confession of, and a formal introduction into, the Faith; which is concluded by a blessing from the priest, expressing his wishes that Bhoodha, his Rahatoons, and doctrine, may be the means of everlasting happiness to the person initiated.

Matrimony (called in Singhalais, Magooleh; and in Palee, Kalianehe Mangalleh) takes place in the following manner:

The parents, on both sides, go alike, to demand a husband or wife, for their child. If the parties agree, a day is fixed upon, when the relations assemble in the house of the bridegroom, to repair together to that of the bride. Previous to setting out, the man sends the woman a complete al-
fortment of necessaries, for dresses: also to the mother, a piece of white cloth, and one of the same description to the watherwoman. He likewise sends seven Kaddehs* of different sorts of eatables; and a Taddeh; which is called Geeramool Taddeh;† containing a branch of ripe Plantains;‡ with a variety of victuals; a box for Beetlenut;§ one for Chunam;¶ a species of Scifars,** to cut the Beetlenut; and the requisite quantity of Chunam,††

All these articles being sent to the house of the female, the parties already mentioned repair there. A large table is placed in the center of the room, covered over with a white cloth called Magool porooweh; both extremities of the apartment are in like manner ornamented with cloth. The company, consisting of relations only, having entered, the young couple advance, towards each other, from opposite ends of the room; the female, attended by her younger brother, whose deficiency is to be supplied by another relation beneath her in years. The man and woman having met in the center of the room; the brother, or relation accompanying the woman, washes the right foot of the intended husband, and the latter puts a gold ring on a finger of the hand with which he is washed. Then the two uncles, or next nearest relations to the contracting parties, tie a thread round the little fingers of their right hands, thus uniting them; after which, the new married woman dresses herself in the cloathes her husband had sent her.

The father and mother of the bride, make seven presents to the bridegroom, viz. an upper dress, called by the Singhalais Jouan hettee;‡‡ a

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* A load carried in the file of banger, suspended to the extremities of a bamboo. Magool Kadd signifies, the burthen (vlands) for the feast.

† Geeramool signifies, principal or of chief note: and Taddeh, a burthen carried by two or four.

‡ Kehelken. § Bistol payeb. ¶ Keeloé. ** Geeré. †† Hooowo.

‡‡ The upper dress worn by the Coidians, with puffed sleeves, reaching the elbow: the body part as far down as the navel.
bonnet;* a ring;† a cloth to be worn below;‡ a firelock;¶ 22 buttons for his drefs;§ a pin,** such as they use, with a small knife at one end, either of gold or silver.

EXTRACT FROM THE MAHA RAJA WALLIEH, A SINGHALAIS HISTORY. CHAPTER VI.

To the right of the Bogaha tree,** lies a country called Kalleengoo Rat-tehgooratteh, where there reigned a King named KALLINGOO RAJE. He had a daughter, whom he gave in marriage to the Emperor of Wagg-gooratteh, styled WAGGOO RAJE. The Emprefs, his wife, being brought to bed of a daughter, he called together the astrologers, to calculate her destiny: and it was decreed by them, that however careful the Emperor might be of her safety, this daughter, when arrived at maturity, would be taken away from him by a Lion.

The Emperor, alarmed at the intelligence, hastened to secure the Princess, by every possible means. He placed about her person, numberless servants; and for greater safety, caused her to be bred up in an apartment surrounded by guards.

* Toppich, this word I imagine they borrowed from the Portugese.
† Moodhirmowtoth. ‡ Gindanghstoostich. ¶ Tosakowweb. § Battam. ** Oolhatsopibich.

++ This is the tree the Siamese call Præfi Maha Paut; it is held alike sacred by them and the Singhalais. The latter term it, by way of excellence, Sree Maha Boden Ws hangi. It was against this tree, that BLOODHA leaned, when he first took upon himself his divine character. A branch of the original tree is said to have been brought to Ceylon in a miraculous manner, and planted at Anuoradhosoreh Novvooreh: where to this day, a tree of that description is worshipped, and thought to possess extraordinary virtues. The Bogaha, or tree of BLOODHA, is that, I think called in the Hindoostan the Perpul, (Ficus religiosa) a species of banian with heart-like and pointed leaf. The Singbalais, when describing the different countries they pretend to a knowledge of, make this tree the central point, and determine the position of the places by its relative situation.
It happened, one night, that this Princess, took the opportunity of her attendants sleeping, to evade their vigilance, and make her escape; which she did, by opening the door of her apartment, and getting out on the terrace: from thence she jumped into the street. This street being a place of general resort for merchants, she chanced to fall in with some persons of that description, who were just setting out for a distant country; and joined them. Having reached the land of Ladeh Dejeh, in their passage through a thick wood, a Lion darted out, and caused all to run off, except the Princess, who felt herself unable to move. She was seized by the Lion, and carried to the furthest extremity of the wood; where he lived with her till she produced two children, first a son and then a daughter.

When those children had acquired the age of reason, they used frequently to consider among themselves, how it came to pass that their father differed so widely in features from their mother and them, and at length addressed their mother on the subject. She informed them, that their father was a Lion; and on being again asked whence it came that they had a Lion for father, she replied, by making them acquainted with the whole of her story, which the son had no sooner heard than he began to consider on the means of escaping from this place, with his mother and sister. Occupied with this idea, he one day followed his father, to observe where he went, and for what purpose: he saw that he made very considerable bounds, and travelled upwards of 150 leagues; the next time, therefore, that his father set out on a like excursion, he carried away his mother and sister. They fled towards the country of his mother, where her brother reigned, having succeeded his father, and on their arrival were received by the King with every demonstration of joy.
The Lion, at his return home, was extremely afflicted by the loss of his wife and children, and shortly after became furious. Having scented out the track they had taken, he soon arrived in the neighbourhood of the place where they resided, and began by attacking and killing every person he met with. The inhabitants assembled, and carried their complaints to the King, of a Lion that infested the country, and put all to death that came in his way. The King, in consequence of this representation, ordered a number of people to be sent out in pursuit of the Lion: but their efforts were of no avail:—his tremendous roar instilled dismay into all who attempted to approach him; and such as he was able to lay hold of, he instantly killed.

The King then declared publicly his determination, to share his kingdom and treasures with the person who would put this Lion to death; upon which the very son of the Lion avowed himself a candidate for the reward, and pledged himself to kill him. Taking with him his bow and arrows, he repaired to the place where the Lion was; and the moment he perceived him, let fly an arrow that pierced the right fore leg: but the Lion hearing then the voice of his son, was insensible to pain. A second arrow entering the left leg, worked up his rage, and he was about to vent it, when a third arrow, passed through his head and brought him to the ground. In falling, he called out "ah my son!" and desired him to approach, which the son doing, he placed his head on his knees, and during his last groans uttered expressions fraught with tenderness for his wife and daughter, to whom he charged his son to convey them: he then expired.

The son cut off his head, and taking it with him to the palace, presented it to the King; who, according to promise, shared his kingdom and treasure with him.
In a part of the country, that came to his share, lay that of Ladeh Desêh, where his mother had formerly been taken off by the Lion. Here he built a magnificent palace, and afterwards gave to the whole of his possessions the name of Singhéba Noowereh; and having become King, he took the name of Singhéba* Rajaroowo, and gave to his sister, whom he married, that of Singhé Walle Commaree.

This Queen had issue sixteen times, at each of which she brought forth two sons. Her first came into the world under the planet Moweyh Sreefêh Nêkêteh; the hour of his birth was termed Gooroogeh Horaweh, and he received the name of Vijee Singhéba Commaroo. The same day were also born 700 male children, in the kingdom of Singhéba Noowereh. These 700 children, when arrived at manhood, became the constant companions of Vijee Singhéba Commaroo; and in concert with him, were the source of much disturbance in the country. The inhabitants united, in complaining to the King, of the improper conduct of his son: which led to the disgrace of the young Prince; and so irritated his father, that he ordered him to leave his dominions.

Vijee Singhéba Commaroo called together his 700 companions, and having explained to them his father's injunctions, they unanimously agreed to follow his fortune, to some distant land. They accordingly all put to sea, in a vessel which the King permitted to be got ready for the occasion.

After having been at sea a considerable time, they at length discovered the high land of Ceylon, called Sammanalleh Sree Padé,† and conclu-

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* Singhéba means Lion tailed; Singhalese Lion race, the termination la, being the Singhalese for blood.
† Adam's peak.
ding, that beneath there must be an extensive and fertile plain, it was
determined to steer for it. They shortly after came to an anchor, and
landed at a place to which they gave the name of Tammeneh Totteh.*
Here they found a tree, called Nooge gaha, under which they sheltered
and rested themselves.

BEFORE the birth of BHOODDA, the island of Ceylon was known by
the name of Sree Lankawehe. In former times there was a mighty war in
this island, termed Rawena Foddé; after which it continued void of po-
pulation for a term of 1845 years; being entirely overrun by malignant
spirits. BHOODDA was then born; and, in due time, took on himself his ho-
ly character. He resided in the Empire of RAJ A GAHA NOOWEREH, near
to the temple called Weloo Wama Ramée. From thence, he observed, with
concern, that so fine a country should be a prey to evil Spirits and De-
mons; and determined on expelling them from it. He arrived in the
island, for that purpose, on a Thursday, (Brahaspotinda) in the month
of January, (Doorootoo), when the planet Rossée Nekēteh presided; and
took up his residence at a place called Mayan Gannee.

Here follows an account of the holy labours of BHOODDA,
during the three visits he is supposed to have paid Ceylon; whereby,
he almost totally extirpated, or banished to distant countries, the
evil genii’s that had infested the island. I have said almost, as it
appears VIJEE SINGHEBA first married a female Demon, through
whose means he was able to overcome the few that remained in
Ceylon, after their first great overthrow by BHOODDA. I add
the following particulars of his last visit.

* Now called Mentott, near Mannar.
Bhooḍḍha returned for the third time to Ceylon, fifteen years after his first visit. He arrived on the day of the full moon of Eṣṭēkha (July) when the planet Ootra Saleh Nekketeng presided. He visited sixteen different places in a Garda (minute) placed his foot on the Samananelleh Sree Padé, and from thence ascended to Heaven, where he instructed the angels and apostles, and told them that his doctrines, or law, would exist in the world for 5500* years: and as the doctrines of three other Bhooḍḍhas had prevailed in Ceylon, previous to its being overrun by evil Spirits, therefore was it that his was to be then promulgated there.

Bhooḍḍha afterwards addressed himself to Sekkereh Devee Endrya, saying, "I cede unto you the island of Ceylon: a Prince of the name of Vijee Singheba Commaroo will arrive there, with 700 followers," and giving him a thread and some blessed water, he added, "you will sprinkle all those people with this water, and tie the thread round the Prince's neck." He then called for an apostle named Mihendoo Terroonassee, and said to him, "You will establish my law in the island of Ceylon."

Vijee Singheba, by means of the thread, which Bhooḍḍha had ordered to be tied round his neck, is said to have accomplished extraordinary deeds, during the first days of his arrival: and afterwards to have been thereby enabled to transform into a rock, the female Demon, Cowénee Jackinee, then his wife; that he might marry the Princess he had solicited for his Queen, from the King of Pandoowas ratteh,† and who had then arrived with 700 fe-

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* 5000 is the period mentioned in every other document I have seen on the subject.

† Said to be on the Coast of Coromandel.
male followers, who became the wives of the 700 men, that had accompanied the Prince to Ceylon.

Vijee Singheba Commaroo, after his marriage with the daughter of the King of Pandowwas ratteh, was crowned by the name of Vijee Singheba Raja Roowo: and gave to his kingdom the name of Tammenam noowereh. This was the first establishment in Ceylon, after the period formerly mentioned of 1845 years, during which it is said to have been overrun by Demons, &c.

Deweneepetisheh Raja is the first King of Ceylon who embraced the religion of Bhoodda. Being fully instructed, and verified in the law, he received the baptism of Bhoodda, called Saraneh Sietekeh, in the presence of the apostle Mihendoo.

Deweneepetisheh Raja was the ninth King, after Vijee Raja. The arrival of the latter in Ceylon, is mentioned in many authorities, to have happened, seven days after the ascension of Bhoodda. However, others will have it, the Dutch particularly, that the event took place 350 years after the birth of our Saviour; and another class, Christian Natives on Ceylon, that Vijee Raja was crowned seventy-seven years after the birth of our Saviour. It would be vain to attempt reconciling those various opinions; nor indeed can it be attempted, but through the medium of their respective authorities, with a knowledge of the language of each. Those concerning Bhoodda are, I imagine, the only records that can be sought after with any probability of real advantage to general Chronology; but still it is to be questioned, how far this
**ON SINGHALA, OR CEYLON.**

**Bhooaddha** is the one of the Hindoos. The Singhalais have two æras; one, that already described of Bhooaddha; the other, the Søkkeh or Sakerajeh Warooseh, which dates from a period of 623 years after the ascension of Bhooaddha; the last æra stands now at 1718. In all public papers that come from the Court of Candia, it is usually observed, that both are inserted. The Søkkeh Warooseh alludes to a date at which there raged a famine in the island of Ceylon. This the writers of that time attributed to the impiety of the Emperor Kooda Walleh Gamba Raja Roro-wo, whose neglect of the religion of Bhooaddha, is related in the Maha Raja Wallieh. A like event is said to have taken place about the same time on the continent of India, owing to the murder of a Brahmin, by a King named Sagel Nowereh Raja.

Leawawa, situated on the east side of Ceylon, formerly, and for a very considerable period, furnished a great part of the Candian dominions with salt; nor were any attempts, either of the Portuguese or Dutch, to attack the Candians in this quarter, ever seconded by the inhabitants; who, almost on every other occasion, evinced a general want of loyalty and patriotism. This fidelity, on the part of the inhabitants, has been owing, entirely to the veneration and dread, they entertain for the God of Kadea Gamma, whose temple is situated near to Leawawa.

This God is called by the Singhalais Kandeoomareyo; said to have six heads, twelve hands, &c. &c. and to hold a variety of instruments, which are particularly described. He is represented both in a standing posture, and mounted on a peacock, in the act of flying. It is said that Bhooaddha, happening to be for a few minutes in the Pagoda of Kad-
durgama, Kande Koomareyo threw himself at his feet, and obtained, from him, extraordinary powers; which, among other things, enable him to cure all diseases, particularly those of the blood royal, and to perform various other miracles. Bhuddha, at the same time, enjoined that he should not receive divine honors; and those which are now offered up at his temple, have been introduced by degrees, with the veneration originally decreed him. There is a temple built to him in the capital of the Candian dominions, but it is considered as very inferior to that above-mentioned. This has a variety of civil officers, but no priests, belonging to it. There is one great festival here in the year, which takes place on the day of the new moon in July: it concludes after a grand procession, (during which some miraculous circumstances are supposed to have taken place) with a variety of rich presents; a certain part of which are sent to the King of Candia. I shall particularly detail this ceremony on a future occasion. It may prove curious to mention that Bhuddhist, Musselmans, Brahmins, and Hindoos, of every description, attend this temple on all public occasions. The head officers are styled, Mahabiteh ralehamme, Koodabiteh ralehamme, and Basnakeh ralehamme. Then follow Maha Kapooraleh and Koodah Kapooraleh.

Some learned Hindoos, whom I lately met on Ceylon, from their superior respect for Kande Koomareyo, expressed themselves highly indignant at the above ceremonies, but more particularly at the inferior character the God is supposed, by the Bhuddhist, to possess. This temple, they added, was held by them as the favourite one belonging to this God, and was therefore annually visited by great numbers of Hindoos. Of Kande Koomareyo, they gave me the following account—

"Scand" Coomaura (according to the Sanscrit, the proper way
of writing the name) "is considered in the Hindoo mythology as the second Son of Seva, and said to have sprung from an assemblage of rays, emitted from his divine eyes; when, though immaterial and immortal, for the purpose of blessing the heavenly hosts, he appeared under a visible or corporeal figure, on the summit of his Paradise, and Silver Mountain, called Kylaufum. Seva was brought by angels to create this Son out of his divine rays, in consequence of their cousins, three Affooras or giants, named Soorapadma, Tarahna, and Simhavakra, having imprisoned a vast number of angels in their cities, situated in the midst of oceans. Those Affooras had, by mortification and sacrifice, so pleased Seva with their faith and confidence in him, that they obtained unusual blessings, and were invested with the power of governing the 1008 Bramhaundas,* or Macrocosms, each containing an assemblage of 14 regions, celestial and terrestrial. They were likewise blessed with a wishing chariot, called Indrayannam, by the extraordinary virtues of which, they were enabled to survey the universe, in one day.—In order then to destroy the above tyrannic giants, sprung forth rays from the luminous eyes of Seva, which rays assumed a form of six heads and twelve hands. Scanda, or Scandu Comaura, signifies a child born of rays, emitted, or sprung forth, from the Supreme Being."

"He bears numerous names, such as Soobrahmany, Gooha Cooma, &c. &c. owing to several miraculous offices performed by him. —He, by order of Seva, made an expedition against the cities of the abovementioned great giants; and having warred successfully against them, extirpated the whole race. In a word, the eldest of the giants, having loft his monstrous figure, divided himself into two parts, under

* Bramhaunda means literally, the great egg, but is synonymous to macrocsm, or great world or globe.
two different shapes; the Peacock, and the Fowl: the former served
Scanda Coomaura to ride on; the latter, as his standard: hence these
two birds are sacred to him.—At his return from the kingdoms of gi-
ants, Vishnoo and other Deities that accompanied Scanda Coo-
maura, intreated him to halt on the summit of a mountain, where they
then placed a gemmed throne, on which he sat, and touched the
ground with the sole of one of his divine feet. Hence that mountain
became holy, bearing the name of Cadeer Caumam, which literally
signifies a mountain radiant in beams and gems, then found in the foun-
tain there.”

Having always conceived, from what I had an opportunity of read-
ing and hearing, that Bhoooddha was one of the nine Avataurams, and
that, notwithstanding his having contradicted, in his doctrines, some of
the most essential points in the divine authorities of the Hindoos, his pra-
ises were nevertheless sung by some of the first order of Brahmins; I stood
forth, in asserting his dignity, to the persons abovementioned; when I
was informed, that he was not included in the nine Avataurs. They were as
follows: Varanha, Naurasinha, Coorma, Matsya, Vaumana,
Parasoo-raama, Dasaradha-raama, Bala-raama, and Krish-
na.—The incarnation of Bhoooddha, it was added, arose in the follow-
ing circumstances:—“In former ages there were three giants, named
Trepooras, (so entitled from their cities of iron, brass, and gold, which
cities had wings and were ambulatory) who were votaries to Seva, and
continued to adore his sacred emblem, Lingum, so that they were invin-
cible.—They often oppressed the Gods, who having besought Vish-
noo, he assumed a form under the title of Bhoooddha, who entering
the cities, wrought miracles, and preached his seducing doctrine, to the
inhabitants, who embraced his religion, and became in every respect his proselytes. By this stratagem the Trepourus fell into the hands of Bhoodha, and were destroyed by Seva. (These particulars are said to be contained in Scanda purauna.) Hence Bhoodha is considered as the promulgator of an Heterodox-religion. The adherents to Bhoodha are looked upon as infidels; and their religion, though commendable with respect to morality, yet, is reckoned as one of the 339 sects or branches of the well known here, or rather schism, among the Hindoos.
III.

**Narrative of a Route from Chunarghur, to Yertna-Goodum, in the Ellore Circar.**

*By Captain J. T. Blunt.*

The Government having in the year 1794, determined to employ me in exploring a route through that part of India which lies between Berar, Orissa, and the northern Circars; some months necessarily elapsd before the requisite Purwannahs, from the Nagpore Government, could be obtained; when, at length, after receiving my instructions, and a party of a Jemadar and thirty Sepoys had been ordered to escort me, I commenced this expedition.

On the 28th of January 1795, I left Chunarghur, and directing my course a little to the westward, ascended the hills at Jurna gaut; where I entered upon a kind of table land, on which there appeared but little cultivation, and the few villages that occurred were poor. We crossed the little river Jurgo, which falls into the Ganges at a short distance to the eastward of Chunarghur, and then entered a thick forest, which continued as far as Sulafsghur. At this place there is a barrier, for the defence of a pass through the hills, which consists of a rampart with round towers at intervals. The wall, besides including an angle at the bottom of the hills, is continued to the summit of them, on the south side, where it terminates among rocks and bushes. The west end of the works is terminated by a rocky precipice, and by the bed of the Jurgo, which has here been considerably deepened by the torrents. Sulafsghur, is the head of a Purgun-
nagh bearing the same name. Its fortifications were erected by a Rajah called Suckut Sing, about four centuries and a half ago.

On the 29th, our road led through the town and works of Suctashahr, beyond which we ascended a steep and rocky pass called Barrah Gault. When arrived at the top of it, I found the hills covered with a thick forest. On my right hand, for more than a mile, the Jumga continued its course, nearly parallel to the road. There is a considerable fall in it, called by the natives Sendanaut Farna, from which the source of the river cannot be far distant; but the fall is only in action during the rainy season. Our road now lay through woods, and rocky desiles, until we approached to Rajeghur, where our journey for this day terminated. Near this place were several smaller villages, but few signs of cultivation; and the general appearance of the country seemed to prognosticate a very wild region before us. There were no hills in sight, but we were on very elevated land; for we had ascended at least 300 yards, without meeting with any considerable descent. Nothing worthy of remark presented itself at this village, but the ruins of an old fort, which had been built by a Zemindar, who proving refractory in the days of Bulwant Sing, it had been in consequence destroyed.

Jan. 30th. My journey continued about nine miles to a little village called Newary Pindarya, and, as yesterday, through a thick forest. We encamped at a tank and grove of Mowa trees, where abundance of game appeared in every direction around us; and the devastation which was visible in the crops, evidently shewed how much the peasants had suffered, from the incursions of numerous herds of wild beasts from the neighbouring thickets.

*Bulwant Sing, was the father of Charat Sing, the late Rajah of Benares.*
JAN. 31st. After leaving Rajeghur, we crossed the Boker river, which divides the country called Chundail, from the Purgunnah of Sutlaghur. The same wild country continued, although the soil was somewhat less rocky. For the last two days the hoar frost had been so sharp as to blight the leaves on the trees, and had very much injured the crops. Low hills now appeared to the southward in even ridges.

FEB. 1st. A march of ten miles brought us this day to Bikwanya, a poor straggling village consisting of about forty huts. No supplies of grain of any kind were to be had here; and although we had passed a considerable tract of cultivated country, I was told it would be the last we should meet with for some time. The latter part of the road had dwindled to a mere foot path, and I was informed, that we could expect nothing but the wildest and most desolate regions for a considerable distance.

The natives of this country call themselves Chundails, and are a tribe of Rajepoots. The present Rajah, whose name is Fütteh Bahadur, resides at Rajepour, about ten cols west of Bidjyghur. The country, I was informed, had become tributary to the Rajahs of Benares in the days of Bulwant Singh, who made a conquest of it from Suçdust Nàrain, the great grandfather of the present Rajah of Chundail.

It had been with difficulty that we procured provisions for the last two days, but notwithstanding our supplies had been sparing, we got withal to satisfy us. This made me seriously attend to the reports of the nature of the country, through which my route was to be continued; and finding, that no Bazar was to be met with, nor even supplies of grain, in
any way, until we should arrive at Shawpour, the Singrowla Rajah's capital; it imposed on me the necessity of collecting, and carrying, an adequate quantity; in order that the want of food should not increase the difficulties which might occur in exploring a desolate and mountainous wilderness.

Feb. 2d. Our tract this day was in a defile of thick bushes, and the ground was level for the first two miles; when the country became uneven, and more rugged, as we went on, until we reached the summit of a very large acclivity called Kimoor-gaut. The descent from this was so craggy, and steep, as to be barely passable for our cattle. With much difficulty the party got down, and proceeded through defiles among small rocky hills, and thick woods, as far as the little village of Selfy, consisting only of four poor huts, situated on the north bank of the river Soane. To the westward of Kimoor-gaut, there was a peaked hill considerably elevated, which presenting a favourable situation for viewing the country, and the course of the river Soane, I inquired of a Cole villager if there was any path to ascend it; he informed me there was, and directed me with three or four of my attendants in the ascent. After an hour's hard labour, in climbing over rocks, and forcing our way through the thickets, we reached the summit of the hill; when our toil was abundantly compensated by a most romantic view of the river meandering through extensive wilds. The sun just rising, and lighting up the woods with his rays; and the beautiful tints reflected by the water, considerably added to the splendour of the scenery.

On surveying the spot where we stood, I observed three large rocks, with a kind of cell within them, and a cavity in front that was filled with water, accumulated from the dew that had fallen from the trees which
hung over it. Upon enquiring of our guide concerning the place, I found that the fanciful notions of the Hindoos had made it the abode of Ram, Litchmun and Seeta, who, in their travels, were said to have rested at this place for a night; and the Cole observed to me, that the water I perceived in the hollow of the rock, was the same they had bathed their feet in. My curiosity being satisfied, we descended from the hill, and resumed our journey, which terminated this day on the south bank of the Soane, at a little village called Corary, consisting only of two huts, and five inhabitants of the Cole tribe. The bed of the river was about half a mile wide, and full of quick sands; but the stream was not more than a hundred yards broad, and flowed rapidly, with about three feet water in the deepest part. Many impressions of the feet of wild beasts were here visible.

Being this day at a loss for a place to encamp in, and not wishing to injure the Coles by encamping on the little spots, which, with much care and toil, they had cleared and cultivated, we took up our abode, for the remainder of the day and night, in the jungle. We found here the remains of two Hindoo temples, which had been dedicated to Bhavany, with many figures; but time had almost consumed the buildings, and had so wasted the images, that the attribute of each was scarcely discernible.

Feb. 3d. The road continued between two ranges of small hills, and through a forest, consisting of Saal trees, Seetfal and Bamboos. The Mowah tree was here and there seen, and rarely the Burr and Peepul; but the stems of all the large trees were choked with underwood. We arrived this day at Aumrye, a village consisting of about fifteen huts, and I was informed, that it was the last abode of men I should meet with for some distance. A part of the Burdy Rajah's country, is near this place.

*Hindoos Deities.
intermixed with the Company's Territory, and the Purginnah of Agowry; projects here so as to include the village of Aumrye. We encamped near the old site of the village, in which we saw the remains of an aqueduct that had formerly conveyed water, from a fall in an adjoining rivulet, to the village, but was now covered with long grass and bushes.

Feb. 5th. Having halted the preceding day at Aumrye, we continued our route through a wilderness, continually ascending and descending over little hills. The frost, which had now continued six days, having blighted the leaves on the trees, my camels were consequently distressed for forage, and there was nothing to offer the cattle, but a kind of long grass, which being rank, they ate but sparingly of it. Our march this day terminated at Dar Nulla, a rivulet of clear water, and we encamped in the jungle. I had observed in the course of the journey several Saur trees, which the hill people had tapped for the resin they contain. A tribe called Karwars, are said to inhabit these hills. They had shifted the site of the village of Darr, about two miles to the eastward, for retirement. I was likewise informed of two iron mines, which are situated about two coss to the eastward of this place.

Feb. 6th. After proceeding about three miles through a thick forest, we crossed the Joogamahal hills; the ascents and descents over which were frequent and rugged. We encamped this day on the banks of the Guttaun, which was the largest river I had met with since crossing the Soane. The bed of it was full of the finest blue and red slate, and a stream

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* For those who are conversant with Indian Geography, or have ever inspected a map, in which the boundaries are particularly laid down between the territories of the several powers, this will not appear extraordinary.

* This grass appeared to be of the same kind which I had seen in the Mysore country: it has a strong aromatic smell, is somewhat prickly, and grows very tall.
perfectly transparent, flowing rapidly over it in unequal depths, had a pleasant and beautiful effect.

**Feb. 7th.** As we proceeded this day, we were frequently compelled to lop the jungle, to enable our cattle to pass, which occasioned much delay. The country was very hilly, consisting for the most part, of separate hillocks, intersected by ravines; but we had the comfort of an open space to encamp in, on the banks of the *Kunga's* river. At a short distance from our encampment, there was a little field cultivated with gram, and I was told that a village belonging to the *Karwars*, called *Udgegouar*, was situated only one *cof* distant to the eastward. While my tent was pitching, curiosity prompted me to visit it. I found it consisted only of six rude huts, which had been built in a recess of the hills. Three men with myself approached, with the utmost precaution, to prevent alarm, but on discovering us, the villagers instantly fled. I stopped to observe them, and perceived that they were almost naked. The women, assisted by the men, were carrying off their children, and running with speed to hide themselves in the woods. I then approached the huts, and found some gourds that had been dried, for the purpose of holding water; a bow with a few arrows scattered upon the ground, and some fowls as wild as the people who had fled. After leaving their huts, I perceived a man upon a distant hill, and sent a *Cole* villager, who had accompanied us from *Aumrye*, to endeavour to appease his fears, and to persuade the people to return to their dwellings. The *Cole* expressed some alarm at going by himself, but upon my assuring him of assistance, in case of his being attacked, he advanced a short distance, and hallooed to the man on the hill, who, after sometime had been spent in parley, said the villagers would return to their huts, on our quitting them. I immediately retired, leaving the *Cole* with instructions to inquire if any grain could be procured. He returned about noon,
and told me that, if I would send some cowries, it was probable we might get a little grain; but nothing else suitable to our wants. This I had provided for, and sent him again; when, after two hours, he returned accompanied by two of the villagers, who were almost naked, but were armed with bows and arrows, and a hatchet each. They brought with them about ten sheers of Chenna gram.* I presented them a piece of red cloth, with which they seemed well pleased; and, returning to their huts, they soon after brought me a present of three fowl. One of these was of the reversed feather tribe, and my people immediately called it the huzzy moorghy, or caffre fowl. The panic which, on our arrival, the mountaineers had been impressed with, having now subsided, I asked the two men, if they would accompany us a part of our next day's journey. They appeared to be somewhat alarmed at the proposal, but consented.

Feb. 8th. We had proceeded about a mile, when the two mountaineers joined us. Their delay had been occasioned by the cold; for, having no cloaths, and being abundantly supplied with fuel from the woods, they had fat round a fire during the night. They came armed, as on the preceding day, with bows and arrows, and a hatchet each; the latter of which they used with much dexterity in lopping the jungle for us. About two miles from the Guttawm river, we came to a very steep and rugged defile, called Bildwarry Gaut; but the road after descending it, continued good as far as the Bejool river; on the south bank of which we encamped. We had passed in our track two little dwellings of the mountaineers, who, notwithstanding our efforts, united to those of the two men who accompanied us from the last village, to appease their alarm, had immediately fled.

* A kind of pulse with which horses are usually fed in Hindoostan (Cicer arietivum Lin). The seersa measure, weighing about two pounds.
The inhabitants of these hills acknowledge allegiance to a vassal of the Burdy Rajah's, who resides at Budderry, a village situated four cols west of Udgagoor. His name is Budhoo, and he has a Jagheer of twelve villages, in consideration of his bringing to the assistance of the Burdy Rajah fifty men in time of warfare. The Karwars are divided into many sects, among which the following were named to me, viz. the Pautbundies, the Teerwars, the Sesahars and Durkwars. There were no villages, and few inhabitants, in that space of country to the eastward, which lay between my track and the river Soane; but, to the westward, a few villages were said to be situated, of which little account was made; for the inhabitants, who are fond of a roving life, are continually changing the places of their abodes. The Bejool river rises in the districts of Purrury and Gundwally. In the former, is a large town bearing the same name, situated about twenty-five cols south west of Udgagoor.

In the course of my inquiries into the state of this wild country, my attention was occasionally directed to the language of the mountaineers, which induced me to collect a small specimen of it; but as the only method I had of acquiring this, was by pointing to the object of which I required the name, the following were the only words which, after much pains, I could collect:

<table>
<thead>
<tr>
<th>English</th>
<th>Karwars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food,</td>
<td>Gopuckney,</td>
</tr>
<tr>
<td>To sit down,</td>
<td>Goburro,</td>
</tr>
<tr>
<td>Salt,</td>
<td>Minka,</td>
</tr>
<tr>
<td>A Goat,</td>
<td>Chargur,</td>
</tr>
<tr>
<td>Fire,</td>
<td>Uggundewtah,</td>
</tr>
<tr>
<td>A Tiger,</td>
<td>Kerona,</td>
</tr>
</tbody>
</table>
ENGLISH.  
A Hut,  
A Horse,  
The Moon,  
The Sun,  

KARWARS.  
Mujjarah,  
Chekkut,  
Chadermah,  
Soorjundawwah.

Our provisions being nearly consumed, it was with much satisfaction that I understood our next day's journey would bring us to a village in the territory of the Singrowla Rajah; where, if the inhabitants did not abandon it, we should be abundantly supplied with grain.

Feb. 9th. We had not advanced far on our march, when we perceived the Bickery hills, which were the largest I had seen since leaving Kimoor-gaut: I was informed that they extend to Gyah, and that Bidjyghur* is visible from their summits on a clear day. After skirting along the east side of these hills for about five miles, we passed through them at a narrow defile called Bulgaut, and then entered upon the Singrowla Rajah's territory. The country now opened into an extensive plain, though still wild, and uncultivated. We stopped at the village of Oury, the inhabitants of which are mountaineers. Allahad Mhatoe, a vassal to the Singrowla Rajah, was in charge of this place, and of the pass we had come through. It was not till four hours after our arrival, that we procured a supply of grain, although much courtesy had been used to obtain it; for the inhabitants having fled on our approach, it was with difficulty they could be prevailed on to return to their dwellings: this, however, they all did before night.

Feb. 10th. We proceeded in a plain, about ten miles wide, but covered with a forest, and very wild. As we drew near to the village of Gursery,

* A strong hill fort, situated about forty miles S. S. E. from Chunarbour.
the country opened, and appeared cultivated. This village consisted of about fifty huts, and here we procured grain in abundance.

Feb. 11th. This day we arrived at Shawpaur, where the Rajah of Singrowla resides. The first part of our road was through a level country, cultivated near the villages, but beyond half a mile from the road entirely waste. The last three miles were through a thick forest, in which were two or three narrow defiles, between high banks of earth, and fenced on each side with bamboos.

Shawpaur, the capital of Singrowla, is situated in a fine plain, amidst lofty ranges of hills. It is a large straggling town, with a little fort built of rubble stone and mud, to which, at this time, the Rajah was making some improvements. The Hair, a considerable river, runs by the south side of the town. The stream, which is about one hundred yards wide, and four feet in depth, dashes with great rapidity over a bed of rock. Nothing but the rocks indeed prevent its being navigable for large boats. This river rises in the hills and forests of Surgooja, and after being joined by the Bijool and Gutaun, falls into the Soane near Agowry. The plain in which Shawpaur is situated, is tolerably fertile, and only wants inhabitants, and a good government, to render it more productive. Iron abounds in Singrowla, the value being from eight annas to a rupee the maund,* according to the quality of the metal.

The inhabitants of this town, alarmed at the sight of the English sepoys whom they now beheld for the first time, had most of them fled on our arrival; and by night the Rajah's capital was almost deserted. When the

* The maund of Hindooor is weight of about eighty pounds.
camp was pitched, I sent a messenger to the fort, with a letter which Mr. Duncan had kindly favoured me with, recommending me strongly to the Rajah's care. In about a quarter of an hour he returned to inform me that the Rajah was absent, being gone to Ramghur, to bring home the daughter of the Chittra Rajah, to whom he had been espoused. Bulbudder Shaw, his uncle, then took charge of the letter, and dispatched it to his nephew, whose return was soon expected. Towards the evening a message was sent to me, requesting that I would not move from Shawpaur until the Rajah should arrive; for that no steps could be taken to assist me until the Rajah himself should have arrived, and received from my own hand a paun,* as a pledge of amity. To this I answered, that I hoped the Rajah's return would not long be delayed, for that it would be very inconvenient to me to wait beyond two or three days.

Feb. 12th. This morning some matchlock men came in from all quarters, and assembled in the fort, and I soon after learned that the Rajah was expected to arrive about noon. He had sent a message to Bulbudder Shaw, to desire he would meet him, with all the people he could collect, near the entrance of the town; with a view no doubt to impress me with an idea of his consequence, by the number of his retinue. But the alarm which my arrival had created, had almost frustrated their intentions, and not more than fifty persons could be collected. About noon the sound of tom-toms announced the approach of Rajah Ajeet Sing, and soon after, with my telescope, I beheld the whole cavalcade. The bridegroom, mounted on an elephant, was followed by the bride in a covered dooly; and about two hundred men carried the dowry he had received on his

* The custom of presenting paun, or beetle, is universal throughout Hindostan. This ceremony, and that of the interchange of turbans, are considered as high pledges of friendship.
marriage. The party had no sooner arrived at the fort, than it was made known to me that the Rajah intended to visit me that evening.

I had already, in consequence of the rapidity of the Rajah's return, and the number of men who had assembled in the fort, begun to entertain some suspicion of his being alarmed. His deportment shewed that this supposition was not unfounded, for he had no sooner entered my tent, and mutual salutations were over, than he earnestly solicited a paun from my hand, as a pledge of amity, and token of my good intentions towards him. Having presented him a paun, I immediately informed him that I had been deputed by the British Government on some business in the Mahratta country, and had accordingly taken my route through his country to Ruttunpore. He appeared on this to be relieved from a good deal of embarrassment. I next made some inquiry as to the journey he had just terminated, and congratulated him on the event of his marriage. Having represented to him that my business was urgent, and would admit of no delay; I told him that we were in want of provisions, and guides, for which I was ready to pay an equitable price; and that I looked up to him for every assistance he could render me, in prosecuting my journey, through his territory to the Coraixe Rajah's frontier. To these requisitions he seemed to assent, and after assuring me that every thing should be prepared for my departure in the course of the ensuing day, he took his leave and returned to his dwelling.

Feb. 13th. This morning about nine o'clock Ajeet Singh came again to visit me. At the same time two of my Hircarahs came and reported to me, that no preparations were making to enable me to proceed on the following day; which being immediately communicated to the Rajah, and his people, a Brahmen was soon after introduced to me, by name Shalik-
ram, who was the Zemindar of that part of Singrowla through which my route would lie. Ajeet Sing then informed me that he had given him orders to accompany us to the frontier of Corair, and being upon good terms with the Rajah of that country, he had written to him recommending me strongly to his care and attention. He added that I need be under no apprehension about taking grain and guides from Shawpour, as Shalikram would see that I should be abundantly supplied on the way, and would procure guides from the villages. This matter being adjusted, I was next made acquainted with all the little jealouies and disputes, that subsisted between Ajeet Sing and all the neighbouring Rajahs, but which I declined having any concern with. The next subject of discourse was the nature of the country before us, and the difficulty of the road was represented to me as insurmountable; added to which, the Mahrattas being at variance with the Rajah of Corair, and the country consequently in confusion, I should be distressed both for guides and provisions. To this information I replied, that what he represented to me might be strictly true, but that the nature of my business was such, that I could not relinquish it before I had made every attempt to accomplish it; and finally, that it was my determination to depart from Shawpour the next day. Here the interview ended and the Rajah took his leave.

Feb. 14th. In the morning I departed accompanied by Shalikram, and we proceeded about six coss to the village of Cuttoly, near which we encamped, on the banks of the Myar river. The clear frosty weather had now left us, and the sky was overcast and seemed to threaten rain. Towards the evening, Shalikram, who had gone into the village, sent us about ten seers of grain, which were tendered for sale at an enormous price. Upon inquiring of him the reason of our not being better supplied, he made many frivolous excuses, but I then discovered that the real cause
originated with the Rajah, who being chagrined at my determination to proceed, and having expected from the unfavorable description he had given me of the road and country, that I should have been induced to return to Benares, had resolved to cut off our supplies of grain.

Feb. 15th. We proceeded to the village of Deykah, situated close under some very high hills. In its vicinity were several other villages; and the country, to a considerable extent, was in a high state of cultivation. I was much vexed to find that Shalikram shewed a determined intention of carrying into effect the Rajah's designs; for although the village was full of grain the people would not sell us a particle. As my people were now becoming clamorous for want of food, I sent for Shalikram, and told him, that it was my determination to have fifteen days provisions from the village before I left it. He appeared to be somewhat perplexed at this, but knowing that he had driven away the inhabitants from the village, he yet conceived that I would not venture to touch the property in it, during the absence of the proprietors, and without their consent. But to be starved in a land of plenty, by his shallow devices, would have been absurd in the extreme; so I took him with a party of my people to the village, and went directly to a large hut which was pointed out to me as a granary, but which he declared contained no grain. On opening the door we perceived many large jars of unbaked earth, the mouths of which being closed, we could not see what they contained, until the pressing appetite of a hungry sepoy urged him to break one of the jars, with the butt end of his musket; when immediately a quantity of the finest rice tumbled out upon our feet. The discovery of so palpable a cheat fully convinced me of the Rajah's evil intentions, and that no further reliance was to be put in Shalikram. Finding now some weights and scales in the hut, we proceeded without further delay to weigh fifty maunds of rice and gram,
equal to about ten days consumption; for which I paid Shalikram at the
rate of twenty five seers the rupee, which was sixty per cent. dearer than
we had paid for grain at Shawpourt. He received the money in the most
ful len manner, apparently highly discontented at the discovery we had
made.

Feb. 16th. It was necessary to halt this day, in order to divide and pack
the grain, as well as to devise the means of carrying it. While my people
were thus employed, I discovered that some Hindoo temples, called
Rowanmarra, of great antiquity, and formed in the solid rock, were at no
great distance. But the weather proving rainy, I was obliged to defer my
visit to this place until the afternoon; when I set out, and proceeding about
half a mile through a thick forest, arrived at the village of Marra, near to
which is a small rocky hill, covered with many little temples, sacred to
Mahadeo. I continued to force my way through the jungle, for about a
mile and a half, to a little recess at the foot of the hills; where after
crambling to a considerable height, I discovered a Hindoo temple formed
in the side of a rock, the base of which was 50 feet by 45, and 15½ in height.
The shafts of the pillars were very much diminished, and appeared as if
attempts had been made to destroy them. The only Mooruts (images) which
I could discover were Rawun,† with twenty arms, a spear in one of his
left hands, surrounded by all his warriors and attendants, whose contest
with Rama is detailed in the Mahabarat. Opposite to him was the con-
fort of Siva, whose leading name in this part of India is Bhavani; and
upon her right hand stood Ganeish, the Hindoo God of Wisdom, whose

* These temples appeared to answer to the description of a place which Mr. Duncan and Lieutenant
Wilford had previously to my leaving Benares, mentioned to me as worthy of my attention, and which
they distinguished by the name of Gupta Cachi. I cannot, however, pretend to determine whether it was
the same place.

† Hindoo Deity,
elephant's head, the symbol of sagacity, we could not fail of discerning. In the interior part of the temple was a cell evidently set apart for Mahadeo, but the lingum was not there, although the place where it had formerly stood was visible. Other cells on each side appeared, which seemed to be the abodes of numerous bats. To the north west of this temple is another of less dimensions, and between the two is a cell, which had been evidently intended for the residence of a fakeer. On the way from the village of Marra, I crossed a spring that issues from the neighbouring hills, and, my guide informed me, flows all the year.

Having taken a sketch of this very curious place, I departed in search of another called Beyar-marra, nearer to Deykah, and situated on the north side of the rock and village of Marra. The access to it lay between two very high hills, and it was with infinite labour that we clambered over the rocks, and forced our way through the jungle that led to it. We had no sooner arrived within sight of the place, than our guide advised us to proceed with caution, for it was oftentimes the abode of bears, and wild hogs: we did not, however, meet with any. This temple is cut out of the solid rock in the side of a hill, and consists of two stories, divided into many small cells. We saw here no images, but there was a Kulsfa, or kind of altar, upon which I was informed the Hindoos made their offerings to the Deity when married. It appeared to be very aged, for the external parts of it were much wasted. This place was so full of earth, and overgrown with bushes, that it was with difficulty we crept in; and I was disappointed in every attempt I made to discover any writing or inscription. Some of the pillars had been sculptured, and I could perceive on one of them the appearance of two birds uniting their bills, over something which I could not well make out; but it was of a circular form.
The measurements, and a sketch, which I took of this place, employed me till near the close of day; when we directed our way back to camp, where I arrived about seven o'clock in the evening, much fatigued with the occupations of the day. But I had barely rested myself a little, and sat down to my dinner, when a man, who had gone a little way into the jungle, came running to me, and reported, that he had discovered a body of armed men in a ravine within fifty yards of our camp. That upon his inquiring of them the cause of their being there, he had been ordered in a very peremptory manner to depart, and had thought it expedient to report the circumstance to me, with as little delay as possible. Having finished my meal, I ordered the tents to be removed, from the skirts of the jungle, to an open situation; and sending then for Shalikram, I demanded of him the cause of the armed men being assembled, and who they were. He told me that they were the advanced guard of Buludder Shaw's army, which had left Shawpour, the day after us, upon an expedition to plunder some villages contiguous to the Rajah's eastern frontier. I observed to him that their being posted so near us had a very mysterious appearance, and told him, that if I observed them approach any nearer, during the night, I should not hesitate to attack them. He desired me to rest perfectly satisfied that they would remain quiet in their present situation, and departed apparently with the intention of giving them a caution on that head.

After the duplicity the Rajah had shewn in endeavouring to impede my progress, I conceived that any thing Shalikram might say, or do, could not be relied on; and, by the intelligence I gained from an Hirkarrah whom I had sent disguised to watch the motions of the armed party in the ravine, I had every reason to believe that it was their intention to attack me on the first favorable opportunity. We lay down therefore under
arms, with our baggage packed; but nothing occurred to disturb us during the night.

Feb. 17th. We proceeded this day to the village of Derry. The forest during the march was so thick, that it was necessary to cut it, to let the cattle pass through. We found, however, a clear spot to encamp in near the village, which consisted only of about twenty poor huts, and, with the exception of a blind old man, who was the first of the Goand mountaineers I met with, was quite desolate. The inhabitants had all fled into the hills and wilds; having first thrown their property, consisting of a good deal of dry grain, and some cotton, into a ravine. I would not allow any of my people to touch it, nor to go into the village; having some hopes that the proprietors might be induced to return. But, in this expectation I was disappointed; for, with the exception of two huge black bears whose uncouth dalliance upon an adjoining rock, might have forced a smile from the gravelest countenance, I saw no living creature at this place during the remainder of the day.

Shalikram, who arrived about noon, brought intelligence that Bulbudder Shaw was encamped at Moory; and that it was his intention to attack and plunder some villages on the ensuing night. Upon interrogating him as to the nature of my next day's journey, he informed me that I should quit the territory of the Singrowla Rajah, and enter upon Corair. He advised me to examine the gauts which divide the two countries, for the mountains being very high, and the ascent over them exceedingly difficult, he apprehended they might prove impassable for our cattle. Upon urging him to give me a more explicit account of the passes, I found that one would be easier of ascent than the rest, although the road to it was more circuitous. Shalikram, now requested his dismissal, and said
that, as I should quit the Rajah's territory the ensuing day, I should have no further occasion for his services. Having then delivered to me two men, as guides, to direct me to the gauts, he took his leave and departed.

As any delay in my present situation might be attended with inconvenience, I resolved to visit the nearest gaut of Punkyputter, this evening, with a view to ascertain if it was passable for the cattle. Setting out accordingly at three P. M. I crossed the Myar river four times, and leaving it, with a very lofty rock called Lilcowntdeo, on my right hand, I entered the gaut; where, after ascending over six ranges of hills, and crossing the beds of several torrents, I saw enough to convince me that it would be impassable for my cattle. The bed of the Myar river is very rocky, and unequal in its depth of water, which in some places, from the descent being very abrupt, is seen dashing over the rocks; and as the friction occasioned by the rapidity of the stream makes them very slippery, the passage of the river, though not more than twenty yards wide, is very dangerous. This gaut is at least eight miles from Derry. Fine Saul timber is produced in these forests, and I observed some Mowa trees of very large growth, and abundance of bamboos. The hills abound with very plentiful springs of the clearest water. On my return I met a tiger, and saw numerous impressions of tiger's feet. It was nearly dark by the time I reached my tent, and I went to rest with the intention of going round in the morning to the other gaut.

Feb. 19th. We set off at the dawn of day, and, after proceeding about six miles through a very thick jungle, arrived at the village of Jeerah, from which the Goands had fled, and taken refuge upon the hills to the northward of the village. By looking with attention, I could discern them among the rocks and bushes; but all our endeavours to procure...
any communication with them were ineffectual, for when we attempted to approach them, they immediately retired further into the wilds. After leaving Jeerah, we soon came to the foot of Heyte Gaut, where the sound of human voices apprized us that travellers were near. The sound increasing as we advanced, we soon after met two men, who were conducting a loaded bullock down the gaut. As I was here considering by what method we should get the cattle up a very steep place, and looking around for a more accessible part, I perceived a Goofsaign contemplating, with trembling solicitude, a poor bullock that had fallen down the steep, and which appeared to be too much hurt to be able to proceed any further. I made my people assist in taking off the load, and then interrogated the Goofsaign, as to the nature of the country above the gaut. He said the natives were mountaineers, and at all times very shy, but that the deprivations of the Mahrattas had compelled them mostly to abandon their villages: that in the village above the gaut, I should find a few inhabitants, and he would send a man, who had accompanied him from thence, to guide us to it; and who would desirous the people to be under no alarm at our approach. He further told me, that a little way up the gaut, I should meet with another Goofsaign, who was better acquainted with the country than he was, and would give me every information in his power. This was a pleasing circumstance, and gave me great encouragement.

As I began now to ascend the mountains of Corair, it was with vast satisfaction that I found the gaut practicable, although labouring under many difficulties, from the great length and steep acclivity of the ascent. We ascended more than 300 yards in perpendicular height above Singrowula; and yet the country before us appeared considerably elevated. On approaching the village of Ootna, where we encamped, the inhabitants, to
the number of about twenty, came out to gaze at us. As they appeared to be impressed with a good deal of surprize at our appearance, I desired the guide to assure them, that it was not our intention to do them the smallest injury; but that we should be much obliged to them, in case they had any grain, if they would bring some for sale. After staring at us for nearly two hours, they retired to the village, and soon after brought us twenty seers of rice, and two fowls of the curled feather tribe, which they sold us for about four annas worth of cowries. They now informed me, that we had a much more difficult ascent to encounter than any we had yet met with.

This village consisted only of about six huts; but a considerable space of land, in which rice was cultivated, had been cleared around it. I found here an iron mine, which had been recently worked; but the habitations, and forges, of the people, who has smelted the ore, were desolate. The rocks in this country are mostly granite, and the soil red clay.

About noon I perceived the other Goosain coming down the pass, and he soon after came to my tent. As he appeared to be very languid from an ague fit that had just left him, I made him sit down on the ground; and collected from him intelligence which proved afterwards of much use to me, in my progress to Rutunpour. He told me that the country was very poor, and travelling in it exceedingly difficult, particularly for all kinds of cattle. That the paths being rarely frequented, were almost entirely overgrown with bushes; but, that I should get plenty of dry grain, provided the inhabitants, who had lately fled with their property into the hills and woods, to avoid being plundered by the Mahratta army, could be found. The Rajah of Corain, he said, was besieged in a little mud fort at his capital Sonehut; and had, at this time, no influence
in the country; he therefore earnestly recommended to me to pass, if possible, while the Mahratta army was there; as it would effectually secure me from any measures which the Rajah might be inclined to make use of, to impede or molest us. I felt myself much obliged to the Goofaigh for the information he had afforded me. He was, I found, a native of Benares, and had come into these wilds to procure lac; a quantity of which he had purchased from the Chohan mountaineers, for a little salt and cloth, and was carrying to his country. He added that the fatigue and trouble he had endured in the course of this traffic, was such that he would no longer continue it.

Having dismissed the Goofaigh with a small present, I sent a party of my people to examine Ootna gaut. They returned in about half an hour, and reported, that, unless the stones should be removed, and the earth smoothed in some places, it would be impossible to get the cattle up the gaut. Finding it was likely to be an arduous undertaking, I sent for the head man of the village, who was a Gautea,* and asked him if he could afford me any assistance in ascending the pass. He replied, that, without invoking the Deity who presides over these mountains, and sacrificing to him a gilded goat, and a cock, we should never be able to surmount the difficulties before us. Being anxious, at all events, to prosecute my journey, I felt no inclination to argue with him on the propriety of this measure. Upon asking him at what place it was usual to perform the ceremony, and when the sacrifice would be most acceptable; he replied that the name of the Deity was Lilcauntdeo; that he resided on the high rock which I have before mentioned, in exploring Punky putter gaut; but, to prevent my being delayed, if I would intrust the sacrifice to

* An inhabitant of the gauts, or pusses.
him, he would take the earliest opportunity of performing it, and he did not doubt, it would have all the effect that could be desired. Having satisfied the Gautea's prejudice in this matter, he readily promised to render me every assistance in his power, with the villagers, in the morning.

Feb. 20th. I set out to ascend Ootna gaut, and, after proceeding about a mile, arrived at the foot of it; where I found the Chohans had already been at work, with my lascars and coolies, to render it accessible. Having unloaded the cattle, we began to ascend a very steep and rugged hill, making an angle with the horizon of about 75 degrees. The stones in it are placed somewhat like steps, and upon these, men, and cattle, are obliged carefully to place their feet, and remove them from stone to stone. In two places, where the ascent was very steep, and the stones far asunder, it was very dangerous; but by the united exertions of the sepoys, followers, and Chohans, we had the good fortune to surmount every difficulty, and to reach the top of the gaut without accident. Being much fatigue by the exertion, we only proceeded about two miles further, and encamped in the forest near a rocky hole in a small nulla that was full of water. The Chohans who, during our short intercourse with them, had become acquainted with us, now brought in small quantities of grain to barter; and I at length prevailed on the Gautea to provide us with two guides, to accompany us on the following morning.

Feb. 21st. Our route this day was continued over craggy rocks; sometimes in deep gulleys and defiles, or on the edge of the precipices. I met with only one hut, which had been deserted, until we arrived at the village of Nutwye, where I perceived the inhabitants packing up their property, and hurrying away; nor was it till after three hours had passed in endeavours to pacify them, that we could get any of them to come near us. How-
ever, conciliatory measures at length prevailed; when we procured from them nearly a day’s consumption in grain, and they relieved the guides who had accompanied us from Ootna.

**Feb. 22d.** The road was not better than that we had travelled on the preceding day; and it cost us infinite labour and trouble, to get the cattle down precipices, and over such craggy rocks and rugged paths, as harassed the whole party exceedingly. After proceeding about three miles from Nutwye, I observed the little hamlet of Bugrody, which was desolate, on our left. Although the whole distance marched was but seven miles, we did not arrive at the village of Chundah, until the day was on the decline. We found here only two poor huts, and these had been deserted. Towards the evening, a Byraggy mendicant made his appearance, and brought with him a few of the Chohans, who complained that some of my people had taken grain out of the huts. I directed a diligent search to be made, but after opening every man's bundle, and not discovering the thief, I tendered the Chohans a rupee, conceiving that the quantity of grain, if any, which had been taken, could not exceed that value. They, however, declined taking the money. I then pressed them to sell us some of their grain, and to relieve our guides; but they stole away into the woods, and I saw them no more.

**Feb. 23d.** Soon after leaving Chundah, it began to rain in small showers, but the weather was fair at intervals. In the night the rain had fallen very heavy, accompanied by a high wind: the road, which was bad enough in dry weather, was, in consequence, rendered so slippery, that our toil was considerably increased; and we did not reach the village of Purryhud till afternoon; although the distance to that place was not more than seven miles and a half. We surprised on our journey a party of Chohans, who
had taken refuge in a recess among the hills, in order, as we were told, to avoid being molested by the Mahrattas. The whole party might have consisted of about fifty men, women and children, who no sooner perceived us, than they ran off, howling and shrieking, into the woods. Their flight was so precipitate, that they left all their property behind them, which consisting only of dry grain packed in leaves; and which being flung upon bamboos, they could easily have carried off. I was careful, that none of their bundles should be touched, in hopes that, when they should recover from their panic, they might be induced to bring some of the grain to Purryhud for sale; but in this expectation I was disappointed.

The rain, on our arrival, came on so heavy, accompanied by a high wind, that it was with difficulty we could get a fire kindled, and a scanty meal prepared, to relieve the pressure of hunger. As any information regarding the situation of the contending parties at Sonehut, now only five miles distant, became of much consequence for me to attain, I sent a Hurkarrah, accompanied by one of our Chohan guides, with a letter to the Mahratta officer in command, and likewise one to the Rajah. Before night, I received an answer from each party; that from the Mahrattas very civil; and the Rajah who had just concluded a cession of hoffilities, sent guides to conduct me to Sonehut.

Feb. 24th. The rain did not abate till about noon, at which time, being anxious to reach Sonehut, I moved on. But we had scarcely marched two miles, when it began to pour so heavily, that it was with difficulty we could proceed any further. Finding some deserted huts within a mile of Sonehut, we all crept into them to avoid the inclemency of the weather, for the ground was so wet, that it was impossible to pitch a tent. We
made fires to dry our cloaths, and remained all huddled together in the Chohan's dwellings until next day.

Feb. 25th. This morning as the weather cleared up, I discovered the Rajah's fort upon an eminence to the N. E. of us, with about forty huts to the southward of it. The Mahrattas were encamped about a mile to the westward of the fort, and appeared to have been much incommode by the rain; but the weather being now fair, and hostilities at an end, they were preparing to march.

About 2 P. M. the Rajah sent me word that he would visit me; but he did not come until the evening, at which time I was examining the road for the commencement of our next day's march. However, he stayed till I returned to my tent, where the interview took place. Ram Gurreeb Sing, the Rajah of Corair, appeared to be about sixty years of age, he was a man of low stature, very dark, and his features had quite the character of the Chohan mountaineer. He came accompanied by his son, his Killadar, a Bogale Rajepoot, and a Sirdar of some auxiliaries who had come to his assistance from Nigwanny Coaty. He appeared to be of a mild and affable disposition, but our salutations were no sooner over, than the Killadar very abruptly demanded a present of me for his master. Of this I took no notice, and immediately began asking them a variety of questions, concerning the late contest between the Rajah, and the Mahrattas; when the substance of the information I received, was as follows: That since the Mahrattas had established their government in Rutunpoor, and Bogale-cund, they had demanded a tribute from the Chohan Rajah of Corair, which, after much contention, was settled at 200 rupees: But, that Ram Gurreeb had demurred paying any thing for the last five years.
deesgur, with about 200 matchlockmen, and 30 horse, to levy the tribute due to the Rajah of Berar; and had been joined by the Rajah of Surgooga, with about 80 horse and foot. Gurreeb Sing, on his side, had been supported by the Rajah of Ningwanny Coaty, with 7 matchlocks, and 3 horsemen; and his own forces amounted only to 10 matchlockmen, 3 horsemen, and about 100 of the Chohan mountaineers, armed with hatchets, bows, and arrows. They had attempted to fortify the paths through which they expected the Mahrattas would have entered their territory; but Golaub Khan outgeneralled them, by entering Corair through a different opening in the mountains; in the forcing of which there had been four or five men killed on both sides. The Mahrattas then entered Corair, and took possession of Mirzapour, the ancient capital of the country. Upon this the Chohans fled, the Rajah took refuge in his fort, and the mountaineers obscured themselves, with their families and as much of their property as they had time to carry off, in the most impenetrable parts of the woods; and in caves among the hills and rocks. The enemy then ravaged the country, and burned the villages, which very much distressed the Rajah's subjects; whereupon they supplicated him to make peace. A treaty was begun, and concluded, on his stipulating to pay the Mahrattas 2000 rupees; and the Mahrattas agreed to return some cattle which they had taken. I was well informed that this sum was considered merely in the light of a nominal tribute, or acknowledgement of submission; for, the Rajah had it not in his power to pay one rupee; and the Mahrattas had agreed to let him off on his giving them five small horses, three bullocks, and a female buffalo. This little recital being ended, I put some questions to the Killadar (who appeared to be by far the most intelligent man among them) relative to the climate and productions of Corair. He related, that they never experience any hot winds; but, from
the frequent rains that fall, the air is cool, and throughout the year a covering at night is necessary. He alleged, that he was not a native of Corair, having emigrated from Rewah in Bogalecund; and that the change of water had disagreed with him; which was usually the case with all new comers. He added, that the country produced a little rice, Indian corn, and a few other smaller grains, peculiar to hilly countries. Being very much gratified with his unreserved replies to my interrogatories, I took this opportunity of presenting the Rajah's son, (a lad of ten years of age) with a red turban, which being bound on his head, he so far exceeded in the gaiety of his appearance any of the people about him, that the old Rajah seemed to behold him with delight, and soon after departed, promising to send me two guides before night.

Feb. 26th. We departed from Sonchut, when I was much pleased to find a better road, and more open country, than any I had met with since our departure from Chunargur. The villages were, however, still very poor, not consisting of more than four or five huts each. The guides expressed much dread in passing the deserted village of Cutchar, where the tigers had, but a days before, carried off some people, which had so alarmed the villagers, that they had all fled. On passing the village of Coofahar, I observed a very fine spring called Darahcoond, from which there issued a considerable quantity of water. We encamped this day upon a rocky eminence, near the little village of Lovejay; where, as the Mahrattas had now retreated, the inhabitants were busily employed in bringing back their property, and taking possession of their dwellings. The weather was still cloudy, and the air temperate.

There is abundance of game throughout the whole of Corair, consisting in partridges, quails of various kinds, and snipes; a few wild ducks,
and hares in great numbers; a great variety of deer, among which the Sambre and Neelgaye are found: a kind of red deer; the spotted kind, and hog deer; likewise a species of deer which I had never before met with, having a long neck, high fore legs, and low behind; but without horns. Some were of a grey colour, and others black and white. Among the animals of a more ferocious nature, may be reckoned the royal tiger, leopards, tiger cats, and large black bears.

Feb. 27th. My journey again continued through the thickest forests. I descended two very difficult passes into a pretty little valley, on the west side of which is situated the village of Mirzapour, which had formerly been the capital of Corair, and the residence of Adel Shaw, the father of Gureeb Sing. It was desolate, excepting two or three Chohans, who had come to see what loss the village had sustained, and how much of their property the Mahrattas might have spared; for, we who had followed them in their retreat, could, from the quantity of dry grain and other plunder which they had dropped upon the road, perceive that they had loaded themselves to the utmost. With the exception of a square tank and a mango grove at Mirzapour, I could perceive but little difference between it and the other rude and miserable dwellings of the Chohans. I was informed that the motive which had induced the present Rajah to remove his abode from where his ancestors had always resided, was to secure himself from the inroads of the Mahrattas; the situation of Sonehut, which is nearer to the difficult recesses in the higher parts of Corair, being more favorable for concealment.

Previous to the Mahrattas extending their conquests into these wild regions, the Rajahs of Corair appear to have lived in perfect independance; and never having been necessitated to submit to the payment of any tri-
but, they had no occasion to oppress their subjects. As far as my inquiries could penetrate into the history of this country, but which, from there being no records, must be liable to great inaccuracy, it appeared that the Chohans were the aborigines of Corair; and that a species of government, very like the ancient feudal systems, had formerly subsisted.

Having proceeded about three miles beyond Mirzapour, we came to the village of Sorrah, where we found the villagers taking possession of their habitations; but on seeing us they all fled; nor would they again return to their huts, until we had passed by. Between Sorrah and Munsook, where we encamped this day, I observed several narrow valleys that were cultivated with rice. The inequality of the ground making it a receptacle for the water that falls, the natives throw little banks across the valley, of strength proportionate to the declivity of the surface, by which contrivance they preserve a sufficient quantity of water for the irrigation of their fields throughout the whole year.

The village of Munsook being desolate, it was fortunate that we had been so provident as to carry grain. Our guides, who had now accompanied us two days journey, being impatient for their discharge, we were under the necessity of pressing a man who had come into the village to see what remained of his pillaged habitation. He was naked, having nothing about him but his bow and arrows, and appeared at first a good deal terrified; but on being fed and treated kindly, he soon became pacified. As the evening approached we heard a hallooing in the woods, and, after listening with attention, we found it was the mountaineers inquiring for their lost companion, whom they were seeking with much anxiety. We made him answer them that his person was safe, and that he was well treated; upon which they retired apparently satisfied.
Feb. 28th. A heavy fall of rain, accompanied with wind, delayed our moving until noon; when we proceeded, and reached Tuggong, by half past five o'clock. This little hamlet, which consisted only of three huts, was destitute of forage for our cattle, and our provisions being also expended, and the place desolate, we had no resource left, but to march the next day, until we could reach some inhabited place; where our very urgent wants could be supplied. Our guides having now accompanied us three days, declared they would proceed no further; and the man we had surprized, proved so wild and untractable, that he was of little or no service. But, to add to our trouble, about three in the morning of the ensuing day, a very heavy storm of wind and rain came on, which lasted with little intermission till noon, so that we now became not only hungry, but wet and cold. The weather cleared up about noon, when three men came in from Mootylol, the Goand Rajah of Kurgomnun, the object of whose visit, I found, was to entreat me not to go near his place of residence. It was with difficulty I could persuade them, that the object of our journey, and the nature of our situation, was such, as to preclude a compliance with their message; but which appearing at length to comprehend, they readily undertook to relieve our guides and conduct us.

March 1st. We proceeded in the afternoon, through a very wet road, to Kurgomnun. The Goands, seeing us encamp quietly, came out to the number of about fifty to gaze at us. They appeared to be a stout well looking people, and in every respect superior to the mountaineers of Co-rair. We experienced some difficulty in conversing with them; but, after repeated applications, we made them at last comprehend, that we were in want of grain; when they informed us, that we could have none till the next day; as it would be necessary for me to halt and see Mootylol, before any thing could be afforded us.
March 2d. Rajah Mootylool came to visit me: he was a tall well made man, of a very dark complexion, but appeared to have been much reduced by sickness. Another sick man was with him, whose complaint seemed to be a leprosy, and who wanted physic, and advice; but which I told him I was unable to give him. On my inquiring of them what countries were situated contiguous to Kurgomnaah, I was informed, that to the north was Corair; to the north-west Ninguwwany Coaty, and Bogalacound; to the west Pindara and Omorcuntuc; to the south Mahtin; and to the east Surgooja. These countries are all very wild and thinly inhabited, and are seldom or never frequented by any travellers, except the Hindoo pilgrims, who go to visit the sources of the Soane and Nurbudda rivers at Omorcuntuc. The usual road to this place is by Ruttur-pour; but the Brahmins, having been plundered, by the Pertaubguur Gaand Rajah, of what they had collected from the offerings of the pilgrims, it was at that time little frequented. With much difficulty I procured here a scanty supply of grain, for which we paid exorbitantly, and prevailed on Mootylool to give us guides to direct us in our next day's journey.

March 3d. Our guides, either from knavery or ignorance, led us repeatedly out of the road, which was over very rugged ground, and through a very wild country. We were in consequence frequently puzzled to recover the track, and obliged to grope out our way for the first five miles; after which it was with much satisfaction that we quitted the territory of Mootylool, and, crossing the river Hufloo, entered upon the Maharatta's Khafs Purgunnah of Mahtin. The banks of the river were very rugged and steep; and the impressions of tiger's feet were visible in the sands. On the opposite bank stood the little village of Mungora, in which we found only one family, consisting of an old man, his wife, and
two sons; the latter of whom very readily relieved our guides, and led us through a wilderness to Coosgar; the inhabitants of which were Goands. Excepting in the culture of the soil, for subsistence, they appeared to be totally uninformed and ignorant of every thing relative to other parts of the world. They did not, however, shew any symptoms of alarm on our approach, as we had commonly experienced among the inhabitants of these wild regions. Neither silver nor copper coins are current in this country; but cowries were passed at a profit of near an hundred per cent. above their common value at Chunarghur. With much difficulty we procured here, from the villages, as much grain as sufficed for the day. The weather proved squally, but cleared up at night; and a clear sky at our setting out next morning gave us fresh spirits.

March 4th. A little after sunrife the sky was again overcast, and as we proceeded we perceived that much rain had fallen in every direction around us. We escaped however with little, and as we approached to Julky, the country appeared less overrun with large forest trees than that we had travelled through the preceding day; but the road led sometimes through almost impervious thickets of high grass and reeds. On our arrival at Julky, we found a different tribe of mountaineers, who called themselves Cowheirs. Two roads led from this place to Mahtin, one by Tannaira Cuffaye and Butloo: Another, more circuitous, through the beds of the Bockye and Hufloo rivers, Kurby and Bonnair. In the evening I examined the former, and found it tolerably passable as far as Tannaira; from which place it appeared to lead into the hills. This village had been recently destroyed by fire; and on my inquiring the cause from the villagers at Julky, they informed me that the tigers had carried off so many of the inhabitants, and had made such devastation among their cattle, that they had been induced to abandon it, and to settle at Julky. A herd of the Sambre
deer, very wild, had taken up their residence near the remains of the village of Tannaira, where we saw likewise, abundance of green pigeons and peacocks.

Finding the road thus far good, I had determined to proceed by this route to Mahtin; but the Cowhiers dissuaded me from it; alleging at the same time, that if I pleased I might attempt it, but that they were convinced it would be impassable in the hilly part, for cattle of any description; and that the road was of so difficult a nature, that I could not hope to reach Mahtin by night; although the distance was only fifteen miles. To have involved myself in so arduous an attempt, without the prospect of any refreshment; and, after clambering over precipices all day, to have run the risk of being benighted in so wild and desolate a part of the country, would have been highly imprudent; I therefore abandoned the idea, and determined on taking the road by Kurby.

March 5th. About an hour before day light, our route commenced for about a mile in the bed of the Bockye river, which led us into the bed of the Huftoo, where the stream was considerable, and very rapid. We crossed it twice, but in this we were not so fortunate as in the former, where we had found a hard bottom; for the wetness of the road, and the quicksands in which our cattle were frequently involved, rendered this part of our journey very toilsome and distressing.

We arrived this day at Pory, having left some lofty ranges of hills to the westward. At this place a Cohier chief came to visit me, or rather his curiosity brought him to see a white man. He was accompanied by his son, and grandson; both stout and large limbed men for mountaineers, though not so well shaped as the Goands. We stared at each other a little while; for our languages being totally unintelligible to each other, we
could hold no conversation, until a Byraghy Fakir, who had wandered into these wilds, tendered his services as interpreter. All that I could collect from this chief was, that in these mountains, there are seven small districts, called Chowraffey; containing nominally eighty-four villages, but that, in reality, not more than fifteen were then in existence. That they were all considered as belonging to the Purgunnah of Mahtin, and that the tribute they paid to the Mahratta Government, which consisted in grain, was very inconsiderable. The Mahrattas kept it up to retain their authority among the mountaineers; who, if not kept in subjection, were constantly issuing into the plain country to plunder. I inquired of him, if there had ever existed a Cowhier Rajah, or independent chief of any kind; to which he replied, that the country had formerly been subject to the Rewahl Rajah of Bogalecund, and that, about thirty years since, the Mahrattas had driven him out; having in the contest very much impoverished and depopulated the country.

The conversation was carried on under much disadvantage, for it was evident our interpreter understood but imperfectly the language of Cowhier. The old man, whose attention had been chiefly attracted by a Rammaghur Morah,* of which he was desirous to know the construction, being satisfied as to that point, now took his leave and departed.

March 6th. This day's journey brought us to Mahtin. The road, for the first five miles, was one continued ascent, in some parts steep, but in others gradual; till we arrived at the village of Bunnair; where we turned to the westward, to ascend the very difficult gait between it and Mahtin; which in length is about three miles. At the bottom of it is the little village of Loungah, which gives its name to the pass. We had hardly

* A kind of stool made of wicker work, and cotton thread.
reached the top of the first ascent, when a violent squall of wind and rain, accompanied by thunder and lightning, broke under us. We were fortunate in escaping it, for had it fallen in our track, it would have rendered the road so slippery as greatly to increase the difficulty of the ascent. We arrived at Mahlin about an hour before noon, and encamped on the east bank of the river Taty. Near this place, (bearing north about one mile distant) is a very picturesque mountain, called by the Cowhiers Mahlin Dey. With my telescope I discovered a little flag on the summit of it, and on inquiring the reason, I was informed that it was to denote the residence of the Hindoo Goddess Bhavani. This day being the Hooly,* the mountaineers were celebrating the festival, by singing, and dancing, in a very rude manner, to the sound they produced by beating a kind of drum, made with a skin stretched over an earthen pot. They seemed to be totally uninformed as to the origin or meaning of the festival, nor was there a Brahman among them to afford them any information on that subject. I am inclined to think that they are a tribe of low Hindoos, but being so very illiterate, and speaking a dialect peculiar to themselves, any inquiries into their history, manners, and religion, would have been little satisfactory.

This evening we had a good deal of thunder, and the sky was overcast and clear at intervals, until near midnight; when a violent storm of wind and rain came on from the N. W. accompanied with very large hailstones. The thunder was very loud and shrill, and, being re-echoed by the mountains, the noise was tremendous. The storm continued about two hours, when the wind abated, but the clouds came down upon the hills on all sides, and the rain continued more or less violent all the next day.

* An Hindoo festival at the spring.
March 7th. In the evening the clouds began to ascend, and the day broke next morning with a clear sky; but the country being wet, and the Taty river quite filled, we were compelled to postpone our march.

March 8th. This morning a Cowhier came in from Loffah, a village about five cotes distant, and reported, that close to Mahtin, at the bottom of the large hills, he saw the mangled bodies of a man, and a bullock, who appeared to have been recently killed by tigers. I found on inquiry that the traveller was a villager coming with his bullock, loaded with grain, to Mahtin, and that the accident happened just as he was terminating his journey. Upon asking the Cowhiers if they used any means to destroy the tigers, they replied, that the wild beasts were so numerous, that they dreaded, if one were to be destroyed, the rest would soon be revenged upon them, and upon their cattle; and would undoubtedly depopulate the country. He added, that the inhabitants of Mahtin make certain offerings and sacrifices, at stated periods, to Bhavani, on Mahtin Dey, for her protection from wild beasts, upon which they rely for preservation; and he remarked to me, that the man who had been killed, was not an inhabitant of their village. I could not forbear a smile, at the credulity of these mountaineers.

We had now experienced rain, more or less, for twenty-two days; the weather was still cold, but the air, clear and sharp; and, as far as I could discover, the fall of rain was not considered as unusual at this season, in that part of the country.

From the time that we had entered Corair, I had observed a great variety of very beautiful flowering shrubs, which appeared new to me; but not possessing sufficient botanical knowledge to decide to what classes of the
vegetable system they belonged, I endeavoured to collect the seeds of each kind; in the hope that, if the change of soil and climate should not prove unfavorable, I might enjoy the satisfaction of seeing them flourish in some parts of the Company's territories.

March 9th. proceeded to Jattaingah, a short distance, but the rain had made the road so bad that we travelled but slowly.

March 10th. The weather fair. proceeded fourteen miles to Pory, a Byraghy's dwelling. We had now some respite from the difficult ascents and descents we had been accustomed to, our road lying in a valley between two high ridges of mountains. At this place I was informed that the sources of the Soane and Nurbudda rivers, were not more than twenty-two miles distant, to the westward. That they derive their origin from the water that is condensed and issues from the cavities in the mountains which form the high table land of Omereintuc. Prior to my commencing this journey, I had pictured to myself a great deal of satisfaction, in the prospect of visiting this place, and in viewing the spot where two large rivers, issuing from the same source, pursue their courses in opposite directions, until the one falling into the gulph of Cambay, and the other into the Ganges, they may be said to insulate by far the largest part of Hindoostan.

The Byraghy at Pory, who had been somewhat alarmed on our approach, seeing us encamp without molesting him, brought me a present of a fowl and two eggs, which I accepted; but being fatigued at the time, I dismissed him, desiring him to call again in the evening. He came according to appointment, accompanied by two or three Cowhiers; and as he had been a great traveller, I found him very conversant in the Hin-
doofanny language. I had observed his dwelling to be in a ruinous condition, and on asking him the cause of it, he informed me, that about two months before, the Goands had come in the night; had carried off all his property, and, after killing as many of the inhabitants as came in their way, had set fire to the village; since which the inhabitants had only been able to bind a few reeds and straw together, to shelter themselves from the weather. Upon asking him the cause of these depredations, he informed me, that ever since the Mahrattas had attempted to subdue the Pertabgur Goands, who inhabit the hills to the westward of Ruttunpour, there had been a continual warfare between them. He added, that the Goands were frequently moving about in large bodies, and never failed to commit depredations, and to plunder when opportunities offered; and he concluded by advising me to proceed on my journey with caution. I inquired of him if it was practicable to proceed by any route from Pory to Omercuntuc; to which he replied in the negative; and expressed much surprise at my wishing to go into a country which, he said was the abode only of wild beasts, demons, and the savage Goands.

March 11th. I proceeded about thirteen miles to the little village of Noaparrah, consisting only of three miserable huts. It is under the Purgunnah of Cheytma, which is considered a part of Choteefgur. This day one of my camels died with symptoms of the hydrophobia; having, for some days, been so restless and unruly, that he was continually throwing off his load. I could not easily account for this circumstance, until I recollected that the night before I left Rajegaunt near Benares, a dog had run into our camp, and bit the animal in the face, as also a Tattoo in the leg, which had afterwards died in a very unaccountable manner at Kurgommah.
March 12th. We proceeded to Maudun, our road still continuing in a narrow valley between high ranges of mountains. On our march this day I had observed a few spots cleared, on the tops and declivities of the mountains; and I could discern here and there, with my telescope, a hut and some people quite naked. We likewise met with numerous herds of wild buffaloes.

March 13th. We arrived at Ruttunpour, after quitting the mountainous country. This being the capital of Choteesgur, and the residence of the Subadar, I expected to have found a large town; but, to my great disappointment, I beheld a large straggling village, consisting of about a thousand huts, a great many of which were desolate; and even Ittu Pundit, the Subadar's house, which was tiled, and situated in the Bazar, or market place, appeared but a poor habitation.

I had been furnished with a letter, from the Berar government, to this chief, which I immediately sent him along with a copy of my pass. About noon, he sent his brother to congratulate me on my arrival, who, after our mutual salutations were over, inquired by what route I had come to Ruttunpour. On my telling him through Corair, he expressed much surprise at our having travelled through such dreary wilds and mountainous paths; and told me, that the Mahratta troops always experienced the greatest inconvenience, when sent into that country, from the want of provisions, and always suffered much from the badness of the water. I had observed indeed the nux vomica hanging over the rivers, and rivulets; which had led me to suspect, that the infusion of it might produce an irritation in the stomach and bowels; but the streams were pure and limpid, and the water not disagreeable to the taste. On my asking him what he conceived to be the cause of the deleterious effects of the water, on
their people; he said that they attributed them to its extreme chill; but this was a quality which I had not been able to discover. He next inquired by what route it was my intention to proceed to Vizagapatam.—When I mentioned through Choteegwar, and Buslar, to Jaypour; he informed me that I had yet a very mountainous and wild country to penetrate by that road; added to which, the inhabitants being Goands, and very savage, I might experience some trouble from them. I asked him if the Mahratta government was not efficient there; to which he replied, that for the last four or five years, the Rajah had paid no tribute: that they had never had the entire possession of the country; but, by continuing to pillage and harass the Goands, they had brought the Rajah to acknowledge the Mahratta government; and to promise the payment of an annual tribute. That a few days before, a vakeel* had arrived from Buslar with 5000 rupees, which at least shewed an inclination to be on good terms. He told me that I should be provided with a letter from the Ranny, or widow of the late Bembajee, to the Conkair Rajah, whose adopted son he was. I was further informed that this Conkair Rajah was a Goand chief, possessing a track of hilly country that bounds the southern parts of Choteegwar, and is situated between it and the Buslar Rajah's country; who, from his situation, would have it in his power to afflict me in the further prosecution of my route, through Buslar to Vizianagram, where my journey was to terminate.

I had now travelled 296 miles, from Chunar to Ruttunpour, in forty-four days; a small distance, comparatively with the length of time, but the difficulty of the roads, and the inclemency of the weather had, for the last twenty days, not only retarded us exceedingly, but our cattle likewise had suffer-

* Ambassador, or deputy,
ed so much, and were so exhausted, that a little respite from further fatigue was become necessary for our welfare.

A variety of interesting objects now presented themselves, on which I was desirous of acquiring information; the first, and most important of which, was an accurate account of the sources of the Nurbuddah and Soane rivers; and of the Hindoo pilgrimage to them. Ittul Pundit visited me in the evening, when I expressed to him the strong desire I felt of proceeding to the spot, and inquired as to the nature of the road, by which travellers usually went from Ruttunpour to Omercuntuc. He gave me nearly the same account which I had previously received from one of my Hircarrah, who had visited the place, adding, that the Goonds were, at this juncture, more powerful than ever, and that no pilgrims had attempted to go there for some time. He expressed at the same time a great deal of astonishment, and some alarm, at what could be my motive for wandering in these uncomfortable mountains and wilds. I told him, that the report I had heard of a very large Hindoo temple, and many curious images, had excited in me a desire to visit them, for magnificent objects in general had that effect upon mankind. To this he seemed to assent, but observed that it would be impracticable; for, if I were to leave my cattle and baggage under his care, and to proceed with my people on foot, which was the only probable method of surmounting the wild and rugged roads to Omercuntuc; the Purtaubgur Goand Rajah would, notwithstanding, molest me; and would endeavour to shut me up in some of the gauts, or passes, from which we should not be able to extricate ourselves without considerable loss, or the danger of starving in them. Finding therefore, that no assistance was to be got from the Mahratta, or that his alarm might induce him rather to throw obstacles in my way, I relinquished, with much mortifying reflection and disappointment, the prospect of visiting a
place, which I considered as one of the greatest natural curiosities in Hindoostan.

The only expedient that was now left, was to collect as accurate an account of the place as possible. In this the Subadar readily assisted me, and sent me two Pundits, who had been there repeatedly, and whom he described as intelligent men, and capable of satisfying my most sanguine expectations. They were both Brahmens, of high cast, and learned men. I began to interrogate them concerning the roads from Ruttunpour to Omercuntuc. They said there was but one, which led from the north side of the town into the hills, where it continually ascends and descends over mountains, and leads through deep defiles, on the sides of precipices, and through a forest almost impenetrable, to Pindara, (a distance of about twelve cofs) which is the head of a Purgunnah bearing the same name; but the village is very poor, consisting only of a few Goand huts. From this place the road was only known to the mountaineers, who are always taken, as guides, to direct the pilgrims in ascending the table land of Omercuntuc. The Soane rises on the east side of it, and flows first through Pindara, where being joined by numerous other streams from the N. E. side of this mountainous land, it proceeds in a northerly direction through Sohanjepour, and Bogalecund; whence turning to the eastward, it pursues its course to the Ganges. After ascending the table land, the temple is found situated nearly in the center of it; where the Nurbudda rises from a small pucka Coond, (or well) from which, they told me, a stream perpetually flows, and glides along the surface of the high land, until reaching the west end of it, it precipitates itself into Mundilla. They described the fall as immense, and said, that at the foot of the table land, its bed becomes a considerable expanse, where being immediately joined by several other streams, it assumes the form of a large river.
I was much gratified with this description, which they delivered with so little hesitation, and which agreed so well with the accounts I had previously received, that it left no doubt in my mind as to its veracity. I next inquired of them, in whose territory Omercuntuc was considered. They said, that the Nagpour government, attached a part of it to their Purgunnah of Pindara; a second part was claimed by the Rajah of Sohawnejpour, and a third by the Goands; in whose possession indeed the whole at that time rested. They described the building, as being about forty feet high, that the images were numerous, and that they were descriptive of a very romantick fable; and this subject immediately led me into that of the pilgrimage. A desire, it seems, to possess the property accruing from the offerings, and taxation levied on the pilgrims who travel thither, had raised three competitors for it; but it properly belonged to the Brahmens who attend on the pagoda.

The Hindoos worship at the source of these rivers the consort of Siva, whom Sir William Jones, in his Treatise on the Gods of Greece, Italy, and India, mentions as being distinguished by the names of Parvati, or the mountain born goddess, Durga, or difficult of access, and Bhavani or the goddess of fecundity; which latter is her leading name at Omercuntuc. The temple which contains the Moorat or image of Bhavani, was built by one of the ancient Rajahs of Ruttunpour. The Pundits said there were formerly records of fifty-two successions; but that, about sixty years ago, the family had become extinct; when the Mahrattas took advantage of the confusion that ensued, from the endeavours of many competitors to seize upon the government; and have retained it ever since that period. They related to me the names of three preceding Rajahs: viz. of Heohobun Sing, his father Heonnurais; grand father Bisnaut Sing, and great grand father Ruttun Sing.
answered, O Muni! thy words are perfect, and thy heart is pure: Be thou chief of Muniś. By reading this a man's life will be lengthened, his happiness and fame encreased, and his progeny multiplied."

March 16th. This morning I made an excursion to see the tank and buildings on the west side of Ruttunpour. The first objects that attracted my attention were two Hindoo temples on a hill: one had been erected by Beembajee in honour of Letchmun Ram, and the other I found had been built in honour of Beemajee, whose herioick exploits had raised him in the opinion of the Mahrattas to the honour of a Dewta; at whose shrine, offerings, and sacrifices, are accordingly made at stated periods. The guide then led me over some high banks, round the east and north sides of the fort. From the latter a gate projects into a tank upon a high mound. These two faces are surrounded by two large tanks, but the rampart is entirely fallen down, and in the place where it formerly stood, had been erected some poor huts. In the north end of the fort, is situated a small brick Hindooflansee house; in which Anundybye, and another Ranny of the late Beembajee, resided. He left three wives at his death, one of whom only had burned herself with his remains, and the other two were then supported on a Jagheer, granted to them by the Berar Rajah.

I proceeded in a south-west direction, until I came to a building sacred to Bhüroṣ; and found in it an enormous Idol, made of blue granite, about nine feet in height, and which was rubbed over with red paint, and adorned with flowers. I was next directed to a little hill called Letchmy Tarchry, upon which is an image and temple dedicated to Bhavani; whose protection, they said, had ever prevented the Mussulmen from disturbing the Hindoos in their religious rites at Ruttunpour. From this hill,
looking north, I had a fine prospect of the town and fort of Rutunpour, surrounded by a great number of tanks and pools. Beyond them appeared the mountain of Loffagur, on which the Mahrattas formerly had a post; and the view was terminated by the blue mountains towards Omer-cuntuc. To the southward was a large lake called Doolapour Talaow; the embankment of which was nearly two miles in length; and to the westward, about a mile distant, was a little white building which they told me was the tomb of Moosakhan, a Patan mendicant, who had been killed by the Goonds, many years ago, while endeavouring to make converts to the Mahomedan faith.

I now descended from the hill, and went to look at a heap of ruins; among which they pointed out to me Rajah Rogaunt’s old Mahal, or house, under Goosapahar. It had been pulled to pieces for the sake of the materials, and the walls had been much mutilated, in hopes of finding treasure. This building had been constructed on the old site of Rutunpour, which then bore the name of Rajepour. On my return I observed a building in the middle of a tank, erected on thirty-six arches of the gothic kind, upon which were raised twenty-four pyramids over the external piers; and within them appeared a temple of a pyramidal form, the entire height of which I computed to be about fifty feet. They informed me it was a monument erected to the memory of one of the ancient Rajahs of Rutunpour; and this object having raised my curiosity, I felt a strong desire to cross the water for a nearer inspection of it; for, if there had been any inscription upon it, it might probably have thrown some light upon the history of this part of India. I found, however, that the little excursion I had already made, had begun to excite some surprise in the town; which any further delay, might have increased almost to an alarm; and as I depended a good deal upon the assistance of the Subadar of Choteesgur.
in prosecuting the remainder of my route; I conceived it more advisable to abandon the building, and return to my camp; than to hazard any obstruction to my fulfilling with success the very arduous undertaking I was engaged in.

The Pundits visited me again about noon, when a conversation took place concerning the buildings, and ruins, I had visited in the early part of the day; which commenced with an account of seven Coonds, (wells) over which, they said, as many Dewas preside. Bathing in them they considered as highly beneficial, for thereby they imagine they receive an ablution from sin. These wells are situated in and about Ruttenpure; and from the sanctity attributed to them, the place has been called a Coffy. They related to me a number of fables concerning demons, and giants, who formerly inhabited these hills; one of whom, in particular, they mentioned by the name of Gopaul Row Palwan, a great wrestler, who lived in the reign of the Emperor Aqbar, and whose name is still attached to a part of the hills on the north side of Ruttenpure. They told me many extraordinary stories of his exploits, and feats of strength and agility; and added, that the Emperor Aqbar, hearing of his fame, had sent for him to Court, and that his Majesty had been vastly gratified by his wonderful performances.

The Pundits being about to take their leave; and as my departure next morning would probably prevent our meeting again; I thought the liberal and ready information they had given me, demanded some return; and, after making them a suitable compensation, I expressed a wish, that if they knew of any inscriptions, or ancient legends, in or about Ruttenpure, they would favour me with copies of them. They departed, promising to comply with my wishes, so far as might lie in their power; and in the
evening they sent me a paper on which were written some lines in the Deonagur character, but which proved to be nothing more than a transcript from the Mahabarat.

**Ruttunpouër** is undoubtedly a place of great antiquity; and, could I have remained there a sufficient time to examine its ruins, and to search for the ancient records of the place, it is probable I should have obtained some useful information concerning it.

**March 18th.** **Having now rested five days at Ruttunpour,** our journey was renewed, with fresh spirits, through a champaign country, abundantly watered with little rivers, full of villages, and beautifully ornamented with groves and tanks. **After the difficulties we had encountered, the change of scene was truly gratifying; and the Mahratta government being well established, and the country highly cultivated, we met with civil treatment, and abundance of every species of grain. These were comforts to which we had been so long accustomed, that the hardships we had suffered in traversing the mountains and wilds of Corair, Kurcumgumah, and Mahtin, were soon forgot. But as an account of each day's journey, through this fertile country, would be tedious and uninteresting in the detail, I need only mention, that we travelled 100 miles through it in little more than thirteen days, which brought us on the 31st of March to Ryepour, the next principal town in Choteesgur; but which, from its population, and commerce, might justly be ranked the first. I computed about 3000 huts in it: there is also a large stone fort on the N. E. side of the town, the walls of which are decayed, but the ditch is deep and wide.

**The soil in this country is a rich black mould,** but no where more than three feet in depth. **Under this the solid rock appears, as was perceptible in all the beds of the rivers, and in the sides of tanks and wells.**
It produces large quantities of wheat, and vegetable oil; such as the lint-
seed, and *Palmachristi*, and various kinds of pulse. Rice is not abun-
dant, it being only cultivated behind large reservoirs of water, collected
in the rainy season, in situations where the declivity of the surface is suitable;
and through the dykes, or embankments of which, the water is occasion-
ally let out to supply the vegetation, when the fall of rain from the atm-
osphere no longer favors it.

Large quantities of grain are exported from *Chotessgur* all over the
Nizam's dominions, and even to the *Circars*, when the scarcity in those
provinces requires it. From the latter they import salt, which is retailed
at such an extravagant price, that it is sometimes sold for its weight in
silver. The villages are very numerous, but poor; and the country abounds
in cattle, and brood mares of the tattoo species. The population of Cho-
teesgur is not great, nor does the system of government to which it is
subject at all tend to increase it.

The Subah of Chotessgur, with its dependencies, was at this time rented,
by the Berar government, to ITTUL PUNDIT, for a specific sum, which
was payable annually in Nagpour; and, who in consideration of the rank
of Subadar, and his appointment, had likewise paid a considerable sum.
Upon further inquiry as to the means by which the Subadar managed
the country, I was informed, that he farmed different portions of it to his
tenants, for a certain period, and for specific sums; nearly upon the
same terms as the whole was rented to him. The revenue is collected by
his tenantry, which, in those parts of the country where the government
is well established, gives them little trouble. The attention of the *Suba-
dar* is chiefly directed to levying tributes from the *Zemeendars* in the
mountainous parts of the country; who being always refractory, and
never paying anything until much time has been spent in warfare, the result is often precarious, and the tribute consequently trivial. I was next led to inquire what method was adopted by the tenantry in collecting the revenue from the peasants. They informed me that it invariably consisted in taxing the ploughs, and was always delivered in the produce of the lands; as grain, oil, or cotton, according to the species of cultivation for which the implements had been used. This consequently occasions a vast accumulation of the produce of the country to the tenant; and some expedient becomes immediately necessary to convert it into specie to enable him to pay his rent.

The insecurity attending the traveller, in his property and person, throughout most of the native governments of India; and the privilege allowed to the Zemendars of taxing the merchants who pass through their districts, is so discouraging to foreign traders, that they are rarely seen, in the Mahratta territory, employed in any other line of traffic than that of bringing for sale a few horses, elephants, camels, and shawls. All other branches of trade, both in exports and imports, are under the immediate management of subjects to the empire; under whose protection, likewise, a numerous class of people, called Brinjaries, carry on a continual traffic in grain, and every other necessary of life. By these, the largest armies are frequently supplied; but although much inland commerce is carried on in this way, it derives very little encouragement from any regulations of the Mahratta government, as to the improvement of roads, or any thing to animate it; and it is chiefly upheld by the necessity they are under of converting the produce of the lands into specie; the Brinjaries purchasing the grain at a moderate rate from the Zemendars, and retailing it again in those parts of the country, where the poverty of the soil, or a temporary scarcity, may offer a ready market. Accordingly we
find the Brinjary persevering through roads, which nothing but the most indefatigable spirit of industry could induce him to attempt, and where the straitness of the paths and defiles, barely affords a passage for himself and his bullocks.

The Mahrattas keep their peasantries in the most abject state of dependance, by which means, they allege, the Ryats are less liable to be turbulent or offensive to the government. Coin is but sparingly circulated among them, and they derive their habitations, and subsistence, from the labour of their own hands. Their troops, who are chiefly composed of emigrants, from the northern and western parts of Hindoostan, are quartered upon the tenantry, who, in return for the accommodation and subsistence they afford them, require their assistance, whenever it may be necessary, for collecting the revenues. Such was the state of the country and government of Chotessgar; the exports of which, in seasons of plenty, are said to employ 100,000 bullocks, and it is accordingly one of the most productive provinces under the Berar Rajah.

The only road from Cuttack to Nagpore passes through Ryepour: It is indeed the only track by which a communication is kept open between those two places; but, it is frequently obstructed by the Zemeendars who possess the intervening space of hilly country.

April 4th. A journey of seven days, during which the weather proved very pleasant, terminated this day on the southern confines of Chotessgar. We were here within view of the hills that extend from near the sea coast of the Northern Circars, to this part of the peninsula; a space of about three degrees in latitude. Our march through this fine champaign country had recruited the strength of our cattle; and I found my party yet able to endure much fatigue, and hard service, should it be required
had been abundantly regaled with fine water fowls, large flocks of ortolan, and quails; and the large herds of cattle having furnished us with milk, and ghee, in great abundance, which we obtained for the most inconsiderable prices, our departure from this charming country was regretted by the whole party; and the recollection of the hardships we had already suffered in a hilly country, rendered the prospect before us rather unwelcome.

It was here that I first met the Mahanuddee, or Cuttack river, and crossed it to enter upon the thick woods of Conkair, where the road immediately dwindled into a narrow path, or defile, through thick bushes and forest trees. After crossing a low ridge of hills, we entered upon that tract of country which is possessed by the ancient Rajahs of Goandwannah; and is entirely inhabited by the Goands, mountaineers. The village at which our march terminated this day, consisted only of five poor huts; and the Goands, amounting to about fifteen inhabitants, came out to gaze at us. They were totally divested of alarm, and gave us to understand, through the medium of a Jaffoos Hirkarrah, that, but for the instructions they had received from their chief, they would not have allowed us to enter upon their territory.

April 5th. This day a very serious misfortune befell me, in the loss of the only Hirkarrah who had ever before been in these wild and unfrequented tracts. He was the same whom I have already mentioned as having visited the sources of the Narbudda and Soane rivers; at which time he was in the service of the Mahrattas. He had, three days before, been indisposed with a complaint in his bowels, probably owing to the change of water, which had induced me to dispense with his attendance, in order that he might travel at his leisure, in company with another sick.
man, who usually came to the ground about an hour after the rest of the people. This day, however, they were both milling, and on my inquiring into the cause, the Mahratta Hirkarrah, whom Ittul Pundit had deputed with me from Ruttunpore, replied, by conjecturing, that they had been robbed and murdered on the road by the Goonds; for, said he, where are they to find refuge in this wild and inhospitable country.

Intelligence of my approach having been sent, by the Mahratta Aumil on the frontier of Choteesgur, to the Conkair Rajah; this evening a Vakeel came from him to congratulate me on my arrival in his territory, and to conduct me to his residence. I was much pleased at the courtesy of the Goond chief; for the specimen I had seen of his subjects shewed that they were in general very savage, and by no means wanting in spirit; and I soon found, that nothing but conciliating their good opinion, would enable me to travel among them, with any probability of success. We were, however, abundantly supplied with grain in our progress through his country.

April 6th. We arrived at the town of Conkair, which is situated between a high rocky hill and the south bank of the Mahanuddee river. On the summit of the hill the Rajah had built a fortress, and mounted two guns. We encamped in a mango grove on the north side of the river, where, after taking a little refreshment, I dispatched to the Rajah, the letter which had been procured for me by Ittul Pundit from the Ranny of Bembajee. An answer was returned in about two hours, stating that the Rajah would visit me the ensuing morning; when I should be informed of every particular concerning my route to the country of the late Vizia-Ram-Rauze, and in the mean time he sent me a present of five fowls, some eggs, and a small pig.
From Chunarchur, to Yertnagoodum.

My Hirkarrahs soon got intelligence that the Rajahs of Conkair and Buslar, were at variance; and that the former had laid waste and taken possession of the N. E. frontier of the Buslar Rajah's country; where, they informed me, the Mahanuddee rifes at a place called Schowah, about seven cofs to the south of Conkair. This place is entirely surrounded by hills, but the ranges extending from the north, round to the east and south, appeared very lofty and extensive. The Buslar frontier is only six cofs distant to the southward, and is entered upon through Tilby Gautty, a very rugged and steep pass over the hills.

April 7th. This morning, about eight o'clock, was announced to me the approach of Saum Sing, the Rajah of Conkair; of whose intended visit having received previous notice, I had prepared every thing for his reception accordingly. After the salutation was over, I began an inquiry into the nature of the country through which my journey was to be pursued to the Northern Circars. The Rajah replied personally to a variety of questions, and I was surprised to find him speak the Hindoostanee language with great fluency. He gave me very explicit information, that my nearest route would be by Dongah to Jugdulpour, the principal town of Buslar; from thence to Cotepar, which is the boundary between Buslar and Jaepour; and thence to Jaepour through Koorkooty gaut, to the country of Viziaram Rauze. He said that this road to the sea coast was frequented only by the Brinjaries: but, even they had lately abandoned it, in consequence of the refractory conduct of the Buslar Rajah; for, the neighbouring Goand Zemeendars, instigated by the Mahrattas, had plundered and destroyed all the villages to a considerable distance upon it. He then informed me of another route, taking a circuit to the eastward, by Schowah (the source of the Mahanuddee) through Ryegur to Jaepour: which the Brinjaries at that time frequented; and
by which the Bunsar Rajah's territory would be avoided. Both roads
meet at Jaepour, the capital of the country bearing the same name; which
town is said to consist of about five hundred Ooree huts. The old town
of Bunsar, I was informed, had been deserted; the inhabitants having re-
moved to Jundulpour; under which a considerable river runs called the
Inderowly; the bed of which, at that place, is very rocky, and not ford-
able at any period of the year. A small fort is situated in a peninsula form-
ed by the winding of the river, and a deep ditch having been dug across
the narrow neck of land, it is considered a strong situation; but, in the
rainy season, the river overflows its banks, and forms a very extensive
lake on all sides.

The road by Sheowah and Ryegur appearing the only practicable one,
I had resolved, after taking an adequate supply of provisions from Conkair,
to commence upon it: But; on communicating my intention to Saum
Sing, he endeavoured to dissuade me from it; alledging, in the first place,
that if I reached the Jaepour gaut, I should find it shut up, and occupied
by a large body of troops belonging to the son of the late Viziaran
Rauze; who would certainly oppose me; and that my party was not
only too weak to force a passage, but even to preserve ourselves from
being plundered and cut off. Upon asking the reason of his being there in
a hostile manner, he told me that Viziaran Rauze's country had been
taken from him by the Fringhys;* that the Rajah, with a great many of
his people, had died in defence of it, (alluding to the action near Padnabu-
ram, in 1794) and that he did not doubt, but Narraen Bauppo, his
son, and the remainder of his adherents, would be glad of an opportunity
of retaliating upon me, and my party. It appeared indeed that Rajah
Ramlochun of Jaepour, had, subsequent to the death of Viziaran

* Euripus.
Rauze, afforded protection to his son; having received him, and his adherents, with much cordiality; and had united them with his own forces, to enable him to resist the English, and evade paying the tribute which had formerly been paid to Vizaram Rauze. Saum Sing added, that, as I should have to pass through the center of the Jaipur country, if I escaped from one attempt that would be made to plunder me, I could nevertheless not hope to penetrate through it; for Rajah Ramlochun could at any time muster 5000 men, the greater part of whom carried matchlocks; and others were provided with large crooked knives, and long spears; whose custom is to creep on the ground under cover of the bushes, until within reach of their enemy, when they throw their spears, with great dexterity and effect. He next represented to me that the Bussar Rajah Dorryar Deo, and his son Peerissen Deo, were very treacherous and powerful; having possession of a great extent of country, divided into forty-eight Purgunnahs. That Dorryar Deo, at the time of the decease of his father, had three brothers, on two of whom he had seized, and having put out their eyes, he still kept them in confinement; but the third had made his escape to Nagpore. Many acts of the most horrid treachery, which he had been guilty of towards his own people, were then detailed to me; and his only remaining relative, who had been subservient to his views, having lately been plundered by him, had fled to avoid more dreadful consequences. That Dorryar Deo had removed his residence from Jugdulpour to a neighbouring hill fort, about five cofs distant, called Kaifloor; on which he had secured himself against the Marhattas; and paid them no more tribute than he felt himself inclined to; on which account they plundered his country, and encouraged all the Zeemeendars in the neighbourhood of Bussar, to do the same; and to wrest from him as much of his territory as they could. Saum Sing next stated to me, that, under such circumstances, I could not expect that Dorryar
Deo would pay much attention to my Mahratta Purwannah; and he was convinced, that if he did not attack me openly, he would do it underhand, by means of the Jaipur Rajah. He concluded by telling me, that he had been induced to give me this information, to dissuade me from proceeding to Vizianagrum, by Buslar and Jaipur; to the end that no reproach might come upon him; for in case any misfortune should befal me, the Mahrattas would undoubtedly tax him with duplicity, in not having given me information of the danger before me; and that as I was recommended to his care, by his adopted mother the Ranny of the late Bembajee, he felt himself doubly inclined to prevent any harm happening to me; but, if I was determined upon taking that route, I must take the consequences upon myself; for, after the representation he had made of the difficulty and danger of attempting it, he should consider himself as rid of all responsibility, and would make the same known to the Mahratta government.

The information of the Goand chief was delivered with so much candour, and so very explicitly, that I could not harbour a doubt as to its veracity; and I found it afterwards fully verified, on my arrival in the Circars.

I was next led to inquire; that, supposing the country was settled, and the Buslar and Jaipur Rajahs not unfriendly to travellers, if the track through it would be of a convenient nature for loaded cattle. Saum Sing replied, that the road through those countries consisted of one continual ascent and descent, through the thickest forests, and mountainous paths; and in some places over the sides of the most craggy precipices; that the whole of the Buslar country was almost a wilderness; being, in a few places only, thinly inhabited by the wild Goands, who are in a state of nature; and that in some parts I should find no water but at very long
distances; and in reality no supplies of grain, until I should arrive upon the frontier of Viziararam Rauze's country.

Such unfavorable reports of the state of the countries before me, damped at once the hopes I had entertained of fulfilling with entire success the object of my deputation; and I experienced the most vexatious disappointment at such a check being thrown in the way of my progress. I was indeed at a loss which way to direct my course through this labyrinth of mountains and wilderness; but, upon asking Saum Sing which would be the most eligible road to the sea-coast, he replied without hesitation, that the only practicable road would be from Conkair, through the hills and jungles to Byragur, a distance of about forty cofs to the westward; where I should fall in with a high road leading to the Deccan through the middle of Chanda, a fine champaign country. As my original intention of proceeding in a southerly direction had been frustrated, and the track pointed out to me, through Chanda, would still furnish many desirable acquisitions in geographical knowledge; I resolved to adopt it, or rather I knew of no other to pursue.

The Rajah, who was now about to take his leave, perceiving a sheet of white paper upon the table, which attracted his curiosity, it was handed to him; when he admired it exceedingly; and made a request that, if I had any to spare, I would give him some; which I promised accordingly, and here our conference ended.

When Rajah Saum Sing, with his retinue, had departed, I sent an intelligent man to him to take an account of all the roads leading from this place to the sea coast; and particularly of that which he had advised me to pursue. As the Mahratta Hirkarrah, who had accompanied me from
Ruttunpour, was here to leave me, it became necessary that we should have some other man who could interpret between us and the Goands who were to be our guides. I sent therefore a request to the Rajah, soliciting that such a person might accompany us to his frontier; and likewise, that he would give me letters recommending me to the attention of the other Goand Zemcendars between Conkair and Byragur. As an inducement to him to comply, I took this opportunity of sending him, according to my promise, a quire of gilt writing paper, and some coloured China paper. In the evening my messenger returned with an account, that the Rajah had been delighted with the little present I had made him; and had in a very satisfactory manner complied with my request.

About seven o'clock in the evening, the Rajah's Dewan, who I understood was the only man in the town that could read or write, came and presented me with a small piece of paper, addressed to the Goand chief whose territory is situated between Conkair and Byragur. It was written in the Mahratta character, and, on procuring a translation, I found it was addressed to the Rajah of Pannawar, and contained merely information of who I was, and where I was going, in order that he might not be alarmed at my approach; nor impede me in my progress through his country. The Dewan then delivered us some Goands, as guides, and departed.

April 8th. This morning we experienced much trouble in detaining any of our guides; some of whom had, after repeated struggles, broke loose and ran off. Our route led through thick forests and defiles among the hills, which continued during this and the ensuing day, until we reached Bonflagur, a large Goand village situated at the foot of a high hill. It was here I first observed the streams running to the westward, and that
the country is drained into the Godavery; having hitherto perceived the little rivers and nullahs running eastward, and falling into the Mahanuddee. From Conkair to this place (a distance of about forty miles) not a single habitation had occurred, which could with propriety be denominated a hamlet. I had indeed observed a hut or two, here and there, with small spots of land somewhat cleared, where the Goands had cut down the trees to within three feet of the ground, and having interwoven the branches, so as to fence their plantations against the attacks of wild beasts, had removed the intervening grasps and creepers, to make room for the cultivation of a little maize, or Indian corn.

April 10th. This morning, as the party was moving off, the Goands who had been brought out of the village by the Rajah's people to serve as guides, were no sooner delivered to us, than they began to make very desperate attempts to get away; in most of which they succeeded. The Rajah's men alleged, that it was from fear, but to me it appeared to proceed from knavery, and an inclination to quarrel; for, when we had moved on a little way, a large body of Goands, armed with spears, surrounded a loaded bullock that was coming off the ground a little later than the rest; and, if I had not sent back a party to the assistance of the people in charge of it, there appeared to be little doubt but they would have carried it off. A man, also, who had dropped some part of his property, and had returned the day before to look for it, was no more heard of; which convinced me that he had been cut off by these wild savages, who appear not to be wanting in inclination to fight, when plunder is in view, and who usually add murder to their depredations.

April 12th. We reached the Conkair Rajah's frontier, and I had scarcely gone beyond it, when intelligence was brought me of a large body
of men being perceived posted in the jungle on our left flank. On recon-
noitering them, I found that they had taken possession of a defile, through
which the road led; that many of them had matchlocks, with their matches
ready lighted, and the rest were armed with spears, bows, and arrows.
Finding us aware of them, they did not advance; but a man on horseback
came forward, and said he was deputed by the Rajah of Pannawar to as-
certain who we were; but, on my shewing him the Conkair Rajah's pa-
per, he returned to his party, who made way for us to pass them, and
proceeding we soon reached Pannawar. Here I perceived the Rajah,
seated on a rising ground, gazing at us; and immediately sent the Man-
ratta pass for his inspection, to which although he shewed some respect,
he would not afford us grain, nor provisions of any kind; and in the most
fulen manner rejected all communication whatever. It was not until our
utmost entreaties had been made, that we could get guides from him; in
which at length succeeding, I departed with much satisfaction from the
inhospitable mansion of this Goand chief.

The Buslar frontier is about ten coats distant from this place; the
aspect of the country in that direction is very mountainous, and all accounts
corroborated the Conkair Rajah's description of it, as being a wilderness,
and almost desolate. Our road led from one passage through the hills to
another, so that the view could nowhere be extensive. These are doubt-
less the ranges of hills, which, continuing along the east side of Berar, con-
nect the mountains of Omercuntuc, and Mundilla, with those of Tilinga-
na and Buslar; and extend to the sea coast in the Northern Circars.

A March of fifty miles more, in three days, brought us to Malliwer,
the residence of another Goand chief. The road was much more difficult,
and the country one continued wilderness. A considerable declivity, be-
tween the mountains, separates the territory of the Rajah of Pannawar, from that of Malliower. I had frequently observed the Goands gather a small red plum from the jungles, and eat it; and this day a sepoy who had followed their example, presented me some upon a leaf, which on eating I found to be a very pleasant subacid fruit. I afterwards met with abundance of this berry throughout Chanda, and was careful to preserve the stones, some of which I planted in the Circars, and brought the remainder to Bengal.

Dooroog Shaw, the Rajah of Malliower, supplied us with a little rice, but until I had sent the Mahratta pafs for his inspection on the following day, and demanded guides, he seemed to concern himself but little about us. The man whom I had deputed upon this service returned to inform me, that on his presenting the Purwannah, the Goand chief had thrown it down and spit upon it; and when he remonstrated with him on this disrespectful conduct towards the Rajah of Berar, he replied that he was not in Nagpaur, and that he apprehended nothing from him. Of this unaccountable conduct, I took little notice at the time; but ordered my people to prepare for marching. Dooroog Shaw, perceiving our measures, came towards our encampment with a large retinue; when every thing being ready to move off the ground, I sent my Moonshine to him, escorted by a naick and six sepoys, with directions to shew him the pass once more, and to caution him against any disrespect to it; for, notwithstanding the Rajah was absent from his capital, I should, on my arrival at Byragur, lose no time in transmitting an account of the insult to the Mahratta officers who were in charge of the government. He seemed to be startled at the sight of the sepoys, and, as soon as the message was delivered to him, he sent to request a conference with me, to which I assented. A man called his Dewan, who spoke a little
bad Hindoee, was the interpreter between us. The result of our interview was, that Doorooog Shaw wanted a present from me: I told him his inhospitable treatment did not merit it; and that I should give him none. At this he appeared much offended; but finding that his importunities availed him nothing, he ordered three of his Goonds to attend us as guides, with whom we immediately departed, leaving him no time to waver, or to countermand his orders.

Having dismounted from my horse in the course of this march, to take the bearings of some remarkable hills, a man, and a lad about ten years old, whose faces I knew not, fell prostrate at my feet. Upon inquiring into the cause of it, I was informed they belonged to a tribe of Hindoo mendicants, known by the name of Goosaigns. The man first raising his head and hands, in the most supplicating posture, requested that I would hear him. Surprise at this uncommon circumstance arrested my attention, and he began to recite his tale. He said, that he, in company with many other Goosaigns, had set out from the place of their residence Mirzapour, (a town well known on the banks of the Ganges) and that after having travelled through the English territory to Cuttack, and made the pilgrimage of Jagannaut, they had resolved to make all the pilgrimages in the southern parts of the Peninsula: But wishing first to visit the source of the Mahanuddee, and principal places of sanctity upon the upper parts of the Gunga Godavery, they had taken their route along the banks of the former. Having travelled unmolested for some time, and subsisted, in some places, on the alms of the Hindoos, wherever they found them, they had at length fallen in with the hills and jungles inhabited only by the Goonds, who had plundered them, and murdered many of their companions; of whose bodies they had made offerings to their God; and that the two pitiful objects before me, were an instance of uncommon
good fortune in escaping from the cruelty of these savages. I desired the
man and boy to raise themselves up, when they solicited my protection,
and permission to follow among my party; alleging, that but for my tak-
ing compassion on their situation, and feeding them, they must undoubtedly
perish. The first request I readily granted, but, as to the second, I told
him that I had been only enabled to travel in these wilds, with so many
people, by the most provident precaution; and by making every man
carry his food for a certain number of days, until fresh supplies of grain
could be procured: That it would not be just in me to deprive any man
of his daily allowance, to give to them; but, as there were many Hindoos
among my people, they might prevail on some of them to part with a lit-
tle of their grain for immediate subsistence, and that in three days more
we should arrive at Byragur, where their wants would be more effectually
relieved.

The conference being ended, I resumed my journey for the day, and
was no more importuned by the Goosaigns; but I observed them after-
wards among the sepoys, and received many grateful acknowledgements
from them for the protection I had afforded them. I found also on in-
quiry that the Hindoo sepoys had fed them.

April 17th. Our journey was continued, without any remarkable
occurrence, through the hills and jungles, to within nine miles of Byra-
gur, where we arrived this day. This place was formerly annexed to
Chanda, and the country still bears that name, though they are now sepa-
rare Subahdaries. Bishun Pundit was at this time Subahdar of Byragur,
and had rented the country for a specific period by contract. The go-
vernment was much of the same nature as that I had met with in Chotees-
gur. Byragur is considered by the Mahrattas as a large town, and may
conflict of about three hundred tiled and thatched houses. It has a stone fort on the N. W. side, close under the east face of which runs the Kobragur, which winds round the S. W. side of the town, and being joined by another small river, takes a north-westerly course, and falls into the Wainy, or Baun Gunga.

Byragur appeared to be a place of some traffic: I found here large bodies of Brinjaries from all parts of Choteesgur, and some from the Circars. The trade seemed to consist chiefly of cotton, which is brought from the N. W. parts of Berar and Choteesgur. This is taken up by traders from the Circars, who, in exchange for it, give salt, beetle, and coconuts: and I understood that from this cotton the most beautiful cloths in the northern Circars are manufactured.

The long marches we had made through the hills and jungles, from Conkair, having harassed us a good deal, I resolved to rest a day at this place; as well with a view to gain information of the country before us, as to recover from our fatigues. I found the Conkair Rajah's information concerning the Bustrar country, and that at this place I should fall in with a high road leading from Nagpoure to Masulipatam, very accurate. The Mahratta government being also well established at Byragur, the greatest attention was paid to my pass, and I received every civility and attention in consequence of it.

April 18th. In the evening Bishun Pundit paid me a visit, and detailed to me a route leading from Byragur, through the city of Chanda, to Rajamandry, in length about two hundred cols, or nearly four hundred miles: But the difference of latitude, in a meridional direction between the two places, not exceeding two hundred geographical miles, that route appeared rather circuitous; and my intelligence from other quarters soon
convinced me, that by going to Chanda I should considerably increase the 
weight I had already made from Conkair. As the authority of the Mahr-
atta government extended some distance to the eastward of Chanda, I 
thought I might safely venture to take a southerly course for five or six 
marches; when drawing nearer to that part of the Nizam's territory which 
I was to pass through, I should probably obtain authentic information 
concerning the state of it.

The general alarm that seemed to have pervaded, the whole of the 
Berar Rajah's subjects, throughout Chanda, in consequence of the Mahr-
atta war with the Nizam; and the armies being upon the point of com-
ing to battle; a multitude of apprehensions had been excited, and various 
reports were already circulated as to the issue of it. Immense quantities 
of grain had been sent from Chanda to supply the Mahratta army; and I 
found it was increased in price near 200 per cent. dearer than it had been 
in Choteesgur, rice being sold here at sixteen seers for a rupee.

Nagpour is not more than seventy miles from Byragur in a north-
weasterly direction. I might now be said to be verging upon the Deccan; 
and the change of climate, on entering the plain country, had become 
very perceptible; for the nights, which in the Goand hills had been very 
chill, were now become hot. The soil in Chanda appears sandy; and the 
produce is chiefly rice, with small quantities of pulse and sugar-cane. Nu-
merous herds of the finest goats, and sheep, are bred in this part of the 
country.

April 19th. I moved from Byragur about sixteen miles to Purla; 
and proceeded through the eastern side of Chanda, skirting round the 
Goand hills and jungles which lay to the left of my route. I was inform-
ed, that this hilly tract is partly subject to the Mahrattas; but, at the
distance of twenty cos; the country belongs to the Buslar Rajah, who is independant; and the inhabitants so wild, that it is never frequented by travellers; and I was told of more insinances of Fakeers having been murdered in attempting to penetrate through it.

**April 20th.** We arrived at Cherolygur, a large and well peopled village; from which place, I understood, the city of Chanda is only thirty cos' distant. Three marches more through a country tolerably open, brought us to Kunfery, which is under the Subahdary of Chanda.

**April 24th.** We reached Tolady, a village near the S. E. frontier of the Chanda Purgunnah; and crossed this day the Wainy, or Baungunga river, which, rising in the hills of Choteesgur, receives all the little streams that have their sources on the S. W. side of the hills that divide the campaign country of Choteesgur from Berar. We had observed for the last two days many numerous flocks of sheep and goats in the villages. The soil was very sandy; and the white ants so numerous, that they ate the people's cloaths while they slept, and scarcely left them or me a pair of shoes.

**April 25th.** Our march terminated at the little village of Cotala. I had now proceeded so far in a southerly direction, as nearly to reach the Chanda frontier; and I was informed that only one small Purgunnah, belonging to the Berar Rajah, intervened between this place and the Nizam's territory; through which a high road leads into the Ellore Circar.

The hostilities which at this time existed between the Nizam and the Mahratta Empire, suggested to me the necessity of proceeding with caution, in passing the frontier of their respective countries; for, having no
pass, nor public papers to produce to the Nizam's officers; it was very uncertain in what manner they might receive me; or whether they would not resist my entering the territory of their sovereign. The Purgunnah I should first enter upon, subject to the Nizam, was Chinnoor; the capital town of which, bearing the same name, is situated on the north bank of the river Godavery. I was informed that this was the only inhabited place in the whole district; for, the Zemeendar who rented the country, having rebelled about seven years before, the Nizam had sent a large body of troops to subdue him; but, not being able to get possession of his person, had laid waste the country, and had encouraged his vassals to pillage it likewise. This warfare had continued about four years, when the refractory Zemeendar was at length betrayed by his own adherents, and murdered; after which all his strong-holds were reduced. But the calamity occasioned by this scene of rapine, and murder, fell heaviest upon the peasantry, who had all fled, and sought refuge in the neighbouring districts; and, for the last three years, there had not been an inhabitant in the whole district, excepting a few matchlock men in the fort of Chinnoor.

As my route would not lay within thirty miles of Chinnoor, I had nothing to apprehend from that quarter; and the rest of the country being desolate, there was no body to obstruct me until I should have crossed the Godavery, and proceeded about forty cofs along the south bank of that river; which would bring me upon the Rajah of Paloonshah's frontier.

Ashruff Row, the Rajah of Paloonshah, had likewise resisted the Nizam's government for many years; and at this time he barely acknowledged allegiance to him. Upon inquiring into his history, character, and in what manner travellers who passed through his country were treated, I was informed, that the old Rajah had left two sons, the eldest of whom,
who, was only nineteen years of age, at the time of his father's decease, had succeeded him. That his territory consisted of two Purgunnahs from the Cunnun Zemindary, viz. Paloonshah, and Sunkergbherry. He is a Munsubdar of the Empire, and holds the country as a Jagheer, on consideration of his maintaining a certain body of troops for the service of his sovereign. When the Nizam's government was effective in Paloonshah, all the roads were much frequented; but since the Rajah had been refractory, the roads were shut up; and several horse merchants who had attempted to pass through the country, of late years, had been either robbed of their horses, or the Rajah had taken them for much less than their real value. The only travellers who frequented this road at present, were the Brinjaries; and they were only permitted to pass on condition of paying certain duties; but even this the Rajah would not have allowed, but from an apprehension that the Mahrattas might encourage the wild Goans, who live in the hills on the north side of the Godavery, to plunder his country; as indeed they had formerly done; when the rapine and murder committed by them, had so much distressed the Tillinghy inhabitants, that they stood in the greatest dread of those savages ever since.

From these unfavorable accounts of the Paloonshah Rajah, I had little reason to expect that I should get through his country without trouble; which induced me to direct my attention seriously to the Goand hills and jungles, with a view to discover, if possible, some track through them into the Company's territory near the sea coast.

April 26th. After skirting along the east side of the Seerpour Purgunnah, I arrived near the town of Beejoor, within four cofs of the hills and jungles that are inhabited only by the Goonds. My information concerning the Nizam's country being at this place fully confirmed, I resolved
to avoid it if possible. I understood that there was no regular road through the hilly country to the sea coast, but that the Brinjaries sometimes penetrate through it, and that they frequently go into the hills, with sugar, and salt, to barter with the Goangs for the produce of their jungles. The difference of latitude between Ellore and this place, being little more than two degrees, convinced me that the distance in a direct line could not be great. The route through Chinnoor, and Paloonshah, I knew to be very circuitous, which was another reason for my wishing to avoid it: I therefore pursued every inquiry as to the disposition of the Goand chiefs who possessed those immense ranges of mountains; with a view to attempt a passage through them.

The districts adjoining to the eastern parts of the Mahratta territory, were at this time under Inkut Row, a Goand chief, who had formerly been the principal Rajah in the southern parts of Goandwannah; and who held them as a Jagheer from the Berar government. I was told, that some attention would be paid to my pass throughout his territory, which extended a considerable way into the hills: That, upon leaving his frontier, I should enter the country of the Bujbar Rajah. And, having a recommendatory letter to that chief, I concluded that his subjects would not materially impede my journey. As the distance in a direct line, from Beejoor to the sea coast, could not exceed one hundred and fifty miles, I had every reason to expect, that, on leaving Inkut Row's frontier, I should be enabled to reach the Company's territory in five or six long marches. I had resolved, moreover, to keep in reserve provisions for twelve days consumption, that in the event of accidents or delays, in a wild country, and difficult road, we might not be distressed on this head; and should require nothing from the Goangs, but to direct us in the track we were to follow. I entertained but little doubt of meeting Brinja-
ries, who, for a handsome gratuity, might be induced to assist us, and possibly to conduct me through the Buslar territory; in which case I should be totally independant of the Goands; not conceiving that they would ever oppose me in open force.

April 27th. With this plan in view, I entered upon Inkut Row's territory, and after crossing the Baungunga river, encamped near the village of Dewilmurry, which is situated on its eastern bank. This was the most considerable Goand hamlet I had seen, and might consist of about fifty huts. An extensive spot of ground was cleared and cultivated around it; and beyond the village some lofty ranges of hills appeared to rise. The river is here a considerable stream, being augmented by the junction of the Wurda and Wainy Gunga, about three cops to the north-westward of this place.

The usual residence of Inkut Row is at Arpilly, about ten cops distant from Dewilmurry in a N. E. direction among the hills. He is a furdar of five hundred horse in the Mahratta service, and was at this time absent in command of an expedition against the districts of Edilabad and Neermul, belonging to the Nizam: These are separated from Chanda only by a range of hills; the passes through which had been already secured, to prevent supplies of grain being carried into the enemy's country.

The Goands had been so much alarmed on our approach, that they all fled out of the village; excepting two or three men who had been converted to the Mahommedan faith; and who no sooner perceived that we were travellers, than their fears subsided, and after saluting us with the salam aleicem, they returned to take peaceable possession of their dwellings.
We procured here as much rice as we required, and the Goands having given us forage for our cattle gratis, and readily provided us with guides for the ensuing day. I looked upon this as an auspicious omen, to my passing through their hills and wilds without molestation. I made some inquiry into the nature of the track before us; but, not being able to understand their jargon, the result was little satisfactory. Their hospitable behaviour however encouraged me to proceed.

April 28th. We marched about fourteen miles, the road leading through a thick forest, in a narrow valley, to the village of Rajaram; where, soon after our arrival, several Goands who were intoxicated came out of their huts, making a great uproar. We encamped at a small tank about half a mile from the village, leaving the savages to enjoy their inebriation. The guides, who had conducted us from Dewilmurry, went into the village, and brought us two men, one of whom spoke Tellinghy. The other, I was told, was a relation of Inkut Row's, and a man of some consequence; which indeed from his appearance I should not have discovered; for, excepting a small cloth round his waist, he was perfectly naked. A little courtesy soon induced him to supply us with some dry grain, such as Raggy, and Indian corn; and as far as I could understand, he feigned to regret, that his country afforded nothing more acceptable to us. I made the Goand chief a trifling present, with which he appeared to be well pleased, and shewed an inclination to be much more communicative. This led me to question him concerning the Bussar Goands; when he informed me, that at a very short distance, I should find them quite wild; and that even his appearance among them, with a white cloth on, was sufficient to alarm them; for they were all naked, both men and women. He said, that in the direction I was going, I should on the ensuing day, enter the territory of another
Goand chief, who was nephew to Inkut Row, and who, in consequence of my Mahratta pafs, would treat me with attention. Beyond this, I should fall in with a considerable river called the Inderowty, and, after crossing it, should enter upon the Busiar Rajah's territory of Bho-paulputun; where the people are very wild. This intelligence was very pleasing to me, for, not having met with any rice this day, I began to apprehend that I had been neglectful in not taking a larger supply from Dewilmurray, and now determined to avail myself of the first opportunity that might occur, to lay in as much as we could carry.

As I expected to meet with Brinjaries on my way to the Inderowty river, I had determined to wait there until I should have laid in more grain, and procured guides who might be depended upon, for conducting us through the mountainous wilderness between it and the Company's territory. The Goand chief readily furnished guides from this place; but requested that I would release them, on their being relieved by other guides, at the village of Cowlapour, which I should meet with about two cofs from Rajaram. This I faithfully promised to comply with.

April 29th. We proceeded towards the Inderowty, and found some Goands ready stationed at Cowlapour to relieve our guides. Perceiving likewise some Brinjaries in the village, I stopped to inquire of them how far distant the Inderowty river was; and if they thought I could reach it that day. They replied in the negative, and advised me to halt at the village of Charrah, and to proceed to the river on the ensuing day, where I should find some of their tribe encamped.

With this scheme in view I went on, and, the guides having been relieved, we moved on briskly.—The path now became so slight, as to be
barely perceptible, and the jungle almost impenetrable. The hills closed on both sides of us, and I had nothing but a prospect of the most impenetrable and mountainous wilds before me. Our guides frequently gave us the slip, and we immediately left them in the woods; so that it was with difficulty we reached the village of Charra. It was evident that the inhabitants we now met with, were more uncivilized than those we had seen on our first entering the Goand territory. The only two guides who had remained with us, delivered over their charge to the people of Charra; who however refused to receive it; and shortly after, men, women, and children, in a body, deserted the village, and fled into the hills, and adjacent wilds. I was at a loss to account for their sudden departure; for, although some symptoms of dissatisfaction, or fear, had appeared in their countenances, on our first arrival, they could have no cause for such an abrupt proceeding. Our wants at this time were but few, and in reality, consisted only in the necessity we were under of having guides, to conduct us through this labyrinth of wilderness; but how to procure one appeared an insurmountable difficulty, until chance threw two Brinjaries in our way, whom I prevailed on to remain with us, and accompany us to the next village on the ensuing day.

April 30th. Having resolved this day to cross the Inderowty; and, if possible, to reach Bhopalpattun, we commenced our march early. The Brinjaries, who had not been detained without reluctance, and evident marks of fear, now supplicated earnestly to be released. I assured them that I would do so, as soon as a guide could be procured from the village of Jafely, which was said to be only three cofs distant, upon which they appeared to be somewhat pacified. I travelled on as usual a little in front; but we had not proceeded far, when one of the Brinjaries informed us, that if the whole party appeared at once, the inhabitants of the village would be alarmed, and would certainly desert their habitations; by which

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our hopes of getting a guide would be frustrated: That, to prevent this, he would go on in front, with only one man meanly clad, while the rest of the party should remain a little behind. With this scheme in view, the Brinjary proceeded, but had scarcely gone a hundred yards from a little hill close on our left, when he perceived a considerable body of men lying in a nulla, which run close under the end of the hill; and, upon our advancing, a discharge of about thirty or forty matchlocks, and many arrows, was fired upon us. This made us halt; and having only two sepoys with me at the time, three or four servants, and the lascar with my perambulator, I resolved to fall back to my party. Upon our retiring, the Goands advanced rapidly from the nulla and jungle; and a party of them made their appearance on the top of the hill. At this instant, fortunately, I was joined by a naick and four sepoys of my advance, and immediately formed them, priming and loading in a little space of open ground on our right. As soon as the sepoys had loaded, I would fain have parleyed with the savages before firing; but all my endeavours towards it were ineffectual; and as they continued to rush with impetuosity towards us, with their matches lighted, and arrows fixed in their bows; they received the fire of my party at the distance of about twenty yards; when four or five of them instantly dropped. This gave them an immediate check, and they ran off, hallooing and shouting, into the woods; carrying off their killed and wounded, all but one body; and leaving some of their arms, which fell into our possession. The rest of my people having by this time joined me, I directed a party of a naick and four sepoys to drive them from the hill; this they soon effected; after which, disposing of the small force I had with me, in such a manner as it might act to most advantage if again attacked, we moved forward with the hope of reaching Bhopaulputtan that night.
Nothing worthy of remark occurred until we came to the Inderowty river; where, not being able to find a ford, we were necessitated to encamp on its bank. I was the more vexed at this disappointment, as it prevented our leaving the territory of the Goond chief, whose subjects had treated us with such inhospitality. The village of Jafely which we had passed, appeared to be deserted; and upon looking into the country around me, I could only perceive about ten huts, which were likewise defoliate. As the day closed, I discovered, with my telescope, three or four men with matchlocks, who seemed to be observing us from behind a rock on the opposite side of the river. They hallooed to us in a language which we could not understand; but the Brinjaries informed us, that they said we should not be allowed to pass the river, until they had received orders to that effect from Bhopaulpattun. To this I replied, that we had a pass from the Mahratta government, which I would send for the inspection of their chief next morning. In about an hour after, they hallooed again, inquiring whether we came as friends or enemies. I desired the Brinjaries to reply, that we were travellers who paid for what we wanted, and took no notice of any thing but our road. The sound of tom-toms soon after apprized us, that the Goands were collecting, which induced me to dispose of the cattle, and their loads, in such a manner as we could best defend them if attacked: But the sound ceasing, and perceiving no approach of the enemy, we laid down to rest under arms. About midnight, the noise of people paddling through the water, informed us of their approach. They appeared to be crossing the river about half a mile above us, and from the sound I judged them to be in considerable numbers. I immediately directed all the lights to be put out, and enjoined a perfect silence. The night was exceedingly dark, which rendered it impossible for the Goands to see us, or we them, at a greater distance than twenty yards. I sent scouts to observe their motions, with
directions to retire before them should they advance; which they did not however attempt, and, after deliberating about half an hour, they went back.

Finding the people of the country thus inhospitably inclined towards us, I conceived it would be hazardous to send a messenger to Bhopaul-puttun; for, should he be detained, or put to death, we might wait in vain for an answer, until the numbers by which we should be surrounded would effectually cut off our retreat. The Goands appeared to be in full expectation of our attempting to pass the river; which they would no doubt have resisted; so that the only way to extricate ourselves from the present embarrassing situation, was to retreat as fast as possible by the road we had come. At midnight rain came on, which rendered the road very slippery for our cattle; but the weather clearing up at day break, we moved off in perfect silence.

May 11th. We had proceeded about eleven miles, without being observed, when the discharge of some matchlocks apprized us, that the Goands were at no great distance; and on coming to the village of Cowlía-pour, through which our road led, we found about 300 of them posted in it, seemingly with a determination to dispute the passage. It was now about two o'clock in the afternoon, the sun bright, and, as usual at this season of the year, excessively hot. We had got back eighteen miles of our distance, and had yet eight more to go before we could reach Rajaram; at which place I was resolved to take post for that night. The rain had retarded the progress of my camels, but had proved beneficial in other respects; for the water having collected in the hollows of the country, enabled my people to slake their thirst, which the heat and length of the march, would otherwise have rendered insupportable. Upon our
arrival within musket shot of Cowlapour, I halted my party at a well, the only supply of water to the village; and desired my people to lose no time in refreshing themselves with a drink, and likewise to refresh the cattle. The Goonds sent me repeated threats of the annihilation of my party, unless we could pay them a large sum of money, to which I replied that I would pay nothing; they having no right to demand it; and I cautioned them against acting in defiance to the pass which I had in my possession, from the Rajah of Nagpore; whose country I was in, and whose subjects they were. Upon this they demanded to see it, which I readily complied with; but none of them being able to read, they appeared doubtful of its authenticity. This parley engaged us for about an hour; when the people of the village growing thirsty, were necessitated to beg us to let them have access to the well; which, in hopes of pacifying them, we readily consented to; but they found the water had been drained by my people; who being now refreshed, I informed the Goonds that it was my determination to proceed immediately. To this they replied, that the son of their chief was arrived, who assured us that if our pass was authentic, we might proceed unmolested to Rajarum; where it would be further investigated. This being all we required, we pursued our route, and encamped that evening, about five o'clock, at Rajarum; taking up our post at a tank. Here we found the Goonds, who had been very friendly before, all armed, and huddled together in a few detached huts; but nothing, however, occurred to interrupt our repose during the night.

May 2d. With the commencement of the day we resumed our march; but had scarcely loaded the cattle, and moved off the ground, when a messenger arrived desiring us to halt until the Goand chief of that part of the country should arrive; which he said would be in two or three hours. I replied that what the chief might have to say to me, he could
as well communicate at Dewilmurry as at Rajarum; and so proceeded on; when the messenger, who appeared to be much surprized at our not paying obedience to the message, went off. About eleven o'clock we arrived at Dewilmurry; and, after crossing the river, encamped on the opposite shore, within the Mahratta territory. Our wants in grain having become very pressing, the people of the village cheerfully opened their shops, and supplied us abundantly with every thing we stood in need of.

We had observed two or three men following our rear, all the way from Rajarum; but little suspected that it was the advance of the Goand chief's party, who had sent a messenger to us in the morning. He arrived about an hour after us at Dewilmurry, and immediately sent a message requiring to see my pass. It was accordingly sent him; when he shewed every respect to it, and requested an interview with me, which was likewise agreed upon. He came about noon, escorted by his attendants, and, after mutual salutations, a conversation through the medium of an interpreter took place. He apologized much for the ill treatment I had received in his country; and expressed some satisfaction that the people who had attacked me had met with their deserts. He assured me that he had no knowledge of my intention of going through his country, or he would have provided against any accidents of that kind; and was grieved for what we must have suffered in our retreat, during such excessive hot weather. He concluded by expressing a hope that I would look over it, and not make any complaint against him to the government at Nagpour. I replied, that, not having sustained any material injury, and, as he expressed a great deal of contrition at what had happened, I should not prefer any complaint against him.

Upon inquiring his name, he told me it was Loll Shaw, that he had lately come from Nagpour, to take charge of his brother Inkut.
Row's Jagheer, during his absence with the Berar Rajah's forces on the Nizam's frontier. He then departed, requesting permission to visit me on the ensuing day.

The Mahratta Aumil in Dewilmurry informed us, that it was very fortunate we had lost no time in our retreat; for, notwithstanding the friendly assurances of the Goand chief, all his vassals, and every neighbouring Goand Rajah, had been summoned to co-operate with him, for the purpose of plundering and cutting us off; and that if we had delayed but a few hours more, our retreat would have been almost impossible.

Rajah Loll Shaw came again this evening, according to appointment, and was escorted by a numerous retinue, with their pieces loaded, and matches burning. The salutation being over, I inquired of him as to the nature of the country through which it was my intention to have proceeded, by Bhopaulputun, to the Company's territory. He candidly informed me, that I had done well in returning, for that the road, to my party, would have been almost impracticable. He described the country as being very mountainous, and full of passes which are exceedingly steep: That the only travellers who ever venture through it, are a few Brinjaries, who experience the greatest difficulties in their progress through these wild regions: That the inhabitants are of a more savage nature than any others of the Goand tribes; both sexes going naked and living entirely upon the produce of their woods: That even the people in his country, who, by communication with the Mahrattas, had become in some degree civilized, eat grain only during three months of the year, and subsist on roots, and fruits, during the remaining nine months. That after passing Bhopaulputun we should not have been able to procure grain for our subsistence, and should have found no other road than a
flender foot path, in many places almost impervious: That the wild Goonds moreover would have continually harassed us, and we must have been frequently bewildered for want of a guide.

From what information I could collect, it did not appear that the want of grain in the hills, and forests, between us and the Circars, proceeded from any deficiency in the soil, for the trees which grow in it are large and flourishing; but, from the unsettled nature of the wild inhabitants, to whose minds a predatory life is most agreeable; and while they find sustenance to their satisfaction, produced spontaneously by nature, they do not feel the necessity of toiling for greater luxuries. Being unacquainted with any greater enjoyment than that of roving in their wilds, as their fancy directs, they consider the occupations of husbandry and agriculture as superfluous, and not necessary for their welfare.

Loll Shaw likewise informed me, that the Goonds beyond his country had no matchlocks, which his people had been taught the use of by the Mahrattas; but they were all provided with bows and arrows; that they usually fix the bow with their feet, directing the arrow and drawing the cord with their hand, and throw the arrow with precision to a considerable distance.

I computed that Loll Shaw's party might amount to 500 Goonds, most of them large and well made men. Upon comparing them with the sepoys they appeared in nowise inferior to them in stature, but very black; and I was informed that the Mahrattas considered them as better soldiers than even the Rajepoots. In the little skirmish I had with them I saw no reason to think so, but if I had had to contend with Loll Shaw's men, who were certainly better armed than those who had attacked us, I might perhaps have found them a more formidable enemy.
I had now no alternative in proceeding to the Company's territory but to go more to the southward, by the road I have mentioned before, as leading, through the Puloonshah Rajah's country, into the Ellore Circar. Upon inquiring of Loll Shaw if he could give me any information as to the situation and views of that chief, he replied that he was then at variance with the Nizam, but having once seen his Dewan and being on terms of friendship with him, he offered to give me a letter recommending me to his care and attention. A more agreeable proposal he could not have made, and I thankfully accepted his offer; but the Goang chief being unable to write, some delay occurred before a man was found who could write in the Tellingly character: He then dictated the letter, and having affixed his seal to it, delivered it to me.

Loll Shaw having voluntarily done me a kindness, I thought some acknowledgement would be proper on my part. He had been very curious in examining the arms of the sepoys who were standing around me, and expressed much surpirose at the instantaneous manner in which he had seen them discharged. I took this opportunity of presenting the chief with my fowling piece, which being fired before him, he received it with every mark of gratitude and satisfaction, and said that it should be kept in his family, as a friendly memorial of the Fringhys; (Europeans) and added that I might rest assured his Goangs would never more offer me any molestation. The interview had now lasted five hours until ten at night, when he rose up to take leave, and assuring me of eternal friendship, departed.

May 3d. We returned to Beeloor, where we fell in again with the high road, and proceeded the same day to Nuggong. The Mahratta Au-
mil at Beejoor readily relieved our guides, and congratulated me on my escape from the mountains and jungles in which, he said, so many of his people had been lost, and never more heard of. He informed me that even the Brinjaries, who never ventured among these Goands, until the most solemn protestations of security were given, had in many instances been plundered. The Berar Rajah, however, was much indebted to these travelling merchants for having conciliated, and in some degree civilized a number of those wild people: for the traffic which they carry on among them, particularly in salt and sugar, had introduced a taste for luxuries, which many of them now could not easily dispense with. This had also induced them to be more industrious in collecting the produce of their jungles; such as lac, iron ore, and other articles for barter; and had necessitated their affording protection to the Brinjaries. In the course of this traffic, which had now lasted about twenty-five years, the desire of the Goands, for salt, and sugar, had considerably increased; and tended more to their civilization than any other means; for before they had tasted or acquired a relish for those articles, no man could venture among them; and he assured me, that it had a more powerful effect than the whole force of the Mahratta arms, in rendering them obedient to their government.

Soon after leaving Beejoor, we began gradually to descend, and on our arrival at Nuggong, we found the country so parched, that forage could not be procured; which compelled me to feed my cattle on the leaves of the Banyan tree,* and to increase their allowance of dry grain. The price of grain had very much increased since we had left Byragur; but was not now to be bought at more than eight seers for a rupee. A report having reached this place that in the skirmish between the Goands and

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* Ficus bengalis.
my party, some hundreds had fallen on both sides, the inhabitants had, in consequence, taken the alarm; and it was not until I had produced my pass, that any of them would come near us.

May 4th. We proceeded to Ewumpilly, a Mahratta post, on the south east frontier of the Berar Rajah's country, at which place, in a small mud fort, were stationed about 200 horse, and some men with matchlocks. The alarm, which, on our approach, appeared to pervade them, was such, that they immediately retired into the fort; where they secured themselves. I allowed my camp to be pitched, and waited till we had all taken some refreshment, before I sent my pass for the inspection of the commanding officer. My Moonflee being then deputed with it, was refused admittance into the fort; and the Mahrattas threatened to fire upon him if he did not immediately retire. He told them, that he had come without arms, and with only a paper to shew to any of their party who could read; upon which, after some little hesitation, they allowed him to come to the gate. When they had inspected the pass, they said it was a very old one, and declared that it must be a counterfeit; for, from what part of the English territory could I have come? They then very angrily told the man to go away, and to give them no further trouble. I was much vexed at their inhospitable conduct, and sent him once more to reason with them upon the consequences of acting in defiance to the order and seal of the Berar Rajah; and to tell them, that if they would not comply with the terms prescribed in it, I should wait at Ewumpilly and dispatch an account of their conduct to the Subudder of Seerpour, who resided only at the distance of ten coats westward. It was not, however, until several hours had elapsed, that they could be persuaded we were not an enemy: but towards noon, they came out of the fort, and by the evening were quite pacified.

At this time the Mahratta officer on command came to pay me a visit.
I chided him for his alarm, to which he very reasonably replied, that
circumstance in his situation was but proper; for, as the Nizam had many
Fringhys in his service, how was he to know that I was not one of them.
As it was not my interest to enter into further altercation with him on the
subject, and his fears seemed to have subsided, I began to interrogate him
concerning the extent of the Mahratta territory to the southward; and
asked him if he would venture to recommend me to the care and attention
of the Nizam’s officers in the adjoining district of Chinnoor. He replied,
that the Mahratta territory extended only three cofs further; and that his
Rajah being then at war with the Nizam, he could not venture to enter
into any correspondence with his people. He then confirmed the accounts
I had before received, of the whole district of Chinnoor being desolate.

Having now no other alternative, but to proceed by that route; and
reflecting on the frequent instances in which I had been distressed for
want of guides; I instructed some of my people to endeavour to get three
or four intelligent men, who should engage to accompany us to Ellore,
or Rajamandry; and to promise at the same time, that they should be
paid very largely for it. I considered, that if the Poowshah Rajah should
prove hostile, nothing but this would enable me to push through his
country with rapidity, or any tolerable success. The difficulty of our
situation seemed indeed to be impressed upon the whole party; and every
man in it appeared to interest himself in our mutual welfare. They cheer-
fully submitted to such hardships as the necessity of the case required,
particularly in agreeing to carry grain through the wilderness we had to
traverse. Three Mahratta Brinjaries were at length prevailed upon
to conduct us to Rajamandry; whose demands for compensation were
enormous; yet I was necessitated to comply with them, and the Mahratta-
officer in command, being applied to for the responsibility of their conduct, said he would answer for their fidelity.

May 5th. Having now supplied ourselves with grain for seven days, we resumed our journey. The road led along the west bank of the Baun Gunga river, through a very wild country, and we had no sooner passed the Mahratta boundary, than we entered a thick forest. The mountains appeared to come close down to the east bank of the river, and every prospect I had of them seemed to coincide with the accounts I had received of the wild country in that quarter. Soon after crossing the confines, I heard the sound of tom-toms, for a considerable distance, which was evidently a signal of alarm; and as we proceeded, the ruins of several villages occurred. About eleven o'clock, the sun being intensely hot, and there being no water near the road, I was under the necessity of halting, until my people, and cattle, could be refreshed with water from the Baun Gunga. That river was in general from half a mile to a mile from the road, but being separated from us by a thick forest, it was with difficulty we could penetrate to it. Having proceeded about seventeen miles to the ruins of the little village of Unnar, I halted at that place, until three in the afternoon. The extreme heat of the day would have induced me to halt here for the night; but it was necessary to proceed, and to cross the Godavery before dark, in order that the Nizam's people might not have time to obstruct our passage. The road continued gradually descending, and the soil was now wholly rock and coarse sand. Upon our arrival near the Godavery, I discovered a large fort upon an eminence, at the confluence of the Baun Gunga; and with my glass could perceive a white flag. The sound of tom-toms soon after apprized us, that although the villages were deserted, the woods were full of men; and that the peo-
ple at their alarm posts were on the watch. On coming to the river, we discovered several small parties of matchlock men scattered along the sands in its bed. I halted to collect my party, and finding the stream very shallow, we crossed over without molestation, and encamped in a clear spot of ground on the southern bank.

I might now be said to have entered upon that part of India which is known by the name of Tellingana, the inhabitants of which are called Tellinghys, and speak a language peculiar to themselves. This dialect appears to bear a strong resemblance to what, in the Circars, is called Gentoos.

After the heat of the day, and length of the march, our situation close to the river had a very refreshing and pleasing effect. I was highly delighted with the romantick view which the confluence of the Godavery and Baun Gunga rivers now presented. I could see quite up to the fort of Suruncha; and an opening beyond it likewise shewed the junction of the Inderowty river with the latter. The blue mountains, and distant forefts, which terminated the prospect, rendered the whole a very sublime and interesting scene.

There is here a small Pagoda sacred to the Hindoo goddess Cail, situated on the north east bank of the river, at the confluence; which imparts its name to this passage over the Gunga Godavery, called Califair ghaut; and annually draws a great concourse of pilgrims, who, from ideas of purification, come to walk in the waters of the confluent streams. *

The bed of the Godavery at this ghaut is about a mile in breadth, and consisted at this season of a wide expanse of sand. The quantity of water,
where we crossed it, was inconsiderable; being divided into four or five little streams, the sum of whose widths did not exceed one hundred feet, and was nowhere more than fifteen inches deep.

May 6th. We commenced our march along the western bank of the Godavery. On passing the ruins of the town of Calisair, I could perceive the remains of an old fort, a mosque, and a Mussulman's tomb. I was informed that this place had been the residence of the Nizam's officer, who had formerly been intrusted with the charge of the district of Chinnoor; and who having joined the Zemindar in resisting the Nizam's government, had afterwards fallen a victim to his treachery. My march this day was through a thick forest, gradually descending the whole way; and terminated at a fort, around which there had formerly been a considerable town called Mahadeopour; but which, excepting a small number of armed men and a few miserable Tellinghy inhabitants, appeared now to be desolate. The fort had a double rampart and fosse, and had evidently been a place of some strength. The innumerable marks of cannon shots on the walls, indicated that it had stood a siege, and had also made a considerable resistance. We had no sooner encamped than a man came out to inquire for news of the Nizam's and Mahratta armies; and what was likely to be the issue of the war; but not finding his curiosity gratified he returned.

May 7th. After leaving this place, we proceeded twenty-three miles, and encamped near a well on a small spot of open ground in the jungle. Many deserted villages occurred on the march; and the road was for the most part over a heavy sand, without a drop of water near it. The periodical rains having failed in this part of the country for several
years; the tanks, wells, and reservoirs, had mostly dried up; which rendered the heat and length of our journey this day the more distressing. The extreme thirst of my people, and cattle, soon exhausted the little water we found in the well, and the river being five miles distant, and separated from us by a ridge of hills, was consequently out of our reach. Luckily the guides whom we had brought from Ewunpilly, and who had frequently travelled this road, informed us, that about the distance of a mile, there were a few Goand huts, the inhabitants of which were supplied with water from a spring. We set out immediately in search of it, and to our great joy found it was not dried up; and on digging a little in the sand, abundance of water flowed out.

Marching at this season, in the heat of the day, oppressed us exceedingly; but the unsettled state of the country, and the probable risk of being attacked, rendered it unavoidable. Although the road was a beaten one, and tolerably clear of brushwood, yet the forest on each side being excessively thick, might, if we had moved in the dark, have enabled an enemy to come upon us unawares: Whereas by travelling in the day, and taking our ground in a clear spot, we were always in a situation to defend ourselves with advantage. The women and children who had accompanied the sepoys, and who, at the commencement of our journey, had been accustomed to ride, were now, from the reduced state of the cattle, compelled to walk. They appeared however to be fully impressed with the necessity of the case; and although they would have suffered less by travelling in the cool of the night, yet they must have created considerable confusion, in case of an attack at that time; exclusive of which considerations, the day light was essentially necessary to my geographical pursuits.
May 8th. We reached the Paloonshah Rajah's frontier, and our journey terminated at the village of Etoor, where we fell in once more with the Godavery.

May 9th. Proceeded to Naugwarrum. When we came within two miles of this place, the beating of tom-toms, and blowing of horns, again apprized us of an armed force being in the woods. Our guides informed us that it was the alarm posts of Cummuny Booey, a Zemeendar of Naugwarrum, and vassal to Ashruff Row the Rajah of Paloonshah. They advised me to proceed with caution; and, being known to his people, they proposed, to go on first, and inform them who we were. I halted to collect my party, and soon after one of the guides, who had gone forward to the village, returned with an account that the people would not credit a word he had said; but had abused him, and that the inhabitants were all armed and assembled to oppose us. Having no alternative but to proceed, I advanced with my party, and took a circuit by the river to avoid the village. The rest of my people followed in the rear; and as we did not pass within reach of their fire arms, they continued to gaze at us without attempting to offer any hostility, or to quit their post. We then took up our ground on the bank of the river; and as soon as the camp was pitched, I advanced with two of our guides, and a few of the sepoys, towards the village. We beckoned to some of the villagers to come forward, when a few of them came out to meet us, and finding we were not enemies, their alarm immediately subsided. They informed us that the reason of their keeping up these posts was to be on their guard against the Goands, who at this season, while the river is low, sometimes take the opportunity of crossing, and surprizing them in the night. The rapine and murder which they had suffered by these sudden attacks, kept the Tellinghys in constant alarm.
This afternoon, perceiving a little eminence, not far from our camp, which seemed to present a favorable situation for viewing the country, I went to it; and was much gratified with a prospect of about fifteen miles of the course of the Godavery. Immense ranges of mountains, and forests, appeared to extend from Surowscha, along the east side of the river, to the quarter opposite this place; and thence to the south-easterly as far as the eye could reach. The wild scenery which now presented itself, and the rugged appearance of the mountains, made me reflect with satisfaction on having relinquished the attempt of penetrating through a country, where every imaginable difficulty and danger must have been encountered; and in which perhaps, our whole party would have been cut off.

Our guides, who, in consideration of the very large recompense I had offered them, had undertaken to conduct us into the Ellore Circar, were now exceedingly cautious of shewing themselves in the villages; and whenever grain or any other article was to be purchased, it was with the utmost reluctance that they could be persuaded to interpret and deal for us with the Tellinghys. They alleged, that should they be recognized, they would undoubtedly on their return be seized and put to death.

At Etoo we met some people, conducting about forty carts loaded with cotton, who, we were told, had come from Chanda; and were proceeding to the manufactories at Maddapolam in the Company's territory. Their cattle having suffered much from the heat, and want of water, they had halted at this place to refresh, previous to the continuance of their journey. It was pleasing to meet with travellers subject to our own government in this inhospitable country; and this circumstance evidently shewed, that the road had long been frequented. I was informed, that
in seasons when water and grain are in abundance, the Brinjaries frequently pass this way from the sea coast to Chanda.

May 10th. I proceeded to Mangapeit, which is the head of a small Purgunnah bearing the same name, and is the residence of the Pahlen Shah Rajah's officer Narrain Row. This is a large village, situated close on the west bank of the Godavery, and has a little mud fort in the middle of it. On coming to this place, we perceived a considerable body of armed men, who, soon after our arrival, appeared extremely hostile, and uttered a variety of threats against us, of imprisonment and destruction to the whole party. The followers were much intimidated thereby; but to prevent the panic increasing, I ordered the camp to be struck, and prepared for battle. The effect of this was very visible in the immediate alteration of their conduct towards us; and the altercation ended by an interview with Narrain Row. He was much surprised, at the prelude to our conversation, by my presenting him with the letter from Loll Shaw; and had no sooner perused it, than our affairs began to wear a better aspect. Being a Tellingly, and speaking no other language, we could only converse through the medium of an interpreter; from whom I soon understood, that he proposed to purchase my Toorky horse. I answered that I was not a merchant, and could not assent to his proposal. He then said, that such a fine animal had never come into his country, and begged to know if I would part with it upon any other terms; as he wished to present it to his young Rajah, who was very fond of horses. Upon this my interpreter informed him, that I could give no positive answer for the present; but that if he would send a respectable man with me as far as the Company's territory, which I hoped to reach at first in seven days, I should then have less occasion for the very useful services of the animal, and might feel less reluctance to
part with him. Finding he could not prevail on me to sell him the *Toor-
by*, he then tried to purchase a little horse belonging to the *Jemadar* of my
escort, and one of the *sepoys*’ *tattoos*. As the animals were much reduced,
and a good price was offered, bargains were very near being concluded;
when conceiving it might create a suspicion of our being on a trading con-
cern, I immediately put a stop to the traffick; and as they did not offer
any impediment to my proceeding, I ordered the cattle to be loaded, and
we moved off, leaving *Narrain Row* and his people, somewhat dis-
appointed.

The mountains continue close down to the east side of the *Godavery*,
opposite this place; and the wild inhabitants sometimes extend their de-
predations into the country on this side of the river. The *Tellinglys* de-
tailed to us some horrid acts of barbarity that had attended the pillaging of
their village by the *Goands*: These, they said, were always committed by
secret nocturnal expeditions; in which the mountaineers had frequently
ecluded the vigilance of their alarm posts, and surprized the villagers while
at rest; and neither the defenceless persons of women, or children, had,
in such cases, escaped their savage fury. Their weapons are bows and
arrows, hatchets, and lances.

Having afterwards heard of a people, who, in the Northern *Circars*,
are called *Goands*; and whose depredations into those provinces are at-
tended with similar acts of cruelty, I naturally conceived them to be the
same tribe; but, in a conversation with *Cumaul Mahummed*, the of-

cier in charge of the *Maharatta Purgunnah* of Manickpatam; and who
appeared to be well acquainted with the different tribes of mountaineers
subject to the *Berar* government; he informed me that these are a diffe-
rent race from the *Goands*. The latter, he said, are much larger men, and
had, in many instances, been made good subjects; but that the Goands are inferior in stature, and so wild that every attempt which had been made to civilize them had proved ineffectual. I never indeed met with a people who shewed less inclination to hold converse of any kind with strangers, than these mountaineers in general. This disposition in a great measure frustrated every attempt I made to acquire information of their manners and customs; among which the sacrifice of birds, by suspending them by the tips of their wings to the trees and bushes, on each side of the road, and leaving them to perish by degrees, was almost the only peculiar one I could discover. The cause of this cruel practice I never could learn; yet I frequently observed that although the birds were suspended at a convenient height for travellers to pass under them, the Goands would never do so; but always took a circuit to avoid them. I once observed a ram extended by the feet in the same manner. Their food appeared to be the most simple imaginable, consisting chiefly of the roots and produce of their woods. They go for the most part naked, and when pinched by cold, they alleviate it by making fires, for which their forests supply them with abundance of fuel; and when the heat of the sun becomes oppressive, they seek shelter and recline under the shade of large trees.

MAY 14th. HAVING met with no molestation during the three preceding marches, we arrived this day at Nainpour; where we encamped in a tope of Palmyra* trees, close to the west bank of the Godavery river, and opposite to the town of Badrachill. At this place, the Rajah of Pa-
loonshah collects taxes, upon all goods passing through his country by this road; and there were at this time about two hundred Hackerys,† and a prodigious number of bullocks detained, until the duties on the goods

* Borassus Flabelliformis.
† Country carts.
which they carried should be assessed, and paid. This amounted to not less than twenty-five per cent. The merchanandise was cotton, which the Mahrattas were exporting into the Circars; in exchange for which commodity they usually import salt, and coco-nuts, into Chanda, Nagpore, and other parts of Berar.

The hills which border the east bank of the Godavery, from Mangapeit to this place, are of a moderate height; and the mountains appeared now to retire about seven miles inland. The space between the two ranges is covered with a thick forest.

There is a Pagoda at Badrachill, sacred to Seta, the consort of Ram. The worship of the goddess is in high repute at this place; and vast numbers of pilgrims resort to it. The temple is situated on a little hill about forty feet high; but is meanly constructed. I was informed that the Rajah of Paloonshah had recently presented a small golden idol, or moorut, to it. The town is situated about 200 yards to the southward of the Pagoda, close under another little hill; and consists of about one hundred huts, in the middle of which was a tiled habitation, said to be the abode of the principal Brahmen; and the whole is surrounded by a thick jungle. From the great reputation of this place, I expected to have found a more considerable town, and was therefore much surprized at its mean appearance.

Soon after our arrival, the man in charge of the post, came to our encampment, and proposed to purchase the horses, and camels. To this he received a severe rebuke, and was told that we were not merchants. Finding, after many fruitless attempts, that none of the cattle were to be sold, he then began to assess duties on them; which necessitated my giving directions for his being turned out of camp. After this, we had no fur-
ther intercourse with him; but it was evident that he had dispalched several expresss to Paloonshah, with information concerning us, as NARRAIN Row, I afterwards found, had done from Mangapeit.

MAY 15TH. At day break we moved off, in high spirits, at the prospect of the speedy respite, which our arrival in the Company's territory, in three days more, would give to our toils. I had observed, since our entrance into the Paloonshah Rajah's territory, many Teak trees;* but none from which timbers of large dimensions could be formed. Being told that we should not meet with any more after this day's march, I was giving directions to a lascur to cut half a dozen sticks, when a horsemaman rode up to me, and said, that I should do well to return and encamp; for the Rajah having heard of my entering his country, had sent a Vakeel to know by what authority I had presumed to do so. I asked him his name and occupation: He replied that his name was Mortizally, and that he commanded a body of Tellinghys, in the Rajah of Paloonshah's service; a party of whom would soon arrive with the Vakeel. I expressed much aversion to countermarch any part of the distance. I had come that day, and proposed to proceed, and encamp at the first convenient spot where water and forage could be procured; and to wait there for the arrival of the Vakeel. After some altercation this was agreed upon; when we proceeded about two miles further, and encamped at a small village called Pocullapilly.

In an hour after, the Vakeel arrived, attended by about fifty armed men. He informed me that he was deputed by the Rajah of Paloonshah to ascertain who I was, and to inquire by what authority I was passing through his territory. I shewed him the Mahratta pass, which would precisely afford

* Teletoma grandis.
him that information. He desired I would give him the papers, and if I had any passes from the Nizam, that I would likewise deliver it into his hands; in order that they might be forwarded for the inspection of the Rajah, whose pleasure would soon be communicated, regarding me, and my people. I replied I had no passes from the Nizam, but that he might have copies of such of my papers as he had seen; and added, that being within two days journey of the British territory, and my business urgent, I hoped the Rajah would not detain me unnecessarily; but would allow me to proceed as soon as possible. The Vakeel then retired with my Moonshee to copy the papers, assuring me that I should have an answer before night.

Matters remained in this state until about four o'clock in the afternoon, when I received information that a large body of men were posted at the passes Soodpilly Gundy, through which our road was to lead, with orders to repulse us in case we should attempt to force our way to the Company's frontier. The accounts of this force varied from one to three thousand men. I had resolved to wait the result of the Rajah's inspection of the copy of my Mahratta Purwannah, before I should determine upon any other plan of action; and knowing, that I had not done his country, or any of his people, the least injury; and that he could have no just plea for molesting me, I was not without hope that he would let me proceed. In a few minutes after, the sound of horse's feet induced me to look out of my tent; when a body of horsemen instantly galloped in between the tent ropes. My people were at this time reposing in the shade, during the heat of the day, all but two sentries who were on guard, and who immediately on the alarm came running to my tent. I dispatched a man to call the Vakeel, while the sepoys, who were very alert, got under arms; and I soon joined them with the other two men, being prepared for the
worst that could happen. I now desired the horsemen to retire, and inquired the meaning of their intruding upon us in so abrupt a manner. The man who commanded came forward, and said that he had his Rajah's orders to take me to Paloonshah. At this instant the Vakeel arrived: I asked him the meaning of these measures, after matters had been adjusted on the faith of his word; and I was waiting till the Rajah's pleasure should be made known to me. I requested, that to prevent hostilities commencing immediately, he would order the horsemen to fall back. He advanced towards them for that purpose, which gave me an opportunity of ascertaining their number; when I counted twenty-five, all well armed and mounted; but in their rear was a large body of infantry, many of whom were armed with European muskets and bayonets; and the whole might have amounted to three hundred men.

Had this been all the force they could have brought against me, I should have paid very little attention to the Rajah or his people; but if this body should annoy us in the rear, and I had had to force my way through the pass of Soodpilly Gundy; it was not probable, that, with my small escort, consisting only of thirty-two firelocks, I could have come off without the loss at least of my baggage. As the Paloonshah district joined to the Company's territory, it impressed me strongly with the idea, that when it should be ascertained that I was a servant of the British government, the Rajah would not venture to do me any material injury, unless my conduct should justify it, by first commencing hostilities.

The horsemen being now retired, the Vakeel came back, and begged that I would be pacified; upon which I ordered the sepoys to sit down with their arms, and went with a small party to my tent. The Vakeel then explained to me the cause of the sudden appearance of the troops. It had been occasioned, he said, by a report which had reached Paloon—
fah, of my having, in defiance of the Rajah's orders, intended to force my way to the Company's frontier. That he, being much incensed at the disrespect shewn to his authority, had sent this detachment to bring my party to Pahoonshah; and in the event of our resisting, had given orders to plunder and harass us; which would delay our progress, until a man should arrive at the post of Soodpilly Gundy, with instructions to fell the trees in the road, and stockade the pass.

The man in command of the troops having dismounted, came with mortizally into my tent; when we commenced a conversation upon the measures which were to be pursued. They at first insisted upon my instantly complying with the orders they had received to carry me to Pahoonshah. This I positively refused, alleging that we had come a long march that day, and were not in a condition to undertake a second. I told them, that I had no objection to go to Pahoonshah the next day; but that, if the Rajah thought I would submit to be treated in the smallest degree beneath that dignity and respect, which he might think due to his own person, he would find himself mistaken; for I would sooner burn the whole of my baggage, to prevent its falling into his possession; and would contend with him to the utmost of my ability in forcing a passage to the Company's frontier. I added, that the Rajah's country being contiguous to our own, he must be well aware of our military reputation. To these observations they seemed in some degree to assent; but replied, that such measures had been taken to prevent our escape, that it would be impossible for us to effect it; and that I should do well to go to Pahoonshah, where, they did not doubt, the Rajah would shew me every attention. Finding however that I was determined not to move any more that day, they agreed that we should commence our march to Pahoonshah early the ensuing morning.
The Rajah's people now retired to the village, where they took up their abode for the night. As soon as they were gone, I ordered the camp to be struck, the cattle to be picketed, and the baggage to be piled up around them; and then distributed my people in four parties, so as to form nearly a square. I had chosen on our arrival a commanding situation; and we had a well of fine water within twenty-five yards, which would have been completely under our fire. Thus situated, and having with us grain for five days, the Rajah's people would not have found it an easy matter to make any serious impression on the party. But our greatest want was ammunition, having not more than fifty rounds each man; which, had hostilities commenced, would in all probability have been expended in the first contest. The followers were impressed with a considerable degree of alarm at our situation, and the women set up a most dismal lamentation. To put a stop to the panic was absolutely necessary; but it was not till every conciliatory measure had been exhausted, and threats used, that I could oblige them to keep their fears to themselves, and weep in silence. The sepoys however seemed to take the matter very coolly, which enabled me, after giving them directions to wake me on the first alarm, to lay down to rest with some confidence. Their alertness, I found, did not a little disturb the Rajah's people who were encamped in the village; but the whole night passed without any serious occurrence.

May 16th. Early this morning I sent notice to the Rajah's people that we were ready to attend them to Paloonshah; and soon after we all moved off in separate parties. The road for the first six miles was through a thick forest; and so narrow, that our cattle travelled with much difficulty: We then fell into a high road, and moved on pretty briskly. During the march, Mortizally frequently came up to me, and seemed to be greatly taken with my horse; an account of which, I afterwards
found had been communicated to the Rajah. When arrived within six miles of Paloonshah, a range of hills seemed to close upon us, and we came to the top of a very considerable acclivity. I now found that we had been deceived in the distance; for instead of five corps as they had told us, it proved to be sixteen miles. The sun began to be intensely hot, and the thirst of my people became almost unsupportable. At the top of the pass were several batteries for the defence of this approach to Paloonshah; and we perceived a circular cavity, which fortunately proved to be a Bowli that had been sunk, in this elevated region, for supplying the post with water. Many of the party, with a view to slake their thirst, descended into it. The descent was by a set of circular steps, of which they counted one hundred; these, being rudely formed, and about two feet each in depth, rendered the approach to the water so difficult and laborious, that several of the men were induced to return, before they had gone half way; and those who had reached the bottom, found themselves but little benefitted by it, after the fatigue of reascending. I computed the depth of the well to be at least 180 feet.

From this place we began to descend by a road, in some parts easy, and steep in others; though in the aggregate the descent was very considerable. Our march having hitherto been in a thick forest, the prospect of the town and fort of Paloonshah, situated in a rich and luxuriant valley, now became very pleasing. We passed a barrier which defends the approach to the town, and consists of a strong rampart, faced with masonry, which is connected with the hills on the east side of it. A narrow and rocky defile, winding round the west side of the rampart, is the only entrance to the valley.

We advanced to a very fine mango grove, and halted under the shade of the trees, until the Rajah should be made acquainted with our arrival;
and a place pointed out for us to encamp on. This gave me an opportunity of observing the west side of the town and fort, which were now only half a mile distant. A man soon arrived, and shewed us a spot to encamp on, which was about a mile further to the south-eastward, in a mango grove, and near the bank of a rivulet in which a little stream was flowing. This cool and pleasant situation, with the romantick appearance of the hills, which rose immediately behind us, dissipated in a great measure the disagreeable reflections which had been caused by our compulsory visit to this place.

We had no sooner encamped, than the Rajah sent Mortizally to congratulate me on my arrival, and to express his solicitude for the inconvenience I must have suffered from the heat; likewise to inform me, that when I should have refreshed myself, and taken some repose, he would send people to inquire into the reason of my coming into his country, and ascertain who I actually was. No further occurrence worthy of remark happened during the rest of the day; excepting the posting of a body of about 500 men between us and the fort. I was therefore at leisure to direct my attention to the scene around me.

The valley in which Paloonshah is situated, is about four miles wide, and notwithstanding the failure of the periodical rains, had every appearance of verdure and fertility. The fort is a square of about 300 yards, and has a large round tower at each angle. The entrance to it is on the east side. The rampart is faced with masonry, and is surrounded by a deep dry ditch. It is well covered with a glacis, and may be considered as a place of some strength. With my telescope I could perceive some large iron guns in the embrasures; which, the Rajah's people said, were twelve pounders that he had brought from Masulipatam. The Ra-
jah's dwelling is a small Hindoostanny house, the top of which I could see above the walls. The town was by far the largest I had seen since leaving Chunargur, and appeared to be very populous. It is at least two miles in circumference, but consists, for the most part, of poor Tellinghy huts. The valley is surrounded on all sides by lofty ranges of hills, the passes through which are the only accesses to Paloonshah.

Some of my people, who had been admitted into the arsenal, reported that they had seen a manufacture for matchlock guns, *jimjalls,* spears, sabres, and every species of weapon commonly used by the natives. The Rajah had likewise a train of six brass field pieces, which, with their limbers and tumbrils complete, appeared to be well taken care of.

In the evening, the Vakeel, accompanied by three or four well dressed men, came to my tent. He detailed a number of incidents relative to the desperate situation of the Fringhys, in the Circars, and represented the removal of the troops about that time from Ellore to Masulipatam, for a more healthy situation, as a defeat and flight, previous to embarkation; and the return of the two battalions from Hyderabad as a certain omen of destruction to the British interests in that part of India: And he concluded by informing me, that it was the Rajah's intention to send the whole of my party to Hyderabad. Finding these schemes to intimidate me had not the desired effect, and that, as I was acquainted with the Nizam's capital, and the characters of his principal officers, I had no objection to march towards it the ensuing morning, their astonishment was so great that they immediately departed to make a report thereof to the Rajah.

Towards night, we repeated the precaution we had taken for our defence, on the preceding evening, at Pocullapilly. This created great alarm,

* A wall piece carrying a ball of near a pound weight,
and they immediately reinforced the parties that had been stationed to guard the avenues to the fort. The whole of the troops which were now applied to this purpose, could not be less than 1500 men; which shewed, that notwithstanding their great superiority in numbers, the Rajah was under no small apprehension at our situation so near his fortress. The whole night however passed without any alarm.

May 17th. This morning the Vakeel came to me with a request, that I would send my Toorky horse, and three sheep which I had brought with me from Chunarghur, for the Rajah’s inspection. This I readily complied with; and at the same time demanded an interview with the Rajah, and permission to depart; alleging that my business was very urgent, and would admit of no further delay. In about an hour the horse was returned, with a very polite message from the Rajah, expressing how much he had been gratified by the sight of so beautiful an animal; and requesting to know if any thing would induce me to part with him: But as the evening had been appointed for the interview, I deferred returning an answer until that period should arrive. In the mean time the Rajah had detained my sheep, which, having tails, were considered here as great curiosities; and had sent me three others in return, the produce of his country, on whom nature had not bestowed that curious appendage. The man who had taken charge of them, having intimated that we were badly off for forage, about fifty bundles of grass were immediately sent to us.

Towards evening the numerous concourse of people who assembled round the fort, with all the cavalry that could be mustered, and two elephants caparisoned with scarlet, and carrying howders, announced to me the preparation for an interview with the Rajah. My tent having been
appointed for the place of meeting, I was apprehensive that so large a body of people would incommode us exceedingly; but was soon relieved from this apprehension by a message from the Rajah; desiring that the interview might take place in a garden, at a small distance from our encampment, called Khausbaug. This was a very pleasing circumstance, and soon after the whole cavalcade passed my tent, the horsemen manoeuvring and displaying their agility. The noise of drums, horns, and trumpets, was immense. The Rajah was mounted on a very fine elephant, preceded by a small one, which they told me carried the water of the Ganges before him.* The multitude had no sooner passed, than I followed with about fifty attendants, and upon my arrival at the garden, I found the Rajah and his people had just dismounted. The crowd having opened to admit me, I found him seated in a Chinese chair, with a number of good looking and well dressed men around him. He rose up to salute me, which I returned, and seated myself likewise. He appeared to be a handsome young man, about twenty years of age, and was very elegantly dressed. He began by putting many pertinent questions to me concerning Hyderabad, the Nizam, his minister, and the principal officers of his empire; with a view to find out if what I had asserted the preceding evening was true. My answers convinced him that I was much better acquainted with the Nizam's court, and with the characters of his principal officers, than he was; and particularly with the history of Dhounsa, the officer who formerly possessed the Nizam's Purgunnahs of Neermul, and Edilabad; and who had almost ruined the Rajah's father, and family, by pillaging his country, and subverting his interests at Hyderabad.

* The custom of carrying the water of the Ganges to the remotest parts of India is very common; and the rich Hindoos are at a considerable expense to obtain it. The Rajah's people endeavoured to impress me with a high notion of his sanctity as a Brahman, but I found on inquiry that he was only of the Elna cast, corresponding nearly with the Rajpoutes of Hindoostan.
As I suspected that the beauty of my horse had been the principal cause of our being brought to Paloonshah, I now took the opportunity of presenting him to the Rajah. His satisfaction at this event was warmly expressed, and he immediately desired I would make myself perfectly easy; for I should be at liberty to depart on the ensuing day. This was all I wanted; and the interview ending soon after, a large quantity of cocoanuts, and mangos, were sent me; and I retired, heartily pleased with the prospect of marching on the following morning. But my troubles did not end here; for some of the Company's Zemeendars who had been in confinement at Madras, had, about this time, made their escape, and arrived at Paloonshah. They had so much influence in prepossessing the Rajah against me, that the whole of the ensuing day was spent in procuring a supply of grain, and guides to direct us across the country into the high road that leads to the Company's frontier.

Our departure was consequently delayed until the morning of the 19th, when Mortizally, and the Vakeel, whose good offices I had, in some measure, been necessitated to purchase, advised me to lose no time in quitting the Rajah's territory; for the people who had lately escaped from Madras, might so far prejudice him against us, as to induce him to throw further obstacles in our way. I could not, however, get away from Paloonshah before eight o'clock; for, at my departure, every household servant belonging to the Rajah came out, in expectation of some gratuity. Having at length got rid of their importunities, we set out, accompanied by Mortizally, and the Vakeel; who, when we had proceeded about a mile, delivered over a guide to direct us, and after presenting me a passport to shew to the Rajah's people, at the post of Dommapett, they took their leave.
Our Mahratta guides, who had accompanied us from Evum preliminary, were, during our stay at Palaonshah, quite stupefied with fear lest they should be apprehended. We had, however, disguised them in such a manner that they escaped undiscovered; and their spirits began now to revive. Although our present track was unknown to them, they were of great use to us in managing the Tellinghys whom we procured as guides from the Rajah's people. Having now proceeded about three miles, in a narrow defile between two ranges of hills, the road intersected by ravines, and in some parts strongly stockaded; the hill fort of Sunkurgerness on a sudden opened to our view. The distance was too great to enable me to judge of the nature of its works; but it had, on the whole, a pretty and romantick appearance. Leaving this place about three miles to the northward of our track, the country continued exceedingly wild, and our road was merely a flight foot path, through thick jungles. The few villages that occurred were very poor, and situated mostly in little spots of ground that had been cleared for cultivation. By noon we had travelled about eleven miles; when we came to a little spring, where finding also some shady trees, I halted, to enable the people, and cattle, to drink and refresh. In about an hour I moved on, resolving to proceed as far as possible, in hopes of reaching the Company's frontier on the ensuing day. Our road again continued between two ranges of hills, which gradually converged, until we came to the entrance of the strongest pass I ever beheld, called Mooty Gauty, which is likewise fortified. It consists of a narrow passage, not more than twenty feet in width, and half a mile long; and the rock rising perpendicularly on each side. Beyond this the passage diminishes to about ten feet; and a little stream of water, that issues from a rock on the east side, flows through it. After proceeding about a hundred yards, through the narrowest part of the defile, we came
to a very steep ascent, which led to the top of the pass. Here I halted to collect my party, and then moved on, about two miles further, to a little rivulet near the village of Jogaram, where we encamped at 5 P. M. having marched a distance of twenty-five miles.

The pass we had come through, forms one of the strongest natural defences to Paleonshah; and might be defended, by a few resolute men, against any numbers. That of Soodpilly Gundy which we should have come through, had we continued our journey along the high road, is situated about four cosfs to the eastward of Mooty Gautty, in the same range of hills.

The little village near which we encamped, consisted only of five poor huts, and the inhabitants, who were as uncouth as any of the human species I ever met with, came out, to the number of about eleven, including women and children, to gaze at us. They were of the Dair cast, and spoke the Tellinghy language, but, by living in this wild and retired part of the country, were totally ignorant of everything beyond the concerns of their own little hamlet.

May 20th. At day break we moved forward, and as the post of Dommapett was only seven miles distant, it behoved me to pass it with caution. I collected therefore my party into a compact body; and we soon came in sight of it. I found it consisted of a small mud fort; from which about fifty armed men issued, as we approached, and attempted to stop us. I shewed them the Rajah's pass, to which however they paid no regard, but being now within five cosfs of the Company's frontier, I was determined not to be plagued by them; and drawing up the sepoys opposite to their party, I told the man in command, that I would not be detained. As the high road ran close by this place, the Rajah's guides were
of no further use to us; and as those we had brought from Ewunpilly undertook to lead us, I ordered the followers to move on with the baggage, and soon after followed myself with the sepoys. Some parties stole into the jungle upon our flanks; but, finding that we kept a constant watch over them, they did not attempt to fire upon us; and the jungle soon became so thick, that they were no longer able to make their way through it, and we lost sight of them.

I had now only one place more to pass belonging to the Puloonshah Rajah; a small post called after him Asbrufrow Pett; where we arrived about 2 P. M.—On our approach, the people all ran into the fort; but as they did not offer to molest us, we soon passed it; and arrived, about four o'clock, at the little village of Dubagooram, situated on the Polaram Rajah's frontier; and subject to the British government.

May 21st. We had marched twenty-seven miles from our last encampment; and the heat, for the last two days, had harassed us a good deal; but being now arrived within the Company's territory, our troubles were nearly at an end. Our grain was exhausted, and the village being too small to afford us any, I moved about six miles to the village of Tarvilby, in the Talook of Reddy; where our very urgent wants were supplied. The inhabitants were a good deal surprized at our appearance; not conceiving by what road we could have come into that part of the country; but knowing, that, although we were not attached to the Madras presidency, we were subjects of the same government, they shewed us every attention. In two more easy marches we reached Yerinaagoodum, a place in Colonel Pearse's route from Madras to Calcutta, where my geographical labours terminated; and it being a road commonly frequented by the British troops, I found here on my arrival every refreshment provided.
MAY 24th. I proceeded to Rajamundry, and, having recrossed the Godavery, encamped under the north side of the fort. Here I had the first grateful sight of an European countenance; which was productive of the most pleasing sensations; for I had now been four months in the society of the natives; through paths the most rugged; and in situations that required their utmost perseverance to surmount. Their patience was frequently called forth, to enable them to subsist on the scanty provision which they were necessitated to carry on their own shoulders; in a mountainous wilderness; and their greatest fortitude was summoned to contend with savage hords; to whose mercy had it been our fate to submit, but little chance could have been expected of escaping with our lives. The due southing in this journey was little more than eight degrees, but the circuitous windings we were obliged to take, to penetrate through the country, had increased the whole distance to 1125 British miles. The hard service which the cattle had endured, had reduced them so low, that a fourth part were now too much exhausted to recover, and perished. Two of my Hirkarrahs had been cut off by the Goands; which, with four followers attached to the sepoys, was the whole loss our party had sustained: And considering the difficult nature of the service, it was as little as could be expected. Indeed the utter impossibility of any individual escaping, who might leave the party, had necessitated the utmost precaution and indefatigable exertions of the whole, for our mutual preservation; and in many situations of difficulty, I was infinitely obliged to them, for that zealous support, and attachment, which were productive of so fortunate and successful a termination to our toils.
IV.

An Account of a new Species of Delphinus, an Inhabitant of the Ganges.

BY DOCTOR ROXBURGH.

LINNAEUS, in his arrangement of the animal kingdom, separates the Narwal, Whales, Cacholots, and Dolphins, comprising the tribe of cetaceous animals, from the fishes, and places them in the class Mammalia; because they suckle their young. This mode has been by some deemed unnatural, but as it renders the arrangement methodical, easy and conspicuous, it is now generally followed.* The animals of the cetaceous order of the class Mammalia, to which belongs the species now to be described, are characterized by the following circumstances. They inhabit the ocean, or large rivers. They have no feet. They breathe through a fistulous opening on the upper part of the head. They have two pectoral fins and an horizontally flattened tail. They copulate, and suckle their young like quadrupeds; which they resemble also in the structure and use of their internal parts.

The four genera composing this order, are distinguished chiefly by the teeth. That to which this new species belongs is denominated Delphinus; the essential character of the species thereof is, They are furnished with bony teeth in each jaw; whereas the other three genera have either no teeth, or have them in one jaw only. GMELIN's last edition of the Systema Naturae of LINNAEUS, mentions only four distinct species, viz. Pho-

* PERRIANT in his British Zoology, makes a different arrangement; by which he places the Cete amongst the fishes, distributing the whole into three grand divisions. 1st, Cetaceous-fish. 2d, Cartilaginous-fish, and 3d, Bony-fish; but in the subdivision of this last grand clafs, he follows LINNAEUS.
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cæna, (a) Delphis, (b) Orca, (c) and Leucas, (d) to which I now add a fifth, viz.

**DELPHINUS GANGETICUS.**

The body of which is nearly of a lanceolate shape, and almost round. The jaws long and slender; with sixty teeth in each. No dorsal fin.

Soosoo is the name it is known by amongst the Bengalese about Calcutta.

They are found in great numbers in the Ganges even so far up as it is navigable, but seem to delight most in the slow moving labyrinth of rivers, and creeks, which intersect the delta of that river to the South, S. E. and East of Calcutta.

**Description.**

The body (including the head) is of an ovate-lanceolate shape; by which term I mean rather long and slender, thickest about the fore part, from thence tapering to the tail; from the anus forward nearly round.* The skin is soft, smooth, and of a shining pearl gray, or lead colour when dry; with here and there lighter coloured spots, or clouds, particularly when old; but when the animal is alive, and as we then see it wet when it rises to breathe, it appears much darker. The length of the individual; (a young, little more than half grown male;) from which this description is taken, six and a half feet, and at the thickest part, which is nearly about, or rather behind the pectoral fins, three in circumference; the weight one hundred and twenty pounds.

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(a) The Porpoise.
(b) The Dolphin.
(c) The Grampus.
(d) The Beluga, or white fish of the Russians.

* But behind that aperture, the vertical diameter exceeds the horizontal considerably.
Head obtuse, somewhat carinated on the upper and anterior part, suddenly tapering to a long, slender, but strong beak, or mouth; (not unlike that of some Birds.) The jaws are strong, though slender: nearly equal, and almost straight. Taken singly they are sub-cylindrical, and without lips, or any other substance to hide the teeth. Their length is nearly about a sixth part of the length of the whole animal, beak and tail included.

Teeth, in both jaws one hundred and twenty; of which there are thirty in each side of each jaw; those before are longer, sharper, more approximated, and somewhat incurved; they become gradually smaller, shorter, and more remote as they approach the throat; and are fitted to lock into those of the opposite jaw when the mouth is shut.

Tongue large, oval, firmly attached in its whole length, to the integuments which connect the posterior furcated part of the lower jaw.

Eyes exceedingly minute, being only about a line in diameter, of a bright, shining, blackish colour; situate nearly two inches above the posterior angles of the mouth; and sunk pretty deep in their small round orbits.

Fistula, or spout hole, is situate on the upper part, or crown of the head; it is linear, and somewhat bent like the letter f.

Ears external, two small, semilunar apertures, considerably behind, and a little above the eyes.

Fins pectoral, of an oblique fan-shape, about nine inches long, and seven broad at the posterior margin, which is scolloped; beneath their skin may be felt the bones, extending to the angles of the scolloped margin.
Instead of a dorsal-fin there is only a projecting angle about half way between the siltula and tail.

**Tail** horizontal, (as in the rest of the order *Cete,* crescent shaped; expands, at the extreme points, fourteen inches. Depth of the concave side of the crescent about two inches: besides there is a fissure in the centre, which penetrates about an inch and a half farther into the tail.

**Genital organs** of the Male. The aperture is about twelve inches behind the insertion of the pectoral fins, and about ten before the anus. The member itself, in its flaccid state, is about ten inches long, and then entirely hidden in the belly. It is composed of two portions, having their limits marked by two large projecting lobes, affixed to the under side: these are of a firm liver-like texture and colour. The posterior portion is perfectly cylindric, and about as thick as a man's finger; the anterior part is much smaller, and tapers to a fine point; they are nearly of equal lengths; that is about five inches each.

The female has not yet been examined.

When in pursuit of the fish on which it feeds, it moves with great velocity and uncommon activity; but at all other times, so far as I have been able to observe, or learn, the motions of this animal are slow and heavy, often rising to the surface of the water to breathe.

Between the skin and the flesh, is a coat of pale yellowish coloured fat, more or less thick, according to the state of the animal. This the Hindoos set a high value on, as an external medicine, of great efficacy for removing pains of various kinds. The flesh is like the lean of Beef in

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colour, nor has it any disagreeable smell, yet, so far as I can learn, the natives never eat it.

In the stomach were found only some grains of paddy, (rice in the husk) a few minute fragments of shells, and many living active 

* Aescarides.* Notwithstanding the contents of the stomach of this individual, there is no doubt of the animal being piscivorous.

* These (Aescarids Delphini they may be called) are about two inches long, of a pale, almost white colour, tapering little, but equally towards each end; the mouth is situuate in the centre of three tubercles; over the anus is a small pointed hornlet on the obtuse tail of the animal.
V:

Translation of one of the Inscriptions on the Pillar at Dehlee, called the Lat of Feeróz Shah.

By Henry Colebrooke, Esq.

With Introductory Remarks by Mr. Harington.

I have the pleasure of presenting to the Society a Book of Drawings and Inscriptions prepared under the inspection of their late Member, Captain James Hoare, and intended by him (I have reason to believe) for the use of the Society.

Two of the drawings represent elevations, taken on the spot, of the stone building near Dehlee, called the Shikargah, or hunting place, of Feeróz Shah; with the pillar in the centre and above the summit of it, commonly known by the designation of Feeróz Shah's Lat; and described, with an outline of the building and pillar, in the 21st paper of the 1st Vol. of the Society's Transactions. The copy of the inscriptions on this pillar, which was received by our revered President and Founder, from Colonel Polier, enabled him to exhibit a translation of one of them, as accurate as the imperfect state of the transcript would admit, but, on comparing it with the more perfect copy made for Captain Hoare, it was found in several parts defective and inaccurate; and the date, instead of being 123 of the era of Vicramaditya, or A. D. 67, as appeared from the former copy, was clearly ascertained from the present to be 1220 of the above era; or A. D. 1164. An accurate translation of this inscription has therefore been furnished by Mr. Henry Colebrooke, (who has distinguished himself as a Sanscrit Scholar by his version of the Hindoo Law Digest, compiled under the superintendence of Sir William
Jones,) and is now submitted to the Society; with the original Sanscrit in Roman letters.

Of the five other inscriptions, contained in the accompanying book, and taken from the same pillar, but in a different character, no translation has been yet procurable. The deposit of them among the Society's papers, and, if they think proper, the publication of an engraving of them in their Transactions; may lead to a future explication of them; which must be also facilitated by Captain Hoare's collection of the characters.

The same characters appear in the inscription on the pillar at Allahabad, a specimen of which, with a modern Arabick and Persian inscription in the reign of Jehangeer, and a drawing of the pillar, are also contained in the accompanying Book.—I have not been able to procure any information respecting this pillar, and understand from Moonflee Mohummud Morad, who accompanied Captain Hoare, that his inquiries at Allahabad were equally unsuccessful.

The Feeroz Shah whose name is now attached to the Dehlee pillar, (though it must have been erected as some Hindoo Monument at a much earlier period) appears from Ferishtuh's history to have reigned at Dehlee between the years 1351 and 1388; in the last of which he died at the age of ninety; and Ferishtuh, in the words of his translator Lieutenant Colonel Dow, gives him the following character.

"Though no great warrior in the field, he was, by his excellent qualities well calculated for a reign of peace. His severity to the inhabitants of Cumaoon for the assassination of the Governor of Samana, is a great blot in his reputation. But to this he perhaps was prompted by a religious zeal and enthusiasm: for the persons murdered were Seids or
descendants of the prophet. He reigned thirty-eight years and nine
months, and left many memorials of his magnificence in the land. He
built fifty great sluices, forty mosques, thirty schools, twenty caravan-
saries, an hundred palaces, five hospitals, an hundred tombs, ten baths,
ten spires, one hundred and fifty wells, one hundred bridges; and the
pleasure gardens he made were without number."

The author of the *Husf Akleem*, Mohummud Ameen Razzee, who wrote
his history of the world, (or, as the title of his Book imports, of the *Seven
Climes* into which the Mahomedans divide the universe,) in the reign of
Akbar, corroborates the above character of Feeröz Shah, and adds the
following passage, translated verbatim from his history. "Among the
places built by this King (Feeröz Shah) is a hunting place, which
the populace call the *Lat* of Feeröz Shah. It is a house of three
flories, in the center of which has been erected a pillar of red stone, of
one piece, and tapering upwards. The visible part of the shaft is, by
measurement, twenty-seven Zirras, and it is said that one-third only is
visible; the remaining two-thirds being buried in the earth. In this
case, the total length must be eighty-one Zirras; and it is five Zirras
in circumference. Round it have been engraved literal characters which
the most intelligent of all religions have been unable to explain. Re-
port says, this pillar is a monument of renown to the Rajuhs (or Hindoo
Princes) and that Feeröz Shah set it up within his hunting place.
But on this head there are various traditions, which it would be tedious
to relate."

The exact length of the Zirra, referred to in the above description, is
uncertain. But there can be no doubt, that the height of the pillar, now

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visible above the building, is thirty-seven feet; and that its circumference, where it joins the terrace, is ten feet, four inches. These dimensions I have from *Moonshee Mohummud Morad*, who himself measured the pillar for Captain *Hoare* in July 1797; and who adds that, as far as it could be seen, (which from the ruinous state of the building it cannot be, at present, below the upper terrace,) it is certainly, as described in the Hufst Akleem, a single stone, of reddish colour, as represented in the drawing. One of Captain *Hoare*'s drawings further represents the plans of the three stories of the Shikar-gah, and his *Moonshee* informs me, the current opinion is, that they were used partly for a menagery, and partly for an aviary, which the plans appear to confirm.

Perhaps the same misguided religious zeal, which prompted his severity towards the inhabitants of Cumaon, may have impelled him to erect a mansion for birds and beasts, round a venerable reliëf of Hindoo antiquity; the age of which cannot, I conceive, be determined by the date of the inscription now communicated to the Society, as the character of it is modern, and altogether different from the older inscriptions, not yet explained.

J. H. HARINGTON.
SANSKRIT INSCRIPTION IN ROMAN CHARACTERS.

samvat 1220 vaisáč'ha sudí 15 sácambharí bhúpati śrímad vélla dévátmaja śrímad visala dévasya.

1 ávind'hyád áhímádrér virachita vijayas tírt'ha yátra prasangád udgrí- vēśhu praharta nṛipatíshhu vinamat cand'haréshhu prasannah áryávertam yat'hárt'ham punar api crītaván mléchch'ha vichch'héda- nábhir dévah sácambharíndró jagati vijayaté visalah cśhónipálah

2 brúté samprati báhujáta tilacah sácambharí bhúpatih śrímad vigraha rája ēśha vijayí santánaján átmanah.

asmábhíh caradám vyad'háyí himavad vind'hyántarálam bhuvah sēsha swícarañáya mástú bhavatám udyóga súnyam manah.

1ambhó náma ripu priyá nayanayóh pratyart'hi dantántaré pratyacśháni tríñáni vaibhava milat cáśháam yaśás távacám márgó lóca virudd'ha éva vijanah súnyam manó vidwisñám śrímad vigraha rájadéva bhavatáh prapté prayáñośavé

lilá mandira sódaréshhu swántéshhu vámabhruvám satrúñán nanu vigraha cśhítipérté nyáyyás cha vásas tava śáncá vá puruśhtamaśyá bhavató náfly éva várán nid'hér nirmat'hyápahríta sriyah címu bhaván cróđé na nídráyítah.

samvat śrí vicramáditya 1220 vaisáč'ha sudí 15 gurau lic'hitam idam

... ... ... ... ... pratyacśham guadánwaya cāyaś'tha máhava- putra śrípatina atra samayé mahá—mantrí rájaputra śrímal lácshána- pálah.
VERBAL TRANSLATION.

In the year 1220, on the 15th day of the bright half of the month Varšach, [this monument] of the fortunate Víśala Déva, Son of the fortunate Vélla Déva, (1) King of Śacambhari.

As far as Vind'hya, (2) as far as Himádri, (2) having achieved conquest in the course of travelling to holy places; resentful to haughty Kings, and indulgent to those whose necks are humbled; making Áryávera (2) once more what its name signifies, by causing the barbarians to be exterminated; Víśala Déva, supreme ruler of Śacambhari (3) and sovereign of the earth, is victorious in the world.

This conqueror, the fortunate Vígraha Rája, (4) King of Śacambhari, most eminent of the tribe which sprang from the arms (5) [of Brahmá,] now addresses his own descendants; "by us the region of the earth between Himavat (2) and Vind'hya (2) has been made tributary; let not your minds be void of exertion to subdue the remainder."

Tears are evident in the eyes of thy enemy's comfort; blades of grass are perceived between thy adversary's teeth; (6) thy fame is predominant

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(1) Colonel Polier's transcript exhibited Amilla; the present copy may be read either Avélla or Vélla.

(2) The Vind'hya hills form the range which passes through the provinces of Bahr, Benares, &c. Himádri, the mountain of snow, (called Himavat in the next verse), is the Imaus and Emodos of ancient geographers. Áryávera signifies the land of virtue, or "inhabited by respectable men." See Menu Ch. 2. v. 22.

(3) I have not been able to ascertain the situation of Śacambhari.

(4) Whether Vígraha Rája and Víśala Déva be names of the same person, or of different princes, it is impossible to determine from the tenor of the inscription, without other information.

(5) The transcript of the inscription exhibits Váhanána Tilacab, as it was also read in the former fac simile; Servóne Trivedi advises me to read it Bábujáta Tilacab, and I accede to his emendation.

(6) This alludes to the Indian custom, of biting a blade of grass, as a token of submission, and of alking quarter.
Column of inscription fronting the north.
Plate XIV.

Inscription: Read the Pillar under the foregoing, reconnaissing from the East.

Fac simile Specimen of the foregoing Inscription.
This Inscription is a continuation of the former § joins it at the * It is below the others § in a different character. It commences on the south side and encircles the Pillar about seven feet from the terrace of the Building.

*"मानसेनवासाईत्याय: प्रवर्धी दे सूक्ष्मस्वरूपानि लिखने मनान्य देव महीना बताईते है।"

नीना भीहि गोवाधरेभु सुहाय नकांने यो नवनिवास निरस्त्रिते किन्नर वा गवाय वा।

राजानं अकालशेषस्वरूप व नाकावन निरस्त्रितम् किन्नर जन्मदातानिधिश्चित्ताः।
60 संवत १५२० वाराणसी सूत्र १५
शाक्तिरी भृगुति श्रीमरे० देवाम
ग न जीवनी सरलदेवाम

१५ मंदे नाम हि पु स्रिया नयनार्थी प्राणसिद्धि दत्तात्रयं प्रकटम्यं तः तुण्डी वै दृश्यमलकं द्युं श्रावकम्
आच्छ्या दाहिनाच्छ्रेण हिन्निन विनयसौरेष्य चतुर्थश्रारं दुग्दी ब्रह्मलाल श्रृंगारसूक्तम् विनमरकथे पुष्पसम्मः
मार्गेलालविरुद्ध एव विनयाशुमसं मनोविनिधि वा त्योमद्विरहणसद्वमवं प्राप्रयाषो$य

लीलामंदिर सोधरं पुष्पसं कृष्णसं वास्तु श्वरूपाणादिनाय शिष्यिने वायुविकासकार
हुनेतसंगमितवाहमान लिङ्गक्षण कर्मभूति त्योमद्विरहण एव विनयी संतानानाम नः
शंकावपुरुषः प्रायोज वस्मभवनानामैवावर्गिने विन्यम्यापहुँचियायः कि मुनि चौक्षेण उपनिविदम्

शिवभूमंतनमकालव्रती

The same Inscription—in a more modern Character.
PILLAR OF ALAHABAD.
J. Brown Sculp
throughout space; the minds of thy foes are void [of hope]; their route is the desert where men are hindered from passing: O VIGRAHA RAJA DEVÁ, in the jubilee occasioned by thy march.

May thy abode, O VIGRAHA, sovereign of the earth, be fixed, as in reason it ought, in the bosoms (akin to the mansion of dalliance) of the women with beautiful eye-brows, who were married to thy enemies. There is no doubt of thy being the highest of embodied souls. (7) Didst thou not sleep in the lap of ŚRÍ, whom thou didst seize from the ocean, having churned it? (8)

In the year from the fortunate VICRAMÁDITYA 1220, (9) on Thursday the 15th day of the bright half of the month Vaisáčh, this was written in the presence of (10) . . . . . . . . . by ŚRÍPĀTI, the son of Māhāva, a Cāyaśṭha of a family in Gaudā: at this time the fortunate Lacśhaṇa PĀLA, a Rājaputra, is prime minister.

ŚIVA the terrible, and the universal monarch.

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(7) SERVÔNE explains this very obscure passage otherwise: "there is (i.e. there should be) no doubt nor hesitation in the mind of thee, who art the highest of embodied souls. (Puruśottama)."

(8) PURUSHOTTAMA is a title of VISHṆÜ. With reference to this term, the author of the inscription asks, "art thou not VISHṆÛ himself? Art thou not he who slept in the arms of LACŚHMI?" The legend of the churning of the ocean is well known.

(9) In the present copy the date is very distinct; and proves to be 1220; not 123 as was suspected by Sir William Jones.

(10) This part of the inscription is not legible.
There are, on the same page, some short inscriptions, which I cannot decipher. One of them, however, is partly legible and appears to be in the Hinduśānt language. It contains the name of Sultan Ibrahim and wishes him a long life.
VI.

Account of the Kookies or Lunctas.

By John Macrae, Esq.

Communicated by J. H. Harington, Esq.

Mr. Harington has the pleasure of laying before the Society an account of the Kookies, or Cucis, respecting whom a paper communicated in Persian by Mr. Rawlins, was translated by Sir William Jones, and printed in the 2d Volume of the Researches.

The paper now communicated was written by Mr. John McRae, Surgeon in the Honourable Company's Service, at Chittagong: and from information given to him by a native of Runganeeah, who had long resided among the Cucis as their captive. It was originally intended as a private communication only; but conceiving that the description of manners contained in it, of a people little known, on the frontier of the British Territory, would prove acceptable to the Society, the author was solicited to permit its being read to them; and they will probably consider it sufficiently interesting for publication in their Reasearches.

January 24th, 1799.

The Kookies are a race of people, that live among the mountains to the north east of the Chittagong province, at a greater distance than the Choomeeas from the inhabitants of the plains, to whom therefore, they are little known, and with whom they very rarely have any intercourse, except when they occasionally visit the hauts, or markets, on the borders of the jungles in the Runganeeah, and Aurungabad districts, to purchase salt, dried fish, and tobacco.
The following account of them was taken from a native of the Runga-
neeah district, who, when a boy, was carried away, in one of their preda-
tory excursions, and, after a captivity of twenty years, found means to
return to his family.

The Kookies, or Lunellas, (as they are also called) are the least civili-
zed, of any of the people we as yet know, among these mountains: like
all mountaineers, they are of an active, muscular make, but not tall; they
are stouter, and of a darker complexion than the Choomeeas,* and like
them have the peculiar features of all the natives of the eastern parts of
Asia, namely the flat nose, small eye, and broad round face.

The tradition of the Kookies respecting their origin is, that they, and
the Mugs, are the offspring of the same progenitor, who had two sons, by
different mothers. The Mugs, they say, are the descendants of the eldest,
and the Kookies of the youngest son. The mother of the youngest hav-
ing died during his infancy, he was neglected by his step-mother, who,
while she clothed her own son, allowed him to go naked; and this par-
tial distinction being still observed, as he grew up, he went by the name
of Lunella, or the naked. Upon the death of their father, a quarrel arose
between the brothers, which induced the Lunella to betake himself to the
hills, and there pass the remainder of his days. His descendants have
continued there, ever since, and still go by the name of Lunellas: though
properly speaking, the term is only applicable to the male part of them,
as the females wear a short apron before, made of cloth of their own ma-
ufacture, and which falls down from the loins of the middle of the

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* The Choomeeas are the inhabitants of the first range of hills bordering on the plains to the north and
east of the province of Chittagong, and are tributary to the Honourable Company; their villages are
called Choem.
thigh, and both sexes occasionally throw a loose sheet of cloth over their bodies, to defend them from the cold.

This tradition, of their origin, receives much support from the great similarity of the Mug and Kookie languages, many words of which are exactly the same; and their general resemblance is such, that a Mug and Kookie can make themselves understood to each other.

The Kookies are all hunters and warriors, and are divided into a number of distinct tribes, totally independant of each other, though all of them acknowledge, more or less, the authority of three different Rajahs named Thandon, Mankene, and Halcha, to whom the various tribes are attached, but whose power over them is very limited, except in that tribe, with which the Rajah lives, where he is absolute. The Rajahships are hereditary, and the Rajahs, by way of distinction, wear a small slip of black cloth round their loins; and, as a farther mark of superior rank, they have their hair brought forward, and tied in a bunch, so as to overshadow the forehead, while the rest of the Kookies have theirs hanging loose over the shoulders. The females, also, of the Rajah's family, wear an apron of black cloth, with a red border, which falls down to the knee, a colour, and fashion, prohibited to the rest of the sex.—black being the royal colour.

The Rajahs receive a tribute in kind, from the tribes, to support their dignity; and in cases of general danger, they can summon all the warriors to arms; but each tribe is under the immediate command of its own particular chief, whose word is a law, in peace and war, and who has the power of life and death, in his tribe. The chieftainship is not hereditary like the Rajahship, but elective, though, in general, the nearest relation of the last chief succeeds him, if deemed by the tribe a proper person for the trust, and the Rajah cannot remove a chief once elected, should he disapprove of him.
The Kookies are armed with bows and arrows, spears, clubs, and dawus; an instrument in common use, among the natives of this province, as a hand hatchet, and exactly resembling the knife of the Nyars on the Malabar Coast, which is a most destructive weapon, in close combat. They use shields, made of the hide of the Gyal, (a species of cow peculiar to their hills) and the inside of their shields they ornament with small pendulous plates of brass, which make a tingling noise, as the warriors toss about their arms, either in the fight or in the dance. They also wear round their necks, large strings, of a particular kind of shell, found in their hills; about their loins, and on their thighs, immediately above the knee, they tie large bunches of long goat’s hair, of a red colour; and on their arms, they have broad rings of ivory, in order to make them appear the more terrific to their enemies.

The Kookies choose the steepest, and most inaccessible hills, to build their villages upon, which, from being thus situated, are called Parahs, or in the Kookie language Khooah. Every Parah consists of a tribe, and has seldom fewer than four or five hundred inhabitants; and sometimes contains one or two thousand. Towards our frontiers however, where there is little apprehension of danger, a tribe frequently separates into several small parties, which form so many different Parahs, on the adjoining hills, as may best suit their convenience. To give further security to the Parahs, in addition to their naturally strong situation, the Kookies surround them with a thick bamboo pallisade; and the passages leading into them, of which there are commonly four, or five, in different quarters, they strictly guard, day and night, especially if there is any suspicion of danger; but whether there is, or is not, they are at all times extremely jealous of admitting strangers within the Parah. They build their houses as close to each other as possible, and make them spacious enough, to accommodate four or five
families, in every house. They construct them after the manner of the Choomeeas and Mugs, that is, on platforms, or flages, of bamboo, raised about six feet from the ground, and enter them by ladders, or, more frequently, by a single flick, with notches cut in it, to receive the foot: underneath the flages, they keep their domestick animals. All these precautions, of defence, strongly indicate the constant state of alarm, in which they live, not only from the quarrels of the Rajahs with each other, but also from the hostile feuds of the different tribes; not excepting those who are attached to the same Rajah. Depredations on each other's property, and the not giving up of such refugees, as may fly from one Parah to another, are the most frequent causes of quarrel; when they carry on a most destructive petty warfare, in which the several tribes are more or less involved, according as the principals are more or less connected among them. On these occasions, when an enterprize is not of sufficient importance, to induce the chief to head all the warriors of the Parah, he always selects a warrior of approved valour, and addresses, to lead the party to be detached:

They always endeavour to surprise their enemy, in preference to engaging him in open combat, however confident of superiority they may be. With that view, when on any hostile excursion, they never kindle a fire, but carry with them a sufficiency of ready dressed provisions, to serve during the probable term of their absence; they march in the night, proceeding with the greatest expedition, and observing the most profound silence; when day overtakes them, they halt, and lie concealed, in a kind of hammock, which they fasten among the branches of the loftiest trees, so that they cannot be perceived, by any person passing underneath.—From this circumstance of ambuscade, the idea has originated, of their living in trees, instead of houses. When they have, in this manner, approached
their enemy, unperceived, they generally make their attack about the dawn, and commence it with a great shout, and striking of their spears against their shields. If they are successful in their onset, they seldom spare either age or sex:—At times however, they make captives of the children, and often adopt them into their families, when they have none of their own; and the only slaves among them, are the captives thus taken.

The heads of the slain, they carry, in great triumph, to their Parah, where the warriors are met, on their arrival, by men, women, and children, with much rejoicing; and they have the peculiar privilege, of killing any animal in the place, they may choose, (not excepting the chief's) to be given as a feast, in celebration of their victory.—But, should the party have been unsuccessful, instead of being thus met, with every demonstration of joy, and led into the Parah, amidst the exultations of its friends, it enters in the greatest silence, and as privately as possible; and all the warriors, composing it, remain in disgrace, until such time as they retrieve their characters, either jointly, or individually, by some act of valour.

The Kookies are often attacked, by the Banjoogees, who, though not so numerous a race of people, yet, from being all united, under one Rajah, always prevail; and exact an annual tribute, of salt, from the two Kookie Rajahs Thandon and Mankene, who, from having a greater intercourse with the Choomeesas, receive a larger supply, of this article, from the plains below, than their more remote neighbours. Salt is in the highest estimation among them all: whenever they send any message, of consequence, to each other, they always put, in the hand of the bearer of it, a small quantity of salt, to be delivered with the message, as expressive of its importance. Next to personal valour, the accomplishment most esteemed, in a warrior, is superior address in stealing, and if a thief can con-
vey, undiscovered, to his own house, his neighbours' property, it cannot afterwards be claimed; nor, if detected in the act, is he otherwise punished, than by exposure to the ridicule of the Parah, and being obliged to restore what he may have laid hold of.

This must tend to encourage the practice of thieving, which, no doubt, is considered in such high estimation, because the same sagacity and address, necessary to give success to the thief, qualifies the warrior, in an eminent degree, to steal unperceived upon, and surprize his enemy, and thus ensures him victory. So thought the ancient warriors of Sparta, who, like the Kookies of the present day, held in estimation the man, who could steal with superior expeditiveness.

The Kookies, like all savage people, are of a most vindictive disposition; blood must always be shed for blood; if a tiger even kills any of them, near a Parah, the whole tribe is up in arms, and goes in pursuit of the animal; when if he is killed, the family of the deceased gives a feast of his flesh, in revenge of his having killed their relation. And should the tribe fail to destroy the tiger, in this first general pursuit of him, the family of the deceased must still continue the chase; for until they have killed either this, or some other tiger, and have given a feast of his flesh, they are in disgrace in the Parah, and not associated with, by the rest of the inhabitants. In like manner, if a tiger destroys one of a hunting party, or of a party of warriors, on an hostile excursion, neither the one nor the other, (whatever their success may have been) can return to the Parah, without being disgraced, unless they kill the tiger. A more striking instance still, of this revengeful spirit of retaliation is, that if a man should happen to be killed, by an accidental fall from a tree, all his relations
assemble, and cut it down; and however large it may be, they reduce it to chips, which they scatter in the winds, for having, as they say, been the cause of the death of their brother. They employ much of their time in the chase, and having no prejudice of cast, (or sect) to restrain them, in the choice of their game, no animal comes amiss to them. An elephant is an immense prize for a whole Parah. They do not remove their Parahs so frequently, as the Choomeeas do their Chooms: the Choomeeas seldom remain, longer than two years, on the same spot; whereas the Kookies are usually four or five; and when they migrate, they burn their Parah, left their Gials should return to it, as they are frequently known to do if the huts are left standing. The Kookies never go to a greater distance, from their old ground, than a journey of twelve hours, unless compelled to proceed farther, from some particular cause; such as the fear of an enemy, or the want of a proper spot to fix upon.

Their great object, in selecting a place to settle on, is, natural strength of situation, with a sufficiency of good ground, near the Parah, on which to rear the different grains, roots, and vegetables, they wish to cultivate. They cultivate the ground, as the Choomeeas do, and in this, as in every other domestic occupation, the female sex bears the weight of the labour, and no rank exempts them from it: the wife of the chief, and the wife of his vassal, work alike, in the same field.

A proper spot being found, on the declivity of some hill, contiguous to the Parah; the men cut down the jungle, upon it, in the month of March, and allow it to remain there, until sufficiently decayed, to burn freely; when they set it on fire; and thus, at once, perform the double purpose, of clearing away the rubbish, and of manuring the ground, with its ashes.—The women now dig small holes, at certain distances, in the
spot so cleared, and into each hole, they throw a handful of different seeds; they intend to rear, which are all jumbled together, in a basket, flung over the shoulder: the seeds are then covered with earth, and left to their fate; when in due time, according to their various natures, the plants spring up, ripen, and are reaped in succession: Rice, Indian corn, and the mustard plant, are thus seen in the same field. Of rice they have a great variety, and two or three kinds peculiar to the hills; one of these the Cherch is uncommonly fine, and has the peculiar quality of affecting, as a laxative, persons not in the habit of eating it. The other sorts are called Beh, Deengkroo, Roomkee, Sepooee, Bangfoo, and Boulteh; but it is not exactly ascertained, whether, or not, these are different species of grain; or the same kind, receiving different names, from the season of reaping it. The Beh is reaped in July, the Cherch in August, the Deengkroo in September, the Roomkee in October, and in November the Sepooee, Bangfoo, and Boulteh. They have another small grain, called Cutchoo, and a variety of beans, as the Karafs, Burguddee, and Tooraee: the seed of the mustard plant, they eat, but express no oil from it. Of the gourd, and cucumber plants, they have several kinds; and turmeric, yams, and tobacco, they cultivate; but the latter they have in small quantity, though very fond of it.

In their forests, they have abundance of honey, but are ignorant of the method of separating it from the wax of the comb.

Their domestick animals are Gyals, Goats, Hogs, Dogs, and Fowls, and of these the Gyal is by much the most valued, both on account of its milk, and its flesh. As already mentioned, it is a species of cow, peculiar to these hills, where it is met in its wild state: in shape it resembles the heavy strong make of the wild buffalo, but has much shorter horns; its colour is brown, acquiring a lighter shade towards the belly, which, as
well as the legs, is often white: its milk is nearly as rich, as the cream of common cow milk, and its flesh constitutes the first luxury, at a Kookie feast; and except on very extraordinary occasions, is never given. The goats are larger, and much more hairy than those of the plains. In the other animals there is nothing peculiar. Notwithstanding that the Kookies have such a number of different articles of food; yet a scarcity of provisions frequently prevails among the tribes, when those upon a friendly footing always assist each other; and whatever may have been thus amicably given, is rigidly repaid, in more favourable times, by the tribe which received it. A scarcity may be occasioned, either by the irregularity of the season, in a failure, or excess of the periodical rains: or else, by the incursions of enemies, who never fail to lay waste, and destroy, if they can, every thing to be found without the Parah. And the Parah itself, in a fatally unguarded hour, is often destroyed also, when the helpless survivors, if any, of such a calamity, are thrown upon the humanity of their neighbouring friends.

In the Parahs, they cook their viands in earthen pots, of their own manufacture, resembling those of the Bengalees, but much stronger, and thicker, in substance. The hunter, however, in his excursions through the forests, boils his food in a particular kind of hollow bamboo. From the ashes of a different species of the same plant, he extracts a substitute for salt, to eat with his viands; and with equal simplicity and readiness, he kindles his fire, by the friction of one piece of dried bamboo upon another. The Kookies have but one wife: they may however keep as many concubines as they please. Adultery may be punished with instant death, by either of the injured parties, if the guilty are caught by them in the fact; it may, otherwise, be compromised, by a fine of Gyals, as the chief may determine. The frailty of a concubine is always compromised in
this way, without disgrace to the parties. Fornication is punished in no other manner, than by obliging the parties to marry, unless the man may have used violence; in which case he is punished, generally with death, either by the chief, or by the relations of the injured female. Marriage is never consummated among them before the age of puberty. When a young man has fixed his affections upon a young woman, either of his own, or of some neighbouring Parah, his father visits her father, and demands her in marriage for his son: her father, on this, inquires, what are the merits of the young man, to entitle him to her favour; and how many can he afford to entertain, at the wedding feast; to which the father of the young man replies; that his son is a brave warrior, a good hunter, and an expert thief; for that he can produce so many heads, of the enemies he has slain, and of the game he has killed; that in his house are such, and such stolen goods, and that he can feast so many (mentioning the number) at his marriage. On hearing this, the father of the girl either goes himself, or sends some confidential friend, to ascertain the facts, which if he finds to be as stated, he consents to the marriage, and it is celebrated by a feast, given by him, to the bridegroom, and all their mutual friends. At night, the bride is led, by her husband, from her father’s house to his own, where, he next day entertains the company of the preceding day, which is more or less numerous, according to the connections, and circumstances, of the parties. When a chief marries, the whole Parah is entertained by him; and should his bride be from another Parah, as often happens, the two Parahs feast, and carouse with each other alternately. At these, and all their festivals, there is much drinking, of a liquor, made of the rice, called Deengkroo, of which the Kookies are very fond. There are two kinds of this liquor, the one pure, and limpid; and the other of a red colour, from an infusion of the leaf of a particular tree called Bangmullah, which renders it highly intoxicating. They indulge, very freely, in the use of both
kinds, except when they go on hostile excursions: they then rigidly abstain from them. In January, and February, they usually marry, because they have provisions in the greatest plenty, and it is their most idle time.

When any person dies, in a Parah, the corpse is conveyed, by the relations of the deceased, and deposited upon a stage, raised under a shed, erected for the purpose, at some distance from the dwelling house. While it remains there, it is carefully guarded, day and night, from the depredations of dogs and birds, by some one of the family; and a regular supply of food and drink is daily brought, and laid before it. Should more than one casualty occur, in a family, the same ceremony is observed with respect to each corpse; and at whatever time of the year, persons may happen to die, in the Parah, all the bodies must be kept in this manner, until the 11th of April, called, by the Bengalees Beesfoo. On that day, all the relations of the deceased assemble, and convey their remains from the sheds to different funeral piles, prepared for them, on a particular spot, without the Parah, where they are burnt; as are also the several sheds, under which the bodies had lain, from the period of their decease. After this melancholy ceremony is over, the whole party repairs to the house of him, in whose family the first casualty occurred, in that year, and partakes of an entertainment given by him, in honour of the dead. On the following day, a similar feast is given, by him, in whose family the next casualty of the season had happened; and thus, the feast goes round, in succession, until one is given for each of the dead.

In this pious preservation of the dead, till a certain day in the year, when only, the last solemn funeral rites can be performed, to their remains, there is a singular coincidence, in the practice of the Kookies, with that of some of the tribes of the north American Indians; as related in
BERTRAM'S travels; and it must appear a curious fact, that, in so very particular an instance, there should be this similitude, in the customs of two savage people, placed in such opposite parts of the world; where the climate, and other peculiar local circumstances, are so totally different.

The Kookies have an idea of a future state, where they are rewarded, or punished, according to their merits in this world. They conceive, that nothing is more pleasing to the Deity, or more certainly ensures future happiness, than destroying a number of their enemies. The Supreme Being, they conceive, to be Omnipotent, and the Creator of the World, and all that it contains. The term, in their language, for the Supreme Being, is Khogein Poottteang. They also worship an inferior Deity, under the name of Sheem Sauk, to whom they address their prayers, as a mediator with the Supreme Being, and as more immediately interesting himself in the concerns of individuals. To the Supreme Being, they offer, in sacrifice, a Gyal, as being their most valued animal; while to Sheem Sauk, they sacrifice a goat only. In every Parah, they have a rudely formed figure of wood, of the human shape, representing Sheem Sauk; it is generally placed under a tree, and to it they offer up their prayers, before they set out on any excursion or enterprise, as the Deity, that controls, and directs their actions, and destiny. Whenever, therefore, they return successful, whether from the chase, or the attack of an enemy, they religiously place before Sheem Sauk, all the heads of the slain, or of their game killed, as expressive of their devotion, and to record their exploits. Each warrior has his own particular pile of heads, and according to the number it consists of, his character, as a hunter, and warrior, is established in the tribe. These piles are sacred; and no man dares attempt to filch away his neighbours fame, by stealing from
them, to add to his own. They likewise worship the moon, as conceiving it to influence their fortunes, in some degree. And, in every house, there is a particular post, consecrated to the Deity, before which they always place a certain portion, of whatever food they are about to eat. In the month of January, they have a solemn sacrifice, and festival, in honour of the Deity; when the inhabitants of several neighbouring Parahs, (if on friendly terms) often unite, and kill Gyals, and all kinds of animals; on which they feast; and dance and drink together for several days. They have no professed ministers of religion, but each adores the Deity, in such manner as he thinks proper. They have no emblem as of Sheem Sauk, to represent the Supreme Being.

The Kookies having no coins among them, but such as find their way from the plains; for the few necessaries they want, they barter their produce with the Choomeeas; who are the medium of commerce; and, on these occasions, the Choomeeas are never allowed to enter their Parahs, but are obliged to remain at a certain distance, whether the articles of exchange are brought; such is their extreme jealousy of admitting any strangers within their Parahs, as already noticed. They frequently visit a Mug chief, commonly known by the name of the Comlahpore Rajah, who is settled among the hills, in the southern parts of this district; and to whom they make themselves understood, from the similarity of language. They can give no account of the country to the eastward of their hills; but they have a tradition, that it is an open, level country, like the plain of Chittagong. The Kookies are a great terror to the Bengalees settled on the borders of the jungles in the Runganeeah and Aurungabad districts; and a particular annoyance to the wood cutters, whose business leads them far into the forests, and whom they have frequently surprized, and cut off. Whenever an unfortunate event of this nature has occurred, it has always
been remarked, that the Kookies carry nothing away from the plain, but their heads, and such salt as they may have with them. They stand so greatly in awe of fire arms, that the report of a single musket will put a whole party to flight; on this account, the Rajah of the Choomneas, who is so immediately in their neighbourhood, keeps, in his service, a number of Pehluwans, or men with fire arms; but notwithstanding, his people have been obliged to abandon several places, by the depredations committed by the Kookies. Though the Rajah is upon terms of friendship with some of the tribes, yet, in the course of their migrations, these are succeeded by others that he knows nothing of, and of whose approach even, he is ignorant, until his people are cut off: he is therefore under the necessity of being constantly prepared to repel these attacks, which from being always made in the night, it is impossible to guard against.

The following is a specimen of the Kookie language:

<table>
<thead>
<tr>
<th>Meepa,</th>
<th>Noonao,</th>
<th>Noonoothe,</th>
<th>Meepa Noonoothe,</th>
<th>Noonoothe,</th>
<th>P'ha,</th>
<th>Noo,</th>
<th>Chopooce,</th>
<th>Charnoo,</th>
<th>P'hoo,</th>
<th>P'hoo,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Man</td>
<td>Woman</td>
<td>A Child</td>
<td>A male Child</td>
<td>A female Child</td>
<td>Father</td>
<td>Mother</td>
<td>Brother</td>
<td>Sister</td>
<td>Grandfather</td>
<td>Grandmother</td>
</tr>
</tbody>
</table>

B.b
Their numbers are reckoned thus:

Katka, - - - - - - One.
Neeka, - - - - - - Two.
Toomka, - - - - - - Three.
Leeka, - - - - - - Four.
Rungākā, - - - - - - Five.
Rooka, - - - - - - Six.
Seceka, - - - - - - Seven.
Rīlka, - - - - - - Eight.
Koaka, - - - - - - Nine.
Soomka, - - - - - - Ten.

By combining the first syllable of Soomka with every intermediate number, as Soomkatka, Soom-neeka, Soom-toomka, and so on, they reckon to twenty, which is Roboka. The same combination now takes place with Roboka; the final syllable ka being struck off; it goes on Robokātka, Roboneeka, &c. to thirty, which is expressed by Soomtoomka or three tens. Forty is Soomleeka or four tens, fifty Soomrungaka or five tens, and so on to a hundred, which is expressed by Rezāka. From Rezāka the final syllable ka being struck off, a similar combination, as above, takes place with Neeka, Toomka, &c. to one thousand called Saungka. The preceding rule of striking off the final ka is observed with Saungka, and thus they go on to hundreds of thousands, beyond which their ideas of numbers do not extend, as far as could be understood from their having no terms to express them.
VII.

On the Sanscrit and Prácrít Languages.

By H. T. Colebrooke, Esq.

In a treatise on rhetoric, compiled for the use of Mánicya Chandra, Rájá of Tirabhucéli or Tirhúti, a brief enumeration of languages used by Hindu poets is quoted from two writers on the art of poetry. The following is a literal translation of both passages.

"Sanskritá, Prácríta, Paisáchí and Mágadhí, are in short the four paths of poetry. The Gods, &c. speak Sanskritá; benevolent genii, Prácríta; wicked demons, Paisáchí; and men of low tribes and the rest, Mágadhí. But sages deem Sanskritá the chief of these four languages. It is used three ways; in prose, in verse, and in a mixture of both."

"Language, again, the virtuous have declared to be fourfold, Sanskritá [or the polished dialect], Prácríta [or the vulgar dialect], Apabhramśá [or jargon], and Misra [or mixed]. Sanskritá is the speech of the celestials, framed in grammatical institutes; Prácríta is similar to it, but manifold as a provincial dialect and otherwise: and those languages, which are ungrammatical, are spoken in their respective districts."

The Paisáchí seems to be gibberish, which dramatic poets make the demons speak, when they bring these fantastick beings on the stage. The mixture of languages, noticed in the second quotation, is that, which is employed in dramas, as is expressly said by the same author in a subsequent verse. It is not then a compound language; but a mixt dialogue,
in which different persons of the drama employ different idioms. Both
the passages above quoted are therefore easily reconciled. They in fact
notice only three tongues. 1. Sanskrit, a polished dialect, the inflec-
tions of which, with all its numerous anomalies, are taught in grammatical
institutes. This the dramatist poets put into the mouths of Gods and
of Holy personages. 2. Prācrit, consisting of provincial dialects, which
are less refined, and have a more imperfect grammar. In dramas it
is spoken by women, benevolent genii, &c. 3. Māgadhī, or Apara-
bhrāṇa, a jargon destitute of regular grammar. It is used by the vulgar,
and varies in different districts. The poets accordingly introduce, into
the dialogue of plays, a provincial jargon spoken by the lowest persons
of the drama. ⋆

The languages of India are all comprehended in these three classes.
The first contains Sanskrit, a most polished tongue, which was gradually
refined, until it became fixed in the classic writings of many elegant
poets, most of whom are supposed to have flourished in the century
preceding the Christian era. It is cultivated by learned Hindus through-
out India, as the language of science and of literature, and as the reposi-
tory of their law, civil and religious. It evidently draws its origin (and
some steps of its progress may even now be traced) from a primeval

⋆ Sanscrita is the passive participle of a compound verb formed by prefixing the preposition sam to
the crude verb cri, and by interposing the letter s when this compound is used in the sense of embellish-
ment. Its literal meaning then is "adorned," and when applied to a language, it signifies "polished."
Prācrita is a similar derivative from the same crude verb with pra prefixed: the most common acceptation
of this word is "outsider or man of the lowest class;" as applied to a language, it signifies "vulgar."
Aparāhāra is derived from bhrā to fall down: it signifies a word, or dialect, which falls off from correc-
tymology. Grammarians use the Sanscrita as signifying "duly formed or regularly inflected;" and,
Aparāhāra for false Grammar.
tongue, which was gradually refined in various climates, and became Sanscrit in India; Pahlavi in Persia, and Greek on the shores of the Mediterranean. Like other very ancient languages, Sanscrit abounds in inflexions, which are however, more anomalous in this, than in the other languages here alluded to; and which are even more so in the obsolete dialect of the Vedas, than in the polished speech of the classical poets. It has nearly shared the fate of all ancient tongues, and is now become almost a dead language; but there seems no good reason for doubting, that it was once universally spoken in India. Its name, and the reputed difficulty of its grammar, have led many persons to imagine, that it has been refined by the concerted efforts of a few priests, who set themselves about inventing a new language; not like all other tongues, by the gradually improved practice of good writers and polite speakers. The exquisitely refined system, by which the grammar of Sanscrit is taught, has been mistaken for the refinement of the language itself. The rules have been supposed to be anterior to the practice: but this supposition is gratuitous. In Sanscrit, as in every other known tongue, grammarians have not invented etymology; but have only contrived rules to teach what was already established by approved practice.

There is one peculiarity of Sanscrit compositions, which may also have suggested the opinion, that it could never be a spoken language. I allude to what might be termed the euphonical orthography of Sanscrit. It consists in extending to syntax the rules for the permutation of letters in etymology. Similar rules for avoiding incompatible sounds in compound terms exist in all languages: this is sometimes effected by a deviation from orthography in the pronunciation of words; sometimes, by altering one or more letters to make the spelling correspond with the pro-
nunciation. These rules have been more profoundly investigated by Hindu grammarians, than by those of any other nation; and they have completed a system of orthography, which may be justly termed euphonic. They require all compound terms to be reduced to this standard; and Sanscrit authors, it may be observed, delight in compounds ofordinate length; the whole sentence too, or even whole periods, may, at the pleasure of the author, be combined like the elements of a single word; and good writers generally do so. In common speech this could never have been practised. None but well known compounds would be used by any speaker, who wished to be understood; and each word would be distinctly articulated, independently of the terms which precede and follow it. Such indeed is the present practice of those, who still speak the Sanscrit language; and they deliver themselves with such fluency, as is sufficient to prove, that Sanscrit may have been spoken in former times, with as much facility as the contemporary dialects of the Greek language, or the more modern dialects of the Arabick tongue. I shall take occasion again to allude to this topic, after explaining at large, what are and by whom were composed, those grammatical institutes, in which the Sanscrit language is framed, according to the author above quoted; or by which (for the meaning is ill conveyed by a literal translation) words are correctly formed and inflected.

Panini, the father of Sanscrit grammar, lived in so remote an age, that he ranks among those ancient sages, whose fabulous history occupies a conspicuous place in the Puranas, or Indian theogonies.* The name

* Every Purana treats of five subjects: the creation of the universe, its progress, and the renovation of worlds; the genealogy of gods and heroes; Chronology, according to a fabulous system; and heroic history, containing the achievements of demi-gods and heroes. Since each Purana contains a Cosmogony, with mythological and heroic history; the works, which bear that title, may not unaptly be compared to the Grecian Theogonies.
is a patronymick indicating his descent from Panin: but, according to the Pauranica legends, he was grandson of Devala, an inspired legislator. Whatever may be the true history of Panini, to him the Sutras, or succinct aphorisms of grammar, are attributed by universal consent. His system is grounded on a profound investigation of the analogies in both the regular and the anomalous inflections of the Sanscrit language. He has combined those analogies in a very artificial manner; and has thus compressed a most copious etymology into a very narrow compass. His precepts are indeed numerous: but they have been framed with the utmost conciseness; and this great brevity is the result of very ingenious methods, which have been contrived for this end, and for the purpose of assisting the student's memory. In Panini's system, the mutual relation of all the parts marks, that it must have been completed by its author. It certainly bears internal evidence of its having been accomplished by a single effort; and even the corrections, which are needed, cannot be interwoven with the text. It must not be hence inferred, that Panini was unaided by the labours of earlier grammarians. In many of his precepts, he cites the authority of his predecessors; sometimes for a deviation from a general rule; often for a grammatical canon, which has universal cogency. He has even employed some technical terms without defining them, because, as his commentators remark, those terms were already introduced by earlier grammarians. None of the more ancient works, however, seem to be now extant. Being superseded by

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* Not fewer than 3996.
† Sācalya, Gargya, Casyapa, Galava, Satāyan, and others.
‡ In a few instances he quotes former grammars to refute them.
his, they have probably been diffused for ages, and are now perhaps totally lost*.

A performance, such as the Pāṇiniya grammar, must inevitably contain many errors. The task of correcting its inaccuracies has been executed by Cātyāyana, an inspired saint and law giver, whose history, like that of all the Indian sages, is involved in the impenetrable darkness of mythology. His annotations, entitled Vārticas, restrict those among the Pāṇiniya rules, which are too vague; enlarge others, which are too limited; and mark numerous exceptions, which had escaped the notice of Pāṇini himself.

The amended rules of grammar have been formed into memorial verses by Bhaṭṭa-hari, whose metrical aphorisms, entitled Cāricā, have almost equal authority with the precepts of Pāṇini, and emendations of Cātyāyana. If the popular traditions concerning Bhaṭṭa-hari be well founded, he lived in the century preceding the Christian Era; † for he is supposed to be the same with the brother of Vicramāditya; and the period, when this prince reigned at Ujjayini, is determined by the date of the Samvat Era.

The studied brevity of the Pāṇiniya Sūtras renders them in the highest degree obscure. Even with the knowledge of the key to their interpre-

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* Definitions of some technical terms, together with grammatical axioms, are also cited from those ancient works, in the commentaries on Pāṇini. They are inserted in a compilation, entitled Paribbdhādā, which will be subsequently noticed. The various ancient grammars of the Sanscrit tongue, as enumerated in a memorial verse, are eight in number, and ascribed to the following authors; viz. Indra, Candra, Cāda, Cittinā, Phali, Śacāyana, Pāṇini, and Ameṣa Jineṣa.

† This name likewise is a patronymick.

‡ A beautiful poem has been composed in his name, containing moral reflections, which the poet supposes him to have made on the discovery of his wife's infidelity. It consists of either three or four Ṣatacas, or centuries of couplets.
On the Sanscrit and Prácrit Languages.

The student finds them ambiguous. In the application of them when understood, he discovers many seeming contradictions; and, with every exertion of præfused memory, he must experience the utmost difficulty in combining rules dispersed in apparent confusion through different portions of Pánini's eight lectures. A commentary was therefore indispensably requisite. Many were composed by ancient grammarians to elucidate the text of Pánini. A most copious one on the emendations of his rules was compiled in very ancient times by an uncertain author. This voluminous work, known by the title of Mahábháṣhyya, or the great commentary, is ascribed to Patanjali, a fabulous personage, to whom mythology has assigned the shape of a serpent. In this commentary every rule is examined at great length. All possible interpretations are proposed; and the true sense and import of the rule are deduced through a tedious train of argument, in which all foreseen objections are considered and refuted; and the wrong interpretations of the text, with all the arguments which can be invented to support them, are obviated or exploded.

Voluminous as it is, the Mahábháṣhyya has not exhausted the subject, on which it treats. Its deficiencies have been supplied by the annotations of modern grammarians. The most celebrated among these scholiasts of the Bháṣya is Caiyata, a learned Cashmirian. His annotations are almost equally copious with the commentary itself. Yet they too are loaded by numerous glosses; among which the old and new Vivaranás are most esteemed.

The difficulty of combining the dispersed rules of grammar, to inflict any one verb or noun through all its variations, renders further aid necessary. This seems to have been anciently afforded in vocabularies, one of which exhibited the verbs classed in the order implied by the system of
Pánini, the other contained nouns arranged on a familiar plan. Both probably cited the precepts which must be remembered in conjugating and declining each verb and noun. A catalogue of verbs classed in regular order, but with few references to the rules of etymology, is extant; and is known by the title of D'hátupáta. It may be considered as an appendix to the grammar of Pánini; and so may his own treatise on the pronunciation of vocal sounds, and the treatise of Yásca on obsolete words and acceptations peculiar to the Védas. A numerous class of derivative nouns, to which he has only alluded, have been reduced to rule under the head of Unádi, or the termination u &c.; and the precepts respecting the gender of nouns, have been in like manner arranged in Sútras, which are formed on the same principles with Pánini's rules, and which are considered as almost equally ancient. Another supplement to his grammar is entitled Gánápáta, and contains lists of words comprehended in various grammatical rules under the designation of some single word with the term "&c." annexed to it. These supplements are due to various authors. The subject of gender alone has been treated by more than one writer reputed to be inspired, namely by Cátváyana, Góbhila, and others.

These subsidiary parts of the Pániniya grammar do not require a laboured commentary; excepting only the catalogue of verbs, which does need annotation; and which is in truth a proper groundwork for a complete review of all the rules of etymology, that are applicable to each verb.* The Vṛttī nyāsa, a very celebrated work, is I believe a com-

* The number of verbal roots amounts to 1750 nearly; exclusive of many obsolete words omitted in the D'hátupáta, but noticed in the Sútras, as the roots of certain derivatives. The crude verbs however are more numerous, because many roots, containing the same radical letters, are variously conjugated in different senses: the whole number of crude verbs, separately noticed in the catalogue, exceeds three thousand. From each of these are deduced many compound verbs by prefixing one or more prepositions to the verbal root. Such compounds often deviate very widely in their signification, and some even in their inflections, from the radical verb. The derivative verbs again are numerous; such as causals, frequentatives, &c. Hence it may be readily perceived how copious this branch of grammar must be,
mentary of this sort.* It is mentioned by Maitréya Racshita, the
author of the D'háta pradípa, as the work chiefly consulted by him, in
compiling his brief annotations on the D'hátupáta. A very voluminous
commentary on the catalogue of verbs was compiled under the patronage
of Sáyaña, minister of a chieftain named Sángrám, and is entitled
Mádhavává vṛtti. It thoroughly explains the signification and inflection of
each verb; but at the same time enters largely into scholaftick refinements
on general grammar.

Such vast works, as the Mahábháṣya and its scholia, with the vol-
luminous annotations on the catalogue of verbs, are not adapted for gen-
eral instruction. A concisier commentary must have been always re-
quïsite. The best, that is now extant, is entitled the Cásicá vṛtti, or
commentary composed at Varáñási. The anonymous author of it, in a
short preface, explains his design: 'to gather the essence of a science
dispersèd in the early commentaries, in the Bháṣya, in copious dictiona-
ries of verbs and of nouns, and in other works.' He has well fulfilled the
task, which he undertook. His gloss explains in perspicuous language
the meaning and application of each rule: he adds examples; and quotes
in their proper places, the necessary emendations from the Várticas and
Bháṣya. Though he never deviates into frivolous disquisitions, nor into
tedious reasoning, but expounds the text as succintly as could confîst
with perspicuity, his work is nevertheless voluminous; and yet, copious
as it is, the commentaries on it, and the annotations on its commentaries,
are still more voluminous. Amongst the most celebrated is the Pada-

* I have not yet had an opportunity of inspecting either this or its gloss. It has been described to me
as a commentary on the Cásicá vṛtti.
manjari of Haradatta Misra; a grammarian whose authority is respected almost equally with that of the author, on whose text he comments. The annotators on this again are numerous: but it would be useless to insert a long list of their names, or of the titles of their works.

Excellent as the Cāśicā vṛtti undoubtedly is, it partakes of the defects which have been imputed to Pāṇini’s text. Following the same order, in which the original rules are arranged, it is well adapted to assist the student, in acquiring a critical knowledge of the Sanscrit tongue. But for one, who studies the rudiments of the language, a different arrangement is requisite, for the sake of bringing into one view the rules, which must be remembered in the inflections of one word, and those which must be combined even for a single variation of a single term. Such a grammar has been compiled within a few centuries past by Rāmacandra, an eminent grammarian. It is entitled Praerīya-caumudi. The rules are Pāṇini’s; and the explanation of them is abridged from the ancient commentaries: but the arrangement is wholly different. It proceeds from the elements of writing to definitions; thence to orthography: it afterwards exhibits the inflections of nouns according to case, number and gender; notices the indeclinables; and proceeds to the uses of the cases: it subjoins the rules of opposition, by which compound terms are formed; the etymology of patronymicks and other derivatives from nouns; and the reduplication of particles, &c. In the second part, it treats of the conjugation of verbs arranged in ten classes: to these primitives succeed derivative verbs, formed from verbal roots, or from nouns. The rules concerning different voices follow: they are succeeded by precepts regarding the use of the tenses; and the work concludes with the etymology of verbal nouns, gerunds, supines, and participles. A supplement to it contains the anomalies of the dialect, in which the Veda is composed.
The outline of Panini's arrangement is simple; but numerous exceptions and frequent digressions have involved it in much seeming confusion. The two first lectures (the first section especially, which is in a manner the key of the whole grammar) contain definitions; in the three next are collected the affixes, by which verbs and nouns are inflected. Those, which pertain to verbs, occupy the third lecture: the fourth and fifth contain such as are affixed to nouns. The remaining three lectures treat of the changes, which roots and affixes undergo in special cases, or by general rules of orthography; and which are all effected by the addition, or by the substitution, of one or more elements.* The apparent simplicity of the design vanishes in the perplexity of the structure. The endless pursuit of exceptions and of limitations so disjoins the general precepts, that the reader cannot keep in view their intended connexion and mutual relation. He wanders in an intricate maze; and the clew of the labyrinth is continually slipping from his hands.

The order, in which Ramachandra has delivered the rules of grammar, is certainly preferable; but the sūtras of Panini thus detached from their context, are wholly unintelligible. Without the commentators exposition, they are indeed what Sir William Jones has somewhere termed them, dark as the darkest oracle. Even with the aid of a comment, they cannot be fully understood, until they are perused with the proper context. Notwithstanding this defect, Bhattotijī Dīcshīta,+ who revised the Caumudi, has for very substantial reasons adhered to the Pāniniya sūtras. That able grammarian has made some useful changes in the arrangement of the Pracritya; he has amended the explanation of the

* Even the expunging of a letter is considered as the substitution of a blank.

† Descendants of Bhattotijī in the fifth or sixth degree are, I am told, now living at Benares. He must have flourished then between one and two centuries ago.
rules, which was in many places incorrect or imperfect: he has remedied many omissions; has enlarged the examples; and has noticed the most important instances, where the elder grammarians disagree, or where classical poets have deviated from the strict rules of grammar. This excellent work is entitled Siddhánta Caumudí. The author has very properly followed the example of Rámachandra, in excluding all rules, that are peculiar to the obsolete dialect of the Véda; or which relate to accentuation: for this also belongs to the Véda alone. He has collected them in an appendix to the Siddhánta Caumudí; and has subjoined in a second appendix rules concerning the gender of nouns. The other supplements of Páñini’s grammar are interwoven by this author with the body of his work.

The Hindus delight in scholastic disputation. Their grammarians indulge this propensity, as much as their lawyers and their sophists.* Bhátiyóji Dícshita has provided an ample store of controversy in an argumentative commentary on his own grammar. This work is entitled Pranáma menóramá. He also composed a very voluminous commentary on the eight lectures of Páñini, and gave it the title of Sabda Caustubha. The only portion of it, I have yet seen, reaches no farther than to the end of the first section of Páñini’s first lecture. But this is so diffusive, that, if the whole have been executed on a similar plan, it must triple the ponderous volume of the Mahábhashya itself. I have reason however for doubting, that it was ever completed.

The commentaries on the Siddhánta Caumudí and Manóramá are very numerous. The most celebrated shall be here briefly noticed. 1. The

* Many separate treatises on different branches of general grammar are very properly considered as appertaining to the science of logic.
Tatwa bód'hiṇi expounds the Siddhánta: it is the work of Inyánéndra Saraswáti, an ascetick, and the pupil of Vamanéndra Swámi. 2. The Sábdéndu séčhara is another commentary on Bhattóji's grammar. It was composed by a successor, if not a descendant, of that grammarian. An abridgment of it, which is very generally studied, is the work of Nágésá, son of Śiva Bhattá, and pupil of Haridícshita. He was patronized, as appears from his preface, by the proprietor of Sríngavéra púra.* Though called an abridgment, this Laghu Sábdéndu is a voluminous performance. 3. The Laghu Sábdaratna is a commentary on the Manóramá of Bhattóji Dícshita, by the author's grandson Harí Dícshita. This work is not improperly termed an abridgment, since it is short in comparison with most other commentaries on grammar. A larger performance on the same topicks, and with the same title of Sábdra ratna, was composed by a professor of this school. 4. Bálá sarman Págondiya, who is either fourth or fifth in succession from Bhattóji, as professor of grammar at Benares, has written commentaries on the Caustubha, Sábdra retna, and Sábdéndu séčhara. His father Baidyarat'ha Bhattá largely annotated the Paribháshéndu séčhara of Nágójí Bhattá, which is an argumentative commentary on a collection of grammatical axioms and definitions, cited by the glossarists of Páníni. This compilation, entitled Paribhásháná, has also furnished the text for other controversial performances bearing similar titles.

While so many commentaries have been written on the Siddhánta Caumudí, the Pracíyá Caumudí has not been neglected. The scholiasts of this too are numerous. The most known is Críshá Pándita; and his

* A town on the Ganjes marked Singhore in Rennel's maps. It is situated above Illahabad.
work has been abridged by his pupil Jayanta, who has given the title of Tattwa chandra to a very excellent compendium.† On the other hand Críshña Pandita has had the fate common to all noted grammarians; since his work has employed a host of commentators, who have largely commented on it.

The Caumudís, independently even of their numerous commentaries, have been found too vast and intricate for young students. Abridgments of the Siddhánta Caumudí have been therefore attempted by several authors with unequal degrees of success. Of three such abridgments, one only seems to deserve present notice. It is the Madhya Caumudí, and is accompanied by a similar compendium of annotations entitled Madhya Ménoramá. The name indicates, that it holds a middle place between the diffuse original, and the jejune abstracts called Laghu Caumudí, &c. It contains such of Páñini's rules as are most universal; and adds to each a short but perspicuous exposition. It omits only the least common exceptions and limitations.

When Sanscrit was the language of Indian courts, and was cultivated not only by persons, who devoted themselves to religion and literature, but also by princes, lawyers, soldiers, physicians and scribes; in short, by the first three tribes, and by many classes included in the fourth; an easy and popular grammar must have been needed by persons, who could not waste the best years of their lives in the study of words. Such grammars must always have been in use; those, however, which are now studied, are not, I believe, of very ancient date. The most esteemed is the Sáraswata, together with its commentary named Chandricá. It seems to have been

† Finished by him, as appears from a postscript to the book, in the year 1687 of the Samvat era. Though studied at Benares, he appears to have been born on the banks of the Tapati, a river marked Taptee in Rennel's map.
formed on one of the *Caumudis*, by translating *Pāṇini's* rules into language that is intelligible, independently of the gloss, and without the necessity of adverting to a different context.

Another popular grammar, which is in high repute in Bengal, is entitled *Mugdhabodha*, and is accompanied by a commentary. It is the work of *Vopađeva*, and proceeds upon a plan grounded on that of the *Caumudis*; but the author has not been content to translate the rules of *Pāṇini* and to adopt his technical terms. He has on the contrary invented new terms, and contrived new abbreviations. The same author likewise composed a metrical catalogue of verbs alphabetically arranged. It is named *Cavicalpadruma*, and is intended as a substitute for the *Dhātupāta*.

The chief inconvenience, attending *Vopađeva's* innovation, is, that commentaries and scholia, written to elucidate poems and works of science, must be often unintelligible to those, who have studied only his grammar; and that the writings of his scholars must be equally incomprehensible (wherever a grammatical subject is noticed) to the students of the *Pāṇintya*. Accordingly the *Pandits* of Bengal are cut off in a manner from communication on grammatical topics with the learned of other provinces in India. Even etymological dictionaries, such as the commentaries on the metrical vocabularies, which I shall next proceed to mention, must be unintelligible to them.

It appears from the prefaces of many different grammatical treatises, that works, entitled *Dhāču* and *Nāma pārāyaṇa*, were formerly studied. They must have comprehended, as their title implies, "the whole of the "verbs and nouns" appertaining to the language; and, since they are
mentioned as very voluminous, they must probably have contained references to all the rules applicable to every single verb and noun. Haradatta's explanation of the title confirms this notion. But it does not appear, that any work is now extant under this title. The Dhātupāṭa with its commentaries supplies the place of the Dhātupārayāna. A collection of dictionaries and vocabularies in like manner supplies the want of the Nāma pārayāna. These then may be noticed in this place as a branch of grammar.

The best and most esteemed vocabulary is the Amera cóśa. Even the bigotry of Sancar Āchārya spared this, when he proscribed the other works of Amera Sinha.* Like most other Sanscrit dictionaries,

* Amer-sinh was an eminent poet, and one of the nine gems (forso these poets were called), who were the ornament of Vicramaditya's court. Unfortunately he held the tenets of a heterodox sect; and his poems are said to have perished in the persecutions fomented by intolerant philosophers against the persons and writings of both Jainas and Baudhás. The persecution, instigated by Sancara and Udayana Āchārya, were enforced, perhaps from political motives, by princes of the Vaidhavas and Saitas sects, who compelled the Baudha monarchs to retire from hindufán, and to content themselves with their dominions of Lājata and Bhôte. It would be curious to investigate the date of this important revolution. The present conjecture, for it is little more than mere conjecture, is partly founded upon some acknowledgments made by Pandits, who confess that Sancara and Udayana persecuted the heterodox sects and proscribed their books; and partly on the evidence of the engraved plate found at Mudgagiri, and of the inscription on the pillar found at Bedél (See As. Res. v. i. p. 123 & 132), from which it appears, that Divāpala Deva belonged to the sect of Buddha; and that he reigned over Bengal and Carnatá as well as Lājata and Bhôte; and had successfully invaded Cambija, after traversing as a conqueror the Vindhya range of mountains. His descendants, as far as the fourth generation, governed a no less extensive empire; as appears from the inscription on the pillar at Bedél. I must however acknowledge, that this last mentioned inscription does not indicate any attachment to the sect of Buddha. This may be accounted for by supposing, that the worshippers of Cīśhána and of Ráma were then as cordial to the followers of Buddha, as they now are towards each other. The king and his minister might belong to different sects.

Amera is mentioned in an inscription at Buddha gayá as the founder of a temple at that place. (As. Res. v. i. p. 284). This circumstance may serve to explain why his works have been proscribed with peculiar inveteracy, as it is acknowledged by many Pandits that they have been. He was probably a zealous sectarist.

This is, however, by no means certain: and Bhānuji Dīschita, in his commentary on the Amera cóśa, denies that there is any evidence to prove, that the author belonged to the sect of Jainas.
it is arranged in verse to aid the memory. Synonymous words are collected into one or more verses; and placed in fifteen different chapters, which treat of as many different subjects. The sixteenth contains a few homonymous terms arranged alphabetically, in the Indian manner, by the final consonants. The seventeenth chapter is a pretty full catalogue of indeclinables, which European philologists would call adverbs, prepositions, conjunctions, and interjections; but which Sanscrit grammarians consider as indeclinable nouns. The last chapter of the Ameracóśha is a treatise on the gender of nouns. Another vocabulary by the same author is often cited by his commentators under the title of Ameramálá.

Numerous commentaries have been written on the Amera cóśha. The chief object of them is to explain the derivations of the nouns; and to supply the principal deficiencies of the text. Sanscrit etymologists scarcely acknowledge a single primitive amongst the nouns. When unable to trace an etymology, which may be consistent with the acceptation of the word, they are content to derive it according to grammatical rules from some root, to which the word has no affinity in sense. At other times they adopt fanciful etymologies from Puránas or from Tantras. But in general the derivations are accurate and instructive. The best known among these commentaries of the Amera cóśha, is the Pada chandricá, compiled from sixteen older commentaries by Vrîhaspati surnamed Mucuta, or at full length Ráya mucuta mañi. It appears from the incidental mention of the years then expired of astronomical eras, that Mucuta made this compilation in the 4532d year of the Cāli-yug, which corresponds with A. D. 1430. Achyuta Jallaci has abridged Mucuta's commentary, but without acknowledgment; and has given the title of Vyáchyá pradípa to his compendium. On the other hand Bhánují-
Dīcshita has revised the same compilation; and has corrected the numerous errors of Mucuta, who often derives words from roots, that are unknown to the language; or according to rules, which have no place in its grammar. Bhānuji has greatly improved the plan of the work, by inserting from other authorities the various acceptations of words exhibited by Amerā in one or two senses only. This excellent compilation is entitled Vyāc'hyā sud'hā.

The Amera cōsha, as has been already hinted, gives a very incomplete list of words that have various acceptations. This defect is well supplied by the Médini, a dictionary so named from its author Médinicar. It contains words, that bear many senses, arranged in alphabetical order by the final consonants; and a list of homonymous indeclinables is subjoined to it. A similar dictionary, compiled by Mahēśvara, and entitled Viśva pracāsa, is much consulted; though it be very defective, as has been justly remarked by Médinicar. It contains, however, a very useful appendix on words spelt more than one way; and another on letters which are liable to be confounded, such as v and b; and another again on the gender of nouns. These subjects are not separately treated by Médinicar; but he has on the other hand specified the genders with great care in the body of the work. The exact age of the Médini is not certainly known; but it is older than Mucuta's compilation, since it is quoted by this author.

Amera's dictionary does not contain more than ten thousand different words. Yet the Sanscrit language is very copious. The insertion of derivatives, that do not at all deviate from their regular and obvious import, has been very properly deemed superfluous. Compound epithets, and
other compound terms, in which the Sanskrit language is peculiarly rich, are likewise omitted; excepting such as are especially appropriated, by a limited acceptation, either as titles of Deities, or as names of plants, animals, &c. In fact compound terms are formed at pleasure, according to the rules of grammar; and must generally be interpreted in strict conformity with those rules. Technical terms too are mostly excluded from general dictionaries, and confounded to separate nomenclatures. The Ameracōsh then is less defective than might be inferred from the small number of words explained in it. Still, however, it needs a supplement. The Hārāvalī may be used as such. It is a vocabulary of uncommon words, compiled by Purushottama, the author of an etymological work, and also of a little collection of monograms, entitled Ėcācshara. His Hārāvalī was compiled by him under the patronage of Dhrīta Sinha. It is noticed by Médinicar, and seems to be likewise anterior to the Viswa.

The remaining deficiencies of the Ameracōsh are supplied by consulting other dictionaries and vocabularies; such as Helāynd'ha's, Vāchespati's, the Dharānicōsha, or some other. Sanskrit dictionaries are indeed very numerous. Purushottama and Médinicar name the Utpalini, Sabdārnava and Sansāravarta, as works consulted by them. Purushottama adds the names of Vāchespati, Vyādi and Vicramaditya; but it is not quite clear whether he mentions them as the authors and patrons of these, or of other dictionaries. Médinicar adds a fourth vocabulary called Nāmamālā, and with similar obscurity subjoins the celebrated names of Bhāguri, Vararuchi, Sāswata, Bōpālita and Rantidēva. He then proceeds to enumerate the dictionaries of Amera, Šubhānga, Helāynd'ha, Gōverd'hana, Rabhasa pāla, and the
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Ratnácósñha; with the vocabularies of Rudra, Dhananjaya, and Gandháhará; as also the Dharanícósñha, Háraváli, Vr̥hadamára, Trícándáséñha and Ratnamálá. Many of these are cited by the commentators on Améra, and by the scholiasts on different poems. The following are also frequently cited; some as etymologists, the rest as lexicographers: Swámi, Durçga, Sarvadhará, Vámána, Chandra, and the authors of the Viśjyanití, Námanidhaña, Haima, Vr̥hat-nighantí, &c. To this list might be added the Anécártihá dwani manjari, Nánártha, and other vocabularies of homonymous terms; the Dwíruñhi, Bhuriprayóga cósñha, and other lists of words spelt in more than one way; and the various Nighantí or nomenclatures, such as the Dhanwanta-nighanta and Rájanighanta, which contain lists of the materia medica; and the Nighantí of the Védá, which explains obsolete words and unusual acceptations. *

Before I proceed to mention other languages of India, it may be proper to mention, that the school of Benares now uses the Siddhánta caumudí and other works of Bhátájí, as the same school formerly did the Cáśicá vrtti. The Prácrtyá caumudí, with its commentaries, maintains its ground among the learned of Mit'hilá or Tírñú. In both places, however, and indeed throughout India, the Mahábháshyá continues to be the standard of Sanskrit grammar. It is therefore studied by all, who are ambitious of acquiring a critical knowledge of the language. The Haricáricá, with its commentaries by Hélarája and Punjarája, was probably in use with a school that once flourished at Ujjayáni: but it does not seem to be now generally studied in any part of India.

* The Niruñhi, as explained in Sir William Jones's treatise on the literature of the Hindus, belongs to the same class with the Nighantí of the Védá: and a small vocabulary under both these titles is commonly annexed to the Rügvédá to complete the set of Uparvédas. There is, however, a much larger work entitled Niruñhi; and the commentators of it are often cited upon topics of general grammar.
The second class of Indian languages comprehends the written dialects, which are now used in the intercourse of civil life, and which are cultivated by lettered men. The author of a passage already quoted includes all such dialects under the general denomination of Prácrit: but this term is commonly restricted to one language, namely to the Sarafwatí bála báni, or the speech of children on the banks of the Sarafwatí.* There is reason to believe that ten polished dialects formerly prevailed in as many different civilized nations, who occupied all the fertile provinces of Hinduśán and the Dekhí. Evident traces of them still exist. They shall be noticed in the order in which these Hindu nations are usually enumerated.

The Sarafwatí was a nation, which occupied the banks of the river Sarafwatí. Bráhmanas who are still distinguished by the name of their nation, inhabit chiefly the Penjáb or Panchanada, west of the river from which they take their appellation. Their original language may have once prevailed through the souther and western parts of Hinduśán proper; and is probably the idiom, to which the name of Prácrit is generally appropriated. This has been more cultivated than any other among the dialects, which will be here enumerated: and it occupies a principal place in the dialogue of most dramas. Many beautiful poems, composed wholly in this language, or intermixed with stanzas of pure Sanscrít, have perpetuated the memory of it, though perhaps it have long ceased to be a vernacular tongue. Grammars have been compiled for the purpose of teaching this language and its profody; and several treatises of rhetorick have been written to illustrate its beauties. The Prácrita manóramā and Prácrita Pingala, are instances of the one; and the Sarafwatí Cántábharana of Bhójadéva may be named as an example of the other, although both Sanscrít and Prácrit idioms fur-

* The term will bear a different interpretation: but this seems to be the most probable explanation of it.
nih the examples, with which that author elucidates his precepts. For the character of the Prácrit language, I must refer the reader to Sir William Jones's remarks in his preface to the translation of the Fatal Ring.

The Cánycubjas possessed a great empire, the metropolis of which was the ancient city of Cánycubja or Canój. Theirs seems to be the language, which forms the ground-work of modern Hinduštání, and which is known by the appellation of Hindi or Hindevi. Two dialects of it may be easily distinguished; one more refined, the other less so. To this last the name of Hindi is sometimes restricted, while the other is often confounded with Prácrit. Numerous poems have been composed in both dialects; not only before the Hinduštání was ingrafted on the Hindi by a large intermixture of Persian; but also in very modern times, by Muhammedan as well as Hindu poets. Dóhrás, or detached couplets, and Cabits, or flanzas, in the Hindevi dialect, may be found among the works of Muslimían authors: it will be sufficient to instance those of Mélí Muhammed Jaisí, Muhammed Afzel, and Amírkhán Anjám. Most poems in this dialect are, however, the exclusive production of Hindu poets. On examining them the affinity of Hindi with the Sanscrit language is peculiarly striking: and no person, acquainted with both, can hesitate in affirming that Hindi is chiefly

* Among the most admired specimens of Hindi poetry, the seven hundred couplets of Bihári Lál, and the amatory verses of Súnder and of Mátirám, are conspicuous. But their dialect is not pure Hindevi, since they sometimes borrow from the Persian language. Súnder wrote his poems in the reign of Sháhjehán, and seems to have been patronized by that prince, whom he praises in his preface. Bihári Lál flourished at the court of Ambhé, towards the beginning of the sixteenth century of the Christian era. His poems were arranged in their present order for the use of the unfortunate prince Azem Sháh; and the modern edition is therefore called Azemsháhí. The old edition has been elegantly translated into Sanscrit verse, by Herípríyáda Pandita, under the patronage of Cheś Sén, when Raja of Benáres.
borrowed from Sanscrit. Many words, of which the etymology shows them to be the purest Sanscrit, are received unaltered; many more undergo no change but that of making the final vowel silent: a still greater number exhibits no other difference, than what arises from the uniform permutation of certain letters; the rest too, with comparatively few exceptions, may be easily traced to a Sanscrit origin. That this is the root, from which Hindī has sprung; not Hindī, the dialect whence Sanscrit has been refined; may be proved by etymology, the analogy of which is lost in Hindī and preferred in Sanscrit. A few examples will render this evident.

Cṛyā signifies action, and Carma act: both of which are regularly derived from the root Cṛ to do. They have been adopted into Hindustânī, with many other regular derivatives of the same root: (such for example as Carāṇa [contracted into Carnā] the act of doing; Cartā the agent; Cāraṇa, cause or the means of doing; Cārya [Cārj, Cāj.] the thing to be done, and the intent or purpose of the action.). But I select these two instances because both words are adopted into Hindustânī in two several modes. Thus Cṛyā signifies action; and Ciriā expresses one metaphorical sense of the same Sanscrit word, viz. oath or ordeal. Again, Ciriā-caram signifies funeral rites: but Cām is the most usual form in which the Sanscrit Carma is exhibited in the Hindustânī; and it thus assumes the same form with Cām, desire; a very different word taken from the Sanscrit derivative of the root Čam to seek. Here then Hindustânī confounds two very different words in one instance, and makes two words out of one in the other instance.

Sat literally signifies existent; it is employed in the acceptation of truth: Satya, a regular derivative from it, signifies true; or, employed substantively, truth. The correspondent Hindī word sgh is corrupted from the
Sanscrit satya, by neglecting the final vowel, by substituting \( j \) for \( y \), according to the genius of the Hindevi dialect, and by transforming the harsh combination \( tj \) into the softer sound of \( ch \). Here then is obviously traced the identity of the Hindustani sacht, and Bengali shytoyo, which are only the same Sanscrit word satya variously pronounced.

Yuvan signifies young, and yauvana youth: the first makes Yuvā in the nominative case. This is adopted into Hindustani with the usual permutation of consonants, and becomes Jubā; as Yauvana is transformed into Jōban. The same word has been left corrupted in Persian and Latin, where it stands Juvān and Juvenis. In many inflections the root of Yuvan is contracted into Yūn; the possessive case for example forms, in the three numbers, Yūnas, Yunós, Yunām. Here then we trace the origin of the Latin comparative Junior: and I cannot hesitate in referring to these Sanscrit roots, the Welsh Jevangh and Armorican Jouank, as well as the Saxon Yeong, and finally the English Young. This analogy, which seems evident through the medium of the Sanscrit language, is wholly obscured in Hindustani.

These examples might be easily multiplied, but unprofitably I fear: for, after proving, that nine tenths of the Hindi dialect may be traced back to the Sanscrit idiom, there yet remains the difficulty of accounting for the remaining tenth, which is perhaps the basis of the Hindi language. Sir William Jones thought it so; and he thence inferred, that the pure Hindi was primeval in Upper India, into which the Sanscrit was introduced by conquerors from other kingdoms in some very remote age.* This opinion I do not mean to controvert. I only contend, that, where similar

* Third anniversary discourse.
words are found in both languages, the Hindī has borrowed from Sanscrit, rather than the Sanscrit from Hindī. It may be remarked too, that, in most countries, the progress has been from languages rich in inflections, to dialects simple in their structure. In modern idioms, auxiliary verbs and appendant particles supply the place of numerous inflections of the root. It may for this reason be doubted, whether the present structure of the Hindī tongue be not a modern refinement. But the question, which has been here hinted rather than discussed, can be decided only by a careful examination of the oldest compositions, that are now extant in the Hindī dialect. Until some person execute this task, a doubt must remain, whether the ground-work of Hindī, and consequentially of Hinduśāni, be wholly distinct from that of Sanscrit.

On the subject of the modern dialect of Upper India, I with pleasure refer to the works of (a very ingenious member of this society) Mr. Gilchrist, whose labours have now made it easy to acquire the knowledge of an elegant language, which is used in every part of Hinduśāni and the Dekhin: which is the common vehicle of colloquial intercourse among all well educated natives; and among the illiterate also in many provinces of India: and which is almost everywhere intelligible to some among the inhabitants of every village. The dialects, which will be next noticed, are of more limited use.

Gaurā,* or, as it is commonly called, Bengalah or Bengāli, is the language spoken in the provinces, of which the ancient city of Gaur was once

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* It is necessary to remark, that, although Gaurā be the name of Bengal; yet the Brāhmanas, who bear that appellation, are not inhabitants of Bengal, but of Hinduśāni proper. They reside chiefly in the Saba of Delhi; while the Brāhmanas of Bengal are avowed colonists from Canjī. It is difficult to account for this contradiction. The Gaurā Brāhmanas allege a tradition, that their ancestors migrated in the days of the Pandavas, at the commencement of the present Cali Tagā. Though no plausible conjecture can be founded on this tradition, yet I am induced to retract a conjecture formerly hazarded by me; that the Gar of our maps was the original country of the Gaurā priests.
the capital. It still prevails in all the provinces of Bengal, excepting perhaps some frontier districts: but is said to be spoken in its greatest purity in the eastern parts only; and, as there spoken, contains few words which are not evidently derived from Sanscrit. This dialect has not been neglected by learned men. Many Sanscrit poems have been translated, and some original poems have been composed in it. Learned Hindus in Bengal speak it almost exclusively: verbal instruction in sciences is communicated through this medium, and even publick disquisitions are conducted in this dialect. Instead of writing it in the Devanāgarī, as the Prākrit and Hindēvi are written, the inhabitants of Bengal have adopted a peculiar character, which is nothing else but Deva-nāgarī deformed for the sake of expeditious writing. Even the learned amongst them employ this character for the Sanscrit language, the pronunciation of which too they in like manner degrade to the Bengāli standard. The labours of Mr. Halhed and Mr. Forster, have already rendered a knowledge of the Bengāli dialect accessible; and Mr. Forster’s further exertions will still more facilitate the acquisition of a language, which cannot but be deemed greatly useful, since it prevails throughout the richest and most valuable portion of the British possessions in India.

Mait’hila or Tirhubhāya, is the language used in Mit’hilā, that is, in the Sircār of Tirhub; and in some adjoining districts, limited however by the rivers Cusi (Cauṣṭci) and Gandhac (Gandhāct), and by the mountains

* Prākrit and Hindi books are commonly written in the Devanāgarī; but a corrupt writing, called Nāgarī, is used by Hindus in all common transfections where Hindi is employed by them; and a still more corrupted one, wherein vowels are for the most part omitted, is employed by bankers and others in mercantile transfections. I must here confess, that I can give no satisfactory explanation of the term. The common etymology of Nāgarī is unsatisfactory; unless Nagara be taken as the name of some particular place emphatically called the city. If so, that city may be the modern Nāgar, which is still the metropolis of those, whom I take to be a remnant of the Sārsvottis.
of Népál. It has great affinity with Bengáli; and the character, in which it is written, differs little from that which is employed throughout Bengal. In Tirhút too, the learned write Sanscrit in the Tirhutía character, and pronounce it after their own inelegant manner. As the dialect of Mithilà has no extensive use, and does not appear to have been at any time cultivated by elegant poets, it is unnecessary to notice it further in this place.

Utcala or Ódradesá is co-extensive with the Subá of Óréšá: extending from Médinépur to Mánacapattana, and from the sea to Sámmall-púr. The language of this province, and the character in which it is written, are both called Uriya. So far as a judgement can be formed from imperfect specimens of this language, it contains many Sanscrit words variously corrupted, with some Persian and Arabick terms borrowed through the medium of Hinduštáni, and with others of doubtful origin. The letters are evidently taken from the Dévanágari: and the Bráhmens of this province use the Uriya character in writing the Sanscrit language. Its deviations from the Dévanágari, may be explained from the practice of writing on palm leaves with an iron style, or on paper with a pen cut from a porcupine's quill. It differs in this respect from the hand writing of northern tribes, and is analogous to that of the southern inhabitants of the peninsula.

The five Hindu nations, whose peculiar dialects have been thus briefly noticed, occupy the northern and eastern portions of India: they are denominated the five Gaurs. The rest, called the five Drávirs, inhabit the southern and western parts of the peninsula. Some Pandits indeed exclude Cárntála and substilute Cásmóra: but others with more propriety omit the Cashmirian tribe; and, by adding the Cánaras to the list of Drávirs, avoid the inconsistency of placing a northern tribe among southern nations.
tribe have assured me, that the language bears the same affinity to Sanscrit, as other dialects of the Daśhin. I can affirm too, from their conversation, that the Cāḷerās, like most other southern tribes, have not followed the ill example of Bengal and the provinces adjacent to it, in pronouncing the Sanscrit language in the same inelegant manner with their own provincial dialects.

Tailanga, Telingah, or Tilanga, is at once the name of a nation, of its language, and of the character in which that language is written. Though the province of Telingāna alone retain the name in published maps of India, yet the adjacent provinces on either bank of the Gṛṛṣṇā and Gōḍāverī, and those situated on the north-eastern coast of the peninsula, are undoubtedly comprehended within the ancient limits of Tilanga; and are inhabited chiefly by people of this tribe. The language too is widely spread: and many circumstances indicate, that the Tailangas formerly occupied a very extensive tract, in which they still constitute the principal part of the population. The character, in which they write their own language, is taken from Devanāgarī; and the Tailanga Brāhmaṇas employ it in writing the Sanscrit tongue, from which the Tailanga idiom is said to have borrowed more largely, than other dialects used in the south of India. This language appears to have been cultivated by poets; if not by prose writers; for the Tailangas possess many compositions in their own provincial dialect, some of which are said to record the ancient history of the country.

The province of Gūrjara does not appear to have been at any time much more extensive than the modern Guzrāt, although Brāhmaṇas distinguished by the name of that country, be now spread over the adjoining provinces on both sides of the Nermadā. This tribe uses a language denominated from their own appellation, but very nearly allied to the Hindi
tongue; while the character, in which it is written, conforms almost exactly with vulgar Nāgarī. Considering the situation of their country, and the analogy of language and writing, I cannot hesitate in thinking, that the Gurjaras should be considered as the fifth northern nation of India; and the Úrīyas should be ranked among the tribes of the Dacshin.

Brief and imperfect as is this account of the Prācrits of India, I must be still more concise in speaking of the languages denominated Māgadhī and Apabhraṅsa in the passages quoted at the beginning of this essay. Under these names are comprehended all those dialects, which, together with the Prācrits above noticed, are generally known by the common appellation of Bhāṣā or speech. This term, as employed by all philologists, from Pāṇini down to the present professors of grammar, does indeed signify the popular dialect of Sanscrit in contradistinction to the obsolete dialect of the Vēda: but in common acceptation, Bhākhā (for so the word is pronounced on the banks of the Ganges) denotes any of the modern vernacular dialects of India; especially such as are corrupted from the Sanscrit. These are very numerous. After excluding mountaineers, who are probably aborigines of India, and whose languages have certainly no affinity with Sanscrit, there yet remain, in the mountains and islands contiguous to India, many tribes, that seem to be degenerate Hindus. They have certainly retained some traces of the language and writing, which their ancestors had been taught to employ.

Without passing the limits of Hindustān, it would be easy to collect a copious list of different dialects, in the various provinces, which are inhabited by the ten principal Hindu nations. The extensive region, which is nearly defined by the banks of the Sarasvati and Gangā on the north,
and which is strictly limited by the shores of the eastern and western seas, towards the south, contains fifty-seven provinces according to some lists, and eighty-four according to others. Each of these provinces has its peculiar dialect, which appears, however, in most instances to be a variety only of some one among the ten principal idioms. Thus Hinduśtānī, which seems to be the lineal descendant of the Cānyacūbja, comprises numerous dialects, from the Ordūzēbān or language of the royal camp and court, to the barbarous jargon, which reciprocal mistakes have introduced among European Gentlemen and their native servants. The same tongue, under its more appropriate denomination of Hindī, comprehends many dialects strictly local and provincial. They differ in the proportion of Arabick, Persian and Sanscrit, either pure or slightly corrupted, which they contain; and some shades of difference may be also found in the pronunciation, and even in the basis of each dialect.

Not being sufficiently conversant with all these idioms, I shall only mention two, which are well known, because lyric poets have employed them in songs, that are still the delight of natives of all ranks. I allude to the Penjābī and to the Brij-bhākhā. The first is the language of Panchanada or Penjāb, a province watered by the five celebrated rivers, which fall into the Sindhu. The songs entitled Kheāls and Teppas, which are no doubt familiar to all, who have a taste for the vocal musick of India, are composed almost exclusively in this dialect; as the Dhurpeds and regular Rāgīs are in Hindī; and Rēkhtah,* in the language of the court of Hinduśtān.

The Brij-bhākhā, or Vraja bhāṣā, is the dialect supposed to have been anciently spoken among the peasants in the neighbourhood of Mathura.

* The author of the Āvarté Shāhār Hind explains Rēkhtah as signifying any poetry composed in the language of the royal court of Hinduśtān, but in the style and metre of Persian poetry.
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It derives its name from the cowpens (Vraja) and dairies in the forest of Vrindá, where Crísthá was educated among the wives and daughters of the cowherds. His amorous adventures with Rádhá and the Góptás furnish the subject of many favourite songs in this dialect. It is still spoken with much purity throughout a great part of the Antarbéd, or Dóáb; and in some districts on the opposite banks of the Yamuná and Gangá.

To these cursory observations might be fitly added a specimen of each language, and of the character in which it is written, together with a list of the most common terms in the various dialects of India, compared with words of similar sound and import in the ancient languages of Europe. I have indeed made collections for this purpose: but the insertion of a copious list would exceed the limits of a desultory essay. For this reason, and because the collection is yet incomplete, I suppress it; and shall here close the present essay abruptly, with the intention of resuming the subject, should the further prosecution of these inquiries, at any future time, enable me to furnish the information called for by this society, concerning the number of Hindu dialects, and the countries where they are spoken.
VIII.


By H. T. Colebrooke, Esq.

ESSAY II.

A former Essay on this subject* described the daily ablutions performed with prayers and acts of religion by every Brāhmen. His next daily duty is the performance of the five great sacraments. The first; consisting in the study of the Vēda, has been already noticed; the sacraments of the manes, of Deities, and of spirits, slightly touched upon in the first Essay, will be made the subject of the present one; and the hospitable reception of guests will be followed in the next by a description of the various ceremonies, which must be celebrated at different periods from the birth to the marriage of a Hindu.

The sacrament of Deities consists in oblations to fire with prayers addressed to various divinities; and it is exclusive of the offerings of perfumes and blossoms before idols. It does not fall within my present plan to describe the manner, in which the several sects of Hindus† adore their Gods, or the images of them; and I shall therefore restrict myself to explain the oblations to fire, and then proceed to describe funeral rites and commemorative obsequies, together with the daily offerings of food and water to the manes of ancestors.

† See note A.
I am guided by the author now before me* in premising the ceremony of consecrating the fire, and of hallowing the sacrificial implements; "because this ceremony is, as it were, the groundwork of all religious acts."

First, the priest smears with cow dung a level piece of ground, four cubits square, free from all impurities, and sheltered by a shed. Having bathed and sipped water, he sits down with his face towards the east; and places a vessel of water with āśā grass on his left. Then, dropping his right knee, and resting on the span of his left hand, he draws with a root of āśā grass a line one span, or twelve fingers, long, and directed towards the east. From the nearest extremity of this line, he draws another at right angles to it, twenty-one fingers long, and directed towards the north. Upon this line he draws three others, parallel to the first, equal to it in length, and distant seven fingers from each other. The first line is really, or figuratively, made a yellow line, and is sacred to the earth; the second is red and sacred to fire; the third, black, and sacred to Brahmā, the creator; the fourth, blue, and sacred to Indra, the regent of the firmament; the fifth, white, and sacred to Śoma. He next gathers up the dust from the edges of these lines, and throws it away towards the north-east, saying

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* In the former essay, my chief guide was Hēlayud'Hā, who has given very perspicuous explanations of the mantras (or prayers used at religious ceremonies) in several treatises, particularly in one entitled Brāhmaṇa-sūtras. In the present essay, I likewise use a ritual composed by Bhava-dēva for the use of Śāraṇḍī priests, and a commentary on the mantras by Gūna Vēshū, as also the Āchāra-chandrice (a treatise on religious ceremonies observed by Śadras, but including many of those performed by other classes), and the Āchāra-dēsa, a treatise on daily duties.

† Poa Cynoaroides, Kozare. On the new moon of Bhādṛa a sufficient quantity of this sort of grass is provided for use during the whole year.
what was [herein] bad, is cast away:” and he concludes by sprinkling water on the several lines.

Having thus prepared the ground for the reception of the sacrificial fire, he takes a lighted ember out of the covered vessel which contains the fire, and throws it away, saying “I dismiss far away carnivorous fire. May it go to the realm of Yama, bearing sin [hence].” He then places the fire before him, saying “Earth! Sky! Heaven!” and adding “this other [harmless] fire alone remains here. Well knowing [its office], may it convey my oblation to the Gods.” He then denominates the fire according to the purpose for which he prepares it, saying “fire! thou art named so and so:” and he concludes this part of the ceremony by silently burning a log of wood, one span long, and smeared with clarified butter.

He next proceeds to place the Brahmá or superintending priest. Upon very solemn occasions a learned Brahmána does actually discharge the functions of superintending priest; but, in general, a bundle containing fifty blades of cusa grass is placed to represent the Brahmá. The officiating priest takes up the vessel of water, and walks round the fire keeping his right side turned towards it; he then pours water near it, directing the stream towards the east; he spreads cusa grass thereon; and, crossing his right knee over his left without sitting down, he takes up a single blade of grass between the thumb and ring finger of his left hand, and throws it away toward the southwest corner of the shed, saying “what was herein bad, is cast away.” Next, touching the water, resting the sole of his right foot on his left ankle, and sprinkling the grass with water, he places the Brahmá on it, saying “fit on [this] feat until [thy] see [be paid thee].” The officiating priest then returns by the same road.
by which he went round the fire; and sitting down again with his face towards the east, names the earth inaudibly.

If any profane word have been spoken during the preceding ceremony, atonement must be now made by pronouncing this text, "Thrice did Vishnu step; and at three strides traversed the universe: happily was his foot placed on the dusty [earth]." The meaning is, since the earth has been purified by the contact of Vishnu’s foot, may she (the earth so purified) atone for any profane word spoken during this ceremony.

If it be intended to make oblations of rice mixed with milk, curds, and butter, this too is the proper time for mixing them: and the priest afterwards proceeds to name the earth in the following prayer, which he pronounces with downcast look, resting both hands on the ground. "We adore this earth; this auspicious and most excellent earth: Do thou, O fire! resift [our] enemies. Thou dost take [on thee] the power [and office] of other [deities]."

With blades of cusia grass held in his right hand, he must next strew leaves of the same grass on three sides of the fire, arranging them regularly, so that the tip of one row shall cover the roots of the other. He begins with the eastern side, and at three times strews grass there, to cover the whole space from north to south; and in like manner distributes grass on the southern and western sides. He then blesses the ten regions of space; and rising a little, puts some wood* on the fire with a ladle full of clarified butter, while he meditates in silence on Brahma the lord of creatures.

* The fuel used at sacrifices must be wood of the racemiferous fig tree, the leafy Butea, or the Catechu Mimosa. It should seem, however, that the prickly Adenanthera, or even the Mango, may be used. The wood is cut into small logs, a span long, and not thicker than a man’s fist.
The priest then takes up two leaves of cusa gras, and with another blade of the same gras, cuts off the length of a span, saying "pure leaves! be sacred to Vishnu;" and throws them into a vessel of copper or other metal. Again he takes two leaves of gras; and, holding the tips between the thumb and ring finger of his right hand, and the roots between the thumb and ring finger of his left, and crossing his right hand over his left, he takes up clarified butter on the curvature of the gras, and thus silently casts some into the fire three several times. He then sprinkles both the leaves with water, and throws them away. He afterwards sprinkles with water the vessel containing clarified butter, and puts it on the fire, and takes it off again, three times; and thus concludes the ceremony of hallowing the butter, during the course of which, while he holds the leaves of gras in both hands, he recites this prayer, "—may the divine generator [VISHNU] purify thee by means of [his] faultless pure leaf; and may the sun do so, by means of [his] rays of light: be this oblation efficacious."

The priest must next hallow the wooden ladle by thrice turning therein his fore-finger and thumb, describing with their tips the figure of 7 in the inside, and the figure of 9 on the outside of the bowl of the ladle. Then dropping his right knee, he sprinkles water from the palms of his hands on the whole southern side of the fire, from west to east, saying, "Aditi [mother of the Gods!] grant me thy approbation." He does the same on the whole western side, from south to north, saying "Anumati!* grant me thy approbation;" and on the northern side, saying "Sarasvati! grant me thy approbation." And lastly, he sprinkles water all round the fire, while he pronounces this text, "generous sun! approve this rite: approve the performer of it, that he may share its reward. May

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* The word wanting a digit of full,
OF THE BRÁMENS ESPECIALLY.

"the celestial luminary, which purifies the intellectual soul, purify our minds. May the lord of speech make our prayers acceptable."

Holding <i>cusá</i> gräs in both hands, he then recites an expiatory prayer, which will be inserted in another place: and, throwing away the gräs, he thus finishes the hallowing of the sacrificial implements: a ceremony, which necessarily precedes all other religious rites.

He next makes oblations to fire with such ceremonies, and in such form, as are adapted to the religious rite which is intended to be subsequently performed. The sacrifice with the three mysterious words, usually precedes and follows the particular sacrifice which is suited to the occasion: being most generally practised, it will be the most proper specimen of the form in which oblations are made.

Having silently burnt a log of wood smeared with clarified butter, the priest makes three oblations, by pouring each time a ladle full of butter on the fire, saying "Earth! be this oblation efficacious:" "Sky! be this oblation efficacious:" "Heaven! be this oblation efficacious." On some occasions he makes a fourth offering in a similar mode, saying "Earth! Sky! Heaven! be this oblation efficacious." If it be requisite to offer a mixture of rice, milk, curds and butter, this is now done; and the oblations, accompanied with the names of the three worlds, are repeated.

As another instance of oblations to fire, the sacrifice to the nine planets may deserve notice. This consists of nine oblations of clarified butter with the following prayers.

1. "The divine sun approaches with his golden car; returning alternately with the shades of night; rousing mortal and immortal beings;"
and surveying worlds. May this oblation to the solar planet be efficacious.

2. "Gods! produce that [Moon,] which has no foe; which is the son of the solar orb, and became the offspring of space, for the benefit of this world: * produce it, for the advancement of knowledge; for protection from danger; for vast supremacy; for empire; and for the sake of Indra's organs of sense. May this oblation to the lunar planet be efficacious."

3. "This gem of the sky, whose head resembles fire, is the lord of waters and replenishes the seeds of the earth: may this oblation to the planet Mars be efficacious."

4. "Be roused O fire; and thou [O Bud'ha] perfect this sacrificial rite; and associate with us: let this votary and all the Gods fit in this most excellent assembly. May this oblation to the planet Mercury be efficacious."

5. "O Vrîhaspati, sprung from eternal truth, confer on us abundantly that various wealth, which the most venerable of beings may revere; which shines gloriously amongst all people; which serves to defray sacrifices; which is preserved by strength. May this oblation to the planet Jupiter be efficacious."

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* According to one legend, a ray of the sun, called sūsumna, became the moon; according to another, a flash of light from the eye of Atri was received by Space, a goddess: she conceived and bore Soma, who is therefore called a son of Atri. This legend, may be found in the Harivamśa. Calidasa alludes to it in the Raghabana (b. 2. v. 75) comparing Sudacañhā with the conceived Rāghu, to the via lactea receiving the luminary, which sprung from the eye of Atri.
6. "The lord of creatures drank the invigorating essence distilled from food; he drank milk and the juice of the moon plant. By means of scripture, which is truth itself, this beverage, thus quaffed, became a prolific essence; the eternal organ of universal perception; Indra's organs of sense; the milk of immortality; and honey to the manes of ancestors: May this oblation to the planet Venus be efficacious."

7. "May divine waters, be auspicious to us, for accumulation, for gain, and for refreshing draughts: may they listen to us, that we may be associated with good auspices: May this oblation to the planet Saturn be efficacious."

8. "O Dúrvá,* which dost germinate at every knot; at every joint; multiply us through a hundred, through a thousand descents: May this oblation to the planet of the ascending node be efficacious."

9. "Be thou produced by dwellers in this world, to give knowledge to ignorant mortals, and wealth to the indigent, or beauty to the ugly: May this oblation to the planet of the descending node be efficacious."

I now proceed to the promised description of funeral rites; abridging the detail of ceremonies as delivered in rituals, omitting local variations noticed by authors who have treated of this subject, and commonly neglecting the superstitious reasons given by them for the very numerous ceremonies which they direct to be performed in honour of persons recently deceased, or of ancestors long since defunct.

A dying man, when no hopes of his surviving remain, should be laid upon a bed of cuṣa grass, either in the house or out of it, if he be a Śūdra.

* Agróphis linearis. Kornic.
but in the open air, if he belong to another tribe. When he is at the point of death, donations of cattle, land, gold, silver, or other things, according to his ability, should be made by him; or, if he be too weak, by another person in his name. His head should be sprinkled with water drawn from the Ganges, and smeared with clay brought from the same river. A Sálagráma* stone ought to be placed near the dying man; holy strains from the Védā or from sacred poems should be repeated aloud in his ears; and leaves of holy basil must be scattered over his head.

When he expires, the corpse must be washed, perfumed, and decked with wreathes of flowers; a bit of tutanag, another of gold, a gem of any sort, and a piece of coral, should be put into the mouth of the corpse; and bits of gold in both nostrils, both eyes, and both ears. A cloth perfumed with fragrant oil must be thrown over the corpse, which the nearest relations of the deceased must then carry with modest deportment to some holy spot in the forest, or near water. The corpse must be preceded by fire, and by food carried in an unbaked earthen vessel; and rituals direct, that it shall be accompanied by music of all sorts; drums, cymbals, and wind and stringed instruments. This practice seems to be now diffused in most provinces of Hindušán; but the necessity of throwing a cloth over the corpse, however poor the rela-

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* The Sálagrámas are black stones (calcareous I believe) found in a part of the Gandācī river, within the limits of Népāl. They are mostly round, and are commonly perforated in one or more places, by worms; or, as the Hindus believe, by Viśnu in the shape of a reptile. According to the number of perforations, and of spiral curves in each, the stone is supposed to contain Viśnu in various characters. For example, such a stone, perforated in one place only, with four spiral curves in the perforation, and with marks resembling a cow's foot and a long wreath of flowers, contains Lākshmi Nárāyana. In like manner stones are found in the Nermadā, near Óncár mándāttá, which are considered as types of Śiva, and are called Bān-ling.
tions of the deceased may be, is enforced by the strictest injunctions: it is generally the perquisite of the priest, who officiates at the funeral.*

The corpse is carried out by the southern gate of the town, if the deceased were a Śūdra; by the western, if he were a Brāhmaṇa; by the northern, if he belonged to the military class, and by the eastern portal, if he sprung from the mercantile tribe. Should the road pass through any inhabited place, a circuit must be made to avoid it: and, when the procession has reached its destination, after once halting by the way, the corpse must be gently laid, with the head towards the south, on a bed of cusά, the tips whereof are pointed southward. The sons or other relations of the deceased having bathed in their clothes, must next prepare the funeral pile with a sufficient quantity of fuel on a clean spot of ground, after marking lines thereon to consecrate it in a mode similar to that, which is practised in preparing a fire for sacrifices and oblations. They must afterwards wash the corpse meditating on Gayā and other sacred places; holy mountains; the field of the Cūrus; the rivers Gangā, Yamunā, Caṣuṣ, Chandrabhāgā, Bhadrāvacusā, Gaṇḍacī, Sārayū, and Nermadā; Vainava; Varahā, and Pindāracca, and all other holy places on the face of the earth; as well as the four oceans themselves.

Some of these ceremonies are only observed at the obsequies of a priest who maintained a consecrated fire; his funeral pile must be lighted from that fire: but at the obsequies of other persons, the carrying of food to be left by the way, and the consecration of the spot whereon the funeral pile is raised, must be omitted; and any unpolluted fire may be used. It is only necessary to avoid taking it from another funeral pile, or from the abode of

* In most parts of India, the priests, who officiate at funerals, are held in disfavour: they are distinguished by various appellations, as Mahābrāhmaṇ, &c. See Digest of Hindu law, vol. II p. 175.
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an outcast, of a man belonging to the tribe of executioners, of a woman, who has lately borne a child, or of any person who is unclean.

After washing the corpse, clothing it in clean apparel, and rubbing it with perfumes, such as sandal wood, saffron, or aloe wood, the relations of the deceased place the corpse supine with its head towards the north (or refupine, if it be the body of a woman,) on the funeral pile, which is previously decorated with strung and unstrung flowers. A cloth must be thrown over it; and a relation of the deceased, taking up a lighted brand, must invoke the holy places abovementioned and say "May the Gods, with flaming mouths, burn this corpse;" he then walks thrice round the pile with his right hand towards it, and shifts the sacrificial cord to his right shoulder. Then, looking towards the south, and dropping his left knee to the ground, he applies the fire to the pile near the head of the corpse, saying "namo! namah!" while the attending priests recite the following prayer. "Fire! thou wert lighted by him: may he therefore be reproduced from thee, that he may attain the region of celestial bliss. May this offering be auspicious." This, it may be remarked, supposes the funeral pile to be lighted from the sacrificial fire kept up by the deceased; the same prayer is however used at the funeral of a man, who had no consecrated hearth.

The fire must be so managed, that some bones may remain for the subsequent ceremony of gathering the ashes. While the pile is burning, the relations of the deceased take up seven pieces of wood a span long, and cut them severally with an axe over the fire-brands (after walking each time round the funeral pile;) and then throw the pieces over their shoulders upon the fire, saying "salutation to thee, who dost consume flesh."

The body of a young child under two years old, must not be burnt, but buried. It is decked with wreathes of fragrant flowers and carried out by
the relations, who bury it in a clean spot, saying "namó! namah!" while a priest chants the song of Yama. "The offspring of the sun, day after day fetching cows, horses, human beings and cattle, is no more satiated therewith, than a drunkard with wine."

When funeral rites are performed for a person who died in a foreign country, or whose bones cannot be found, a figure is made with three hundred and sixty leaves of the Butea, or as many woollen threads, distributed so as to represent the several parts of the human body according to a fancied analogy of numbers: round the whole must be tied a thong of leather from the hide of a black antelope; and, over that, a woollen thread; it is then smeared with barley meal mixed with water: and must be burnt as an emblem of the corpse.

After the body of the deceased has been burnt in the mode above-mentioned, all, who have touched or followed the corpse, must walk round the pile keeping their left hands towards it, and taking care not to look at the fire. They then walk in procession, according to seniority, to a river or other running water, and after washing, and again putting on their apparel, they advance into the stream. They then ask the deceased's brother in law, or some other person able to give the proper answer, "Shall we present water?" If the deceased were a hundred years old, the answer must be simply, "do so:" but if he were not so aged, the reply is, "do so; but do not repeat the oblation." Upon this, they all shift the sacred staff to the right shoulder, and looking towards the south, and being clad in a single garment without a mantle, they stir the water with the ring finger of the left hand, saying "waters, purify us." With the same finger of the right hand, they throw up some water towards the south, and after plunging once under the surface of the river,
they rub themselves with their hands. An oblation of water must be next presented from the joined palms of the hands, naming the deceased and the family from which he sprung, and saying "may this oblation reach thee." If it be intended to show particular honour to the deceased, three offerings of water may be thus made.

After finishing the usual libations of water to satisfy the manes of the deceased; they quit the river and shift their wet clothes for other apparel; they then sip water without swallowing it, and sitting down on soft turf, alleviate their sorrow by the recital of the following or other suitable moral sentences; refraining at the same time from tears and lamentation.

1. "Foolish is he, who seeks permanence in the human state, unsolid like the stem of the plantain tree, transient like the foam of the sea."

2. "When a body, formed of five elements to receive the reward of deeds done in its own former person, reverts to its five original principles; what room is there for regret."

3. "The earth is perishable; the ocean, the Gods themselves pass away; how should not that bubble, mortal man, meet destruction?"

4. "All, that is low, must finally perish; all, that is elevated, must ultimately fall; all compound bodies must end in dissolution; and life is concluded with death.

5. "Unwillingly do the manes of the deceased taste the tears and rheum shed by their kinsmen: then do not wail, but diligently perform the obsequies of the dead."

* The recital of these verses is specially directed by Yajñavalkya. b, 3, v, 7, &c.
At night, if the corpse were burnt by day; or in the day time, if the ceremony were not completed until night; or, in case of exigency, whenever the priest approves; the nearest relation of the deceased takes up water in a new earthen jar, and returns to the town preceded by a person bearing a staff, * and attended by the rest walking in procession, and led by the youngest. Going to the door of his own house, or to a place of worship, or to some spot near water, he prepares the ground for the oblation of a funeral cake by raising a small altar of earth and marking lines on it as is practised for other oblations. Then, taking a brush of cusá grass in his right hand, he washes therewith the ground, over which cusá grass is spread, saying "such a one (naming the deceased and the family from which he sprung)! may this oblation be acceptable to thee." Next, making a ball of three handfuls of boiled rice mixed with tila,† fruits of various sorts, honey, milk, butter, and similar things, such as sugar, roots, pot-herbs, &c. (or, if that be impracticable with tila at least); he presents it on the spot he had purified, naming the deceased and saying "may this first funeral cake, which shall restore thy head, be acceptable to thee." Again purifying the spot in the same manner as before, and with the same words addressed to the deceased, he silently puts fragrant flowers, resin, a lighted lamp, betel leaves, and similar things, on the funeral cake: and then presents a woollen yarn; naming the deceased, and saying "may this apparel, made of woollen yarn, be acceptable to thee." He next offers an earthen vessel full of tila and water near the funeral cake, and says "may this vessel of tila and water be acceptable to thee."

* It is customary, to set apart on a leaf some food for the crows: after which the cake and other things which have been offered, must be thrown into

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* The purpose of his carrying a staff is to scare evil spirits and ghouls.
† Sefamum indicum Linn.
the water. This part of the ceremony is then concluded by wiping the
ground, and offering thereon a lamp, water and wreathes of flowers, naming
the deceased with each oblation, and saying "may this be acceptable to
thee."

In the evening of the same day, water and milk must be suspended in
earthen vessels before the door, in honour of the deceased, with this ad-
dress to him, "such a one deceased! bathe here; drink this:" and the
same ceremony may be repeated every evening until the period of
mourning expire.

When the persons, who attended the funeral, return home and ap-
proach the house-door (before the ceremony of suspending water and
milk, but after the other rites abovementioned), they each bite three
leaves of Nimba* between their teeth, sip water, and touch a branch of
Samit† with their right hands, while the priest says "may the Samit tree
alone for sins." Each mourner then touches fire, while the priest says:"may fire grant us happiness;" and standing between a bull and a goat,
touches both those animals while the priest recites an appropriate prayer.‡
Then, after touching the tip of a blade of Dura gras, a piece of coral,
some clarified butter, water, cow dung, and white mustard seed, or rubbing
his head and limbs with the butter and mustard seed, each man stands on a
stone while the priests say for him "may I be firm like this stone;" and
thus he enters his house.

During ten days, funeral cakes, together with libations of water and tila,
must be offered, as on the first day; augmenting, however, the number each
time, so that ten cakes, and as many libations of water and tila, be offered.

* Melia Azadirachta Link.
† Adenanthera aculeata or Prospis aculeata.
‡ I must for the present omit it, because it is not exhibited at full length in any work I have yet consulted.
on the tenth day: and with this further difference, that the address varies each time. On the second day, the prayer is "may this second cake; which shall restore thy ears, eyes, and nose, be acceptable." On the third day, "this third cake, which shall restore thy throat, arms, and breast." On the fourth, "thy navel and organs of excretion;" on the fifth, "thy knees, legs, and feet;" on the sixth, "all thy vitals;" on the seventh, "all thy veins;" on the eighth, "thy teeth, nails and hair;" on the ninth, "thy manly strength;" on the tenth, "may this tenth cake, which shall fully satisfy the hunger and thirst of thy renewed body, be acceptable to thee."

During this period, a pebble, wrapt up in a fragment of the deceased's shroud, is worn by the heir, suspended on his neck. To that pebble, as a type of the deceased, the funeral cakes are offered. The same vessel, in which the first oblation was made, must be used throughout the period of mourning: this vessel therefore is also carried by the heir in the fragment of the shroud. He uses that slip of cloth, taken from the winding sheet, as a sacrificial cord; and makes the oblations every day on the same spot. Should either the vessel, or the pebble be lost, by any accident, the offerings must be recommenced.

If the mourning lasts three days only, ten funeral cakes must be nevertheless offered, three on the first and third days, and four on the second. If it lasts no more than one day, the ten oblations must be made at once.

All the kinsmen of the deceased, within the sixth degree of consanguinity, should fast for three days and nights; or one at the least. However, if that be impracticable, they may eat a single meal at night, purchasing the food ready prepared, but on no account preparing victuals at home. So long as the mourning lasts, the nearest relations of the deceased must not exceed one daily meal, nor eat flesh-meat, nor any food seasoned with facts. 
tious falt: they must use a plate made of the leaves of any tree but the plan-
tain, or else take their food from the hands of some other persons; they
must not handle a knife or any other implement made of iron; nor sleep
upon a bed-shead; nor adorn their persons; but remain fqualid, and refrain
from perfumes and other gratifications: they must likewise omit the daily
ceremonies of ablution and divine worship. On the third and fifth days, as
also on the seventh and ninth, the kinsmen assemble, bathe in the open air,
offer tīla and water to the deceased, and take a repast together: they place
lamps at cross roads, and in their own houses, and likewise on the way to the
cemetery; and they observe vigils in honour of the deceased.

On the last day of mourning, or earlier in those countries, where the
obsequies are expeditcd on the second or third day, the nearest kinsman of
the deceased gathers his ashes after offering a śrāddha singly for him.

In the first place, the kinsman smears with cow dung the spot where the
oblation is to be presented; and after washing his hands and feet, sippimg
water, and taking up cusā grasps in his hand, he sits down on a cushion
pointed towards the south and placed upon a blade of cusā grasps, the tip of
which must also point towards the south. He then places near him a bundle
of cusā grasps, consecrated by pronouncing the word namah! or else pre-
pares a fire for oblations. Then, lighting a lamp with clarified butter or
with oil of sesamum, and arranging the food and other things intended to be
offered, he must sprinkle himself with water, meditating on Vishṇu sur-
named the lotos-eyed, or revolving in his mind this verse, "Whether pure
or defiled, or wherever he may have gone, he, who remembers the being,
whose eyes are like the lotos, shall be pure externally and internally."
cusa grass and presents water together with tila and with blossoms, naming the deceased and the family from which he sprung, and saying "may this water for ablutions be acceptable to thee." Then saying "May this be right," he pronounces a vow or solemn declaration. "This day I will offer on a bundle of cusa grass (or, if such be the custom, "on fire") a straddha for a single person, with unboiled food, together with clarified butter and with water, preparatory to the gathering of the bones of such a one deceased." The priests answering "do so," he says "namo! namah!" while the priests meditate the gayatri and thrice repeat, "Salutation to the Gods; to the manes of ancestors; and to mighty saints; to Swaha [goddess of fire]; to Swadha [the food of the manes]: salutation unto them for ever and ever."

He then presents a cushion made of cusa grass, naming the deceased and saying "may this be acceptable unto thee;" and afterwards distributes meal of sesame, while the priests recite "May the demons, and fierce giants, that sit on this consecrated spot, be dispersed; and the blood thirsty savages, that inhabit the earth, may they go to any other place, to which their inclinations may lead them."

Placing an oval vessel with its narrowest end towards the south, he takes up two blades of grass; and breaking off a span's length, throws them into the vessel; and, after sprinkling them with water, makes a libation, while the priests say, "May divine waters be auspicious to us for accumulation, for gain, and for refreshing draughts; may they listen to us, and grant, that we may be associated with good auspices." He then throws in tila while the priests say, "Thou art tila, sacred to soma; framed by the divinity, thou dost produce celestial bliss [for him, that makes oblations]."
mixed with water may thou long satisfy our ancestors with the food of the
manes: be this oblation efficacious." He afterwards silently casts into the
vessel, perfumes, flowers, and durvā grās. Then taking up the vessel with
his left hand, putting two blades of grās on the cushion, with their tips
pointed to the north, he must pour the water from the argha thereon. The
priests meantime recite. "The waters in heaven, in the atmosphere, and
on the earth, have been united by their sweetness with milk: may those
silver waters, worthy of oblation, be auspicious, salutary, and exhilarating
to us; and be happily offered: may this oblation be efficacious." He adds
"namah," and pours out the water, naming the deceased and saying
"may this argha be acceptable unto thee." Then oversetting the vessel,
and arranging in due order the unboiled rice, condiments, clarified butter,
and other requisites, he scatters tila, while the priests recite "Thrice did
Vishnū step, &c." He next offers the rice, clarified butter, water, and
condiments, while he touches the vessel with his left hand, and names the
decayed, saying "may this raw food, with clarified butter and condi-
ments, together with water, be acceptable unto thee." After the priests
have repeated the Gayatri preceded by the names of the worlds, he pours
honey or sugar upon the rice, while they recite this prayer "may the
winds blow sweet, the rivers flow sweet, and salutary herbs be sweet, unto
us; may night be sweet, may the mornings pass sweetly; may the soil of
the earth, and heaven parent of all productions, be sweet unto us; may
[Sōma] king of herbs and trees be sweet; may the sun be sweet, may kine
be sweet, unto us." He then says "namō! namah!" while the priests re-
cite "whatever may be deficient in this food; whatever may be imperfect
in this rite; whatever may be wanting in its form; may all that become
faultless."
AND OF THE BRAHMANAS ESPECIALLY.

He should then feed the Brāhmaṇas, whom he has assembled, either silently distributing food among them, or adding a respectful invitation to them to eat. When he has given them water to rinse their mouths, he may consider the deceased as fed through their intervention. The priests again recite the gāyatī and the prayer "may the winds blow sweet, &c." and add the subjoined prayers, which should be followed by the musick of flagelets, lutes, drums, &c.

1. The embodied spirit, which hath a thousand heads, a thousand eyes, a thousand feet, stands in the human breast, while he totally pervades the earth. 2. That being is this universe, and all that has been or will be; he is that which grows by nourishment, and he is the distributor of immortality. 3. Such is his greatness; and therefore is he the most excellent embodied spirit: the elements of the universe are one portion of him; and three portions of him are immortality in heaven. 4. That three fold being rose above [this world]; and the single portion of him remained in this universe, which consists of what does, and what does not, taste [the reward of good and bad actions]: again he pervaded the universe. 5. From him sprung Vīrāj,* from whom [the first] man was produced: and he, being successively reproduced, peopled the earth. 6. From that single portion, surnamed the universal sacrifice, was the holy oblation of butter and curds produced; and this did frame all cattle, wild or domestic, which are governed by instinct. 7. From that universal sacrifice, were produced the strains of the Rīch and Sāman, from him the sacred metres sprung; from him did the Yajurvā proceed. 8. From him were produced horses and all beasts, that have two rows of teeth; from him sprung cows; from him proceeded goats and sheep. 9. Him the Gods, the demigods named Sād'hya, and the

* See translation of Menu. Ch. 1. v. 32.
holy fages, immolated as a victim on sacred grâfs; and thus performed a solemn act of religion. 10. Into how many portions did they divide this being, whom they immolated? what did his mouth become? what are his arms, his thighs, and his feet now called? 11. His mouth became a priest; his arm was made a soldier; his thigh was transformed into a husbandman; from his feet sprung the servile man. 12. The moon was produced from his mind; the sun sprung from his eye; air and breath proceeded from his ear; and fire rose from his mouth. 13. The subtile element was produced from his navel; the sky from his head; the earth from his feet; and space from his ear: thus did he frame worlds. 14. In that solemn sacrifice, which the Gods performed with him as a victim, spring was the butter, summer the fuel, and sultry weather the oblation. 15. Seven were the moats [surrounding the altar]; thrice seven were the logs of holy fuel; at that sacrifice, which the Gods performed, immolating this being as the victim. 16. By that sacrifice the Gods worshipped this victim: such were primeval duties; and thus did they attain heaven, where former Gods and mighty demigods abide.*

Next, spreading cuśa grâfs near the fragments of the repast, and taking some unboiled rice with tila and clarified butter, he must distribute it on the grâfs while the priests recite for him these prayers. "May those in my family, who have been burnt by fire, or who are alive and yet unburnt, be satisfied with this food presented on the ground; and proceed contented towards the supreme path [of eternal bliss]. May those, who have no father nor mother, nor kinsman, nor food, nor supply of nourishment, be

* I think it unnecessary to quote from the commentary the explanation of this curious passage of the Védâ, as it is there given; because it does not really elucidate the sense. The allegory is, for the most part, sufficiently obvious. Other prayers may be also recited on the same occasion: it would be tedious to insert them all in this place.
contented with this food offered on the ground, and attain, like it, a happy abode." He then gives the Brāhmaṇas water to rinse their mouths; and the priests once more recite the Gāyatrī and the prayer "may the winds blow sweet, &c.

Then taking in his left hand another vessel containing tila, blossoms and water, and in his right a brush made of cusā grass, he sprinkles water over the grass spread on the consecrated spot, naming the deceased, and saying "may this ablution be acceptable to thee;" he afterwards takes a cake or ball of food mixed with clarified butter, and presents it saying "may this cake be acceptable to thee;" and deals out the food with this prayer; "Ancestors, rejoice; take your respective shares, and be strong as bulls." Then walking round by the left, to the northern side of the consecrated spot, and meditating "Ancestors be glad; take your respective shares, and be strong as bulls," he returns by the same road; and again sprinkles water on the ground to wash the oblation, saying "may this ablution be acceptable to thee."

Next, touching his hip with his elbow, or else his right side, and having sprinkled water, he must make six libations of water with the hollow palms of his hand; saying "salutation unto thee, O deceased, and unto the faddening [hot] season; salutation unto thee, O deceased, and unto the month of tapas [or dewy season]; salutation unto thee, O deceased, and unto that [season] which abounds with water; salutation unto thee, O deceased, and to the nectar [of blossoms]; salutation unto thee, O deceased, and to the terrible and angry [season]; salutation unto thee, O deceased, and to female fire [or the sultry season]."

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* See Note B.
He next offers a thread on the funeral cake, holding the wet brush in his hand, naming the deceased, and saying "may this raiment be acceptable to thee;" the priests add, "Fathers, this apparel is offered unto you." He then silently strews perfumes, blossoms, resin and betel leaves, on the funeral cake, and places a lighted lamp on it. He sprinkles water on the bundle of grass, saying, "may the waters be auspicious;" and offers rice, adding, "may the blossoms be sweet; may the rice be harmless;" and then pours water on it, naming the deceased and saying, "may this food and drink be acceptable unto thee." In the next place he strews grasses over the funeral cake, and sprinkles water on it, reciting this prayer, "waters! Ye are the food of our progenitors; satisfy my parents, ye who convey nourishment, which is ambrosia, butter, milk, cattle and distilled liquor."* Lastly he smells some of the food, and poises in his hand the funeral cakes, saying "may this ball be wholesome food;" and concludes by paying the officiating priest his fee, with a formal declaration, "I do give this fee (consisting of so much money,) to such a one (a priest sprung from such a family, and who uses such a Vedâ and such a sâchâ of it,) for the purpose of fully completing the obsequies this day performed by me in honour of one person singly, preparatory to the gathering of the bones of such a one deceased."

After the priest has thrice said; "salutation to the Gods; to progenitors, to mighty saints, &c." he dismisses him; lights a lamp in honour of the

* The former translation of this text (As. Res. vol. V. page 367) was erroneous in several places; and I still am not perfectly confident, that I rightly understand it. The term (cikála,) which the commentator explains as signifying cattle, literally means fit to be tied to a pole or stake. The reading of the next term was erroneous. I read and translated parivrûta for parivrûta; promised instead of distilled. The commentator explains it as signifying the nourishment of progenitors.
deceased; meditates on Heṛi with undiverted attention; casts the food, and other things used at the obsequies, into the fire; and then proceeds to the coemetry for the purpose of gathering the ashes of the deceased.

The son, or nearest relation of the defunct, accompanied by his kinsmen, and clothed in clean apparel, repairs to the coemetry carrying eight vessels filled with various flowers, roots and similar things. When arrived there he does honour to the place by presenting an argha, with perfumes, blossoms, fragrant resins, a lamp, &c. Some of his kinsmen invoke the deities of the coemetry, when the argha is presented; others, when flowers are offered; others again, when food, fragrant resins, a lighted lamp, water, wreathes of flowers, and rice are offered, saying “salutation to the deities, whose mouths are devouring fire.” He advances to the northern gate* or extremity of the funeral pile; sits down there; and presents two vessels, as an oblation to spirits, with this prayer “may the adorable and eternal Gods, who are present in this coemetry, accept from us this eightfold unperishable oblation: may they convey the deceased to pleasing and eternal abodes; and grant to us life, health, and perfect ease. This eightfold oblation is offered to Śiva and other deities, salutation unto them.”

Then walking round the spot with his right side towards it, he successively places two other vessels, containing eight different things, at each of the three other gates or fides, of the encloiture which surrounds the funeral pile; and he presents these oblations with the same formality as before, sprinkles them with milk, and adds “may Śiva and the other deities depart to their respective abodes.” He then shifts the sacred lotus string to his right shouler; turns his face towards the south; silently sprinkles the bones and ashes with cow’s milk; and, using a branch of Sami and another of Palása † instead of tongs, first draws out from the ashes the bones of the

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* The praefice of enclosing the funeral pile with temporary walls is almost universally disused.
† Butea frondosa Linna and Superba Roxb.
head, and afterwards the other bones successively; sprinkles them with perfumed liquids and with clarified butter made of cow's milk; and puts them into a casket made of the leaves of the Palāśa: this he places in a new earthen vessel, covers it with a lid, and ties it up with thread. Choosing some clean spot, where encroachments of the river are not to be apprehended, he digs a very deep hole, and spreads cusa gras at the bottom of it, and over the grass a piece of yellow cloth; he places thereon the earthen vessel containing the bones of the deceased, covers it with a lump of mud together with thorns, moss and mud; and plants a tree in the excavation or raises a mound of masonry, or makes a pond, or erects a standard. He, and the rest of the kinsmen, then bathe in their clothes. At a subsequent time, the son or other near relation fills up the excavation, and levels the ground; he throws the ashes of the funeral pile into the water; cleans the spot with cow dung and water; presents oblations to Śiva and other deities in the manner beforementioned, dismisses those deities and casts the oblation into water. To cover the spot where the funeral pile floated, a tree should be planted, or a mound of masonry be raised; or a pond be dug; or a standard be erected.* Again, at a subsequent time, the son or other near relation,

* This does not appear to be very universally practised: but a monument is always erected on the spot, where a woman has burnt herself with her husband's corpse: or where any person has died a legal voluntary death. A mausoleum is however often built in honour of a Hindu prince or noble: it is called in the Hindu language, a Ch'hetri: and the practice of consecrating a temple in honour of the deceased is still more common, especially in the central parts of India. I shall take some future occasion to resume a subject alluded to in this note; but, in the mean time, it may be fit to remark, that legal suicide was formerly common among the Hindus; and is not now very rare; although instances of men's burning themselves, have not perhaps lately occurred so often as their drowning themselves in holy rivers. The blind father and mother of the young anchorite, whom Dasarat'ha slew by mistake, burnt themselves with the corpse of their son. The scholiast of the Raghuvaria, in which poem, as well as in the Ramātana, this story is beautifully told, quotes a text of law to prove, that suicide is in such instances legal. I cannot refrain from also mentioning, that instances are not unfrequent, where persons, afflicted with
carries the bones, which were so buried, to the river Ganges. He bathes there; rubs the vessel with the five productions of kine; puts gold, honey, clarified butter and tila on the vessel; and, looking towards the south and advancing into the river with these words “be there salutation unto justice,” throws the vessel into the waters of the Ganges, saying “may he (the deceased) be pleased with me.” Again bathing, he stands upright and contemplates the sun; then sipping water, and taking up cuśa gras, tila, and water, pays the priests their fees.

So long as mourning lasts after gathering the ashes, the near relations of the deceased continue to offer water with the same formalities and prayers as abovementioned, and to refrain from factitious salt, butter, &c. On the last day of mourning, the nearest relation puts on neat apparel, and causes his house and furniture to be cleaned: he then goes out of the town; and, after offering the tenth funeral cake in the manner before described, he makes ten libations of water from the palms of his hands; causes the hair of his head and body to be shaved, and his nails to be cut; and gives the barbers the clothes which were worn at the funeral of the deceased, and adds some other remuneration. He then anoints his head and limbs, down to his feet, with oil of sefamum; rubs all his limbs with meal of sefamum, and his head with the ground pods of white mustard; he bathes, sips water, touches and blesses various auspicious things, such as stones, clarified butter,

loathsome and incurable diseases, have caused themselves to be buried alive. I hope soon to be the channel of communicating to the Asiatick Society a very remarkable case of a leper rescued from a premature grave, and radically cured of his distemper. I must also take this occasion of announcing a very singular practice, which prevails among the lowest tribes of the inhabitants of Berar and Gond-wana. Suicide is not unfrequently vowed, by such persons, in return for boons solicited from idols; and, to fulfil his vow, the successful vowery throws himself from a precipice, named Calakhairava, situated in the mountains between the Tāpti and Nermañī rivers. The annual fair, held near that spot, at the beginning of spring, usually witnesses eight or ten victims of this superstition.
leaves of Nimba, white mustard, Durwá grafts, coral, a cow, gold, curds, honey, a mirror, and a conch; and also touches a bambu staff. He now returns purified to his home; and thus completes the first obsequies of the deceased.

The second series of obsequies, commencing on the day after the period of mourning has elapsed, is opened by a lufration termed the consofatory ceremony, the description of which must be here abridged, for want of a commentary to explain all the prayers, that are recited at this religious rite. For the same reason an account of the ceremonies, attending the consecration and dismissal of a bull in honour of the deceased, must for the present be postponed.

The lufration consists in the consecration of four vessels of water, and sprinkling therewith the house, the furniture, and the persons belonging to the family. After lighting a fire, and blessing the attendant Bráhmanás, the priest fills four vessels with water, and putting his hand into the first, meditates the gāyatrí, before and after reciting the following prayers:

1. "May generous waters be auspicious to us, for gain and for refreshing draughts; may they approach towards us, that we may be associated with good auspices." 2. "Earth afford us ease; be free from thorns; be habitable. Widely extended as thou art, procure us happiness." 3. "O waters! since ye afford delight, grant us food, and the rapturous sight [of the Supreme Being]." 4. "Like tender mothers, make us here partakers of your most auspicious essence.*

* The translation of several among these prayers is a little varied from a former version of them, to conform with the different expositions given in different places by the commentators I have consulted. For the same purpose, I shall here subjoin another version of the gāyatrí. "Earth! Sky! Heaven! Let us meditate on the most excellent light and power of that generous, sportive, and resplendent sun: [praying, that] it may guide our intellects." A paraphrase of this very important text may be found in the preface to the translation of Mēnu, p. xviii.
Putting his hand into the second vessel, the priest meditates the *gāyatī*, and the four prayers above quoted; adding some others, and concluding this second consecration of water by once more meditating the *gāyatī*.

Then taking a lump of sugar and a copper vessel in his left hand, biting the sugar and spitting it out again, the priest sips water. Afterwards, putting his hand into the third vessel, he meditates the *gāyatī* and the four prayers above cited, interposing this, “May *Indra* and *Varuṇa* [the regents of the sky and of the ocean] accept our oblations, and grant us happiness: may *Indra* and the cherishing sun grant us happiness in the distribution of food; may *Indra* and the moon grant us the happiness of attaining the road to celestial bliss, and the association of good auspices.”

The priest adds, 1. “May we sufficiently attain your essence with which you satisfy the universe. Waters! grant it to us.” 2. “May heaven be our comfort; may the sky, earth, water, salutary herbs, trees, the assembled Gods, the creator, and the universe, be our comfort; may that comfort obviate difficulties, and become to us the means of attaining our wishes.”

3. “Make me perfect in [my own person, and in the persons of all who are] connected with me. May all beings view me with the [benevolent] eye of the sun: I view all beings with the solar eye: let us view each other with the [benevolent] solar eye.” 4. “Make me perfect in my own person, and in the persons of all who are allied to me. May I live long in thy fight. Long may I live in thy fight.” 5. “Salutation to thee [O fire!], who dost seize oblations; to thee, who dost shine; to thee, who dost scintillate. May thy flames burn our foes; mayest thou, the purifier, be auspicious unto us.”

6. “Salutation to thee, manifested in lightning. Salutation to thee, O God! for thou dost endeavour to bestow celestial bliss.” 7. “Since thou dost seek to awe the wicked [only]; make us fearless. Grant happiness to our progeny; and courage
to our cattle.” 8. “May water, and herbs, be friendly to us: may they be inimical to him, who hates us, and whom we hate.” 9. “May we see, a hundred years, that pure eye, which rises from the east, and benefits the Gods. May we live a hundred years. May we speak a hundred years. May we be free from distress a hundred years; and again a hundred years.”

After another prayer, the priest again meditates the gāyatrī and thus concludes the third consecration. He then hallows the fourth vessel of water in a similar manner, with a repetition of the prayer “May the earth be our comfort, &c.” and with some others, which must be here omitted for the reason beforementioned.*

Though it be not positively enjoined, it is customary, immediately after this lustration, to give away a vessel of tila, and also a cow, for the sake of securing the passage of the deceased over the Vaitarāṇī, or river of hell: whence the cow, so given, is called Vaitarāṇī-d’henu. Afterwards a bed with its furniture is brought; and the giver sits down near the Brāhmaṇa, who has been invited to receive the present. After saying, “Salutation to this bed with its furniture; salutation to this priest, to whom it is given;” he pays due honour to the Brāhmaṇa in the usual form of hospitality. He then pours water into his hand, saying “I give thee this bed with its furniture;” the priest replies, “give it.” Upon this he sprinkles it with water; and taking up cusā grāfs, tila, and water, delivers them to the priest, pouring the water into his hand, with a formal declaration of the gift and its purpose; and again delivers a bit of gold with cusā grāfs, &c. making a similar formal

* At most religious ceremonies, and especially at the deprecatory rites, the prayers directed in the several Vēdas, and in the various Sāvēs of them, differ much. Those, which are translated in the present and former essays, are mostly taken from the Yajurveda, and may be used by any Brāhmaṇa, instead of the prayers directed in the particular Vēda, by which he should regularly be guided. The subject of lustrations is curious: they are performed with various ceremonies, to avert calamities, or to obviate disapperinments. Should other engagements permit it, this topic will be treated in a future essay.
declaration. 1. "This day, I, being desirous of obtaining celestial bliss for such a one defunct, do give unto thee, such a one, a Brāhmaṇa descended from such a family, to whom due honour has been shown, this bed and furniture, which has been duly honoured, and which is sacred to Vishnu." 2. "This day I give unto thee (for and so) this gold, sacred to fire, as a sacerdotal fee, for the sake of confirming the donation I have made of this bed and furniture." The Brāhmaṇa both times replies "be it well." Then lying upon the bed, and touching it with the upper part of his middle finger, he meditates the gāyatrī with suitable prayers, adding "This bed is sacred to Vishnu."

With the same ceremonies, and with similar formal declarations, he next gives away to a Brāhmaṇa (or more commonly, in both instances, to a married couple,) a golden image of the deceased, or else a golden idol, or both, with clothes and various farts of fruit. Afterwards he distributes other presents among Brāhmaṇas, for the greater honour of the deceased; making donations of land, and giving a chair or stool, clothes, water, food, betel leaf, a lamp, gold, silver, a parasol, an orchard of fruit trees, wreathes of flowers, a pair of shoes, another bed, another milch cow, and any other presents he may choose to give, such as an elephant, a horse, a carriage, a slave, a house and so forth.

It is hardly necessary to remark on this quotation, that none, but very rich or superfluous persons, make these ample donations, which are not positively enjoined, though strenuously recommended.

There is some difference in the religious formalities, with which various things are given, or accepted, on this, or on any other occasion.
formal declaration too, a different tutelary Deity is named, and a different object is specified; but, in other respects, the form of the declaration is similar, whatever be the occasion on which the gift is made.

In making a donation of land, the donor sits down with his face to the east, opposite to the person to whom he gives it. The donor says "salutation to this land with its produce; salutation to this priest, to whom I give it." Then, after showing him honour in the usual form, he pours water into his hand, saying, "I give thee this land with its produce." The other replies, "give it." Upon which he sprinkles the place with water; and taking up water, with holy basil, and cusā grass, he pours the water into the other’s hand making a formal declaration of the donation and the motive of it. He then delivers a bit of gold, with cusā grass, &c. declaring his purpose in giving it, as a fardertial fee, to consolidate the donation of land. The other accepts the gift by a verbal acknowledgment, and meditates the gāyatrī with some other prayers.

A chair or stool is accepted by sitting down on it; clothes, by putting them on; a parasol, by holding the handle of it; shoes, or sandals, by standing on them; and a couch by lying on it. In these and other donations, there is no variation in the prayers; but the gift of a milch cow is made with other texts, which the donor recites standing near the cow, and making a libation of water from the palms of his hands, after the recital of each prayer. The gift is accepted by holding the animal’s tail.

1. "May the Goddess, who is the Lāchṣmī of all beings, and resides among the Gods, assume the shape of a milch cow, and procure me comfort." 2. "May the Goddess who is Rudraṇī in a corporeal form, and who is the beloved of Śiva, assume the shape of a milch cow, and pro-
cure me comfort." 3. "May she, who is Lāchśmī repose on the bosom of Vīshnū; she, who is the Lāchśmī of the regent of riches; she, who is the Lāchśmī of kings; be a boon-granting cow to me." 4. "May she, who is the Lāchśmī of Brāhma; she, who is Swāhā, the wife of fire; she, who is the exerted power of the sun, moon, and stars, assume the shape of a milk cow for [my] prosperity." 5. "Since thou art Swād'hā [the food] of them, who are chief among the manes of ancestors, and Swāhā [the consuming power] of them, who eat solemn sacrifices; therefore, being the cow, that expiates every sin, procure me comfort." 6. "I invoke the Goddess, who is endowed with the attributes of all the Gods; who confers all happiness; who bestows [abodes in] all the worlds, for the sake of all people." 7. "I pray to that auspicious Goddess, for immortality and happiness."

The remaining ceremonies, omitting for the present the consecration of a bull, consist chiefly in the obsequies called śrāddhās. The first set of funeral ceremonies is adapted to effect, by means of oblations, the reembodiment of the soul of the deceased, after burning his corpse. The apparent scope of the second set is to raise his shade, from this world, (where it would else, according to the notions of the Hindus, continue to roam among demons and evil spirits,) up to heaven, and there deify him, as it were, among the manes of departed ancestors. For this end, a śrāddhā should regularly be offered to the deceased on the day after mourning expires; twelve other śrāddhās singly to the deceased in twelve successive months; similar obsequies at the end of the third fortnight, and also in the sixth month, and in the twelfth; and the oblation called Sāpīndana, on the first anniversary of his decease. In most provinces the periods for these sixteen ceremonies, and for the concluding obsequies entitled Sāpīndana, are anticipated, and the
whole is completed on the second or third day. After which they are again
performed at the proper times, but in honour of the whole set of proge-
nitors, instead of the deceased singly. The obsequies intended to raise the
shade of the deceased to heaven are thus completed. Afterwards, a srá-
dha is annually offered to him on the anniversary of his decease.

The form of the various sráddhas (for they are numerous*) is so nearly
the same, that it will be only necessary to describe that which is performed
in honour of progenitors in general; and at which three funeral cakes are
offered to three paternal ancestors; as many to three maternal fore-fathers,
and two to the Visvédévas or assembled Gods. A sráddha in honour of
one person singly has been already noticed.

After smearing the place with cow dung, a square altar of sand is raised
on it, one or two fingers high, and a span nearly in each direction. (It
must be triangular at the obsequies of one recently defunct.) The person,
who performs the ceremony, first washes his hands and feet, sips water,

* In a work entitled Nirnaya Súndha, I find authority for classing obsequies under twelve heads.
1. Daily obsequies, either with food, or with water only, in honour of ancestors in general, but excluding
the Visvédéva. 2. Obsequies for a special cause; that is, in honour of a kinsman recently defunct.
3. Voluntary obsequies, performed by way of supererogation, for the greater benefit of the deceased.
4. Obsequies for increase of prosperity, performed upon any accession of wealth or prosperity, and upon
other joyful occasions. 5. A sráddha intended to introduce the shade of a deceased kinsman to the rest
of the mance. 6. Obsequies performed on appointed days, such as that of new moon, full moon, sun's
passage into a new lóka, &c. 7. A sráddha, to sanctify the food, at an entertainment given to a com-
pany of reverend persons. 8. One performed, when stated numbers of priests are fed at the cost of a
person who needs purification from some defilement. 9. A sráddha preparatory to the celebration of
any solemn rite, and considered as a part of such rite. 10. Sráddhas in honour of deities. 11. Oblations
of clarified butter, previous to the undertaking of a distant journey. 12. A sráddha to sanctify a meal
t of flesh meat, prepared simply for the sake of nourishment,
and puts a ring of cusā grass on the ring finger of each hand. He sits down on a cushion of cusā grass, or of other materials, placed upon a blade of such grass. He lights a lamp, reciting a prayer, which will be cited on another occasion. He places the implements and materials in regular order, and sprinkles water on himself and all around, meditating on Vīshṇu surnamed the lotos-eyed, and revolving in his mind the couplet "whether pure or defiled, &c." He now shifts the sacerdotal thread to his right shoulder, and solemnly declares his intention of performing a srāddhā, and the motive of it. He thrice meditates the gāyatrī, and pronounces the salutation to superior beings, "salutation to the Gods, to the manes of ancestors, &c."

After this preparation, he proceeds to invite and to welcome the assembled Gods and the manes. First he places two little cushions of cusā grass on one side of the altar for the Vīśvedēvas, and fix in front of it for the Pitrīs. Each cushion should consist of three blades of grass folded up. After strewing cusā grass on those cushions, he asks "shall I invoke the assembled Gods?" being told "do so," he thus invokes them: "assembled Gods! hear my invocation. Come, and sit down on this holy grass." After scattering barley on the same spot, he meditates this prayer, "assembled Gods! listen to my invocation, ye, who reside in the sky; and ye, who abide near us [on earth.] or [far off] in heaven: ye, whose tongues are fire; and ye, who defend the funeral sacrifice; sit on this grass, and be cheerful." He then invites the manes of ancestors with similar invocations; "O fire! zealously we support thee, zealously we feed thee with fuel; eagerly do thou call our willing ancestors to taste our oblation." "May our progenitors, who eat the moonplant, who are sanctified by holy fires, come
by paths, which Gods travel.* Satisfied with ancestral food at this solemn sacrifice, may they applaud and guard us." He next welcomes the Gods and manes with oblations of water, &c. in vessels made of leaves.† Two are presented to the Vāśwédévas, and three to paternal ancestors, and as many to maternal fore-fathers. Cusā græs is put into each vessel, and water sprinkled on it, while the prayer, "May divine waters be auspicious to us, &c." is recited. Barley is thrown into the vessels intended for the Gods, and tila into those intended for the manes of ancestors, with these prayers, 1. "Barley! thou art the separator; ‡ separate [us from] our natural enemies, and from our malicious foes." 2. "Thou art tila, sacred to Sóma, &c." At a śrádd'ha for increase of prosperity, which is performed on many occasions, as a preparative for a solemn act of religion, barley is thrown into the vessels instead of tila, and the last prayer is thus varied: "Thou art barley sacred to Sóma: framed by the divinity, thou dost produce celestial bliss; mixt with water, may thou long satisfy with nourishment my several progenitors, whose mouths are full of blessings." The vessels are successively taken up, repeating each time a prayer before cited; "The waters in heaven, in the atmosphere and on the earth, have been united with milk, &c." The cusā græs, that lay on the vessels, is put into a Bráhmana's hand; and, that which was under it, is held by the person who performs the śrádd'ha, in his own hand; and through it he successively pours the water out of each vessel on the Bráhmana's hand. He then piles up the empty vessels in three sets, and reverses them, saying, while he oversets the first, "Thou art a mansion for ancestors."

* The Via Lætea seems to be meant by the path of the Gods.
† Plantain leaves; or elm leaves of the Butea frondosa or of the Bælia lati-folia.
‡ Yava signifies barley; in this text it also signifies separator, being derived from yu, to unnix.

Many of the prayers contain similar quibbles.
At the last obsequies for one recently deceased, and which are named the Sapinda, the following prayer is recited when the vessel, which has been offered to him, is piled up with the rest: "May the mansion of those progenitors, who have reached a common abode, and who have accordant minds, foster him: may the blessed sacrifice, sacred to the Gods, be his." The subjoined prayer likewise is peculiar to the Sapinda. "By [the intercession of] those souls, who are mine by affinity, who are animated [shades], who have reached a common abode, who have accordant minds, may prosperity be mine in this world for a hundred years."

The person, who performs the śraddha, next takes up food smeared with clarified butter, and makes two oblations to fire, reciting these prayers. 1. "May this oblation to fire, which conveys offerings to the manes, be efficacious." 2. "May this oblation to the moon, wherein the progenitors of mankind abide, be efficacious."

Brahmanas should be fed with the residue of the oblation: it is accordingly consecrated for that purpose by the following prayer: "The vessel, that holds thee, is the earth; its lid is the sky; I offer this residue of an oblation, similiar to ambrosia, in the undefiled mouth of a priest. May this oblation be efficacious." The performer of the śraddha then points with his thumb towards the food, saying "Thrice did Vishnu step, &c." He adds "May the demons and giants, that sit on this consecrated spot, be dispersed." He mediates the gāyatrī with the names of worlds; and sweetens the food with honey or sugar, saying "May winds blow sweet, &c." He then distributes the food among Brahmanas; and when they have eaten and have acknowledged that they are satisfied, he gives them water to rinse their mouths.
He now proceeds to offer the funeral cakes, consisting of balls or lumps of food mixed with clarified butter. He offers three to the paternal fore-fathers; as many to the maternal ancestors; and two to the Visvédévas. The prayers ("Ancestors! rejoice take your respective shares, &c.") and the form of the oblation, have been already mentioned. It is only necessary to add in this place, that he wipes his hand with cusa grasa in honor of remoter ancestors, who thus become partakers of the oblations.

In the next place, he makes six libations of water from the palms of his hands, with the salutation to the seasons: "Salutation, unto you, O fathers, and unto the faddening season, &c." by this prayer, the manes of ancestors are doubly saluted; for the Veda declares, "the six seasons are the progenitors of mankind."

A thread is placed on each funeral cake, to serve as apparel for the manes: and each time the same words are repeated, "Fathers! this apparel is offered unto you." Flowers, perfumes and similar things are added at pleasure: but water must be sprinkled on each cake, with the prayer "Waters, ye are the food of our progenitors, &c."

The performer of the śrāddha then takes up the middle cake and smells to it; or his wife eats it, if they be solicitous for male offspring. In this case, the following prayer must be recited. "Grant, O progenitors, the conception of a male child, [long lived and healthy, like] the lotus and garland [or twins, that sprung from Áswini]; so that, at this season, there may be a person [to fulfil the wishes of the Gods, of the manes and of human beings]." He then takes up the cakes successively, smells to them, throws them into a vessel, and gives away the food to a mendicant priest, or to a cow; or else casts it into the waters.
He then dismisses the manes, saying, "Fathers, to whom food belongs, guard our food, and the other things offered by us; venerable and immortal as ye are, and conversant with holy truths. Quaff the sweet essence of it; be cheerful and depart, contented, by the paths which Gods travel." Lastly he walks round the spot and leaves it saying "May the benefit of this oblation accrue to me repeatedly. May the Goddess of the earth, and the Goddess of the sky, whose form is the universe, visit me [with present and future happiness]. Father and mother! revisit me, [when I again celebrate obsequies]. Soma, king of the manes! visit me for the sake of [conferring] immortality."

A Śrāddha is thus performed, with an oblation of three funeral cakes only to three male paternal ancestors, on some occasions; or with as many funeral oblations to three maternal ancestors, on others. Sometimes separate oblations are also presented to the wives of the paternal ancestors; at other times, similar offerings are likewise made to the wives of three maternal ancestors. Thus, at the monthly śrāddhas celebrated on the day of new moon, six funeral cakes are offered to three paternal and as many maternal male ancestors with their wives: on most other occasions separate oblations are presented to the female ancestors. At the obsequies celebrated in the first half of Āśvina, on the day entitled Māhālaya, funeral cakes are separately offered to every deceased friend and near relation: thus, immediately after the oblations to ancestors, a cake is presented to a deceased wife, then to a son or daughter, to a brother or sister, to an uncle or aunt, to a father-in-law, to a preceptor, and lastly to a friend. The same is observed at the obsequies performed on the day of an eclipse, or upon a pilgrimage to any holy spot, and especially to Gayā.
Formal obsequies are performed not less than ninety-six times in every year; namely, on the day of new moon, and on the dates of the fourteen Menwantaras and of four Yugadyâs; that is, on the anniversaries of the accession of fourteen Menus, and of the commencement of four ages: also throughout the whole first fortnight of Asvina thence called pîrîpâcha, and whenever the sun enters a new sign, and especially when he reaches the equinox, or either solstice; and, in certain circumstances, when the moon arrives at Vyatipata, one of the twenty-seven yugas or astrological divisions of the zodiac. The eighth of Pausha called Aindrî, the eighth of Mâgha (when flesh-meat should be offered), and the ninth of the same month, together with additional obsequies on some of these dates and on a few others, complete the number abovementioned: different authorities do not however concur exactly in the number, or in the particular days, when the srâddhas should be solemnized.

Besides these formal obsequies a daily srâddha is likewise performed. It consists in dropping food into the hands of a Brâhmaṇa after offering it to six ancestors by name with the usual preparatory vow and prayers, and with the formality of placing three blades of grass as a seat for each ancestor; but using a single prayer only for the invocation of the manes, and omitting the ceremony of welcoming them with an argha. Libations of water are also made in honour of progenitors, as noticed in the former essay on daily ablutions.

The obsequies for increase of prosperity, or as the same term (Vridhhi srâddha) may signify, the obsequies performed on an accession of prosperity,* are celebrated previously to the sacrifice of a victim, and to the solemnization of a marriage or of any of the ceremonies, which, according to

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* Sometimes named Nândî muceba, from a word which occurs in the prayer peculiar to this srâddha.
the notions of the Hindus, contribute to the regeneration of a twice-born
man; that is of a Brāhmaṇa, Cśatriya, or Vaisya. This śrāddha is likewise
performed at the commencement and close of a solemn fast.

It should be observed respecting the practice of giving food to priests
at all these obsequies, that Brāhmaṇas generally give it to one or more of
their own relations. A stranger, unless indigent, would be very unwilling
to accept the food, or to attend at a śrāddha for the purpose of eating it.
The use of flesh-meat is positively enjoined to Hindus at certain obsequies
(see Menu c. 3. v. 124) and recommended at all (Menu c. 3. v. 268, &c.):
but the precepts of their law-givers on the subject are by some deemed obso-
lete in the present age; and are evaded by others, who acknowledge the
cogency of these laws: these commonly make a vow to abstain from flesh-
meat, and consider that vow as more binding than the precepts here alluded
to. Others again not only eat meat at obsequies and solemn sacrifices,
but make it their common diet, in direct breach of the institutes of their reli-
gion. (See Menu c. 5. v. 31, &c).

Brāhmaṇas, who maintain a perpetual fire, which all, who devote
themselves to the priesthood, ought to do, perform the daily ceremonies of
religion in their full detail. Others, who are engaged in worldly pursuits,
and even some, who follow the regular profession of the sacerdotal tribe,
abridge these rites: they comprise all the daily sacraments in one ceremony,
called Vaiśwadēva, which is celebrated in the forenoon, and by some in the
evening likewise. It consists in oblations to the Gods, to the manes, and to
the spirits, out of the food prepared for the daily meal; and in the gift of a
part of it to guests.

Sitting down on a clean spot of ground, the Brāhmaṇa places a
vessel containing fire on his right hand, and hallows it by throwing away
a lighted piece of āśa grass, saying, "I dismiss far away carnivorous fire, &c." He then places it on the consecrated spot, reciting the prayer, with which the household and sacrificial fires should be lighted by the attrition of wood; "Fires! [this wood] is thy origin, which is attainable in all seasons; whence being produced, thou dost shine. Knowing this, seize on it, and afterwards augment our wealth.

He then lays āśa grass on the eastern side of the fire, with its tips pointed towards the north, reciting the first verse of the Rāgveda, with which also it is usual to commence the daily lecture of that Veda, "I praise divine fire, primevaly consecrated, the efficient performer of a solemn ceremony, the chief agent of a sacrifice, the most liberal giver of gems."

He next spreads āśa grass on the southern side of the fire, with its tips pointed towards the east, reciting the introduction of the Yañurveda, with which also a daily lecture of the Yañush is always begun. 1. "I gather thee for the sake of rain. [He breaks off a branch of a tree, or is supposed to do so, with these words.]" 2. "I pluck thee for the sake of strength. [He pulls down the branch he had broken.]" 3. "Ye are like unto air. [He touches young calves with the branch he had plucked.]" 4. "May the liberal generator [of worlds] make you happily reach this most excellent sacrament. [He is here supposed to touch the milch cows with the same branch.]"

He then spreads āśa grass on the western side, with the tips pointed to the north, reciting the prayer, which precedes a lecture of Śamavēda, "Fire! approach to taste [my offering;] thou, who art praised for the gift of oblations. Sit down on this grass, thou, who art the complete performer of the solemn sacrifice."
In like manner, he spreads him on the northern side, with the lips pointed to the east, reciting the prayer which precedes a lecture of the \textit{Atharvaveda}. "May divine waters be auspicious to us, &c." He then makes five similar oblations to the regent of fire; to the god of medicine; to the assembled deities; to the lord of created beings; and lastly to the creator of the universe." He concludes the sacrifice of the Gods with six oblations; reciting six prayers. 1. "Fire! thou dost expiate a sin against the Gods [arising from any failure in divine worship]; may this oblation be efficacious." 2. "Thou dost expiate a sin against man [arising from a failure in hospitality]." 3. "Thou dost expiate a sin against the manes [from a failure in the performance of obsequies]." 4. "Thou dost expiate a sin against my own soul [arising from any blamable act]." 5. "Thou dost expiate repeated sins." 6. "Thou dost expiate every sin I have committed, whether wilfully or unintentionally; may this oblation be efficacious."

He then worships fire, making an oblation to it with this prayer. "Fire! seven are thy fuels; seven thy tongues; seven thy holy sages; seven thy beloved abodes; seven ways do seven sacrificers worship thee. Thy sources are seven. Be content with this clarified butter. May this oblation be efficacious."
About this time he extinguishes the Rasaśvāghna, or lamp lighted previously to the presenting of oblations to the Gods and to the manes. It was lighted for the purpose of repelling evil spirits, and is now extinguished with this text. "In solemn acts of religion, whatever fails through the negligence of those, who perform the ceremony, may be perfected solely through meditation on Viśnu."

The Brāhmaṇa should next offer the residue of the oblation to spirits; going round to the different places where such oblations ought to be made; sweeping each spot with his hand, sprinkling water on it, and placing there lumps of food. Near the spot where the vessel of water stands, he presents three such oblations, saying "salutation to rain; to water; to the earth." At both doors of his house he makes offerings to Dhātri and Vidhātri, or Brahmā the protector and creator. Towards the eight principal points of the compass, he places offerings; severally adding salutation to them and to the regents of them. In the middle of the house, he presents oblations with salutation to Brahmā, to the sky, and to the sun. Afterwards he offers similar oblations to all the Gods; to all beings; to twilight; and to the lord of all beings. He then shifts the sacrificial cord; and looking towards the south and dropping one knee, he presents an oblation to the manes of ancestors, saying "salutation to progenitors; may this ancestral food be acceptable." This ceremony is not constantly practised, though directed in some rituals; but the residue

The seven abodes are the names of the seven worlds; and fire is called in the Veda, sapāchitica, which seems to allude to seven consecrated hearths. In the sixteen verses called Panjūshā, which have been already quoted, the names of the seven worlds, thrice repeated, are understood to be meant by the thrice seven foods; and the seven oceans are the seven moats surrounding the altar. Fire, like the sun itself, is supposed to emit seven rays; this perhaps may account for the number seven being so often repeated.
of the oblation to the Gods must be left on a clean spot of ground as an oblation to all beings, intended however for dogs and crows in particular. It is presented with the following prayer, which is taken from the Puránas.

"May Gods, men, cattle, birds, demigods, benevolent genii, serpents, demons, departed spirits, blood thirsty savages, trees, and all who desire food given by me; 2. May reptiles, insects, flies, and all hungry beings, or spirits concerned in this rite, obtain contentment from this food left for them by me; and may they become happy: 3. May they, who have neither mother, nor father, nor kinsman, nor food, nor means of obtaining it, be satisfied with that, which is offered by me on this spot for their contentment, and be cheerful." Or the following prayer may be used: "To animals who night and day roam in search of food offered to the spirits, he, who desires nourishment, should give something: may the lord of nourishment grant it unto me."

He concludes by performing a libation, similar to that which has been already noticed, but much shorter. After thus completing the other sacraments, the householder should present food to his guests, that is, to any person who claims his hospitality. When he has thus allotted, out of the food prepared for his own repast, one portion to the Gods, a second to progenitors, a third to all beings, and a fourth to his guests, he and his family may then, and not before, consume the remaining portion of the food. Whenever a spiritual preceptor, a devotee, or an officiating priest, a bridegroom, or a particular friend, comes as a guest, he is received with honours, which will be described among the nuptial ceremonies. In the entertainment of other guests no religious rites are performed, nor any prayers recited.

The householder is enjoined to give daily alms; but, no particular time is prescribed for the distribution of them: he is simply directed to
On the Religious Ceremonies of the Hindus,
give food to religious mendicants whenever they come to his door; but especially, if they come at the time when food is ready, for his own meal. On the authority of the Puranas, it is also a common practice to feed a cow before the householder breaks his own fast. He either presents grass, water, and corn to her with this text, "Daughter of Surabhi, framed of five elements, auspicious, pure, holy, sprung from the sun, accept this food, given by me; salutation unto thee," or else he conducts the kine to grass, saying, "May cows, who are mothers of the three worlds, and daughters of Surabhi, and who are beneficent, pure, and holy, accept the food given by me."

Some Brāhmans do still further abridge the compendious ceremony called Vaiśākha. They offer perfumes and flowers to fire; and make five oblations, out of the food prepared for their own use, to Brahma, to the lord of created beings, to the household fire, to Casyapa and to Anumati, dropping each oblation on fire, or on water, or on the ground, with the usual addition: "May this oblation be efficacious." They then make offerings to all beings, by placing a few lumps of food at the door, or on a quadrangular spot near the fire, with a salutation to Dhatri, and they immediately proceed to their own repast.

* The adoration of a cow is not uncommon. This worship consists in presenting flowers to her, washing her feet, &c. It is entirely different from the practice here noticed. Both seem to be founded on the superstitious notion, that the favour of Surabhi, the boon-granting cow, may be gained by showing kindness to her offspring. The story of Vaisratta's cow, Nandini, attended by the king Dilipa for the sake of obtaining a boon through her means, is a pretty fable grounded on this notion. It is beautifully told by Calidas in the Raghavaanita. I cannot refrain from mentioning another fable of a cow named Bahula, whose exposition with a tiger, pleading to him to spare her life, form the only admired passage in the Itihasas or collection of stories supposed to be related by Bhimasena while he lay at the point of death wounded with innumerable arrows. The fourth day of Saura is sacred to this cow, and named from her Bahula Carubh. Images of her and of her calf are worshipped; and the extract from the Itihasas is on that day, read with great solemnity.
AND OF THE BRAMENS ESPECIALLY.

HERE too, as in every other matter relating to private morals, the Hindu legislators, and the authors of the Purânas, have heaped together a multitude of precepts, mostly trivial, and not unfrequently absurd. Some of them relate to diet, they prohibit many sorts of food altogether, and forbid the constant use of others: some regard the acceptance of food, which must on no account be received if it be given with one hand, nor without a leaf or dish; some again prescribe the hour at which the two daily meals, which are allowed, should be eaten (namely, in the forenoon, and in the evening); others enumerate the places (a boat for example) where a Hindu must not eat, and specify the persons (his sons and the inmates of his house) with whom he should eat, and those (his wife for instance) with whom he should not. The lawgivers have been no less particular in directing the posture in which the Hindu must sit; the quarter towards which he ought to look; and the precautions he should take to insulate himself, as it were, during his meal, lest he be contaminated by the touch of some undetected sinner, who may be present. To explain even in a cursory manner the objects of all these, would be tedious; but the mode in which a Hindu takes his repast, conformably with such injunctions, as are most cogent, may be briefly stated; and with this I shall close the present essay.

After washing his hands and feet, and sipping water without swallowing it, he sits down on a stool or on a cushion (but not on a couch nor on a bed), before his plate, which must be placed on a clean spot of ground, that has been wiped and smoothed in a quadrangular form, if he be a Brâhmaṇa; a triangular one, if he be a Cshaṭriya; circular, if he be a Vaiśya; and in the shape of a crescent, if he belong to the fourth tribe. When the food is first brought in, he is required to bow to it, raising

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both hands in the form of humble salutation to his forehead: and he should add "May this be always ours:" that is, may food never be deficient. When he has sitten down, he should lift the plate with his left hand and bless the food, saying "thou art invigorating." He sets it down, naming the three worlds. Or, if the food be handed to him, he says "may heaven give thee;" and then accepts it with these words, "the earth accepts thee." Before he begins eating, he must move his hand round the plate to insulate it, or his own person rather, from the rest of the company. He next offers five lumps of food to Yama by five different titles; he sips and swallows water; he makes five oblations to breath by five distinct names, Práña, Vyána, Apána, Samána, and Udána; and lastly he wets both eyes. He then eats his repast in silence, lifting the food with all the fingers of his right hand: and afterwards again sips water, saying, "Ambrosial fluid! thou art the couch of Vishnú and of food."
AND OF THE BRAMENS ESPECIALLY.

NOTES.

(A) "Hindus" belong to various sects, is universally known. But their characteristic differences are not perhaps so generally understood. Five great sects exclusively worship a single deity: one recognizes the five divinities, which are adored by the other sects respectively; but the followers of this comprehensive scheme mostly select one object of daily devotion, and pay adoration to other deities on particular occasions only. Even they deny the charge of polytheism and repel the imputation of idolatry. They justify the practice of adoring the images of celestial spirits by arguments similar to those, which have been elsewhere employed in defence of angel and image worship. If the doctrines of the Veda, and even those of the Puranas, be closely examined; the Hindu theology will be found consistent with monotheism, though it contain the seeds of polytheism and idolatry. I shall take some future occasion of enlarging on this topic. I have here only to remark, that modern Hindus seem to misunderstand the numerous texts, which declare the unity of the godhead, and the identity of Vishnu, Siva, the sun, &c. Their theologians have entered into vain disputes on the question, which, among the attributes of God, shall be deemed characteristic and pre-eminent. Sancara Acharya, the celebrated commentator on the Veda, contended for the attributes of Siva; and founded or confirmed the sect of Saivas who worship Maha Deva as the supreme being, and deny the independent existence of Vishnu and other deities. Madhava Acharya and Vallabha Acharya have in like manner established the sect of Vaishnavas, who adore Vishnu as God. The Sauras (less numerous than the two sects abovementioned) worship the sun, and acknowledge no other divinity. The Gana-patyas adore Ganesa as uniting in his person all the attributes of the deity.
Before I notice the fifth sect, I must remind the reader, that the Hindu mythology has personified the abstract and active powers of the divinity; and has ascribed sexes to these mythological personages. The Śatī, or energy of an attribute of God, is female, and is fabled as the comfort of that personified attribute. The Śatī of Śiva, whose emblem is the phal-lus, is herself typified by the female organ. This the Śāṭīs worship; some figuratively, others literally.

Vōpadeva, the real author of the Śrī Bhāgavata, has endeavoured to reconcile all the sects of Hindus by reviving the doctrines of Vīyāsa. He recognizes all the deities, but as subordinate to the supreme being, or rather as attributes or manifestations of God. A new sect has been thus formed, and is denominated from that modern Purāṇa: but the numerous followers of it do not seem to have well apprehended the doctrines they profess. They incline much to real polytheism; but do at least reject the derogatory notions of the divinity, which the other sects seem to have adopted.

The Vaishnavas, though nominally worshippers of Viśṇu, are in fact votaries of deified heroes. The Goculasthās (one branch of this sect) adore Crīṣṇā, while the Rāmanuj worship Ramachandra. Both have again branched into three sects. One consists of the exclusive worshippers of Crīṣṇā; and these only are deemed true and orthodox Vaishnavas. Another joins his favourite Rād'hā with the hero. A third, called Rād'hāballabhā, adores Rād'hā only, considering her as the active power of Viṣṇu. The followers of these last mentioned sects have adopted the singular practice of presenting to their own wives the oblations intended for the goddesses; and those among them, who follow the left
handed path (there is in most sects a right handed or decent path, and a left handed or indecent mode of worship;) require their wives to be naked when attending them at their devotions.

Among the Rámanuj, some worship Ráma only; others Sítá; and others both Ráma and Sítá. None of them practise any indecent mode of worship; and they all, like the Góculaśīhas, as well as the followers of the Bhágavata, delineate on their foreheads, a double upright line with chalk, or with sandal wood, and a red circlet with red sanders, or with turmeric and lime; but the Rámanuj add an upright red line in the middle of the double white one.

The Śaivas are all worshippers of Śiva and Bhawáni conjointly; and they adore the linga or compound type of this God and Goddess; as the Vaishnávas do the image of Lacshmí-Náráyána. There are no exclusive worshippers of Śiva, besides the sect of naked gymnosophists called Digambaras; and the exclusive adorers of the Goddess are the Sáelas. In this last mentioned sect, as in most others, there is a right handed and decent path, and a left handed and indecent mode of worship: but the indecent worship of this sect is most grossly so, and consists of unbridled debauchery with wine and women. This profligate sect is supposed to be numerous, though unavowed. In most parts of India, if not in all, they are held in deserved detestation; and even the decent Sáelas do not make publick profession of their tenets, nor wear on their foreheads the mark of the sect, lest they should be suspected of belonging to the other branch of it.

The Śaivas and Sáelas delineate on their foreheads three horizontal lines with ashes obtained, if possible, from the hearth on which a consecrated
fire is perpetually maintained; they add a red circlet, which the Sāivas make with red sanders, and which the Śāṭhas, when they avow themselves, mark either with saffron or with turmeric and borax.

The Sauras are true worshippers of the sun; some of them, it seems, adore the dormant and active energies of the planet conjointly. This sect, which is not very numerous, is distinguished by the use of red sanders for the horizontal triple line, as well as for the circlet on their foreheads.

The Gānāpatyas have not, so far as I can learn, branched into different sects. Nor can I add any information respecting their peculiar tenets, further than that Gānēśa is exclusively worshipped by them. The sect is distinguished by the use of red minium for the circlet on their foreheads. The family of Brāhmaṇas residing at Chinchwēr near Pūnā, and enjoying the privilege of an hereditary incarnation of Gānēśa from father to son, probably belongs to this sect. We may hope for more information, on this curious instance of priestcraft and credulity, from the inquiries made on the spot by the gentlemen of the embassy from Bombay, who lately visited that place.

Before I conclude this note, (concerning which it should be remarked, that the information here collected rests chiefly on the authority of verbal communications) I must add, that the left-handed path, or indecent worship, of the several sects, especially that of the Śāṭhas, is founded on the Tantras, which are for this reason held in disfavour. I was misinformed when I described them as constituting a branch of literature highly esteemed though much neglected (As. Res. vol. 5. p. 54). The reverse would have been more exact.
(B) This prayer, when used upon other occasions, is thus varied "salutation unto you, O fathers, and unto the saddening season, &c." The fix seasons, in the order in which they are here named, are the hot, dewy, rainy, flowery, frosty and sultry seasons. One is indicated in this passage by the name of the month, with which it begins; and a text of the Veda, alluded to by the late Sir William Jones, in his observations on the lunar year of the Hindus (As. Res. v. 3. p. 258,) specifies Tapas and Tapasya, the lunar (not the solar) Māgha and Phālguna, as corresponding with Śīra, that is, with the dewy season. The text in question shall be subjoined to this note, because it may serve to prove, that the Veda, from which it is extracted (Pāpastamba's copy of the Yajurveda, usually denominated the white Yajush,) cannot be much older than the observation of the colours recorded by Paraśara (see As. Res. v. 2. p. 268 & 393,) which must have been made nearly 1391 years before the Christian Era (As. Res. v. 5. p. 283.) According to the Veda the lunar Madhu and Mādava, or Chaitra and Vaisāchā, correspond with Vasanta or the spring. Now the lunar Chaitra, here meant, is the primary lunar month beginning from the conjunction which precedes full moon in or near Chitra and ending with the conjunction which follows it. Vaisāchā does in like manner extend from the conjunction which precedes full moon in or near Visāchā to that which follows it. The five nacṣhatras, Haṭha, Chitṛa, Swāṭi, Visāchā and Anu-nacṣhatra, comprise all the asterisms in which the full moons of Chaitra and Vaisāchā can happen; and these lunar months may therefore fluctuate between the first degree of Uttara Phalguni and the last of Jyesṭhā. Consequently the season Vasanta might begin at soonest when the sun was in the middle of Purva Bhadrapada, or it might end at latest when the sun was in the middle of Mrigāsiras. It appears then, that the limits of Vasanta are Pisces and Taurus; that is, Mina and Vrīṣṭa. (This corresponds with
a text, which I shall forthwith quote from a very ancient Hindu author.) Now, if the place of the equinox did then correspond with the position assigned by Parāśara to the colures, Vasanta might end at the soonest seven or eight days after the equinox, or at latest thirty-eight or thirty-nine days; and on a medium (that is, when the full moon happened in the middle of Chitrā,) twenty-two or twenty-three days after the vernal equinox. This agrees exactly with the real course of the seasons; for the rains do generally begin a week before the summer solstice, but their commencement does vary, in different years, about a fortnight on either side of that period. It seems therefore a probable inference, that such was the position of the equinox when the calendar of months and seasons was adjusted as described in this passage of the Veda. Hence I infer the probability, that the Vedas were not arranged in their present form earlier than the fourteenth century before the Christian Era. This, it must be acknowledged, is vague and conjectural; but, if the Vedas were compiled in India so early as the commencement of the astronomical Cali yuga, the seasons must have then corresponded with other months; and the passage of the Veda, which shall be forthwith cited, must have disagreed with the natural course of the seasons at the very time it was written. I shall now quote the passage so often alluded to in this note. "Madhu cha Mádhavas cha Vasanticāv rītū; Sucraś cha Sucis cha graishmāv rītū; Nabhas cha Nabhasyas cha vārshicāv rītū; Ihhas chōjas cha sāradāv rītū; Sahas cha Sahasyas cha himanticāv rītū; Tapas cha Tapasyas cha sāsirāv rītū." Madhu and Mádhava are the two portions of the season Vasanta (or the spring); Sucra and Sucis, of grīshma (or the hot season); Nabhas and Nabhasyas, of vārsha (or the rainy season); Ihhas and Ujjas, of sārada (or the sultry season); Sahas and Sahasyas, of himanta (or the frothy season); and Tapas and Tapasyas, of sīśira (or the dewy season)."
All authors agree that Madhu signifies the month of Chaitra; Madhava the month of Vaisachha, and so forth. These names are so explained in dictionaries and by astronomical writers, as well as by the commentators on this and other passages, where these names of the months are employed. The author now before me (Divacara Bhatta) expressly says, that this text of the Veda relates to the order of the seasons according to the lunar months. He proves it by quoting a text of the Taittiriya Yajurveda, and afterwards cites the following passage from Baudhayana respecting the seasons measured by solar-fidereal time "Mina Meshayor Mesha Vr̥ṣabhayor vá vasantah; &c." 'Vasanta corresponds with Mina and Mesha, or with Mesha and Vr̥ṣha, &c.' It should be observed, that the secondary lunar month, which begins and ends with full-moon, cannot be here meant; because this mode of reckoning has never been universal; and the use of it is limited to countries situated to the northward of the Vindhya range of hills: as I learn from the following passage of the Tricandā manda-
na. "The lunar month also is of two sorts; commencing either with the light fortnight, or with the dark one. Some do not admit the month, which begins with the dark fortnight; and even by them, who do, it is not admitted on the south of the Vindhya mountains."
ON THE RELIGIOUS CEREMONIES OF THE HINDUS,

Note on Volume 5th, page 108.

In Nos. 3, 5, and 22 of the 5th volume of Asiatick Researches, there are many typographical errors, occasioned chiefly by the inaccuracy of the amanuensis, who transcribed those tracts for transmission to the press. In most instances the correction will readily occur to the reader; but one (p. 108, l. 14 and 15) requires to be marked, because the error very materially affects the sense of the passage, which is there verbally translated from RAGHUNANDANA's treatise on astrology. I shall take the present opportunity of amending that translation, which is not sufficiently exact as it now stands; and I shall add some remarks on it.

"The Ghaticás, elapsed from the beginning of the day, being doubled and divided by five, are the lords [or regents] of hórás considered as a denomination of time. During the day, these regents are determined by intervals of six [counted] from the day's own regent; during the night, by intervals of five."

Hórá, though not found in the most familiar vocabularies of the Sanscrit language, is noticed in the Viswá and Médint, as bearing several senses. It signifies the diurnal rising of a sign of the zodiac, and also signifies an astrological figure, and half a sign. It is in this last acceptation, that the word is used in the foregoing passage. Considered as a denomination of time, half a sign of the zodiac is the twenty-fourth part of a day, and the coincidence of the name for that measure of time is no less remarkable, than the assigning of a planet to govern each hour, which was done by European as well as Indian astrologers. The hours of the planets (as is remarked by CHAUCER in his treatise on the astrolabe) follow the order of the planets ☉ ☿ ☽ ☽ ☼ ☽ ☽ ☽ ☽. Consequently, the first hour of Saturday being
that of Saturn, the twenty-fourth of the same day is the hour of Mars; and the first of the next day is that of the Sun, and so on. This seems to account for the planets giving names to the days of the week: and Gibelin, who denies, in his Monde primitif, that the days of the week do so correspond with the order of the planets, mistook by transposing Mercury and Venus. Indian astrology uses the inverse order of the planets; and the succession of them as regents of ġhātis will bring the moon to be the first of Monday, and the Sun to be the sixtieth of the same day. Consequently the first ġhātī of the next day is that of Mars, and so on through the week. It may be remarked, that the regents of hörās during the day are the same in the astrology of the Hindus with the regents of hours according to the old astrologers of Europe. I shall here close this trivial subject, which has been introduced by me, only because the coincidence, here noticed, cannot well have been accidental.
IX.


By H. T. Colebrooke, Esq.

Essay III.

Hospitality has been already mentioned in the preceding Essay, as one of the five great sacraments, which constitute the daily duty of a Hindu. The formal reception of such guests, as are entitled to peculiar honour, was reserved for the subject of the present tract. The religious rites, intermixed with acts of courtesy, which are practised by way of formal hospitality, are nearly the same, whether it be high rank, a venerable profession, or cordial friendship, which entitles the guest to be welcomed with distinction. They chiefly consist in presenting to him a stool to sit on, water for ablutions, and honey mixed with other food for refreshment. It seems to have been anciently the custom to slay a cow on this occasion; and a guest was therefore called gōghna, or cow killer. Imperfect traces of this custom remain in the hospitable ceremonies, which I shall now describe from the ritual of Brāhmaṇas, who use the Sāmavēda.

As the marriage ceremony opens with the solemn reception of the bridegroom by the father of the bride, this part of the nuptial solemnity may be fitly chosen as an example of hospitable rites. It will furnish occasion too for proceeding to describe the whole of the marriage ceremony.

Having previously performed the obsequies of ancestors, as is usual upon any accession of good fortune, the father of the bride sits down, to await
the bridegroom's arrival, in the apartment prepared for the purpose; and at
the time chosen for it, according to the rules of astrology. The jewels, and
other presents intended for him, are placed there; a cow is tied on the no-
nthern side of the apartment; and a stool, or cushion, and other furniture for
the reception of the guest, are arranged in order. On his approach, the
bride's father rises to welcome him; and recites the following prayer, while
the bridegroom stands before him.

"May she, [who supplies oblations for] religious worship, who con-
stantly follows her calf, and who was the milk-cow, when Yama was
[the votary] abound with milk and fulfil our wishes, year after year."

This prayer is seemingly intended for the consecration of the cow,
which is let loose in a subsequent stage of the ceremony, instead of slaying
her, as appears to have been anciently the custom. The commentator,
whose gloss has been followed in this version of the text, introduces it by
the remark, that a guest, entitled to honourable reception, is a spiritual
preceptor, a priest, an ascetic, a prince, a bridegroom, a friend, or in short
any one, to welcome whose arrival a cow must be tied for the purpose of
slaying her: whence a guest is denominated gāghna, or cow-killer. The
prayer seems to contain an allusion, which I cannot better explain, than
by quoting a passage from Cālīdāsa's poem entitled Raghuvansa; where
Vāśishta informs the king Dīlīpa, that the cow Surabhi, who
was offended by his neglect, cannot be now appeased by courteously shown to
herself, because she remains in a place inaccessible to him: "Prachetās
is performing a tedious sacrifice; to supply the oblations of which, Surabhi
now abides in the infernal region, whose gates are guarded by huge
serpents."

A a 2
After the prayer abovementioned has been meditated, the bridegroom sits down on a stool or cushion, which is presented to him. He first recites a text of the Yajurveda; "I step on this, for the sake of food and other benefits; on this variously splendid footstool." The bride's father presents to him a cushion made of twenty leaves of cusá grass, holding it up with both hands, and exclaiming, "the cushion, the cushion, the cushion." The bridegroom replies, "I accept the cushion;" and, taking it, places it on the ground under his feet, while he recites the following prayer; "may those plants, over which Sóma presides, and which are variously dispersed on the earth, incessantly grant me happiness, while this cushion is placed under my feet." Another is presented to him, which he accepts in the same manner, saying "may those numerous plants, over which Sóma presides, and which are salutary a hundred different ways, incessantly grant me happiness, while I sit on this cushion." Instead of these prayers, which are peculiar to the Bráhmanaś, that use the Sámaveda, the following text is commonly recited: "I obscure my rivals, as the sun does other luminaries: I tread on this as the type of him, who injures me."

The bride's father next offers a vessel of water, thrice exclaiming: "water for ablutions." The bridegroom declares his acceptance of it, and looks into the vessel, saying "generous water! I view thee: return in the form of fertilising rain from him, from whom thou dost proceed:" that is, from the sun; for it is acknowledged, says the commentator, that rain proceeds from vapours raised by the heat of the sun. The bridegroom takes up water in the palms of both hands joined together, and throws it on his left foot, saying, "I wash my left foot, and fix prosperity in this realm:" he also throws water on his other foot, saying "I wash my right foot, and introduce prosperity into this realm:" and he then throws water on both
feet, saying "I wash first one, and then the other, and lastly both feet, that
the realm may thrive, and intrepidity be gained." The following is the
text of the Yajush, which is generally used instead of the preceding prayers:
"thou dost afford various elegance; I accept thee, who dost so: afford it
for the ablution of my feet."

An arghya (that is, water, rice, and durva grasses in a conch, or in a vessel
shaped like one, or rather like a boat) is next presented to the bridegroom
in a similar manner, and accepted by him with equal formality. He pours
the water on his own head, saying "thou art the splendour of food:
through thee may "I become glorious." This prayer is taken from the
Yajush, but the followers of that Veda use different texts; accepting the
arghya with this prayer, "ye are waters (āp:) through you may I obtain
(āp) all my wishes," and pouring out the water with this text, "I dismiss
you to the ocean: return to your source, harmless unto me, most excellent
waters! but my beverage is not poured forth."

A vessel of water is then offered by the bride's father, who thrice ex-
claims; "take water to be dipped." The bridegroom accepts it, saying
"thou art glorious: grant me glory." Or else, "Conduct me to glory;
endue me with splendour; render me dear to all people; make me owner of
cattle; and preserve me unhurt in all my limbs."

The bride's father fills a vessel with honey, curds, and clarified butter;
he covers it with another vessel, and presents it to the bridegroom, exclaim-
ing three times "take the madhuparca." The bridegroom accepts it; places
it on the ground; and looks into it, saying "thou art glorious: may I be-
come so." He tastes the food three times saying "thou art the sustenance
of the glorious; thou art the nourishment of the splendid; thou art the food of the fortunate: grant me prosperity." He then silently eats until he be satisfied.

Although these texts be taken from the Yajush; yet other prayers from the same Veda are used by the sects, which follow it. While looking into the vessel, the bridegroom says, "I view thee with the eye of the sun [who draws unto himself what he contemplates."] On accepting the madhuparca, the bridegroom says, "I take thee with the afflent of the generous sun; with the arms of both sons of Aswini; with the hands of the cherishing luminary." He mixes it, saying "may I mix thee, O venerable present! and remove whatever might be hurtful in the eating of thee." He tastes it three times, saying "may I eat that sweet, best and nourishing form of honey, which is the sweet, best and nourishing form of honey; and may I thus become excellent, sweet-tempered, and well nourished by food." After eating until he be satisfied, and after sipping water, he touches his mouth, and other parts of his body, with his hand, saying "may there be speech in my mouth; breath in my nostrils; sight in my eyeballs; hearing in my ears; strength in my arms; firmness in my thighs: may my limbs and members remain unhurt together with my soul."

Presents suitable to the rank of the parties, are then presented to the guest. At the marriage ceremony too, the bride is formally given by her father to the bridegroom, in this stage of the solemnity according to some rituals, but later according to others. The hospitable rites are then concluded by letting loose the cow at the intercession of the guest. A barber, who attends for that purpose, exclaims, "the cow, the cow." Upon which the guest pronounces this text. "Release the cow from the fetters of Varuna. May she subdue my foe: may she destroy the enemies of both
him (the host) [and me]. Dismis the cow, that she may eat grass and drink water." When the cow has been released, the guest thus addresses her, "I have earnestly entreated this prudent person, [or according to another interpretation of the text, each docile person], saying, kill not the innocent harmless cow, who is mother of Rudras, daughter of Vasus, sister of Adityas, and the source of ambrosia." In the Yajurveda the following prayer is added to this text. "May she expiate my sins, and his (naming the host). Release her that she may graze." It is evident, that the guest's intercessions imply a practice, now become obsolete, of slaying a cow for the purposes of hospitality.

While the bridegroom is welcomed with these ceremonies, or more properly before his arrival, the bride bathes during the recital of the following texts. Three vessels of water are severally poured on her head with three different prayers. 1. "Love! I know thy name. Thou art called an intoxicating beverage. Bring [the bridegroom] happily. For thee was framed the inebriating draught. Fire! thy best origin is here. Through devotion wert thou created. May this oblation be efficacious." 2. "Damsel! I anoint this thy generative organ with honey, because it is the second mouth of the creator: by that thou subduest all males, though unsubdued; by that thou art lively, and dost hold dominion. May this oblation be efficacious." 3. "May the primeval ruling fages, who framed the female organ, as a fire that consumeth flesh, and thereby framed a procreating juice, grant the prolific power, that proceeds from the three-horned [bull], and from the sun. May this oblation be efficacious." To elucidate the first of these texts, the commentary cites the following passage: 'The fage Vasishtha, the regent of the moon, the ruler of heaven, the preceptor of the Gods, and the
great forefather of all beings, however old in the practice of devotion, and old by the progress of age, were deluded by women. Liquors distilled from sugar, from grain, and from the blossoms of Bassia, are three sorts of intoxicating drinks: the fourth is woman, by whom this world is deluded. One, who contemplates a beautiful woman, becomes intoxicated; and so does he, who quaffs an inebriating beverage: woman is called an inebriating draught, because she intoxicates by her looks.' To explain the second text, the same author quotes a passage of the Vēda, intimating that Brahmā has two mouths, one containing all holiness, the other allotted for the production of all beings: 'for they are created from his mouth.'

After the bridegroom has tasted the Mad'huparca presented to him, as abovementioned, the bride's right hand is placed on his, both having been previously rubbed with turmeric or some other auspicious drug. A matron must bind both hands with cusā grās amidst the sound of cheerful music. To this part of the ceremony, the author of the poem entitled Naṣhada has, very prettily alluded in describing the marriage of Nala and Damayanti (b. xvi. v. 13 & 14). 'As he tasted the Mad'huparca, which was presented to him, those spectators, who had foresight, reflected, 'he has begun the ceremonies of an auspicious day, because he will quaff the honey of Bhaiṃi's lip. The bridegroom's hand exults in the slaughter of foes; the bride's hand has purloined its beauty from the lotos; 'tis for that reason probably, that, in this well-governed realm of Viderbha, both [guilty] hands are fast bound with strong cusā.'

The bride's father, bidding the attendant priests begin their acclamations, such as 'happy day! auspicious be it! prosperity attend! blessings! &c.' takes a vessel of water containing tīla* and cusā+ grās;

* Sefamum Indicem.  † Pos cynosuræ.
and pours it on the hands of the bride and bridegroom, after uttering the words "Óm! tat sat!" "God the existent!" and after repeating at full length the names and designations of the bridegroom, of the bride, and of himself; and then solemnly declaring "I give unto thee this damsel adorned with jewels, and protected by the lord of creatures." The bridegroom replies "well be it!" The bride's father afterwards gives him a piece of gold, saying, "I this day give thee this gold, as a fee for the purpose of completing the solemn donation made by me." The bridegroom again says, "well be it!" and then recites this text. "Who gave her? to whom did he give her? Love (or free consent) gave her. To love he gave her. Love was the giver. Love was the taker. Love! may this be thine! with love may I enjoy her!"

The close of the text is thus varied in the Sámavéda; "Love has pervaded the ocean. With love I accept her. Love! may this be thine." In the common rituals another prayer is directed to be likewise recited immediately after thus formally accepting the bride. "May the ethereal element give thee. May earth accept thee."

Being thus affianced, the bride and bridegroom then walk forth, while he thus addresses her: "May the regents of space, may air, the sun, and fire, dispel that anxiety, which thou feelst in thy mind; and turn thy heart to me." He proceeds thus, while they look at each other: "Be gentle in thy aspect, and loyal to thy husband; be fortunate in cattle, amiable in thy mind, and beautiful in thy person: be mother of valiant sons; be fond of delights; be cheerful; and bring prosperity to our bipeds and quadrupeds. First [in a former birth] Sóma received thee; a celestialquirerir next obtained thee; [in successive transmigrations] the regent of fire was thy third husband: thy fourth is a human being. Sóma gave her to a celestial quīrīrer; the Gandharba gave her to the regent of fire; fire gave her to me:
with her he has given me wealth and male offspring. May she, a most auspicious cause of prosperity, never desert me, &c."*

It should seem, that, according to these rituals, the bridegroom gives a waiitcloth and mantle to the bride before he is affianced to her; and the ceremony of tying the skirts of their mantles precedes that of her father's solemnly bestowing her on the bridegroom. But the ritual of the Śānavedī priests make the gift of the damsel precede the tying of the knot; and, inconsistently enough, directs the mantles to be tied before the bridegroom has clothed the bride. After the donation has been accepted as above-mentioned, the bride's father should tie a knot in the bridegroom's mantle over the presents given with the bride: while the affianced pair are looking at each other. The cow is then released in the manner before described; a libation of water is made; and the bride's father meditates the ṣāvātrī, and ties a knot with the skirts of the bride's and bridegroom's mantles, after saying "ye must be inseparably united in matters of duty, wealth, and love. The bridegroom afterwards clothes the bride with the following ceremonies.

He goes to the principal apartment of the house, prepares a sacrificial fire in the usual mode, and hallows the implements of sacrifice. A friend of the bridegroom walks round the fire bearing a jar of water; and flops on the south side of it. Another does the same, and places himself on the right hand of the first. The bridegroom then casts four double handfuls of rice mixed with leaves of Šami† into a flat basket: near it he places a stone and mullar, after formally touching them: and then, entering the

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* I omit the remainder of the text, which it would be indecorous to translate into a modern language. The literal sense of it is here subjoined in a Latin version: "Illa redamus accepī; ito fascinum meum, quod ego personam intromittam in eam, multō quæ ælitebræ situnt.

† Adenanthera aculeata.
house, he causes the bride to be clothed with a new waistcloth and scarf, while he recites the subjoined prayers. "May those generous women, who spun and wound the thread, and who wove the warp and weft of this cloth, generously clothe thee to old age: long lived woman! put on this raiment." "Clothe her. Invest her with apparel. Prolong her life to great age. May thou live a hundred years. As long as thou livest, amiable woman! revere [that is, carefully preserve] beauty and wealth."
The first of these prayers is nearly the same with that which is used by the followers of the Yajush, when the scarf is put on the bride's shoulder. It is preceded by a different one, which is recited while the waistcloth is wrapped round her. "May thou reach old age. Put on this raiment. Be lovely; be chaste. Live a hundred years. Invite [that is, preserve and obtain] beauty, wealth and male offspring. Damsel! put on this apparel. Afterwards the following prayer is recited. "May the assembled gods unite our hearts. May the waters unite them. May the sun unite us. May the creator unite us. May the god of love unite us."

But according to the followers of the Sāmavēda, the bridegroom, immediately after the scarf has been placed on the bride's shoulder, conducts her towards the sacrificial fire, saying, "Sōma [the regent of the moon] gave her to a heavenly quirister." The Gandharba gave her to the regent of fire. Fire has given her to me; and with her wealth and male offspring."
The bride then goes to the western side of the fire and recites the following prayer, while she steps on a mat made of Virāna grass† and covered with silk. "May our lord assign me the path, by which I may reach the abode

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* GunaVishnu here explains Gandharba, by the word Adiṣṭa, which may signify the sun, or a deity in general.
† Andropogon aromaticum or Muricatum.
of my lord." She sits down on the edge of the mat; and the bridegroom offers six oblations of clarified butter, reciting the following prayers, while the bride touches his shoulder with her right hand. 1. "May fire come, first among the gods. May it rescue her offspring from the fetters of death. May Varuna king [of waters] grant, that this woman should never become a calamity befallen her children." 2. "May the domestick perpetual fire guard her. May it render her progeny longlived. May she never be widowed. May she be mother of surviving children. May she experience the joy of having male offspring." 3. "May heaven protect thy back: May air, and the two sons of Aswini protect thy thighs. May the sun protect thy children while sucking thy breast; and Vrihaspati protect them, until they wear clothes; and afterwards may the assembled gods protect them." 4. "May no lamentation arise at night in thy abode. May crying women enter other houses than thine. May thou never admit sorrow to thy breast. May thou prosper in thy husband's house, blest with his survival, and viewing cheerful children." 5. "I lift barrenness, the death of children, sin, and every other evil, as I would I lift a chaplet off thy head; and I confign the fetters [of premature death] to thy foes." 6. "May death depart from me, and immortality come. May (Yama) the child of the sun render me fearless. Death! follow a different path, from that, by which we proceed, and from that which the gods travel. To thee, who seest, and who hearest, I call, saying hurt not our offspring, nor our progenitors. And may this oblation be efficacious." The bridegroom then presents oblations, naming the three worlds, separately and conjointly; and offers either four or five oblations to fire and to the moon. The bride and bridegroom then rise up; and he passes from her left side to her right; and makes her join her hands in a hollow form,
The rice,* which had been put into a basket, is then taken up, and the stone is placed before the bride, who treads upon it with the point of her right foot, while the bridegroom recites this prayer. “Ascend this stone: be firm like this stone. Distress my foe: and be not subservient to my enemies.” The bridegroom then pours a ladleful of clarified butter on her hands; another person gives her the rice; and two other ladlefuls of butter are poured over it. She then separates her hands, and lets fall the rice on the fire, while the following text is recited; “This woman, casting the rice into the fire, says; May my lord be long lived; may we live a hundred years: and may all my kinsmen prosper: be this oblation efficacious.” Afterwards the bridegroom walks round the fire, preceded by the bride, and reciting this text: “The girl goes from her parents to her husband’s abode, having strictly observed abstinence [for three days from factitious salt, &c.]. Damsel! by means of thee we repulse foes, like a stream of water.” The bride again treads on the stone, and makes another oblation of rice, while the subjoined prayer is recited. “The damsel has worshipped the generous sun and the regent of fire: may he and the generous sun liberate her and me from this [family]. Be this oblation efficacious.” They afterwards walk round the fire as before. Four or five other oblations are made with the same ceremonies and prayers, varying only the title of the sun, who is here called Pushan, but was entitled Aryaman in the preceding prayer. The bridegroom then pours rice out of the basket into the fire, after pouring one or two ladlefuls of butter on the edge of the basket: with this offering he simply says “May this oblation to fire be efficacious.”

* From this use of raw rice at the nuptial ceremony, arises the custom of presenting rice, tinged with turmeric, by way of invitation to guests, whose company is requested at a wedding.
The oblations and prayers directed by the *Yajurvēda*, previous to this period of the solemnity, are very different from those, which have been here inferred from the *Samāvēda*; and some of the ceremonies, which will be subsequently noticed, are anticipated by the priests, who follow the *Yajush*.

**Twelve** oblations are made with as many prayers. 1. “May this oblation be efficacious, and happily conveyed, to that being, who is fire in the form of a celestial quirister, who is accompanied by truth, and whose abode is truth: may he cherish our holy knowledge and our valour.” 2. “Efficacious be this oblation to those delightful plants, which are the nymphs of that being, who is fire in the form of a celestial quirister; who is accompanied by truth, and whose abode is truth.” 3. and 4. The foregoing prayers are thus varied; “to that being who is the sun in the form of a celestial quirister, and who consists wholly of the *Sāmavēda*.” “Those enlivening rays, which are the nymphs of that sun.” 5. and 6. “That being, who is the moon, in the form of a celestial quirister, and who is a ray of the sun and named *Sūshmaṇa*.” “Those afterisms, which are the nymphs of the moon, and are called *Bhēcuri*. ” 7. and 8. “That being, who is air constantly moving, and travelling everywhere.” “Those waters, which are the nymphs of air, and are termed invigorating.” 9. and 10. “That being, who is the solemn sacrifice in the form of a celestial quirister; who cherishes all beings, and whose pace is elegant.” “Those sacrificial fees, which are the nymphs of the solemn sacrifice, and are named thanksgivings.” 11. and 12. “That being, who is mind in the form of a celestial quirister, who is the supreme ruler of creatures, and who is the fabricator

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2 This term is not expounded by the commentator. *Bha* signifies an afterism; but the meaning of the compound term is not obvious. *Sūshmaṇa* bears some affinity to *Sūbhunna* mentioned in a former Essay; but neither of these names is explained in the commentaries, which I have consulted.
of the universe." "Those holy strains (Ṛich and Sāman) who are the
nymphs of mind, and are named the means of attaining wishes."

**Thirteen** oblations are next presented, during the recital of as many
portions of a single text. "May the supreme ruler of creatures, who is
glorious in his victories, over [hostile] armies, grant victory to Indra the
regent of rain. All creatures humbly bow to him; for he is terrible; to
him are oblations due. May he grant me victory, knowledge, reflection,
regard, self-rule, skill, understanding, power; [returns of] the conjunction
and opposition of the sun and moon; and holy texts (Vṛihāt and Raṭhan-
tara)."

**Eighteen** oblations are then offered, while as many texts are medita-
tated. They differ only in the name of the deity that is invoked. 1. "May
fire, lord of [living] beings, protect me, in respect ofholiness, valour
and prayer, and in regard to ancient privileges, to this solemn rite, and
to this invocation of deities." 2. "May Indra, lord or regent of the el-
deft (that is, of the best of beings) protect me, &c." 3. "Yāma, lord of the
moon, lord of stars." 7. "Vṛihāspatī, lord [that is, preceptor] of Brahma
lord of tributary powers." 12. "Soma (the moon), lord of plants." 13. "Sa-
vitri (the generative sun), lord of pregnant females." 14. "Rudra
(Śiva) lord of [deities, that bear the shape of] cattle." 15. "The fabrica-
tor of the universe, lord of forms." 16. "Vishnu, lord of mountains."
17. "Winds (Maruts), lords of (ganas) sets of divinities." 18. "Fathers,

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* Texts of the Śāma-veda so named.
grandfathers, remoter ancestors, more distant progenitors, their parents, and grandfathers.”

Oblations are afterwards made with prayers corresponding to those, which have been already cited from the Sāmañvēda. 1. “May fire come, first among the gods, &c.” 2. “May the domestic perpetual fire guard her, &c.” 3. “Fire, who doth protect such as perform sacrifices! grant us all blessings in heaven and on earth: grant unto us that various and excellent wealth, which is produced on this earth, and in heaven.” 4. “O best of luminaries. Come; show us an easy path, that our lives may be uninjured. May death depart from me, and immortality come. May the child of the sun render me fearless.” 5. “Death! follow a different path, &c.”

The bride offers the oblations of rice mixed with leaves of Sami* letting fall the offerings on the fire in the manner beforementioned, and with the same prayers, but recited in a reversed order, and a little varied. 1. “The damsel has worshipped the generous sun in the form of fire. May that generous sun never separate her from this husband.” 2. “This woman, calling the rice into the fire, says, may my lord be long lived. May my kinsmen reach old age.” 3. “I cast this rice into the fire, that it may become a cause of thy prosperity. May fire attest to my union with thee.”†

According to the followers of the Yajurveda the bridegroom now takes the bride’s right hand, reciting a text which will be subsequently quoted. The bride then fleps on a stone, while this text is recited.

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* Adamanthera aculeata.
† This version is conformable to a different commentary, from that which was followed in the former translation.
Ascend this stone: be firm like this stone. Subdue such as entertain hostile designs against me; and repel them." The following hymn is then chanted. "Charming Saraswati, swift as a mare! whom I celebrate in face of this universe; protect this solemn rite. O thou! in whom the elements were produced; in whom this universe was framed. I now will sing that hymn, [the nuptial text] which constitutes the highest glory of women." The bride and bridegroom afterwards walk round the fire, while the following text is recited." Fire! thou didst first espouse this female sun [this woman, beautiful like the sun]: now let a human being again espouse her by thy means. Give her, O fire! with offspring, to a [human] husband." The remainder of the rice is then dropped into the fire as an oblation to the god of love.

The next ceremony is the bride's stepping seven steps. It is the most material of all the nuptial rites: for the marriage is complete and irrevocable, so soon as she has taken the seventh step; and not sooner. She is conducted by the bridegroom, and directed by him to step successively into seven circles, while the following texts are uttered. 1. "May Vishnu cause thee to take one step for the sake of obtaining food." 2. "May Vishnu cause thee to take two steps for the sake of obtaining strength." 3. "three steps for the sake of solemn acts of religion." 4. "four steps for the sake of obtaining happiness." 5. "five steps for the sake of obtaining cattle." 6. "six steps for the sake of increase of wealth." 7. "seven steps for the sake of obtaining priests to perform sacrifices."* The bridegroom then addresses the bride "Having completed seven steps, be my companion. May I become thy associate. May none interrupt thy association with

* In the Yajurveda, the texts are w.e.d., so that the third step is for increase of wealth, and the sixth for obtaining happy life.
me. May such as are disposed to promote our happiness, confirm thy
association with me." The bridegroom then addresses the spectators:
"This woman is auspicious: approach and view her: and having conferred
(by your good wishes) auspicious fortune on her, depart to your respective
abodes."

Then the bridegroom's friend, who stood near the fire bearing a jar
of water, advances to the spot where the seventh step was completed, and
pours water on the bridegroom's head, and afterwards on the bride's, while
a prayer abovementioned is recited. "May waters and all the Gods
cleanse our hearts: may air do so; may the creator do so; may the divine
instructress unite our hearts.*

The bridegroom then puts his left hands under the bride's hands which
are joined together in a hollow form, and taking her right hand in his,
recites the six following texts. 1. "I take thy hand for the sake of good
fortune, that thou mayst become old with me, thy husband: may the ge-
nerous mighty and prolific fun render thee a matron, that I may
be a householder." 2. Be gentle in thy aspect, and loyal to thy
husband; be fortunate in cattle; amiable in thy mind, and beautiful
in thy person; be mother of surviving sons; be affluous at the
[five] sacraments; be cheerful; and bring prosperity to our bipeds and
quadrupeds." 3. "May the lord of creatures grant us progeny, even unto
old age; may the fun render that progeny conspicuous. Auspicious deities
have given thee to me. Enter thy husband's abode; and bring health to
our bipeds and quadrupeds." 4. "O Indra, who poureft forth rain! render this woman fortunate and the mother of children; grant her ten

* It is here translated according to the gloss of Guna Vishnu. In the former version, I followed
the commentary of Helayudha.
fons; give her eleven protectors." 5. "Be submissive to thy husband's father, to his mother, to his sister, and to his brothers." 6. "Give thy heart to my religious duties; may thy mind follow mine; be thou consenting to my speech. May Vṛihaspati unite thee unto me."

The followers of the Yajurvēda enlarge the first prayer, and omit the rest, some of which, however, they employ at other periods of the solemnity. "I take thy hand for the sake of good fortune, that thou mayst become old with me, thy husband: may the deities, namely the divine sun (aryaman) and the prolific being (śavitrī) and the god of love, give thee as a matron unto me, that I may be a householder. I need the goddess of prosperity. Thou art she. Thou art the goddess of prosperity. I need her. I am the Sāman [vēda.] Thou art the Rīch [vēda.] I am the sky. Thou art the earth. Come: let us marry: let us hold conjugal intercourse: let us procreate offspring: let us obtain sons. May they reach old age. May we, being affectionate, glorious and well disposed, see during a hundred years, live a hundred years, and hear a hundred years."

According to the ritual, which conforms to the Sāmavēda, the bridegroom sits down near the fire with the bride, and finishes this part of the ceremony, by making oblations, while he names the three worlds, severally and conjointly. The taking of the bride's hand in marriage is thus completed. In the evening of the same day, so soon as the stars appear, the bride sits down on a bull's hide, which must be of a red colour, and must be placed with the neck towards the east, and the hair upwards. The bridegroom sits down near her, makes oblations while he names the three worlds as usual; and then makes six oblations with the following prayers; and each time pours the remainder of the clarified butter on the bride's head.

1. "I obviate by this full oblation all ill marks in the lines [of thy hands,]
in thy eyelashes, and in the spots [of thy body].” 2. “I obviate by this full oblation all the ill marks in thy hair; and whatever is sinful in thy looking, or in thy crying.” 3. “I obviate by this full oblation all that may be sinful in thy temper, in thy speaking, and in thy laughing.” 4. “I obviate by this full oblation all the ill marks in thy teeth, and in the dark intervals between them; in thy hands, and in thy feet.” 5. “I obviate by this full oblation all the ill marks on thy thighs, on thy privy part, on thy haunches, and on the lineaments of thy figure.” 6. “Whatever natural or accidental evil marks were on all thy limbs, I have obviated all such marks by these full oblations of clarified butter. May this oblation be efficacious.”

The bride and bridegroom rise up; and she shews her the polar star, reciting the following text: “Heaven is stable! the earth is stable; this universe is stable; these mountains are stable; may this woman be stable in her husband’s family.” The bride salutes the bridegroom, naming herself and family, and adding a respectful interjection. The bridegroom replies “be long lived and happy.” Matrons then pour water, mixed with leaves, upon the bride and bridegroom, out of jars, which had been previously placed on an altar prepared for the purpose; and the bridegroom again makes oblations with the names of the worlds, by way of closing this part of the ceremony.

The bridegroom afterwards eats food prepared without factitious salt. During this meal he recites the following prayers. “I bind with the setters of food thy heart and mind to the gem [of my soul]; I bind them with nourishment, which is the thread of life; I bind them with the knot of truth.” 2. “May that heart which is yours, become my heart; and this heart, which is mine, become thy heart.” 3. “Since food is the bond of

* Dhrvou, the pole, also signifies stable, fixed, steady, firm.
of life, I bind thee therewith." The remainder of the food must be then given to the bride.

During the three subsequent days, the married couple must abstain from fictitious salt, live chastely and austerely, and sleep on the ground. On the following day, that is, on the fourth exclusively,* the bridegroom conducts the bride to his own house on a carriage or other suitable conveyance. He recites the following text when she ascends the carriage.

"O wife of the sun! ascend this vehicle resembling the beautiful blossoms of the cotton tree,† and Butea;‡ tinged with various tints; and coloured like gold; well constructed; furnished with good wheels; and the source of ambrosia [that is, of blessings:] bring happiness to thy husband." Proceeding with his bride, he, or some other person for him, recites the following text on their coming to a cross road. "May robbers, who infest the road, remain ignorant [of this journey,] may the married couple reach a place of security and difficult access, by easy roads; and may foes keep aloof."

Alighting from the carriage, the bridegroom leads the bride into the house, chanting the hymn called Vamadévya. Matrons welcome the bride and make her sit down on a bull's hide, of the same colour, and placed in the same manner, as before. The bridegroom then recites the following prayer. "May kine here produce numerous young; may horses, and hu-

* The Muslemans of India do not scruple to borrow from the Hindus, superfluous ceremonies, hat are celebrated with festivity. They take an active part in the gambols of the Hill; and even solicit the favours of the Indian Plutus, at the Deewali. The bridal procession, on the fourth day, with all the sports and gambols of the Chaut'bi (Chatur'thi), is evidently copied from the similar customs of the Hindus. In Bengal the Muslemans have even adopted the premature marriage of infant brides and

† Bombax heptaphyllam.
‡ Butea frondosa.
man beings do so; and may the deity fit here, by whose favour sacrifices are accomplished with gifts a thousand fold.

The women then place a young child in the bride's lap; they put roots of lotos, or else fruit of different kinds, in his hand. The bridegroom takes up the child, and then prepares a sacrificial fire in the usual manner, and makes eight oblations with the following prayers, preceded and followed by the usual oblations to the three worlds. 1. "May there be cheerfulness here." 2. "May thine own [kindred] be kind here." 3. "May there be pleasure here." 4. "Sport thou here." 5. "May there be kindness here with me." 6. "May thine own [kindred] be here, benevolent towards me." 7. "May there be here delight towards me." 8. "Be thou here joyous towards me." The bride then salutes her father-in-law and the other relatives of her husband.

Afterwards the bridegroom prepares another sacrificial fire, and fits down with the bride on his right hand. He makes twenty oblations with the following prayers, preceded and followed as usual by oblations to the three worlds. The remainder of each ladlesful is thrown into a jar of water, which is afterwards poured on the bride's head. 1. "Fire, expiatory of evil! thou dost atone evils for the goods themselves. I, a priest, approach thee, desirous of soliciting thee to remove any sinful taint in the beauty of this woman." 2. "Air, expiatory of evil! &c." 3. "Moon, expiatory of evil! &c." 4. "Sun, expiatory of evil! &c." 5. "Fire, air, moon and sun, expiatory of evil! ye do atone evils for the gods. I, a priest, approach thee, desirous of soliciting thee to remove any sinful taint in the beauty of this woman." 6. 7. 8. 9. 10. "Soliciting thee to remove any thing in her person, which might destroy her husband." 11. 12. 13. 14. 15. "Any thing in her person, which might make her negligent of cattle."
The priests who use the *Yajurveda*, make only five oblations with as many prayers addressed to fire, air, the sun, the moon, and the *Gandharba* of celestial virgins; praying them to remove any thing in the person of the bride, which might be injurious to her husband, to her offspring, to cattle, to the household, and to honour and glory. The following text is recited, while the water is poured on the bride's head. "That blamable portion of thy person, which would have been injurious to thy husband, thy offspring, thy cattle, thy household and thy honour, I render destructive of paramours: may thy body, [thus cleared from evil,] reach old age with me." The bride is then fed with food prepared in a caldron, and the following text is recited. "I unite thy breath with my breath; thy bones with my bones; thy flesh with my flesh; and thy skin with my skin."

The ceremonies, of which the nuptial solemnity consists, may be here recapitulated. The bridegroom goes in procession to the house where the bride's father resides; and is there welcomed as a guest. The bride is given to him by her father in the form usual at every solemn donation; and their hands are bound together with grafs. He clothes the bride with an upper and lower garment; and the skirts of her mantle and his are tied together. The bridegroom makes oblations to fire; and the bride drops rice on it as an oblation. The bridegroom solemnly takes her hand in marriage. She treads on a throne and mullar. They walk round the fire. The bride steps seven times, conducted by the bridegroom; and he then dismisses the spectators, the marriage being now complete and irrevocable. In the evening of the same day the bride sits down on a bull's hide, and the bridegroom points out to her the polar star as an emblem of stability. They then partake of a meal. The bridegroom remains three days at the house of the bride's father. On the fourth day, he conducts her to his own house in solemn procession.
She is there welcomed by his kindred: and the solemnity ends with oblations to fire.

Among Hindus, a girl is married before the age of puberty. The law even censures the delay of her marriage beyond the tenth year. For this reason, and because the bridegroom too may be an infant, it is rare, that a marriage should be consummated until long after its solemnization. The recital of prayers on this occasion constitutes it a religious ceremony; and it is the first of those, that are performed for the purpose of expiating the sinful taint, which a child is supposed to contract in the womb of his mother. They shall be described in a future essay.

On the practice of immature nuptials, a subject suggested in the preceding paragraph, it may be remarked, that it arises from a laudable motive; from a sense of duty incumbent on a father, who considers as a debt the obligation of providing a suitable match for his daughter. This notion, which is strongly inculcated by Hindu legislators, is forcibly impressed on the minds of parents. But in their zeal to dispose of a daughter in marriage, they do not perhaps sufficiently consult her domestick felicity. By the death of an infant husband, she is condemned to virgin widowhood for the period of her life. If both survive, the habitual bickerings of their infancy are prolonged in perpetual discord.

Numerous restrictions in the assortment of matches impose on parents this necessity of embracing the earliest opportunity of affiancing their children to fit companions. The intermarriages of different classes, formerly permitted with certain limitations, are now wholly forbidden. The prohibited degrees extend to the sixth of affinity: and even the bearing of the same family name is a sufficient cause of impediment.
AND OF THE BRĀMENS ESPECIALLY.

To conclude the subject of nuptials, I shall only add, that eight forms are noticed by Hindu legislators. (Menu, c. 3.) But one only, which has been here described from the Indian rituals, is now used.
AN ACCOUNT of a Method for extending a GEOGRAPHICAL 
SURVEY across the PENINSULA of INDIA.

BY BRIGADE MAJOR LAMBTON.

Communicated by permission of the Right Honorable the Governor of 
Fort St. George, in Council.

HAVING long reflected on the great advantage, to general Geography, that would be derived from extending a survey across the Peninsula of India, for the purpose of determining the positions of the principal geographical points; and, seeing that by the success of the British arms during the late glorious campaign, a district of country is acquired, which not only opens a free communication with the Malabar Coast, but from its nature, affords a most admirable means of connecting that with the Coast of Coromandel, by an uninterrupted series of triangles, and of continuing that series to an almost unlimited extent, in every other direction; I was induced to communicate my ideas to the Right Hon. the Governor in Council at Madras, who has since been pleased to appoint me to conduct that service; and has supported me, with a liberality, by which alone it could be carried into execution.

It is scarcely necessary to say what the advantage will be of ascertaining the great geographical features of a country upon correct mathematical principles; for then after surveys of different districts have been made, in the usual mode, they can be combined into one general Map. One surveyor is employed in a district at Sera; and another in the district of
Chittedroog. They both have a reference to those particular stations, and their surveys, with respect to them, may be relatively correct: and if Sera and Chittedroog be laid down right, their respective surveys will fall into their right places, on the globe.

It will be unnecessary to state to the Society the imperfect methods that have generally been practised, by supposing the earth to be a flat; and yet it has been on this supposition, that surveys have been made in general, and corrected by astronomical observation. But although that method of correction may answer for determining the position of places at a great distance, where an error of five or six minutes will be of no very great consequence, yet in laying down the longitudes of places progressively that are not more than twenty miles from one another, it is evident that errors of such a magnitude are not to be overlooked; and an error, even of one mile, would place objects in situations widely different from that which they actually hold on the face of the globe.

If we consider the earth as an exact sphere, we should naturally advert to spherical computation. And having a base actually measured, and reduced to the level, it would be a part of a great circle, while the horizontal angle would be the angle made by two great circles, intersecting each other, at the point where the angle was taken. On this hypothesis, the process of extending a survey would be reduced to as great a degree of simplicity, as by the method of plane triangles. For then, the length of a degree on the meridian could be easily obtained by the celestial arc, and would be equal to a degree in any other direction. The radius of curvature, or the semidiameter of the earth, might also be easily deduced from thence, and being everywhere the same, the chord of any arc, or the direct distance between two objects subtending that arc, could be computed, without the
trouble of correcting the observed angles. The difference of longitude of any two points might be as easily had; for, knowing the arc between them (which would always correspond with a celestial arc,) and the co-latitudes of the two places, the angle at the pole, or difference of longitude, might be found.

But since the earth is not a sphere, but an oblate spheroid; and differing considerably from a sphere; it becomes necessary to determine the length of a degree on the meridian, and a degree at right angles to that meridian, making the point of intersection of the meridian and its perpendicular, the middle point of each degree. Now, in determining the measure of those degrees, if the first measurement, or base line, cannot be had in the meridian, two other objects must be chosen therein, and their distance computed trigonometrically; and then compared with the celestial arc. But here the operations, for obtaining this distance, will be attended with some trouble, on account of its being necessary to calculate the chords of the arcs, and the difficulty of determining the angles made by these chords, to a sufficient degree of accuracy. For here we are obliged to assume data, and proceed by an approximating method. And first, we must either suppose the earth to be a sphere, and by taking the three angles made by the intersections of three great circles of that sphere, find the sides, in degrees and minutes. Then take double the sines of half the arcs, or the chords, and there will be had the three sides of a plane triangle, defined in parts of the radius. With these three sides, determine the three angles, and these are the angles for calculating the direct distances. Hence, by knowing the base in fathoms, the chord subtending that base (or arc) may also be had in fathoms, by computing from the radius of the assumed sphere, which we must suppose to be of some given magnitude.
Then having the length of the chord in fathoms, and the angles corrected as above, the other chords can be obtained in fathoms also.

Or 2d, Since the chords of small arcs differ very little from those arcs, it will be better to find the distance of the objects, from one another, by plane trigonometry, the base being one distance. Then we must suppose the earth to be an ellipsoid whose two diameters have to each other a given ratio. From that, and taking a degree on the meridian to be unity, the ratio of that degree, to a degree in any given direction with the meridian, may be had, as will be shewn hereafter: and that ratio will enable us to allow the appropriate number of degrees and minutes, to the computed sides of the triangle; which may then be considered as a spherical one; but whose sides are arcs of circles, having evidently different radii of curvature. It is with these arcs, and the observed angles, from which the angles made by the chords are to be obtained. M. De Lambre has given a formula for determining the angles made by the chords of two arcs, under these circumstances; having the arcs themselves, and the horizontal angle, given. The formula is as follows. Let \( A \) = angle made by the chords; \( a \) = the horizontal or observed angle; \( D \) and \( d \) the arcs, in degrees, minutes, &c. Then if \( x \) = the correction to be applied to the horizontal angle, \( A \) will be equal \( a + x \). And the first approximate value of \( x \) = \(-\frac{1}{3} \tan \frac{1}{3} a \times s. (D+d)\) The second approximate value = \(-\frac{1}{3} \tan \frac{1}{3} a \times s. \frac{1}{3} (D+d) - \frac{1}{3} \cot \frac{1}{3} a \times s. \frac{1}{3} (D\sim d)\) which is sufficiently near for this purpose; whence \( A = a - (\frac{1}{3} \tan \frac{1}{3} a \times s. \frac{1}{3} (D+d) - \frac{1}{3} \cot \frac{1}{3} a \times s. \frac{1}{3} (D\sim d)\). And if greater exactness be required, it will be \( A = a - (\frac{1}{3} \tan \frac{1}{3} a \times s. \frac{1}{3} D+d - \frac{1}{3} \cot \frac{1}{3} a \times s. \frac{1}{3} D\sim d)\times s. x \times \cot a. \) Where \( x \) is = \(-\frac{1}{3} \tan \frac{1}{3} a \times s. \frac{1}{3} D+d - \frac{1}{3} \cot \frac{1}{3} a \times s. \frac{1}{3} D\sim d\), its second approximate value. — And the last term will change its sign to affirmative, if \( a \) be greater than 90°. A demonstration
of the above formula has been given by the Astronomer Royal, and may be seen in the Phil. Transactions for the year 1797, p. 450.

Having, by this method, got the angles made by the chords to very near the truth; the rest, with respect to distances, is evident. For the chord of the measured arc (or base) may be had, since by computing the lengths of arcs in any direction, on the ellipsoid, the radius of curvature of that arc is likewise had, and thence the chord. And that chord forms the side of a plane triangle, from which, and the corrected angles, all the data may be had, for proceeding upon each of the sides of the first plane triangle.

Now, to determine any portion of a degree, on the earth's surface, in the meridian, two points may be taken therein, and the direct distance between them ascertained, by the above method. Then, by taking the zenith distance of a known star, when passing the meridian, at each extremity of the distance, the celestial arc becomes known, in degrees, minutes, &c. from which the terrestrial arc, between the two objects, is had in degrees, minutes, &c. also:—and having determined the chord, in fathoms, the arc may likewise be determined, in fathoms; which being compared with the degrees, minutes, &c. the value of a degree is thereby obtained in fathoms.

The length of a degree, at right angles to the meridian, is also easily known, by spherical computation; having the latitude of the point of intersection, and the latitude of an object any where in a direction perpendicular to the meridian at that point. For then, the arc between these two points, and the two celestial arcs or colatitudes, will form a right angled triangle, two sides of which are given, to find the third, which is the arc in question. And this will apply, either to the sphere or spheroid. That
arc being known, in degrees and minutes, and the chord having been previously determined in fathoms, being a side of one of those plane triangles, formed by the chords of the terrestrial arcs; the length of that arc can also be determined in fathoms; and therefore, a degree may be determined in fathoms, having its middle point the point of intersection with the meridian.

Thus having obtained the length of a degree upon the meridian, and its perpendicular, in any given latitude, they will serve as data for computing the latitude and longitude of places, near that parallel, and near to that, or a known meridian, by means of the chord of a terrestrial arc oblique to the meridian, and its perpendicular, and the chord of the meridional arc intercepted by a great circle falling from the extremity of the oblique chord, and cutting the meridian at right angles. For it will be easy to find the measure either of the part of the meridian or the portion of the circle at right angles thereto (even by using the observed angles) and if these be converted into degrees, minutes, &c., according to the length of a degree upon the respective circles, the former will give the difference of latitude, and consequently, by addition or subtraction, the real latitude: The latter, with the co-latitude thus obtained, will enable us to find the angle at the pole. In both these cases the truth may be obtained to within $\frac{1}{4}$ and generally $\frac{1}{12}$ of a second, (limiting the operations to a certain extent from a known parallel and meridian;) and that without having recourse to observation, or depending on any hypothesis of the earth's figure.

It will readily occur to the reader, that had the ratio of the assumed diameters been what it really is, and supposing the earth to be an exact ellipsoid, the computed and measured degrees ought to come out the same.
But the reason for computing the length of ellipsoidal arcs was only to gain the approximate values of the angles made by the chords; by doing which we can come nearer the truth than by supposing them to be spherical; and though these arcs may not be precisely correct, yet it has been found, that a trifling deviation from the truth will not sensibly affect the angles.

It may be further observed, that we are not certain, either of the ratio of the earth's diameters, or of its being an ellipsoid. We have assumed that figure, and have drawn our results from the average of different measurements, made in different parallels: though among themselves they appear contradictory. But we must adopt them, until better measurements can be made, to enable us to come nearer the truth. Should the figure of the earth prove to be the ellipsoid, and the ratio of the equatorial diameter to the polar axis become known; a celestial arc would afford a datum in any assigned latitude, by which, and the observed angles corrected, the direct distances might be computed, and also the distance of any object from a known meridian and its perpendicular, and consequently its longitude and latitude.

But should the earth prove to be neither an ellipsoid, nor a figure generated by any particular curve, of known properties, but a figure whose meridional section is bounded by no law of curvature, then we can obtain nothing, until we have an actual measurement, to be applied as has been already mentioned.

Thus much I have thought necessary to premise, that the general principles of the work I have before me, may be understood;—principles, which I believe have never been applied in Indian geography, though in England sufficient has been done to manifest their perfection, and to give
those gentlemen who have applied them, a distinguished reputation in the annals of science. And I own that it was from reading the details of their operations, I was first led to consider the subject. The publications of the late Gen. Roy, relative to his measurements on Hounslow heath and Runney marsh; with his continuations of triangles;—and the later accounts of a trigonometrical survey along the southern and eastern coasts of England, by Lieut. Col. Williams, Capt. Mudge, and Mr. Dalby, are works which I consider as a treasure.

With respect to the plan of my operations; had I been possessed of an instrument which I could have thought sufficiently accurate for taking horizontal angles, I should have measured a base somewhere near the eastern coast, both on account of its being a more regular country, and nearer the level of the sea; to which all future measurements and distances must be reduced; and because I could have computed my longitude from the Madras observatory. There would have been, besides, some probability of getting a measurement in the meridian, or so near it, that all oblique directions might have been accurately reduced to it; and that would be a means of at once obtaining the length of a degree on the meridian. And as a degree has never yet been measured in this parallel, it is no trifling circumstance to look forward to; because we should get a datum, in the first instance, for computing the ratio of the earth's diameters, considering it to be an ellipsoid. And as I have the same kind of chain, made by the same incomparable artist, Mr. Ramsden, as that with which Colonel Williams and Captain Mudge measured their bases; from a comparison between two measurements made in parallels so distant from each other, with instruments of the same kind, and reduced to the same standard temperature; there is some reason to hope that computations made from such measurements, may come nearer the truth than any other.
However this is an object to which I look forward when those instruments arrive which Government has been pleased to authorize me to send for. At present it seemed most desirable that I should begin in Mysore, and endeavour to forward the surveys of that country. Having made a first measurement there, I think, with the instruments I at present possess, it will be best not to extend my operations too far from some assumed meridian; as I can depend more upon meridional celestial arcs, than upon any computed oblique ones. The instrument I have for taking zenith distances is a zenith sector of five feet radius, made by Mr. Ramsden, with a micrometer scale that defines nearly $\frac{1}{16}$ of a second. With this I can determine two parallels of latitude, to be depended on, between which to compute, by terrestrial measure, the relative situations of intermediate places, as to latitude. The instrument with which I take horizontal angles, is a circular transit instrument, made by Mr. Troughton, whose horizontal limb is only eight inches radius, without a micrometer, but which is graduated to $10''$; and though it is an excellent instrument, correct and easy in its adjustments, yet its powers are not sufficient for taking horizontal angles, where they are to be reduced to the angles made by the chords.

SECTION I.

Containing an account of the measurement of a Base line on the Table land of the Mysore Country near Bangalore.

I mentioned above my reasons for making a measurement in the Mysore country. This measurement may however not be thought so satisfactory as if it had been done near the sea coast, on account of not being
certain as to the exact height above the level of the sea; since that height was determined by corresponding barometrical observations made at Madras and at each extremity of the base; and I am well aware that those results will be exceptionable.—But I was careful, to found my computations, on those observations only, which were made when a perfect uniformity in the state of the atmosphere had existed for several days together; that is when the barometer and thermometer, at each place, and at the same hour of the day, had suffered scarcely any sensible variation for a considerable time.—And since the quantity to be deducted from the base, on account of the height, is, little more than 8, 5 feet, upon the whole, any error that might arise in correcting for the temperature and density of the atmosphere would be but very trifling. I shall therefore, for the present, rest satisfied, until the height can be determined trigonometrically; and proceed to give an account of the operations of the measurement, and of the apparatus made use of.

CHAIN.

The chain is of blistered steel, constructed by Mr. Ramsden, and is precisely alike, in every respect, with that used by General Roy, in measuring his base of verification on Rumney Marsh. It consists of 40 links of 2½ feet each, measuring, in the whole, 100 feet.—It has two brass register heads, with a scale of six inches to each.—These scales slide in the brass heads, and are moved by a finger screw, for the purpose of adjusting exactly the two extremities of the chain when extended.—In short, every part of it is the same as the one above mentioned, which has been fully described in the Philosophical Transactions of 1790, and therefore it is unnecessary to say more on the construction of that instrument here.
It appears, from the best information I have respecting it, that it was measured off by the brass standard, when the thermometer stood at 62°, and was, in that temperature, exactly 100 feet in length.

From the want of a proper standard scale, and beam-compasses, I would not undertake to determine its length, compared with brass; because I did not think that laying off any determined number of feet, from the slides in the register heads, and by a pair of common compasses, could be done with sufficient accuracy, so as to enable me to find out at what degree of temperature the chain had measured 100 feet, by the brass scale. And as I had been informed by Doctor Dinwiddie, from whom it was purchased, that, to the best of his recollection, it had been adjusted to 100 feet, at the standard temperature of 62°; I therefore rested satisfied, until further information may be obtained respecting it; and it is probable, that any correction on account of temperature, will not amount to more than two or three feet, and an error of that magnitude in a length of near 7½ miles cannot be of very great moment in geography, which is the principal object at present.

There is another circumstance, it may be necessary to mention, with respect to the chain. From the same want of a standard measure, I have not attempted to determine its wear. But I observe, that in the measurement of the base of verification on Salisbury plains, the chain used there was very little affected by being in use about seven weeks. And, in order to prevent the wear as much as possible, I allotted twenty coolies, that is one to every two links, whose sole business it was to lift out the chain and lay it on the ground whilst the coffers were moved forward, and then to replace it when they were ready. All this was done with the greatest care, and always by the word given them, that the motion might be as trifling,
as possible.—This mode was practised during the whole measurement, so that I am in hopes no very serious error can arise from the wear of the chain.

COFFERS.

Those were of twenty feet each in length; six inches wide in the middle, three at the extremities, and about four inches deep. The sides were near seven inches, and passed below the bottom two inches,—they were not of the dimensions of those of General Roy, on account of the difficulty of procuring boards for the purpose.—The same difficulty obliged me to be satisfied with five in place of fifteen; but as I had a great number of people with me, I apprehended no great difficulty in taking out the chain and laying it on the ground; while the coffers were moved forward.

PICKETS.

Twelve strong pickets of three inches diameter, hooped and shod with iron, were made use of:—they were of different lengths, from three to four feet.—On the top of each picket was placed a piece of very hard seasoned wood, eight inches in length and four in breadth, on the under side of which was fixed with two screws, a hoop of iron, fitted to receive the one on the picket, and to screw firmly upon it, by a small screw on the side, when placed properly in the line. This simple contrivance seems to answer the intended purpose for receiving and supporting the ends of the coffers. The two pickets, on which the brass register heads were placed, are in all respects the same as those described by General Roy. There is also the same apparatus for the drawing post and weight post; only in place of the iron ferrule, the brass clamp and pulley are fixed upon pieces of very hard, well seasoned wood, in a manner so simple as to render a description unnecessary.
I found, however, in the course of practice, that tripods, with elevating screws in the center, answered much better than the pickets, for the intermediate ends of the coffers, particularly as a very great part of the ground was hard and stony. Those tripods are described by General Roy. Those which I used, as I had not the means of getting better, were no more than the common wooden press screw, made to move up and down, by a female screw with handles; the top of the tripod being a thick piece of wood, for the screw to pass through, with another piece of wood, three or four inches below that, to keep it steady; but a boxed tube to receive the screw is to be preferred.

Bonning Telescope.

For the purpose of fixing the objects in alignment I used the circular transit instrument, which answers remarkably well, both for that purpose, and for laying off the principal elevations and depressions, of the different hypotenuses. But, when the pickets are to be placed, so that the coffers may be laid in the line of the hypotenuse, I made use of one of Mr. Ramsden's spirit levels; but in place of using its three legs, I took them off, and placed the telescope, with its adjusting screws, upon a tripod, having an elevating screw in the center, passing through a tube, with a small iron screw, to keep it firm. On the top of this elevating screw was fixed a piece of board, about ten inches square: upon that again was placed another piece, which was made to move in a groove, by a finger screw; and upon this moveable piece, the levelling telescope, with its apparatus, was fixed, having its axis at right angles to the direction of the groove; so that, by the finger screw, it could easily be moved to the right or left, and brought into the direction of the alignment.
A small square picket, or boning rod, with a piece ten inches in length, fixed at right angles, and made to slide up and down, and fallen by a small screw, was placed at the further extremity of the hypothenuse, and the sliding piece put at a convenient height: that piece therefore marked the angle of elevation or depression. The height of the axis of the transit circle, (when that instrument was used) having been taken by a plumb line, as well as the point directly under its center: Then having marked out one hundred feet, by a common measure, exactly in the alignment, I removed the transit, and placed the tripod, with its apparatus, precisely on the spot which marked its center; and measured its height above that spot, comparing the center, on which the levelling telescope moves, with the transverse axis of the transit, (having previously determined the most convenient height for the coffers to be from the ground.) Then I took the exact measure of the space between the axis of the transit and that of the levelling telescope, and applied it to the boning rod at the extremity of the hypothenuse, and made a mark, at that distance, below the cross slider.

The level was then adjusted, by the screws and spirit level, and its center brought into the alignment; which being done, the axis of the telescope was elevated, or depressed, until the cross wire corresponded with the mark on the boning rod.

If the angle of the hypothenuse be beyond the limits of the vertical screw of the level, the tripod must incline so as to bring it within those limits, and that angle of inclination noticed, that the perpendicular height may be justly determined: that however never happened.

K k 2
But, as the angles of elevation and depression were in general very small, I contrived to take them with a small sextant, both on account of saving time, and to avoid running unnecessary risk with the circular instrument. The method which I used was as follows.

I first laid out the direction of the hypotenuse, by a boning rod, placed at a distance, to be seen with the small telescope of the sextant. Another boning rod was then placed at a convenient distance, so that the cross vane might be brought to correspond with the cross wires of the levelling telescope, after it had been carefully adjusted to the horizontal direction by the spirit level. Then, upon the same boning rod was placed another cross vane, and the telescope elevated, or depressed, by the finger screw, until the cross wires were brought into the direction of the hypotenuse by the vane on the distant boning rod. In taking the angle with the sextant, I placed the axis of motion close to the Y of the levelling telescope, at the opposite end, with the finger screw, so that the two vanes, on the distant and near boning rods, appeared to correspond, in the reflector of the sextant, and then the angle was taken.

In this manner all the smaller angles of elevation and depression were taken, and though not exactly in the way I could have wished, yet I have no doubt of their being nearly correct, perhaps as much so as any direction can be measured.

Hence the line was determined, which passed through the axis of the levelling telescope, and was parallel to the hypotenuse. In order to place the pickets for receiving the coffers; a piece of wood was contrived for being placed upon the head of each, with a cross vane to slide up and down.
Then, a picket was driven, at any given distance in the alignment, and the above piece applied to its top. When the cross piece corresponded with the mark, the picket remained in that flat, and the rest of them were driven down in the same manner, and the piece applied to their respective heads; and being all adjusted by that means, their tops were consequently parallel to the line of direction.

The coffers were then put upon the pickets, and having all their bottoms of the same thickness, they therefore formed the plane in which the chain was to be extended.

When any hypotenuse was terminated, a line, with a plummet, was let fall from the arrow upon the feather edge of the chain; and the point, on the ground, was marked, which was defined by the point of the plummet, (for a brass register head was there unnecessary) and the height of that extremity of the chain, from the ground, was carefully taken. — The new hypotenuse, therefore, commenced from that same point, and the arrow at the beginning of the next chain, was made to coincide with a plumb line falling to the said point. And the height, also of that end of the chain, from the ground, was taken; by which means, the ascent, or descent of the commencement of the new hypotenuse, was determined.

When the chain was extended in the coffers, it was fixed at one end to the drawing post, and from the other an 8½ inch shell was suspended. The leading register head was then brought, by the finger screw, so that some division might correspond with the arrow. Five thermometers were then put into the coffers (one into each,) and there remained for some minutes, a cloth at the same time covering them. They were then taken out, and the mean temperature marked down. This was done to every
chain, and a mean of each hypotenuse was afterwards taken, and the result served to determine the equation arising from expansion and contraction, for correcting the whole apparent length of the base.

Every thing having been prepared, the measurement commenced on the 14th October, and was completed on the 10th December: the particulars thereof will appear in the following table.
TABLE containing the particulars of the measurement of a base line near Bangalore, commencing in latitude 12° 54' 64" N. and extending 7.4321 miles N. Easterly, making an angle with the meridian 6° 57' 7". The 1st column contains the number of hypotenuses, or measured distances. The 2nd the length of each in feet. The 3rd the angles of elevation or depression which each hypotenuse makes with the horizon. The 4th the horizontal oblique angles. The 5th the quantities to be subtracted from the respective hypotenuses to reduce them to the horizon. The 6th the quantities to be subtracted from the oblique (horizontal) direction to reduce them to the horizontal distance in the line. The 7th the perpendicular ascents and descents to each hypotenuse. The 8th the commencement, in inches, of every hypotenuse above or below the termination of the one preceding; and the 9th contains the mean temperature during the respective measurements.

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<th>No. of the Hyp.</th>
<th>Length of each in Feet</th>
<th>Angles of Elevation</th>
<th>Departure</th>
<th>Deductions from each Hypotenuse</th>
<th>Deductions from oblique Directions</th>
<th>Perpendicular Deductions</th>
<th>Commencement from the Lift</th>
<th>Mean of five Thermometers</th>
<th>REMARKS</th>
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Committed on the 14th October, 1800.

Composed from a measured base of 200 feet—This was done to avoid a deep gully and some rocky ground.

The ad chain of this hypotenuse extended across the Bangalore road.

Composed from a horizontal base of 5 chains. The angles were taken with the greatest care by the circle. Instrument—This was necessary to avoid a small land which was dry when the ground was first inspected.
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<th>No. of the Hyp.</th>
<th>Length of each in Feet</th>
<th>Angles of Unique back, angles with the line of the chain, To the left, To the right,</th>
<th>Deductions from each Hypothesis, Deductions from unique Directions,</th>
<th>Perpendicular, Complementaries, from each line, Above the level, Above the level, From the foot of the Thermometer,</th>
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The oblique direction was taken to avoid the corner of the small village of Nagpethwane. This hypothesis is compared, but may be measured during the dry season. From the average rains that have fallen the area of a large tank had extended a considerable way round the lake—though for computing this distance, as well as that of the oblique directions, were the mean results of three different observations with the trigonometrical instrument; the lake was a level of 3 chains.

Compared from a base of 5 chains.

Completed on the 12th December.

Apparent length of the base measured and computed 30332823 chains equal

Sum of the deductions in column 5,

Sum of the deductions in column 6,

(A) Then if the chain was compared with the bras standard and measured 300 feet at the temperature of 68° and the mean temperature of measurement being 89° very nearly, the correction for the chain's expansion will be

Therefore the true length of the base in the temperature of 68° will be

Which being reduced to the level of the sea, by allowing the height above Madras to be 2001 feet, will be

(A) We will feel happy, that when a steel chain is measured off, in any given temperature, by the standard brass scale, there is a coincidence of measure, that is, that 300 feet of steel shall coincide with 300 feet of brass. And this temperature being denoted by the degrees on the thermometer, it shall call the temperature of coincidence.
Observations for the latitude of the Southern extremity of the Bajc, and the Meridian at that point.

For the meridian, I observed the angle which the line made with the polar star when at its greatest western elongation; and computed its azimuth, at that time, from having the latitude of the place, and the apparent polar distance given—at that season of the year a double azimuth could not be taken in the night time, and my telescope had not sufficient powers to observe the star in the day time.

Now, since the expansion of brass is different from that of steel; it follows, that when the measurement is made in a higher or lower temperature, than that in which the steel and brass coincided, there will be an equation; which must be applied to the apparent measure of the chain, in order to bring it to the brass measure. I shall call this higher or lower temperature, the temperature of measurement.

After the steel chain has been reduced to brass measure, it may be found necessary to reduce the brass standard itself, to the space it would have measured, or extended over, in a higher or lower temperature. Let that be called the standard temperature. Now upon a slight examination of these, it appears that they will resolve themselves into three cases.

CASE I.

When the standard temperature and the temperature of measurement are both above the temperature of coincidence.

Let the brass standard and steel chain coincide, when the thermometer is at 54°; and let a space be measured by the chain at the temperature of n degrees, so that \( 54° - n \) shall express the number of degrees above the temperature of coincidence, when the measurement is made. Now, the length of the chain at 54° was precisely a given number of feet, (we will suppose 100 feet) by the brass scale. And since 100/65 inches is the expansion of 100 feet of steel for one degree of the thermometer, it follows, that when the chain is applied at the temperature of n°, it will extend over a space on the ground equal to

\[
\frac{100\times\frac{54°-n}{100}}{65}\text{ feet, if measured by the brass scale in the temperature of } 54°.\]

So far as to the temperature of 54° when the brass and steel coincide; that is, when 100 feet of brass coincide with 100 feet of steel at that degree of temperature. But suppose it should be thought necessary to change the standard temperature to n°, the temperature of coincidence being still at 54°;—that is to say, let the space above mentioned be measured by the brass standard at the same temperature n° as when
The observations were made on the 3d, 14th, and 21st of December, at which times the apparent azimuths of the star were 1°. 48', 15'', 1°. 48', 16'', and 1°. 48', 17'', leaving out the decimals of the seconds—and the mean of the angles made with the line and the star at those times was 2°. 45', 50'', 2°. 45', 20'', and 2°. 45'; which, compared with the apparent azimuth, will give a mean of 57'. 07'' N. Easterly, which is the angle made by the line with the meridian.

The chain was extended over that space. Then, if the expansion of brass and steel had been the same, the space which measured 100 + \( \frac{54}{0} \times \frac{54}{12} \cdot 00763 \) feet by the brass, when the thermometer stood at 54°, will now measure 100 + \( \frac{54}{12} \times \frac{00763}{2} - \frac{54}{12} \times \frac{54}{12} \cdot 00763 \) or 100 feet; by reason of the brass having increased \( \frac{54}{12} \times \frac{00763}{12} \) feet in 100 feet. But since 100 feet of brass expands 0.01237 inches for one degree of the thermometer, the space over which the steel chain extended at 54° will measure by the brass standard 100 + \( \frac{54}{0} \times \frac{00763}{12} - \frac{54}{0} \times \frac{01237}{12} \) feet: and, from a parity of reasoning, if 54° be not the temperature in which the space is to be measured by the brass standard, but 50° which is therefore the standard temperature. Then the measurement reduced to that temperature will give 100 + \( \frac{54}{0} \times \frac{00763}{12} - \frac{54}{0} \times \frac{01237}{12} \) feet, if measured at 50° of temperature.

Case 2d. When the standard temperature and the temperature of measurement are both below the temperature of coincidence.

First, suppose the chain to be extended on the ground when the thermometer is at 50° so that \( \frac{54}{0} - \frac{54}{0} \) shall express the number of degrees below the temperature of coincidence. Then, if that space be measured by the brass standard at 54° of temperature, it will be equal 100 - \( \frac{54}{0} \times \frac{54}{12} \cdot 00763 \) feet; for the steel being contracted will evidently extend over a shorter space than it did at 54° by the quantity \( \frac{54}{0} \times \frac{54}{12} \cdot 00763 \) feet.

Next, suppose the brass standard to be reduced to 50° or \( \frac{54}{0} - \frac{54}{0} \) below the temperature of coincidence. Then, had the expansion of brass and steel been the same, the space 100 - \( \frac{54}{0} \times \frac{54}{0} \times \frac{54}{12} \cdot 00763 \) feet would now increase to 100 - \( \frac{54}{0} \times \frac{54}{0} \times \frac{54}{12} \cdot 00763 + \frac{54}{0} \times \frac{54}{0} \times \frac{01237}{12} \) equal 100 feet by the brass scale, since that scale has contracted \( \frac{54}{0} \times \frac{01237}{12} \) feet in 100 feet.

But 100 feet of brass will have contracted \( \frac{54}{0} \times \frac{54}{0} \times \frac{01237}{12} \) feet, and therefore the space in brass measure will be expressed by 100 - \( \frac{54}{0} \times \frac{54}{0} \times \frac{54}{12} \cdot 00763 + \frac{54}{0} \times \frac{54}{0} \times \frac{01237}{12} \) feet.
It will appear, that there is a great difference in the above observed angles of the star with the N. end of the base—but that arose from the unfavorable weather in the mornings, at which time the telescope of the circular instrument was directed to the flag staff.—It was intended to determine this angle, by having a blue light at the opposite end of the base, at the time that the star was at its greatest elongation; but, unfortunately, the weather became so unfavorable, that the star never made its appearance for upwards of a fortnight—and as I was ready to move during all that time, I therefore determined to remain no longer at that station, but wait the event of more settled weather, which probably would happen before I had extended my operations very far, either to the eastward or westward of Bangalore. I therefore prepared to take angles at the most suitable places, and proceed to lay down the positions of the principal objects within the vicinity of Bangalore.

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Case 31. Let the temperature of coincidence be between the standard temperature and the temperature of measurement.

1. Let the temperature of coincidence be 54° as before, and let the standard temperature be below 54°, so that \( \frac{54 - n}{12} \) shall express the number of degrees below 54° for the reduction, and let \( n \) be above 54°, so that \( n - 54 \) expresses the excess of the temperature of measurement above that of coincidence, and \( n - 54 \) the excess of the temperature of measurement above the standard temperature.

Now, by Case 18, the space over which the chain extends on the ground will be: \( 100 + \frac{54 - n}{12} \) feet, compared with the brass scale at 54°. Had the contraction of brass been the same as that of steel, \( 100 + \frac{n - 54}{12} \) feet would be the measure, by the brass scale at 54° below the temperature of coincidence. But it has contracted more by \( \frac{54 - n}{12} \) below the temperature of coincidence. And consequently the space which the chain extends over, at \( n \)° of temperature, will, at \( n - 54 \)° of temperature, measure, by the brass scale: \( 100 + \frac{n - 54}{12} \) feet.

2. Let the standard temperature be above 54°, and the temperature of measurement below it.
The latitude of the South end of the base was obtained, some time after, by observing, at a station North of Bangalore, which, with the two extremities of the base, formed a triangle. — Those observations were made with the zenith sector on the 19th, 20th, and 21st of January, by taking the zenith distance of the star Aldebaran, whose declination was corrected for precession, nutation, and aberration, for those days — and, in order to correct the error of collimation of the telescope, the instrument was turned upon its vertical axis on the 21st, and the zenith distance taken on the opposite part of the arc. — The latitude determined by the observation made on the 19th was 13°. 00’ 59.35/”, and by that on the 20th, 13°. 00’ 58.72/”, N. On the 21st when the sector was turned, the latitude was observed 13°. 00’ 22.6/”, which will therefore give the mean 13°. 00’ 40.6/” N. From these it will appear that the error of collimation was 18.095/”.

Then, by Case 2d, the space over which the chain extends, is

\[ 100 - \frac{18}{18} \times \frac{94}{94} \times \frac{90763}{90763} \text{ feet.} \]

by the brass scale at 54°. — And

\[ 100 - \frac{18}{18} \times \frac{94}{94} \times \frac{90763}{90763} \text{ feet.} \]

And therefore, if the space over which the steel chain extended, when the temperature was 54° below the temperature of coincidence, be measured by the brass standard, when the temperature is 54° above that of coincidence, the value of that space, in brass measure, will be

\[ 100 - \left( \frac{18}{18} \times \frac{94}{94} \times \frac{90763}{90763} \right) \text{ feet.} \]

Hence, universally, if \( r \) and \( s \) denote as above; and \( r^0 \) temperature of coincidence, and \( S \) the space on the ground over which the steel chain (whose length is 100 feet at \( r^0 \) of temperature) extends when the thermometer is at \( s^0 \). — Then the formulae for the different cases will be

\[
\begin{align*}
1 \quad S &= 100 - \frac{18}{18} \times \frac{94}{94} \times \frac{90763}{90763} \\
2 \quad S &= 100 + \frac{18}{18} \times \frac{94}{94} \times \frac{90763}{90763} \\
3 \quad S &= \left\{ \begin{array}{l}
1 \text{st} \quad 100 + \frac{18}{18} \times \frac{94}{94} \times \frac{90763}{90763} \\
2 \text{d} \quad 100 - \frac{18}{18} \times \frac{94}{94} \times \frac{90763}{90763} 
\end{array} \right\} \text{ Feet.}
\end{align*}
\]

If the chain should measure \( +q \) or \( -q \) any quantity (\( q \)) at the temperature \( r^0 \) from 100, &c. then put 

\[ 100 + q \] in place of 100 in each equation.
The latitude of that station being obtained, and also its distance from the south end of the base;—from knowing the angle which that distance made with the meridian, the distance, on the meridian, between the station, and the point where a line falling from the southern extremity would cut it at right angles, was easily had, and the difference of latitude of the station and that point was computed, by allowing 60191 fathoms to the degree in latitude 13°.—And that gave 12°. 54'. 6,6" for the latitude of the point of intersection on the meridian of the station.

The perpendicular, falling from the south end of the base on the meridian, was then converted into minutes and seconds, by allowing 60957 fathoms (b) for the degree on a great circle perpendicular to the meridian, and from that and the co-latitude of the point of intersection, the latitude of the southern extremity of the base was determined to be 12°. 54'. 6,4". In these distances, I did not compute on the chords of the arcs, because the instrument I had in use was not sufficient for that purpose.

Experiments for determining the expansion of the Chain.

In making allowance for the expansion of the chain, in the annexed table, it will appear that I have differed both from General Roy and Colonel Williams. It may therefore be necessary to give the following account of the experiments, which were made for ascertaining that allowance,—which experiments were made by the chain itself, observing its length at sun rise and at one o'clock, between which hours the base was generally measured.

(b) These measures have been determined by computing on the ellipsoid given by Col. Williams and Capt. Mudge, as resulting from their measurement of a degree perpendicular to the meridian in latitude 50° 41' N. and of a degree on the meridian in the same latitude, as obtained from the measured arc between Greenwich and Paris.—The ratio of the diameters of that ellipsoid is nearly as 230 to 231,55.—The principles on which these computations are founded, with the most useful propositions relative to the ellipsoid, will be given hereafter, when the figure of the earth becomes the subject of investigation.
After the chain was extended in the coffers, in the manner formerly mentioned, it was carefully adjusted, at each end, to some particular marks on the register heads, about the hours of sun rise. The finger screw of one of these brass sliders had been previously graduated into eight equal parts, on its circumference, which were counted, on its being turned, by another mark on the end of the slider, touching that part of the circumference. This finger screw was observed to make 26 revolutions in one inch, so that one of the divisions, on the circumference, was equal to part of an inch.—Things being thus adjusted, the experiments were made in the following order, and the mean temperature taken from three of the best Thermometers I had, which remained the whole time in the coffers, with the chain; and these coffers were covered, in the same manner as they had been during the operations of the measurement.

December 11th, at one P. M. the temperature was 95°.

December 12th, at seven A. M. the mean temperature was 58°, therefore 37° is the difference, or fall of the thermometer, since the preceding day.

The chain had contracted 58 divisions on the micrometer screw, each of which being equal to \( \frac{1}{256} \) inches, therefore the whole expansion of the chain was \( \frac{58}{256} = 0.27884 \) inches—and this divided by 37° gives, 0.00721 inches, the expansion of the chain due to one degree of the thermometer.

December 13th, at half past six A. M. the mean of three thermometers was 56° which was 39° decrease of temperature since the preceding day at one o'clock, P. M.—The chain had contracted 60 divisions—therefore \( \frac{60}{256} \) divided by 39° = 0.007396 inches.
At one P. M. the same day, the temperature was 97°, and consequently the increase since morning was 41°. The chain had expanded 63 divisions, hence \( \frac{63}{208} \) divided by 41° gives 0.0073853 inches.

December 15th.—At seven A. M. the temperature was 62°, and at one P. M. 93°—and therefore the increase since morning was 31°.

The chain had expanded 46 divisions, therefore \( \frac{46}{208} \) divided by 31° = 0.00713 inches.

December 16th, at half past six A. M. the temperature was 51°, which was 41°, 8 below the preceding day at one o'clock, P. M. The chain had contracted 59 divisions, which proceeding as before, gives 0.006786 inches.

December 17th, at half past six A. M. the temperature was 56°, and at one P. M. it was 92°—whose difference is 36°.—The chain had 58 divisions, which will give 0.00761 inches.

The mean of all these being 0.007253 inches, I have therefore made the expansion of the chain due to 1° of temperature above 62° to be 0.0073 inches.

By H. T. Colebrooke, Esq.

The Bóhras, numerous in the provinces of the Indian peninsula, but found also in most of the great cities of Hindustán, are conspicuous by their peculiar customs; such, for example, as that of wearing at their orisons an appropriate dress, which they daily wash with their own hands. Their disposition for trade to the exclusion of every other mode of livelihood, and the government of their tribe by a hierarchy, are further peculiarities, which have rendered them an object of inquiry, as a singular sect.

Researches made by myself, among others, were long unsuccessful. My informers confounded this tribe with the Ismáiliyahs, with the Alí- illahiyahs, and even with the unchaflé sect of Cheragh-cush. Concerning their origin, the information received was equally erroneous with that regarding their tenets. But at length a learned Sayyad referred me to the Mejálisu'llmúminín composed by Núrullah of Shúfler, a zealous Shiáh, who suffered for his religious opinions in the reign of Jehángír. In the passage, which will be forthwith cited from that work, the Bóhras are described by the author, as natives of Gujrát converted to the Muhammadan religion about three hundred years before his time, or five centuries ago.

To that passage, I shall subjoin extracts from the same work, containing an account of similar tribes, with some of which the Bóhras may perhaps have been sometimes confounded. Concerning the Ismáiliyahs, for whom they have been actually mistaken, it must be remembered, that these form a sect of Shiáhs, who take their distinctive appellation from Ismáil, eldest
son and nominated successor of Imám Jáfer surnamed Sádik. They
consider Ismáíl as the true heir of the Imámets, and do not acknowledge
the legal succession of his brother Musá and of the five last Imáms. This
sect flourished under the Egyptian dynasty of Khalífs founded by Muham-
med Mahadí, who claimed descent from the Imám Ismáíl himself. It
was also conspicuous under a dynasty of princes of this sect, the first of whom,
Hasan Sabah, founded a principality in Irák. The sect may still exist
in Syria, but it does not seem to be at present known in the Indian portion
of Asia.

The Álí-ilahiyahs on the contrary are become numerous in India.
This sect is mentioned by the author of the Dabíšdán, as prevalent in his
time, only at Uzbil, or Azbil, in the mountainous tract near Khatá. It now
prevails, according to information which I have received, in a part of the
dominions of Nawáb Nizámú'l Múlc. The singular tenets of this
heretical sect are thus stated by Mohsen Fání. "The Álí-ilahiyahs hold,
that celestial spirits, which cannot otherwise be known to mankind, have
frequently appeared in palpable shapes. GOD himself has been manifested
in the human form, but especially in the person of Álí Murtezá, whose
image, being that of Álí Ullah, or Álí GOD, these sectaries deem it
lawful to worship. They believe in the metempsychoosis; and like others,
who maintain that doctrine, abstain from fleshmeat. They imagine, that
Álí Murtezá, when he quitted this earth, returned to the sun, which is
the same with himself; and hence they call the sun, Álí Ullah. This sect
does not admit the authenticity of the Korán, as it is now extant: some

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* See the Dabíšdán of Mulla Mohsen Fání: and D’Hérbelot’s Bibliothèque Orientale. If the
industrious Böbrahs and the remonstrants "aflaínos" had really arisen out of the same sect, it would be a
new fact in the history of the human mind.

N n 2
pretending, that it is a forgery of Abubekr's, Omar's and Othman's; others condemning it, simply because it was edited by the last mentioned Khalif. The members of this sect appear to vary in regard to some points of doctrine; but the leading and universal tenet of this sect is, that, in every age of the world, GOD is manifested in the persons of prophets and of saints; for instance he was Adam, and afterwards Ahmed and Ali: and in like manner these sectaries believe in the transmigration of GOD into the persons of the Imams. Some of them affirm, that the manifestation of the divine being, in this age of the world, was Ali Ullah; and after him, his glorious posterity: and they consider Mohammed as a prophet sent by Ali Ullah. When GOD, say they, perceived Mohammed's insufficiency, he himself assumed the human form for the purpose of assiting the prophet."

It does not appear from any satisfactory information, that the Bohrahs agree with either of these sects, in deifying Ali, or in contesting the legal succession of the six last Imams. On the contrary, the tribe is acknowledged to consist of orthodox Sunnis, and of true Shi'ahs; but mostly of the last mentioned sect. These and other known circumstances corroborate the following account of that tribe, as given by Nurullah of Shuster, in the work before mentioned.

"The Bohrahs are a tribe of the faithful, which is settled chiefly at Ahmedabad and its environs. Their salvation in the bosom of religion took place about three hundred years ago, at the call of a virtuous and learned man, whose name was Mullah Ali, and whose tomb is still seen at the city of Cambayat.

* See the Dabija, from which this account is abstracted;**
"The conversion of this people was thus conducted by him: as the inhabitants of Gujrat were pagans, and were guided by an aged priest, a recrante, in whom they had a great confidence, and whose disciples they were; the missionary judged it expedient, first to offer himself as a pupil to the priest; and after convincing him by irrefragable proofs, and making him participate in the declaration of faith, then to undertake the conversion of others. He accordingly past some years in attendance on that priest, learnt his language, studied his sciences, and became conversant with his books. By degrees he opened the articles of the faith to the enlightened priest, and persuaded him to become Muslemán. Some of his people changed their religion in concert with their old instructor. The circumstance of the priest's conversion being made known to the principal minister of the king of that country, he visited the priest, adopted habits of obedience towards him, and became a Muslem. But for a long time, the minister, the priest, and the rest of the converts, dissembled their faith, and sought to keep it concealed, through dread of the king.

"At length the intelligence of the minister's conversion reached the monarch. One day he repaired to his house; and, finding him in the humble posture of prayer, was incensed against him. The minister knew the motive of the king's visit; and perceived, that his anger arose from the suspicion, that he was reciting prayers, and performing adoration. With presence of mind inspired by divine providence, he immediately pretended, that his prostrations were occasioned by the sight of a serpant, which appeared in the corner of the room, and against which he was employing incantations. The king cast his eyes towards the corner of the apartment; and it so happened, that there he saw a serpant: the minister's excuse appeared credible; and the king's suspicions were lulled.
After a time, the king himself secretly became a convert to the Mulsimán faith; but dissimulated the state of his mind, for reasons of state. Yet, at the point of death, he ordered by his will, that his corpse should not be burnt according to the customs of the pagans.

Subsequently to his decease, when Sultan Zefer, one of the truly nobles of Sultan Firúz Sháh, sovereign of Déhilí, conquered the province of Gujrat; some learned men, who accompanied him, used arguments to make the people embrace the faith, according to the doctrines of such as revere the traditions.* Hence it happened, that some of the tribe of Bóhrâhs became members of the sect of the Sunnet.

The party, which retains the Imámiyah tenets, comprehends nearly two thousand families. They always have a pious learned man amongst them, who expounds cases of law according to the doctrines of the Imámiyahs. Most of them subsist by commerce and mechanical trades; as is indicated by the name of Bóhrâh, which signifies merchant, in the dialect of Gujrat. They transmit the fifth part of their gains to the Sayyads of Medina; and pay their regular eleemosynary contributions to the chief of their learned, who distributes the alms among the poor of the sect. These people, great and small, are honest, pious, and temperate. They always suffer much persecution, (for the crime of bearing affection towards the holy family) from the wicked murderers,† who are invested with publick authority: and they are ever involved in the difficulties of concealment.

The Sádikiyahs are a tribe of the faithful in Hindustán; pious men, and disciples of Sayyad Cabíru’d-Dín, who derived his descent from

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* The Sunnís, or orthodox sect.
† The orthodox.
Ismā'īl, son of Imām Jāfer. This tribe is denominated Ṣadīkiyāhs, by reason of the sincere [ṣadik] call of that Sayyad. Although that appellation have, according to received notions, a seeming relation to Abū-Becr, whose partisans give him this title; yet it is probable, that the sect assumed that appellation for the sake of concealment. However, no advantage ever accrues to them from it. On the contrary, the arrogant inhabitants of Hind, who are Hindus, being retainers of the son of the impious Hind,* have discovered their attachment to the sect of Shiāhs, and have revived against them the calumnies, which five hundred years before, they broached against the Ifmāliyāhs. They maliciously charge them with impiety. Such indeed is their ancient practice. They violate justice, and labour to extirpate this harmless tribe. In short they cast the stone of calumny on the roof of the name and reputation of this wretched people; and have no fear of GOD, nor awe of his prophet.†

"In short, nearly thirty thousand persons of this sect are settled in provinces of Hindustān, such as Multān, Lāhōr, Ćehlā, and Gujrat. Most of them subsist by commerce. They pay the fifth part of their gains to the descendants of Sayyad Cabīr, who are their priests: and both preceptor and pupil, priests and laymen, all are zealous Shiāhs. GOD avert evil from them, and make the wiles of their foes recoil!

"The Házarcs of Cābul are an innumerable tribe, who reside in Cābul, Ghaznūn, and Kand'hār. Many of them are Shiāhs and adherents of the holy family. At present, among the chiefs of the Shiāhs, is Mirza

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* Meaning Hindā the mother of Māviyeh.
† The author proceeds in a strain of invective against the Sayyids; especially against Mulla Abdullah of Lāhōr, who bore the title of Mahdūmulemul. This being superfluous, is here omitted.
SHÁDMÁN, with whom the faithful are well pleased; and of whose incursions the * Khárejis of Cábúl and Ghaznín bitterly complain.

"The Balóch of Sind. Many of these are devoted Shiáhs. They call themselves, and are called by all the faithful, Álí’s friends. Sayyad Rájú of Bokhárá exerted himself in the guidance of this tribe; his descendants remain among them and are occupied with the concerns of the sect."

* The word is here used as a term of reproach: for its origin, as the appellation of a sect, see D’Herbelot’s Bibliothèque Orientale.
A summary Account of the Life and Writings of Avyar, a
Tamul Female Philosopher.

BY THE REVEREND DR. JOHN.

The Malabars, or more properly the Tamuls, boast of having pro-
duced the celebrated Avyar, one of their ancient moral philoso-
phers.

This Lady's writings contain good general ideas grounded in the sci-
ence of morality.

She was a Polytheist, and invokes the God Suppiramanien or
Pulleyar the Son of Siven,* who is held by the Hindoos to be the
protector of Learning and Science, as Mercury was among the Greeks.

Her origin and birth, as well as the Æra in which she flourished, are
lost in Fable.

Some pretend she was a goddes, one of Brimhah's wives, and had
been guilty of a trespass for which she had been driven from heaven to
earth, where she was condemned to remain till she had performed suffi-
cient atonement for her sin by severe and long repentance. On earth she
composed her moral writings, for the benefit of mankind, and particu-
larly for youth. On account of her divine origin she is therefore highly
respected.

* This appears to be an oversight of the learned author. Suppiramanien is the Hindoo God of
war; called also Cartyceva (Karteykaya) and Scanda (compare As. Researches, Vol. I.
p. 252, with Sonnerat's Voyage. Vol. I. p. 225, Oxfaro edition.) And Pollear or Ganzah, who
is generally invoked at the commencement of every undertaking, is compared by Sir William Jones
to the Roman Janus. He is said to be the eldest, and the former the second son of Sheva. The Kanda-
pranam, quoted below, is probably the Scanda-purâna, as the name is written by Capt. Wilford.

Note by the Secretary.
OTHERS take her to be one of the seven wise or moral philosophers, in whom the *Tamuls* glory as well as the ancient Greeks, and with more reason, as they have four ladies in the number, and only three men. Their wonderful birth is related in the *Kandapranam*, of which I will give only a short extract.

The female philosophers are AVYAR, UPPAY, VALLIE and URUVAY; and the male, the famous TIRUVALLUWER (whose writings contain good and elegant moral verses) ADIGAMAN and KAVVILER.

All these seven wise persons belonged to the same family, were of the same parents, but were educated by different charitable guardians.—One in the Royal Palace by a King, the other in the hut of a Basket maker, another by a Bramin, another even by an outcast, and so forth, but at last they all turned out Sages. Their birth was not less wonderful. Their father was PERALI; and their Grandfather VEDAMOLI, both great Saints and Philosophers. The latter saw, once in the night, a bright Star, falling down, in a village inhabited by outcasts, upon a house wherein a girl was just born. By his prophetic power he discovered that this girl would be one day married to his Son PERALI, who was then a boy of twelve years of age, which made him very uneasy.

He communicated his sorrow to his fellow Bramins, but in general terms only; he told them, that the girl born last night in the village of outcasts, under such wonderful circumstances, would entail numberless misfortunes on the Bramin Class, in general; but he carefully concealed whatever had relation to his own Son; since its disclosure would have excluded him from the Class.

They were all struck with terror at this sad prophecy; and they deliberated as to the disposal of the infant. The father was called and informed of
the unlucky destiny interwoven with his child, and he was asked, which ought to suffer? his child or the revered cast of Bramins? The poor man answered very submissively: I deliver up my child entirely to you: do with her what you think proper. The child was brought, and her death was unanimously agreed upon. Vedamoli alone withheld his consent from this barbarous decree, and instead of the death of the child, proposed its removal to a distant place, where it might be left to its fate.

They listened to this advice, made a box, laid the child in, and put it in the holy river Kaveri, leaving it to the destiny of the Deity. During this transaction, the old prophet ordered his son to go and look at the child before it was committed to the water, and see if he could discover any distinguishing mark on her body. This he did, and returned with the answer, that the child had a very distinct black mark on her thigh. The matter was now dropt, and the old man died soon after, without further explanation on the subject.

When the poor little Nayad was thus floating to a remote country, a Bramin was on a morning at the river, washing and performing his usual devotions and ceremonies. He saw the box coming on, and instead of finding a treasure, which he expected, discovered in it a new born smiling girl. Having no children, though he had often prayed to obtain that blessing, he imagined his Deity had heard his prayers, and favored him with this child. He put her to nurse, and provided for her education as his own daughter. Meanwhile young Perali, having been well instructed in philosophy, began after the example of his late father, to travel as a Njani to visit holy places, and to converse with saints and philosophers for his improvement.
On these travels, he came accidentally to the house of that Bramin, who had adopted the girl. The Bramin, finding him to be a fine well informed youth, grew fond of his character and zeal in learning, kept him several years in his house, and at last married him to the girl, who generally was supposed to be his own daughter. After they had lived happy together for a while, she once returned from her oblations, and on her changing her clothes, he was thunderstruck as it were, at observing the mark on her thigh, and which discovered her low birth, of which she herself was ignorant. He hid from her his anxiety, but made inquiries at other Bramins, how his father-in-law had got this supposed daughter, and the whole secret was now disclosed to him.

Not choosing to quarrel with his father-in-law, or to appear ungrateful for the kindness and benefits which had been conferred, he was silent, but in a state of much distraction, he went away without taking leave, or saying any thing either to his father-in-law or to his wife. Both were much alarmed, and the father-in-law thinking his daughter had offended her husband, or was in some way the cause of his displeasure, ordered her to go after him, and either to reconcile and bring him back, or to follow him everywhere and stay with him. She obeyed, went after him, and used every possible means to persuade him to forgive her if she had offended him, and to be cheerful and return to his father’s house. But he was immovable, answered not a single word, looked much confused, went on hastily, and endeavoured to escape from her sight. However, she followed him wherever he went, and layed at every Choultry and Shetttrum, where he passed the night, hoping that he at last would be prevailed upon to return with her. This continued for five days, and he tired of her entreaties, in the night, watched when she fell asleep, and then he arose, left her and went away. When she awoke, she looked about, and observed with the greatest concern he was gone, and she herself quite deserted. She did not know what
to do, and whither to go, nor did she venture to return to her father, whose order she wished strictly to obey, and who might perhaps think she had killed her husband, when she came back without him. In this deplorable situation, she wandered about in a neighbouring village, sighing and weeping; this was observed by a Brahmin, who asked her the cause of her tears. She informed him of her sad misfortunes, and all the circumstances of her former life, so far as she herself knew them. At this he was greatly affected, bid her come to his house, and promised to take care of her, as one of his own daughters.—She came and behaved in such a manner, that she endeared herself to him and to all his other daughters, who treated her as a Sister.

When this good man died, he divided his great estate in equal portions, and she got so much, that she built a Shettrum, wherein she passed her days religiously, and charitably treated the pilgrims and religious travellers who came to lodge there by night, with milk, rice, fruits, and all the victuals she could afford. At the same time she endeavoured to improve by them in knowledge and virtue, asked their advice, requested them to relate to her the circumstances of their lives; and did the same respecting her own life and adventures, her object in this being to pass the time in a mutually agreeable and useful manner. When she had continued so for several years, it happened that her husband came as a pilgrim to the same Shettrum, and was entertained by her in the same kind manner with which she received and entertained the other travellers:—Neither knew the other.—When she related also to him her adventures, he was surprized to find his wife in this virtuous person, and that he himself had so great a share in what she related.—He admired her virtue and faithfulness, but was greatly confused in his mind, feigning to fall asleep during her discourse, but passed the night in the utmost anxiety. Before sunrise he arose, took his stick and little bundle, and went off without saying a word.—At this
she was highly surprized and affected, thinking she might have perhaps offended him, or not attended him well enough, and went therefore after him, asking, "Why do you go away so silent and troubled in mind?"—
"Have you taken perhaps any offence at me, or do you suspect my virtue?"—
"Tell and forgive, if I have done any thing amiss unknowingly."—You go away just in the same manner as my husband when he left me. At this he could no longer refrain himself, he threw down his earthen vessels and bundle, and exclaimed, "Yes I am thy husband! and thou art my wife." I have not left thee for any fault on thy side, but only for religious purposes. As thou hast remained so religious and faithful, I receive thee again, if thou wilt strictly do all that I shall order thee. Surprized and rejoiced at this happy discovery, she promised him solemnly to pay him the strictest obedience. From this time he carried her with him on all his travels, and had seven children by her, who became the abovementioned Philosophers. This was indeed no great wonder, as they were born with the gifts of speech and of wisdom. She was ordered by her husband to expose the children in the woods in the open air, leaving them to Providence, without nursing, or taking any farther care of the new born infants.—This she obeyed implicitly, according to her solemn engagement, which she kept sacredly, though with inward reluctance, and the tender feelings of a mother. When she kissed and took leave of them, each began to speak and to comfort her.—One said to her, the Deity has formed me in thy womb, nourished me and let me grow in it wonderfully till my birth:—Dost thou now doubt that he will not provide for me further? Go, put thy trust in him, and follow his ways.—The second child said at her departure:—God provides even for the frog in a stone, shall he do less for me? why art thou anxious for me?—be comforted and go.—The third replied to her:—God has brought me into the world, and determined my fate—is he perhaps dead? He surely will not let
me starve—go, dear mother, and fear nothing for my sake. The fourth
said:—is not the egg surrounded with a hard shell? and God notwithstanding
vivifies the little brood in it—will not he feed it after it has broken through
the shell? Thus he will also feed me, do not be troubled but cheerful, and
be confident in his Providence. The fifth said to her:—He who has made the
finest veins and channels within the plants, in which the nourishing particles
of the earth rise and cause their growth, and who has formed the smallest
insects so wonderfully in their parts, and gives them food, will not he do the
same for me? be not therefore cast down, but be in good spirits and hope in
him. The sixth said:—Manifold and trifling are the occupations of men, but
the great work of the Almighty is to create and to preserve, believe this and
comfort thyself. The seventh addressed her thus:—God creates such
different qualities in the trees and plants, that they produce sour, sweet,
bitter, and various delicious fruits. He, who is powerful to do this, will also
provide for me, why dost thou weep, my dear mother?—be cheerful and
hope in him. Each of these children was soon after found, taken up,
nursed, and provided for by people of the highest, middle, and lowest,
ranks.—One by a King, another by a Watherman, another by a Poet
and Philosopher, another by a Toddyman, another by a Basket maker,
another by a Brahmin, and another by an outcast. Ayvar, of whose
writings I shall give some account, had the fate to be educated by the Poet.
The time in which she lived, is placed in the age when the three famous
Kings, Sholen, Sheron, and Pandien, lived, which falls about the
9th century of the Christian Æra.

Amongst other sciences, she was well acquainted with Chemistry, and
became an Adept, possessing the power of making Gold, the best Medicine,
and the famous Calpam, which preserves life to a great age, and by the
virtue of which she lived 240 years. From this fabulous narration, which
Avoid Affectation.
Forget Offence.
To protect is noble.
Seek a constant Happiness.
Avoid what is low.
Keep strongly what is Good.
Do not part with thy Friend.
Do not hurt any body.
Hear and improve.
Do not use thy hands to do mischief.
Do not desire stolen goods.
Be not slothful in thy actions.
Keep strictly to the Laws of the Country.
Keep company with the Virtuous.
Be not a Scoffer.
Do not act against the Custom of the Country.
Make not others blush by thy speaking.
Do not love Gaming.
What thou doest, do with propriety.
Consider the place where thou goest.
Do not walk about as a Spy.
Do not speak too much.
Do not walk about like a dreamer.
Converse with those who are polite.
Endeavour to be settled at a fixed place.
Dedicate thyself to Tirumāl, Vishtnoo.
Abhor what is bad.
Indulge not thy distress.
Save rather than destroy.
Speak not disrespectfully of the Deity.
Be on good terms with thy fellow Citizens.
Do not mind what Women say.
Do not despise thy Ancestors.
Do not pursue a conquered enemy.
Be constant in Virtue.
Have a regard for Country people.
Remain in thy station.
Do not play in water.
Do not occupy thyself with trifles.
Keep the Divine Laws.
Cultivate what gives the best fruit.
Remain constantly in what is just.
Do thy business without murmur.
Do not speak ill of any body.
Do not make thyself sick.
Mock not those who have any bodily defect.
Go not where a Snake may lie.
Do not speak of others faults.
Keep far from infection.
Endeavour to get a good name.
Seek thy livelihood by tilling the ground.
Endeavour to get the protection of the great.
Avoid being simple.
Converse not with the wicked.
Be prudent in applying thy money.
Come not near to thine adversary.
Choose what is the best.
Do not come near one who is in a passion.
Avoid the company of choleric men.
Converse with those who are meek.
Follow the advice of wise men.
Go not into the house of the dancing girls.
Speak distinctly to be well understood.
Abhor bad lusts.
Do not speak falsely.
Do not like dispute.
Love Learning.
Endeavour to get a House of your own.
Be an honest man.
Live peaceful with thy fellow Citizen.
Do not speak frightfully.
Do not evil purposely.
Be clean in thy Clothes.
Go only where there is peace.
Love religious meditation.

End of the Moral Sentences given by Avvar.
The zealous study of Sciences brings increasing happiness and honor. From the fifth year of age Learning must begin. The more we learn the more understanding we get. Spare no expense to learn reading and writing. Of all treasures, reading and writing are the most valuable. Learning is really the most durable treasure. An ignorant man ought to remain dumb. He who is ignorant of reading and writing, is indeed very poor. Though thou shouldst be very poor, learn at least something. Of each matter endeavour to get a clear knowledge. The true end of knowledge is to distinguish good and bad. He who has learned nothing is a confused prattler. The five syllables Na ma fi va yah contain a great mystery. He who is without knowledge is like a blind man. Cyphering must be learned in youth. Be not the cause of shame to thy relations. Fly from all that is low. One accomplished Philosopher is hardly to be met with among thousands. A wise man will never cease to learn. If all should be lost, what we have learned will never be lost. He who loves instruction will never perish. A wise man is like a supporting hand. He who has attained learning by free self application, excels other Philosophers. Continue always in learning, though thou shouldst do it at a great expence.
Enjoy always the company of wise men.
He who has learned most is most worthy of honor.
What we have learned in youth, is like a writing cut in stone.
Speak the Tamil Language not only elegantly, but also distinctly.
False speaking causes infinite quarrels.
He who studies sophistry and deceit, turns out a wicked man.
Science is an ornament wherever we come.
He who converses with the wicked, perishes with them.
Honor a moral Master (Tutor.)
Speak slowly when thou conversest or teachest.
He who knoweth himself is the wisest.
What thou hast learned teach also to others.
Learn in a proper manner, then thou wilt succeed in being wise.
He who will be a Tutor, must first have a well grounded knowledge.
If one knows what sin is, he becomes wise.
The wicked will not accept of instruction.
Do not fix thy attention on vain women.
Well principled wise men approach the perfection of the Divinity.
Begin thy Learning in the name of the Divine Son. (Puleyar).
Endeavour to be respected amongst men by Learning.
Let thy Learning be thy best friend.
Use the strongest intreaties where thou canst learn something, then wilt thou become a great man in the world.
All perishes except Learning.
Though one is of a low birth, Learning will make him respected.
Religious wise men enjoy great happiness.
Though thou shouldst be one hundred years old, endeavour still to increase in knowledge.
Wisdom is firm grounded even on the great Ocean.
Without Wisdom no where is there ground to stand upon.
Learning also suits old age.
Wise men will never offend any by speaking.
Accept instructions even from men of a low birth.
Do not behave impolitely to men of learning.
Poets require a great deal of learning.
The unwise only flatter others.
Seek Honor, and thou shalt get it.
The Virtuous are also Tutors.
Wisdom is the greatest Treasure on Earth.
The wiser the more respected.
Learning gives great fame.
Learn one thing after the other, but not hastily.
A Science in which we take no pleasure is like a bitter medicine.
Speak so that Town and Country People may understand thee.
Wise Men are as good as Kings.
Do not deceive even thine own Enemy.
Hast thou learned much, communicate it also in an agreeable manner.
In whom is much Science in him is great value.
The present *Tamul* Language does not equal the old.*
He that knows the Sciences of the Ancients, is the greatest Philosopher.
Truth is in Learning the best.
Wise Men are exalted above all other Men.
True Philosophy does not suffer a man to be put in confusion.
In proportion as one increases in Learning, he ought also to increase in Virtue.

* This seems to indicate that *Avyak’s* writings are not of great antiquity.

S s 2
A summary Account of the

The most prosperous good is the increase in Learning.
He who has no knowledge knows not also the Truth.
Wisdom is a treasure valued every where.
A good Tutor is beloved over the whole world.
What we gain by Science is the best Estate. (Inheritance).
Adore the Goddess Sarasvati,
The Vedam (sacred writings) teaches Wisdom.
Speak and write for the benefit of the Public.
He who speaks well and connectedly, is best understood by all.
If knowledge has a proper influence on the mind, it makes us virtuous.

End of the Moral Book KalwioLuckam, composed by Avyar.

Translation of the small Tanul Book KonneiVenden, written by the Female Philosopher Avyar.

Continual praise be to the Son of him, who is crowned with the flower of Konnei (Poinciana pulcherrima.)
Mother and Father are the first known Deity.
A good man attendeth religious service.
Without one's own house there is no where a good lodgine.
The estate of the wicked will be robbed by the wicked.
Modesty is the best ornament of the fair sex.
If one maketh himself hateful to his fellow creatures, he must entirely perish.
Exercise in writing and cyphering is most useful.
Obstinate children are like a poisonous draft.
Though thou art very poor do what is honest.
Adhere chiefly to the only one constantly.
The virtuous will always improve in wisdom and knowledge.
A wicked mouth destroys all wealth.
Seek wealth and money but without quarrel.
Give in writing what shall stand fast.
A woman must attend herself best.
Even with thy nearest friends speak not impolitely.
Speak friendly even to the poor.
If one will criticize he will find some fault everywhere.
Speak not haughtily though thou art a great man.
To pardon is better than to revenge.
What shall stand firm must have witnesses.
Wisdom is of greater value than ready money.
To be on good terms with the King is useful in due time.
A calumnious mouth is a fire in the wood.
Good advisers are hated by the world.
The best ornament of a family is unanimity.
What a senior says must a junior not despise.
If thou cherishest passion all thy merit is lost.
Get first the plough, and then look out for the oxen.
A moral life has a happy influence on the public.
Gaming and quarrelling bring misery.
Without practical virtue there is no merit.
Keep a proper time even for thy bed.
Be peaceful, give and be happy.
A merchant must be careful with money.
Laziness brings great distress.
To obey the father is better than prayer.
To honor the mother is better than divine service.
Seek thy convenient livelihood, shouldst thou even do it upon the sea.
Irreconcileableness ends in quarrel.
A bad wife is like a fire in the lap.
A flandering wife is like a devil.
Without the mercy of the Deity nothing will prosper.
He who squanders away even what he has not gained justly must perish at last.
In January and February sleep under a good roof.
Better eat by hard labour than by humble begging.
Speak not what is low even to thy friend.
Without a clean conscience there is no good sleep.
If the public is happy all are safe.
Improvement in wisdom improves our veracity.
Seek a house where good water is at hand.
Deliberate first well what thou art going to begin.
The reading of good books will improve welfare.
Who speaks as he thinks is an upright man.
What we propose we must pursue with zeal.
We must not speak dishonestly even to a poor man.
Dishonesty will end in infancy.
Laziness brings lamentations.
The fruit will be equal to the seed.
We cannot always drink milk, but must submit to the time.
An honest man does not touch another's property.
The name of a true great man will ever remain in esteem.
Lies are as much as murder and robbery.
What honestly can be expected from low fellows.
Amongst relations civility is often neglected.
A mild temper is a beauty in women,
The meek are the happiest.
Keep thyself from all that is bad.
Wisdom is the direct way to Heaven.
Let thy fellow creatures partake in thy enjoyments.
Where there is no rain there is no crop.
After lightning follows rain.
Without a good sower a ship cannot sail.
Who sows in time will have a good crop.
The precepts of the old ought to be cheerfully observed.
Who keeps the proper time to sleep will sleep well.
The plough never will let one suffer want.
Live in matrimony and be moderate.
Who breaks his word loses his interest.
Abhor and fly from lasciviousness.
Gain by deceit will at last be lost.
If Heaven is not favorable nothing will prosper.
From impolite people honesty can't be expected.
The words of the haughty are like arrows.
A family ought to support their poor.
A great man must also have a great mind.
A good man will never deceive.
If the Lord is angry no man can save.
All the world shall praise God.
Sleep on a safe place.
Without Religion is no Virtue.

End of the Moral Sentences called Konneivenden, written by

Avyar.
Account of the St. Thome Christians on the Coast of Malabar.

By F. Wredé, Esq.

Although the unexpected discovery of Christians on the Malabar Coast, was a matter of the greatest surprize and satisfaction to the first Portuguese adventurers, who were equally enthusiastic to extend their military glory and conquests, as to propagate their religion among the infidels in the remotest quarters of the world; yet their exultation was temporary: for when upon nearer investigation they found that these Christians followed the Doctrine of Nestorius, and acknowledged, instead of the Pope, the Patriarch of that sect, residing in Syria, for their ecclesiastical supreme chief, they appeared in their eyes worse than infidels.

Their number must have been very considerable in the beginning of the 16th century, when the Portuguese became first acquainted with them, since they possessed about one hundred and ten churches, in the countries now subject to the Travancore, and Cochin Rajas: and at this present time, after the manifold persecutions, oppressions, and successive revolutions, that have almost depopulated the whole coast, they are computed to amount to no less than 150,000 souls.

They are indiscriminately called St. Thome Christians, Nestorians, Syrians, and sometimes the Malabar Christians of the mountains, by the Portuguese writers of that time, and by the subsequent missionaries from Rome. The most common name given to them by the Hindoos of the country, is that of Nazaranee Mapila, and more frequently Surians or Surianee Mapila.
The Portuguese were fond of bestowing upon them the name of St. Thome Christians, though this appellation does not appear to have been, or now to be, very common amongst themselves. It originates probably from the chief who settled the first Colony of Syrians on the Coast, and who was, according to their tradition, their first bishop and founder of their religion in these Countries, and whose name was Mar Thome. This is corroborated by the curious circumstance of their giving the name of Mar Thome to every ecclesiastical chief or bishop of theirs, although his real name be Joseph or Abraham, not improbably in compliment to their first bishop and founder, for whom they have still a religious veneration. His arrival and settlement on the coast, may perhaps on a future period be ascertained, with historical accuracy, to have taken place during the violent persecution of the sect of Nestorius, under Theodosius the Second, or some time after.

But the bigotted Portuguese Missionaries laid hold of this name to renew the glory of the arrival and martyrdom of St. Thomas the Apostle in India, who they pretended had converted a great number of idolaters on the Coast of Malabar, and afterwards on the other side of India, as far as Maliaapoor, now St. Thome, where he suffered martyrdom: and as vestiges of Chiflianity were at the same period discovered in China, they made the same Apostle preach the Gospel in that remote region, and some carried the absurdity so far as to make him pass, some way or other, over to the Brafils.† The Malabar Chriftians, they say, had a long time continued without ecclesiastical chiefs or communication with the rest of the Chriftian world, till they found means to procure Bishops from Mosul in Syria, who

† Vide Historia ecclesiae Malab. cum Diamperitano Synodo, page 345.
Account of the St. Thomas Christians.

Unfortunately had been abettors of Nestorius, and that through their means this abominable heresy had been introduced amongst the Christians of Malabar. Though this story is supported by no historical proof whatsoever, and evidently fabricated by some bigoted Roman Catholic writers, to serve the purpose of the times, and to vindicate in some manner the bold doctrine of the See of Rome, that the Gospel had been preached in every corner of the world, at a time when new worlds were discovered, in which it was evident that the Gospel could never have been promulgated, and others in which Christians were found, who would not acknowledge the supremacy of the Pope, and who differed in the most substantial articles of faith from the Roman Catholics; yet this improbable story has a long time been asserted and repeated by even Protestant writers as Baldaeus and Valentyn.

All traditions and Malabar records agree, that the Syrian Christians, or Nazaranee Mooplas, were known, and had been settled on the Malabar coast, long before either the Arabs, or the Jews.

Common tradition, which has even been admitted by the Portuguese writers of the 16th Century, probably on the foundation of written records in the Syrian Language, which then existed, and were afterwards all destroyed by the famous Archbishop De Menezes at the Synod of Odiampur, mentions Mar Thome as the first, who introduced the Christian religion into Malabar. He is considered, by the Nestorians, as their first Bishop and founder, from whom they derive their name of St. Thome Christians. His arrival may be placed towards the middle of the 5th Century; since notice is taken by Cosmas Indopoleustes (page 178-179) of Christians in the Pepper Country or Male, who received their Bishops from Persia, where the Nestorian Patriarch of that time resided, who had first his seat in Seleucia in Persia, afterwards at Babylon, and lastly at Mosul.
In the Malabar histories [Kerul Oodputtee] the first mention of a Syrian colony of Christians is made in the reign of Cocoorangon Perumal, who probably lived in the 6th Century; a wealthy Syrian merchant of the name of Thome Cannaneo is said to have landed at Cranganore, where he was well received and induced to settle by great privileges granted to him by the Perumal. He afterwards married two wives; one of the Nair, and one of some low cast, by whom he had a very numerous progeny, who after his death had great disputes about his inheritance. These were carried to such a degree that at last they were obliged to separate themselves: the sons by the Nair woman settling in the southern parts, and the others in the northern parts of Malabar—where their descendants for a long time preserved this mutual enmity, and would on no account intermarry; there is also still a common tradition amongst them that they descend (at least those that are from Syrian origin) from four principal Syrian families, who had successively settled on the Coast.

We find again mention made of two Syrian or Chaldean Bishops of the name of Mar Sabro and Mar Brodt, (or rather Mar Sapor and Mar Peroses) at Coilan, about one hundred years after its foundation, where they were extremely well received by the Raja, and permitted to build a church, which was still extant when Cabral first visited Coilan. The grants and privileges which they received from the Raja, were engraved upon copper-plates, which many centuries after were shewn to Archbishop De Menezes at Tevolacare (perhaps Mavileare*) which

* Vide Historia Synodi Damasiensis, page 8.

Qui amplissimam obtinuerunt alicieiarum Ecclesiatarum in his regionibus facultatem, proventibus eisiam ad hoc non exiguis attribuit, eujus privilegii aliorumque exemplar laminis incisum sculptum, litteris non tantum Malabarici, verum Camarines, Tonnalines, et Eifangarici exaratum octenium fuit Menezes in Tevolacare ubi inter preciosissima Ecclesiae in Cimeliarchio observatur.

U u s
are in all probability the very same that are now in possession of the Jews at Cochin.

If one adds to these historical dates the name of Syrians retained by the St. Thome Christians, their distinct features, and complexion somewhat fairer than the rest of the Malabars, the style of their building, especially their churches, but above all the general use of the Syrian or rather Chaldean language, which is preferred to this day in all their religious functions, even in those churches which have since embraced the Roman rite, and that to this day they take their Christian and family names from the Syrian or Chaldean idiom, no doubt can remain but that the St. Thome Christians are originally a colony of Nestorians, who fled from the dominions of the Greek emperors, after Theodosius the Second had commenced to persecute the followers of the sect. *

They made at first some proselytes amongst the Bramins and Nairs, and were on that account much respected by the native princes, so that even at present they consider themselves equal in rank to either of the above two castes. They are in fact in much greater estimation amongst the Hindoos, than the new Christians converted by the Portuguese, and mostly picked up from the lowest caste. I have been assured by Padre Pavony, a well informed Jesuit, now at Palghautcherry, who was a long

* Nestorius was patriarch of Constantinople, A. D. 428, under the reign of Theodosius the Second—His heretical opinions were first declared in 429, and condemned by the first council of Ephesus in 431. But the emperor was not prevailed on to banish Nestorius till 435; and four years more had elapsed before sentence of proscription passed against his followers. Gibbon, Vol. viii, page 307.

Gibbon however (ib. 346) affirms on the authority of St. Jerome himself (ad Marcellum Epist.) that the Indian Missionary St. Thomas was famous as early as his time. Now Jerome died in 420—Consequently the sect originally established in Malabar by Thomas could not have been that of Nestorius—Yet Gibbon himself appears to have overlooked this inconsistency.

Note by the Secretar...
time as missionary amongst the St. Thomé Christians, that many of them preserve till now the manners and mode of life of the Bramins, as to cleanliness and abstaining from animal food, and that even he himself had been obliged to adopt the same regimen in order to gain credit amongst them.

As to their former manners, customs, and the privileges which they enjoyed, the Portuguese authors of the *Oriente Conquistato* and De Barros, give the following account of them.

The St. Thomé Christians possessed upwards of one hundred villages, situated mostly in the mountainous part of the southern division of Malabar. Their habitations were distinguished from those of the Hindoos, by being mostly solid buildings, and collected in villages, not scattered and dispersed as those of the Bramins and Nairs. They obeyed their Archbishop, whose seat was at Angamalley, both in ecclesiastical and civil matters, paying a very moderate tribute to the different Rajas, in whose territory they lived, who very little interfered in their concerns. When any complaints in civil matters were preferred to the Archbishop, he used to appoint arbitrators or judges, whose sentence was final, but they never condemned any person to death, but all crimes were expiated with pecuniary fines. They paid no tithes to their clergy, but at their wedding they used to offer the tenth of the marriage gift to their churches. At their weddings they were very profuse and ostentatious, and celebrated them with great pomp; it was then principally that they had occasion to make a shew of the privileges granted to them by one of the Perumals; as of the bride and bridegroom riding upon elephants, of having the hair ornamented with flowers of gold, of different musical instruments playing before them, as also of flags of different colours carried before them, &c. They all wore
Account of the St. Thome Christians

Swords and targets, and some of them had firelocks; they were great marksmen, and from their eighth year used to frequent their firing schools: husbandry and trade were their principal occupations, and next to the Bramins, the St. Thome Christians used to furnish the greatest quantity of pepper to the Portuguese cargos.

The girls were precluded from all inheritance, even if no sons were in the family; in which case the inheritance went to the next male cousin or uncle on the father's side. This singular law, which is so contrary to all Malabar customs, has unquestionably been imported from Syria, and serves as an additional proof of the St. Thome Christians being originally Syrian Colonies.

As to their religious tenets, they followed generally the Doctrine of Nestorius.

They rejected the divine nature of CHRIST, and called the Virgin Mary, only the mother of CHRIST, not of GOD. They also maintained that the Holy Ghost proceeded only from the father, and not from the father and son.

They admitted no images of saints in their churches, where the holy cross alone was to be seen.

They had only three Sacraments, Baptism, Eucharist, and the Orders; and would not admit transubstantiation in the manner the Roman Catholics do. They knew nothing of purgatory, and the saints they said were not admitted to the presence of GOD, but were kept in a third place, till the day of judgement.
Their priests were permitted to marry, at least once in their life. Their rite was the Chaldaean or Syrian.

They were married in the presence of their priests, who are called Caffanas, and the whole ceremony consisted in tying a string round the girl's neck, as is the common practice of all the different castes on the Malabar Coast.

The Caffanas were not permitted to use the Malabar language in their churches, and in instructing the youth; but taught them in the Chaldaean tongue.

They reckoned their Sunday from Saturday evening Vespers, till the first matin of Sunday, so that after fun it might work again.

This was the happy situation of the Nestorians, or St. Thomé Christians, before the arrival of the Portuguese in India. Agreeably to the spirit of those times, and especially of that bigoted nation, one of their first endeavours was to win over those heretics to the Roman rite: every art and every resource was exhausted, especially during the reign of Don Manuel, to reclaim those forlorn sons to the bosom of the church of Rome: but all peaceable and conciliatory means proved fruitless, though the fly Jesuits had in some manner paved the way to an union, by mitigating the terms of their submission, under the supremacy of the Pope: by instituting seminaries, in which the Chaldaean language was taught to the young clergy; and above all, by translating the Missal and Roman Catechism into the same language, and distributing them amongst the Syrian Christians. Still they would not have succeeded, so steadfast did the St. Thomé Christians adhere to their belief, had not at last open force been employed.
Account of the St. Thome Christians

The then Archbishop of Angamalee was a Syrian priest of the name of Mar Joseph; and as neither bribes nor menaces could induce him to acknowledge the supremacy of the Pope, the Archbishop of Goa and the Viceroy at last arrested him, and sent him prisoner to Portugal: but he had the art to ingratiate himself with the Queen Donna Catharina, and the rest of the Royal family, whom he made believe, that he had since been convinced of the truth of the Catholic religion; and that on his return he would bring about a reunion of his flock with the see of Rome; so that in the year 1564 he was permitted to return, with orders to the Viceroy Noronha to restore him, and to afford him in future every possible protection and assistance.

In the meantime, the St. Thome Christians had applied to the then patriarch of Babylon, as soon as they heard of the confinement and subsequent transportation of their Archbishop to Portugal, for a new metropolitan, whom they obtained in the person of Mar Abraham. But he had hardly taken possession of his see, when Mar Joseph returned from Europe, with his Diplomas from Donna Catharina. The consequence was an immediate schism, and the whole Malabar Christians divided themselves into two parties, one adhering to Mar Joseph, and the other to Mar Abraham. But Mar Joseph being supported by the whole power of the Portuguese government, he soon got the better of his antagonist, whom the Rajas of Cochin, and Paroor, received orders to seize, and to deliver to the commandant of Cochin, in order to be sent to Europe. The vessel on board of which he was, happening to touch at Mozambique, he found means to make his escape, and to reach Babylon over land; but instead of returning to Malabar he resolved to go of his own accord to Rome, where he did not fail to captivate the mind of Pope Pius IV, in such a
manner, that his recantation of the Nestorian hereby was gladly received, and himself newly ordained, and consecrated and loaded with the highest ecclesiastical dignities; though amongst his papers were found afterwards a protestation of his steadfast adherence to his former Doctrine, the abjuring of which he said was the only resource to save his life. He had also written letters to the same effect to India, which fell afterwards into the hands of the Archbishop De Menezes.

The Portuguese Clergy however were not less displeased with the conduct of Mar Joseph; who, notwithstanding all his promises to the Queen, and his protestations made to the Archbishop of Goa, and the Portuguese government, continued to govern his flock after the tenets of Nestorius, and to prevent rather than to promote a reunion with the Roman Catholics: so that a new order for his imprisonment was issued in the year 1567. He was a second time transported, first to Portugal, and afterwards to Rome, were he likewise contrived to make his peace with the Pope; but before he could undertake a new voyage to India, he died at Rome, on the eve of being made a cardinal.

Mar Abraham had in the meantime arrived at Goa, with new authority, and with brevets from the Pope; but the famous Archbishop De Menezes on examining them, pretended that Mar Abraham, had deceived his holiness, and took upon himself to confine him in a convent, from which however he soon found means to make his escape, and to reach Angamaltee over land, where he was received with uncommon exultation by all the St Thomé Christians; and from dire experience he learned to take now such precautions that he put it out of the power of the Viceroy to get a third time hold of his person; and after some fruitless attempts he
was effectually left in quiet possession of his see till his death: but at the same time the most vigorous measures were taken by the Portuguese government, that no Syrian priest might in future find his way to the Malabar Christians. As they were then masters of Ormuz, and the whole navigation on this side India, it is not surprising that they succeeded in preventing all intercourse between the Nestorian Patriarch at Babylon, and the St. Thomé Christians at Angamalee. They stand even accused of having drowned a new Syrian Bishop in the year 1644 in the road of Cochin. Repeated orders were also sent from Rome not to allow after Mar Abraham's death, that another Archbishop of Syrian extraction should be nominated; Mar Abraham died about the year 1597, in a very advanced age, professing to the last moment of his life his adherence to the Nestorian church and his abhorrence of the tenets of the Popish religion. The Archbishop of Goa, Menezes, immediately appointed a Jesuit Franciscus Roz to fill the vacant seat of Angamalee; but to no effect, for he was not acknowledged nor admitted by the St. Thomé Christians, who had previously elected a priest of their own of the name of George for their Archdeacon, till a new metropolitan could be procured from Babylon.

Menezes resolved now to visit in person the Malabar Christians, and to try if by his presence and influence he could bring about a sincere and lasting reunion. The appearance of a man of his birth, rank, wealth and power, as primate of India, to which he joined an equal zeal, devotion, and great private virtue, was decisive. The forlorn George employed at first every evasion and subterfuge that his natural sagacity and his great attachment to his see could suggest, in order to gain time for a new Bishop to arrive from Babylon, who might be able to meet Menezes upon equal terms; but no Bishop from Babylon did or could make good his voyage to.
India, and Menezes was indefatigable, bold, persevering and lavish of his wealth; and had all the petty Rajas of that time at his command. He appointed at last a mock council or synod at Odiampur, in the vicinity of Cochin in the year 1599, where he assembled most of the Syrian priests or Caffanans, and four elders from each village; and after some show of disputations, and explanation of the controverted tenets of the church of Rome, he proceeded to dictate the law to them, there being not a person of sufficient erudition, or of consideration and influence enough amongst the Caffanans, who could dare to oppose Menezes: and to appearance the Nestorians of Malabar were united to the Roman church.*

Menezes appointed Roz, a second time Archbishop of the Syrian Christians; who instead of Angamali took now his residence at Cranganore; and since that time a great part of the St. Thomas Christians remained united with the Roman church, and were governed by the successors of Roz, under the title of Archbishop of Cranganore.

This re-union of the St. Thomas Christians to the see of Rome was however neither general nor sincere and lasting: for, a short time after, some Maronites or Nestorian priests found their way to the mountains of Travancore, where they revived the old doctrines and rites, and ever since kept up their communication with the Jacobites, Maronites and Nesto-

* We cannot sufficiently lament the great loss which literature sustained on that occasion; for this blind and enthusiastic inquisitor, destroyed, like a second Omar, all the books written in the Syrian or Chaldaean Language, which could be collected, not only at the Synod of Odiampur, but especially during his subsequent circuit: for as soon as he had entered into a Syrian Church, he ordered all their books and records to be laid before him; which, a few indifferent ones excepted, he committed to the flames; so that at present neither books nor manuscripts are any more to be found amongst these St. Thomas Christians.

X x 2
vians of Syria. At present there are thirty-two churches of this description remaining, which are called Schismatic Syrian by the Portuguese and Roman clergy. They have a Bishop or Mari Thome, who resides at Narnatte, about ten miles in land from Porca; and was consecrated by some Jacobite Bishops sent from Antiochia for that purpose in the year 1752. He adheres more to the doctrine of Eugenies than of Nestorius.

About 84 of the old St. Thome Churches remain united to the Roman Catholic religion, and are governed by the Archbishop of Cranganore, or as he used to filial himself the Archbishop of the Malabar Christianians of the Mountains. Since the death of the last Archbishop, the Government of Goa, who had formerly the nomination, thought proper to appoint only a Vicar General, who resides at present at Pekke palliporte. He is a native of Malabar, of Syrian extraction, of the name of Thome Enamakel. These united St. Thome Christianians retain only the peculiarity of the Chaldean language being still used in their churches, for which they are furnished with the necessary books, from the Congregatio de propaganda fide: printed at Rome, 1774, under the title, Ordo Chaldaicus Missae Beatorum Apostolorum juxta ritum ecclesiae Malabaricae, and Ordo Chaldaicus rituum et Lectionum juxta morem ecclesiae Malabaricae. Rome 1775.

The St. Thome or Syrian Christianians, of both descriptions, never claimed the particular protection of either the Portuguese or Dutch, as the new Christians do; but considered themselves as subjects of the different Rajas in whose districts they lived; and as long as the old Hindoo system, and the former division of the country, under a variety of petty Rajas, was preserved, they appear to have enjoyed the same degree of freedom, ease,
and consideration, as the Nairs. But when the Rajas of Travancore and Cochin, had subjected to themselves all the petty Rajas and chiefs whose respective territories were situated within the lines of Travancore, they also overthrew the whole political system established by Cheruma Perumal; and by setting aside the immunities and privileges of the higher castes, they established a most oppressive despotism, in the room of the former mild limited Oligarchy: and we ought not to be much surprised, to behold the present wretched situation of those formerly so flourishing Syrian villages, since we see the Bramins and Nairs, stripped of most of their old prerogatives, and subject to almost the same oppressions and extortions.

The New or Portuguese Christians.

They consist of that race of new converts, whom the Portuguese made mostly from the lowest castes along the sea shore, where they built a great many churches; which, in distinction from the Syrians, are generally called the Latin churches. They consider themselves not as subjects of the different Rajas, in whose territory they reside, but enjoyed formerly the protection of both the Portuguese and the Dutch governments, to a great extent. They acknowledged only their jurisdiction in civil and criminal matters, and paid no taxes to the native princes. This exemption they maintained, in some manner, till the year 1785, when Mr. Van Angelbeck, then Governor of Cochin, saw no other remedy to save at least part of their former privileges from the daily increasing power of the Raja of Cochin, but to enter into a new written agreement with the Raja; in conformity to which they were to pay a certain stipulated sum yearly to the Raja, which should be collected by their own head people; and in case of delays or failure, the Dutch government was to enforce payment, and not the Raja. Another article defined the jurisdiction which the Dutch should
still exercise over them. But even these stipulations, the Raja did not
long nor scrupulously adhere to, till at last he went so far as to turn a
great part of them fairly out of his dominions, by obliging them to accept
some trifling consideration for the landed estates, which they were com-
pelled to abandon, and the rest he treated, if possible, more severely than
his own Hindoo subjects.

The number of these Christians who consider themselves as, under the
protection of the Fort of Cochin, is computed to amount to about 36,000.

In ecclesiastical matters they were formerly subject to the Portuguese
bishop of Cochin, whom the Dutch expelled as soon as they got possession
of the Fort. Thence he went to fix his residence at Coolan, retaining how-
ever his former appellation of bishop of Cochin, and a great part of his
former ecclesiastical jurisdiction over all the churches that were not under
the immediate control of the Dutch. His successors continue to preside
over the same diocese, which extends as far as the Cauvery river, on the
other Coast, including the Island of Ceylon; comprehending more than
200 Churches of the new or Latin Christians.

When, for political reasons, the Dutch had expelled the Portuguese
Bishops from Cochin; in order that the Churches, which were now under
their immediate protection, should not remain without an ecclesiastical
chief, they applied to the see of Rome for a new Bishop, who would be under
their control, and whom they could better trust than a vassal of Portugal.
The Pope, in compliance with their wishes, sent out a Carmelite Friar, with
episcopal powers, under the name of Vicar General, and the States General
granted him a diploma to that purpose in the year 1698.
They made it however an express condition with the Pope, that he should appoint no *Vicar General* who was not by birth either a German, Dutchman, or Italian; the company reserving to themselves the right of rejecting him if they have any exception against his person; and that in general, he must consider himself as subject to the Company's orders.

His paltry allowance of about 400 Rupees per Annum is paid by the *Congregatio de propaganda fide*, and his residence is at Varapoly, in a convent of his own order, which is also supported by the *propaganda*.

His diocese extended formerly as far as the political influence of the Dutch could reach, and with the gradual decline of their power he also lost successively the greatest part of his churches; which returned either under the *Portuguese* bishop of Coilan, or the *Vicar General* of the Syrian churches brought over to the Latin rite; so that at present only fourteen churches remain under his episcopal jurisdiction.

The ruins of an old Syrian or Nestorian church, are still extant, on a rising ground at the eastern extremity of the village of Coorty two miles distant from Ramiferam Gate, on the high road leading to Trichoor. It was the first Christian temple, that Tipoo's bigotted fanaticism doomed to destruction, after his successful storm on the too extensive and feeble barrier, the *Travancore* lines, in 1790; from whence a general conflagration of all Hindoo temples and Christian villages, with their churches, marked the progress of the destroying host, as far as Varapoly, and in the space of three days, thirteen large, and in many respects handsome piles of building, were laid in ruins.

Almost all temples belonging to the *St. Thome Christians* in the southern Malabar, of which I had occasion to observe more than forty,
were built in the same style, and nearly upon the same plan. The façade with little columns, (evidently in imitation of the style of architecture prevalent in Asia Minor and Syria, from which the Christian religion, and, with it the model of their temples, appears to have been transplanted into Malabar;) being everywhere the same; only that those belonging to the old Nestorians or Schismatics have preserved their ancient simplicity, and that the fronts of such as adopted afterwards the Latin rite, and acknowledged the supremacy of the Roman see, are decorated with Saints in niches or basso-relieves, and that some of the most conspicuous had an arched choir.—The largest Christian temple was at Alangaddee or Mangatte, five miles from Paroor, and to judge from the present ruins, it must have been a very handsome and noble structure. At Angamalee, the seat of the Syrian Metropolitan, there were not less than three spacious temples, not inferior to the specimen exhibited in the ruins of Coorly. But they have all been converted into heaps of ruins, by the destroying hand of the Mysorean invader, as was also the neat church and college built by the Jesuits at Ambalagatte.

The great number of such sumptuous buildings as the St. Thomé Christians possessed in the inland parts of the Travancore and Cochin dominions, is really surprising; since some of them, upon a moderate calculation, must have cost upwards of one lack of rupees, and few less than half that sum. How different must have been the situation of this people in former times, in comparison with the wretched condition, in which we behold them at present! Scarcely able to erect a cadjan shed for their religious meetings over those splendid ruins, that attest at the same time their former wealth and present poverty. In the same proportion that their opulence decreased, their population appears also to have diminished, Alangada contained
Before the year 1750, more than a thousand Christian families, who lived in substantial houses, of which the ruins are still extant and bear evidence to the fact. Of those families not full one hundred are now remaining, and them I found in the most abject state of misery. The same melancholy contrast is observable at Angamalee and many other formerly opulent Christian towns and villages.

Their pristine flourishing condition, and even opulence, however, can easily be accounted for. The bulk of the St. Thomé Christians consisted mostly of converts from the Bramin and Shoudren cast; and not, as the new Christians, or proselytes made by the Portuguese missionaries, of the lowest tribes: and as the introduction and propagation of the Christian religion, by the Syrian adventurers, probably so early as the fifth century, gave no umbrage to the Perumals, who, at that period, governed Malabar, these converts were allowed to retain their patrimonial estates, with equal security, and exemption from taxes, as the indigenous Bramins and Nairs. For, under the ancient mild Hindoo government, and even in modern times, till Hyder Ally made his first irruption, imposts on landed property were unknown in Malabar. The St. Thomé Christians possessed, in addition, another source of wealth, which was trade. They were, in fact, the only, at least the principal merchants in the Country, till the Arabs settled on the Coast; and they continued in a flourishing situation, till towards the middle of the present era, when the Rajas of Travancore and Cochin overturned the old system and laws established by the celebrated Cheruma Perumal, and after dispossessing the independent Rajas of Paroor, Alangada, Tekencoor, Waddakencoor, Porka, Coilan, Callicoilan, and many other petty Nair chiefs, under the name of Caymals, who formed the states of the country, and were long a strong barrier against
the attempts at absolute power by the Rajas; they divided into unequal shares the whole of the conquered countries, of which the Raja of Travancore appropriated to himself by far the greatest part, and introduced the present oppressive system of government; if that can be called such, which is in fact an injudicious imitation of the late Mysorean system of finances; without the order, regularity, and in some manner impartial administration of justice, which is necessary to support it, and without which it must unavoidably degenerate into endless and generally destructive schemes of extortion and rapine, that soon or late must bring such unhappy countries, let their natural resources be ever so great, to the lowest state of wretchedness; as is already the case both in the Travancore and Cochin dominions.

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Note on Kerul Oodputtee, page 367.

Several copies of this valuable historical monument are in the possession of the writer of this, of which he purports to publish a free translation at some future period. The name given to these annals of Malabar is differently spelled and explained, some call it Keraluppa, which the means the commonwealth of Malabar or Kerala, (the Sanskrit name for Malabar) others write Keralawilpatty, and translate it historical account or description of Kerala, which is the original name to the low country, and still used in Sanskrit: for the hill country had existed long before, and was known under the name of Mala or Maleiam the hill country, but in the lapse of time the name of Maleam prevailed and was applied to both the hilly and the low country, and the name of Kerala became obsolete.
XIV.

Account of an hereditary living Deity, to whom devotion is paid by the Bramins of Poona and its neighbourhood.

By Captain Edward Moor.

The opportunity afforded me of visiting the city of Poona, with the embassy in 1800, I eagerly embraced, to obtain information respecting an extraordinary family, which enjoys the distinction of an hereditary incarnation of the divinity, from father to son; and the following is the result of my researches. My opportunities for inquiry were favorable, and I consider my authorities tolerably good; but I think it necessary to premise that I do not pledge myself for the minute veracity of every particular.

Moorabá Gosseyn was a Bramin of Poona, who by abstinence, mortification and prayer, merited, above others, the favorable regards of the Almighty. Gunputty, the most common name in this country, among the many hundreds of Sree Ganesa, accordingly vouchsafed to appear to him, at Chinchoor;* in a vision by night; desired him to arise, and bathe; and while in the act of ablution to seize, and hold sacred to the godhead, the first tangible substance that his hand encountered. The God covenanted that a portion of his Holy Spirit should pervade the person thus favored, and be continued as far as the seventh generation, to his seed, who were to become successively hereditary guardians of this sacred substance, which proved to be a stone, in which the God was to be

* This town is also called Chichoor, Chichoor, or Chinjwur; the latter is perhaps the most correct orthography.
understood as mystically typified. This type is duly reverenced, is carefully preserved, and hath ever been the constant companion of the sanctified person inheriting with it, the divine patrimony.

This annunciation happened about the year A.D. 1640, and six generations have since passed away.

It doth not now appear what was the precise extent of the divine energy originally conceded; but it is inferred to have been a limited power of working miracles. Such as healing sickly uncleanlinesses, granting, to a certain degree the desires of pious suppliants, and the faculty of foretelling, under some restrictions, the events of futurity.

These gifts appear, indeed avowedly, to have been enjoyed in a more extensive degree by the first possessors, than by the latter.—The Bramins admit that the farther the remove from the favored man in whom the God became incarnate, the greater is the chance of degeneracy; although such degeneracy might not have been inevitable. It is therefore presumable that the early inheritors worked more conspicuous miracles than have of late been manifested.—Some remains of supernatural power have, however, been remarked, as will be noticed, in the existing incumbent, Gabajee Deo.

The holy inheritance has thus descended.

Mooraba Gosseyn had but one son, Chinto Mûn Deo (the 1st) at the time of the visitation; and as he immediately became Sunna-assee, he had, of course, no other; to him about the year 1650, fell the godly estate. His eldest son Narrain Deo succeeded, and after dispensing his miraculous energies twenty-five years, died, leaving them to Chinto


Mun Deo (the 2d). His eldest son Durnee Dur Deo succeeded, and died about the year 1770, from which period his first born, Garajee Deo has possessed, with its sanctified accompaniment, the guardianship of the sacred stone.

The divine donation was covenanted to continue but for seven generations: whence, on the demise of Bawa Deo, the present heir apparent, to whom in the fullness of time it will descend, the holy incarnation unless perpetuated by farther miracles, will, as an emanation from God, be absorbed in him.

It doth not appear that every Deo (by which title the representative of this family is always called) hath performed miracles. One is mentioned of the original founder of this incarnate godhead, if it may be so called, which produced the first worldly possession of the family.

Soon after his visitation, and while in great poverty, he was passing by Panowla, a town near Chinchoor, the Pateleen (a) of which place having been many years married, without male issue, despaired of ever obtaining that blessing. She implored and obtained the holy man's prayers, and her pious desire, and in token of her gratitude, bestowed on him the produce of a field, situated near Panowla, of the annual average value of three hundred rupees. With this a temple was endowed, at Chinchoor, which still enjoys the grateful gift; and had not for many years any other secular estate.

No miracle, that I have heard of, is recorded of the next legatee.

Narain Deo, the third in lineal ascent from the present Deo, performed a more important and conspicuous miracle. It was in his time.

(a) Pateel's Wife.
that the Moghul army of Hydorabad so successfully invaded the Maratta territories. After plundering and burning Poona, a party proceeded to Chinchoor, to lay it under contribution. To this the Deo pointedly refused to submit; confiding in the divine influence wherewith he was invested. The intolerant Musulmans derided such superstition; and with the view of rendering it ridiculous, offered to send a nuzur to the Deo. The offer was accepted, the Deo betook himself to prayers, and the insulting bigots deputed certain persons, accompanied by many voluntary attendants to see the humorous result, with a ceremonious and apparently decorous, and appropriate present. It, however, consisted solely of cow's flesh, and when the offensive obtruders promised themselves their sport, at the first exhibition of so horrid an abomination, how were they astonished and dismayed at uncovering trays of the finest, and most sacred of Hindoo flowers!

Struck with the miracle, "those who went to scoff, remained to pray," and refraining from farther indecency, recognized the finger of God.

So unequivocal an interposition of supernatural power wrought on the unyielding minds of the Musulmans; and to expiate their offence a grant was soon after made by them, of lands, towns, &c. situated in the Moghul territories, and not their recent conquests, although not far from Chinchoor, of the yearly value of twenty-seven thousand rupees, which the temple enjoys to this day.

A farther grant of enaam lands about Chinchoor, of thirteen thousand rupees per annum, was made, at different times, by a late Peshwa, on what account, whether miraculous or not, I do not learn.
The Bramins however, admit such donations to be in themselves miracles; the generous impulse being from divine inspiration. These three grants the temple still enjoys, and they constitute its permanent revenue.—The expenses attending the charitable works of the Deo, such as supporting sacred establishments, feeding and nourishing Bramins, and holy and poor people, have amounted, of late years, it is averred, on an average to a lak, h of rupees: Part of this is made up by the casual presents made by pious visitants, according to their faith, hope, or charity, but doth not amount, in general, to more than five thousand rupees; and the deficiency, of more than half a lak, h, is therefore acknowledged to be miraculously acquired.

I will digress a moment here to observe, that it is not a very uncommon circumstance for a holy man professing poverty, and without the apparent means of gaining a rupee, and rejecting all offerings, to disburse thousands of rupees monthly with a very lavishly hand. A convenient personage of this description resides in Moorgoor, a town twenty five miles northerly from Darwar—Mr. U H T O F F and I were there in 1792, but did not then know of this miraculous prodigality, as it is reputed to be.

Present are made in kind to the Deo of Chinchoor: cultivators of land bring him grain, manufactures, cloths &c;—the rich bring money and what they please: These are laid up in store houses, after being registered by the servants of the temple, to which are attached a dewan, chobdars, accountants, &c. &c. all Bramins, as is every individual about the Deo; his palkee bearers on a journey only excepted.

However meritorious and honorable it may be deemed to be employed, even menially about the sanctified person of the holy man; carrying, the
same a journey is rather too laborious and unprofitable a service for Bramins to undertake voluntarily. Where priests are the talk masters, it were unreasonable to expect that they, more than others, would allot the severest to themselves.

The Deo is ex-officio, what is called a dewanna—but the term "fool" may not in this instance, as in most others, give the best translation of the word. He is totally unmindful and ignorant of worldly affairs—unable, they say, to hold conversation beyond the proposition, reply and rejoinder, and then in a childish blubbery manner. To some questions on points of futurity he replies, accordingly as he is inspired, in pointed negatives or affirmatives; to others enigmatically, or by benignant or indignant gesture; sometimes he is totally silent, and apparently, absorbed in abstract cogitation, doth not recognize the suppliant. From such data is deduced how propitious, or otherwise, is the almighty will on the pursuits of the petitioner.

The ordinary occupations of the Deo do not differ materially from those of other holy men—he eats, takes wives to himself &c. &c. like other Bramins, but by some is said to be exempt from illness; others say he is subject to bodily infirmities. So regular a life, however in point of regimen, unruffled by worldly cares, may well ensure a continuance of health, and in general, prolongation of existence.

As the elder son inherits the spark of divinity, it is necessary that he also be a fool, as he hath ever proved. To the question "whether the second son being sane, and the elder dying, without male issue, the second, to whom the patrimony then descends, would become dewanna on his accession," the Bramins demur: It hath never, they say happened. God made the covenant, and the means of fulfilling it, are not for man to point out.
However remote the degree of consanguinity may be, all of this family assume the final name Deo—It did not occur to me to inquire if the females are peculiarly estimable—I judge not very highly so from never having heard of exalted personages seeking them as wives—the males, indeed, do not, beyond the reigning family, seem much distinguished.

It might not be very interesting, if practicable, to trace minutely the genealogy of this family to its holy root, and I shall go no farther in this retrospect than to the immediate ancestors of the present Deo—He, Durnee Dur Deo, called also Durnee Dur Bawa, had four sons (no daughters) by his only wife Aakah, who died in 1780 aged 65—about ten years after her husband, who lived to be nearly four score.

1. Gabajee Deo, born about 1740.

2. Gunnaba Deo, born about 1750, died 1795.

3. Mooraba Deo, born about 1755, now living at Ranjangow, of which temple he is superior.

4. Bappaee Deo, born about 1760, now living at Ojoor, where he is head Bramin.

Gabajee Deo, married 1. Abbaee, who in 1775, bore him, when she was twenty years old, his only son Baba Deo, and died without farther issue, at the age of 26.

2. Abbaee now living, about 35 years of age, who has proved barren, Baba, or Bawa Deo, married 1. Neeroabae, born about 1780, still living, by whom he has an only daughter born in 97, 2d. wife, name not known, born about 1784, this ends the eldest branch of the family.
ACCOUNT OF AN

GUNNABA DEO, the 2d. son, had two sons, who are living, as is their mother, at Seedatok, names not known.

MOORABA DEO, the 3d. son, had only one wife, and by her one son, whose name does not occur. That son, was 18 years old in 1798, in which year he bruised himself to death on the pedestal of his God at Ranjangow, in consequence of some indignities offered him, or the temple, by a party of Sendea's soldiery, his widow is living childless, although the marriage was consummated, at Ranjangow, this ends the 3d. branch.

BAPPAJEE DEO, the 4th. son, has one wife, Gungabajee, now living, about 35 years; they have two sons 1. BAAOW DEO, born about 1786, 2d. NANNA DEO, born in 1787, both living at Ojoor. The eldest left his wife in 1799, who had born him a son in 1797, named Heerum Deo, now living, he is married again, but his living wife is only eight years old. Nannadeo has a wife twelve years old,—no child.

The temple of this Bappajee Deo, at Ojoor, enjoys enaam land to the value of four thousand a year, granted by the present Peshwa, in consequence of supposed benefits received from the holy man's prayers.

Gabajee Deo, goes at least thrice a year, on fixed days, to Moorish-wur, a respectable town, a few miles beyond Jejooree. A detail of the circumstances of his journey, which seldom vary materially, will tend to illustrate his character, and show the degree of estimation in which he is held.

One of the days is the 2d of Maug, answering this year to the 3rd of January. He leaves Chinchoor pretty early, and the Peshwa, and Court, apprized of his approach, go forth to meet him, generally about halfway between a hill called Gunnikunda, two miles off, and the city. The Deo
rides in his palkee, attended (I speak now of the present Deo) by a
fiuwaree elephant given him by the late Peshwa Madhoo Rao, a few,
perhaps a dozen, of his own domestic horsemen, and about a hundred serv-
ants on foot. As he approaches the Peshwa, his palkee is put down, and he
seats himself on a carpet with the sacred stone, which he never quits, in a box
beside him. The Peshwa alights from his palkee or elephant, advances
toward the Deo with folded hands, the posture of a suppliant, prostrates
himself, and kisses his feet. The Deo neither rises, nor makes a salaam
but with his hands raised a little, with the palms downward, makes a beni-
dictory gesticulation, accompanied by a motion, signifying his desire that
his visitor may be seated. The Peshwa, and a few distinguished perfons,
such as Imrit Rao, Chimna Appa, &c. sit, but at some distance, on
the carpet. Two or three questions and answers of supplication and
blessing are exchanged, and the Deo befews on the Peshwa, and others,
a quantity of rice and dal, and perhaps a cocoa nut, or such trifle.
The Peshwa receives them, makes a humble obeisance, and takes leave.
The Deo enters his palkee, and proceeds, followed by the Peshwa, &c.
by the wooden bridge to the city. The Peshwa quits him near the palace,
which the Deo never enters, nor the house of any mortal, but always finds
his tents pitched at fixed station. The first is Tecoor, a respectable town
about ten or twelve miles from Poona; the next Rajwarry, a large village
or town, just above the ghaut on the Jejooree or Meritck road. At both
these stations the Deo prepares a feast for all Bramins that chuse to partake.
He goes next day to Moorishwur, where he remains in his tents three or
four days, and here the principal event of his journey is particularly
noticed. On a certain day he orders a portion of rice to be cooked, the
quantity is determined by the inspiration of the Deity. The Deo has
no premeditation; his impulses are divine and momentary. This quanti-

B b 3
ty of rice: be it one kunde, one and a half, two, two and a half, or three kundees (these have been the quantities usually ordered) as to sufficiency or insufficiency for such as choose to eat of it, determine the bounty or scarcity of the ensuing year.

For instance, say one kunde shall usually suffice one thousand men of ordinary appetites: if this quantity be ordered, and four thousand, or more persons, shall assemble to partake of it, they shall nevertheless all depart satisfied, if the Almighty intend a sufficient season; nay, if an abundant year be willed, fragments, in proportion to the superabundance shall remain.

If, on the other hand, three kundees be cooked, and but one thousand, or fewer, persons partake thereof, they shall notwithstanding remain unsatisfied, although the whole shall have been eaten, should the displeasure of God threaten the land with scarcity.

The actions of the Deo on the night of this day, are also minutely watched: as his actions, as well as words, are but the transient manifestations of the Almighty will, totally unpremeditated, and unrecognized by the Deo, they are noted as prophetic. Should he remain the night through in peaceful repose, national repose is thence predicted; should his slumber, or his waking moments be perturbed, similar mishaps threaten the public weal. If, as hath happened, he starts wildly from his seat or couch, seizes a sword or spear, or makes any movements indicating martial measures, a war, attended by circumstances deduced from the nature of such movements, is foretold. Every circumstance of this kind is carefully noted, by persons employed by government; all is carefully considered, and reported accordingly, with appropriate inferences.
The following is the miracle before hinted at, as performed by GABAJEE Deo; the only one that has come to my knowledge, excepting that continued one, as the Bramins affirm it to be, of miraculous prodigality. Living beyond one's visible means seems a very loose argument in proof of a miracle, and would, I apprehend, be susceptible of application too extensive to allow of its being considered as legitimate.

A well known Sahookar of Poona, named TRIMBUK Das, had, for many years, laboured under a cruel and unseemly disease, called here koora.—It appears in white patches, of the size of a rupee, some larger, some smaller all over the body, and although said not to be leprous, is clearly referrible to that class of disease.—TRIMBUK Das was afflicted to an offensive degree, but the disease, after baffling every effort of skill that could be exerted, yielded to the prayers of GABAJEE Deo, seconded by the long proved piety of the patient; who undeviatingly, during a course of I think seven or eight years, visited the holy man, on a certain day of every moon; using on his return home, in partial and general lavements, the purifying water with which he, and others, had devoutly washed the feet of the sanctified perlonage. From such faith and piety he became whole and clean, and is now a perfectly sightly man—very few years have elapsed since this miracle was completed.

The foregoing is the result of my inquiries on the subject of the Chinchoor Deo, to which tedious detail, I have to add an account of a visit we paid him on the 10th of January, 1800.

I had expected to find Chinchoor like Jejoonee, filled with beggars, but was mistaken; for it bears the appearance of an industrious town. The houses are good, the streets clean, the shops well supplied, and the
ground about it indicating seasonable cultivation. The town is pleasantly situated on the left bank of a pretty river, and is said to contain five thousand inhabitants, including three hundred Bramin families. We arrived early, and after seeing the principal temples, which are near the river, and the environs of the town, we took our breakfast of milk, fruit, and bread, in a Bramin’s house. Some of our party not being accustomed to the society of calves and horses, were rather annoyed by them, as well as by smoke. Our party consisted of Colonel and Lord George Beresford, and my colleague Mr. Lovett—a Bramin to introduce us to the Deo, an old acquaintance and fellow traveller of mine—another Bramin, in office about the Deo, with whom I formed an acquaintance, in view to gathering the information detailed in this letter; and a Bruhmucharee from Bunarus, who was our constant companion, and seemed to care little for any other society.

About 9 o’clock we were informed that the Deo, who intuitively knew of our visit, had finished his prayers, and would see us—we accordingly proceeded, and after entering an extensive walled enclosure by a fortified gateway, were seated on carpets in a sort of veranda on a confined scale, into which a small door, not more than three feet by two, led from an apartment in which we learned the Deo then was. Through this door none but Bramins were admitted. In two or three minutes the door opened, close to which sat the holy man, if it be lawful to call him man, on a shawl thrown over a seat a little raised, with another shawl over his head and shoulders.—We immediately arose and made a respectful fulam, and presented our offering consisting of a cocoa-nut each, and a handful of rupees, about thirty. The Deo at first took very little or no notice of us, or the present, which was removed by an attending
Bramin. Presently he cast his eyes full on us, and surveyed us attentively, but wildly; and suddenly moving his head, he fixed his eyes with knitted brows on the ground, and soon, as suddenly, viewed us again. Silence was now broken by our Bramins explaining to those attending, who we were, (the Deo was supposed to know all about us), and presently the Deo himself spoke. He desired we would tell our names, which we did, and proceeded to tell our business also, namely "to bring a letter from His Britannic Majesty to Sree Munt, (the Peshwa) which had been delivered the day before, and that now having paid our respects to Maharaj," (as the Deo is addressed in conversation) "we had little else to do in this country, and should, after a visit in the evening to Doulut Rao Sendhreea, return, without delay, to Bombay." The Deo continued some minutes in a state of apparent cogitation, sometimes fixing his eyes, but without "speculation" on us, or other objects. He presently whispered one of the Bramins, and we were desired to ask any question, or questions, we pleased, as that, probably, futurity would be opened to us. We were not altogether prepared for this; however, we immediately desired to know the result of the present war between England and France, and when it would be terminated.—It was communicated in a whisper, and in like manner directly answered by the Deo; when the Bramin declared aloud that the existing war would assuredly terminate triumphantly and advantageously to the English within six moons.—We were, for fear of trespassing, rather sparing of our questions.

The Bruhmucharee had expressed some surprize and displeasure at the accounts we had previously given of this hereditary living Deity; and did not at this visit deport himself with such gravity and decorum as it is com-
mon for Bramins to assume.—He would not profess any faith in the power ascribed to the Deo of working miracles.—He required, he said, ocular demonstration of the existence of that power; nor would he credit the prophetic spirit, until manifested by the fulfilment of the prediction.—This, particularly the first want of faith, afforded great room to gall him in argument, as he did not perhaps foresee the extent of the objection; for he acknowledged he had never seen a miracle performed, although he would not disavow his belief in many. Following the bent of his inquisitive disposition, he asked the names of several persons near him, who happening to be of the reigning family, assumed the patronymic final of Deo, on which he was inclined to be jocose; and we were indeed, obliged to repress his propensity to turning what he saw into ridicule.

After sitting about twenty minutes, we asked permission to depart, and while the customary gifts on taking leave were bringing, we were desired, from the Deo, to require something of him. The return to this generosity was easy enough, and we accordingly implored the favor of his holiness, on our country, and his prayers for its prosperity in general, and our own in particular, which were vouchsafed, and in such a mode of expression as to leave an obvious opening to infer that such favor and prayers had not been without their previous effect in raising England and Englishmen to such a pitch of aggrandizement and general happiness. We had, therefore, only to beseech a continuance of his regard.

At going away the Deo gave each of us, including the Brumchaharee, some rice and spices.—We made our reverences and departed.

The Deo did not appear to us to merit the appellation of Deewana. His countenance is expressive and not disagreeable, his eyes keen, com-
plexion rather fair: he seemed about fifty-five, but is, they say, five years older, and is apparently, (but he did not rise,) of middle stature.

We saw also his son Bawa Deo, sitting at some distance, in the apartment with the Deo, among some Bramins. He is a fat, dark, but not very ill, although rather stupid, looking youth, about five and twenty. He took no notice of our salaam, farther then vacantly staring at us; of the two, the son looked by far the most like a Deewana in its usual signification.

I had nearly forgotten to mention that during the visit the Bruhmucharee was invited to see the symbol of the divinity, the sacred stone, to whose presence it was not judged advisable to admit us, although we had been previously led to expect it; we did not therefore urge it, but the Bruhmucharee demurred at going unless we also were indulged with a sight. He was however prevailed on to go without us; and he reported this typification to be an ordinary sort of a stone of three or four seers, coloured red, oiled, &c.

Within the enclosure or fortification as it may be called, in which the Deo lives, we were shewn a large room, with another over it, in which the Deo feeds Bramins. The two, they said, would accommodate two thousand persons. The one we saw was very large, and either, as they said, built by Hurry Punt, or that he had entertained a party there.

We here put on our shoes, which we had of course quitted at the entrance of the holy ground, and departed.
Letter to the Secretary from His Excellency the Honourable Frederic North, Governor of Ceylon; introductory to the following Essay.

WILLIAM HUNTER, Esq.
Secretary to the Society for Asiatic Researches, &c. &c. &c.

CALCUTTA.

SIR,

I have the honour of transmitting to you, to be laid before the Committee of Papers, an Essay on the Religion and Customs of the Cingalese, drawn up by Mr. Joinville, Surveyor General to this Government.

It is necessary to mention, that this Essay was concluded before the arrival on this Island of the Embassy of Colonel Symes, and of the account of the Religion and Customs of the Inhabitants of Burmah by Doctor Buchanan, contained in the sixth volume of the Researches of the Society.

I have the honour to be,

SIR,

Your most obedient humble Servant,

FREDERIC NORTH.

COLOMBO,
27th September, 1801.
XV.

On the Religion and Manners of the People of Ceylon.

BY MR. JOINVILLE.

ANTIQUITY OF THE RELIGION OF BOUDHOU.

It is generally known that the religion of BOUDHOU is the religion of the people of Ceylon, but no one is acquainted with its forms and precepts. I shall here relate what I have heard upon the subject, and I have the satisfaction to think, that though my information may not be altogether complete, yet it will serve as a clue for future and deeper researches. The first person who treats on such a subject, labours under disadvantages, which succeeding authors know how to turn to their own account, by finishing what a former hand had sketched, claiming the merit of the whole work. Regardless however of this consideration, I have the consolation to think I shall be useful to him, who may next treat of the present subject.

If BOUDHOU be not an allegorical being, he is a man of genius, who has made laws and established a religion over a large tract of Asia. It is hard to say whether He, ZOROASTER or BRAHMA were the most ancient. In fact it would be necessary towards the decision of this question, first to establish that these three legislators had really existed, or rather if these names are not merely attributes. ZOROASTER is the only one represented as a man, BRAHMA being always drawn as a part of and uniting the three supreme powers of Creator, Preserver and Destroyer, in his own person. BOUDHOU is superior to all the Gods, he is however, not what we mean by a God, being inferior to them in some things, and above them in others. He is not purely a spirit, as he has a body: he
overruns the different worlds with rapidity, in the same manner as the
geiuises in the Arabian Tales, well beloved by Vishnou, and aided
by his power. He governs the bad spirits, who have withdrawn their
allegiance from the Gods, and who are hurtful to men: yet he is the son of
a king, a husband, a father and a pilgrim. He is eighteen cubits in height,
eats rice and vegetables, and has several of the attributes of humanity.
He is called Saman the Saint by Excellence. I have made every inquiry,
and have been informed that there is no etymology for the word Boud-
hou in the ancient languages of Ceylon. Whatever may be the opinion
of the Singalese respecting him, we shall consider him as a man. As
Brahma is an idea, and not a being, there can be no question about
whether Boudhou lived before or after what never existed as a being.
But it would be well worth ascertaining which of the two religions, of
Brahma or of Boudhou, is the more ancient. From the similarity of
the two religions, there can be no doubt but that the one is the child of
the other; but it is hard to know which is the mother. We find the reli-
gion of Boudhou in ancient times extending from the north of Tartary
to Ceylon, and from the Indus to Siam, (I will not say as far as China,
because I do not believe that Foef and Boudhou were the same person.)
In the same manner we see that of Brahma followed in the same coun-
tries, and for as long a space of time. It is therefore not in history, but
in the precepts of the two religions, that are to be found the data, by
which to decide this question. According to the Brahmins, a being exis-
ting of itself hatched an egg on a flower of a Lotus that was floating on
the waters, and out of this egg came the world: If they were asked
whence came this egg, they would no doubt answer that the Supreme
Being had laid it: therefore the world has been created. In the opinion
of the Boudhists there has been no creation; Maha Brahma, all
the Sakreia, and Brahmes, have existed from all time, and so have the
worlds, the Gods, the human race, and all the animated beings.

They do not believe in the history of the egg, and though they hold
the flower of Lotus in respect, it is for a very different reason from the
Brahmins. According to the latter, animated nature is subject to perpe-
tual transmigration. The soul, given to all animals, departs from the
body of one, to enter that of another, and so on ad infinitum. The
Boudhists, believe that the soul exists from all time; that they are to
transmigrate, in the course of a time, infinitely long, to be determined by
their good or bad behaviour; and then cease to exist. The end of the
soul is called, in Singalese, Nivani, and I am told in Sanscrit, Nirguani.
This is the passive happiness to which all the Boudhists look up. A
criminal, that was lately hanged at Point de Galle, declared he was
happy to die, as he would then become Nivani. But in this he shewed his
ignorance of his religion, as he could not became Nivani till he first had
been one of the Boudhou. The Brahmins calculate the antiquity
of the world beyond what can be conceived by the most extravagant
mind; but these calculations are supported by astronomical periods, in-
geniously combined together. As the world never was created, in the
opinion of the Boudhists, their calculations only relate to the immense
number of transmigrations of Boudhou, from the time he first thought
of becoming Boudhou, till that when he became Nivani; and this period
they compute at an unit followed by sixty three Zeros, being the result
of some combinations so intricate, that it may be easily imagined that very
few of their wise men understand them. There are traces however of the
Brahmins calculations to be found in those of the Boudhists. The Brahmins
and Boudhisṭs are equally bigotted and extravagant, with this difference, that in the former religion are found very deep ideas of astronomy, in the latter, none: I have till now searched in vain for an instructive work, in Singalese, relative to the heavenly bodies, and have only found uninteresting speculations on the influence of the stars on the affairs of the world: the Brahmins, respect fire, the Boudhisṭs do not. The former eat of no animal, the latter are restricted only to the not partaking of the flesh of nine, of which the ox is the principal.

I am rather of opinion, upon a comparison of the two religions, that that of Boudhou is the more ancient, for the following reasons—The religion of Boudhou having extended itself in very remote times, through every part of India, was in many respects monstrous and unformed. An uncreated world and mortal souls, are ideas to be held only in an infant state of Society, and as Society advances such ideas must vanish—A fortiori, they cannot be established, in opposition to a religion already prevailing in a country, the fundamental articles of which, are the creation of the world, and the immortality of the soul. Ideas in opposition to all religion cannot gain ground, at least cannot make head, when there is already an established faith; whence it is fair to infer, that if Boudhism could not have established itself among the Brahmins, and if it has been established in their country, that it must be the more ancient of the two.

In looking into the Singalese books, we find several striking resemblances between their astronomical system, and that of the Brahmins; for instance we see the number 432, followed by any number (no matter how great) of zeros, which among the Indians is the result of certain combinations in the movement of the heavenly bodies; combinations, which agree almost exactly with the calculations founded on Newton's system.—This same
number 432 among the Boudhists is no longer the result of astronomical combinations, but of arithmetical ones, arranged expressly to obtain it.—The Boudhists have only a mechanical knowledge of it, and generally attach sixty zeros to it; whereas, the Brahmins put but three or four. Had the former received it from the latter, they would have either kept it entirely, or changed it entirely in its mystico-numeric details, so that the number 432 would either have been kept in its original purity, or entirely lost: but if, on the contrary, they transmitted the science to the Brahmins, as in the unfortunate wars which they must have suffered in the reformation by the Brahmins, they were driven from their country; and their effects, books, observatories and astronomical tables, were lost, they could preserve only a loose remembrance of their former science, (for they were obliged to wander a long time before they could unite in a body either on Ceylon or Siam). Hence, is it not evident that the Boudhists were possessed of astronomy before the Brahmins, and as both religion and astronomy are united, is it not probable that the religion of the Boudhists is the more ancient? It is ascertained that Zoroaster is not very ancient: It is said that a council was held on the subject of his principles, and that the result was an adherence to their belief in the immortality of the soul. Therefore, Zoroaster must have established something, perhaps the adoring of fire, or some what of that kind, at present used by the Parsees of Bombay and Surat. The Brahmins do not adore, but they respect fire, and keep some constantly lighted in their houses, as well as in their temples. The Boudhists pay no kind of regard to it, because nothing of the kind was thought of when their religion was formed. The Boudhists eat animals; the Brahmins do not. If it should be held, that reforms tend to the perfection of religion, to decide on the question of priority of age on that
ground, it should be ascertained whether it be better to eat a partridge than a potatoe, which being a matter of taste, cannot be easily decided. But there is a more direct way of coming to a conclusion on this subject. All reformers attempt to throw a slur on the individuals professing the religion they wish to reform: Now, if the Boudhifs had been the reformers, they could not have reproved the Brahmins for eating rice, as they eat it themselves; nor for eating rice only, for when the religion allows eating both meat and rice, it is in every person's choice whether he will eat only one of these. But if, on the contrary, the Brahmins had been the reformers, they could throw blame on the Boudhifs, by prohibiting meat to themselves. These reasons make me believe that the religion of the Brahmins is not so ancient as that of the Boudhifs, and that Menu was the reformer. But that is a question of no importance, to what I have to say further.

According to all the old Singalese authors, particularly Nimi Giateke, (a) and the Boudhou Gunukatave, (b) Boudhou transmigrated during four afankes and one hundred thousand mahakalpes of years from the time he took the resolution to become Boudhou, till that when he was born for the last time, according to some, or as others will have it, till he became Nivani. To form an idea of this period, the meaning of the words afanke, and mahakalpe, must be explained. There are two ways of explaining mahakalpe. The first, supposes a cubic fonde of nine cubits on each side. A goddess of great beauty, dressed in robes of the finest muslin, passes once in every thousand years near this fonde; at each time the zephyr gently blowing the muslin on it, till in this way it is worn down.

(a) An inscrition of Boudhou, under the name of King Nimi.
(b) History of the achievements of Boudhou.
to the size of a grain of mustard. The space of time necessary for this, is called antakalpe. Eighty antakalpes make one mahakalpe. According to the second way of explaining the term, it is said that the earth increases seven yoduns in one antakalpe; but a thousand years only increase it the thickness of one finger, in the opinion of the Boudhists. It then remains to be seen, how many fingers there are in one yodun. The calculation is as following.

12 Fingers — make — 1 Viet.
2 Viets — — — — — — — — 1 Riene or Cubit;
7 Rienés — — — — — — — — 1 Jaté,
20 Jates — — — — — — — — 1 Ifbe.
80 Ifbes — — — — — — — — 1 Gaoué.
4 Gaoues — — — — — — — — 1 Yodun.—About 14 English miles. One yodun is, consequently, $1075200$ fingers—7 yoduns $7526400$ fingers, which, multiplied by 1000, the number of years makes $7526400000$, the amount of an antakalpe, which, multiplied by 80, produces $602112000000$ years, or one mahakalpe. The first computation, involving in it a calculation beyond the power of the human imagination to reach, leaves us nothing to say on the subject, except to express our total disbelief of it. The second, is at least intelligible, and it will be seen, bears a smaller proportion to an asanke than a second does to a thousand centuries. The asanke is a number explained in three verses by an ancient author; these three verses are composed of the following words, each having a numerical meaning—Satan, Sahajan, Lakhan or Lakse, or Lack, &c. &c.

Satan signifies — 100.
Sahajan — — 1000.
| Lakhan     | 1,000,000 |
| Naouthan  | 1,000,000 |
| Cathi     | 1,000,000,000 |
| Pakethi   | 1,000,000,000,000 |
| Cothi Pakothih | 1,000,000,000,000,000,000 |
| Cothi Pakothih Naouthan | 18 Zeros |
| Nina Outhan | 21 do. |
| Hakoheni  | 24 do. |
| Bindhou   | 27. do. |
| Aboudhan  | 30 do. |
| Nina-Boudhan | 33 do. |
| Abahan    | 36 do. |
| Abebhan   | 39 do. |
| Athethan  | 42 do. |
| Soghandi  | 45. do. |
| Kowpellan | 48 do. |
| Komodan   | 51 do. |
| Pomederikan | 54 do. |
| Padowanon | 57 do. |
| Mahakatta | 60. do. |
| Sanke or Asanke | 63 do. |

One sanke or asanke is, therefore, a number of years amounting to an unit with sixty three zeros after it. I suspect that there is an error in the four first numbers, though all those, whom I have consulted, have assured me there is not. This is to be lamented. For had the account commenced with 1, the second line been 1,000, the third 1,000,000, &c. and so on, and that the second were added to the first, the third to the two
preceding ones, the fourth to the three, and so on, it would produce a fine magical square, of the same description as that displayed by the wise men of Siam, and which a famous Astronomer, Mons. De Cassini, has not thought unworthy of employing his time in calculating. It is worthy of remark that the asanké is denominated by sixty-four cyphers. For if this number be used to divide a mahakalpe 602112000000, the quotient is 9408000000, which last number can be equally divided by 64, by 4, by 80, by 32, all remarkable numbers in the mysterious calculations of the Boudhists. If the numbers of antakalpes, 80, be multiplied by the number of Boudhous, 5, it will give 400: And if 64, the number of cyphers in an asanké, be multiplied by 5, it will give 320. These two numbers added together make the quotient of 432000, by 600, a period famous among the Chaldeans as well as the Indians, 432000 representing the Kali of the Brahmins. It is certainly not enough that this number should be produced by means of certain divisors and multiplicators; but it must be proved, that these numbers are particularly marked in their religion. The number 5 stands for the five Boudhous, of whom, one is yet to come. The number 4 represents the four Boudhous that have already appeared, and also the 4 asankes of transmigrations of Gauteme, the fourth Boudhou; 80 is the number of years of the last life of the same Boudhou, for according to the most authentic works he was.

Kumareia (Prince) during - - 16 years.
King, during - - 13 do.
Pilgrim, during - - 6 do.
Boudhou, during - - 45 do.

Total 80
Thirty-two, represents the number of his great qualities, as well as of his middling ones, which, added together, amount to 64, the number of cyphers of the afanke.—In fine, to be short, we shall only observe that 4 afankes, 1,00,000 mahakalpes, and 32 great qualities of Boudhouts, compose mystically, if not arithmetically, the Kali of the Brahmins of 432,000 years.—We shall have occasion hereafter, to remark the coincidence in the calculations of the Boudhists, with those of the Brahmins. —The Boudhists of Ceylon, are the descendants of the Boudhists of the continent of Asia, who emigrated at the revolution effected by the Brahmins.—Having lost their astronomical tables, they have attempted, by a variety of forced, and often unintelligible calculations, to produce the numbers resulting from the astronomical experiments of their ancestors,—as they have themselves preserved nothing of the science, except these numbers.

Cosmogony.

The Boudhists imagine, that the world is composed of an infinite number of worlds, resembling one another. In the center of these, lies a stone called Maha Meru Pargwette: (Pargwette, signifies a stone in the Pali language,) sixty-eight thousand yoduns in height, and ten thousand in circumference, making a hundred and forty thousand English miles. Sakreïa the King and God, lives at the top; around this stone lies another, called Yougandre Pargwette, one half the height of the former. The space between these stones is filled with water, and is termed Sidhante Sagre, meaning the coldest water: Yougandre is the seat of the stars, the planets, and all the bodies whether luminous or not, which we call celestial: around Yougandre is Issedare Pargwette, where lives a bird called Gourlass, 150 yoduns in height: And next to it lies Karvike
Pargwette; an uninhabited stone: Next to the last mentioned place is Sou-
dassene Pargwette, a similar one: Next to that Vinetke, and then, Assuckaru. The space between all these stones is filled with the coldest water Sidhanē Sagrē. Tchiakrevatte Pargwette, or Sakwelle Gale, surrounds a vast space inclosing Assuckaru.—The circumference of Sakwelle Gale is 3,640,350 yoduns, and its diameter 1,203,400, uninhabited, is all of solid stone. Each of these Pargwettes is only half as high as that which it surrounds; so that Assuckaru is one 128th part of the heighth of Maha Meru, and Tchiakrevatte Pargwette one 256th part. Between Assuckaru and Tchiakrevatte are four countries, called Maha Dwipes, (Dwipe signifies Island) placed at the four cardinal points. Pourgwevidhe at the west, Giambu at the north, Aprigodani at the east, and Utaru Kurudiveine at the south. Pourgwevidhe, is in the form of a half moon, and is inhabited by people whose faces are shaped like a half moon. It is seven thousand yoduns in circumference, and is surrounded by 500 islands, each of them one hundred yoduns in circuit. Giambu is the earth we inhabit. It is of a triangular form, and is divided into two parts; that, in which men immediately live, is seven thousand yoduns in circuit; and the other, in which spirits only exist, is about three thousand. The elephants of the first class which are 1,000,000,000 times stronger than those of the tenth, live also in this place, which is called Himalé Vani. It is besides the favorite residence of Vishnu, of Isware, of (c) Nathē, and several other great Gods, who are there for the protection of the earth. It is surrounded by five hundred small islands. The small part Himalé Vani is of the same shape as the whole together, being triangular, the other part is a trapezium. They have all together 10,000 yoduns in circumference. As the triangle Himalé Vani is three thousand yoduns, the Tra-

(c) The Nathë are not known here, there is only a God called Nathë.
pszium must be about nine thousand, but the Singalese books make it but
seven thousand, which cannot be the case, geometrically, even supposing
a triangle carried to its extreme length. But arithmetically, seven and
three are ten, which is all that is necessary to satisfy the Boudhists of the
present day. The inhabitants of (d) Giambu, our earth, have a triangular
head, which, however paradoxical it may appear, is clearly proved by the
learned Singalese to be the case, by lines which they trace on their own
faces. Giambu is situated to the north of the system; around it, are five
hundred islands, one of which Lanke, is the island of Ceylon. This
island is guarded by four great Gods; before by Vishnu, behind, on
Adam's peak, by Saman: Rande Koumarea or Katregam, is on
the right, and Ayenaike, on the left. The fore part, according to the
Singalese, is De-undere, the hind part Adam's peak: On the right lies
the Pagoda of Katregam, and on the left Pataland. Vishnu has
placed them thus. Apregodami is a country of a round shape, in-
habited by men with round faces like the full moon, and by spirits of a
particular description that are to be found nowhere else. It is situated in
the east, is seven thousand yoduns in circumference, with five hundred
islands round it. Uturukuru-divine is in the south, of a square form; its
inhabitants have square faces, they live there five hundred years, and
there are five hundred little islands round it. As we have one day the
prospect of being in one or other of these countries, the ladies who may
be shocked at the idea of having triangular faces, have at least the con-
solation to be able to choose in their next transmigration betwixt square
faces, full moons, or half moons.

The system of the world or of the parts composing the world, which
we have just described, is called Sakwelle. On the Maha Meru Pargwette

(d) Giambu Dewi is as Zabudiba at Ava, Giambu is a tree (Eugenia.)
are four stones; the first, between the north east and north west; the second, between the north east and south east; the third, between the south east and south west; the fourth, between the south west and north west. The first stone is green, and reflects a green colour over the whole of that part of the Sakwelle which is opposite to it; even the inhabitants are green. We are these inhabitants. Our not perceiving this, is to be attributed to a defect in the organs of our sight; but holy persons, virtuous souls, see us as we really are. The second stone is red, and so is the corresponding space around it. The third stone is yellow, the colour of gold, and so is the space about it. The fourth is the colour of silver, as is its corresponding space. The sun that illumines Yougandere, travels round its habitation; when it gives light to the north, the south is in obscurity, and vice versa. It will have been observed that there are eight Pargwettes, in the same manner that we should have had eight planets, had not one been suppressed. Our Sakwelle appears to be divided into separate parts by the waters that are between the Pargwettes, but they all, though in different parts, unite themselves at their base. There is an infinite number of Sakwelles that touch one another by the points of their circumference. They are all of the same size. On account of their round space, there must be empty spaces between them, which form spherical triangles. These triangles are cold hells, called Lokonan, Tariké, Naraké. The hells that are hot, lie under the earth we inhabit, and are termed Avitchi Maha Naraké—There are thirty six great hells or Maha Naraké.

The Heavens are divided into three classes, the Kamelokes, the Brahmelokes, and the Arupelokes; amounting in all, to twenty six, and are placed one above the other.
1. Tchantournmaharagikie, which is 42000 Yards in height, counting from its base to the top of Mahameru Pargwette.
2. Taoutifscie or Tretimfak; this Heaven is governed by Sakreia.
3. Tamé, governed by Suiamesame.
4. Santhoupité, governed by Tossite.
6. Parenermitte, governed by Wasawartie.
7. Brahmapariffeticie.
8. Brahmapariousfittie.
10. Waredabeic.
11. (That name is forgotten in the Singalese manuscript.)
13. Paretchissoubeic.
15. Soubekirne Soubeic.
17. Assansateic.
18. Aviheic.
19. Attapeic.
20. Soudaffic.
22. Aghenifhtakeic.
23. Akafsenan tchiatencie.
24. Vignanantchiia.
25. Aghintoshimie.

When the Mahakalpe ends, that is, when the system of the worlds is overturned, and that all is in disorder, the heavens described by the numbers 7, 8, 9, 10, 11, 12, are in a state of conflagration. Those numbered 13, 14, 15, 16, are laid waste by violent winds, and those numbered 17, 18, 19, 20, 21, 22, are inundated.—The heavens, called the Arroupelokes, are of a very extraordinary description; there are many living bodies without souls, or the soul is not the life; and there are souls without bodies, and yet are not spirits, besides several other things equally curious.—As each of us may hope to see this when we transmigrate, I shall not give a further detail of it.

THEOGONY.

There are three kinds of Boudhou, the Laoutouras, the Paffes, and the Arihats.—There is nothing in the world superior to the Laoutouras. One of these is constantly in a Mahakalpe. If there be one, the Mahakalpe is called Sarakalpe; two, Mandakalpe; three, Warakalpe; four, Saramandekalpe; five, Mahabadre-kalpe. We are in this last, because it bears five Boudhous; four, have already ended, having become Nivani.

—The fifth will finish with the present Mahakalpe. (e)—The first of these

(e) Sir W. Jones in his Chronology of the Hindoos, vol. 2d of the Anustick Researches, gives the names of 7 Rishis or holy persons, followers of Vivaswata, Son of the Sun. Their names are Casyapa, Atri, Vasishtha, Visvamitra, Gautama, Jamadigna, and Bhradrwaja. Among these seven names are to be found two of the 5 Boudhous, Kashiapa, and Gautemra. I think that the name of Matter is corrupted into the word Visvamitra. In the same treatise there is great mention made of Boudhous under the name of Boudha whom Bagawatamut supposes to be of a colour between white and red. The author of the Amaranatha makes him to be Son of Maya; it is said farther on, that he is the Son of the Moon, a male Deity, and that he married Ila, Daughter of Menu. From what is said in the Sanscrit books about Boudhous I conclude that the Brabmins made his history intricate in order to destroy the remembrance of him.
five Boudhous was called Kakoosande; the second, Konagame; the third, Cassiapo; the fourth, Gauteme; he, by whose laws the world is governed, and will be governed for 2657 years to come, from the 1st of May 1801, of the Christian era.—It is 2344 years since Boudhou became Nivani.—This era is called Boudhouvarouse; the fifth, the Boudhou to come, will be called Maitri.—He is actually in the heaven Santhoupitie—There has been a Laoutouras Boudhou, named Dipankere, who has done incredible things.—He lived in a very remote Mahakalpe. Between him and Gauteme there were twenty two Laoutouras.—The Passe Boudhous are very numerous, but none have ever existed in a Mahakalpe which has produced a Laoutoure.

The Arihats are as numerous as the preceding ones; many of them were promoted by Gauteme to be his guard, but they have all become Nivani.—The last survivor of these, inhabited the Wanny, the northern part of Ceylon, before he became Arihat.—The Laoutouras owe their becoming Boudhous, to their virtues.—They transmigrated an infinite number of years before they obtained it.—They were all animals, men, and even Spirits or Gods. Among these Gods are all the Brahmes and even Maha Brahma himself. But in the spiritual hierarchy they are all inferior to the Boudhous. The state of a Boudhou is that, to which every being should aspire: Because, to become Nivani, one must first be a Boudhou of one of the three forts.—The violent propensity to become Nivani proceeds from a dread, that in one of their infinite number of transmigrations—they may assume the shape and character of an uncleanly animal, or an inferior devil.—Maha Brahma is a God who has become such, after many transmigrations, and who is destined for the state of Boudhou; in the mean time, he is superior to all the Brahmes.—There can be but one Maha Brahma in the space of two Kalpes and a half;
the present was servant to Gaute me, and held the Parasol over his head; Sakreia is nearly of the same kind of Gods as the Brahmes, but he is superior to Maha Brahma. There have been many Sakreias, though never more than one at a time. His residence is on the central stone of our system of worlds, Mahacb Pargwette: He is always occupied in doing good.—The books are filled with accounts of his functions. When a man perfectly virtuous is afflicted with physical or moral pain, this good King knows of it by a shock which he feels on his throne. He instantly approaches the unfortunate person, who is relieved on the spot, without seeing his benefactor. Four Gods watch round his Pargwette incessantly, each of whom has an army of beings subordinate to them, though not constantly with their masters. The first Virupakshe, who commands an army of Snakes; the second, Derteratchtre, the chief of a whole race of Gouroulas, who are several hundred Yoduns in height, and inhabit, as we have said before, Issedare Pargwette. The third, Faifrevenne, who commands the Devils; the fourth, Vivus, chief of the Gigantic Spirits, called Rumbandé. Under the stone of Sakreia lives a Devil, called Assure, who watches the moment when the pofts are not guarded, to attack Sakreia.—But the four Gods are immediately informed of it, by means of their divine science, and the Devil is instantly hurled back into his dungeon.

But to return to Gaute me Boudhou. He is generally called Saman Gaute me Boudhou Vahanse; the Lord Saint Gaute me Boudhou. It has been justly observed, that the Samonocodum of the people of Siam, is the same as the Boudhou of the Singalese. But I do not know that the analogy in the names has as yet been observed. We see now, that Samono and Saman, resemble each other; and that Codom can be easily taken for Gaute me.—Boudhou in one of his three voyages to Lan-
kadepe, the Island of Ceylon, left on the top of Jamanâle, Sripade, Adam's peak, the print of one of his feet; but though I have been at great pains to find it out, I have not as yet been able to ascertain whether it was his right, or his left, foot. And I am convinced, that it must be, universally, a matter of doubt, for all the feet of Boudhou that I have seen in the temples, are so awkwardly made, that there is no distinguishing the little toe, from the great one. There is, also, a print of Boudhou's foot at Siam; but from the accounts of travellers, it is equally uncertain whether it is his right or his left. It suffices to know, that it is the mark of Boudhou. This, not being doubted by any of the Singalese, the very good Christians excepted, to whom, the Portuguese Priests have clearly proved, that this is the mark of Adam's foot. The Boudhifs of Ceylon, however, discredit the account of Boudhou having stridden from Siam to Ceylon, having one of his feet at each of these places at the same time. As Boudhou was but eighteen cubits high, it is a thing impossible, according to their own tenets.

Gauteme Boudhou, was the son of a king of Giambu Dwipe, called Soudodene Maha Ragia, whose Kingdom was one of those seven large stones, that I have not been able to learn the names of; his mother was called Maya, or rather Maha Maya.—He was there known under the name of Prince Sidharte. He had a son by his wife Jassodera Devi, who was called Rahoule, and who succeeded to the throne on the death of his father. Having in vain attempted, during four Asankes, more than a hundred thousand Mahakalpes, to become Boudhou, he at last made himself a Pilgrim. At the end of six years Pilgrimage, an account which is given in a large Volume, he became Boudhou, in forty-five years after, Nivani; having established an order of things in this Mahakalpe, which is to last for five thousand years; after which, there
will be several changes in the present system; long wars, and a successive diminution in the lives of men, till they are reduced so low as not to continue beyond five years; and every one will commit, during this short space of time, unheard crimes. A terrible rain will sweep from the face of the earth all, except a small number of good people, who will receive timely notice of the evil, and will avoid it.—All the wicked after being drowned, will be changed into beasts, till at length, Maitri Boudhou will appear, and will establish a new order of things. He is now alive for the last time but one, and inhabits one of the superior heavens.—It is known that he will be born for the last time in the Kingdom of Katumati. His father will be Soubaramané, his mother, Brahmé Vetidévi; his wife, Chandre Moukhé (moon face), and his son, Brahmé Wardene Maitri, will be 88 cubits in height, and be always surrounded by 100,000 Rahatans, a species of spirits not very remarkable in the celestial hierarchy, though tolerably powerful. It will appear from what I have said, that the present Mahakalpe will end in five thousand years, to commence from the day that Boudhou became Nivani; that a kind of Chaos will succeed, and will continue till the appearance of Maitri Boudhou. It is stated in some of the books that the Mahakalpe will end with Maitri. For my part, I dare not decide a question of so much importance, which might one day give rise to wars, if the Priests of Boudhou disputed;—but luckily, their views are limited to receiving peaceably, the alms of charitable persons, and of covering their Idol every day with fresh flowers.

THE HELÉS.

I have brought the reader to the end of Kalpé; but it is not fair that he should arrive there without first passing through the hells. Being in them, we shall remain but a short time, as the diabolical system of the Singalese is so complicated, that a long narrative would only disgust the reader.
The Hells are places of transmigration for the souls of those, who have deserved punishment, and they transmigrate into different persons, according to the weight of their offences. Wherever one may be in transmigrating, he is liable to be a devil, which is certainly a punishment.—For though there is power, there is also misery attached to the state of a devil. The Preteio devils for instance, which are the most numerous, are wretched beings, who, though constantly hungry, have not any thing to eat: And being always about us, are but too happy if we afford them food, by spitting or blowing our noses. They are the only devils who do us no harm. All the others find a pleasure in rendering us unhappy, by causing our illnesses.—This has led to the use of Bales, which are, however, prohibited by Boudhoun; we shall speak of them hereafter. Isvara and Vaissevone, two powerful Gods, keep all the devils subordinate to them in as much order as possible, but they are not always in time to prevent the effects of their malice.

C H R O N O L O G Y.

We have already given the opinions of the Boudhifs about the antiquity of the world, together with their truly wonderful chronological calculations. We shall hereafter give an Extract, from the book of Ragia Paskemoodillaar, chief of the cast of Saleas, in which there are curious details on this subject. At present we shall touch on a chronology that approaches somewhat nearer to our understanding. We shall not speak of the history of Boudhoun, a part of which is contained in 550 Volumes, each relating to the history of one transmigration only. We intend to give a copy of some of the paintings on the walls of the pagodas, with their explanation. It is, however, at present sufficient to establish, that on the 1st of May 1801, there will have been 2344 years since Boudhoun become Nivani; but not as some ignorant Singalese state;
since he was born for the last time. **Boudhou** knew (from his great knowledge) that the descendant of a Lion would attempt the conquest of Ceylon.—As there were then seven hundred devils remaining, who had escaped destruction when **Boudhou** made great havoc among them in one of his journeys through the Island, he thought proper to avail himself of the destiny of this hero in order to destroy these 700 devils.—He accordingly ordered **Vishnou** to afford him every assistance towards the success of his project.—**Boudhou** became **Nivani**, and seven days after, **Vige Kumareia**, the hero, departed and arrived at Ceylon with 700 giants, which **Vishnou** had procured for him, and a sanctified Girdle, and a species of holy water which **Sakreia** had made him a present of. The following is the genealogy of **Vige Kumareia**. **Vagooragia**, the husband of his grand mother, was a descendant from the Sun, king of **Vagouratte**, and father of a girl who had a connection with a furious Lion the scourge of the country. This connection produced **Sinhebahoo, Kumareia**. (**Sine** means Lion). **Vago** was never sufficiently powerful to destroy this Lion. He ordered **Sinhebahoo**, (the only one in his kingdom sufficiently strong to fight with this Lion) to attack him. **Sinhebahoo**, after repeated menaces from **Vagooragia**, at length determined to enter the lists with the Lion, his father, attacked and killed him. In consequence of this, he acquired a title to the crown of **Vago**, and on the death of **Vago**, obtained it, and added to it that of **Latesinhe**. **Vige Kumareia**, who, we have already said, debarked on Ceylon, was his son. He landed at **Tammene** in the Wanny, and lay down to rest with his 700 giants under a (**f**) **Bogaha** tree, which sheltered them all. There was at that time in Ceylon a female devil, who had three breasts, and who knew when one of those fell that it would be the sign of a

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**f**. **Bogaha** is a figue, but not the Banian tree.
powerful stranger having arrived in the Island, who would marry her. This breast fell, she immediately disguised herself, as a bitch, and went in quest of the stranger. Having found him, she smelt his feet, and retired. Vige judged from seeing the bitch, that there must be inhabitants at no great distance. He sent his giants to reconnoitre; these, misled by the bitch whom they followed, found themselves suddenly on the borders of a lake, into which they were all plunged. Vige having waited their return in vain for a long time, suspected they had met with a misfortune, and marched forward in expectation of hearing of them. He arrived also on the borders of the lake, where he found a beautiful woman, called Kuveni. This was the same Devil he had seen disguised as a bitch. He suspecting that she had hid his giants, without hesitating, seized her by the hair, and threatened her with the most dreadful vengeance if she did not deliver them up to him. She consented on condition that Vige would marry her. He not having a woman at the time with him, and she being beautiful, agreed, and took the oath accordingly. At this instant the giants sprung out of the waters in the same state as they had entered them—Kuveni then informed him that all the devils of the Island inhabited two villages near the lake, and that she would enable him to destroy them all, if he pleased. —Vige immediately accepted the proposal. Kuveni changed herself into a mare; Vige mounted her and darted blows on every side wherever she brought him. This he did with so much success, that in a few hours he killed all the devils in the Island, except one. This one is still in Ceylon, and does a great deal of mischief. It is, probably, the one that a well known traveller, (Knox) proves by an irresistible argument, that he has heard at different times.—Vige then, finding himself master of the Island, took the title of Vige Ragia, and the inhabitants that of Sinhale (friends of the Lion) out of compliment to Vige. This is the origin of the word Singalese (as
we call it). Vige Ragia was the first of the line of Kings, descendants of the Sun. It has been mentioned that he was the grandson of a Lion on his father's side: But as his grand mother was a descendant of the Sun it is sufficient reason why he should be considered of that race. Also since his time, all the Kings of Lanka Dwipe (since called Ceylon from Sinhale, have taken the title of sons of the Sun.

It will appear from what we have said, that Vige Ragia arrived in Ceylon on the 7th of May, 543 years before the coming of Christ. I do not know upon what authority, Valentine states his arrival in the year 106 of Jesus Christ, 649 years after the statement made by the most authentic writers. He is in another error, when he declares him to have reigned only thirty years; the Singalese being all agreed, on the authority of the Mahavanse, the Sassanvanse, and the Ragia Vallie, that he reigned thirty-eight; but they vary in their accounts of the time of reigning and the number of the following Kings. I have before me seven or eight lists of their Kings, not one of which agree.—The first, extracted from the Mahavanse, the second from Ragia Vallie, the third, from Sassanvanse, the fourth and fifth are Dutch manuscripts, the sixth is Valentine's, the seventh Ragia Pakses Moodilliar of Saleas, who has attempted to reconcile the different statements of the other authors, but (as he himself allows) to no purpose.—About twenty years ago, a learned Priest passed several months in the Archives of the King of Candia, to ascertain these and other points relative to the Island. The work he has written is much esteemed; and great reliance placed on its exactness, notwithstanding which, I have found out an error of one year in following his chronological calculation. I have only seen the latter part of the work. The author's name is Tibouwa Naike Ounanse. He gives an account of 206 Kings (exclusive of the King
then on the throne) whose aggregate reigns amount to 2340 years. But it would be necessary to see the whole of Tebourave’s work, before we can come to a positive conclusion on the chronology of the Island.—I hope soon to get possession of it. I am pretty confident it will clear up several historical as well as chronological statements; though the history of the Kings, anterior to Ragia Sinhe, who lived 170 years ago, hardly contains more than their names. There are nevertheless a few interesting facts, of an ancient date, mentioned by Tebourave, such as that Divenipatisse was the first King who introduced writing in the Island. He lived in the year 222 of Boudhou Varousse, and 321 before Jefus Christ.

KINGS.

Succession to the Throne.

A Singalese cannot be king of Ceylon, that is, every person born of a Singalese father or mother, is excluded from the throne; the reason given for this is, that no Singalese can prostrate himself before one of his own nation.—The son of a Singalese woman is considered as of the same country as his mother, though his father should belong to a different nation. They lie on their bellies only before Kings, but as no Singalese has ever been a King, they could not prostrate themselves in that manner before a King of their nation, as he would be the first of the new race. One-Pat- thiebandare descendant of Kings on the father’s side, but of a Singalese mother, usurped the crown; he was shortly after massacred.

The King may have as many women as he pleases, who are not considered as concubines when they live in the Palace; but the issue of a royal race can alone pretend to the crown. These are called Princess Kumareia.
The eldest son generally succeeds to the throne; but if he be disqualified on account of irreligion, bad morals, or want of understanding, the least objectionable of his Brothers is made to supersede him.—If the King have not male issue, one of his relations is chosen to succeed him, and if he have not these, an offer of the crown is made to some Prince on the continent, professing the Bouddhous religion.

The Courtiers, holding the principal offices, decide, conjointly with the inhabitants of six Cantons called Ratte Paha, all claims to the crown. They confirm or annul the nomination of the late King, and in the latter case elect another, who is generally considered as the lawful Sovereign, provided the electors have followed the written laws on the subject of election, and that the fundamental conditions, of being of a royal race, and of the Religion of Bouddhou, have been adhered to.

The election is of course subject to be decided by intrigue.—The first Minister or others, may influence the vote of the Rattapah, and intimidate the rest.

COUNCIL of the KING, DECREES.

The Council of the King is composed of all the grandees of the Court, that is to say, of two Adikares, the great Dessaves or Collectors, and the Maha Mutthia, or chief secretary.—The priests of the first class appear there also, when particularly invited. The decisions are not carried by plurality of votes; the King listens to his council, and then decides as he pleases. Priests can only give their opinions on the private conduct of the King, and on subjects of religion. In cases of war or revenue, it is strictly forbidden them to utter a word.—A Dutch manuscript, written
about twenty or twenty five years ago, asserts that the King cannot punish with death, but this is a mistake. — He is absolute in his Kingdom; and in fact, is the only person who can condemn to death, which he can do without even passing sentence, for he can inflict it with his own hand.

Ragia Sinhe having been abandoned by sixty of his guards, at the moment he was engaged with a fierce wild boar, revenged himself of their cowardice, by running his lance through every one of their bodies. The Dessaves are judges in their respective provinces, but they have not the power of inflicting a punishment that may lead to the death of the delinquent. Where the offence is very weighty, the criminal is stripped of his all, and the judge appropriates it to his own use.

TEMPLES.

The temples of Boudhou are called Vihari, which signifies a house; but its received meaning is, the house of Boudhou, in the same manner as the term Kumareia, which means son, is only applied to the son of a King by a Princess. — These temples have no certain form, being generally built in the caves of rocks. And it depends upon the particular form of the cave, whether the statue of Boudhou be standing, or sitting with its legs across, or lying down on its right side. This statue is invariably yellow, from the head to the feet. — A large yellow garment covers the whole body, except his right breast. This garment is lined with red; the only part of the lining to be seen is that which is folded and thrown over the left shoulder. Boudhou has bracelets, like all the Indian figures; his head is naked, his hair neatly platted from the fore to the hind part of his head, at the top of which is a flame, which in statues of eighteen cubits, is three feet two or three inches in height.
There are generally figures of some of the divinities painted on the walls of the temples; and these figures, in the richer ones, are made of earth or wood. Those of Boudhou may be made of any kind of materials.—Devout people make offerings to the temple in gold, silver, brass or even stuffs.—It is an homage to the memory of Boudhou, for which a recompence is expected in this life, and not in the other.

On one side of the Vihari there is always a monument, in the form of a cupola, placed on a moulded pedestal. This monument contains a particle of the bones of Boudhou.—It is rather difficult to conceive whence all these particles have come, as his body was burned on a pile of sandal wood one hundred and fifty cubits high.—This cupola is called Dageb Vahanse. Da bone, Geb belly, Vahanse lord.—It is clear that the word belly is here used in a metaphorical sense.—Vahanse is a term applicable to everything that creates respect.—The Priests live close to the Vihari.—Their habitations should be humble, and covered only with leaves.—This has given rise to their being called Pans-élè, house of leaves. Abuses have however crept in among them, and tiles are seen to their houses instead of leaves.

PRIESTS.

The Priests are all dressed in yellow: their garment is large and folded back, like that of Boudhou, on the left shoulder, leaving the right breast and shoulder uncovered.—They are forbidden to marry, or to have concubines.—They cannot touch meat; vegetables and eggs being their sole diet.—They are not to eat after twelve o'clock, and must be three months during the year away from their ordinary habitation.—They differ in their opinions as to the cause of this regulation.—It appears to me to have been
made for the purpose of spreading their doctrines more generally, as they are obliged to preach whenever there is an assembly of the faithful.—They live partly on the produce of the lands annexed to the temples, but more particularly by the alms they receive, in raw or boiled rice, vegetables, pastry, clarified butter, or ghee, &c. &c. They must clean out their temples twice a day, and always keep at least one lamp lighted in them. Every morning, they are to spread fresh flowers on the statue or pedestal of Bouduhou, and must have music both morning and evening. There are only two orders of Priesthood, the novices, and the ordained; the first are called Saman Erro Ounanse. They can be novices from their puberty, if they know how to read a little, and have some knowledge of the precepts of their religion. Previous to their admission, they are examined, and it depends on their answers whether they gain their object. They are asked whether they are afflicted with the falling sickness, or the leprosy; if they be Hermaphrodites; whether they have been born slaves; if their parents be alive, and if they have obtained their consent to embrace the Priesthood; with several other questions.

At twenty years of age they can be ordained, that is, become Tirounnanse: Questions are then put to them so numerous as to fill a small book. Previous to becoming a candidate, the novice must provide himself with eight things, which are indispensably necessary towards admission. A wooden plate for his food; three different yellow garments; a stick, for no other purpose than to enable him to walk; a round fan, called Watapete, to hide his face when he speaks; a coarse sack, to filter his water; and a needle to mend his garments. There is a law that makes all the Tirounnanse equal in rank. But this law not having been sufficiently attended to, it has been necessary to establish chiefs among them, to inspect the temples in a certain district. These chiefs are called Naike Ounanse. A little
after, there were two inspectors general made of all the temples in the Island, they are call Maharaike Ounnanse. They reside at Candy. At present there is but one, who enjoys a great reputation for sanctity.

**MARRIAGES.**

The author of the Dutch manuscript I have already alluded to, says that the law forbids brothers to have one woman in common, but he is deceived. There is no such law. No notice of any such custom is taken in the ancient law, and there is no modern one yet. This custom prevails very much in Candy, and, to say the least, is tolerated.

In all suits relating to marriage, this custom is considered legal, and must have resulted from the manner in which the marriage ceremony is performed in Ceylon. A whole family goes in a body to ask a girl in marriage; the more numerous the family, the greater title it has to the girl. It is the whole family that marries, consequently the children belong to the whole family, in the same way as the lands, which are never divided.

It is probable that his Excellency, the Governor, will bring about a reform in this kind of marriages, and place them on a more natural footing, by encouraging agriculture, and ordering a division of lands, for the purpose of establishing, everywhere, a sole proprietor—Marriages, in Ceylon, are contracted by the right thumb of the man and woman being put together, the priest throwing a little water over their thumbs, and pronouncing the words, laid down by Boudhou for the occasion.

The King is married in the above way, but a shell of the sort called Chank (Buccinum) must be procured to pour the water from, with the aperture to the right; such shell is the principal piece in the valuables of the
crown. Their religion authorizes them to have many wives, a man may have as many wives and concubines as he can maintain.

Where a young man and woman are well disposed to marry each other, the family of the man sends a friend to that of the woman, to found the intentions of the other party. In general, the girl's family receives notice of it and accordingly gives a feast to their guest. A few days after, one of the nearest most aged relations of the young man pays a visit to the girl's family. He informs himself relative to her character and circumstances, and if he be satisfied, proposes an alliance. To this, he receives no answer; but they treat him with a much greater feast than the former, which is generally a sign of consent.—The next day, a relation of the girl comes to visit the family of the young man; he receives a grand entertainment in his turn.—He inquires particularly about the number of the family—their circumstances &c. and declares, that if the young pair are satisfied, it would be well to consent to their marriage.—The young man and his family immediately go in a body to demand the girl, which is acceded to. A magician is then consulted, to fix the day, and the hour. The two families then meet at the house of the girl, where a grand feast is prepared, and the house ornamented according to the custom of the Caft. The magician consults his books, and holds a Clepsydra (or water clock) in his hand. The infant the lucky hour arrives; the married couple is covered with a piece of cloth, their right thumbs are joined, filtered water is thrown over them, a cup, containing cocoa milk, is passed several times over their heads, and the ceremony ends. The couple immediately rid themselves of the cloth and retire into a room where there is a white bed strewn with flowers, precious stones &c. The magician holds the water clock in his hand, and knocks at the door,
when the lucky hour arrives.—The couple reappear, and the rejoicings, in dancing, singing and feasting commence, which last twenty-four hours, after which the married pair are conducted in triumph to the house of the Husband. These are the customs observed in Candiā when only one man is married. But when there are several brothers married to the same woman, the only part of the ceremony rigorously adhered to is, the joining the thumb of one of the men to that of the woman. The other part of it may be dispensed with.

Prostitution, as a profession, is permitted: it is even respected, and is called Vaissia Darmi.—Darmi means trade, state, employment. It is, however, liable to some very inconvenient restrictions.—If a man appear before a woman of the above description, and declare he will marry her, giving her at the same time a ring, a flower, or some other thing, as a token of his sincerity, she must remain faithful to him, though he should abandon her for years, and leave her without the means of subsistence. Sakreia one day transformed himself into an old man, and going to a Vaissia, to try her, made her the necessary declaration, gave her a flower, and disappeared. At the end of twelve years, the poor woman, who with the greatest difficulty had supported herself, prayed to heaven in a strain of grief, that he, who had given her the flower, she then held in her hands, might return. At that instant Sakreia appeared in all his glory, congratulated her on her fidelity, and blessed her with affluence.

Divorce can take place without any form or process, at the will of the parties.—If the Husband or Husbands be not satisfied with their wife, he or they return her the effects she has brought in marriage, and repu-
Aiate her. In the same manner, if the woman be discontented, she insists on withdrawing herself, and returns whatever she may have received in marriage. When the parties are not agreed as to the divorce, the Judge or Daffle intercedes, and generally annuls the marriage when he cannot reconcile them.

**D R E S S.**

The dress of the grandees of the Court, is not so majestic as that of the Turks or Persians, nor so elegant as that of the Indians; yet it is striking and pleasing. The hip is covered with a large coloured cloth descending and folded in such a way before, as to prevent any obstruction to the motion of the legs; this cloth is called Pano: Over this, they wear a kind of petticoat of fine mullin (called Joupets) with a gold border folded up in the way of the cloth. A box made of paste-board is placed round their bellies, the projection of which it increases five or six inches. This box contains a handkerchief, watch and other little articles. Their servants always carry their betel, chunam, and nuts of areka. A large fath with a gold border ties up the whole: It is called Ottou Katchie. The upper part of the body is covered with cloth worked in gold, or variegated silk, or plain white mullin. The sleeves are always stuffed above with cotton, in order to make the higher part of the arm appear thick. This they call Otte. Over their shoulders is a large ruff, in the Spanish fashion, which they call Maute. On their heads they wear a small round hat, which they call Topi Raloué. It is made of paste-board, and is covered with a piece of red cloth having a gold border, and sometimes, of white mullin. This dress appears to have been partly introduced by Europeans. The ruff and coat are to be seen in many of the Portraits of the 16th and 17th Centuries; and the covering over their hips, resembles the large
Dutch breeches of those days. They have two kinds of flippers, one made of leather or ornamented cloth and turns at the end; the other, is a piece of wood, about the size of the foot, raised from the ground by the means of two supporters a few inches in height; near the end of it are two small curves, between which, they place the great toe. They never use flippers where there is ceremony.

Those that are of an inferior rank to the first class of courtiers, only wear the lower part of the dress; it being strictly forbidden them to cover the upper part of the body. — The Vellale caste has the privilege of wearing a white hat. — The petty chiefs of the other castes can wear black hats. — The people of low caste cannot wear a petticoat, but simply a piece of white cloth, which is not to reach below the knees. — Their head is uncovered.

The women of the lower orders wear a petticoat of white cloth, which passing between their legs, is thrown over the right shoulder, and is fastened to the ligature about the waist: It has a very pretty effect. This is the dress in Candy. — In that part of the Island which is under the European dominion, the black chiefs wear a kind of embroidered sartout with an immense quantity of large buttons of gold or silver on it. — The women wear a quilted vest of the very worst taste. — The Singalese use a large leaf of the Talegaha tree to shelter them from the rain; it is called by Europeans talipot.* — It is made to fold up like a fan. Another species of fan is used in Candy; it is a leaf of the same tree, its folds are open, and form a wheel, which is fastened to a stick seven or eight feet in length. — It is only used to keep off the sun. Men in place alone, are entitled to the benefit of it. There is another fan of the same shape but smaller, called wattapetic, which serves the same purpose as fans in Europe. — The Priests generally carry them.

* Licania spinosa.
On the Religion and Manners

CASTS.

The Singalese are divided into four principal castes,
That of the Kings—Ragia.
That of the Brahmins.
That of the Velendes.
That of the Tchouderes.

The two first castes do not exist in Ceylon. That of the Kings, is divided into Tchrestri Ragia Vanse, Litchwi Ragia Vanse, Akkake Ragia Vanse.

The Brahmins distinguish the Vedebrahmine Vanse, as persons to be solely employed in matters of religion, and in the study of abstract sciences; other Brahmins as Doctors of Physic, and a third class, as manufacturers of silks and stuffs.

The Velende caste is divided into Velende Vanse, and Wadighe Vanse, commonly called Teketis.—The Tchouderes comprise all inferior castes; white people and vedas are of no caste. But as all these are the castes of ancient and fabulous times, they can only be said at present to exist in books.

The following is the order of castes in Ceylon.

First Vellal or Goi Vanse.—The Vellales were originally labourers, as will appear from the signification of the words, vel means a marshy field, fit for the cultivation of rice, ale is desire, fancy, love.—Vellale therefore signifies, the attachment of people of that caste to places fit for the cultivation of rice. They were also called goi-game, from goi laborer and game, villages. They probably took this name when they united themselves in-
to a small society, and established themselves in the same place. One would be induced to suppose that such a cast must have had its origin in very remote times.—But we find no mention of it in the ancient books.—This little society having increased in power and in numbers, the general term of goi-game was dropped, and every one took that of Goi-vanse meaning the lord labourer.—The Goi-vaneses or Vellales form the first cast in Candy. They alone can hold the high offices of the state. Two casts dispute the second rank, namely, the fishermen, and the Challias.—The fishermen or Karave cannot be of much importance in Candy, as the Candians at present can only fish in the rivers of that kingdom.

The origin of the Salé* or Challias is accounted for in the following manner. A certain number of Pasekkarea Brahmin Vahanse went to live together in a large house on the continent, to carry on a manufacture of fluffs. This house was called Salé, and increased to such a size as at last to become a village; which gave rise to the name Salé-game, that was afterwards given to its inhabitants.—A great number of them were invited over to the Island by three different Kings, Vige Ragia, Devenipatisse, and Watimi. Though at first much esteemed, they had not an opportunity of constantly exercising their talents; the consequence was these decreased from not being sufficiently employed, their influence fell, and they became labourers, goi.—In the reign of Watimi, they found an opportunity of distinguishing themselves in another way.—The Portugese had just arrived in the Island, and wanted men to peel the Cinnamon. —They proved themselves in a short time so useful to the Portugese, who valued nothing in the Island but the Cinnamon, that they received

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* Is not this the name ΣαληκιΜ which Ptolemy gives to the Island of Ceylon, as he does that of Σαληκι to the Inhabitants? This cast of Cinnamon Peelers is seated in the southern Districts of the Island, and forms the principal part of the population in the neighbourhood of Point de Galle.
the title of *Maha Badé*, the great department, preserving always the name of *salé* without the addition of *gamé*.—They extended over a tract of country forty or fifty leagues in length. Some time after, the termination *as* was given to many castes, such as the *Panneas*, *Hounas* &c., and in the same way, to the cast of *Salé*, which then became *Saleas*, by corruption *Tchalias*. *Adrian Racia Pakse Moodiillaar of Saleas*, has written a very curious work on the subject of his own caste, in which, several interesting accounts relative to *Boudhism* are also to be found. I shall give, farther on, from his book, an extract made by himself.

**Next to the Saleas and Káraves, are the Jagreros.** Their employment is to extract from the cocoa tree, from the *kitoul* and the *talgaha*, a liquor with which they make black sugar.—The *Hounas* are lime makers.—The *Navandana* work in gold, silver, copper and Iron.

**The Dourave or Sourave** are those, who draw the juice from the palm trees, in the same way as the *Jagreros*. They make of this juice *Souri* or *Toddy* liquor, which they ferment and then distil, by which means it becomes arrack. The Europeans call them *Shandos*.

**The Radave.**—Washermen of the first caste. They wash for the preceding castes, but not for the following.—They are obliged to hang white cloth in the houses which travellers stop at, whenever a person of importance is to pass by.

**The Kinnavas.**—Winnowing fan makers.

**The Jamale**, who are to work in the *Iron* mines. There are very few people of this caste.

**The Radeas.** Washermen of the second class.
Bereveias.—This cast includes all the Players on musical Instruments, and those who beat the different kinds of drums.

Ollias, the Dancers, and the mimics. The first are obliged to be on the road when great people pass by, and accompany the Palanquen, for a length of time, by their extravagant steps, which they call dancing. The mimics put on a mask of the devil Rakseia who is very formidable here, and dance with the mask on, in order to appease him.

The Padous are Carriers of every kind. The Gallone pallias, those who are charged with cleaning the streets.

The Rodi, or Rodias, are the last and vilest of all the casts.—If one should touch a Rodias even unintentionally, one is rendered impure.—These wretches are obliged to throw themselves on the ground on their bellies, whenever they see a vellala passing, who gravely walks over them. But nature seems to have come to the relief of these unfortunate beings by giving to them more beautiful women, than to any of the other casts. But many of them are forced into the harams of the great, who have laid it down as a rule, that a Rodias woman is not impure, for the men of superior casts, but only for their wives.—This is the order, at present, of the different casts in Candy. It is however probable, that formerly, the order of casts in this Island was not as it now is, but as it exists on the continent.—It may be considered singular that there is not a military cast. But the reason of it is, that all the population belonging of right to the King, every one, let his rank be what it may, is obliged to fight on receiving the King's order.—By this means he has as many soldiers in time of war as he can procure arms for.—This order of casts is strictly observed in Candy. But
no individual suffers in the opinion of his caste in doing for himself any work that may be within the particular line of another caste. Therefore a Vellale may wash his own linen, or fish for his own table; neither is a Vellale degraded for cultivating the ground of a man of inferior caste; in the same way as a Navandane may make a working tool for a Rodias; For there are not two species of Vellales nor of Navandanes.—But, as there are two kinds of washermen, a Radave would think it beneath him to wash for a Bereveias. In the part of the Island belonging to the English there is a difference in the casts, but so confused, as to make it difficult to give an exact idea of them; the precise line between them not having been drawn in this part of the Island. For the last twenty years, the Salegame or Saleas, or Mahabade have lost, with their privileges, the priority which their greater utility entitled them to over the Vellales.—There is also another class of inhabitants, of whom many authors have spoken, without knowing anything about them. They are called Bedas or Vedas. The Bedas are of no caste; but they are not considered as impure, and enjoy, as a body, a certain degree of consideration. They inhabit the woods, and live up in the trees. They feed principally on the game they kill with their arrows, and have the reputation of being good archers. Their bows are remarkably difficult to draw. Their arrows have a piece of iron at the end, six or eight inches long, and about one and a half broad. With these, they can kill an Elephant by striking him between his eyes, a thing very possible from the construction of the bone about that part. When a Veda wants an Iron lance or a tool, which is nearly the only thing he may stand in need of, that he cannot procure for himself, he places in the night, before the door of a smith, some honey or game, together with a model of the instrument he requires, in wood or earth—In a day or two after, he returns and finds the
instrument he has demanded—This good faith and reciprocal confidence prove, at least, that some honesty exists in a country, where swindling and robbery are carried to a great excess. They would consider themselves extremely criminal, if they cheated a Beda, who, from his way of living, can never impose upon them.—Once a year the Vedas send two deputies with honey, and other little presents to the King.—When they arrive at the gate of the palace, they send word to his Majesty, that his cousins wish to see him.—They are immediately introduced.—They then kneel, get up, and inquire of the King, rather familiarly, about his health. The King receives them well, takes their presents, gives them others, and orders that certain marks of respect be shewn them, on their retiring from the palace. These Vedas are black, like all the Singalese, notwithstanding all that has been said to the contrary.—They inhabit the Wanie.

DEATHS.

It is recommended by the laws of Boudhou, to recite some chapters on morality near a dying man, in which the name of Boudhou frequently recurs. If the dying man expire at the instant this name is repeated, his soul is transported into one of the heavenly regions.—The law ordains that the body be burnt:—But this custom has not been preserved, except among the great. The people entertain an idea that the dead defile a place:—They therefore get rid of the body immediately, by burning it, or carrying it to the neighbouring forest.—The house, in which a person may have died, is always deserted for some months, sometimes for ever.—The water of the sea is the best to wash away the impurity:—And where this cannot be had, they use the water of a stream, Cowdung and Curcuma.—The following custom fills one with horror, particularly as the only cause of it is idleness.—When a sick man is despaired of, the fear of becoming defiled, or of being obliged
to change their habitation, induces those about him to take him into a wood, in spite of his cries and his groans, and there they leave him, perhaps, in the agonies of death. It frequently happens that men, thus left, recover, and return to their families, without entertaining the smallest resentment towards their assassins.—This atrocious custom is common in the poorer provinces of the Kingdom of Candy.

MUSIC.

Music appears to have been formerly cultivated in Ceylon and reduced into principles.—There are pieces of music to be seen in regular notes, in some of the old books in the Pali tongue.—The ancients had seven notes, called Sa, Ri, Ga, Me, Pa, De, Ni. The gamut was termed Septa Soucre. There was no particular sign for these notes; each of them being formed of as many letters as were necessary for their pronunciation. It is very probable that this gamut answers exactly to ours, consequently, this would be the way that the beginning of an old minuet, known to all the world, would be written in Singalese music; pa ni ri pa ri la ni de pa, pa pa pa pa pa.

But as their music, in notes, has been almost entirely forgotten, I have not been able to discover how they used to distinguish the half tones, the crotchets, measures, &c. &c. I have heard that there are two or three persons in Candy, who still understand their music by note. But I hope yet to be able to collect something, that may give an insight into the ancient music of the Singalese. It is in all probability the same as that of the Indians of the continent. Nothing can be more unpleasant than the Singalese airs, whether sung or played on either kind of their guitars. Their trumpet produces the most annoying sound I ever heard; yet they are fond
of it to distraction. They consecrate it to the temples and to the king. Its
name is *Hoveneve*. Their horn, called *Kombove*, is as unpleasant as the
former.—They have a kind of hautboy that is not quite as insupportable as
their other instruments, and which might, perhaps, in the hands of an able
player, be made to give some pleasing tones; it is termed *Nalavē*. They
have four species of drums. The first *Daoul*, is long and narrow. They
beat it with a curved stick, called *Daoul Kadipoue*, and use only their
left hand to it. The *Tammetam* is a kind of kettle covered with a skin on
the top, and beat with an instrument, called *Kaddipow*. The *Rabani*
is nearly similar to our timbrel; but it has no bells. They slide the fingers
of the right hand on it, and hold it with the left; women play on it also.
They place it on the ground, and three or four together beat it in time
for many hours together, without being in time. The *Odikie* is the best
of all their drums, and is certainly capable of producing a good effect in
a piece of music. It is very narrow, considering its length. The two
extremities of it are tied by catgut strings to the belt, on which the instru-
ment hangs; this belt goes over the shoulder. They squeeze the drum occa-
sionally with the left elbow and strike it with their right hand. The
pressure on the instrument, by stretching it more or less, makes it pro-
duce different tones.—The *Tammetam* is used in the feasts of the great, and
always precedes them in their journeys. It is a necessary part of the music,
to be played before the temple, morning and evening. In fine, it is an
essentially necessary instrument upon all occasions that attract the
attention, and consideration of the public.—The *Rabani* is more adapted
for the feasts of friends; the *Daoul* is used at all times.—But the
*Odikie* is the instrument of the men of taste. A player on it is, conse-
quently, paid more liberally than those on the *Daoul* or *Tammetam*.
The Singalese are very fond of hearing songs. A great man (when travelling) has often one finger before, and another behind, his Palan-queen.—They each in their turn sing flanzas of an indeterminate length; as it happens at times, that the finger, animated by his subject, gives some verses extempore. The songs are either religious, in which case they extol the virtues of Bouduou, and other Gods; or they are historical, and then they praise the virtuous actions of some of their Kings, or relate a love adventure. In all cases, the air of the songs is mournful. I have never heard what can be called gay music, among the Singalese; and I think it would be very difficult to put any into note:—For the measure is incessantly changing, and the movement remaining the same, always slow. It is what is generally called the andanté.

Abridgment of the history of the Chalias, by Adrian Ragia Pakse, a Chief of that Cast.

1st. After the world had been destroyed, and plunged into obscurity, a Brahme descended from on high, and made it shine with his bright light.

2d. A Great number of other Brahmes descended at the same time, and inhabited the regions of the air, where they enjoyed perfect happiness.

3d. One of these Brahmes, wishing to know the taste of the earth, pressed it between two of his fingers, and found it possessed of the sweetest flavour.—From that time, he and the other Brahmins fed on it for the space of 60,000 years, till dreading that it would be entirely consumed, from the great use they made of it, they divided it equally amongst them, that each might be sure of a certain portion; but the unfortunate idea, of dividing it, destroyed the delicious flavour of the earth.
4th. After which, Chance produced a species of mushroom, called Mattika or Jeffathow, on which they lived for 15,000 years. But being determined to make an equal division of this also, they lost it. Luckily for them, another creeping plant called Badrilata grew up, on which they fed for 35,000 years, but which they lost for the same reason, as the former ones.

5th. Fortune still remained true to them; for there grew up a large tree called Kalpeworksé, of which there is an immense number in Outourowkourowdwipe.—This tree gave them food for 2,200,000 years. But the old idea having crept in among them, it perished.

6th. They afterwards lived on an odoriferous grain called Soiamgiate-et for 35,000 years, which they lost for the same reason as their former.

7th. They then found another grain called Sowende, which served them as food for sixty thousand years, at the end of which, they were deprived of it.

8th. These different kinds of food changed their nature; and from spirits, they became matter, in a human shape, having bones, flesh, and blood. And having imbibed wicked ideas they became hermaphrodites, and communicated carnally with each other. The consequence was that they lost all their ancient glory.

9th. Some of these Brahmins disliking the method of living of the others, retired into the woods.—There they divided themselves into three sets; one set gave itself the name of Vede Brahmine, and took to the study of the four sciences, called Tchadourveda. This set is employed in teaching men virtue, and instructing them in a knowledge of the
heavenly doctrine. Another set took the appellation of Same Brahminé, and it interests itself about the temporal concerns of men. The last set is called Peskaré Brahminé, and manufactures gold stuffs; this is the meaning of Peskaré.

10th. They all assembled and reflected deeply on their ancient glory, which was so great as to have given light to the world:—And they repented of the sin, which had plunged them into obscurity.

11th. They in consequence prayed together, and obtained a new light under the name of Souria (sun) which is 50 yoduns in circumference. This word, literally, is firmness and wisdom. At the time Vaivasyava (son of the Sun) appeared in all his beauty and happiness.—* Thirty hours after, the sun set, and the light was turned into darkness. They again prayed, and obtained another luminary, called Chandria (moon) and which signifies reunion and has 49 yoduns of circumference.

12th. Then they were obliged to labour for their bread, and they began to steal from one another. In this predicament they elected a chief, and agreed that whatever punishment he should decree, they would enforce. This chief was that splendid, beautiful and perfectly happy being, the son of the Sun. They called him Maha Samette, meaning the grand or unanimous election; and they appointed him King 4,320,000 years after the descent of the Brahmes from the aerial regions.

13th. From Him have descended all the Maha Samette, the cast of Kings; which has been divided into five casts equally eminent. The first, called Sourie Vanse; the 2d, Litché Viragie Vanse; the third, Katchiera-gie Vanse; the fourth, Sakeragia Vanse; the fifth, Okkakeragie Vanse. These five casts have always filled the station of sovereigns.

* The Singhalese divide the nycthemeron into sixty hours; thirty for the day, and thirty for the night.
14th. The Hermaphrodites, of whom we have spoken (No. 8) produced two castes; the Velendes, who knowing nothing of agriculture, took to trade, and are now called Tchitites; and the Vadighe, distinct from the former, but also traders. All the other Brahmés were called Tchoudères, a general term for all inferior castes.

15th. Many books, such as the Dampouwawé, the Attouwawé, and the Nekalikawé speak of Peskaré Brahminés who were Kings. The book Sedípekawé taken from the Southsfethré, and the Sonnanameke, written by the King Melidow, establishes the order of castes in the following manner, Kings, Brahminés, Chittis, Grahapatis. Thirty five Peskaré Brahminés were Kings in the country of Dambedive (the continent) and the lands annexed to it, such as Makhandé, Mahapatoonu, Kafi, Gadahare, Kourrow, and Souloupatounou. Here follows the manner, in which Ceylon became inhabited. Ceylon is a small Island, at a little distance from Dambedive, about one hundred yoduns in circumference. It was for many years a savage Island, and was inhabited by devils. A descendant of the first King of Dambedive Mahasame te arrived there. He was called Vige Koumarea, and was the son of Vagowragia. This Prince Vige, had acted very unjustly towards his father’s subjects. And his father, recollecting that Bou dhow had foretold that his son Vige would be King of Ceylon, made him embark with 700 giants, and ordered them all to go in search of the Island of Ceylon. They departed with a fair wind for the mountain, Saman ele Sripade, which they perceived at a distance, and landed at Tamine in the Wany. Vige destroyed all the devils, and cultivated the lands. He then sent large presents to the King of Paundi, whose daughter he demanded, and obtained in marriage. The Princess brought 700 young girls with her, and servants and artists of every description. The 700 giants married the 700 girls.
On the Religion and Manners

Vige wedded the Princess, and declared himself King. Some time after, Vige Ragia made other presents to his Father-in-law, who in return, sent him some Pēskare Brahminés. Vige received them well, granted them lands and honors, and they employed themselves in making magnificent gold fluffs for the King and Queen. He died after 38 years reign. The descendants of these Pēskare Brahminés neglected the art, gave themselves up to agriculture, and lost the name of Pēskare with their talent. While the King, Devenipetisse, reigned in Ceylon, the King of Dambedive, Dharmasouké, sent him the holy tree, called Snemahabodienvahane, and 100 Pēskare Brahminés, on whom he heaped riches and honors. Devenipetisse received them with attention, and granted them greater honors they had received from Dharmasouké. The Pēskares manufactured fluffs for the King, but like their predecessors, soon loft their art, and took to agriculture. Another King of Ceylon called Vige Savakremebahow, (also called Vatime) sent presents to the King Holie, and obtained several from him, and several Pēskare Brahminés, to whom he gave rubies, pearls, elephants, lands, slaves, &c. The descendants of these are called Saleas Gamé. It is said in the book Saliegefeoutre, that they lived in the village Saleagamé, which means, the village of houses or buildings. This village was afterwards called Chelow. This place gave the name, afterwards to the cast: Some Europeans shortly after arrived in Ceylon, who employed the Pēskare Brahminés or Saleagamé to gather cinnamon. And as this was the most valuable article in the Island to the Europeans, they called the department which furnished it Mahabade.—Bade signifies tax; therefore Mahabade means great tax.

It is certain that the Saleas, at present called Challias, descend from a very high cast, and that they have always been held in great effi-
OF THE PEOPLE OF CEYLON.

mation, having, except in late times, been constantly exempted from paying taxes, and enjoyed great honors.

All that we have said is to be found in the following books.

LIST OF BOOKS.

Dirghinekaie or Dikfanghie. An Extract from the Laws of Bouduhou. (Pali.)

Angothrinekaie. Another extract more copious. (Pali.)

Sanioouthnikaie. A collection of the writings of Bouduhou. (Pali.)

Giatekeathoovave. A very ancient description of the transmigrations of Bouduhou, divided into 550 Books. (Singalese.)

Sare Sangrehe. History of Bouduhou written by a wise man; very much esteemed. (Singalese.)

Darma Predipikave. Dharma signifies a collection of the laws of Bouduhou. Predipikave, demonstrates that the author is a Doctor, (named Gouronlogomi;) it is a kind of Commentary. (Sanskrit,) Pali, Singalese.

Soumanghele Vila Sininam othouvave. An explanation of the sacred rejoicings, (Pali.)

Vanse Dipikave. The Candlestick of the higher castes: by a King named Milidon.
ON THE RELIGION AND MANNERS

Balavetare. A grammar of the Pali language; Balé ignorant; avetare that instruct.


Pali Date-mangiufé. A collection of Pali verbs. Daté, verb; mangiufé, chest.


Ragia Ratnaker. History of the Kings of Ceylon. Ragia, King; Ratnaker, sea.

Sarasvatti Viakarene Potte. A Sanscrit grammar, the explanation of which is also in Sanscrit. Sarasvatte, the goddess of Science; Viakarene, grammar; Potte, Book.

Pali Sabdemalave. A collection of Pali names declined, and translated in Singalese. Sabde, name; malave, chain.

Pane Daham Potte. Explanations of Boudhou. Pane, discourse; Daham, Religion; Potte, Book.

Poogia Vallie. History of offerings made to Boudhou. Poogia offerings; Vallie, a creeping plant.
VERTICAL SECTION OF A SAKWELLE.

Maha Meru—Pargwelle

Circumf.
10000 Yoduns.

Youganderé

Hsodaré

Karviké

Phenkrochiké

Anactarnu

Yincalé

Soudaléfene

Hells
A Reunion of Sakwelles.
<table>
<thead>
<tr>
<th>Name and Title</th>
<th>Father's and Mother's Name</th>
<th>Date and Place of Birth and of Conversion</th>
<th>Place and Date and Manner of Death</th>
<th>Place of Interment and Age, and Term of Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Musa Sodhan, Mohammadan.</td>
<td>Father, Musa Shah,—Mother, Milh Month.</td>
<td>Born A. H. 817 at the Yazd of the City of Samarkand.</td>
<td>Died A. H. 817 at the Yazd of the City of Samarkand.</td>
<td>Interred in the town of Kouta in the Mood of Shamsi, where he resided.</td>
</tr>
<tr>
<td>Khawbod Shahn, Shabgupta.</td>
<td>Father, Khawbod Shahn, —Mother, Jon Shahn, Daughter of Raja Mahbod, Barons Begum.</td>
<td>Born in the City of Labard, Saturday, 26th Rajab, A. H. 1061.</td>
<td>Died on the 22nd of the Fort, A. H. 1012, from his Children under a</td>
<td>Interred in the Mort of the Monarch of Sikh Zymadoon, in Khodaddah, 20 miles from the city of Ursunadad.</td>
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</tr>
<tr>
<td>N. B. Though the writer did not follow any regular plan of Orthography in his communication, his method was nevertheless so much nearer Mr. Gilchrist's than Sir William Jones's, as to make it convenient here, to follow the former, in preference to the latter.</td>
<td></td>
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</tbody>
</table>
Demonstration of the 12th Axiom of the first book of Euclid.

By the Reverend Paul Limrick.

Prop. 1, Fig. 1, 2.

In two right lines, \( ma \) and \( oc \), be equal and perpendicular to the same right line \( ac \), and a right line \( mo \) be drawn joining their terms; a perpendicular \( nb \), let fall, from any point \( n \), in the line \( mo \), upon the line \( ac \), is equal to \( ma = co \).

Proof, \( nb \) cannot be greater than \( ma \); nor less than it.

Produce \( ac \), till \( c e = ic \); erect a perpendicular \( cs = am \), draw the right line \( os \), take \( cd = db \); erect a perpendicular \( db \): Now, if the figure \( maco \) be applied to \( oces \) so that the point \( a \) may fall upon \( c \), and the line \( ac \) on \( ce \), the point \( b \) will fall upon \( d \), and \( c \) upon \( e \); and since the angles at \( a, b, c, d, \) and \( e \) are all right angles, \( ma \) will coincide with \( co \), \( nb \) with \( kd \), and \( oc \) with \( sc \), but \( ma = co = se \) by

\[ Q \quad q \quad 3 \]
construction; therefore the point \( m \) will coincide with \( o \), and the point \( o \) with \( s \), therefore the line \( m o \) will coincide with \( o s \); but the line \( b n \) coincides with \( d k \), therefore the point \( n \) will coincide with \( k \); therefore \( b n = d k \). Now if \( n b \) be supposed greater or less than \( m a \), take \( b p = am = oc = dr \), take \( oi = pn \), draw the right lines \( p i, p o, r i, r o \); now it is obvious, from the construction, that the figure \( p b d r i \) may be placed upon the figure \( o c a m n \), so that the points \( p, o, b, c, d, a, r, m, i, n \) shall coincide; but the points \( o, n, m \) are in one right line; therefore the points \( p, i, r \) are also in one right line; therefore \( p i, i r \), form one right line; now produce \( p o \), and it must meet \( i r \) in some point as \( u \); and therefore two right lines \( p i u, p o u \) would include a space, which is absurd. Therefore \( n b \) cannot be greater nor less than \( m a \); therefore \( n b = m a \) Q.E.D.

Prop. 2d Fig. 3d, 4th, 5th.

If two equal right lines \( a c, b d \), be perpendicular to the same right line \( a b \), and a right line \( c d \) be drawn joining their terms; 1st The angles \( acd, bdc \) will be equal; 2dly the angles \( acd, bdc \) will be right angles; and 3dly the right line \( c d \) will be equal to \( a b \).

Draw the right lines \( ad, bc \); in the right angle triangles \( cab, dab \), the sides containing the right angles are equal by construction, therefore (by 4. 1.) \( ad = bc \), therefore the triangles \( acd, bac \) are mutually equilateral, therefore the angles \( acd, bdc \), which are opposed to the equal sides \( ad, bc \), are equal (by 8, 1.)
2dly. From any point \( m \), in the line \( cd \), let fall a perpendicular to the line \( ab \); by the 1st proposition, \( mn = ac = bd \); therefore, by the foregoing part, \( nm = acm = bd m = nmd \); \( nm \), \( nmd \) are right angles; consequently \( acd \), \( bdc \) are also right angles.

3dly. Draw the right line \( da \); the angle \( acd \) is a right angle by the 2d part, and therefore equal to \( abd \); and the sides \( ac \), \( bd \) are equal by construction; now if \( ab \) be not equal to \( cd \), take \( bm \) either greater or less than \( ab \), which shall be equal to \( cd \); and draw the right line \( dm \), and since \( acd \) is a right angle, by the foregoing part, and therefore equal to \( abd \), and \( ac = bd \) by construction, and also \( dc = bm \) by supposition; \( dm \) will be equal to \( da \) (4, 1) and therefore the angle \( dma = dam \) (5, 1); but \( dma \) is an obtuse angle (16, 1); therefore two angles of a triangle would be greater than two right angles, contrary to 17, 1, of the Elements; therefore \( ab \) cannot be greater nor less than \( dc \); \( cd = ab \). Q. E. D.

Prop. 3d. Fig. 6.

If two right lines \( ac \), \( bd \), be perpendicular to the same right line \( ab \); and from any point \( c \), in one line, be drawn \( cd \), perpendicular to the other; \( ac = bd \), and therefore \( cd = ab \), and the angle \( acd \) a right angle.

Suppose \( ac \) to be greater or less than \( bd \); take \( ao = bd \) and draw \( do \); now, since \( ao = bd \), \( bdo \) will be a right angle (prop. 2d) and therefore equal to \( bdc \); which is impossible: \( ac \) cannot be greater nor less than \( bd \).
ac = bd, and therefore (by the foregoing proposition) cd = ab and acd a right angle. Q.E.D.

Prop. 4.
If two right lines, an, bo, perpendicular to the same right line ab, be cut by a right line rs; the alternate angles will be equal; the external angle equal to the internal remote angle on the same side of the cutting line; and the two internal angles, on the same side, equal to two right angles.

If the cutting line rs be perpendicular to one of the given lines, it will be perpendicular to the other (by the foregoing prop.) and therefore all the angles right, and consequently equal.

If the cutting line rs be not perpendicular, draw the perpendiculars cm, de; by the former proposition cm = ab = cd; also the angle mde a right angle; by the 2nd. prop. ce = md; the triangles ced, cmd, are mutually equilateral; and therefore (8. 1.) ced = cmd; and consequently their complements ncd and bdc are equal; again bds = rdo = acs; again acd + bdc = mdc + bdc = to two right angles. Q.E.D.

Prop. 5. Fig. 8. 9. 10.
If two right lines, ac, do, stand upon a right line ad, so that the two internal angles e ad, od b are less than two right angles, the lines ac, do, produced on the same side of ab, shall meet. N. B. this is the 12th Axiom of the 1st book of Euclid.
1st Let one of the lines, $ae$, be perpendicular to $ad$, and consequently the angle $ida$ acute (by supposition) from any point $x$, in the line $di$, let fall a perpendicular $xc$, meeting $ad$ in $c$; take $xo=dx$; produce $cx$; draw the perpendiculars $ob$, $ou$. Now in the triangles $oxu$, $dxc$ the angles at $x$ are vertical, and those at $u$ and $c$ right angles, and the side $ox$ equal to $xd$, $\therefore cd=ou$. (26. 1.) $bc$ (prop. 3d.) therefore if from the line $da$ be taken parts equal to $cd$, till the whole be exhausted, and from $di$ produced be taken the same number of parts—to $dx$ and right lines be drawn from the several points of division in $di$ to the corresponding points of division in $ad$, these lines will be all perpendicular to $ad$ but the last of them either coincides with $ae$ or falls beyond it: $\therefore di$ must meet $ae$.

**Fig. 9.**

If both the lines $ae$, $di$ form acute angles with $ad$, erect the perpendicular $am$: by the last case $di$ must meet $am$ and therefore must first meet $ae$.

If the angle $eada$ be obtuse, erect a perpendicular $ax$, make the angle $eda=eax$, then $xada+odi=eda+odi+aad$ are less than two right angles: therefore $oda$ is acute, and therefore $ida$ still more acute, therefore $di$ must meet $ax$ (by the 1st case) suppose in $i$, take $du=ai$ let fall a perpendicular $ub$, produce $bu$ till it meet $do$ (1st case) in $o$, take $ae=do$ and draw the right line $ie$: now in the triangles $eai$ and $odu$, $ea=do$, and $ai=du$ by construction; and these sides contain equal angles, $eai=odu$ therefore \(^{(4,1)}\) $aie=duo=\text{(proposition 4)}$ $xid: aie+aid$ are equal to two right angles; $\therefore di$ and $ie$ are one right line, $\therefore du$ and $ae$ meet in $e$. Q.E.D.

Rr 3
XVIII.

DAGOBERTI CAROLI DE DALDORFF. Scarabaeorum (i.e. Insectorum, quae sub nomine Genus superioris Scarabaeus multo vererunt in Fabricii Entomologia Systematica em: et auct.) distributo in genera proxima, (id est naturalia) divisiones, subjunctasque, instrumentis cibaris, larvarum imaginum; viæ et economicum, alisque infestis partibus consulis. No. 1.

SCARABÆI.


A: In aula vacuo plano. Species unicae, No. 3. B: Semicylinodo surus arcus unique antice, spermatozoa rotunditura, pulgigera No. 3 Species unicae.

II. LIOVIETUM. Mandibulae apice obtuso, subulato, ultra labium superius et sub labio inferiori, labium superius prominentes. Larvae in Palmarium immersae in earum spadicea marciente degentes. SYLVANUS. D. No. 3.

A: unicus, Univerum, subinventari. Maturi, sub divisum in tres. Species unicae.

B: transversa, species 2.


A: in aula vacuo plano. Species unicae, No. 3. B: Semicylinodo surus arcus unique antice, spermatozoa rotunditura, pulgigera No. 3 Species unicae.


A: in aula vacuo plano. Species unicae, No. 3. B: Semicylinodo surus arcus unique antice, spermatozoa rotunditura, pulgigera No. 3 Species unicae.

V. ESCUTELATI. CORPUS G. D. No. 3.

A: in aula vacuo plano. Species unicae, No. 3. B: Semicylinodo surus arcus unique antice, spermatozoa rotunditura, pulgigera No. 3 Species unicae.


A: in aula vacuo plano. Species unicae, No. 3. B: Semicylinodo surus arcus unique antice, spermatozoa rotunditura, pulgigera No. 3 Species unicae.
XIX.

An account of the Bazee gurs, a sect commonly denominated Nuts.*

BY CAPTAIN DAVID RICHARDSON.

A perusal of Grellmann's dissertation on the Gipsies of Europe, in which this country is considered as having given birth to that wandering race, induced me to commence an inquiry into the manners and customs of a people in Hindostan denominated Nuts, whose mode of life seemed somewhat to assimilate with his description. It is my intention, should this, my first endeavour, meet with approbation, to pursue this line of investigation still farther; and from time to time I may be enabled to bring forwards short sketches of the tribes within the Company's provinces, who, being in other respects too insignificant for the pages of the historian, may have hitherto been passed over unnoticed, although many of their usages and ceremonies may still merit a detail, as detached facts in the general history of mankind. Strictly speaking, these people might be denominated players or actors, from their Persian name of Bazee-gur, which may be literally rendered a juggler or trickler; but the appellation of Nut extends to several tribes, and properly belongs to many more; each party having branched out and formed itself into a distinct sect, agreeably to the habits of life or modes of subsistence which necessity and local circumstances may have induced them to adopt, as their own peculiar calling or art.

The Bazee gurs are subdivided into seven calls, viz: the Charree, At, h, hy, ee, a, Byrsa, Purbuttee, Kalloor, Dorkinee and Gunswar; but the

* For the following and other explanatory notes, I am indebted to the kindness of a friend.
difference seem only in name, for they live together and intermarry as one people, they say they are descended from four brothers of the same family.

They profess to be Mooofulmans (1) that is, they undergo circumcision and at their weddings and burials a Qazee and Moolla attend to read the service; thus far and no farther are they Mooofulmans. Of the prophet they seem to have little knowledge, and though in the creed which some of them can indistinctly recollect, they repeat his titles, yet when questioned on the subject, they can give no further account of him, than that he was a Saint, or Peer. They acknowledge a God, and in all their hopes and fears address him, except when such address might be supposed to interfere in Tanfyn's department, a famous musician who flourished, I believe, in the time of Ukbur, and whom they consider as their tutelary deity; consequently they look up to him for success and safety in all their professional exploits. These consist of playing on various instruments, singing, dancing.

(1) A person well versed in the Eastern languages will often be able to tell the nation to which any professional man really belongs from the name he assumes as such. When a Samaor or goldsmith is termed Zargur or 3 adu-kur, he will in general be a Mooofulman, and in this way we meet with Usafaka, Mebhe Durree, Hujam, Qussakun, Mooofawir, Meranjanee, instead of the Hindooee words Tanjee, Chumar, Soojar, Na, et, Kut, bok, Pande, Chatras, for a Weaver, a Shoemaker, Taylor, Barber, Story teller, Schoolmaster and Painter in succession. The word Hulakker which is applied to a Sweeper, generally indicates the same discrimination of a Mooofulman, as B,huurce does to a Hindoo; a truth which the two nations acknowledge with great reluctance. The reason is obviously founded on that pride of cost which they both support, often at our expense. In this instance they will stoutly deny the fact stated here, unless the inquirer knows enough of the language to call a Hulakker before them if Mooofulmans, and desire him to repeat his creed, &c. In this and the other duties of Islamfine, they are no doubt often so defective that we cannot venture to affirm they are orthodox Moolumundans, any more than we can vouch for the B,huurcees being perfect Hindoos: all we dare in candour allege, being, that these people respectively lean in their belief, worship and manners much more to the one religion than the other, as the text will elucidate in the next history before us. It is a curious enough circumstance, that there are certain employments here angrossed almost exclusively by the Mooofulman; among these the Bibiftees or Soqqas who carry water, and the Su,tes or grooms may be enumerated as the most prominent.
tumbling, &c. The two latter accomplishments are peculiar to the women of this sect. The notions of religion and a future state among this vagrant race, are principally derived from their songs, which are beautifully simple. They are commonly the production of **Kubeer** a poet of great fame, and who, considering the nature of his poems, deserves to be still better known. (2)

On every occasion of doubt they have a quotation ready from their

(2) He was a Weaver by trade and flourished in the reign of Sher Shah, the Cromwell of Indian history. There are, however, various and contradictory traditions relative to our humble philosopher, as some accounts bring him down to the time of *Uxbur*. All, however, agree as to his being a 'Saska or Deif of the most exalted sentiments and of the most unbounded benevolence. He reproved with severity the religious intolerance and worship of both Hindoos and Mosulmans, in such a pleasing poetical strain of ruflic wit, humour, and sound reasoning, that to this day both nations contend for the honour of his birth, in their respective sects or tribes. He published a book of poems that are still universally esteemed, as they inculcate the purest morality, and the greatest good will and hospitality to all the children of Man. From the disinterested yet alluring doctrines they contain, a sect has sprung up in Hindostan under the name of **Kubeer-punjibee** who are so universally esteemed for veracity and other virtues among both Hindoos and Mosulmans, that they may be with propriety considered the Quakers of this hemisphere. They resemble that respectable body, in the neatness of their dress and simplicity of their manners, which are neither strictly Mosbammadan nor Hindoo; being rather a mixture of the best parts of both. A translation of Kubeer's works with the life of that sage and an account of his followers, relative to their tenets and sects, remain still as desiderata in the history of India. The time of Kubeer's death, seems involved in equal obscurity with the manner of his decease and burial. They relate that he lived a long time at Kofee near Cy,a, and sojourned also at Jagurnat where he gave great offence to the Brahmans by his conduct and tolerant doctrines. When stricken in years, he departed this life among a concourse of his disciples both Mosulmans and Hindoos. They quarrelled about the mode of disposing of his remains, which were placed in another apartment during the dispute. The Mosulmans were, it is allledged, victors, and buried him accordingly. The Hindoos affirm, however, that his body during the altercation disappeared, and a *Lotus* flower was found in its stead, which they have carefully preserved. Be this as it may, it is certain that his name is held in great veneration by these two very different people; those called Kubeer-Punja, seem nevertheless to have rather more of the Hindoo than Mosulman in their composition, which so far decides the contest in their favour.
favorite bard; and in answer to my queries respecting the state of the soul after death, one of them repeated the following Stanza:

Mun moo, a nu ma, e, a moo, ee mur mur gu, e surer,
Afa tifna nu moo, ee kuh gu, e das Kubeer.

These lines in that philosopher's works are said to be more correctly written so,

Ma, e, a muree nu mun mura mur mur gu, a surer,
Afa tifna na mitee you, kut, h gu, e Kubeer.

Which may be thus rendered,

Nor soul nor love divine can die,
Although our frame must perish here,
Still longing hope points to the sky;
Thus sings the poet Das Kubeer.

They conceive one spirit pervades all nature, and that their soul being a particle of that universal spirit, will of course rejoin it, when released from its corporeal shackles.

At all their feasts, which are as frequent as the means will admit, men, women and children drink to excess. Liquor with them is the summum bonum of life, every crime may be expiated by plentiful libations of strong drink; whence it follows that any person who has accumulated property,
A sect commonly denominated Nuts.

is soon considered as a culprit, and a charge being brought against him, the complaint is carried before a Punicaet, (3) when the business commonly concludes by his being obliged to provide a lethean draught for the fraternity to which he belongs. This is an exact recital of what happened to two men who waited upon me, and to whom I gave a trifling present. It was found that they had communicated to me some information which ought to have been concealed, and they therefore, in addition to the ordinary fine, underwent the peculiar punishment of having their noses rubbed upon the ground.

Though professing Islamism, they employ a Brumun, who is supposed to be an adept in astrology, to fix upon a name for their children, whom they permit to remain at the breast till five or six years of age. It is no uncommon thing to see four or five miserable infants clinging round their mother and struggling for their scanty portion of nourishment, the whole of which, if we might judge from the appearance of the woman would hardly suffice for one. This practice, with the violent exercises which they are taught in their youth, and the excessive and habitual indulgence in drinking intoxicating liquors must greatly curtail the lives of these wretched females. Their marriages are generally deferred to a later period than is

(3) The derivation of this word from puce, five, admirably illustrates the ancient practice, as well as the necessity, of a casting voice or majority, in all judicial assemblies of a limited number, and proves alone, with numerous other instances of the same kind, how indispensable a knowledge of languages is, to the observing traveller and intelligent historian. Had all those who have written on Indian affairs hitherto, viewed this subject with the eyes of an Eton, we should not have so much to unlearn as we now must, in every matter of importance here. Whoever peruses his excellent account of Turkey, will see the force of the present remark, and apply it accordingly.
usual in this climate, in consequence of a daughter being considered as productive property to the parents, by her professional abilities. The girls, who are merely taught to dance and sing, like the common Nach girls of Hindoostan, have no restrictions on their moral conduct as females; but the chastity of those damsels whose peculiar department is tumbling, is strictly enjoined; until their stations can be supplied by younger ones, trained up in the same line. When this event takes place, the older performers are then permitted to join the mere dancers, from among whom, the men, though aware of their incontinence, make no difficulty of selecting a wife. After the matrimonial ceremony is over, they no longer exhibit as publick dancers. A total change of conduct is now looked for, and generally, I believe, ensues. To reconcile this in some manner to our belief, it may be necessary to mention, that contrary to the prevailing practice in India, the lady is allowed the privilege of judging for herself, nor are any preparations for the marriage thought of, till her assent has been given, in cases where no previous choice has been made.

There are in and about the environs of Calcutta, five sets of these people, each consisting of from twenty to thirty, exclusive of children. There is a Surdar to each set, one of whom is considered as the chief or Nardar Boutah, at this station; the name of the present is Munhege, (4) which, in one sense of the word, may be translated Bon Vivant, or Jovial Soul; and it is probable, his social qualities may have ob-

(4) The hemp plant, well known here as an intoxicating drug, under the name of b. hunge, corrupted to hang, is probably the word whence b. hunge is derived, as this is often a term of reproach like our drunkard, etc. applied to those who indulge in the various preparations of this pernicious vegetable, named subzer, ganja, chorus, etc. Man expresses the Latin ment, mind, and is the root of many common Hindostanee words. From it the name of Munno (Menu) the famous Hindoo law-giver is regularly formed, and might be translated Intelligence, The being &c. It is frequently used as a term of endearment to Children, Munkies, &c. like our Jacky.
tained for him his present exalted situation as well as title, which in reality appears to be rather a Hindoo's than a Moosulman's appellation.

The extraordinary feats of agility, which the women of this sect exhibit are so well known as to render any description unnecessary. They have no regular habitations, being contented with temporary huts, formed of the Hoogla (5) or Sirkee mats, and when they have occasion to change their stations, it is attended, as may easily be imagined with but little trouble; both house and furniture would hardly be a load for one person.

The people of each sect are like our actors, hired by the Surdar or manager of a company for a certain period, generally one year; after which, they are at liberty to join any other party. No person can establish a sect without the sanction of the Nardar Bouth, who, I believe receives a (6) chout of the profits, besides a tax of two rupees which is levied

(5) The first appears to be of the flag, or hedge kind, of great use for slight enclosures and for lining drain and tiled roofs, either to mitigate the heat of the sun, or to give the inside a finished appearance. After the conflagrations so common in all parts of India, the poor sufferers generally have recourse to the Hoogla or Sirkee, with which they shelter themselves in temporary habitations from the weather. It is possible enough that the far famed harbour of Hooglee derives its name from the banks of the river (which we have termed the Hooglee also) having been at that place in days of yore overgrown with this very plant, which is seldom, if ever met with, in the interior or higher parts of Hindostan. This supposition derives weight from Hijlee, the place we absurdly name Ilonglee, being famous for the production of a tree termed Hijul, a compound probably of bee, life and jay, water, to denote the soil it thrives in. The Sirkee on the contrary is in abundance in the upper provinces, and seems of the rusk species. It is also used much in the same manner as the other, though growing in low grounds, it is not so completely an aquatic plant as the Hoogla. As the lining of Bangla roofs it looks much neater in every respect and is by far more durable.

(6) The fourth, and the notorious tax or duty which the Mahattas have often claimed without success on our revenues. It is also supposed to be the standard quantum of public or private speculation, to which no extraordinary odium is attached among the natives, who are too apt to consider one fourth of their master's property entrusted to them, at once, as the sikari bulal or fair game, for every honest servant's pursuit.
on the girls of each set, as often as they may have attracted the notice of persons not of their own cast. This from their mode of life, must be a tolerably productive duty. When the parties return from their excursions, this money is paid to the Nardar Bouthah, who convenes his people and they continue eating and drinking, till the whole is expended. When any of the Surdars are suspected of giving in an unfair statement of their profits, a Puncha, et is assembled, before whom the supposed culprit is ordered to undergo a fiery ordeal, by applying his tongue to a piece of red hot iron; if it burns him, he is declared guilty. A fine, always consisting of liquor, is imposed, the quantity agreeing I suspect, more with the infatiable desires of the Puncha, et, than the nature of the crime. From a Court so constituted the verdict not guilty, may seldom be looked for. If the liquor be not immediately produced, the delinquent is banished from their society, hooted and execrated wherever he comes; his very wife and children avoid him. Thus oppressed, he soon becomes a suppliant to the Nardar Bouthah, to bring about a reconciliation, acknowledges the justice of their sentence, and his willingness to abide by their award. If he has no money, and his friends cannot supply him, he must get it, and probably the necessity of the case may excuse the means, should they perchance, not square exactly with our refined notions of honesty. However, it is but justice to this particular sect to observe, that the country people seem in general to consider them as an honest inoffensive race. Among themselves, they lay claim to great veracity and honesty, and declare, notwithstanding the futility of the ordeal, that no Bazeegur would attempt a deception in the payment of his Chout. If this be a true statement of the case, we have to lament, that the rareness of such probity renders the circumstance rather difficult of belief, especially among a people whose notions of morality must be
be very loose, if we can with propriety form an unfavourable opinion from the derivative word Nutkhat, meaning in the Hindoostane a rogue, blackguard, &c. Truth still forces us to add that Nutkhat is rather applicable to imaginary than downright roguery, in expressions of endearment and familiarity.

I can form no idea of their numbers in Bengal. In many places they have lands, but they are not themselves the cultivators. Burdwan seems to be their great refort; and when I first entered on this enquiry, I was informed that their chief resided at Chundurkona: that a woman named Too-Ta, wife of Jooqkhan their late Nardar Bouth was considered as chief of all the sects in Bengal. I afterwards learnt from Munshungee the Nardar Bouth of Calcutta, that the above was a misrepresentation; that he and his people were not at all dependent on Chundurkona. He said the men who had been with me before, from motives of fear concealed his name; that all the Bazeequrs within the Purgunnus of Jussur or Jusur, Hooglee, &c. were solely under his controul; and that the following was the traditional account they had of their ancestors. In the countries of Ghazeepoor, Ullahabad, &c. about two hundred years ago, there were four brothers named Sa, Summoolla, Ghoondra, and Moolla, who finding it difficult to support their numerous followers in that part of the country, determined to separate, and to march towards the four quarters of the world, Sa to the East, Summoolla to the West, Ghoondra to the North, and Moolla to the South; that Sa arriving in Bengal took up his residence at Hooglee; that having governed peaceably for many years, he died at Unwurpoor near Barasut, where to this day, his faithful descendants offer up their prayers to his manes. He had three sons who succeeded each other: first Lukhun, the second Momeen,
the third Ghazee Khan. The succession then regularly devolved on Gholamee Khan, Ouladee Khan, Sadee Khan, Urub Khan, Moonuwur Khan Misree, Sundul Khan, and Rujbee Khan, father to the present chief Munb/hungee. He allows that the family of the Naardar Bouth of Chundurkona is descended from the same stock, and that the boundaries of that department extend to Mednee-poor, (7) Burdwan, and Moorshedabad; that none of her people can enter his districts with an intention of procuring money by dancing or begging, without obtaining his permission and paying accordingly. The same system holds good in respect to his dependents visiting her country. Those men and women who are not in any of the sets, wander about from place to place obtaining a precarious livelihood by begging, and sometimes by disposing of little trinkets (8) which they either fabricate themselves, or purchase in Calcutta.

These facts viz. the Bazeegurs, having adopted, if not the religion, at least the name, of Moosulmans, are more civilized than the other wandering tribes. Their diet and apparel correspond with the Moosulmans. Some of their women are, I have heard, extremely handsome, and esteemed as courtzans in the East, accordingly; though I must confess,

(7) Better known among us under the designation Midnapore, which is very slight when compared to the number, we perceive in a way that must hereafter create much confusion, in the names of places whenever we know enough of the language to write them properly. It will then perhaps puzzle the geographers of the day to reconcile Jaffore, Injelles, Serampore, &c. with the true pronunciation of Jaf bur or Jafur, Hijlee, Sreeampore, &c. by which alone the Natives term these places among themselves.

(8) A tribe termed Bisattee supply these trinkets, and attend markets, fairs, and such places with their small wares, exactly as our, pedlars do. Bazeelbo and k bluma are commonly applied to the rays these people sell, which in our and the oriental languages, are properly called playings. These formed of tin are for the most part fabricated by the strolling gipfies or players named buhradpera from their dexterity in assuming various forms, but signifying many, and roop a face or shape.
I have not seen any who in my opinion came under that description as to personal charms.

I cannot observe any peculiarity of feature which would characterize them as a distinct people.

Before the establishment of the British Government in Bengal, the Surkar appointed an officer termed a Dam-Dar (9) or tax gatherer, to keep a register of, and to collect taxes, not only from these, but from all the other tribes of a similar description. Some say they amounted to eighteen, others to thirty-two sects, all of whom I consider as coming under the general denomination of Nut, but in statements of this kind, having no public records to resort to, I can only relate their traditions and opinions.

The dread of an intended revival of this officer's powers caused at first much alarm among them, and operated as a considerable impediment to my enquiries. They have a strong and a very natural wish to obtain lands, which many of them have done in several parts of the country, but with no intention of being the cultivators of the soil. They have two languages peculiar to themselves, one intended for the use only of the craftsmen of the sect; the other, general among men, women and children,

(9) This is clearly derived from dam a small coin, and dar a keeper, &c. This word was perhaps in use even among our forefathers, and may innocently account for the expression "not worth a fig," or a dam, especially if we recollect, that ba-dam an almond, is to this day current in some parts of India as small money. Might not dried figs have been employed anciantly in the same way, since the Arabic word fulus a half penny, also denotes a casha bean, and the root fuls means the scale of a fish. Mankind are so apt, from a natural depravity, that "filth is heir to" in their use of words to pervert them from their original sense, that it is not a convincing argument against the present conjecture, our using the word surfe in vulgar language in lieu of dam. The shells well known as small money under the name of kuree, often occur in the Hindoostan as fig, dam, farthing, sometimes with the epithet kureet kureet a split farthing. Ten kureets become a damae ee probable from dam.
The *Hindoostanee* is the basis of both; the first in general being a mere transposition or change of syllables, and the second apparently a systematic conversion of a few letters, but which will be best elucidated by the following specimen.

<table>
<thead>
<tr>
<th><em>Hindoostanee</em></th>
<th><em>Nut 1st.</em></th>
<th><em>Nut 2d.</em></th>
<th><em>English.</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ag,</td>
<td>Ga,</td>
<td>Kag,</td>
<td>Fire.</td>
</tr>
<tr>
<td>Bans,</td>
<td>Suban,</td>
<td>Nans,</td>
<td>Bamboo.</td>
</tr>
<tr>
<td>Chilum,</td>
<td>Limchee,</td>
<td>Nilum,</td>
<td>An Oven.</td>
</tr>
<tr>
<td>Dum,</td>
<td>Mudu,</td>
<td>Num,</td>
<td>Breath.</td>
</tr>
<tr>
<td>Ee ad,</td>
<td>Da, ee,</td>
<td>Ke, ad,</td>
<td>Remembrance.</td>
</tr>
<tr>
<td>Fuqeer,</td>
<td>Reeqefu,</td>
<td>Nuqeer,</td>
<td>A Beggar.</td>
</tr>
<tr>
<td>Hindooftan,</td>
<td>Dooseenatuh,</td>
<td>Kindooftan,</td>
<td>India.</td>
</tr>
<tr>
<td>Id, hur,</td>
<td>Dhuri,</td>
<td>Bid, hur,</td>
<td>Here.</td>
</tr>
<tr>
<td>Jub,</td>
<td>Buju,</td>
<td>Nub,</td>
<td>When.</td>
</tr>
<tr>
<td>Kon,</td>
<td>Onk,</td>
<td>Ron,</td>
<td>Who.</td>
</tr>
<tr>
<td>Lumba,</td>
<td>Balum,</td>
<td>Kumba,</td>
<td>Long.</td>
</tr>
<tr>
<td>Mas,</td>
<td>Samu,</td>
<td>Nas,</td>
<td>Month.</td>
</tr>
<tr>
<td>Nut,</td>
<td>Tunu,</td>
<td>Kut,</td>
<td>A foot of people.</td>
</tr>
<tr>
<td>Omr,</td>
<td>Muroo,</td>
<td>Komr,</td>
<td>Age.</td>
</tr>
<tr>
<td>Peer,</td>
<td>Reepu,</td>
<td>Cheer,</td>
<td>Saint.</td>
</tr>
<tr>
<td>Qeella,</td>
<td>Laqeli,</td>
<td>Rulla,</td>
<td>A Fort.</td>
</tr>
<tr>
<td>Rooburroo,</td>
<td>Burro Roo,</td>
<td>Kooburroo,</td>
<td>Opposite.</td>
</tr>
<tr>
<td>Sona,</td>
<td>Na-so,</td>
<td>Nona,</td>
<td>Gold.</td>
</tr>
<tr>
<td>Tulash,</td>
<td>Lashtu,</td>
<td>Nulash,</td>
<td>A search.</td>
</tr>
<tr>
<td>Unbunajo,</td>
<td>Nunbeh,</td>
<td>Kunbunajo,</td>
<td>Disagreement.</td>
</tr>
<tr>
<td>Wals,</td>
<td>Rufwa,</td>
<td>Quaris,</td>
<td>An Heir.</td>
</tr>
</tbody>
</table>
I find these people in Mr. Colebrooke's arrangement of the Hindoo classes, mentioned in the 6th class, under the head of Nata, Bazee- gurs, &c. and in Sir William Jones's translation of the ordinances of (Menu) Munoo, Chapter 10th, article 20, 21, 22, and 23, their origin is clearly pointed out, which the following Extract will shew.

"Those whom the twice born beget on women of equal classes, but who perform not the proper ceremonies of assuming the thread, and the like, people denominated Pratyas, or excluded from the Gayatri."

"21.—From such an outcast Brahmen springs a son of a sinful nature, who in different countries is named a Bhurjacantaca, an Avantya, a Vatadhana, a Pufhpadha, and a Saic,ha."

"22.—From such an outcast Chatriya comes a son called a I'halla, a Malla, a Nichhivi, a Nata, a Carana, a Chafa, and a Dravira."

"23.—From such an outcast Paitya is born a son called Sudhanwan, Charya, Viganman, Maitra, and Satwata."

From the above word Maitra may, I imagine, be deduced the origin of the name generally applied to Sweepers, and people of that description, and that the common derivation of it from the Persian word (10) Mihtur, a Prince, may possibly be an error. It may be

(10) The word mib or mib, seems an important radical in many languages, disguised no doubt under other forms as ma, mu, mai, which last may be rather corruptions easily accounted for. Muba, mubad, mukra, mib, mibar, &c. are all Oriental words denoting Superiority, grandeur, command, &c. which may often be misapplied to inferior situations, either as derivative or conciliating terms, the origin therefore of maitra and mibtur, may still be the same. Mib applied to the Moon, especially with the addition of tab-light, clearly expresses the great light among the smaller lights or stars; Mibr in both Persian and Sanskrat applies to the Sun, and in my opinion signifies the great one, on etymological principles, that cannot be very obscure to any well informed Orientalist.
necessary to mention here, that I have in general endeavoured to follow Mr. Gilchrist's Orthography in writing the Hindoostanee words.

The Panchpeeree (11) or Budeela, being considered appertaining to the same class as the Bazeegurs, and equally with them, termed Nuts, I have herewith annexed a short account of them also.

The Panchpeeree or Budeela Nuts, differ from the Bazeegurs in many points; though probably in their manners, there will be found a stronger similitude to the Gipsies of Europe, than in those of any others which may come under review.

They have no particular system of religion, adopting with indifference that of the village near to which they happen to be encamped; however, I imagine when left to themselves, under the impression of immediate or impending ill, the Goddess Kali generally obtains the preference; indeed the influence of this Deity often extends to the lower orders in Bengal, whether they be Hindoos (12) or Musulmans. The Panchpeeree (13)

(11) This appellation may have a reference to their division into five races, bouses, or families, as perpee, occasionally seems to bear that interpretation, though it certainly may admit of others. In this place however, it probably rather applies to these people as conformists to whatever religious system may be the order of the day in their peregrinations over Hindoostan.

(12) It must strike the attentive traveller with astonishment to learn how many observances the various Musulman tribes copy the Hindoos, and vice versa. Among the votaries of Kali the degenerate race of Portuguese will also often be found; so powerful is the influence of moral and physical causes in the lapse of ages from the conquered on the conquerors, in spite of religious bigotry and national prejudices.

(13) In the upper provinces of Hindoostan the little encampments of these people are frequently very regular and neat, being there formed of the Sirkee entirely. Each apartment, though not much larger than a mastiff's kennel, has its own particular enclosure or court-yard, generally erected in such a manner as to become a species of circumvallation to the whole portable hamlet, which, at first sight, reminds a traveller of Lilliput or Fairy land. The appearance of the people alone can undo the deception, and
wander in companies in the same manner; and inhabit if I may use the words huts of a similar form and fabrication as the Bazeegurs.

The men are remarkably athletic and also nimble, and adroit in every kind of flight of hand, practising juggling in all its branches. As tumblers they exhibit not only feats of agility, but great instances of strength. There are about a hundred houses at present of these people in Calcutta, formed into five divisions. There is a Surdar to each division, one of whom, as with the Bazeegurs, is considered, as the head of the whole. His revenues seem principally to arise from the offerings of strong liquor, which he receives from his dependants, they, meaning such as have attached themselves to Calcutta, and its environs, seem to have nearly the same boundaries as the Bazeegurs, though there are communities of this cast spread all over Bengal, appearing under the various denomination of Chereree-Mars, Sumperas, Bundur Nachwy, Qulundur, Dukyt, &c. Many of these have become Moosulmans and having taken up their abode in villages, gain a livelihood by exposing dancing Monkeys, Bears, &c. to the vulgar, or by the fabrication of mats, trinkets, &c. Some of them wander about as sects of religionists, and calling themselves Moosulman Fugueers, live on the bounty of the pious followers of the prophet. They have a traditional account of four generations, and do not, like the Bazeegurs, consider themselves as foreigners in Bengal. This particular tribe of the Nuts, are suspected of being great thieves; many of them I
understand are daily punished for theft, and in their capacity of Dukeyts (14) are no doubt often hanged. They also have a peculiar jargon formed upon similar principles with that of the Bazeegurs. This formation of a separate dialect, conveys no very favourable impression of either of these sects, since many people may conceive it so much resembles the cant of rogues among ourselves, invented for the purpose of concealing their conduct as much as possible from honest men.

They inter their dead, and the only ceremony seems to be to forget their sorrows by getting completely drunk immediately afterwards.

Many of the subdivisions of this class of men pay little or no attention to cleanliness, or any restrictions in diet; eating dead Jackalls, Bullocks, Horses, or any kind of food procurable. Besides their usual occupation, the men collect medicinal herbs, catch Mungooses, Squirrels, and particularly the bird called Daho. The former, if not saleable, answers admirably for a feast. The birds are dried and used as a medicine. Their women do not attend them during the exhibition of their juggling exploits, but have a peculiar department allotted to themselves, which consists of the practice of physick, cupping, palmistry, curing disorders of the teeth, and marking the skin of the Hindoo women, an operation termed Godna. They usually fall out in the morning with a quantity of the herbs, and dried birds, and begging from door to door, offer their services generally to the females only, in the cure of whole ailments they pretend to have a peculiar knowledge. Should it so happen that they

(14) Daho means robbery, and in the active or agent form becomes Dukeyts, notorious for their depredations as Pirates in the Sundarbun branches of the Ganges, or Ganges, by the name of Decoits. If we may credit very respectable testimonies of the fact, these Dukeyts, are frequently guilty of sacrificing human victims to Kalee, under circumstances of horror and atrocity scarcely credible.
do not return home before the Jackal’s cry is heard in the evening; their fidelity is suspected, and they subject themselves to the displeasure of their Husbands, and are punished accordingly. A fault of that nature committed with any one not of their own cast, is an unpardonable crime.

Their marriage ceremonies are as follows. All parties being agreed, and the day fixed on, they assemble before the bride’s house between 9 and 10 o’clock at night. The Bridegroom accompanied by all his relations, male and female, places himself before the door, near to which are fixed four plaintain trees, forming a square large enough to contain the company. He calls out with a loud voice;—“Give me my Bride.” The brother or some such near relation guards the door, and prevents his entrance, nay, rudely pushes him away. The laugh is now general against the poor Bridegroom, and many are the jokes on all hands played upon him. However, not to be put off so, he makes two more attempts, calling out all the while for his Bride, which proving ineffectual, he in much seeming grief (for the whole appears a farce) retires and sits down in the center of the square and there in melancholy mood bewails his fate. When the parties conceive they have sufficiently tried the man’s patience, they then intercede in his behalf with the guardian of the door, who bringing forth the Bride, delivers her hand into the Bridegroom’s, saying “Here is your Bride, behave kindly to her.” She also receives an exhortation to conduct herself like a good and obedient wife. The Bridegroom now taking a little red powder which is prepared for the occasion, makes a mark with it on her forehead, calling out “This woman is my wedded wife.” The Bride also marks the Bridegroom’s face, repeating at the same time, “This man is my husband.” They sit down together and the company arrange themselves.
in a circular form on each side. The little fingers of his left, and her right hand, being joined, they fit close together, so that their knees may lap over each other. The merriment of the evening now begins, all parties dancing, singing, drinking, and smoking, except the Bride, who for this one day in her life is expected to refrain from the intoxicating draught. After a short space they arise, and the Bridegroom accompanied by the female part of the company, conveys the Bride to the house, where the Bridegroom and Bride’s mothers are assembled; neither of whom are permitted to appear before him this night; however, this restriction damps not the joy of the old ladies; liquor is plentifully supplied, and they partake freely of it.

The Bridegroom having rejoined the party in the square, every one sets seriously to work, and it appears now a fair trial to prove who shall most expeditiously accomplish the important business of intoxication. A little after day-light the cavalcade prepare to set off for the Bridegroom’s house. Whatever dowry the parents can give is now delivered, and the little fingers of this happy couple being again joined as before described, they lead the way. Before the Bridegroom’s (or rather before his parent’s door it being to their house they are conducted) stands an earthen pot filled with water and in which is placed a small fresh branch of a mango tree, intended as I should conjecture as an emblem of plenty. The mother then comes forwards with a sieve containing a roofpee, some unhusked rice, paint and Doob gras (15). This the waves round

(15) This is probably one of the most common, useful and beautiful grasses in this or any other country, and, like the cow which feeds upon it, is held in high religious veneration by many tribes of Hindus. A natural velvet carpet, if the expression be admissible here, may at any time be formed of this elegant grass, in the space of two or three weeks, merely by chopping it in pieces and sprinkling these on prepared ground mixed with earth. In this way the banks of rivers, public roads, fortifications;
A SECT COMMONLY DENOMINATED NUTS.

Each of their heads three times and touches their foreheads with it (16). This ceremony being performed, the Bridegroom leads the Bride into the house, where she is received by the old lady with many welcomes, who promises if she but conducts herself like a good wife, that she shall have all her goods and chattles when she dies. The men now assemble in front of the house. The women remain within, and a feast being prepared the same scene of immoderate intoxication succeeds. When evening arrives the Bride goes, or is conducted, if there be a female of the party sufficiently steady to accompany her, to the hut allotted for her.—Such of the company as are able, now depart, whilst the rest, among whom the Bridegroom may generally be numbered, pass the night on the plain, in beastly insensibility, leaving the solitary Bride to her own sober reflections. From the time their children are five or six months old, they are accustomed to imbibe strong spirits; indeed it may be said they draw it in with their mother's milk. They appear to be a most inconsiderate race of beings never thinking of tomorrow; all their views are concentric, garden walks, and marginal borders, are frequently prepared in India, upon principles which unite expedition, elegance and strength in one verdant frame, which, to people unacquainted with the rapidity of vegetation in these climes, has almost the appearance of enchantment. Every lover of agriculture and rural economy at home must regret, that this charming plant has not yet been fairly tried in Europe, where it would probably yield both profit and pleasure to all its admirers. The roots are esteemed medicinal by the natives, and there can be little doubt of the nutritive quality of the whole plant considered as the food of animals. It is so well known to the Hindustanes, and probably so often the object of attention, in the rural sports and excursions of the people, or their children, that the expression *dhub ka chhulla*, a ring of *dhub*, is frequently introduced in their stories, to express that a petitioner did not even receive a *dhub* ring from the person solicited, or what we might render, he did not even see the colour of his coin. As rings are exchanged at weddings by the parties, it is possible their poverty may some times cause them to substitute at least *pro tempore*, those, formed of the grass in question.

(16) This circular motion, so common on such occasions in this country, is termed *mura* to sacrifice, and probably, from the convertibility of *m* with *n*, a mere deviation from *maraa* to kill.
tered in the enjoyment of the present moment, and that enjoyment consisting wholly in excessive intoxication, and the grossest indulgence of the sensual appetites.

A reference in their disputes is never made beyond their own sect, and if of so serious a nature that a small Pynchaet cannot accommodate the matter, the Bura Surdar convenes a general assembly, but which assembly never enters on business until a quantity of spirits equal to the importance of the cause has been provided, by both Plaintiff and Defendant. The person non-suited has ultimately to bear the expence, unless as it frequently occurs (all parties during the discussion being indulged in a free participation of the liquor) that the judges, plaintiff, and defendant should forget every idea of the case before them, but of that which contains the spirits. The sequel may be easily conjectured. The Pynchaet disperses by degrees, and the contending parties, when aroused from the torpor of intoxication, frequently awake only to regret their own folly.

These people in the upper provinces of Hindoostan, are known by the appellation of Kunjura, whence a particular friend of mine in speaking on the subject, conjectured might be derived our term Conjurer. Were not so great an authority as Johnson, with those scholars who derive it from conjuro (17) in our way, I should almost be inclined to agree

(17) The Latin, however, has no such term from that source to express the person in question; and there was nothing to prevent the modern languages of Europe from adopting this and other vocables from the Gipies, at the period they were wandering over it in the capacity of conjurors &c. That derivatives are used by the moderns, which the ancients had no idea of, may safely be granted, without invalidating the consistency or probability of the present conjecture. In fact the study of Etymology as a rational science, is still too much in its infancy to warrant the hasty condemnation of particular opinions, on the derivation of certain words, as some that at present will appear whimsical enough, may yet prove hereafter to have been well founded.
A sect commonly denominated Nuts.

with him in opinion. Be this as it may, I find a people of this kind described as living near Constantinople, who are termed Cingarees, and whose language is said to be Hindostanee, which word, without any force beyond the fair bounds of etymology, may be a mere deviation from Kunjura.

The Conjurers or Jugglers who arrived in Europe about the 13th century, and who introduced the Viol of three strings, (18) appear to have been a race almost exactly similar to what the Bazeegurs are at this day; in confirmation of which the followingExtract from Doctor Burney's History of Music may not be thought inapplicable.

Even this word juggler may be of Indian extraction although there exist, according to Johnson, both French and Latin originals against it, as well as the word jug in our own tongue. Cupis, jugis, mugis might all have been used at first by Conjurers in various ways, whence to juggle, as a verb, stands on nearly the same ground with handle, and many more. In the Hindustanee dialects jugg is applied to a particular act of worship, which the Brahman alone can perform, and by virtue of which, they pretend to acquire, sometimes, preternatural powers. In this way they hope for the success of their mantur or incantations, and in imitation of them, the Gipsies may have preserved the name, on their arrival in the European territories, with many other mysterious customs and lofty pretensions. Jugger, juggel, juggula, jugala, jagguala, are all natural combinations to express the man so qualified, which by our ancestors could be as soon converted to juggler, as khanjam, burga and hooppu in modern times have been to consume, burgher and hooper, though we have the means of correcting such absurd corruptions, which did not exist when the Gipsies first appeared in our quarter of the Globe. Even admitting that we can trace much of our language up to the Latin and Greek, it remains still a doubt, whether these are the flock or branches of the oldest oriental tongues.

(18) The word gui-tar probably springs from fi-tar, a species of viol much used now in Hindostan and which, though originally, as its name implies, only a three stringed instrument, is frequently to be met with here as a four, five, six, nay seven stringed viol. With six strings it would naturally be termed ch, hi-tar, ki-tar, progressively to gui-tar, as we now spell it, the last syllable of which clearly points out whence it ought to be derived, as tar in the Hindostanee is a well known word for wire, string, &c.
Extract.—"About 1320, the Minstrels of Paris formed themselves into a company, and obtained a charter—the Police frequently repressed their licentiousness, and regulated their conduct. Phillip Augustus, banished them the first year of his reign; but they were recalled by his successors, and united under the general name of Minstrelsy, having a Chief appointed over them, who was called the King of the Minstrels. Lewis the IXth exempted them from a tariff or toll at the entrance at Paris, on condition that they would sing a song and make their monkeys dance to the toll men, &c. &c.

The associated Minstrels inhabited a particular street, to which they gave the name it still retains. It was here, that the public was provided with musicians for weddings and parties of pleasure. But, as a greater number of them attended such occasions than were ordered, and all expected to be paid the same price." "William De Girmont, Provost of Paris, 1331, prohibited the Jungleurs and Jungleureffes, from going to those who required their performance, in greater numbers than had been stipulated, upon a severe penalty. In 1395, their libertinism and immoralities again incurred the censure of government, by which it was strictly enjoined, that they should henceforth neither in public or private, speak, act or sing anything that was indecorous or unfit for modest eyes and ears, upon pain of two months imprisonment and living on bread and water." But let us hear one of the jugglers relate his own story. After speaking of his power in music, he proceeds:

"I from lovers tokens bear,
I can flowry chaplets weave,
Amorous belts can well prepare,
A sect commonly denominated Nuts.

"And with courteous speech deceive,
"Joint stool seats to shew I'm able,
"I can make the beetle run,
"All alive upon the table,
"When I shew delightful fun:
"At my flight of hand you'll laugh,
"At my magic you will stare,
"I can play at quarter staff;
"I can knives suspend in air,
"I enchantment strange devise,
"And with cord and sling surprize."

I shall now draw a short parallel between the Gipsies of Europe, and the people I have described.

Both the Gipsies and the Nuts are generally a wandering race of beings, seldom having a fixed habitation. They have each a language peculiar to themselves. That of the Gipsies is undoubtedly a species of Hindoostanee, and so is that of the Nuts. In Europe it answers all the purposes of concealment. Here a conversion of its syllables becomes necessary.

The Gipsies have their King. The Nuts their Nardar Boutah;—they are equally formed into companies, and their peculiar employments are exactly similar; viz: dancing, singing, mufick, palmistry, quackery, dancers of Monkeys, Bears, and Snakes. The two latter professions from local causes are peculiar to the Nuts. They are both considered as thieves, at least that division of the Nuts whose manners come nearest the Gipsies. In matters of religion they appear equally indifferent, and as for food, we have seen that neither the Gipsies nor Budeea Nuts are very choice on that particular, and though I have not obtained any satisfactory
proof of their eating human flesh, I do not find it easy to divest my mind of its suspicions on this head. Indeed one would think the stomach that could receive without nausea a piece of putrid Jackal, could not well retain any qualms in the selection of animal food.

Though in the Encyclopaedia Britannica Grellman’s Theory is thought slightly of, the similarity of language being deemed but inconclusive evidence, yet in this instance, even in opposition to such authority, I will venture to consider it as forming a basis of the most substantial kind. It is not the accidental coincidence of a few words, but the whole Vocabulary he produces, differs not so much from the common Hindostanee as provincial Dialects of the same country, usually do from each other. Grellman, from a want of knowledge in the Hindostanee, lost many opportunities of producing the proper word in comparison with the Gipsy one.

The story of the Malabar students being rejected, upon the supposition, that they, being Brumunns, and only conversant in Sunskrit (19) could not have understood the common Hindostanee Dialect, offers a good specimen of the kind of criticism which Grellman has to fear.

(19): It has not yet been incontrovertibly proved, that the Sunskrit ever was a spoken language in India, and the few Brumunns who now can speak it at all, seldom if ever talk that language in their own domestic concerns; on the contrary, they commonly employ the prevalent local Dialect of the place, which will frequently be a species of Hindostanee. There are so very few towns, cities or even large villages, which were ever conquered or even much frequented by the Mosulmans, in the whole Peninsula of India, wherein this colloquial language is not more or less understood, that we can scarcely conceive there are many travelling Brumunns who require a previous knowledge of the Sunskrit, before they can understand Hindostanee. The objection on the score of the Gipsy and Hindostanee numbers being so different, if they really be so, might be answered by advertting to the arbitrary introduction of a new series of numerical words into some Indian Dialects, where the substance of any particular speech in question will be found to agree, almost in every thing but number, with many other tongues from the same source,
The following List of words which were taken from the Annual Register of 1784, with a few I have now subjoined from Grellman, in some of the instances where he has failed of producing the corresponding Hindoostanee one, will I hope prove the language of the Gipsies, and that of Hindoostanee to be the same, or very intimately connected with each other. (20).

<table>
<thead>
<tr>
<th>Gipsy</th>
<th>Hindoostanee</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apra</td>
<td>Oopur</td>
<td>Above</td>
</tr>
<tr>
<td>Bebee</td>
<td>Beebee</td>
<td>Aunt, a respectful feminine appellation from Baba, father</td>
</tr>
<tr>
<td>Pownee</td>
<td>Panee</td>
<td>Brook, drink, water, tears</td>
</tr>
<tr>
<td>Cauliban</td>
<td>Kala-burn</td>
<td>Black, a black colour</td>
</tr>
<tr>
<td>Chericloe</td>
<td>Chireea</td>
<td>Bird</td>
</tr>
<tr>
<td>Per</td>
<td>Peroo</td>
<td>Belly, the lower part of the belly</td>
</tr>
<tr>
<td>Jamoval eo pane</td>
<td>Panee</td>
<td>A Bath, water to bathe, ditto</td>
</tr>
<tr>
<td>drowei paneja,e</td>
<td></td>
<td>Day, to day</td>
</tr>
<tr>
<td>Davies, devus</td>
<td>Dewus</td>
<td>Dark, night</td>
</tr>
<tr>
<td>Rattic</td>
<td>Rat</td>
<td>To drink</td>
</tr>
<tr>
<td>Peola</td>
<td>Peena</td>
<td>Ear</td>
</tr>
<tr>
<td>Can</td>
<td>Kan</td>
<td>Father, Grand-father, Fire</td>
</tr>
<tr>
<td>Dad</td>
<td>Dada</td>
<td></td>
</tr>
<tr>
<td>Jag</td>
<td>Ag</td>
<td></td>
</tr>
</tbody>
</table>

(20) Should any real Hindoostanee scholars ever investigate this matter on the spot in Europe, their evidence and observations will probably settle the matter effectually, one way or other for ever.
<table>
<thead>
<tr>
<th>Hindi</th>
<th>Hindooistanee</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peroe,</td>
<td>Pyr,</td>
<td>Foot</td>
</tr>
<tr>
<td>Valafitee,</td>
<td>Bilisht,</td>
<td>Finger, a span</td>
</tr>
<tr>
<td>Por,</td>
<td>Pöör,</td>
<td>Full</td>
</tr>
<tr>
<td>Muchhee,</td>
<td>Muchhee,</td>
<td>Fifth</td>
</tr>
<tr>
<td>Bootsee,</td>
<td>Buhhotsee (in the femini-nine,)</td>
<td>Great, a great deal</td>
</tr>
<tr>
<td>Gure,</td>
<td>G håur,</td>
<td>House</td>
</tr>
<tr>
<td>Shing,</td>
<td>Seeng,</td>
<td>Horn</td>
</tr>
<tr>
<td>Ballow,</td>
<td>Bal,</td>
<td>Hair</td>
</tr>
<tr>
<td>Tattoo,</td>
<td>Tutta,</td>
<td>Heat, hot</td>
</tr>
<tr>
<td>Yacorah,</td>
<td>Yek G håuree,</td>
<td>An hour</td>
</tr>
<tr>
<td>Bocolee,</td>
<td>B, hook, ha,</td>
<td>Hungry</td>
</tr>
<tr>
<td>Shunalee,</td>
<td>Soona, ee,</td>
<td>Hearing</td>
</tr>
<tr>
<td>Geccoa,</td>
<td>Jee, or Jee, oo, jee, ooka, Life, living, Letters, any think written</td>
<td></td>
</tr>
<tr>
<td>Liecaw,</td>
<td>Lik, ha,</td>
<td></td>
</tr>
<tr>
<td>Riah,</td>
<td>Ra, e,</td>
<td>Lord</td>
</tr>
<tr>
<td>Rriena,</td>
<td>Ra, enee, Ranee,</td>
<td>Lady</td>
</tr>
<tr>
<td>Dai,</td>
<td>Da, ee,</td>
<td>Mother, a nurfe</td>
</tr>
<tr>
<td>Mafs,</td>
<td>Mas,</td>
<td>Meat or food, flesh meat</td>
</tr>
<tr>
<td>Tod,</td>
<td>Dood, h,</td>
<td>Milk</td>
</tr>
<tr>
<td>Boot,</td>
<td>Buhot,</td>
<td>Much, numbers</td>
</tr>
<tr>
<td>Nack,</td>
<td>Nak,</td>
<td>Nose</td>
</tr>
<tr>
<td>Nie,</td>
<td>Nuh,</td>
<td>Nail of the finger</td>
</tr>
<tr>
<td>Nevo,</td>
<td>Ny ja, nou,</td>
<td>New</td>
</tr>
<tr>
<td>Bouropanee,</td>
<td>Bura panee,</td>
<td>Ocean, sea, wave; the great water</td>
</tr>
<tr>
<td>Gipsy</td>
<td>Hindostanee</td>
<td>English</td>
</tr>
<tr>
<td>---------------</td>
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<td>-----------------------------</td>
</tr>
<tr>
<td>Rashee,</td>
<td>Rishee,</td>
<td>Priest; a saint or holy man.</td>
</tr>
<tr>
<td>Briskineec,</td>
<td>Burk,ha, burushna,</td>
<td>Rain, to rain, from the Sunskrit vurshunung.</td>
</tr>
<tr>
<td>Doriove,</td>
<td>Duree,a,</td>
<td>River.</td>
</tr>
<tr>
<td>Lolo,</td>
<td>Lal,</td>
<td>Red.</td>
</tr>
<tr>
<td>Bauro-chairee</td>
<td>Buree ch,hooreee,</td>
<td>Sword, a great knife.</td>
</tr>
<tr>
<td>Pan and Pon,</td>
<td>Buhin,</td>
<td>Sifter, B, is often inter- changeable with P, in the Hindostanee.</td>
</tr>
<tr>
<td>Roop,</td>
<td>Roopa,</td>
<td>Silver.</td>
</tr>
<tr>
<td>Starrie,</td>
<td>Sitara, tara,</td>
<td>Star.</td>
</tr>
<tr>
<td>Sep and Sap,</td>
<td>Samp, surp,</td>
<td>Serpent.</td>
</tr>
<tr>
<td>Dicken,</td>
<td>Dek,hna,</td>
<td>Sight, to see.</td>
</tr>
<tr>
<td>Loon,</td>
<td>Loon, lon,</td>
<td>Salt.</td>
</tr>
<tr>
<td>Banaw,</td>
<td>Baloo,</td>
<td>Sand.</td>
</tr>
<tr>
<td>Chive,</td>
<td>Jeebb,</td>
<td>Tongue, ch, is often in- terchangeable with and v with b.</td>
</tr>
<tr>
<td>Rook,</td>
<td>Rook,h,</td>
<td>Tree.</td>
</tr>
<tr>
<td>Dennam,</td>
<td>Dundan, dant,</td>
<td>Tooth.</td>
</tr>
<tr>
<td>Chauk,</td>
<td>Kaka or Chucha,</td>
<td>Uncle.</td>
</tr>
<tr>
<td>Panee,</td>
<td>Panee,</td>
<td>Water.</td>
</tr>
<tr>
<td>Jaw,</td>
<td>Ana: jana,</td>
<td>To walk, to come, to go.</td>
</tr>
<tr>
<td>Bouro Matchee</td>
<td>Buree Muchee,</td>
<td>Whale, a large Fish.</td>
</tr>
<tr>
<td>Kalicoe,</td>
<td>Kul-ko,</td>
<td>Yesterday, with the post- position.</td>
</tr>
<tr>
<td>Hindi / Sanskrit</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>-----------------</td>
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<td></td>
</tr>
<tr>
<td>(21) Tober,</td>
<td>An Ax:</td>
<td></td>
</tr>
<tr>
<td>Tschor,</td>
<td>A Thief.</td>
<td></td>
</tr>
<tr>
<td>Dori,</td>
<td>A band or String.</td>
<td></td>
</tr>
<tr>
<td>Raja,</td>
<td>A Lord or Chief.</td>
<td></td>
</tr>
<tr>
<td>Ranee,</td>
<td>Princess.</td>
<td></td>
</tr>
<tr>
<td>Raz,</td>
<td>Principality.</td>
<td></td>
</tr>
<tr>
<td>Banduk,</td>
<td>A Musket.</td>
<td></td>
</tr>
<tr>
<td>Gan Jagga,</td>
<td>A Village or place.</td>
<td></td>
</tr>
<tr>
<td>Jammadar,</td>
<td>A Commander or Officer.</td>
<td></td>
</tr>
<tr>
<td>Welch,</td>
<td>Forest or wild.</td>
<td></td>
</tr>
<tr>
<td>Gour,</td>
<td>The Grave.</td>
<td></td>
</tr>
<tr>
<td>Mul,</td>
<td>Wine.</td>
<td></td>
</tr>
<tr>
<td>Latcho,</td>
<td>Good.</td>
<td></td>
</tr>
<tr>
<td>Dur,</td>
<td>Far.</td>
<td></td>
</tr>
<tr>
<td>Perdo,</td>
<td>To fill up, to accomplish.</td>
<td></td>
</tr>
<tr>
<td>Kha, Chabben,</td>
<td>To eat.</td>
<td></td>
</tr>
<tr>
<td>Ichummedele,</td>
<td>She Kisses.</td>
<td></td>
</tr>
<tr>
<td>Jungufrti,</td>
<td>A Ring.</td>
<td></td>
</tr>
<tr>
<td>Aro,</td>
<td>Meal.</td>
<td></td>
</tr>
<tr>
<td>Paka,</td>
<td>A wing.</td>
<td></td>
</tr>
<tr>
<td>Schut vinegar,</td>
<td>Sour.</td>
<td></td>
</tr>
<tr>
<td>Ker,</td>
<td>House.</td>
<td></td>
</tr>
<tr>
<td>Sapa,</td>
<td>Soap.</td>
<td></td>
</tr>
<tr>
<td>Aduito,</td>
<td>Double.</td>
<td></td>
</tr>
<tr>
<td>Tatip,</td>
<td>To warm.</td>
<td></td>
</tr>
<tr>
<td>Surgawa,</td>
<td>To smell.</td>
<td></td>
</tr>
</tbody>
</table>

(21) The following are from Grellman’s Vocabulary and, consequently, often incorrect.
A sect commonly denominated Nuts.


Gewawa, Gana, To sing.
Mongna, Mongna, To solicit.
Pi, Peena, To drink.
Pischana, Puhchanma, To know.
Medikkaha, Myn deekat, ha, I say.

There can be no doubt that many others might be selected, were it necessary to add more proofs of the identity or intimate connection of the Gipsy and Hindoostane languages here.

Have now the pleasure to form your judgment of the adoption of the plan to which the learned sages of the present age are so much indebted, and which barely assents to your wishes. I have no doubt you will be pleased with the plan of the present edition. The arrangement of the text, in particular, deserves your particular attention, and I hope, after a careful perusal, you will be pleased with the manner in which the words are thus arranged.

In the study of philosophy, and more particularly in the study of logic, it is often incumbent upon the student to examine and reflect on the nature and principles of the sciences he is about to study. For the sake of this investigation, I have made use of the same system of classification which I have followed in the preceding pages.

It is necessary to reflect upon the nature of science to form an idea of its objects, to consider the number and kind of sciences, and to ascertain their connection with one another. A sect commonly denominated Nuts.
On the Burmha Game of Chess; compared with the Indian, Chinese, and Persian Game of the same denomination.

By the late Captain Hiram Cox.

Communicated in a letter from him to J. H. Harington, Esq.

Dear Sir,

I have now the pleasure to send you a drawing of the Burmha Chess table, with the pieces arranged according to the ordinary mode of playing the game, and subjoin an account of the Burmha-game, with a comparative view of the Indian, Chinese, and Persian games; and should it appear to you worthy notice, I have to request you will do me the favor to lay it before the Society.

It has been said, that an accurate judgement may be formed of any society from a view of the amusements of the people; this is one of those sweeping assertions which indolence too often induces us to admit without sufficient examination, and however true in a general sense, is little applicable to the purposes of life; for it often, indeed generally, happens, as in Lavater's System of Physiognomy, one feature counteracts the effects of another, so as to perplex the whole and defeat the end of enquiry.

Are the gay, airy Parisians, heretofore so celebrated for politi, and so conversant in the cant of Philanthropy, more humane than our rough
Countrymen, who have been stigmatized as sanguinary, from their delighting in boxing, cock-fighting, and bear-baiting?—But instances of contradictions of this kind between particular habits, and general character, in every nation, must be too familiar to you to require illustration by further examples; and I am sure you will agree with me, that it is the wisest and safest course, to avoid forming general conclusions from partial views.

A member does not form a whole; and who has the means of examining and comparing all the parts of so stupendous a system as forms the history and character of man, even in the meanest of the subdivisions of society?—We therefore must not conclude that the Burmhas are a scientific, or intelligent people, because they play Chess; nor that they are brutally savage, because they sometimes eat the flesh of their enemies.

Chess, by universal consent, holds the first rank among our sedentary amusements, and its history has employed the pens of many eminent men. Among the number Sir William Jones has obliged the world with an Essay, replete as usual with erudition and information. But while I avow the warmest admiration of his talents, and subscribe with all due deference to his authority, I must be allowed to acknowledge a difference of sentiment.

Sir William says,—"The beautiful simplicity and extreme perfection of the game, as it is commonly played in Europe and Asia, convinces me, that it was invented by one effort of some great genius; not completed by gradual improvements, but formed, to use the phrase of Italian Critics, by the first intention."—But it appears to me
that all he afterwards adduces on the subject is so far from corroborating, that it is in direct contradiction of this opinion; and I trust my further combating it will neither be deemed impertinent or invidious. The errors of a great mind are, of all others, the most material to be guarded against; and Sir William himself, had he lived to reconsider the subject, I am sure, would have been the first to expunge a passage of so unqualified construction. Perfection has been denied us undoubtedly for wise purposes, and progression is necessary to the happiness of our existence. No human invention is so perfect but it may be improved, and no one is, or has been so great, but another may be greater.

I have elsewhere had occasion to observe that, generally speaking, nature is slow, silent, and uniform in all her operations; and I am induced to think, that what is true of the material world, equally holds as to the intellectual. In this opinion I am supported by the testimony of Sir Isaac Newton, who with equal modesty and truth replied to one of his admiring friends, that if he surpassed others in his attainments, he owed it entirely to a patient habit of thinking. All great efforts are violations of the order of nature, and as such, are rather to be deprecated than admired. In common language they are called convulsions, and I confess myself opposed to convulsions of every kind.

Sir William Jones's evidence goes to confirm the opinion that we are indebted to the Hindoos for the game of Chess; but the description of the game which he has given from the Bhawishya Puran has nothing of that beautiful simplicity which called forth his admiration. Indeed he admits, that the Indian game described by him is more complex, and he considers it more modern, than the simple game of the
Persians; of which he could not find any account in the writings of the Brahmins.

He informs us that the Sanscrit name is Chaturanga, and the root from which the name of the Game is derived in modern languages. It literally means the four members of an army, Elephants, Horses, Chariots and foot Soldiers, the same as exhibited at this day; but the game described by him is more generally known by the name of Chaturájí, or the four Kings, since, he observes, "it is played by four persons representing as many Princes, two allied armies combating on each side." The board is quadrilateral, with sixty four checks as ours; but what forms one army with us, is divided in two, each having its King, Elephant, Horse, and Boat, with four foot soldiers in front, placed at the left hand angle of each face of the board. The power of the King is the same as in the modern game; the Elephant has the same powers as the English Queen, moving at will in all directions; the Horse, the same as the modern Horse or Knight; the Boat as the modern Bishop, with the limitation of moving only two checks at once; the Peon the same as the modern Pawn.

This game is mentioned in the oldest Law Books, and is said to have been invented by the wife of Ravan, King of Lanka (i.e. Ceylon,) in order to amuse him with an image of war (field war I suppose is meant,) while his metropolis was closely besieged by Rama in the second age of the World. (1) Rama, according to Sir William Jones's Chronology

(1) The high degree of polish, which prevailed at the Court of Ravan, at this early period, is well worthy notice. In a copy from an ancient Hindu painting, which I possess, his Capital appears to be regularly fortified in the antique style, with projecting round towers, and battlements, and he is said to have defended it with singular ability; hence he and his people were called...
of the Hindoos, appeared on earth at least three thousand eight hundred years ago; and this event happened in an early part of his career; yet notwithstanding these proofs of antiquity and originality, Sir William Jones was of opinion that this rudimental and complex game is a more recent invention, than the refined game of the Persians and Europeans; which he also states to have been certainly invented in India; and appears, therefore, to have considered the original. But to admit this, would, I conceive, be inverting the usual order of things.

Two other distinctions are remarkable of the Hindoo game; the introduction of a ship or boat amongst troops, &c. embattled on a plain; and the use of dice, which determine the moves; and as Sir William justly observes, exclude it from the rank which has been assigned to Chess among the sciences.

In respect to the first of these distinctions, I cannot help suspecting a mistake in translating the passage, which I must leave to abler critics to decide. In explaining the meaning of Chatur-anga, Sir William says, "that is the four angas or members of an army, which are said in the "Amaracosha to be, Hastyy aśwa rat'ha pādātam; or Elephants, Horses, "Chariots, and foot Soldiers." And the same names are used in India at this day."

Sir William notices the Chinese game as having a river described
on the board, which the Indian board has not; and seems to infer that a ship or boat might be introduced in the Chinese game with propriety. Hence, a Query might arise, whether the Indian board, as now used, is the ancient one appropriate to the game, in which a boat is said to be introduced instead of a chariot; but in the Chinese game of which I have an account before me, although what is erroneously termed a river is delineated on the board, yet there is no ship or boat among the pieces. Instead of a boat they have a chariot. How are we to reconcile these contradictions?—I fear in the present state of our information they are inexplicable. At all events I shall attempt only as distinct an account as is in my power, of the four principal games and modes of playing Chess in Asia; viz. first, the one from the Purans cited by Sir William Jones as above; second, the Chinese described by Mr. Irwin; third, the Burmha; and lastly, the Persian or present Hindostanee; comparing them with each other and the English game; and must leave it to some more fortunate enquirer to determine which is the original.

I have given precedence to the game said to be invented at Lancã, as it appears to be the most ancient, according to the authorities adduced by Sir William Jones; and as the Persians admit that they received the game from India. I am aware that the Honorable Mr. Daines Barrington, in a paper published in the Archaeologia at London, gives it as his opinion that the Chinese game is the most ancient; and has taken great pains to disprove the Grecian claim to the invention. (vide 9th volume of the Archaeologia.) But according to the Chinese manuscript accompanying Mr. Irwin’s account in the Transactions of the Royal Irish Academy, the Chinese invalidate their claim of originality by fixing the date of the game they assume the honor of inventing, 174 years before the Christian era.
In the Hindoos game, I have already noticed that the principal distinction from the English, consists in having four distinct armies and Kings; each army composed of half the number of pieces and Pawns, used in one of ours; secondly the Elephant holds the station and power of our Queen; thirdly there is a boat instead of our castle, but with the powers of a Bishop limited to a move of two checks at once; fourthly the Pawn or peon has not an optional rank when advanced to the last line of the adversary's checks, merely assuming the rank of the piece whose place he possesseth (excepting the boat); fifthly the use of dice to determine the moves, as follows. When a cinque is thrown, the King or Pawn must be moved; a quatre, the Elephant; a trois, the Horse; and a deux, the boat. Other variations are, that the King, Elephant, and Horse may slay; but cannot be slain: neither does it appear that the King can be removed to a place of more security by any operation similar to the modern mode of castling. Indeed the mode of playing this game is very obscurely described; all that is known of it has already been published by
Mr. Irwin's account I shall give in his own words as follows.

"The very next day my Mandarin brought me the board and equipoise; and I found, that the Brahmins were neither mistaken touching the board, which has a river in the middle, to divide the contending parties; nor in the powers of the King, who is entrenched in a Fort, and moves only in that space in every direction; but what I did not hear before, nor do I believe is known out of this country; (China) there are two pieces whose movements are distinct from any in the Indian or European game. The Mandarin which answers to our Bishop in his station, and side long course, cannot, through age, cross the river; and a Rocket boy, still used in the Indian armies, who is stationed between the lines of each party, acts literally with the motion of the Rocket, by vaulting over a man, and taking his adversary at the other end of the board. Except that the King has his two sons.
"To support him, instead of a Queen, the game in other respects, is
like ours; as will appear in the plan of the board and pieces I have
the honor to enclose, together with directions to place the men and
play the game."

The preceding Diagram is the Chinese Table, and differs from ours by
having a channel in the middle, called by some a river, and the crossed lines or forts in which move the Chong and Sou. The board or game according to Mr. Irwin is called Chong-ki, or Royal game.

The explanation of the position, powers, and moves of the pieces he gives as follows.

"As there are nine pieces instead of eight, to occupy the rear rank,
they stand on the lines between, and not within, the squares; the game
is consequently played on the lines."

"The King or Chong stands on the middle line of this row; his moves
resemble those of our King, but are confined to the forts or marks
out for him."

"The two Princes, or Sou, stand on each side of him, and have equal
powers and limits.

"The Mandarins, or Tchong, answer to our Bishops, and have the
same moves, except that they cannot cross the water, or white space in
the middle of the board, to annoy the enemy, but stand on the defensive."

"The Knights or rather horses, called Mái, stand and move like
ours in every respect."

"The War Chariots or Tche resemble our rooks or castles."

"The rocket boys, or Pao, are pieces whose motions and powers were
unknown to us. They act with the direction of a Rocket, and can take none of their adversary's men that have not a piece or pawn intervening. To defend your men from this attack it is necessary to open the line between either, to take off the check on the King, or to save a man from being captured by the Pao. Their operation is otherwise like that of the Rook; their stations are marked between the pieces and Pawns."

The five Pawns or Ping, make up the number of men equal to that of our board (i.e. sixteen). Instead of taking sideways like ours, they have the Rook's motion, except that it is limited to one step, and is not retrograde. Another important point in which the Ping differs from ours, is that they continue in status quo after reaching their adversary's head quarters. It will appear, however, that the Chinese pieces far exceed the proportion of ours, which occasions the whole force of the contest to fall on them, and thereby precludes the beauty and variety of our game, when reduced to a struggle between the Pawns, who are capable of the highest promotion, and often change the fortune of the day. The posts of the Ping are marked in front.

So far Mr. Irwin. His account being, according to my apprehension, indilinet and incomplete, and to my knowledge in some respects erroneous, I have been induced to make further inquiries on the subject; the result of which, I hope, will supply his deficiencies; or, at least, give us a more accurate idea of the Chinese game.

The game is called by the Chinese Choke-choohong-ki, literally the play of the science of war.

The piece 1. which we call the King, is named Choohong, which may be rendered the scientific in war or Generalissimo; he moves one pace at a time in any direction, the same as our King, but within the limits of his fort.
The two pieces of next rank No. 2. 2. are called *Sow* by the Chinese, which literally means bearded old men, or men of great experience in war. These are supposed to act as Counsellors to the *Choohong*, and have precisely the same moves and powers as the *Chekoy*, in the *Burmha*, or Vizier, in the Persian game, except that they are confined to the limits of the fort with the *Choohong*.

The two pieces No. 3. 3. erroneously named *Mandarins* by Mr. Irwin, are called *Tchong* by the Chinese, which means an elephant; and they have precisely the same moves and powers as the elephant in the Persian and modern Hindooftanee game. That is, they move diagonally in advance or retrograde, always two steps at a move; but the Chinese *Tchong* has not the power of jumping over the head of an intermediate piece as the Persian elephant does; neither can it advance beyond the limits of its own section, for a reason I shall assign below.

The two pieces No. 4. 4. are called *Mai* by the Chinese, meaning horse or cavalry, they have precisely the same moves and powers as in the English and Persian games, and can advance into the enemy’s section.

The two pieces No. 5. 5. are called *Tche* by the Chinese, meaning war Chariots, and have the same powers and moves as the Rooks or castles in the European game, advancing also into the enemy’s section.

The two pieces No. 6. 6. are called *Pao* by the Chinese, meaning Artillery or rocket men. The *Pao* can move the whole range of both sections direct, transverse, or retrograde, like the English castle, and if any of the adversary’s Pieces or Pawns intervene in the direct line, he takes the one immediately in the rear of it.
On the Burmha Game of Chess, &c.

The Pawns No. 7, 7, 7, 7, 7. are called Ping by the Chinese, meaning foot Soldiers, they move one square or step at a time, direct in advance, and take their antagonist transversely to the right or left (not diagonally as ours do) nor have they the advantage of obtaining an advance rank as in the English game.

The blank space in the Table 8, 8, is called Hoa ki by the Chinese, which literally means a trench; and is understood to have been made for defence against an invading army. The Horses, Chariots, and foot Soldiers, are supposed to cross it by means of light bridges of planks; but these not being adequate to bear the bulk of the Elephants, they are reciprocally obliged to remain within the limits of their respective sections.

In other respects the game is like the English one, and ends with destroying the forces on either side, or blocking up the Choohong. The board is not checkered black and white, but merely subdivided as in the Diagram. The pieces are round counters of wood or ivory, with the distinguishing names wrote on them, half dyed red, and half black.

Account of the Burmha Game of Chess.

Table.

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ON THE BURMHA GAME OF CHESS, &c.

THE Burmha name for the game of Chess is Chit-tha-reen, a term applied by them either to a Generalissimo, or warfare; an etymologist perhaps might trace it as a corruption of the Sanscrit Cha-tur-anga.

THE annexed Drawing and Diagram will best explain the form of the pieces, &c. and ordinary array of the Battalia.

No. 1. Ming or the King, has the same moves and powers as in the English game, except that he cannot castle, neither do they admit of what we call stalemate.

No. 2. Chekoy or Sub-general. He moves diagonally either way in advance or retrograde, but limited to one check, or step at a move.

No. 3. 3. Ratha. War Chariot. They have exactly the same moves and powers as the English Castle or Rook.

No. 4. 4. Chein, Elephants. They have five distinct moves; direct 1. diagonal in advance 2. diagonal retrograde 3. but limited to one check or step at a move: they fly diagonally only; the move direct in advance being only intended to alter the line of their operations, so that they may occasionally have the powers of our King’s or Queen’s Bishop.

No. 5. 5. Mhee, Cavalry. They have exactly the same moves and powers as in the English game.

No. 6. 6. 6. 6. 6. 6. Yein or foot Soldiers. They have the same moves and powers as in the English game; except that they are limited to one check or step at a move, and that the right hand pieces only are susceptible of promotion to the rank of Chekoy, (in the event of his being taken.) It is not necessary for this promotion that they should have advanced to the last row of the adversary’s checks, but to that check which is in a diagonal line with the left hand check in the last
row of the adversary's section: consequently the right hand Pawn or Yein according to the Diagram will have to advance 4 steps to obtain the rank of Chekoy; the 2d Yein, 3 steps; the 3d Yein, 2 steps; the 4th Yein, 2 steps; and the 5th Yein, 1 step.

Although the array of the Battalia is generally as in the Diagram, yet the Burmhas admit of great variations; each party being allowed to arrange their pieces ad libitum; that is to say, they may strengthen either wing, or expose the King, according as they estimate each other's abilities; or as caprice or judgement may influence them. In some respects this is tantamount to our giving a piece to an inferior player, but the variation is only to be understood of the pieces, and not of the Pawns.

This liberty, added to the names and powers of the pieces, gives the Burmha game more the appearance of a real battle than any other game I know of. The powers of the Chein are well calculated for the defence of each other and the King, where most vulnerable; and the Rut'ha or war Chariots are certainly more analogous to an active state of warfare than Rooks or Castles.

Persian and modern Hindoostanie Game of Chess.

**TABLE.**

![Chess Board Diagram]

**REFERENCES.**

1. Sha or Padha, The King.
2. Vizier or Fizz. General.
3. Fil or Hush. Elephant.
4. Ap or Ghora. Cavalry or Horse.
5. Rookh or Rubh. War Chariot.
6. 6 6 6 6 6 6. Padshah or foot men.
On the Burmha Game of Chess, &c.

The Persian game and table are both called Shatrang; or more commonly Shatrunj, the form of the table and arrangement of the pieces as in the Diagram.

No. 1. Sha or Padsha, The King, has the same moves and powers as in the English game; but cannot castle, nor is stale mate admitted.

No. 2. Firz or more commonly Vizier, the General. It is the first piece moved on opening the game, advancing one step direct in front, his Piadah moving one step at the same time. This is said to be done by command of the King that he may review and regulate the motions of the army. Afterwards he can only move diagonally, in advance or retrograde, one check or step at a move, the same as the Burmha Chekoy.

No. 3. 3. Fil in Perse, Husl in Hindoostanee, Elephants. They move diagonally in advance or retrograde, always two steps at a move, and have, what Mr. Irwin calls, the motion of a rocket boy hopping over the head of any piece in their way, except the King, and taking any piece which stands on the second check from them in their range.

No. 4. 4. Afz, Persian, or Ghora Hindoostanee, Horse or Cavalry. They have the same moves and powers as the English Knight.

No. 5. 5. Rookh, Persian, or Rutch Hindoostanee, war Chariots. They have exactly the same moves and powers as the English Rook or Castle.

No. 6. 6. 6. 6. 6. 6. Piadahs or Peons, foot men. They have the same moves and powers as the English Pawn, except that they advance only one step at a time on opening the game, and that when any of them arrive at the last line of Checks on their adversary's section, should their own General have been taken, they are then called Firz, and distinguished by a Pawn of the adversary being placed on the same square with them.
When the King is checked by another piece, they say Shah, Shah, or Kif; (the latter an Arabic word,) and when Check-mated, they say Shah-mat, which means the King is conquered or driven to the last distress; or sometimes boord or burd, the prize is gained or carried; though this expression is more generally used when all the pieces are taken except the King; and the game is consequently won.

I shall now make some observations on the foregoing games and compare them with each other.

As far as record is to be admitted in evidence, the first or Hindoo game above described is the most ancient, and to my apprehension it has great internal marks of antiquity, namely, the imperfections incident to rudimental science.

A view of the Table, &c. will be sufficient to convince any one who has the least knowledge of Tactics, or the science of Chess, of the imperfections of the Hindoo game.

The weakest flank of each army is opposed to its antagonist's forte—and the piece in each army which would be of most use on the flanks, is placed in a situation where its operations are cramped; and although it appears that two armies are allied against the other two, yet the inconvenience of their Battalia in a great measure remains; besides it also appears that each separate army has to guard against the treachery of its Ally, as well as against the common enemy; for it is recommended, and allowed to either of the Kings, to seize on the Throne of his Ally, that he may obtain compleat command of both armies, and prosecute conquest for himself alone. But if the Battalia were as perfect as in the

E c 4.
European game, the circumstance of using dice, to determine the moves, is fatal to the claim of pre-eminence, or of science, which attaches to the European game, and places the ancient 

Hindoo game on a level with Backgammon, in which, we often see the most consummate abilities defeated by chance.

Exclusive of the definition of the game in the Amaracofsha, namely that the four angas or members are elephants, horses, chariots and foot soldiers, there are contradictions in the rules given by Gotoma, and others translated by Radha-cant, which are irreconcilable unless we suppose they treat of different games.—The first says that "the King, the Elephant and the Horse may slay the foe, but cannot expose themselves to be slain." Hence we infer that the Ship and foot Soldier alone are vulnerable. In another place the commentator says "If a Pawn can march to any square on the opposite extremity of the board, except that of the King or Ship, he assumes whatever power belonged to that square, which promotion is called Shat-pada or six strides." This contradicts the former rule: And again, "but, this privilege of Shat-pada was not allowable in the opinion of Gotoma; when a player had three Pawns on the Chess board, but when only one Pawn, and one Ship remained, the Pawn might even advance to the square of a King or Ship and assume the power of either." From the whole we may gather, that in this game there is much absurdity with little science; which affords strong presumption of its being rudimental.

I have placed the Chinese game the second in the series, because there is a record of its relative antiquity, but not from conviction, for the next improvement on the ancient Hindoo game appears to me to be that, which at present obtains amongst the Burmhas, who are Hindoos of the Pali tribe.
and derive all their literature and science from the common source. (2)
In the Burmha game the first dawn of perfection appears, while the ancient Hindoo names, according to the Amuracofha, are retained, the two armies are consolidated, and commanded by a General immediately under the eye of the King, the order of the Battalia improved, and chance rejected.

The Persian game is but a slight variation in principle from the Burmha; the order of battle is restrained to one mode, and the foot soldiers and principals each drawn up at the extreme face of the board or field of battle, in rank entire, according to the improved system of modern warfare. Other alterations appear to me adventitious, or the effect of caprice rather than judgement.

The modern European game appears an improvement on the Persian, and only requires that the original names should be restored to the pieces to give it full claim to pre-eminence.

I am at a loss where to place the Chinese game, but its claims to precedence are of little importance.

The account of its invention, for which we are indebted to Mr. Eyles Irwin, is as follows.

"Translation of an extract from the Concum or Chinese annals respecting the invention of the game of Chefs, delivered to me by Tonqua a Soldier Mandarin of the Province of Tokien."

(2) The Chefs men I had made at Amurcopolab, the Burmha capital, were the workmanship of some Cossar, natives of the Kingdom of Manipore, who, as well as the Burmhas, are of the sect of Buddhæ, and form the intermediate link between them and the Bengallies.
Three hundred and seventy years after the time of Confucius, or 1965 years ago, (174 years before Christ,) Hung Cochee, King of Kiangnan, sent an expedition into the Shensi country, under the command of a Mandarin, called Hemsing, to conquer it. After one successful campaign, the soldiers were put into winter quarters, where finding the weather much colder than what they had been accustomed to (3), and being also deprived of their wives and families, the army in general became impatient of their situation, and clamorous to return home. Hemsing, upon this, revolved in his mind the bad consequences of complying with their wishes; and the necessity of soothing his troops, and reconciling them to their position appeared urgent, in order to finish his operations the ensuing year. He was a man of genius, as well as a good soldier, and having contemplated some time on the subject, he invented the game of Chess as well for an amusement to his men in their vacant hours, as to inflame their Military ardour, the game being wholly founded on the principles of war. The stratagem succeeded to his wish; the soldier were delighted with the game, and forgot in their daily contests for victory, the inconvenience of their post. In the spring the General took the field again, and in a few months, added the rich Country of Shensi to the kingdom of Kiangnan, by the defeat and capture of Choupayen, a famous warrior among the Chinese. On this conquest Hung Cochee assumed the title of Emperor, and Choupayen put an end to his own life in despair.

In the course of my reading I have met with a similar tale among the Persians; but such tales are easily fabricated, and from the complaisance of national vanity as easily credited.

(3) Shensi is the North West province of China and mountainous.
THAT HANSING introduced this game with modifications suited to the genius and manners of the Chinese for the purposes ascribed above, I can readily believe; but the introduction of Artillery or rocket boys, the general perfection of the game, similitude to the Hindoo game, and date of supposed invention, are strong evidences against its originality.

I am aware that there are many other games of Chess played in Asia; but I consider them merely as anomalies, unimportant or unworthy of note; and the four I have adduced are the principal, to which all the others may be referred.

I shall conclude this long and irregular dissertation with noticing the various Etymologies of the terms, pieces, &c. &c.

The Honorable Mr. Daines Barrington has taken considerable pains on this subject in the essay above noticed; and the reason he assigns for the uncouth form of the pieces as made in Europe is very just, viz. that we received the game from the Arabs, who, as Mahomedans, being prohibited the use of paintings or engraved Images, merely gave to their Chess pieces such distinct forms as enabled them to readily recognize them in play; and such arbitrary variation being once introduced, others naturally followed, according to the caprice or taste of each new innovator.

But he differs from Doctor Hyde and Sir William Jones in respect to our Exchequer being named from the Chess Table; proving that the term was not directly so derived; but that is not proving it was not derived indirectly; for although the game of Chess might not have been known to the nations of modern Europe, so early as the Norman conquest; yet it appears from the Check or reckoning board found at
Pompeii, and from the Latin name Scaccario, that the use of the table was very early known in Europe; and therefore Sir William Jones may still be right in deriving Exchequer from Chaturanga. One remarkable coincidence in the Asiatic tables may be noticed; they are all subdivided into sixty-four squares, but not checkered.

The piece we call the King is also so filled in all the games that I know, except the Chinese, who call it the Choohong, or scientific in war.

The piece we call the Queen, the Honorable Mr. Barrington derives from the Persian Pherz or General; and exposes the absurdity of calling this piece a Queen, by asking how we are to metamorphose a foot Soldier or Pawn into a Queen, as admitted in the English game, &c. Sir William Jones more correctly writes it Ferz, and adds "hence the French have derived Vierge, &c."—If so, the blunder arises from French gallantry. Vierge in French is Virgo, and conferred with the King, they by a very natural transition made their Virgin a Queen. But whence the Persian title of Ferz? Mr. Richardmon merely informs us that Ferz, Ferzeen, Ferzan and Ferzee, mean the Queen at Chess.

The common term for this piece in the Persian language is Vizeer or Vuzeer a Minister, but in their emphatic way of writing and speaking, they have in this case made a noun substantive of a distinctive adjective, to denote the eminence of the piece as I shall have further occasion to notice. Ferz or Ferzan therefore neither means Queen or General in a literal sense; but eminent, distinguished, &c. Ferzee further means science, learning, wisdom, &c.

The piece we call a Castle or Rook, the Honorable Mr. Barrington says, is derived from the Italian il Rocco—but what is il Rocco (the
Castle) derived from? Sir William Jones says "it were in vain to seek an Etymology of the word Rookh in the modern Persian language, for in all the passages extracted from Ferdaus and Jami where Rokh is conceived to mean a Hero, or a fabulous Bird, it signifies. I believe, no more than a cheek or face."—My enquiries teach me that in this instance also, a name has been formed from a quality; and that in modern Persian Rookh means facing or bearing in a direct line; and applied to the Rookh at Chess, and its moves, is very appropriate; at the same time I have no doubt that the Persian word was originally derived with the game from the Hindoos, who call the piece Rot'ha and Rut'ha; and denominate the Ship or Boat, which is substituted for the Castle, either Nauca or Roca. The corruption is as easy as the French Vierge from Pherz or Ferz, and the only difference is, that Persian pride has endeavour'd to legitimise the blunder by affixing a reason for it.

The pieces we call Bishops, the Honorable Mr. Daines Barrington says, are called by the French fou or fools, and supposes the epithet to have been bestowed on them by some wag, because Kings and Queens were ancienly attended by fools.

I am ready to admit that war is but too often the offspring of vice and folly, and that it is no great proof of wisdom in Bishops to forsake their habits of peace for war, but think it is refining a little too much, to stigmatize them in particular as fools on that account.—Sir William Jones in my opinion adds a more legitimate derivation, supposing the Fol or Fou of the French (for it is pronounced both ways occasionally) to be derived from the Persian fil or feel, an elephant. In Italian these pieces are still denominated il Alfo or the Elephant, and so they were in England.
at the beginning of the seventeenth century.—Perhaps the French fou may have been derived from the Chinese fou, the grave Councillors who attend on the Choohong or General, and who have the same Diagonal moves as the Bishops, and their Mandarin caps may have been changed with their names for mitres as we now see them engraved.

The pieces we call Knights or Horses have in general the same appellation in other languages.

The Pawns, it is easy to perceive, are derived from Paon (a foot) Hindoostanee, Piadah Persian, and Padati Sanscrit.

The learned Doctor Hyde says "that the word Chess is derived from the Persian word Shah or King, which word is often used in playing, to caution the King against danger. Hence Europeans and others have denominatid the game Shachiludium and Shailudium; and the English Chess."

The term Mate used at the termination of the game, is from the Persian Shah-Mat, the King is conquered or driven to the last distress.

The Persians also have a term peculiar to themselves, to denote the advancement of a Pawn or Piadah. When it arrives at the last line of checks in the adversary's division, they say it is Ferzeen or distinguished, and in case the Vizeer or Ferz has been loft, it assumes its rank, and is distinguished by one of the adversary's Pawns being placed on the same square with it.
On the Burmha Game of Chess, &c.

When I sat down to write this letter I had no idea of extending it to so great a length, nor had I as you will easily perceive, formed any regular plan of discussion. I therefore fear it will not only be found tedious, but perplexed. Yet, however imperfect or unimportant in itself, I am induced to hope it will be received with indulgence, as tending to excite the inquiries of abler critics on a subject equally interesting and curious, and to produce that collision of mind whence truth is elicited.

I have the Honor to remain,

Dear Sir,

Your obliged and faithful Servant,

HIRAM COX.

Wajee Province of Chittagong, May 28th, 1799.

P. S. I have annexed a comparative Table of the names and terms used at the game of Chess in four principal Asiatic, and four principal European languages.

H. Cox.
### COMPARATIVE TABLE of Terms used at the Game of Chess, in four principal Asiatic, and four principal European languages.

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N. B. The Sanscrit and Persian Terms in this Table are expressed according to Sir W. Jones's system of orthography. As. Res. Vol. 1.

A. This piece is not used in the game of Chatārya, described in the preceding Paper; but is mentioned in Sanscrit Books as one of the pieces of the Chaturanga; the true game of Chess.

B. These terms are more generally used than those stated in Page 301, in which, by a typographical error, Shab has been repeated for Sheh, its Synonyms.
On the authority of an Arabic Dictionary the term Kif was mentioned, as of Arabic origin. But on further enquiry, the term used for Check appears to be Kyō or Kyō, for the origin and meaning of which see the Dictionary of Moninski or Richardson.
The term (marud) which occurs in the passage translated by Sir William Jones from the Bhawishya Purana, undoubtedly signifies a boat; and has no other acceptance. The four members of an army, as explained in the Amara Esara, certainly are elephants, horses, chariots and infantry. Yet, there is no room to suspect a mistake in the translation: On the contrary, the practice of the game called Chaturangi confirms the translation; for a boat, not a chariot, is one of the pieces, and the game is played by four persons with long dice. Another sort of Chaturanga, the same with the Persian and the Hindustani Chefs, is played by two persons and without dice. In Bengal, a boat is one of the pieces at this game likewise; but, in some parts of India, a camel takes the place of the bishop, and an elephant that of the rook; while the Hindus of the peninsula (I mean those of Carnatic above the Ghaut) preserve, as I am informed, the chariot among the pieces of the game. I find also, in an ancient treatise of law, the elephant, horse and chariot, mentioned as pieces of the game of Chaturanga. The substitution of a camel, or of a boat, for the chariot, is probably an innovation; but there is no reason for thence inferring a mistake in the translation, or in the reading, of the passage which Sir William Jones extracted from the Banwishya Purana.

CORRECTIONS.

Page 180, note (3). Śacambhari in the modern Sambhar, famous, for its salt lakes. It is situated at the distance of about thirty miles West of Jeypore.

P. 207, l. 13. For the anonymous author of it, read, the author Vaman.

P. 219, in the note, add. The other (youthful speech of Saraswatī) is generally received.

P. 224. Cancel the last sentence of the note. If so, &c.

P. 228, (a note.) The limits of Gurjara, as here indicated, are too narrow. It seems to have been co-extensive with the ancient, rather
than the modern, Guzrat, and to have included the whole, or the greatest part, of Candesh and Malwa.

P. 240. The *Salagráma* is found upon trial not to be calcareous. It strikes fire with steel, and scarcely at all effervesces with acids.

P. 281. For naked gymnosophists called *Digambaras*, read *Lingás*. 
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APPENDIX.

RULES OF THEASIATICK SOCIETY CONTINUED FROM THE
SIXTH VOLUME.

DIRECTIVES TO THE MEMBERS.

JANUARY 2d, 1800.

Resolved,

That, in future, the Meetings of the Society be held on the first Wednesday, instead of the first Thursday of every Month.

JULY 2d, 1800.

Resolved,

That, the fixed Meetings of the Society be in future held quarterly on the first Wednesday of January, April, July, and October, and that if any Business should occur to require intermediate Meetings, they may be summoned by the Presidents; for whom the right is reserved of appointing, when necessary, any other Day of the first week in the foregoing Months for the fixed Meeting of that quarter in lieu of Wednesday aforesaid,
DIRECTIONS TO THE BINDER.

Plates 1, 2, 3, and the N. E. View of the Rocks at Colgong, to face Page

Plate 5, to face

Plates 6, 7, the ground plan of Shikargah, and Plates 10, 11, 12, 13, 14, 15, 16, 17, and 18, to face

Plate of a Sakwelle, to face

RESERV'D.

THAT the fixed Messengers of the Society be at leisure from the
Spanish Armada, the King of Spain, and the
and after a week's delivery from the moment of landing the
in the following manner for the fixed Meeting of the
go on the first Wednesday of January, March, May, July,

Further uniformity, when necessary, will be observed in the

of Weatherly printing.
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XVII. Demonstration of the 12th Axiom of the first Book of Euclid. By the Reverend Paul Limrick. 449

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ERRATA.

Page 332, line 3d, For 1° 48' 15" read 1° 47' 42".
For 48 16 — 47 40+
line 4th, For 48 17 — 47 40—
line 7th, For 57 07 — 57 40 nearly.