SKETCHES

CHIEFLY RELATING TO THE

HISTORY, RELIGION, LEARNING, AND MANNERS,

OFTHE

HINDOOS.

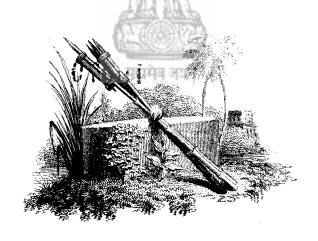
WITH

A concise Account of the Present State of the Native Powers of Hindostan.

THE SECOND EDITION, ENLARGED.

IN TWO VOLUMES.

VOL. II.



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S K E T C H XII.

Manners and Customs, &c.

T has been already observed, that the religion of Brimha inculcates marriage as a duty; and parents are strictly enjoined to marry their children before the expiration of their eleventh year at latest. Polygamy is allowed, but not always practised, unless there be no prospect of an heir by the first wife; and as it is an object of the first consequence with the Hindoos to leave behind them a representative, who may perform the usual ceremonies for the repose of their souls, should the marrying a fecond Vol. II. \mathbf{B} L,

fecond wife, and their facrifices to Lingam*, prove ineffectual, they commonly adopt a fon from among their relations †.

The Hindoos are so scrupulous with respect to the virginity of their brides, that they marry extremely young, although consummation is deferred till the parties arrive at the age of puberty; nor will they marry a person with whom those symptoms have already appeared to which the sex is subject. Instances frequently occur, of a man far advanced in life being married to a child of eight or ten years of age; and a widow cannot marry again, even if the husband should die, before she has attained an age proper to be admitted to his bed.

The Hindoo women are not entitled to any inheritance. If a man dies without

^{*} See Sketch VIII.

[†] See Sketch V. male

male issue, his fortune descends to his adopted son; or if he has none, to his nearest kinsman, who is obliged to maintain the women and children that belonged to, and were maintained by, the deceased. And if there should even be no property, that duty falls upon those who enjoy the right of inheritance.

All orphans are received into the family of the nearest of kin to the deceased's father, who is obliged by the law to bring them up in the same manner as his own children, to marry the girls, and place the sons in the professions of their fathers.

When an Hindoo has no children of his own, and resolves to adopt a child *, he assembles his relations and those of the boy who is to be adopted. A large brass plate is placed on the floor, upon which

^{*} See Sketch V. vol. i. pge 136.

the child stands, alone, if sufficiently old; if not, he is held by a Brahman. The husband and wife then say, with a loud voice, " Having no fon of our own, we "wish to adopt the child who is now be-" fore you.—We chuse him to be our son, " and henceforward he has, and is to en-"joy, the same right to our fortune, as if "he were really begotten by, and born " of us; nor is he to expect any thing from his natural parents. In confirma-" tion of which we shall proceed to make our " vows, if you who are present have no-" thing to object." A fign of approbation being then made by those who affist at the ceremony, the husband and wife drink some water mixed with saffron, and pour what remains on the child's feet. An attestation of the transaction is then made out, and figned in the presence of the company. Should the persons who have adopted the boy have afterwards children of their own, the adopted fon still retains 13

tains his right of inheritance as the eldest, and far from repenting of what they have done, they are taught to believe, that this favour of the gods is to be ascribed to the stranger whom they had introduced into their house.

The husbands in general do not receive any dower with their wives. But, on the contrary, when a girl is demanded of her father in marriage, and his consent obtained, a present is made to him by the intended husband, as a sign that she thenceforward belongs to him.

Many instances, however, occur of a rich man chusing a poor relation to marry his daughter, when he is at the expence of the wedding, and receives him into his house, or gives him a portion of his fortune. In that case, the bridegroom quits with certain formalities, the family of his

parents, and enters into, and becomes one of that of his father-in-law.

The marriage ceremonies are both tedious and expensive. Although the match be previously agreed on by the parents, the father of the boy goes with much formality, and demands the girl for his fon. The answer is returned with equal ceremony, and many preliminary forms being observed, the day of marriage is fixed. It is celebrated at the house of the bride. Besides the usual rooms for receiving vifitors, a large area is covered, and formed into a pandal, or great temporary hall, which is lined with white linen, or chintz, and hung round and decorated with garlands of flowers. The bride and bridegroom are feated at one end of it, under a kind of canopy, with their faces to the east. The bride is on the left hand of the bridegroom, and a certain number of Brahmans

Brahmans stand on each side of them. The relations and guests sit round the room on the sloor *, which is spread with new mats, covered with carpets, and these generally likewise covered with white linen.

A spot for performing the sacrifice is marked out in the centre of the room, with slowers distributed on the sloor in various figures. If those who are to be married be of the Vishnou-Bukht, the Brahman who presides at the ceremony invokes Vishnou and Letchimy to be propitious to them; or, if they be followers of Sheevah, he calls upon Sheevah and Gowry. The altar is then lighted, and whilst the Brahman reads passages from the sacred writings, he occasionally throws into the fire

^{*} Chairs are unknown, but in the possessions of Europeans; and to have a seat elevated above the level of the sloor, is a mark of distinction and superiority.

bits of fandal wood, benzoin, fugar, and other articles. Worship is performed to Bawaney, to Vishnou, and to Sheevah; during which, at certain intervals pointed out by the Brahmans, the bridegroom rifes from his feat, and walks round the place of facrifice, attended by the bride. The principal Brahman then calls out to the father of the bride by his name, who, going up to his daughter, takes her by the hand, and joins it with that of the bridegroom: then invoking some of the gods, he calls on them to witness, that he gives his daughter to be the wife of fuch a one, naming his fon-in-law. The Brahman hereupon gives the taly *, or gold ornament that married women wear round the neck, into the hand of the bridegroom, by whom it is tied round the neck of the bride, and she is thenceforward his married wife. then swears before the nuptial fire, that he

^{*} See Sketch VII. vol. i. p. 204.

will be careful of, and kind to her: and leading her up to one of those stones that are used for grinding spices and other ingredients for fome of their victuals, he places her hand on it, thereby implying the obligation she has contracted of taking care of his household concerns. A plate of dry rice being brought to the Brahman, he mixes it with faffron, and after having prayed to the gods, he throws a little on the shoulders of the bridegroom and bride. Grand processions are made through the The young married couple fit in the fame pallankeen, attended by their relations and friends, some in pallankeens, others on horses and elephants; and so great is their vanity, that they frequently, at fuch ceremonies, borrow or hire numbers of those animals.

The rejoicings last several days. The evenings are spent in displaying sireworks and illuminations, and in seeing dancers, who

who accompany the dance by fongs fuitable to the occasion. The whole concludes with presents to the Brahmans and principal guests, and alms to the poor. The presents to the guests generally consist in *shawls*, and pieces of muslin, or other cloths.

The marriage ceremonies are of course more or less pompous, according to the rank and means of the parties. But all pride themselves on being as sumptuous as they can.

When the bride appears to have arrived at the age of puberty, various ceremonies are again used. The parents receive compliments of congratulation, and the marriage is consummated.

When she becomes pregnant; when she passes the seventh month without accident; and when she is delivered of her child; there

there are, at each of those epochs, ceremonies to be performed, and thanksgivings made to the gods.

On the tenth day after the birth of the child, the relations are affembled to affift at the ceremony of giving it a name. Brahmans proceed to examine the planets; and if they be found unfavourable, the ceremony is deferred, and facrifices performed to avert misfortune. When a fit moment is discovered, they fill as many pots with water as there are planets, and perform a facrifice to their honour. then fprinkle the head of the child with water taken from the pots; a Brahman gives it fuch a name as he may think the best adapted to the time and circumstances; and the ceremony is concluded with prayers, prefents to the Brahmans, and alms to the poor.

It is the duty of all mothers to fuckle their own children, nor can it be dispensed Vol. II. B 6 with

with but in case of sickness. When a boy arrives at a sit age to receive the string, which the Hindoos of the three first casts wear round their bodies, fresh ceremonies are performed, and presents given to the Brahmans.

The usual education of the boys consists in teaching them to read and write. There are schools in all the towns and principal villages. The masters are Brahmans. The place where the boys are taught is generally a pandal, or room made of beams and leaves of the palm tree. The boys sit on mats on the floor. The books are of leaves, as already described *. Those who

^{*} See the note to page 175, vol. i. Sketch VII.

M. Ziegenbalg, who made fo great a proficiency in the Tamoul or Malabar language, fays, that he and his colleague M. Plutchau, began to learn it by attending the inftructions given to the children, and writing in the fand with their fingers after the dictation of the master; by which means they learnt to read and write at the same time.

write, hold in the left hand the book, and in the other a steel bodkin, with which they make a slight impression on the leas. But they frequently begin by making letters and sigures with their singer in sand spread on the sloor, and sometimes learn to calculate with small shells * and pebbles. Those of the Khatry or Rajah cast may, to a certain degree, be instructed in the sciences.

As all the different professions amongst the Hindoos form as many classes or tribes, every one learns at home the profession he belongs to, nor can he quit it for any other †.

^{*} See Sketch XI.

[†] Haudquaquam licet unius ordinis virum alterius uxorem deducere, neque exercitium mutare; neque enim fas cst militem agrum colere, nec philosophar artisicem.

Dio. Sic. lib. ii. cap. 10

The girls receive their instruction under the eye of their parents, which seldom consists in any thing but the duties prescribed to them by their religion.

While women are under those monthly visitations that are peculiar to their sex, they quit their husband's bed, and retire to a separate apartment; nor do they even eat in society, until they have bathed and purished themselves.

The practice of burning the dead is almost universal; and that of the widow burning herself on the funeral pile with the body of her deceased husband still exists. It seems to have been the intention of the Mahomedan government to discourage a practice so shocking to humanity; but the governors of the provinces are accused of having employed the prejudice of the Hindoos to gratify their avarice,

rice, by conniving at it for a fum of money. It at present prevails most in the Mahratta dominions, and in the countries of the ancient Rajahs, where instances of the kind are frequently to be met with, particularly in families of high distinction. In the territories belonging to the English, it has every where been opposed, and rarely happens there unless it be done fecretly, or before those who may have authority to prevent it can be fufficiently apprized. The law rather recommends than requires it, as it only fays: " It is proper " for a woman to burn herfelf with her huf-" band's corple;" - and future bleffings are promifed as a reward for doing fo. But in case the widow thould prefer to live, fhe is enjoined to observe inviolable chaftity, to cut off her hair, and not to wear jewels or any other ornament. There are nevertheless some particular cases in which it is even forbidden. A woman is not to burn

burn herself, if she be with child; or if her husband died at a distance from her, unless she can procure his girdle and turban to be placed on the funeral pile. The intention of so barbarous a practice is sufficiently evident; and in all Oriental countries, the superiority and security of the husband, and the preservation of his domestic authority, seem to have been a main object with legislators.

Such is the influence of custom, and the sense of shame, that a woman of the highest birth, brought up with the care and delicacy suitable to her rank, and possessing that timidity and gentleness of manners natural to her sex, and for which the women of Hindostan are so eminently distinguished, will undergo this awful facrifice with as much fortitude and composure as ever were exhibited by any hero or philosopher of antiquity.

I never

I never was present at such a ceremony, but a person of my acquaintance, who happened to see one, gave me the following description of it:

" A funeral pile being erected on a piece " of ground that was confecrated to the "purpose, the body of the Rajah was " brought from the fort, accompanied by "many Brahmans, and others, and fol-"lowed by the widow, attended by rela-" tions of both fexes. Being arrived at "the funeral pile, the body was placed on "it, and certain ceremonies being per-" formed, the widow took leave of her rela-"tions. She embraced those of her own sex; "took off some jewels that she wore, and " distributed them among them, as the last " tokens of her affection. The women ap-" peared to be greatly afflicted; fome filently "weeping, and others making excessive la-" mentations. But she was perfectly com-" posed, smiled, and endeavoured to comfort "them. She then advanced to the pile, and " in a folemn manner walked round it. She Vor. II. " flopped; C

"flopped; and after contemplating the " corpse, touched the feet with her hand, and " raised it to her forehead, inclining her " body forwards. She then faluted the spec-"tators in the fame manner; and with "the affiftance of the Brahmans mounted "the pile, and feated herfelf by the fide " of the corpfe. Some who flood near her " with torches in their hands, fet fire to it, " and, as it was composed of dry wood, "ftraw, and other combustible materials, "it was instantly in a slame. The smoke " was at first so great, that I imagine this "unfortunate young victim must have "been immediately fuffocated, which, I "own, afforded me a fort of melancholy "comfort, from the idea that her fuffer-"ings would foon be ended."

Mr. Holwell gives a very particular account of a ceremony of the same kind, which I shall insert from his Mythology and Cosmogony of the Gentoos *:

[&]quot; Or Hindoo:

" At five of the clock in the morning of the 4th of February 1742-3, died " Rhaam Chund Pundit, of the Maharatta "tribe, aged twenty-eight years. " widow (for he had but one wife), aged "between seventeen and eighteen, as soon "as he expired, difdaining to wait the "term allowed her for reflection, imme-" diately declared to the Brahmans and "witnesses present her resolution to burn. " As the family was of no finall confider-" ation, all the merchants of Cossimbuzaar, " and her relations, left no arguments un-" effayed to diffuade her from it.-Lady "Ruffel, with the tenderest humanity, sent " her feveral messages to the same pur-" pose ;-the infant state of her children " (two girls and a boy, the eldest not four " years of age), and the terrors and pain of " the death she fought, were painted to her " in the strongest and most lively colouring; "-fhe was deaf to all; - fhe gratefully "thanked Lady Ruffel, and fent her word, " fhe

C 2

" she had now nothing to live for, but re-"commended her children to her protec-"tion. When the torments of burning " were urged in terrorem to her, she, with "a refolved and calm countenance, put " her finger into the fire, and held it there " a confiderable time; she then, with one " hand, put fire in the palm of the other, " fprinkled incense on it, and fumigated " the Brahmans. The confideration of her "children left destitute of a parent was " again urged to her.—She replied, He that " made them, will take care of them. She "was at last given to understand, she "fhould not be permitted to burn; this, "for a short space, seemed to give her "deep affliction, but soon recollecting her-" felf. she told them, death was in her " power, and that if she was not allowed "to burn, according to the principles of "her cast, she would starve herself. Her " friends, finding her thus peremptory and " resolved, were obliged at last to affent.

"The body of the deceased was carried down to the water side, early the following morning; the widow followed about ten o'clock, accompanied by three very principal Brahmans, her children, parents, and relations, and a numerous concourse of people.

"The order of leave for her burning "did not arrive from Hoffeyn Khan, "Fouzdaar of Morshadabad, until after "one, and it was then brought by one " of the Soubah's own officers, who had " orders to fee that she burnt voluntarily. "The time they waited for the order was " employed in praying with the Brahmans, " and washing in the Ganges; as foon as " it arrived, the retired and stayed for the " space of half an hour in the midst of her " female relations, amongst whom was her " mother; she then divested herself of her " bracelets and other ornaments, and tied "them in a cloth, which hung like an C 3 " apros "apron before her, and was conducted by " her female relations to one corner of the " pile. On the pile was an arched arbor " formed of dry flicks, boughs and leaves, "open only at one end to admit her en-" trance; in this the body of the deceased " was deposited, his head at the end op-" posite to the opening. At the corner of " the pile to which she had been conducted, "the Brahmans had made a small fire, " around which she and the three Brah-"mans fat for fome minutes; one of them " gave into her hand a leaf of the bale tree " (the wood commonly confecrated to " form part of the funeral pile) with fun-" dry things on it, which she threw into "the fire; one of the others gave her a " fecond leaf, which she held over the "flame, whilft he dropped three times "fome gbee * on it, which melted, and "fell into the fire (these two operations

^{*} A kind of butter.

"were preparatory fymbols of her ap-"proaching diffolution by fire); "whilst they were performing this, the " third Brahman read to her some portions " of the Aughtorrah Bhade*, and asked "her fome questions, to which she an-" fwered with a fleady and ferene coun-"tenance; but the noise was so great we " could not understand what she said, al-"though we were within a yard of her. "These over, she was led with great " folemnity three times round the pile, the "Brahmans reading before her; when the " came the third time to the small fire, she " ftopped, took her rings off her toes and "fingers, and put them to her other or-"naments: here she took a solemn " majestic leave of her children, parents, " and relations; after which, one of the "Brahmans dipped a large wick of cotton " in fome ghee, and gave it ready lighted

^{*} Ved. See Sketch V. page 128.

"into her hand, and led her to the open "fide of the arbor; there all the Brah-"mans fell at her feet. After she had " bleffed them, they retired weeping. By "two steps she ascended the pile, and en-"tered the arbor; on her entrance she "made a profound reverence at the feet " of the deceased, and advanced and seated "herself by his head; she looked, in silent " meditation, on his face, for the space " of a minute, then set fire to the arbor "in three places; observing that she "had fet fire to leeward, and that the "flames blew from her, she rose and set "fire to windward, and resumed her sta-"tion. Enfign Daniel with his cane fepa-"rated the grass and leaves on the wind-"ward fide, by which means we had a "distinct view of her as she sat. With "what a dignity and undaunted counte-" nance she set sire to the pile the last "time, and affumed her feat, can only be "conceived, for words cannot convey a " just Bernier, among other inflances of fimilar facrifices, gives the following very remarkable one:

"Dans le tems que je passai de la ville d'Amedabad à Agra par dessus les terres des Rajas qui sont dans ces quartiers là, on nous donna nouvelles dans une bourgade, où se reposoit la caravane à l'ombre en attendant la fraicheur de soir pour partir, qu'une semme s'en alloit à l'heure même se bruler avec le corps de son mari. Je ma levai incontinent et m'en allai tout courant sur le bord d'un grand reservoir d'eau où se devoit faire l'action. Je vis en bas dans ce reservoir, qui etoit presque à sec, une grande sosse pleine de bois, un corps mort étendu dessus, une semme, "qui

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" qui de loin me parût assez bien faite, " assise sur ce meme bucher, quatre ou cinq " Brahmens qui y mettoient le feu de tous " cotès, cinq femmes de mediocre age et " affez bien vetues qui se tenoient par la " main en chantant et en dansant à l'entour " de la fosse, et une grande foule de monde, "d'hommes et de femmes qui regardoient. "La bucher fut incontinent tout en feu, " parceque on avoit jettè dessus quantité "d'huile et de beurre, et je vis dans ce tems " au travers des flammes, que le feu se " prenoit aux habits de la femme, qui " etoient frottée d'huille de senteur melée " avec de la poudre de santaus et du safran. " Je vis tout cela, et ne remarquai point, " que la femme s'inquietât et se tourmentât " en aucune façon; l'on disoit même jus-" ques là qu'on lui avoit entendu prononcer " avec beaucoup de force ces deux paroles, "cinq, deux, pour donner à entendre, " fuivant certains fentiments particuliers et "populaires dans la Metempsycose, que " c'etoit "c'etoit pour la cinquieme fois qu'elle se " bruloit avec son meme mari, et qu'il n'en "restoit plus que deux pour la perfection; « comme si elle eut eu alors cette remi-"niscence ou quelque esprit prophetique. "Ce ne fut pas là la fin de cette infernale "tragedie. Je croyois que ce n'etoit que " par ceremonie que ces cinq femmes chan-" toient en dansoient à l'entour de la fosse; " mais je fus bien etonnè lorsque la flamme "s'etant prise aux habits d'une entr'elles, " qu'elle se laissa aller la tete la premiere "dans la fosse, et qu'ensuite une autre ac-" cablée de la flamme et de la fumée, en fit "autant que la premiere; mon etonne-" ment redoublant par après, quand je vis " que les trois qui restoient se reprirent par " la main, continuerent le branle sans s'ef-"frayer, et qu'enfin les unes après les au-" tres, elles se precipiterent dans le feu, " comme avoient fait leurs compagnes. Il " m'ennuyoit bien de ce que je ne savois ce sque cela vouloit dire, mais j'appris in-" continent 3

" continent que c'etoient cinq esclaves qui " voyant que leur maitresse etoit extreme-" ment affligée de la maladie de son mari, "et qu'elle lui avoit promis de ne lui " point survivre, et de se bruler avec lui, " se laisserent aussi toucher de compassion, " et de tendresse envers cette maitresse, et " s'engagerent de parole de la suivre dans " sa résolution, et de se brûler avec elle. " Plusieurs personnes alors que je consultois " fur ce brûlement des femmes avec le corps " de leurs maris, me voulurent persuader " que ce qu'elles en faisoient n'etoit que " par amitié qu'elles avoient eue pour eux. "Mais j'ai bien reconnu depuis, que ce "n'etoit qu'un effet de l'opinion, de la " prévention, de la coûtume, et que les " meres, infatuées dès leur jeunesse de cette "fuperstition, comme d'une chose très " vertueuse, très louable, et inévitable à " une femme d'honneur, en infatuoient de " même l'esprit de leurs filles de leur tendre " jeunesse, quoiqu'au fond ce n'ait jamais " été

"été qu'un artifice des hommes, pour s'assujetir davantage leurs femmes *."

Two English officers, who were in the fervice of the Nabob of Arcot, being prefent at one of these ceremonies in the province of Tanjour, were so affected by it, that they drew their fwords and rescued the woman. But although she was immediately restored to her relations, and it clearly appeared that they had not used any kind of liberty with her, nor had any other motive for what they did but the sudden impulse of humanity; the Brahmans pofitively rejected her folicitations for permission to burn herself afterwards; saying, the was polluted, and had loft the virtues of her cast. To satisfy them for the insult, the officers were put under an arrest, and afterwards fent to serve in a different part of the country.

A Rajah

^{*} See Bernier, vol. ii. page 111. 12mo edit. d'Am sterdam, 1725.

A Rajah, in one of those provinces that are under the dominion of the English, being dangerously ill, it was privately communicated to the person who commanded in the province, that his wife, in case of his death, intended to burn herfelf with his body. The Rajah had an only child, a boy of about five years of age. The European commandant dispatched a native of distinction, in whom he had confidence, with instructions, if the Rajah died, to represent to his widow the danger to which her fon must be exposed, if left to the doubtful care of ambitious relations, who had often attempted to disturb even the peace of his father: that to live for his fake, would be yielding an unnatural and imaginary duty to one natural and important; and that by discharging the office of a tender and prudent mother, she would best prove her affection and respect for the memory of her deceased husband. He was likewise desired to signify to the Brahmans, Brahmans, that should they attempt to proceed to the ceremony, an officer, who commanded a neighbouring garrifon, had orders to prevent it. The fear of some public act of violence prevailed with the priefts, and not the arguments; with which, on the contrary, they were highly offended, and even affected to treat them with much contempt. The Rajah died, and the widow, being a woman of fense and merit, was afterwards of infinite use to her son. Having thus a claim to the protection and good offices of the person who, it may be faid, had forced her to live, she, through his means, enjoyed a degree of respect and confideration, which, according to the cuftom of the country, she must otherwise have loft. She obtained from him feveral marks of indulgence for her fon, and in one of her letters she expressed herself to the following effect:

"When you recollect that I am his "mother, and that you prevailed on me to "dishonour myself for his sake, you will "cease to be offended at my soliciting this "favour for him. You forced a duty on me, which does not belong to our sex *: if I fail in the execution of it, I shall be "the reproach of all who are allied to me; if I succeed, and this country flourish, "my offence may be forgotten:—my hap-"piness therefore depends on you; on mine, depends that of many:—consider "this, and determine."

The Hindoos fometimes erect a chapel on the spot where one of these facrisices has been performed; both on account of the soul of the deceased, and as a trophy of her virtue.

I remember to have seen one of these places, where the spot on which the funeral

^{*} Meaning the direction of his affairs.

pile had been erected was inclosed, and covered with bamboos, formed into a kind of bower, planted with flowering creepers. The infide was fet round with flowers, and at one end there was an image.

Diodorus Siculus gives a remarkable instance of a young Indian princess that burnt herself with the body of her husband, who was killed while commanding the Indian troops that affished Antigonus against Eumenes.

The funeral obsequies are always performed at night, generally within twentyfour hours after decease; and the heat of the climate renders it necessary not to delay them. As foon as a person dies, advice is sent to all the relations, and those who live in the neighbourhood repair to the house, to condole with the family, and attend the funeral. A Brahman prefides over the ceremony, and all the kinfmen who are to affift at it shave

Vot. II. and

and wash themselves. The Brahman having likewise performed his ablutions, blesses and purifies the house, sprinkling it with confecrated water. The principal relation, or mourner, addressing himself to the dead. calls out his name, and, with those present, joins the Brahman in praying the gods to be favourable to him. The prayer being ended, they perform a kind of facrifice with a fire made of the facred grafs, koas, into which they throw incense and the ashes of burnt cow-dung. The Brahman again repeats feveral prayers; a barber shaves the deceased, and pares his nails; after which the affistants wash the body, rub it with the dust of sandal wood, paint on the forehead the mark of the cast, and cover it with a clean robe. It is then placed on a palankeen, adorned with flowers; and, preceded by persons with large trumpets, and tam-tams, or finall drums, it is carried to the ground destined for the performance of

the funeral rites, which is always at some

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distance from the towns. The relations and friends follow it, and when the procession arrives near to the funeral pile, the corpse is put down, and a facrifice is performed to the acrial spirits, or genii of the place. After the body has been examined, to fee if there be any figns of life, it is placed on the pile, and one of the relations, having a torch given to him by a Brahman, fets fire to it with his back turned towards the corpse. The others assist in lighting it; fome are employed in burning perfumes; and all make lamentations, or repeat prayers, accompanied by the tam-tams and other instruments. A sacrifice is afterwards performed to the manes of the deceased, which is repeated on the same fpot for several days successively. When the pile is burnt out, they sprinkle the ashes with milk and consecrated water. The bones are gathered up with great care, and put into an earthen vafe, which is kept until an opportunity be found of throwing

it, if possible, into the Ganges, or, if that be at too great a distance, into some other facred river.

Many believe that some souls are sent back to the spot where their bodies were burnt, or where their ashes are preserved, to wait there until the new bodies they are destined to occupy, be ready for their reception. This appears to correspond with an opinion of Plato, which, with many other tenets of that philosopher, was adopted by the early Christians: and an ordinance of the Romish church is still extant, prohibiting having lights or making merriments in church-yards at night, lest they should disturb the souls that might come thither.

It must have been observed, that the deferiptions I have given of the ceremonies attending the marriages and funerals of the Hindoos, are confined to those of persons of opulence or rank; people of inferior fortune MANNERS AND CUSTOMS, &c. 37 fortune naturally proportion their expence to their fituation and means.

Some Hindoos, though few, bury the dead; and it is faid that among these it is the duty of the widow to bury herself with the body of her husband. The religious ceremonies being performed, she descends into the grave with him, and taking the body in her arms, is with it covered with the earth. I cannot recollect, in the countries in which I have been, to have heard of more than two instances of this horrid ceremony *

Notwith-

सरमधेव जगने

^{*} Bernier, after speaking of women who burn themfelves, says: "Ce sont certainement des choses bier "barbares et bien cruelles; mais ce que sont les "Brahmens dans quelques endroits des Indes est bier "autant ou plus. Car, au lieu de bruler ces semmes "qui veulent mourir apres la mort de leur maris, ils "les enterrent peu à peu toutes vives, jusqu'à la gorge

Notwithstanding the extreme heat of the climate in the fouthern parts of Hindostan, and the generally delicate constitutions of the natives, many examples are to be found of extraordinary longevity, both among the Mahomedans and Hindoos. Aurengzebe, after all the fatigues he had undergone, died at the age of 90, retaining his fortitude and other mental faculties to the last: the celebrated Nizam al Mulk died at the age of 104: and La Croze mentions an instance of a Hindoo, who was converted to Christianity at Tana, at 130; an age fo much beyond the ordinary race of mortals in any country, that I am inclined to entertain doubts of the correctness of the missionary, though it is politively afferted.

et puis tout d'un coup se jettent deux ou trois des-

[&]quot; fus, leurs tordent le cou, et les achevent d'etouffer." See likewise Voyages de M. Dellon, en 1668, tome i. page 143, &cc. 12^{mo} Edit. Amsterdam.

The Hindoos are naturally cheerful, and are fond of conversation, of play, and of sports. They will spend almost the whole night in seeing dancing, and hearing music; yet none dance but the women, whose profession it is, and who devote themselves to the pleasure and amusement of the public.

They are nevertheless extremely sober; they eat only twice a day, in the morning and evening. It has been already observed, that none of the four casts are allowed to taste any intoxicating liquor; and even those who may eat meat, are advised to do it sparingly.

सत्यमेव जयते

Their food is prepared in earthen pots: instead of plates and dishes, they use broad leaves, generally of the palm or plantain tree, neatly sewn together with a blade of dry grass, and which are thrown away, and renewed, at every meal. Like the inhabitants of most eastern countries, they use neither forks nor spoons, but only the sin-

gers of the right hand, and are scrupulously nice in washing both before and after meals. The left hand is reserved for such offices as are judged to be uncleanly.

With them modes and fashions are unknown; and their dresses, like their customs, are the same to-day that they were, I suppose, at the beginning of the Kaly-Youg.

Almost all the Hindoos shave the head, except a lock on the back part of it, which is covered by their turbans; and they likewise shave their beards, leaving only small whiskers, which they preserve with neatness and care *.

The Brahmans who officiate at the temples generally go with their heads uncover-

^{*} The Kashmirians, however, and a few others, let their beards grow about a couple of inches long.

ed, and the upper part of the body naked. The Zennar *, or facred string, is hung round the body from the left shoulder; a piece of white cotton cloth is wrapped round the loins, which descends under the knee, but lower on the left side than on the other; and in cold weather, they sometimes cover their bodies with a shawl, and their heads with a red cap.

The Khatries, and in general those who inhabit the country and villages, wear a piece of cotton cloth wrapped round the loins as above described; another piece of finer cloth, generally muslin, is thrown

^{*} The Zennar is made of a particular kind of perennial cotton called Nerma. It is composed of a certain number of threads of a fixed length: the Zennar worn by the Khatries has fewer threads than that worn by the Brahmans, and that worn by the Bhyse fewer than that worn by the Khatries; but those of the Soodra cast are excluded from this distinction, none of them being permitted to wear it.

over the left shoulder, and hangs round the body, something in the manner of a High-lander's plaid; a piece of clear muslin, almost in the shape of a handkerchief, is wrapped very neatly round the head. In the ears, which are always exposed, all the Hindoos wear large gold rings, ornamented, according to their taste, or means, with diamonds, rubies, or other precious stones.

Some, instead of the cloth hung over the shoulder, wear a Jama *, or long muslin robe, neatly shaped to the upper part of the body, falling very full from thence, and extending so low as almost entirely to cover the feet. A muslin sash is wrapped round the waist, the ends of which are generally ornamented with a worked border and fringe.

^{*} The Mahomedans also wear a Jama, but that worn by them crosses over, and ties on the right side of the breast; and that of the Hindoes on the left.

Perfons of high rank fometimes wear above the Jama a fhort close vest of fine worked muslin, or tilk brocaded with small gold or filver flowers; and in the cool feason, of shawl. On days of ceremony and rejoicing, they wear rich bracelets on their arms, jewels on their turbans, and strings of pearls round their necks, hanging down upon the breast. On their feet they wear slippers of sine woollen cloth, or velvet, which frequently are embroidered with gold or silver; and those of princes, at great ceremonics, even with precious stones *.

Qu. Cur. l. 9. cap. 1.

^{*} Corpora usque pedes carbaso velant; soleis pedes, capita linteis vinciunt; lapilli ex auribus pendent; brachia quoque et lacertos auro colunt, quibus inter populares aut nobilitas aut opes eminent. Qu. Cur. 1. 8. cap. 9. Cum subito patefacta porta, rex Indus cum duobus adultis siliis occurrit, multum inter omnes barbaros eminens corporis specie. Vestis erat auro purpuraque distincta, quæ etiam crura velabat: aureis soleis inseruerat gemmas: lacerti quoque et brachia margaritis ornata erant. Pendebant ex auribus insignes candore et magnitudine lapilli.

The lower classes seldom wear any thing but a turban on their heads, a piece of coarse cotton cloth round their middle, and instead of slippers use sandals.

The slippers are constantly put off on going into an apartment, and left at the entrance, or given to an attendant; nor is it possible but they must be shocked at the usual practice of Europeans, in walking with their shoes on the clean linen cloth or carpets on which they sit, and occasionally lie down. But to this, as to other encroachments on their customs, they patiently submit, and even without any appearance of ill humour.

The dress of the women varies a little, but not materially; and the distinction, as among the men, consists chiefly in the sineness of the cloth, and the number and value of their jewels. They in general wear a close jacket, which only extends down-

downwards to cover the breafts, but completely shews their form. It has tight sleeves, that reach about half way from the shoulder to the elbow; and a narrow border round all the edges, painted or embroidered in different colours. A piece of white cotton cloth, wrapped feveral times round the loins, and falling down over the legs almost to the ankle on one side, but not quite so low on the other, serves as a petticoat. A wide piece of muslin is thrown over the left shoulder, which, passing under the right arm, is croffed round the middle, and being fastened by tucking part of it under the piece of cloth that is wrapped round the loins, hangs down to the feet. They sometimes lift one end of this piece of muslin, and spread it over the head, to ferve as a hood or veil. The hair is commonly rolled up into a knot, or bunch, towards the back of the head, which is fastened with a gold bodkin; it is ornamented with jewels: and some have curls that hang before

fore and behind the ears. They wear bracelets on their arms, rings in their ears, on their fingers, their ankles, and toes, and fometimes a small ring on one side of the nostril.

In Kashmire they wear a jacket like other Hindoo women, a petticoat with a painted border, the hair plaited and hanging down behind, and a muslin veil, that covers the head, and falls down below the middle *.

The Hindoos are averse to many of those accomplishments in women that are so justly admired by Europeans. They say, they would be injurious to that simplicity of manners, and decorum of behaviour, which are requisite to render them estimable in their families: that, by too much en-

^{*} Mr. Forster.

gaging the mind, they would lead their attention away from their children and hufband, and give them a diffelish to those cares to which they think Providence has designed them: and, as they strictly adhere to this opinion, there are few Hindoo women to be found who can either read or write.

But the dancing women, who are the votaries of pleasure, are taught every qualification which they imagine may tend to captivate and entertain the other sex. They compose a separate class, live under the protection of government, and according to their own particular rules.

In the code of Gentoo laws and customs it is said: "If a dancing girl commit a "crime that renders her property liable to "confiscation, the magistrate shall confiscate "all her effects, except her clothes, jewels. "and dwelling. In the same manner, to "a soldies.

" a foldier shall be left his implements of "war; and to a man exercising any pro-"fession, the implements of that profes-"sion shall be exempted from the confisca-"tion of the rest of his property."

The dancing women eat meat of any kind, except beef. They even drink spirituous liquors, which perhaps may have led the Greeks who accompanied Alexander to imagine that the other Hindoos did the same.

They appear in a variety of dress. Befide those that have been already mentioned, they sometimes wear trowsers, like the Persians; a Jama of worked mussin, or gold or silver tissue; the hair plaited and hanging down behind, with spiral curls on each side of the sace; and to the gold or silver rings on the ankles, in some of their dances they attach small bells of the same metals. The sigures of the Bacchantes, that are to be met with in antique paintings and bas reliefs, may ferve as exact reprefentations of some of the dancing women in Hindostan.

No religious ceremony, or festival of any kind, is thought to be performed with requisite order and magnificence, unless accompanied by dancing; and every temple has a fet of dancers belonging to it, which is more or less numerous, according to the fize and wealth of the temple. In their early infancy, the dancers are dedicated to its fervice with religious folemnity, and from its revenue they are maintained and brought up. The women are taught music and dancing, and not unfrequently to read and write. The dancers are excluded from marriage; their daughters follow the footsteps of their mothers, and the fons are taught to play on various mufical instruments.

In a country of such vast extent of latitude, the complexion as well as the physical Vol. II. E conconstruction of the people must be liable to considerable variation; those in the northern, being more fair and robust than those in the southern, provinces. But the Hindoo women, in general, are finely shaped, gentle in their manners, and have something soft and musical in their voices *.

All

Doctor Robertson says (p. 342. in note ii. to the Appendix), "The custom of secluding women, and the strictness with which they are confined, is like"wise supposed to have been introduced by the Ma"homedans." And afterwards, "But while I men"tion this remark, it is proper likewise to observe,
that, from a passagein Strabo, there is reason to
"think,

^{*} Mr. Forster, in his letter from Kashmire, dated in April 1783, speaking of the women, says:

[&]quot;They have a bright, olive complexion, fine features, and are delicately fhaped. There is a pleafing freedom in their manners, without any tendency to immodesty, which feems the result of that considence which the Hindoo husbands in general repose in their wives."

All Hindoo families are governed by the male fenior, to whom great respect is shown; nor will a son sit down in the pre-

st think, that, in the age of Alexander the Great, wo-" men in India were guarded with the same jealous " attention as at present. When their princes, says he " (copying Megasthenes), fet out upon a public bunt, " they are accompanied by a number of their women; but, " along the road in which they travel, ropes are stretched on ee each fide, and if any man approach near to them, he is " instantly put to death." But it should be remembered that Megasthenes is allowed to be the most fabulous of writers. It is very probable, that guards were then stationed to keep off the multitude, as they are now; and that the imagination of Megasthenes has added the ropes along the road, and the punishment of death, to those who came within them. But as far as my own knowledge and inquiries extend, I have never found that the Hindoo women were debarred the fociety of the men: and, though they may hide themselves from the fight of rude intruding foreigners, they, even among the Brahmans, in their families, mingle freely with those of the other sex.

fence of his father, until commanded by him so to do *.

The houses of the Hindoos are generally meaner than might be expected, in a country where useful and ornamental architecture has made so great progress, and with an ingenious people who are fond of ease, pleasure, and ostentation. But the constant warmth of the climate, which inclines them to seek the air under porticos, or the shade of trees, may, perhaps, make them less attentive to the internal convenience and elegance of their houses. In the southern parts of India, even those of perions of rank and wealth, though large, are but of a mean appearance. For the

^{*} Mr. Forster observes, That in the course of his residence in India, and acquaintance with the Hindoos, he never knew an instance of direct undutifulness to parents. To which I can add the testimony of my own experience.

fake of coolness, and to avoid the trouble of flairs, they are generally but of one flory. On the outlide of the house, and on each fide of the door, is a narrow virunda, or gallery, covered by the flope of the roof, which projects over it, and which, as far as the gallery extends, is supported by brick or wooden pillais. The floor of the gallery is raifed about thirty inches above the level of the street; and Peons, and bearers of palankeens, are generally found fitting and lying down there. The entrance leads into a court, part of which is also surrounded by a gallery like that without. On one fide of the court, there is a large room, on a level with the floor of the gallery, and open in front, which is spread with mats and carpets, and these again covered with white cotton cloth. Here the mafter of the house receives vifits, and transacts his business. The entrances from this court to the private apartments and offices, are by very fmall doors. The houses may be more or E 3 lefs

less extensive, may have one or more courts or public rooms; but they are commonly built on a plan similar to that I have described. In the northern part of Hindostan, however, houses of two and three stories are very frequent; and ruins of palaces are to be met with over all the country, which announce the splendor and magnisicence of its ancient princes.

In the code of Gentoo laws, we find a prohibition of the use of fire-arms; which, as the translator observes, in records of such unfathomable antiquity, must cause a considerable degree of surprise. The word in Sanskrit is agny aster, or weapons of fire; and mention is also made of shet agny, or the weapon that kills a hundred men at once, which is translated cannon. The Pooran Sastra * ascribes the invention of these destructive engines to the artist Baesh-

See second note, page 125.

vookerma, or Vifvacarma, who, according to Sir William Jones, is the Vulcan of the Hindoos, and is faid to have forged all the weapons for the war that was maintained in the Sutty Youg between Dewta and Assoor, or the good and evil spirits.

It is certain, that even in those parts of Hindostan that never were frequented either by Mahomedans or Europeans, we have met with rockets, a weapon which the natives almost universally employ in war. The rocket consists of a tube of iron, about eight inches long, and an inch and a half in diameter, closed at one end*. It is filled in the same manner as an ordinary sky-rocket, and sastened towards the end of a piece of bamboo, scarcely as thick as a walking cane, and about four feet long, which is pointed with iron. At the opposite end of the tube from the iron point,

^{*} See the title-page, vol. ii.

or that towards the head of the shaft, is the match. The man who uses it, points the end of the shaft that is shod with iron, to the object to which he means to direct it; and, setting fire to the match, it goes off with great velocity. By the irregularity of its motion, it is difficult to be avoided, and sometimes acts with considerable effect, especially among cavalry.

Fire balls, or blue lights, employed in besieged places in the night, to observe the motions of besiegers, are, I believe, to be found in every part of Hindostan, and in greater persection than any that are made in Europe. Fire-works seem to have been a principal article of amusement with the Hindoos from the earliest times, and are constantly used on occasions of rejoicing.

I would not, however, venture positively to affirm, that gunpowder, granulated, or exactly exactly such as is made at present, was known to the Hindoos before it was discovered by the Europeans. But it seems evident that they knew, much earlier than we did, a composition that possessed some of its qualities, and gave bodies a projectile motion. Had they received the discovery of it from strangers, they would have received at the same time the weapons with which it is employed; and, in that case, would not have had recourse to the less ingenious invention of the rocket; though, being accustomed to this weapon, they may still continue to use it.

The *shet-agny* I confess I am at a loss to account for, unless it mean those cavities that have been found in some of their fortresses, hewn in the solid rocks, and formed to a certain elevation, for the purpose of throwing stones on besiegers, in the manner that shells are thrown from mortars.

A composition of a similar kind withgunpowder, was found in use among the Chinese. Some have pretended, that the art of making it was communicated to them by Europeans, which has been confuted by others, who allege that it was invented by themselves. But there are several reasons to induce me to believe, that the people of Pegu, Siam, and China, received many of their improvements from Hindostan.

Though chariots of war are no longer used, they are frequently mentioned in their ancient writings. "The horse, their chariots, elephants, and infantry, are in Sanskrit called, the four members of an army *. On each flank, the horse; on the two flanks of the horse,

^{*} Mr. Wilkins.

"the chariots; on the two flanks of the chariots, the elephants, &c. *"

In the same article of the Hindoo laws, by which sire-arms and poisoned weapons are forbidden, it is also said: "Nor shall "he (meaning the prince) slay in war an "eunuch, nor any person, who, putting his hands together, shall supplicate for quarter; nor any one who has no means of escape; nor any one who is sitting down; nor one who says, 'I am become

Quintus Curtius says,—Summa virium in curribus:—
Senos viros singuli vehebant; duos elypeatos, duos sagittarios ab utroque latere dispositos; exteri auriga erant, band sane inermes; quippe jacula complura, ubi cominus preliandum erat, omissis kabenis, in hostem ingerebant.
Caterum vix ullus usus kujus auxilii eo die suit. Namque, ut suprà dictum est, imber violentius quam alias susus, campos labricos et inequitabiles secrat: gravesque, es propemodum immobiles currus, illuvie es voraginibus barebant. Q. Curt. lib. viii. cap. 14.

^{*} The Hectopades.

" of your party;" nor any man who is alleep; nor any one who is naked; nor any one who is not employed in war, or who is come to fee the battle; nor any one whilft he is fighting with another; nor any one whose weapons are broken; nor any one who is fearful of the fight, and who runneth away."

In these laws mention is made of the Purrekeh, or trial by ordeal, which was one of the sirst laws instituted by Moses among the Jews*. Fire or water were usually employed, but in India the mode varies, and is often determined by the choice of the parties. I remember a letter from a man of rank, who was accused of corresponding in time of war with the enemy, in which he says, "Let my ac-

[•] See the fifth chapter of Numbers, from the 12th to the 31st verse.

[&]quot; cuser

- "cuser be produced; let me see him face to sace; let the most venomous
- "fnakes be put into a pot; let us put our
- "hands into it together; let it be covered
- " for a certain time; and he who remain-
- " eth unhurt, shall be innocent."

This trial is always accompanied with the folemnities of a religious ceremony, and in fome parts of India, it is faid, the onion is introduced to render it more awful*. It is also mentioned, that in those parts

* Mr. Forster.

In the relation of William Mer'old, contained in Therenot, he mentions Hindoos who abstain from eating the onion; which he ascribes to veins that are found in it resembling blood.—But many other vegetables that are eat by them, contain veins, or sibres, of a finer red than those to be met with in the onion. Their respect for this plant must therefore be assigned to some other cause.

parts the use of that plant is abstained from; though a vegetable diet, without, I believe, any other restriction, is so strongly recommended. The onion having been also held in veneration by the Egyptians, if fame idea really obtains in Hindostan, we should suppose that the natives of the one must have received it from those of the other country. That plant presents nothing, either in its appearance or qualities, to entitle it to peculiar respect; and the kind of awful regard paid to it, must therefore have arisen from some particular circumstance with which we are now सत्यमेव जयते unacquainted.

Schouten, in fpeaking of the Hindoos of Cambay and Guzerat, fays,

[&]quot;Il y en a qui ne veulent point manger d'oignons, in d'ail, ni d'œufs, ni de lait, ni d'autres choses femblables, ni rien qui soit rouge de peur qu'il n'y ait du sang." Voyage de Gautier Schouten, tom. i. p. 406. Edit. d'Amsterdam, 1708.

The high veneration in which the Nymphea Lotos* was held by the Egyptians, is fully known; and at this hour it is equally venerated by the Hindoos. Sir William Jones, in speaking of Brimha, Vishnou, and Shiva, as emblematical representations of the Deity, says,

"The first operations of these three powers are evidently described in the different Pouranas, by a number of allegories; and from them we may deduce the Ionian philosophy of primaval water,

^{*} This species of the Lotos, as well as the Lybian Lotos, or Rhamnus Lotos of Linnaus, have been often mentioned by ancient authors. The best description, I believe, that has been given by any of the ancients of the Nymphea Lotos, is to be found in Pliny, lib. xiii. cap. 17. But the Lotos that gave the name and rife to the story of the Lotophages in Homer, is undoubtedly the Rhamnus Lotos; for a most accurate description of which, see the Memoire of M. des Fontaines, delivered to the Academy of Sciences at Paris in 1787.

"the doctrine of the mundane egg, and the veneration paid to the Nymphea or Lotos, which was anciently revered in Egypt, as it is at present in Hindostan, Tibet, and Nepal. The Tibetians are said to embellish their temples and altars with it; and a native of Nepal made prostrations before it on entering my study, where the sine plant and beautiful flowers lay for examination *."

With the Egyptians it ornamented the head of Osiris; it was struck upon their coins; it is to be found among the medals and engravings of the Greeks; and it still adorns some of the divinities of India.

It may, however, be observed, that the circumstances which probably gave rise to a veneration for the Lotos, were common to Egypt and to Hindostan, and

^{*} Asiatick Researches, vol. i. p. 243.

might have equally operated on the minds of a superstitious people, though entirely unacquainted with each other. Both the Hindoos and Egyptians paid adoration to the Sun; water * was likewise revered by them: the appearance, therefore, of a beautiful flower upon that element in the morning, as if to falute the rifing God, and its closing and hiding itself on his disappearing in the evening, were circumflances that must foon have attracted notice, and, by the art of the priesthood, might cafily be ascribed to something more than natural causes. But however plaufible this way of arguing may appear, I think the kind of veneration shewn

^{*} As the Nile in Egypt, fo every river in Hindostan, from its beneficent essets, is the supposed offspring of some divinity. The Brimha-pooter, is the son of Brimha.—The Ganga, or Ganges, slows from Vishnou.—The Jumna, or Yamna, is descended from the Sun.—The Krishna, the Bawany, &c. all have some parent deity.

by both people for the Lotos, is so peculiarly alike, as to entitle it to stand as one of the many proofs that are to be found, of their near affinity to each other.

An abhorrence to the shedding of blood,—the offspring of nature, nursed by habit, and fanctified by religion;—the influence of the most regular of climates, which lessens the wants of life, and makes men averse to labour;—perhaps, also, the moderate use of animal food, and abstinence from spirituous liquors; contribute to render the Hindoos the mildest, and probably the most enervated, inhabitants of the globe. That they should posses patience and re-

^{*} In a country of fuch immense extent, there are undoubtedly exceptions to this general character; people accustomed to war acquire courage by being frequently exposed to danger; and, as has already been observed, the inhabitants of the northern parts of Hindosten are hardier and stronger than those of the fouth.

fignation under calamity, is perhaps not much to be wondered at, as the same causes that tend to damp exertion may produce those qualities; but we have also numberless instances of sirmness and active courage that occasion a considerable degree of surprise. The gentle, and generally timid Hindoo, while under the influence of his religion, or his ideas of duty and honour *, will not only meet death with indifference, but embrace it by choice.

An

^{*} Many notions of honour depend on certain received opinions. The Greek and Roman heroes do not feem to have been fo susceptible of certain expressions of reproach, or to have resented them as affronts, to which a modern, of perhaps less virtue, would rather die than submit. Themistocles could say, "Strike, but hear me."—Falsehood and treachery are held dishonourable every where.—This may perhaps be denied; but I believe many travellers have fallen into error, hy hastily judging of nations by what may have particularly happened to themselves: and although these vices may be more prevalent in some countries than in others, I never knew of any country in which

An Englishman, whilst on a hunting party, hastily struck a Peon *, for improperly letting loose a grey-hound. The Peon happened to be a Rajah-pout, which is the highest tribe of Hindoo soldiers. On receiving the blow, he started back with an appearance of horror and amazement, and drew his poignard. But again composing himself, and looking stedsastly at his master, he said, "I am your servant, I "have long eat your bread †:"—and hav-

ing

a person, who happened to be discovered in either, did, not endea our to excuse and justify himself, and thus betray his consciousness of ignominy.

^{*} A Peon is properly a foot foldier. Men of rank have always Peons in their fervice. They wear a fabre and poignard. They attend their mafters when they go abroad, carry meffages, and are in general extremely faithful. Those of the proper Hindoo casts will not do any menial office; but Europeans frequently take Pariars, or auteofts, into their service, whom they employ as Peons.

[†] The expression literally is, I have long eat your rice. Sometimes it is faid, I have long eat your falt, as from the scarcity

ing pronounced this, he plunged the dagger into his own bosom. In those few words he furely pathetically expressed, "The arm that has been nourished by you, "shall not be employed to take away your "life; but, in sparing yours, I must give "up my own, as I cannot survive my dishonour."

Some scopys in the English service, being condemned to death on account of a mutiny, it was ordered that they should be blown off from cannon in front of the army. Some of the offenders being grenadiers, on seeing others who were not, led forth to suffer before them, they called out: "As we have generally shown the "way on services of danger, why should "we be denied that distinction now?"

fearcity of that article in many parts of Hindostan, and its great importance as an ingredient in food, a very high value is attached to it.

They walked towards the guns with firmness and composure; requested to be spared
the indignity of being tied; and, placing
their breasts to the muzzles of the cannon,
were shot away. Though several had been
condemned, the behaviour of these men
operated so strongly on the seelings of the
commanding officer, that the rest were
pardoned.

The Rajah of Ongole having been driven from his possessions, after some fruitless attempts he resolved to make a last effort to recover them. He accordingly entered the province at the head of those who had still accompanied him, and was joined by many of his subjects. The English officer who commanded at Ongole for the Nabob of Arcot, marched to oppose him. They met: in the engagement the Rajah was killed by a musket shot; and most of his principal followers having also sallen, the rest of his troops were broken,

and fled. The English commander *, being informed that a relation of the Rajah was on the field wounded, went up to him with an interpreter, to offer him his protection and affishance. He found him lying on the ground, and speaking to an attendant, of whom he was inquiring whether the Rajah's body had been carried off. Being informed that it had, without making any reply, he gave himself a wound with his poignard, of which he almost instantly expired.

When a Hindoo finds that life is near its end, he will talk of his approaching diffolution with great composure; and if near to the Ganges, or any other facred river, will defire to be carried out to expire on its bank; nor will he do any thing to preserve life, that may be in any

^{*} Licutenant Colonel Thomas Fletcher.

way contrary to the rules of his cast or his religion. One of the natives, who was employed in an eminent post at an English fettlement, being prevailed on in a dangerous illness to receive a visit from an European doctor, it was found that by long abstinence, which in sickness the Hindoos often carry to excess, the stomach would no longer retain any nourishment, The disorder likewise being of a putrid kind, the doctor wished to give the bark in strong wine; but the Hindoo positively refused to take it, notwithstanding many arguments that were used both by the doctor, and the governor who accompanied him, and who had a confiderable degree of influence over the Hindoo. They promised that it should remain an inviolable secret: but he replied with great calmness, that be could not conceal it from bimfelf; and a few days afterwards fell a victim to his perseverance.

Though

Though I could add many examples both of active and patient courage, I shall conclude with relating the principal circumstances of a melancholy story, which has already been detailed by a justly esteemed historian*, and is commemorated and sung in ballads, according to the custom of Hindostan.

Monsieur de Bussy having, in 1757, led the army which he then commanded, into the provinces called the Northern Circars, the revenue of which had been, through his means, granted to the French by the Soubadar Salabat Jung; Viziaramrauze, Rajah of Vizianagaram, the most powerful of the Rajahs of Cicacole, was chiesly consulted by him on the affairs of that province, and enjoyed a principal share in his considence. The Rajah, having either farmed the revenue of Cicacole at a certain rent, or being entrusted with the management of it, soon made use of the authority which this gave

^{*} Mr Orme.

74 MANNERS AND CUSTOMS, &c. him to gratify an animolity that had long occupied his mind.

The possessions of Rangarow, Rajah of Boobeli, bordered upon those of Viziaramrauze, and disputes concerning their boundaries, and the diverting the course of streams *, were very frequent. But the secret, and probably the most powerful cause of his hatred, was the consequence that Rangarow derived from his birth; to which the other, notwithstanding his superior wealth and possessions, aspired in vain. Rangarow enjoyed the honour of an illustrious ancestry, and could not always suppress the indignation which a conscioufness of superior birth is apt to produce in an elevated mind, when exposed to the insolence of one of inferior ex-

^{*} In a country where water is so much required so cultivation, this is often the subject of great dissension between neighbouring proprietors of lands.

traction, to whom fortune has been more propitious; he claimed his descent from the ancient kings of Orixa, and his perfon and family were univerfally respected. Viziaramrauze, comparatively with him, was but of mean extraction; his family had been raifed and enriched by intrigues at the courts of Mahamedan viceroys .-He took an early opportunity of writing to Rangarow, calling on him to attend him as the delegate of the government, and to account with him for his tribute. The other faw the danger to which he was exposed if he refused—the indignity, if he complied; and his feelings being too powerful to yield to the fuggestions of prudence, without deigning to reply, he wrote to Monfieur de Buffy, affuring him of his readiness to conform in every thing to his commands, except attending on his inveterate enemy; a mortification he conjured him not to infift upon. The letter was probably intercepted by Viziaramrauze, and Rangarow's Rangarow's filence and non-appearance were construed into contempt and disaffection. About the same time, some sepoys in the French service, with some of Viziaramrauze's Peons, in attempting to enter the Boobeli district, were driven back. The people of that country fay, they were fent on purpose by him, without any communication to the Rajah, with a view to provoke resistance. But in whatever way it arose, this circumstance confirmed the opinion Monsieur de Bussy had been taught to entertain, and Viziaramrauze availed himself of that disposition, to persuade him to march towards Boobeli with their joins forces. When Rangarow was informed of the motion of the French army, and that Viziaramrauze accompanied it, the former attempt that had been made to enter his territory, and his letter not having been replied to, concurred in making him believe that his ruin was resolved. ing too proud to fly, or preferring any alternative

alternative to that of living as a suppliant in another country, he took the fatal resolution, instead of going and appealing to the justice of Monsieur de Bussy, to prepare for defence, and suffered himself to be thut up in a small and ill-constructed fort with his family and principal relations. The place was immediately attacked; the artillery foon made a breach in the walls, but the belieged, fighting with that courage which is produced by refentment and deipair, repulfed an affault, though fustained for a confiderable time. On the 24th of January 1758, a second assault was made and repulsed as the former; but the number of the belieged being now much diminished, Rangarow affembled his kinfmen, and informed them, " that as it was impossible to "defend the place much longer, or per-"haps even to relift another affault, he " had resolved not to outlive his misfor-"tunes, or expose himself and his family " to the bumiliation of appearing as cap-" tives

"tives before a person he despised: that "he did not wish, however, that his ex-" ample should have any influence on "them, nor would he offer them any ad-"vice: that having followed the dictates " of his own mind, he left them to be "guided by theirs; nor did he fee that "they stood in the same predicament "that he did, for as the resentment of " their enemies was directed entirely against "himself, they would probably, after his " death, be less inclined to severity." But they unanimously approved of his fentiments, and declared that they would not furvive him. He then fent for his only child, an infant fon, and taking him in his arms, and addressing him as all that remained of an ancient, illustrious, but unfortunate race of princes, he gave him his dying bleifing, and delivering him to the care of two of his officers, in whose prudence he could confide, he defired them to conceal themselves with him in a secret place till night, and endeavour to convey him to one of his friends, a Rajah, among the western mountains, with this mesfage: "Rangarow fends you his fon, as "the last pledge of his confidence and " affection."

The resolutions taken in this assembly being adopted by all who were in the place, they employed a short time in performing fome religious ceremonies, and in taking a folemn leave of each other. Returning to their respective dwellings, they prepared them for the flames with straw, and such other combustible materials as they could procure. The women affifted them with alacrity and zeal, and every one received the wound of death, from the hand of the person to whom she was most nearly allied, or gave it with her own. This dreadful icene being closed, the men set fire to their houses, that they might yet see this last ceremony performed, and be certain that the 80 MANNERS AND CUSTOMS, &c. bodies of their women should not be exposed to any insult.

The enemy observing the conflagration, had again mounted the breach at the time Rangarow and his followers returned to it. He fell by a musket-ball; and every man who accompanied him was killed, as they disdained to receive quarter. The only living person found in the fort was an old Brahman, who related the dismal tale *.

^{*} I was told the circumstance as above related by some of the Rajahs of that part of the country, who had the means of being persectly informed. The Boobeli district was in the possession of the Rajah of Vizianagaram not many years ago; though, I believe, Rangarow's son was then alive, and perhaps is now living. He was then supported by the benevolence of some of the Rajahs.

In Quintus Curtius we have an example similar to this: — Sed cum in obsidione perseverasset, oppidani desperata salute, ignem subjecere tectis, se quoque ac liberos conjugesque incendio cremant. Quod cum ipsi augerent, hostes extinguerent, nova forma pugnæ erat; delebant incola urbem, hostes desendebant. Q. Curt. lib. ix. cap. 4.

Monsieur de Bussy, who is said to have been deeply affected by this horrid catastrophe, resolved to quit a place where every object recalled to his mind the unhappy fate of its late inhabitants. Notwithstanding the various revolutions which the empire had undergone, they still had retained a small and remote corner of the extensive possessions of their ancestors, which they might have continued to enjoy for many ages yet to come, but for the precipitancy of Europeans, who, on more occasions than this, have been the cause of much mifery and wretchedness, by blindly taking part in Asiatic disputes, without properly inquiring into and understanding them.

The two officers to whose care Rangarow had confided his son, having successfully executed the trust that was committed to them, came disguised as Yogeys into the camp of Viziaramrauze the day preceding Vol. II.

that on which the army was to march from Boobeli. With the freedom allowed to those devotees, they took their station under a tree near his tent, without being queftioned. In the night they privately entered it, by creeping on the ground, and cutting a hole in the fide of it where there happened to be no centinel. He was a corpulent unwieldy man: they found him lying on his bed afleep; but awaking him, and telling him who they were, they struck him with their poignards. The guards, on hearing a noise, sushed in; but Viziaramrauze was dead, being pierced with many wounds. Though they might, probably, have escaped by the way they came in, they did not attempt it; but standing by, and pointing to the body, faid, "Look here, " we are fatisfied." They related the means they had taken to avenge their chief; and, having declared that no other knew their intention, or was concerned with them, they were put to death, fatisfied with what they

The Hindoos are great observers of decorum; their manners are unaffected; they possess much natural politeness, and have an extraordinary degree of caution in not faying or doing any thing which they imagine may offend. The Brahmans in general shew the least civility, which is owing to the precedence they assume over the other casts, and the deference that is continually shewn them.

Some years ago, the governor of an European fettlement was invited with fome

^{*} For another proof of the contempt which the Hindoos have for life, when put in competition with their fentiments of honour or religion, fee a remarkable inflance of a Tanjorine officer, who burnt himfelf to death at Devi-Cotah when taken by the English—to be found in Orme's History of the Transactions of the British Nation in Hindostan, vol. i. p. 116.

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other gentlemen to a feast given by a Rajah on account of a wedding. It confifted, as their evening entertainments always do, of fireworks, dancing, and finging. The place where the Rajah received the guests, was a parterre, or small flower garden, surrounded by an arcade, or open gallery, spread with carpets, and, as is usual, these covered with white linen cloth. In the middle of the parterre, there was a bason with a fountain. The guests entered by a gate in the centre of the building, opposite to the fide where the Rajah fat; and walking up through the parterre, faluted him, and took their feats in the gallery. An elderly man, after having paid his compliments to the Rajah, inadvertently fell into the bason. The attendants immediately ran to his affiftance, and took him out. The words and looks of all the natives were highly expressive of concern; but when their anxiety had fublided, by being informed that he had not received any injury, they were not a little furprised to observe some of the Europeans in an immoderate sit of laughter, for which they were entirely at a loss to account.

I remember a young Rajah, a boy of about twelve years old, who came to visit an Englishman, and though he never had seen any European before, his manner was polite and unembarrassed; neither did he express any surprise at dresses and objects that were entirely new to him: yet this did not proceed from apathy or want of observation, for I understood afterwards, that he was very inquisitive, and asked a variety of pertinent questions.

The mental as well as physical faculties of the human species seem to arrive sooner at maturity in Hindostan, than in colder climates; and it is not uncommon to see children behave and speak with a degree of gravity and propriety that seems in-

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compatible with their age. But the mind, like the body, perhaps does not enjoy that vigour which is to be found in the natives of Europe. Besides moral causes, which undoubtedly have considerable effect, the climate certainly tends to enervate at least the body; it is less capable of bearing fatigue; the wants of life being few and easily procured, exertion is less excited; and every thing conduces to encourage indolence, and love of ease.

The venereal disease, that inveterate enemy of the human race, is to be met with in every part of Hindostan; and, I presume, existed there long before the discovery of America by Columbus. The idea that it was originally peculiar to that quarter of the globe, is certainly erroneous: Like many other general opinions, it was admitted without inquiry; but it now seems extremely questionable, whether it was even brought from thence into Europe.

Had

Had it been carried into Hindostan by Europeans since the discovery of America, the epoch is so recent, and the evil so great, that in a country inhabited by an enlightened people, and in which there is a constant correspondence between the principal towns, the time when it appeared, and probably the manner in which it was introduced, would have been marked and handed down to us. But there is no such tradition to be found; and it is but fair, therefore, to conclude, that the Hindoos were afflicted with it long before we became acquainted with them *.

^{*} It appears, that this disease was sound very prevalent in the island of Madagascar, by the early navigators thither. M. Dellon, says, "Au reste comme tous ces insulaires menent une vie dissolue et déreglée, la plus part sont insectés de maladies veneriennes.

[&]quot;dont ils se guerissent d'une façon très particuliere

^{« &}amp;c." See Dellon, vol. i. page 44. edit. ut supra.

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The gout, likewise, is every where found, though it seems milder in its effects, and less frequent, than in Europe, which may partly be owing to the extreme temperance of the people, and to the humour being in some degree carried off by the almost constant perspiration that is produced by the heat of the climate.

The small-pox, wherever it appears, is more rapid in its progress, and generally more fatal, than in colder countries. Villages may be seen almost wholly deserted by their inhabitants from the apprehension of this disorder; which circumstance, among other things, may serve as a proof, that they do not believe in predestination.

The Hindoos are prohibited under the feverest penalty, that of losing their cast, from quitting Hindostan without permission; and the rules and restrictions with respect

respect to their diet, render it almost impossible, without some exemption from them. Whether merchants and bankers have a general dispensation, or travel by particular leave of the principal Brahmans at the places where they reside, we know not: but they and their agents now, as formerly, settle in different foreign countries, and perform the voyages necessary to their occupation. They, however, every where abstain from eating such food as is forbidden them by their laws, and observe, as far as possible, their absutions, and other religious duties *.

There is a class of people, called Banjaries, that do not belong to any cast, or any particular part of Hindostan. They live in tents, and travel in separate bodies, each of which is governed by its own par-

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^{*} Mr. Stuart, and others, who have visited those established in foreign countries.

ticular regulations. They come frequently to towns on the fea-coast, with oxen loaded with wheat and other articles; and, in exchange, take away spices, cotton, and woollen cloths; but principally salt, which they carry to the interior parts of the country. Many of these parties have somethousands of oxen belonging to them. They are rarely otherways molested, even in war, than by being sometimes pressed into the service of an army to carry baggage or provisions; but, as soon as their services are no longer wanted, they are paid and dismissed.

There are many monuments in India, which prove that the Hindoos, not only in the science of astronomy, but also in mechanics, and other arts, had a knowledge greatly superior to that which they now posses; and there is a particular character stamped on all their ancient works, which, like the pencil of a painter, distinguishes the original from the perform-

ance of those who may have copied it, however excellent, or even fuperior, the copy may be. But though I do not pretend to give my opinion as decifive upon the fubject, I cannot help observing, that in examining some statues of Egyptian workmanship, their strong resemblance to those of the Hindoos gave me the idea of a copy, in which some of the accessary parts of the original were left out. In the art of painting, the Hindoos certainly do not excel; nor does any thing remain to shew that they were ever much superior to what they now are. They are not so deficient in the art of colouring as in drawing, and they feem to be almost wholly ignorant of the principles of perspective. In sculpture, they appear to have made greater progress. Their statues, as I have before observed, bear a great resemblance to those of the Egyptians; and though in general they are rudely executed, and without much regard to anatomy, many of them discover a degree of skill scarcely surpassed by the best Grecian artists.

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A proof of the once flcurishing state of architecture among them, is to be found in some of their ancient temples. While the stupendous fize of the towers, the height and folidity of the walls, the space that is enclosed by them, and the immense labour that the whole announces, excite our wonder, and impose respect; we find cause to admire the beauty, and often the fimplicity, of their composition. Many are still in a state of perfect preservation, but others appear to be almost entirely constructed of the fragments of ancient works destroyed by the Mahomedans, and rebuilt by the pious Hindoos, when they had obtained a respite from perfecution, but had lost their taste and knowledge in the arts. The temples at Joadpour are a remarkable instance of this fact; there, are to be seen columns standing upon ancient capitals, others supporting bases, and massy piers, constructed entirely of mutilated pieces of sculpture.

The fludy of medicine is followed in Hindefton, by perfons who devote themfelves

felves entirely to that profession. In their books are to be found the names, and fupposed causes of almost all diseases that are known, and receipts for the remedies that are to be applied. They confult the pulse with much attention, and, perhaps aided by the great fensibility of their touch, they discern with exactness the least variation in its motion. In all bilious cases they prescribe copious purging, but are at all times averse to bleeding, or vomiting. In feverish complaints, they chiefly trust for a cure to extreme abstinence, and large draughts of cangi, or light gruel made of rice. Mr. Stuart, whom I have already quoted, being with Hyder Ally in the engagement in which he was defeated by the Mahrattas, was left on the field covered with wounds, and taken prisoner. Besides gun-shot wounds, he had many deep cuts on the head and arms with the fabre. He was put into a choultry; his wounds were examined; and no ball having lodged, they were washed

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washed and tied up with fresh leaves, the names of which he does not remember. In fifteen days he was entirely out of danger, and able to move about; but during that time he had tasted nothing but eangi.

According to the accounts of the miffionaries *, the Hindoos possess a considerable degree of knowledge in chemistry; and alchemy is as much in vogue and as ruinous in its consequences, as it was formerly in Europe.

We do not possess any sufficient knowledge of their music, to enable us to give an opinion upon it. But though some of their airs are very melodious, they seem to be but little advanced in that art, comparatively with the progress it has made in Europe.

^{*} La Croze, vol. ii. p. 309.

They have a great variety of musical instruments. Those used in war are, a
kind of great kettle drum, which is carried on a camel, and sometimes on an elephant; the Dole, a sort of long narrow
drum, that is slung round the neck of
the person who beats it; the Tamtam,
a slat drum, resembling a tabor, but larger
and louder; the Talan, or cymbal; and
various sorts of trumpets. But instead of
the trumpet, the mountaineers and inhabitants of the woods use a horn, and
those on the sea-coast sometimes a large
conch shell.

To accompany the dancers and fingers, they generally use the Dole and Tamtam, by occasionally striking or rubbing them with their fingers; flutes of different sorts; small cymbals that are frequently made of silver; and the Bein, or Vina, a stringed instrument, which is played upon in the same manner

manner as the guitar, but is larger, and has greater powers *.

The Tary is a trumpet of great fize and most lugubrious sound, which they sometimes use to announce the death of persons of distinction, and constantly at their funerals.

At the temples they occasionally use all their different instruments.

There are strollers, whose occupation is to intrap snakes, who use an instrument called Magouty, resembling a small bagpipe, in order, as they pretend, to bring them from their lurking-places by the charm of their music. They carry a number of those reptiles with them in bags, which, though of the most venomous kind,

^{*} See Sketch VIII.

they take out with the naked hand; and, throwing them on the ground, they are taught to rear and move about to the found of the Magouty. They very gravely fay, that by certain incantations, which they only are acquainted with, they cannot do them any harm. But it is probable, that the fangs which convey the poison are taken out; though others fay, that they only have the precaution to make them expend their venom, by frequently biting something previous to their shewing them.

Some of their jugglers are so extremely expert, that several of the early travellers and missionaries seem to have been fully persuaded, that many of their tricks were performed by supernatural powers, obtained by means of conjurations.

When we observe how few and simple the utensils are, that are employed by the Vol. II. H artisans

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artisans in Hindostan of every kind, we must be surprised at the niceness and delicacy of some of their works, and the size and magnificence of others; for which nothing but the extreme attention and unwearied patience which characterise the inhabitants of that country can account.

The weaver early in the morning sets up his loom under the shade of a tree, and takes it down in the evening. The sine muslins are indeed woven within doors, the thread being too delicate to be exposed to the agitation of the air; but it is not uncommon, near manufacturing villages, to see groves full of looms employed in weaving the coarser cloths.

The filversmith often works for daily hire, and brings his whole apparatus to the house of the person who employs him. His furnace is a common earthen pot; his crucibles are made of clay mixed with

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the ashes of cow-dung; and these, with a small anvil, a file, a hammer, and a pair of pincers, form a pretty exact list of the surniture of his shop. With clay, modelled with the singers, he will imitate any thing that may be given to him; and some of their works in filligree are extremely delicate and curious.

The utenfils of all the artifans and manufacturers partake of the fame kind of fimplicity.

Lacquering and gilding must have been long known to the Hindoos, and employed by them in various works of luxury and ornament. We find them in use all over Hindostan, though, in some parts, the lacquering is in a greater degree of persection than in others *.

In

^{*} Bernier, in speaking of the Kashmirians, says:

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In the towns and villages, not only every cast, but each class of artisans and manufacturers, has its own particular quarter. The Chandalas and all unclean tribes are in some extremity by themselves, nor dare they even pass through the streets that are inhabited by any superior casts.

Rice is the principal article of nourishment of all the natives; and the first object of attention in the cultivation of it, is to have the soil plentifully supplied with water. If there be a scarcity of water, the harvest is scanty in proportion to it; and a succession of

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sé Ils font des Palekys, des bois de lits, des coffres, des écritoires, des caffettes, des cuillers et plusieurs de autres fortes de petits ouvrages, qui ont une beauté

[&]quot;toute particuliere, et qui se distribuent par toutes

[&]quot; les Indes. Ils favent y donner un vernis, et suivre

[&]quot; et contrefaire si adroitement les veines d'un certain

[&]quot;. bois, qui en a de fort belles, y appliquant des filets

[&]quot; d'or, qu'il n'y a rien de plus beau."

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dry weather in the rainy feason is sure to produce a famine. In travelling through Hindostan, some opinion may be formed of the wisdom and benignity of the government, by the number, and state of prefervation, of the tanks and water-courses *. Unhappily, in many of those countries that groan under a foreign yoke, these and other public works of utility or magnificence, being neglected, are going gradually to decay.

When the rice is grown to a certain height, it is plucked up, and transplanted in small parcels into fields of about a hundred yards square, which are separated from each other by ridges of earth, and daily supplied with water, that is let in upon them from the neighbouring tanks.

When the water in the tanks falls below the level of the channels that are made to

^{*} See page 105.

let it out, it is drawn by what is called on the coast of Coromandel a Picoti, a machine equally simple and ingenious. It is composed of a piece of timber, generally a palmtree, fixed upright in the ground, supported on each fide, and forked at the top to admit another piece, which moves transversely on a strong pin driven through the fork. The transverse timber is flat on one side, and has pieces of wood across it, in the manner of steps. At one end of this timber there is a large bucket, at the other a weight. A man walking down the steps throws the bucket into the well or tank; by going up, and by means of the weight, he raises it; and another person standing below empties it into a channel made to convey the water into the fields. The man who moves the machine may support himfelf by long bamboos that are fixed in the way of a railing from the top of the piece of upright timber towards the well. On emptying the buckets, they fing out the number MANNERS AND CUSTOMS, &c. 103
number that has been drawn, and add to it
the name of Samy, or some other deity.
Every garden has its Picotis, and every
evening at sun-set you see them in motion,
and hear the song.

In a country so full of inhabitants, and where the price of labour is so cheap, those complicated machines that are invented to supply the place of many hands, being less required, genius in this respect is seldom excited; and the knowledge of the Hindoos in mechanic powers and the laws of motion, seems therefore to have only kept pace with their wants.

Besides rice, there is a variety of other grains, which, as they require less water, may be planted on high lands. But for the rice they choose the lowest situations that can be found. Wheat, I believe, is no where cultivated lower than about the 20th degree of latitude, and even there, it is only

H 4

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to be found in valleys, in the mountainous parts of the country; but it is every where to be purchased, as, beside what is imported by sea, it is brought into the southern provinces by the *Banjaries**.

The Riuts, or cultivators of the ground, are now kept, in many countries, in a state of great penury and wretchedness; a melancholy resection, especially when we consider, that on their labour depends what we enjoy. I remember, in travelling, to have spoken, by an interpreter, to some who were reposing themselves in the heat of noon in a Tope †, or grove, where I happened to halt. They gave me an account of their satigues and their missor-

^{*} See page 89.

[†] Topes are very frequent, and some of them are of considerable extent, containing perhaps 100 acres of land. They are generally either of Tamarind of Mango-trees, planted in regular rows.

tunes; and, making use of some of those gestures that are common to the people of India, and often very expressive: one of them shewed me his feet covered with blisters, by being alternately in the water and on the scorching ground; and pointing to some coarse rice and a few pepper pods, said: "This is all we have in return." I am forry to add, that I fear he gave but too saithful a representation of the state of some millions besides himself.

With the first accounts we have of Hindostan, and as far as inquiry has yet been able to go, a mighty empire at once opens to our view, which, in extent, riches, and the number of its inhabitants, has not yet been equalled by any one nation on the globe. We find falutary laws, and an ingenious and refined system of religion, established; sciences and arts known and practised; and all of these evidently brought to perfection by the accumulated experience

rience of many preceding ages. We see a country abounding in fair and opulent cities *; magnificent temples and palaces; useful

^{*} Gour, called also Lucknouti, supposed to be the Gangia Regia of Ptolemy, stood on the left bank of the Ganges, (in looking towards Calcutta,) about twentyfive miles below Rajial, in lat. 240, 33", and long. from Greenwich, 88°, 4". It is faid to have been the capital of Bengal seven hundred and thirty years before Christ. It was repaired and beautified by the Mahomedan emperor Acbar, who gave it the name of Jenutabad; but was deferted by its inhabitants on account of an epidemical distemper, who imagined that it was abandoned by its patron deity, and devoted to divine vengeance. No part of the fite of ancient Gour is nearer to the present bank of the Ganges than four miles and a half; but a small stream, which communicates with the Ganges, runs by its west side, and is navigable in the rainy season. On the east side, in fome places within two miles of it, is the river Mahanda, which is always navigable, and also runs into the Ganges. The ruins of Gour are on the old bank of the Ganges, and extend not less than fifteen miles in length, and from two to three in breadth. Several villages stand on part of its site; the remainder is eovered

MANNERS AND CUSTOMS, &c. 107 useful and ingenious artists employing the precious stones and metals in curious workmanship;

covered with thick forests, the habitation of tygers and other beasts of prey; or become arable land, though the soil is chiesly composed of brick-dust.

Maj. RENNEL.

Cannoge, the ruins of which are of great extent, is fituated on the right bank of the Ganges, (in looking towards Calcutta,) near the place where the Caliny or Calinuddy river joins it, in lat, 27, 3. and east long. from Greenwich 80, 13. It is faid to have existed above one thousand years before Christ, and is mentioned as the capital of Hindostan under the predecessor of Phoor, or Porus. The successor of Porus, Sinfarchund, or the Sandracotta of the Greeks, paid tribute to Alexander's fuccessors; and Jona, the fecond in fuccession from Sinfarchund, reigned at Cannoge; it may therefore be supposed that, as it was the capital under the predecessor of Porus, and under Jona, it was also the capital in the intermediate reigns; and if fo, it was the place where the ambassadors of Scleucus were received, which they mention by the name of Palibothra. In extent and grandeur, Cannoge perfectly answers to the description of Palibothra. Some Hindoo writers give magnificent accounts of its riches

manship; manufacturers fabricating cloths which, in the fineness of their texture, and

riches and populousness. No longer ago than the fixth century it contained thirty thousand shops and stalls where beetle-nut was fold *.

Ptolemy makes Palibothra appear to be in lat. 27 between the towns of Malibi on the west, and Athenagarum on the east. The real latitude of Cannoge, by observation

The beetle is a leaf of a hot aromatic quality, which grows on a creeper, that twists itself round a slender tall tree, planted in regular groves on purpose for the beetle plant. The Hindoos chew the leaf with the arek nut, and a small quantity of shell lime; this mixture, in chewing, produces a reddish juice, which they spit out.

The arek nut grows on a tail straight tree, which is often used for masts and yards of the small vessels of the natives.

—The nut has no shell, and when divested of the skin, and dried, resembles in size and colour, the nutmeg.

The use of the beetle, by both sexes, and all ranks, is universal all over India, and not merely confined to Hindostan. It is constantly presented to visitors, prepared in small parcels, of a fit size to be put into the mouth, consisting of two or more leaves, spread with a small quantity of the shell lime, and folded and neatly wrapped round a piece of the arek nut. Sometimes the cardantium, or a bit of clove, is added.

MANNERS AND CUSTOMS, &c. 109 the beauty and duration of some of their dyes, have, even yet, been but barely imitated

observation, is 27. 3. and the latitudes given by him to Malibi and Athenagarum, are nearly those of Matura and Audia, or Oude. The distances of the two former from Palibothra, answer minutely to the distances of the two latter from Cannoge. I am of opinion that we may place some reliance on the position given by Ptolemy to Palibothra, for on a comparison of the latitudes of sive different places between the Indus and the Ganges, I find the greatest difference to be only twelve miles between his and mine.

Partie	Ptoleiny.	
Taxilla, the pass of the Indus, or Attock,	32. 20. Attock	32. 20.
Conflux of the Hydaspes and Indus	30. 00.	29. 48.
Malæta	25. 54. Mirrta	25. 50.
Ardone	30. 12. Ajodin	30. 15.
Dedali	30. 32. Debalpour	30. 24.
But it should not be for	gotten that the cou	ntry be-
tween Sinde and Palibotl	hra was the best kr	iown to
the ancients.		

Pliny assigns for the site of Palibothra a spot four hundred and twenty-sive Roman miles below the conflux of the Ganges and Jomanes, or Jumna; and also enumerates

tated by other nations †. The traveller was enabled to journey through this immenfe

† Hindostan has scarcely any mines of gold or silver, and the vast quantities of those metals that were found circulating in coins, and employed in works of luxury and embellishment, were chiefly procured in exchange for its manusactures, and were the contributions of other nations. Pliny, in speaking of the route from Egypt to India, says, "it is as yet but it little known by the public, notwithstanding it is of for much importance, as there is not a year that India does not receive fifty millions of sestences for its merchandize, on which the traders gain a hun"dred for one."

enumerates particulars of the distance between the Indus and the mouth of the Ganges: and although he does not in all cases correspond with the map, yet it must be allowed that, upon the whole, there is a degree of consistency in his account of the respective position of places, that merits consideration.

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In order to ascertain Pliny's scale, it will be necessary to compare his distances with mine in some known part of the route from Indus to the mouth of the Ganges; and none appears fitter for this purpose, than

mense country with ease and safety; the public roads were shaded with trees to defend

the space between the part of the Jumna nearest to the ordinary road into Hindostan, and its conflux with the Ganges. This distance in Pliny is 623 miles, and on my map 354 geographical miles; fo that 57 of: geographical mile is equal to a mile of Pliny reduced to horizontal distance, or about 70 by the windings o the road, agreeing nearly with a Roman mile, for which it was doubtless intended. Taking this for: scale, we shall find that about 110 such miles will reac! from the aforesaid part of the Jumna, to the part o the Ganges which is nearest to that, or about Moonygurry; 286 more will reach to Cannoge, which, bein; at the junction of the Calini with the Ganges, and very large place, I am inclined to suppose that Calinapaxa is meant for it; and 228 more will reach to the conflux of the Ganges and Jumna, that is, to Allaha bad. Between the Indus and Hyphasis (Setlege), the proportions do not hold fo good. For instance, be tween the Indus and Hydaspes (Behat) Pliny reckor. 120 miles; which by my map is 135, if Alexand: came by Rotas, the ordinary road; for had he talthe road that Timur did, the distance would be 1 ... than 120. Again, between the Hydaspes and His

defend him from the scorching sun; at convenient distances buildings were erected for

phasis, Pliny reckons 390 miles, which is only 300 by the usual route towards Sirhind, and 350, supposing he went towards the lower parts of the river, which I think highly probable: but as the country between the Hydaspes and Hyphasis was the seat of war, in which it may be supposed that Alexander was often led out of the direct road, it cannot be expected that the distance of this part should be so well ascertained as the others.

Between Alexander's position on the Hyphasis (Setlege), and the Jomanes (Jumna), Pliny reckons 336 miles, which exceeds the distance between those rivers in the line of the great road from Lahore to Delhy about 106 miles; but 336 miles is really the distance between the Jumna and that part of the Hyphasis (or Setlege), below the conslux with the Bea, and which I suppose to have been Alexander's position when he erected his altars.

Pliny states that Palibothra is 425 miles below the conflux of the Ganges and Jumna, and the mouth of the Ganges 638 miles from Palibothra, or 1063 from the conflux. It is true that this distance on the map is only 1000 such miles by the road; but

for him to repose in; a friendly Brahman attended to supply his wants; and hospitality and the laws held out assistance and protection to all alike, without prejudice or partiality *.

Their laws being interwoven with their religious doctrines, perhaps threw too great a preponderance on the fide of the priest-hood; but the evil which this might have

we should restect, that our own ideas of this distance did not come nearer the truth after an intercourse of near two centuries with India, and indeed until the present time; for it will be found that Monsieur D'Anville's map of India, published in 1752, represents the distance as much short of the truth as Pliny goes beyond it.

Maj. RENNEL.

^{*} Sunt et apud Indes, statuti principes qui injurias ab advenis prohibeant. Si qui aegretantes, conductis medicis curant; defunctosque sepeliunt, corum pecunià proximis tradità.

Died. Sic. 1. 2. cap. 10.

The fame is confirmed by authors from whom Strabo has copied.

occasioned seems, in some sort, to have been rectified by the exclusion of the members of that order from any temporal employments; so that while they guarded the people from tyranny, they secured to the sovereign the peaceable obedience of his subjects.

The feiences, being confined to a particular fet of men, perhaps could not take that flight which they have done in countries where they are open to the world at large, and where genius is encouraged and refpected in whatever fphere it may appear. The priests in Hindostan seem early to have foreseen, that advancement in knowledge would produce the decline of their spiritual authority, and they guarded therefore against it, with a degree of caution and fuccels, fcarcely to be exampled in any other civilifed country. Yet, with all the exceptions that can be made, we must allow, that their laws and government tended, as much

much as any others we are acquainted with, to procure peace and happiness. They were calculated to prevent violence, to promote benevolence and charity, to keep the people united among themselves, and to hinder their tranquillity from being disturbed by the introduction of foreign innovations.

We afterwards fee the empire over-run by a fierce race of men, who, in the beginning of their furious conquests, endeavoured, with their country, to subdue the minds of the Hindoos. They masfacred the people *; tortured the priests; threw down many of the temples; and, what was still more afflicting, converted some of them into places of worship for

^{*} Tamerlane ordered about 100,000 Hindeo caprives to be put to death at once, which was immediately executed by his cavalry.

their prophet *: till, at length, tired with the exertion of cruelties which they found to be without effect, and guided by their interest, which at least led them to wish for tranquillity, they were constrained to let a religion and customs subsist, which they found it impossible to destroy. But during these scenes of devastation and bloodshed, the sciences, being in the sole possession of the priests, who had more pressing cares to attend to, were neglected, and are now almost forgotten.

^{*} The temple of Eishuar at Benares is now a Mahomedan mosque, and two losty minarets were erected on it by order of Aurengzebe. Mr. Forster.

SKETCH XIII.

Affinity between the Religion of Siam, China, Japan, and Thibet, and that of Hindostan *.

THE Talopins, or Siamese priests, seem generally to acknowledge, that their religious doctrines were brought from the west. They say, that the Deity having appeared in the world, and more especially on the banks of the Ganges, in different shapes, assumed the figure of a black man, with curled hair, took the name of Samana Codom, and came to Siam. M. Ziegenbalg

I 3 informs

^{*} With the religion of Arracan and Pegu we are not much acquainted, but as far as I have been able to learn, it is almost entirely the same with that of Siam.

informs us, that, according to the affertions of some Hindoos, Vishnou, in one of his incarnations, destroyed, or dispersed, two heretical fects, one called the Buddergueuls, and the other the Shamanargueuls or Samaniens *, who, especially the latter, affected to despise the theology of the Brahmans, and denied the existence of a Supreme Being. M. de la Croze imagines from hence, that the religion and science of the Hindoos may have been carried to Siam by the Samaniens. In support of this conjecture, he quotes two passages from M. de la Loubere: in one of which it is alleged, that the people of Siam do not adore a supreme invisible Being; and in the other, speaking of their first legislator, it is faid that Codom was his name, and that Samana means, in Balic language, a devotee of the forests. But I confess that the inference drawn by M. de la Croze,

^{*} See vol. i. p. 244.

does not appear to me to be conclusive; for if the Samaniens were driven from Hindostan by the Brahmans on account of their herefies, it is very improbable that they should teach in another country the doctrines they had condemned in their own; and the opinion, that the Siamese do not believe in a supreme invisible Being, feems to have been hastily adopted by strangers, from their not finding a temple dedicated to his worship, and observing that the adoration and offerings of the multitude were directed to particular deities. But the affertion of the Brahmans makes it by no means certain that the Samaniens denied the existence of God; and if we are disposed to believe their expulsion from Hindostan and their arrival in Siam, we may attribute it to some other cause beside atheism. Like the Jesuits of Europe, it is faid that the Samaniens, being diffinguished for their manners and learning, became the objects of jealoufy to the priesthood.

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Father Tachard informs us, that a famous Sancra*, in speaking on the mysteries of his religion, gave the following account of its origin, which, though it materially differs from the story of Samana Codem, will be found to be intimately connected with the opinions and doctrines of the Hindoos. He faid, that about 2231 + years ago, a young virgin, being inspired from heaven, quitted the world, and wandered into the most unfrequented parts of an extensive forest, there to await the coming of a God that had been long announced to anxious mankind. While she was one day proftrate in prayer, she was impregnated by the fun-beams. Some time afterwards, perceiving she was with child,

^{*} A superior among the Talopins, or Siamese priests.

[†] I am inclined to doubt the accuracy of both M. de la Loubere and Father Tachard, as well as of Kæmpfer, in the date afcribed by them to the origin of the Siamefe religion.

though confcious of her virgin innocence, her modesty was abashed, and she fled farther into the forest, to hide herself from the eye of man. Arriving at the border of a lake that is between Siam and Camboia, she was there delivered of a beavenly boy. But the virgin mother being without milk to nourish him, in her maternal anxiety broke out into lamentations of despair. While she was thus bewailing her misfortune, she faw a plant moving on the water; she was attracted towards it; she held her fon in her arms; the flower opened to receive him, and again contracting itself, formed his cradle*. There leaving him the retired, and being abforbed in contemplation on what had passed, she disappeared, being, it is imagined, immediately conveyed to heaven, without passing

^{*} In some antique engraved stones we find a boy setting in the Lotos, which is supposed to represent the dawn.

through those stages to which mortals in general are condemned. A holy hermit, who had come to the fame spot to attend the accomplishment of a promise, that be should behold the divinity before he died, in awful filence faw what we have related.-The mother was gone, nor was there any prospect of her returning. The hermit advanced with reverence, and brought away the infant God. But fo extraordinary a prodigy could not long be concealed. The people faid, the true prince was born, and the rulers being alarmed, fought to destroy him. The hermit therefore fled with him to Camboia, where he kept him concealed in a defert. Though but a child, he performed many wonderful miracles; his fame was forcad abroad; and when arrived at the age of twelve years, he came back with the hermit to Siam.

Father Tachard fays, that the Talopins have the highest veneration for the flower above-

above-mentioned, the name of which he did not remember; but the reader will recognize the Nymphea Lotos, so much venerated by the Hindeos and Egyptians; and indeed the whole story is evidently borrowed from the Hindeo mythology.

The laws and religious doctrines of the Siamese are recorded upon leaves in the Balic language, which, like the Sanskrit, excludes all but the learned priests from access to the original documents, and invests in them the sole power of instructing the rest of the people. They say, "a lan-" guage in which so many mysteries are "communicated, should itself be a mystery, "and not profaned by the impious; or, "what may be written in it, misappre-"hended by the ignorant."

Their religion enjoins the adoration of God*, and Father Tachard, with an honest

frankness.

^{*} Vid. Voy. de Siam des P. Jefuites, envoyez par le Roy aux Indes et à la Chine.

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frankness, observes, that as far as regards precepts of morality, and instructions for our conduct in life, "no Christian can teach any thing more perfect than what it prescribes. It not only forbids its fol-lowers to do ill, but enjoins the necessity of doing good, and of stissing every improper thought or criminal desire."

The belief in an universal pervading spirit*, and in the immortality and transmigration † of the soul, form a fundamental part of their doctrines; and the metemphychosis is by them extended not only to the

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^{*} M. de la Loubere. Sec vol. i. page 149.

⁺ Father Bouchet fays: "In a monastery at Siam, "where I learnt the language, conversing one day with a Sancra, who was extremely tenacious of the doctrine of the metemphychosis, I observed to him, that he committed several murders as often as he drank the waters of the Menan (a river of Siam); he finited, but was disconcerted when I shewed him the water in one of those fine microscopes that we brought with us from Europe."

whole animal creation, but to things apparently inanimate, fuch as trees, plants, and even rocks *. On that account the Talopins are prohibited from disturbing the earth, and cutting down any vegetables; thereby to imply, that those who devote themselves to the service of God, should not employ their attention in making provision for their table; but rather live on the spontaneous productions of nature, in order to fet an example of sobriety and abstinence to others. They believe the universe to be eternal, without beginning or end; but they admit that particular parts of it, fuch as this world, its productions and inhabitants, may be destroyed and again regenerated.

They have their good and evil genii; their rural and other deities; who preside

^{*} This opinion is also to be found among the Hindoos.

over their forests and rivers, and interfere in all sublunary affairs.

They are extremely curious to look into futurity, by applying to their astrologers and oracles; and there is a famous cavern where they go and make facrifices, and consult the priests who attend there.

Far from confidering suicide as a crime, in some cases they think it commendable; that it may render service to the soul, by delivering it from an inconvenient habitation; and it is not uncommon to find a Siamese hanging upon a particular tree, dedicated to the god Mercury, and called in Balic Pra-si-maba-pout *, or the tree sacred to the great Mercury.

M. de la Loubere gives a remarkable instance of a native of Pegu who was at Siam,

[•] Du Royaume de Siam, par M. de la Loubere.
and,

of SIAM, &c. AND HINDOSTAN. 127 and, in the presence of his family and friends, gradually burnt himself to death, by rubbing his body with oil, and sitting down upon a fire.

The Talopins are divided into several degrees or classes, and live in monasteries contiguous to the temples. They make vows of chastity, the breach of which is punished by the offender being burnt to death; but what is singular, and entirely opposite to the rules observed in Hindostan, any one may enter into the priesthood, and after a certain age may quit it, marry, and return into society *.

They

^{*} If the Hindoo religion was introduced into Siam after a certain mode of civil fociety had been already established there, it is not to be wondered at, that the softem observed in Hindostan, of separating the people into casts, should there have been found impracticable. The Talopins, however, are distinguished from, and elevated above, the bulk of the people nearly in the same manner as the Brahmans amongst the Hindoos.

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They shave the head and beard. Their usual dress is a piece of cotton cloth of a deep yellow, wrapped round the middle, and another piece of the same kind, which is thrown over the left shoulder.

They maintain with jealous care the respect that they think due to their order; which with charitable donations to themfelves, and the building and repairing temples and monasteries, they inculcate as pious duties. They never return a salute to a layman, not even to the prince, though the prince never sails to salute a Talopin.

By the rule of their order, they are enjoined to go to the temples and perform their devotions twice a day, in the morning and evening: to confess their faults to each other: to be watchful, not to encourage any wicked thought, or ever to admit into their mind any doubt with respect to their religion: never to speak to

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any of the other fex alone, nor look stedfastly upon any one they may accidentally meet: not to prepare their own food, but to eat what may be given, or fet before them, ready dressed: not to enter into a house to ask alms, nor to wait for them longer at the door than the time that an ox may take to drink when he is thirsty: not to affect friendship or kindness with a view to obtain any thing: to be fincere in all their dealings, and when it may be necessary to affirm or deny any thing, to say fimply, it is, or it is not: never to be angry or strike any one; but to be gentle in their manners, and compassionate to all: not to keep any weapons of war: not to judge any one by faving he is good, or he is bad: not to look at any one with contempt: not to laugh at any one, nor make him the subject of ridicule: not to say that any one is well made, or ill made, or handfome, or ugly: not to frighten or alarm any one: not to excite people to quarrel, but en-Vot. II. K deavour

deavour to accommodate their disputes: to love all mankind equally: not to boaft either of birth or learning: not to meddle in any matters of government, that do not immediately respect religion: not to be dejected at the death of any one: not to kill any one: not to drink spirituous liquors of any kind: not to disturb the earth by labouring in it: not to cut down any plant or tree: not to cover the head: not to have more than one dress: not to sleep out of their monastery, or to turn and go to fleep again when once awake: not to fleep after eating, until the duties of religion are performed: not to eat out of any veffel of filver or gold: not to play at any game: not to accept of money but by the hand of the person in the monastery, who may be appointed for that purpose, and then to apply it to charitable and pious works: not to envy any one what he may enjoy: not to be in anger with any one, and retaining that anger, come with him to any religious

these, they have many other rules respect-

ing their morals and behaviour *.

They are called every morning from their fleep by the found of the gong; but they are enjoined not to rife, till they can difcern the veins in their hands, left they should kill any thing, by not seeing, and treading upon it.

Each monastery has its fancra or superior, who is elected by its members. Before the *Talopins* eat, having performed their ablution, they go with him to the

^{*} Voy. de M. de la Louberc. Voy. de Siam de peres Jesuites.

temple, and after prostrating themselves before the images, they fit down with their legs under them, and chant and perform their devotion in the Balic language. Father Fontenay, in his relation of a voyage from Siam to Macao, in speaking of some Talopins whom he saw at their devotion, fays, "They were fitting on the ground, " with their hands joined together, and " chanted for the space of an hour with "their eyes fixed on the idol. But few " persons in Europe persorm their devo-" tions with so much modesty and respect, " especially when they last so long. I con-" fess that their example made me feel " more fenfibly than any fermon could have " done, with what humility and reverence " we should behave before the majesty " of God, when we address him in prayer, " or appear before him at the altar."

They dine at noon, and except this meal, never eat any thing but fruit, or at

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any time drink any thing but water. In
the evening they return to the temples,
and perform their devotions as in the
morning; the intermediate time, except
what is spent at dinner, is employed in the
education of youth, in reading books containing their doctrines, and in walking
abroad at certain hours.

They never offer any bloody facrifice; and it is a favourite charity with them, to buy animals, and give them their liberty.

Some of the monasteries have gardens and lands belonging to them, which are cultivated by the servants of the convent, or persons hired for that purpose; as the *Talopius* only refrain from disturbing the earth themselves.

There are female *Talopins* who are fubject to fimilar rules with the priefts, but who K 3 cannot

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cannot be admitted till they have passed their fortieth year.

There are devotees among them, who lead the most austere and solitary lives; and almost entirely refrain from speech, in order, they say, that their thoughts may not be disturbed from contemplating the Almighty. They wander about the country; they have neither monasteries, nor any other habitation; the people imagine that they are protected from the beasts of prey, with which the woods abound, by a sacred influence that surrounds their perfons; and wonderful stories are told of the siercest of these animals, coming with the gentleness of lambs, and licking their hands and their footsteps.

With the Hindoos, the Siamese reject the idea of eternal punishment; believe that the professors of any religion may be saved,

by observing its precepts, and practifing the duties of morality *; and, like them, they also pretend, that some holy men have the peculiar power to look back upon their former state of existence †. Many of the superstitious prejudices that are to be found among the Hindoos, prevail equally with the people of Siam. They observe the feafts of the new and full moon, and think the days that from the change precede the full, more fortunate than those that follow Their almanacks are marked with lucky and unlucky days; but Sunday constantly occupies a place among the former, as bearing the name of a planet, that is the particular object of their adoration. Neither the prince, nor any one who has the means of applying to aftrologers, will undertake any thing without confulting them. They look upon the cries of certain birds, the

^{*} Voy. des peres Jesuites, &c.

⁺ See Sketch VI. vol. i. page 169.

howlings of animals, a ferpent croffing the road, or any thing falling without an evident cause, as unfavourable omens; and such occurrences are sufficient to prevent them from setting out on a journey, and to induce them to put off any business, however urgent it may be.

The boys, at the age of about seven years, are sent to monasteries, where they are instructed in reading, writing, and accounts. The Siamese are fond of poetry, nor are men of letters unacquainted with its rules; and they employ it in love subjects, moral fables, histories of their heroes, and stories taken from their mythology *. Many of the musical instruments of Siam, are the same with those used in the temples of the

^{*} For an account of the astronomy of the Siamese, which has evidently been received from Hindostan, I refer the reader to the works of M. de la Loubere, M. le Gentil, and M. Bailli, which have been already mentioned.

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Hindoos, and were probably introduced with their religion *

The Siamefe, in general, bury the dead: the bodies of persons of distinction are, however, burnt with much shew and ceremony: but if it was ever the custom for the widow to burn herfelf with the corple of her hufband, it is no longer observed. bodies and ashes of the dead are generally buried under small pyramids, that are built round the temples; fometimes the ashes are thrown into a facred river, as a thing fupposed to be propitious to the foul of the deceased. All offer facrifice to the manes of their relations. They imagine that they fometimes appear to them in dreams; and, as often as this happens, the funeral facrifices are repeated, and offerings made at the temples, for the expiation of their fins.

^{*} La Loubere, tome ii. p. 262.

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Throughout the vast empires of China and Japan, the prevailing religion is that of Fo or Foé; and though a few variations in particular opinions may be discovered among the people who inhabit these regions, the general system is the same. So many volumes have been written on the religion and learning of the Chinese, and the doctrines of Foé have already been the subject of so much discussion, that it will only be necessary to recall their principal features to the recollection of my readers, in order to shew their connection with the doctrines of the Hindoos.

It is faid, that the founder of this religion, Fo or Foe, was the fon of a prince of India; that he was born there, about 1200 years before the Christian Æra; and that he was called Cheka, or Xaca, to the age of thirty, when he took the name of Foe.

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Du Halde fixes the time of the introduction of his doctrines into China, about the

the 65th year of the Christian Æra, during the reign of the emperor Ming. He fays. that in confequence of a dream, that prince fent ambassadors to India, to be instructed by the Brahmans, who brought back the doctrines of Foé. Others infift upon a much earlier epoch; but while they confirm the story of the persons who were fent to India, they fay, that, as many herefies prevailed in China at that time, the object of their embally was only to have certain tenets explained; and that the emperor, on their return, issued an edict, commanding the doctrines of Foé to be observed. But without tiring the reader with conjectures about uncertain dates, I think there is little doubt that the Samana Kantama of Pegu, the Samana Codom of Siam, and the Foé or Xaca of China and Japan, is the fame person, and probably the Hindoo Vishnou in one of his pretended in-The disciples of Foé, say carnations. Du Halde and other missionaries, relate

many fubles of bis incarnations, and bence the number of idols with which the Chinese temples are filled, representing his various transmigrations. They likewise speak of Omi to *, or Amida, who is supposed to have preceded Foé, and to have lived on the banks of the Ganges; but I am inclined to believe, that Amida is some other personage in the Hindoo mythology, whose history has been impersectly carried to China, or incorrectly learnt there by the missionaries.

From China the doctrines of Foé were at fome uncertain epoch introduced into Japan by way of Corea, and being more mysterious and splendid than the original religion of the country, they soon obtained many proselytes, who were named Budzos. The religion of Foé is now divided, in both China and Japan, into what is called the exterior and

^{*} See vol. i. note to page 163.

interior. What I have faid on the religion of the Siamese, may serve to give a pretty exact idea of the former: by it the people are taught to believe in the immortality and transmigration * of the soul; in places of future rewards and punishments; and to confider Foé as a divinity descended upon earth for the happiness of mankind .- The judge of the infernal regions pronounces fentence on departed spirits in the same manner, as Yam Rajab of the Hindoos. Those spirits are detained for a certain time, treated according to their actions, and then fent back into the world, to animate other bodies of mon or beafts. The interior religion, it is faid, was long cautiously

^{*} We are told by St. Francis Xavier, that a priest of Japan observed to him, in the presence of the Emperor, "Thou shoulds know that the universe never

[&]quot; had a beginning, and that men, properly speaking, " never die; that the foul only disengages itself from

[&]quot; the body in which it was that up, and while that

so body rots in the earth, it feeks another habitation."

concealed from the vulgar, and only communicated, in proportion as students made progress in learning, and gave proofs of their prudence and wisdom. The followers of its doctrines pretend, that when Foé or Xaca was about to quit this world, he confided to some of his favourite disciples, that hitherto he had taught a religion enveloped in metaphors and fymbols adapted to the understandings of the multitude: but that the fum of all knowledge was ultimately comprized in this, "That every " thing came out of space, into which " every thing will be again dissolved. That "things only differ from each other in " their shapes, and not in the particles of " matter which compose them. That " from the general mass is formed a man, " a lion, or any other animal; and that "when they are dissolved, and lose their " figure, they are confounded, and mixed "together. That therefore all things " which we call animate and inanimate, " come

" come from the same source, which is not fubiect to any change."

Those who profess the interior doctrine, do not prostrate themselves before idols, nor believe in the metempsychosis; and they compare their religion to an arch when completed, and when the supporters that were necessary to its construction, being no longer wanted, are taken away.

Some of the missionaries have stiled it the doctrine of Neant, or non-entity, and have given its followers the general name of Atheists; but I think a strong connection between it and the Narghenry* worship of the Hindoos may be perceived. It seems to be founded upon the opinion of an universal surface, a pervading spirit, and the ideas entertained with respect to illusion †.

^{*} See vol. i. page 155. — † See vol. i. page 149. — Some

Some pretend, that the first principle or cause of every thing cannot be said to have life, or intelligence, or will. That it is pure, transparent, tranquil, not of any shape, and is the seed or essence that gives life to all we fee. That life consists in the fit union of this principle with matter; that it constitutes the foul, as matter does the body; and that death is the separation of them, when they return to their primitive fources: that there is no other immortality; there is nothing immortal but the Universal cause: That the greatest happiness mortals can enjoy, is to abstract themselves from the things of this world, if it were possible. even from the consciousness of existence: and they recommend the frequent practice of fuch abstraction, or absorption, as the way of approaching to that state in which mankind will terminate their career. The opinions of these theologists found many profelytes in China and Japan, and the emperor of China, Kast-Fang, refigned

OF SIAM, &c. AND HINDOSTAN. 145 his crown to his fon, for the fake of practifing the doctrine of absorption.

They believe, that after the revolution of a number of years, and when some of the constellations return to a certain point of the heavens, the world will be dissolved, every thing will return into space, will afterwards be produced as before; and that these dissolutions and reproductions ever have been, and will continue through eternity.

Others, like Gowtama*, say, that mankind have two souls; the one of a subtle quality, which is the intellectual principle; the other of a coarser nature, which presides over the senses. The sect that practise the interior religion in Japan, called Xenxus, is chiefly composed of men of rank; many of whom are at the same

^{*} See vol. i. Sketch X. p. 264.

time professed admirers of the doctrines of Confucius.

This philosopher is faid to have been born of an illustrious family in the province of Xantung in China, about five hundred and fifty years before the Christian æra, and many ages after his countrymen were a civilized and polished people. This date, which feems to be well afcertained, appears fufficient to exclude that given by Father Du Halde and others, to the introduction of the doctrines of Foé; as it is by no means probable, that a nation which had produced a Confucius, and had constantly admired his writings, should have so univerfally embraced a religion entirely opposite to his maxims, and the exterior form of which is a mass of gross absurdity: but, being in the practice of that religion, the priesthood might still have sufficient influence to maintain it, even after the doctrines of Confucius had appeared. He faid, he was

not the inventor of these doctrines, but had taken them from those who had preceded him, especially Yao and Xun. They confift chiefly in maxims of morality. No reward is offered for the observance of them, but such as arises from the practice of virtue, nor any punishment but what naturally results from vice. followers neither believe in the metempfychosis, nor in the immortality of the fouls of mankind individually; but they feem, like the followers of the interior doctrines of Foi, and conformable to the opinions of many of the Hindoo and Greek philofophers, to acknowledge a universal spirit, which animates all nature, and receives back its emanations, as the fea receives its waters.

The idol of Foé is to be found in all the Chinese temples, which are numerous; and many of them rich and magnificent. Some are situated on mountains, in order, as it is said, that they may be out of the way of all but such as come from devotion to visit them; and some are held in so great veneration, that pilgrims resort to them from the remotest parts of the empire, not only in expiation of their own transgressions, but like the Hindoos, to expiate those of their deceased parents.

The Tiras, or temples of the followers of Xaca or Foé in Japan, are likewise numerous; some of them richly ornamented, and containing a variety of idols and sigures in bas relief.

Of these idols, that which seems the most respected, represents three persons united in one; probably borrowed from Brimba, Vishnou, and Shira, the triad of the Hindoos. Contiguous to each temple is either a tank, or running stream; ablutions

OF SIAM, &c. AND HINDOSTAN. 149 tions being equally prescribed, though probably, on account of the climate, not rigorously observed, as in India.

Both China and Japan abound in devotees, who endeavour to insure future happiness by voluntary torments and self-denial. The penaltics they instict upon themselves, are as extraordinary as those of the Hindoo devotees, and are nearly of the same kind. By the religion of Foe, the use of meat is forbidden, though the prohibition is far from being observed. Many, however, abstain not only from meat, but also from sish, eggs, onions, garlic, and spirits of every kind.

The Chinese always bury their dead, and it is an object either of piety or precaution, to prepare their coffins when in persect health; and many a one is in possession of this his last receptacle for years be-

L 3 fore

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fore his death, which he occasionally alters, or ornaments, according to his fancy or means.

The strict deference of the Chinese to their parents, is well known, and after their death, they sacrifice to their manes. Over the infernal regions, they suppose a god to preside, whose wrath they endeavour to appease by devotions at the temples, and donations to the priests.

Previous to the introduction of the doctrines of Foé in Japan, the religion of the country appears to have been that of the Sintos or Camis, although the toleration that feems to have been allowed there, from the earliest times, produced a variety of opinions, that were openly professed, with very little restraint, either from the government or priesthood. When the country was discovered by Europeans, they found prac-

of SIAM, &c. AND HINDOSTAN. 131 tifed there at the fame time, befide the original tenets of Sinto or Camis, the Budzo religion, or that of Xaca or Foż; and the opinions of the moralists, or followers of Confucius.

The Sintos, supposing, like the Peruvians, that their emperors were of a race superior to other mortals, offered adoration to their souls. The emperor was, at the same time, high priest and sovereign.

The Japanese divide the princes who have reigned over them into three dynasties; though all are supposed to be descended from the same original stock. The dates given to the two sirst, and the length ascribed to the reign of some of the princes, are so much mixed with sable, as to make conjectures about them uscless. It appears that the first sovereign in the third dynasty began his reign and pontiscate about 660 L. 4 years

years before the Christian æra. During the two first dynasties, the prince was called Mikotto: a title likewise bestowed on the gods. This was laid afide in the third dynasty; the emperor contenting himself with that of Tensin, or son of the Heaven, and Dairy, meaning supreme chief of ecclefiaftical and civil affairs. All who are of the royal race, are called Kuges, the other natives Geges. The council of the Dairy, and all offices of importance, were filled by Kuges, felected at his pleasure. The orders iffued in his name were received with reverence, and fo impenetrable were the fecrets of his court to the eye of the multitude, that the inhabitants of his capital were never acquainted with his illness, death, or, what sometimes happened, abdication, till they faw his fuccessor on the throne. The first officer of the crown, or vicar-general of the empire, was named Camba Codon. The commander of the forces was called Cuba Sama, a place often conferred

ferred by the sovereign on the person of one of his sons. The Cuba-Sama, at last, usurped the government, but without assuming the title of Dairy, or pretending to the pontificate. This usurpation, however, was not entirely essected without struggles; and when the celebrated Saint Francis Xavier landed at Japan, on the 15th of August 1549, the slames of civil discord were not extinguished.

To lessen the influence of the pricsthood, the usurper seems to have secretly encouraged the Christian saith, to which encouragement, to the freedom that had always been enjoyed on religious subjects, and to the unremitting zeal of the missionaries, may be ascribed its assonithing success, even without searching for hidden causes. But when Tayco Sama found his authority sully established, and had only to attend to the government of the empire, he became alarmed at the number of the Christians,

and at the interfering spirit of their priests. It is faid, his attention was first attracted to them, by the imprudent haughtiness of some monks, and their refistance to the ma-It appears that he issued an edict in 1587 *, ordering the croffes, churches, and all places of Christian devotion, to be pulled down; the mislionaries to quit the empire; and the natives who had embraced their doctrines, to renounce them, under pain of being put to death. But the observance of this edict was not rigorously required; and according to the testimonies of different persons, the number of Christians in the Japanese dominions is faid to have amounted to about 1,800,000, at the time of the death of Tayco-Sama, which happened in 1598.

^{*} The edict observes, "Not that the religion is in itself bad, but because it contains things absolutely

[&]quot; opposite to those already professed, which it refuses

[&]quot; to tolerate, and the exercise of two religions so ex-

⁴⁶ tremely different in their principles, may occasion

[&]quot; disturbances, which it is our duty to prevent."

Tayco-Sama left a minor fon, named Fide fori, under the care of a relation named Ongochio, who having got possession of the reins of government, resuled afterwards to resign them. A fresh civil war broke out, in which the principal Christians ranged themselves on the side of fori. Ongochio was successful; the persecution of the Christians was renewed with uncommon violence, and lasted several years. The government seems, however, again to have relaxed in its rigour against them. In 1629, some Japanese came to Manilla. Murillo calls them ambassadors. Perhaps they were sent to observe the Spa-

^{*} Ryer Gyfbrach fays, "When I was at Nangazaki in 1626, it was affected that there were then 40,000 Christian inhabitants there; and when I was there in 1629, not a fingle Christian was to be found." Vid. Recherches Hift. &c. par le Baron Orno Sivier de Haren.

[†] Historia de la Provincia de Philipinas, par el Padre Pedro Murillo Velarde.

niards, of whom the Japanese seem, about this time, to have been extremely jeasous. The governor of Manilla afterwards sent two Franciscan friars on an embassy to Japan, who began to set up altars, and publicly to perform their worship, though contrary to the edicts that were in sorce; they were therefore ordered to quit the country, but no injury was done, or any insult offered, to their persons.

In 1637, it appears that the Christians were either the authors of, or took part in, a very serious insurrection *: in 1638, the insurgents were defeated; 37,000 of them were put to death; and since then, Christianity has been sought after, and persecuted with unremitting rigor. There is no example in the annals of mankind, of so rapid a progress, and entire expulsion, of any new religion. Perhaps not a Christian is

^{*} Vid. Roch. Hift. &c. par de Haren.

now to be found in the whole extent of the Japanese dominions, if we except the few Dutch, who are circumseribed within the limits of their factory, and not allowed publicly to worship God.

It was after this infurrection that the ceremony of the Jesuni was ordered to be observed, by which every inhabitant of Japan was obliged, twice in the year, or as much oftener as the magistrate should require it, to trample and spit on the sigures of Christ and the Virgin: but at the beginning, rather than comply with this command, many thousands suffered death by the most excruciating and unheard-of terments; and Japan alone would surnish a catalogue of martyrs, perhaps equal in number to all the others that are to be found through the whole extent of the Christian church.

The ceremony of the Julimi is exacted from all strangers who are found beyond the

the limits prescribed to them; and teaching the Christian doctrines is prohibited, under pain of being put to death. Yet notwithstanding these laws, and the unremitting inflexibility with which they are executed, a holy but indifcreet zeal has tempted missionaries to go to Japan; which, beside proving fatal to themselves, only ferved to awaken the activity of the government to extirpate any feeds of their religion that might possibly yet remain. We have a remarkable instance of this enthusiasm in a monk, named John Baptist Sidoti, a native of Palermo. He studied with great affiduity the Japanese language, and in 1702 obtained at Rome a mission to India. He went thither by land. In 1708, he arrived at Manilla, and from thence went in a small vessel to the coast of Japan, where he was fet on shore in the night. He was arrested, and conducted to Nangazaki. The chief of the Dutch factory at Ficando was fent for by the governor

OF SIAM, &c. AND HINDOSTAN. 150 of Nangazaki, to be present at his examination.

The chief, named Mansdale, and another person named Dow, who understood Latin, accordingly went thither. They faw a tall thin man, with a pale countenance and black eyebrows, dreffed in the Japanese habit, with irons round his wrifts, a crucifix hanging on his breaft, a rofary in his hand, and two books under his arm. Before him lay a fack, which was found to contain some relics, and things necessary for faying mass. When some of the Japanese took them up, he intreated them not to profane them. They laid them down, and looked at him with compaffion, imagining that he was disordered in his mind. Sidoti replied to all the questions that were asked, with firmness and composure; and avowed the motive that had led him from the banks of the Tiber, and fustained him during more than

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than fix years, through a variety of fatigues and danger, to feek martyrdom in Japan. He was fent to Jedo, where he was confined fome years in prison; but it having been discovered that he had there converted some persons to Christianity, they were put to death, and Sidoti was walled up in a space only large enough for him to move, with a hole to admit his victuals, and thus he miserably ended his days.

The immediate descendant of the oncepowerful Dairy still retains the name; acts as high-priest, and is supposed to direct in all spiritual affairs. He resides in the royal palace of Miaco; he grants all titles of honour; names some of the great officers of government, or rather he signs the patents that are sent to him by the Cuba-Sama, who resides at Jedo. He formerly paid the Dairy an annual visit with much ceremony and affectation of respect; but this he now thinks needless. The Dairy OF SIAM, &c. AND HINDOSTAN. 161

is in reality heir only to the title, and posfesses scarcely the shadow of the power of his ancestors. The country consists almost entirely of royal domains, and estates of wealthy powerful nobles.

Academies or seminaries are to be found all over the kingdom, in which youth are instructed by the priests, to whose care only their education is entrusted. Saint Francis Xavier says, that there were four great seminaries in the neighbourhood of *Miaco*, in each of which above three thousand boys were educated.

The Japanese in general bury their dead; but at *Miaco*, the ancient capital, and in a few other places, the bodies of persons of distinction are burnt, and their ashes preserved.

सन्ध्रमेव जयने

Suicide appears to be more frequent among the Japanese, than among any Vol. II. M ancient

ancient or modern nation we are acquainted with. It has been ascribed by some writers to the effects of the doctrine of the metempsychosis, which may tend, to an unenlightened mind, to make death appear less terrible: but though this may contribute to its frequency, we find it much less prevalent in Hindostan, where that doctrine is still more universal; and we must therefore, beside this cause, ascribe it to the high undaunted spirit for which those islanders are peculiarly distinguished.

The doctrines of the Sintoss, from the veneration for the royal race inculcated by them, were too useful to be entirely abandoned by the government; they seem to have been in some instances engrasted on those of Foé; and the Dairy was equally the father of the sollowers of Sinto and Xaca. But those who still adhere to the original tenets of Sinto are so very sew, that Charlevoix observes, the missionaries scarcely noticed them, as they

OF SIAM, &c. AND HINDOSTAN. 163 had only the *Foifts* and moralists to contend with.

The origin of the doctrines of Sinto is lost in remote antiquity, but there is still a tradition in Japan, that they were brought from a distant country situated to the west. They feem to teach the belief of a Supreme Being, and a state of rewards and punish-Beside the worship offered by the ments. Sintoos to the fouls of their departed emperors, they feem to adore idols, of which their temples are full: and perform pilgrimages, for the expiation of their crimes, to facred places, particularly to Ixo. The principal idol was called Sin, but the general name given to idols, or objects of worship, seems to have been Cam; and hence they are fometimes called by different authors Sintoos, and fometimes Camis. Their doctrines inculcate exterior purity, and interior purity. The former confifts in not polluting themselves with blood, in M 2 abstaining

abstaining from eating meat, touching dead bodies, and things supposed to be unclean. Should any one transgress in these points, ablutions are ordered, and a time prescribed before he can enter a temple or perform his devotions before the idols. The interior purity may be offended by the eyes, in continuing to look at things which are impure; by the mouth in pronouncing them; by the ears in listening to them. And Charlevoix, supposing the truth of the tradition that their religion was brought from the west, remarks, that these refinements must certainly have been received from the Indians.

The opinions professed by the inhabitants of Thibet form a link, by which the chain that connects those of Hindostan and China may with some degree of certainty be traced. The Lamas of Thibet are considered by the Emperor of China as the spiritual fathers of his faith, while they themselves

OF SIAM, &c. AND HINDOSTAN. themselves look to Hindostan as the native foil of their religion.

This is placed beyond a doubt, by a letter written by the Teshoo Lama himself to Mr. Hastings while Governor General of Bengal, of which the following is an extract:- "In former ages I repeatedly " received my existence from Alhahabad, "Benares, Patna, Purnea, and other places " in Bengal and Oriffa; and having ever en-" joyed much happiness from those places, I " have imbibed a partiality for them; and a "fincere love and affection for their in-" habitants are strongly impressed upon my " heart.

" I am induced to request that you will " grant me a piece of ground near the sea-" fide, that I may build a house of worship "thereon, and for the expence of build-"ing it, I have fent an hundred pieces by M 3 "Mr.

" Mr. Bogle, together with some carpets, " cloths, and other necessaries for the de-"coration of it, which he will shew you; " and I request that you will do me the " favour, to let the house be immediately "built, and the things put up; and as " foon as the cold feason sets in, I will " certainly dispatch to you some of my " own people, if not some of the family of "the Lama *, who is patron of the Em-" peror of China. I hope you will receive "them with kindness, and fend some of "your own fervants with them to visit " every place of worship at Allahabad, Be-"nares, &c. for the discharge of their re-" ligious duties."

. Mr. Maconochie, in communicating the above letter to the Royal Society of Edinburgh, observes, "that it established,

^{*} I suppose he means the Dalai Lama.

[&]quot; beyond

OF SIAM, &c. AND HINDOSTAN. 167

"beyond all question, that the Teshoo
"Lama, though a pontiss of inferior rank
"to the Dalai Lama, is understood to pos"fess the soul of holy men or divine per"fonages, who slourished in former times,
"and to retain the remembrance of what
"happened to them in those past periods
"of their existence."

From a passage in a letter from Mr. Turner, contained in vol. i. p. 210. of the Asiatic Researches, one might be led to suppose, that on the contrary the Teshoo Lama is the superior pontiss. Mr. Turner, in speaking of the inauguration of the Teshoo Lama, says: "The only event that has taken place in their annals, was the inauguration of the infant Lama, which happened the preceding year; and as this constitutes a concern of the highest moment, whether considered in a religious or political M 4 "point

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"point of view, being no less than a re"cognisance in an infant form of their re"generated immortal fovereign and eccle"stiastical supreme; I was induced to bestow
"more than common pains to trace the cere"monies," &c. &c. By the same letter it appears, that the Dalai Lama came from Lahassa to Teshoo Loombo to be present on this occasion. He made offerings to the Teshoo Lama, and an officer, or ambassador, on the part of the Emperor of China, did the same.

For this positive affertion of Mr. Turner, I am at a loss to account, as every other testimony favours the opinion that the Dalai Lama is the superior pontiss. Indeed, there seems to be no difference between them but that of rank, they are both members of the government of the same general state, but each possesses a separate rule over his own portion of it. The souls of both the Lamas are supposed to proceed into

and animate, the bodies of their successors; and this species of transmigration is said to have constantly continued; so that the same soul has ever animated, and will continue to animate, their Dalai and Teshoo Lamas. When the late Dalai Lama died, the Teshoo Lama * discovered the child into whose body the soul of the Dalai Lama had entered, and either became by right, or was chosen, regent during this boy's minority.

When Teshoo Lama visited Pekin in 1769, there was a priest who lived at the Emperor's court as his Gooroo, or domestic chaplain, and was styled Lama. This man held Teshoo Lama in such superior respect,

^{*} The Teshoo Lama here mentioned is the same to whom Mr. Bogle was sent as ambassador by Mr. Hastings, in the year 1774. I am sorry to find that his soul, according to the opinions of his countrymen, has lately chosen another habitation.

as to bestow some hours every morning in receiving private instructions from him.

In the Histoire General de la Chine, vol. xi. p. 80. 2d edit. it is said: "Le "Talai (ou Dalai) Lama tiré d'une horde "de Tangout, est le chef de la religion de "Foé, pour lequel tous le Mongons sont penetrés d'une prosonde veneration."

The information possessed by Europeans concerning Thibet, was extremely imperfect before the embassy of Mr. Bogle, who was sent by Mr. Hastings, when Governor General of Bengal; to Teshoo Loombo. It is much to be regretted that this intelligent traveller died before he had time to arrange his papers for the press: we should otherwise probably have had more full information than what has been obtained by his embassy. Having been favoured with a perusal of a considerable part of his manuscripts, I have taken the liberty to extend

of SIAM, &c. AND HINDOSTAN. 171 extend the limits of this discussion, by making a more copious use of them, than I should have done, were they already in the hands of the public.

Mr. Bogle travelled to Thibet through Boutan, a country governed by a prince called the Debe Rajah, who is in some measure tributary to the Teshoo Lama; though he, at the same time, acknowledges himself a vassal of the emperor of China. The language and religion of Boutan is the same with that of Thibet, and the Lama exercises a religious jurisdiction over its inhabitants. Mr. Bogle gives the following description of his first interview with the Rajah of Boutan.

[&]quot;Two days afterwards, the Debe Rajah

[&]quot; fent for me. If there is any fatisfaction in being gazed at, I had enough of it. I

[&]quot; dare to fay, there were 3000 spectators.

[&]quot; I was led through three courts, and after climbing

" climbing the iron-plated ladders which " ferve for stairs in this part of the world, " I arrived in an anti-chamber hung round " with arms. Here I waited some time, " before I was conducted into the presence " chamber, through a dark entry, and " down two steps. The Rajah was seated " on a throne, or pulpit, (for that is what it " was like,) raised about two feet above the "floor. He was dressed in the festival habit of a gylong or prieft; being covered with " a scarlet sattin cloak, with a gilded mitre " upon his head. A man kept twirling an " umbrella over him. The pulpit was gild-" ed, and furrounded with filver ewers and " yases, and the floor was entirely covered " with carpets. His officers, to the number " of twelve, were feated on cushions close " to the wall. After making my bows, " (which, according to the custom of the " country, ought to have been proftrations,) " and laying my prefents before him, I was " conducted to a cushion prepared for me " in " flowered fattin gown, with well plaited " fkirts, was brought. I was dreffed in it, " as in a Khellaut *, a red pillong handker-" chief was tied round me for a girdle, and "I was carried to the Rajah, who bound " my head with another, and fqueezing " my temples, put something on my head, " which I afterwards found to be the image " of the god Sandia, and muttered fome " prayers over me. He then tied two " filk handkerchiefs together, and threw "them over my shoulders. I was re-con-" ducted to my cushion; we had two or "three more dishes of tea, as many graces, " a cup or two of whisky, and beetle-nut. " I then retired.

"The walls of the presence chamber are bung round with Chinese landscapes,

^{*} A Khellaut is a dress of honour presented in Hindostan, by men of rank, to visitors of distinction, but it is generally in pieces, and not made up. The number of pieces, and their quality, are in proportion to the rank of the persons to whom they are presented.

"mixed with deities painted on fattin.

The cicling and pillars are covered with
the fame furniture, and at the lower end
of the room, are three or four images
placed in niches. Before them are
cenfors burning with incenfe, lamps fed
by butter, little filver pagodas and urns,
elephants teeth, flowers, &c. the whole
ornamented with filks, ribbons, and
other gew-gaws.

"The palace is a very large building, and contains near 3000 men, but not one woman. Of these, above 1000 may be gylongs; others are adherents of the former Rajahs, who are kept in a kind of imprisonment; and the rest are officers of the Rajah and Lama, with all their trains of servants. A tower of about five or six stories high rises in the mid"dle, and is appropriated to the Lama" Rambekay*; he dwells near the top,

^{*} This is, I presume, the chief priest of Boutan.

" and his apartments are furnished in the fame stile with the Rajah's, but better. In the former chief's time, nobody could fee him; but times are altered. We were received by him as by the Rajah, excepting the ceremony of the Kbellaut, and the whisky. After the first visits, he used to receive us without ceremony, and appears to have more curiosity than any man I have seen in this country.

"This palace is in the highest degree monkish. The Rajah, his priests, his officers and servants, are all immured like state prisoners in an immensely large building, and there are not above a dozen other houses in the town.

"The palace gates are shut when it grows dark, and no one is allowed to go in or out till morning. The inhabitants of it seldom stir abroad more than once in ten or twelve days, when they go in a string of 500 or 600 to bathe

" bathe in the Tschinlehoo. They seem to " lead a joyless, and I think, idle life; for " fo much authority is given to the pro-" vincial governors, that not much business " is done here. The court has little " connexion with foreign powers, unless " it be with the Teshoo Lama, and still " less intercourse with strangers. All those "who live in the palace, are dreffed " in a dark red woollen cloth."

- " Poligamy is not allowed either in " Bootan or Thibet, but divorces or fepa-" ration are common where there happen " to be no children. The Rajah, priests, " and all officers, lead a life of celibacy. "The institution of casts and hereditary " professions is not in use.
- "The people of Boutan, like their " Bengal neighbours, burn the bodies of " the dead.

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"One of the priests of the palace hap-" pening to die, I went to see the cere-" mony. It was the third day after his " death. I found about forty priests as-" fembled in a tent on the fide of a rivulet " which runs by the fide of the palace, and " employed in chaunting their prayers, " while fome workmen were cutting wood, " and forming the funeral pile. As they " objected to my remaining near the tent, " I croffed the brook, and ascended a small " hill, which overlooked the place where " the obsequies were to be performed. At " about twenty yards from the pile, a " temporary booth was erected, from which 46 tea was occasionally distributed to the " clergy, and fome large pots, that were " boiling on the fire, feemed to prepare a " more folid repast. The priests continued " at different intervals to recite their of-" fices in a low voice, accompanying them " with the tinkling of bells, and the found

of tabors and trumpets. Some old women, se placed at a distance, were counting their " beads, and repeating their Omanie Paymie " hymns. When night came on, the body, "wrapped in a linen theet, was filently "brought, and the instant it was laid on " the pile, a shrill pipe, like a boatswain's " call, was founded. All this passed in the " dark. Then a relation of the deceased a came with a lighted brand in his hand, 44 and fet fire to the pile; two of the priests " fed it with fresh wood; another, dressed " in white, threw in from time to time 66 spices, falt, butter, beetle, oil, and other " articles. The whole was accompanied " with trumpets, tabors, and bells. " fire burned flowly, and a heavy shower " of rain coming on, I returned home, " without waiting for the conclusion of the " ceremony. It is usual, I am told, to " collect the ashes on the third day, and " carrying them in folemn procession, to " throw them into the river Thinleboo. The N 2 " custom " custom of the wife burning herself with " the corpse of her husband seems never " to have been practised in Boutan."

That the doctrine of the metempsychosis is believed in Boutan, seems evident from the great caution with which the inhabitants avoid putting any animal to death. Mr. Bogle, speaking of Lama Rambookay*, says, "One day Mr. Hamilton, shewing him a microscope, went to catch a "fly: the whole room was in confusion, and the Lama frightened out of his wits, "lest he should kill it.

"The Gylongs, or priests of this country, become so by choice, and in their early years. There are numbers of temples on all the roads. One kind is a long wall, with stones inscribed Om-ma-mie, en-

^{*} In Boutan, every spiritual chief is stiled Lam; whether this is a title of inferior order, or a provincial corruption of the word Lama, I cannot determine.

" circling small bas relief figures, made of "black marble, with gilt faces, which are "placed at the center and ends of the "building. Sometimes there are Om-ma-" mies on a barrel, which is turned round "by water. Some temples confift of a " building fifteen feet square, which they " effectually prevent from being polluted, " by its neither having a door nor a window. "In every house, there is a small altar for "the gods *, which are fet out with flowers, " &c. and the family daily offer up their " devotions there.

" A foldier in Boutan is not a distinct " profession; every man is girt with a sword, " and trained to use the bow. The hall of " every public officer is hung round with "match-lock guns, fwords, and shields. "In times of war or danger, his fervants " or followers are armed with these. The

^{*} See vol. i. p. 229.

"inhabitants are affembled from the differ-" ent villages, put under his command, and "he marches against the enemy. "common weapons are, a broad fword of " a good temper, with a shagreen handle; " a target of twisted cane, painted with " streaks of red; a bow, formed of a piece " of bamboo; a quiver, made of a piece of "the trunk of the same tree; arrows of " reed, barbed, and fometimes dipt in poison, " faid to be of so subtile a quality, that the " flightest wound proves mortal in a few "hours. Some of the Bouteans are armed " with pikes. They put great confidence in " fire arms, but are not so expert in the use " of the match-lock, as in the use of their " ancient weapons, the fword and bow. Their " war garb varies; some wear a cap quilted, " or of cane, of a fugar loaf shape, with a "tuft of dyed horse-hair; others, an iron " netted hood, or a helmet, with a fimilar " ornament; and under these, they some-" times put false locks, to supply the want

"The more I see of the Bouteans, the more I am pleased with them. The common people are good-humoured, downright, and I think thoroughly trusty. The statesmen are possessed of some of N 4.

"that art which belongs to their profession.

They are the best built race of men I ever faw. Many of them are very handsome, and with complexions as fair as the people of the South of France.

"The Debe Rajah, with all his court, and the inhabitants of the neighbouring villages, in imitation, I suppose, of their Scythian ancestors, will migrate from this place in about five months hence. Their winter-quarters are at Poonaka, two days journey to the S. E.; and it is said the climate there is so much hotter, that it produces mangoes, pine-apples, &c. The palace, I am told, is larger than that here, (Tassesuddin,) and well furnished.

"The first object that strikes you, as you go down the hill into Thibet, is a "mount in the middle of the plain, where the people of Paridsong expose their dead. It happened that they were carrying a "body

"body thither as we came down. Eagles, hawks, ravens, and other carnivorous birds, were foaring about, in expectation of their prey. Every village has a place fet apart for this purpose. There are only two exceptions to the custom. The body of the Lama is burnt with fandal-

"wood, and those who die of the smallpox are buried, to smoother the infection.

"One of Payma's * fervants carried a branch of a tree with a white handker-chief tied to it. I could not guess the meaning of this at first, but it was soon explained. For after stopping at a tent to drink tea with the abbot of a monastery in the neighbourhood of Paridsong, sub-iest to Teshoo Lama, we rode over the plain, till we came to a heap of stones,

^{*} Payma was a servant of the Teshoo Lama's, sent to escort Mr. Bogle to Teshoo Loombo.

[&]quot; opposite

"opposite to a high rock covered with " fnow: here we halted; and the fervants 46 gathering together a parcel of dried cow-"dung, one of them struck fire with his "tinder-box, and lighted it. We fat down " about it, and the day being cold, it was "very comfortable. When the fire was "well-kindled, Payma took out a prayer-66 book; one brought a copper cup, another " filled it with a kind of fermented liquor "out of a newly killed sheep's-paunch, " mixing it with rice and flour; and "after throwing some dried herbs and " flour into the fire, they began their rites. " Payma acted as chaplain. He chaunted "the prayers in a loud voice, the others " accompanying him; and every now and "then, the little cup was emptied towards "the rock. About eight of these libations 66 being poured forth, the ceremony was "finished, by placing upon the heap of " stones, the white ensign which had been " carried before us. The mountain to " which "which this facrifice is made, is called Teboomul Hary *. It stands between Bootan
and Thibet; it is generally white with
fnow. It rises perpendicularly like a wall,
and is attended by a string of smaller
rocks, which bear the name of Teboomul's
fons and daughters.

"As the waters of the Ganges, or of fome refreshing river, are deemed facred by the sun-scorched Hindoos, so rocks and mountains are the objects of veneration among the Lama's votaries. They erect written standards upon their tops, and cover the sides of them with prayers formed in pebbles, in characters so large, that those who run may read.

"Our road next day, led us along the banks of the lake called Shantze Pelling.

^{*} Hary is the name of one of the Hindoo divinities.

"It is fed by a large mineral stream, which "iffues out of the fide of the mountain, " and extends about 18 miles from North to "South. It was half frozen over, and well-" flocked with wild ducks and geesc. We " also met with some hares, and a flock of " antelopes. We should have had excellent " fport, but for my friend Payma's fcruples. "He strongly opposed our shooting, insist-"ing that it was a great crime, would " give much fcandal to the inhabitants, and " was particularly unlawful within the liber-"ties of Tehoomul Hary. We had many "long debates upon the subject, and at last " we compromifed the matter: I agreed, " not to shoot till we were fairly out of fight " of the holy mountains, and he agreed "to suspend the authority of the game-" laws in folitary and fequestered places.

"The religion of the Lamas is connectdefined with that of the Hindoos, though I will not pretend to fay how. Many of their

"their deities are the fame. The Shaftra " is translated into their language, and they "hold it in veneration, as they do the "holy places of Hindostan. In short, if "the religion of Thibet is not the child of "that of the Gentoos, it is at least a near " relation. The humane maxims of the " Hindoo faith are taught in Thibet. To de-" prive any living creature of life, is thought "a crime, and one of the vows taken by "the priesthood, is to this effect. But " mankind in every part of the world too " eafily accommodate their consciences to "their passions, and the Thibetians make no " exception to this observation. They em-" ploy a low and wicked class of people to "kill their cattle, and thus evade the com-"mandment. The fevere prohibition in-" troduced from Hindostan against cating " beef, is likewise got over. The cattle of "Thibet are mostly of the bushy-tail kind; " and having therefore fet them down as "animals of a species different from the

"cow of the Shaster, they eat, asking no questions, for conscience sake.

"Immediately upon our arrival at De"Sheripgay, where the Lama then resided *,
"we made up to the gate of the palace,
"walked into the court, and went up the
"ladders into our apartments.

"valley, and at the foot of an abrupt and rocky hill. The palace is small, it is only two stories high, and is surrounded on three sides by rows of small apartments, with a wooden gallery running round them, which altogether forms
a small court slagged with stone. All
the stairs are broad ladders; the roofs
adorned with copper-gilt ornaments, and

^{*} The Lama had taken up his residence at Desheripgay, on account of the small-pox, which had broke out at his capital Teshoo-Loombo.

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"on the front of the house, three round
brais plates are placed, an emblem of
OM HAM-HONG. The Lama's apartment is at the top. It is small, and
hung round with different coloured silks,

" and views of Potalla, Teshoo Loombo,

" &c. &c.

"In the afternoon I had my first audience of the Lama. I have elsewhere
put down the conversation, and will here
only mention the ceremonies.

"The Lama was upon his throne,
formed of wood, carved and gilt, with
fome cushions upon it, upon which he
fat cross-legged. He was dressed in a
mitre-shaped cap of yellow broad cloth,
with long ears lined with fattin; a yellow cloth jacket without sleeves, and a
fattin mantle of the same colour thrown
over his shoulders. On one side of him
flood his physician with a bundle of per
fumes.

"ing in his hand: on the other, stood his "Sopon Chumbo, or cup-bearer. I laid the Governor's present before him, delivering the letter and pearl necklace into his own hands, together with a white pellong handkerchief, on my own part, according to the custom of the country. He received me in a most engaging manner. I was seated upon a high stool, covered with a carpet; plates of boiled mutton, boiled rice, dry fruit, fweetmeats, sugar, bundles of tea, sheeps carcasses dried, &c. were set before me, and my companion Mr. Hamilton.

"The Lama drank two or three dishes of tea with us, but without saying any grace; asked us once or twice to eat, and threw white pellong handkerchies over our necks at retiring. After two or three visits, the Lama used, except on holidays, to receive me without any ce-

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"remony, his head uncovered; dreffed " only in the red ferge petticoat which is "worn by all the Gylongs; red bulgar-"hide boots; a yellow cloth veft, with his "arms bare, and a piece of coarse yellow " cloth thrown across his shoulders. " fat fometimes in a chair, fometimes on " a bench covered with tyger skins, nobody " being present but Sopon Chumbo. Some-"times he would walk with me about the "room, explain to me the pictures, or " fpeak of any indifferent subject. For " although venerated as God's vicegerent "through all the Eastern countries of Asia, " endowed with a portion of omniscience, "and of many other divine attributes, he "throws afide in conversation all the awful " part of his character, accommodates him-"felf to the weakness of mortals, endea-" vours to make himself loved more than "feared, and behaves with the greatest " affability to every body, particularly to " ftrangers.

Vor. II.

" The present Teshoo Lama is about "forty years of age, of low stature, and "though not corpulent, rather inclined to be " fat. His complexion is fairer than that " of most of the Thibetians, and his arms " are as white as those of a European. "His hair, which is jet black, is cut very " fhort; his beard and whifkers never above " a month's growth. His eyes are finall "and black; the expression of his counte-"nance is fmiling and good-humoured. "His father was a Thibetian, his mother " a near relation of the Rajah of Ladack. " From her he learned the Hindostan lan-" guage, of which he has a moderate know-" ledge, and he is fond of speaking it. His "disposition is open, candid, and gene-"rous: he is extremely merry and en-"tertaining in conversation, and tells a " pleasant story with a great deal of hu-" mour and action. I endeavoured to find "out in his character, those defects which "are inseparable from humanity: but he

" is fo universally beloved, that I had no fuccess, for not a man could find in his heart to speak ill of him ***.

"A vast crowd of people came to pay "their respects, and to be blessed by the "Lama. He was feated under a canopy in the court of the palace. The votaries "were all ranged in a circle. First came "the laymen. Every one, according to " his circumstances, brought some offering: " one gave a horse, another a cow; some " gave dried sheeps carcases, sacks of flour, " pieces of cloth, &c. and those who had "nothing else, presented a white pel-" long handkerchief. All these offerings "were received by the Lama's fervant, " who put a bit of cloth with a knot upon " it, tied, or supposed to be tied, with the "Lama's hands, about the necks of his " votaries. After this they advanced up "to the Lama, who fat cross-legged upon " a throne formed of feven cushions, and O 2 " touched

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"touched their head with his hands, or " with a taffel hung from a flick, accord-"ing to their rank and character. Upon "the Gylongs, or laymen of very high " rank, he lays his palm. The Annies, " or nuns, and inferior laymen, have a " cloth interposed between his hand and " their head; and the lower class of people "are touched, as they pass by, with the " tassel which he holds in his hands. "have often admired his dexterity in " distinguishing the different orders of 46 people, particularly the young priests " from the nuns, both being dreffed in the " fame habit, and it fometimes happen-"ing that they were jumbled and crowd-" ed together.

"Among other good qualities which the "Lama possesses, is charity; and he has "plenty of opportunities of exercising it "among the Faquirs who come hither "from India. The country swarms with "those of SIAM, &c. AND HINDOSTAN. 197
"those of this profession, and the Lama,
"who speaks the language tolerably well,
"every day converses with them from his
"windows, and picks up, by this means,
"a knowledge of the different countries
"and governments of Hindostan.

"He gives them a monthly allowance " of tea, butter, flour, &c. besides money; " and often bestows something considerable "at their departure. The Hindoo pil-" grims, who are thus supported at the "Lama's expence, may be in number 150, " besides about thirty Mussulmen Faquirs. " For although the genius of the religion of " Mahomet is hostile to that of the Lama, " yet he is possessed of universal charity. " and is free from those narrow prejudices, "which, next to ambition and avarice, have " opened the most copious sources of hu-"man misery. His charity to these " pilgrims flows, I imagine, partly from "the generosity of the Lama's temper, " partly 198

"partly from the defire of acquiring in"formation, and fatisfying his curiofity
"about Hindostan, the school of the religion
"of Thibet. These Faquirs however do
"not scruple to break their vows in every
"instance but eating beef, and are not only
"a very troublesome, but an exceedingly
"vicious, set of people."

After having relided for some time at Desheripgay, the Lama set out for Teshoo Loombo, and Mr. Bogle accompanied him. The whole journey was a series of religious ceremonies, as the people crouded from all parts to the road to receive the blessing of their High Priest and Sovereign. Upon his arrival near Teshoo Loombo, he halted for some time.

"From the resting place," continues Mr. Bogle, "till we arrived at the Lama's pa"lace, the road was lined on both sides with ranks of spectators. They were all dressed "in

" in their holiday cloaths, the peafants fing-"ing and dancing: about 3000 Gylongs, " fome with large pieces of checked cloth " hung upon their breafts, others with their "cymbals and tabors, were ranked next "the palace. As the Lama passed, they "bent half forwards, and followed him "with their eyes; but there was a look " of veneration, mixed with keen joy, "in their countenances, which pleafed me " beyond every thing. One catches af-" fection by sympathy, and I could not "help in some measure feeling the same " fensations with the Lama's votaries.

" The Lama rode as far as he could. "and then walked flowly through the " purlieus of the palace; stopping now " and then, and casting a cheerful look "among his people. We passed by the "bottom of Teshoo Loombo, which is " built on the lower declivity of a steep " hill. The roof of the palace, which is " large, 0 4

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"large, is entirely of gilt copper. The building itself is of dark-coloured brick. "The houses of the town rise one above another. Four temples with gilt ornaments are mixed with them, and altometer it cuts a princely appearance. Many of the courts are spacious, slagged with stones, and surrounded with galmeter it. The alleys, which are likewise paved, are narrow. The palace is inhabited by the Lama and his officers, and contains temples, granaries, and warehouses, &c. The rest of the town is intirely inhabited by priests, who are in number about 4000.

"From the day of our arrival at Teshoo
"Loombo, till the 18th of January, the
"Lama was engaged in receiving visits and
"presents. Among the rest of his vota"ries was a large caravan of Calmucks,
"who offered up to his shrine ingots of
"filver, furs, pieces of filk, and drome"daries.

"daries. They remained about a month " at Teshoo Loombo, and then proceeded " to Lahassa, where they spent about ten "days, and returned to their own country, "which is about three months journey " northward.

"I was not present on any of these "occasions, but remained at home, where "I had enough visitors of my own. "Crouds of Gylongs used at all hours " to come into my room to fee me, or get "up upon the roof, and look down upon "me. I never forbad any body; and "after giving them a pinch of fnuff, and "indulging them with a look at the chairs, " or other things I had brought with me, "which always produced an exclamation " of pab, pab, pab, tree, tree, tree, they "used to retire and make way for others. "This continued more or less all the time "I was at Teshoo Loombo."

Mr. Bogle describes several ceremonics of religion and state at which he was prefent. They were all composed of a mixture of praying, dancing, singing, eating, and drinking tea.

" On the first day of the Thibetian year, " every body, except the Lama, affembled "in the large court which is under the " palace. All the gallerics which fur-" round it, were crouded with spectators. "I was placed as usual by the Teshoo " Coofbo, in the highest balcony. The ex-" hibition began with dancing by merry-"andrews in masks. Then a number of "banners were fet up, and a croud of Gy-"longs, dreffed in various coloured habits, "with cymbals, tabors, trumpets, hautboys, " and drums, marched in procession round "the court. After them came about twenty "Gylongs in vizors, reprefenting the heads " of different, mostly ideal, animals; and, "in

" in masquerade dresses, danced with antic " motions in the same manner, but better " performed, than I had feen at Taffefuddin *. " After this the figure of a man chalked "upon paper was laid upon the ground. "Many strange ceremonies, which, to me " who did not understand them, appeared " very whimfical, were performed about "it; a great fire being kindled in one " corner of the court, it was at length held " over it, and being formed of combustibles, " vanished with much smoke and explosion. "I was told this figure represented the devil. " but I am not fufficiently skilled in the "Thibetian mythology, to enter into par-"ticulars. One thing is certain, it was " painted white, with regular features; " whether or no it was intended as a repre-" fentation of that being, who goes to and " fro upon the face of the earth, feeking whom " be may devour, I know not; but I could

^{*} The capital of Boutan.

" not help fometimes fancying that it much "resembled an European.

"I must confess, the pleasantest hours "I spent before the arrival of the Pyn-" Coofhos," (the Lama's nephews,) " were " either in my audiences with the Lama, or "in playing at chess. The arrival of a " large party of Calmucks furnished me "with enough of combatants. Their " method of playing differs from ours, in "this particular; the privilege of moving "two steps at once, is confined by them to "the first pawn played by each party, and "they know nothing of castleing and stale-"mate: Instead of this last, it is a drawn "game, when the king is left upon the " board folus, without a piece or a pawn on "the board. In my first trial of skill with "the Tartars, I used often to come off "loser. For when a Tartar sits down to " chess, he gets two or three of his country-"men to affift him. They lay all their " bare "bare heads together, considering and consulting about every move. At length I found out the way of managing them, and encountered them in their own way. If I could not get a Tartar to enter the lift with me in single combat, I engaged an equal number of them on my side, and used easily to beat them.

"I may be excused in mentioning a circumstance, which, although it does not properly belong to the subject of these memorandums, I cannot in justice to my Thibetian friends omit. From the civilities which Teshoo Lama, and every body about him, showed me, as well as from my desire of conciliating the good will of the Thibetians, whose country I believe no Englishman had ever visited before, I resolved to make some presents to the Lama's relations, and accordingly purchased coral beads, which are much valued in this part of the world. I car-

"ried them with me on my visit to the Cham
"Coople and her daughters, and had much ado
"to procure their acceptance of them. The
"Pyn-Coophos were still more difficult; and
"I believe I spent an hour in their tent, be"fore I could get them to agree to take my
beads. You, said they, are come from a
"far country: it is our business to render
"your stay with us agreeable, why should
you make us presents?"

At the end of his memorandums, which he evidently intended to revise, Mr. Bogle has written the following "caution."

"The above memorandums ought to be read with a grain of allowance. I have attempted to fet them down faithfully, but I cannot answer for myself; for I am apt to be pleased, when I see others definous of pleasing me; to think a thing is good, when it is the best I can get; and to turn up the bright side of every thing."

Mr. Bogle has brought into one view the conversations that passed at the different audiences he had of the Lama; but the fear lest I should trespass too far upon a work, which I hope will one day be given to the Public entire, sets bounds to my defire of transcribing it. The sellowing extracts, however, may serve to throw some light upon the subject of this Sketch, and upon the character of the Lama, which cannot but conciliate our regard.

In the fecond audience to which Mr. Bogle was admitted, when ceremony was entirely fet afide, after some conversation upon political subjects, the Lama said, "I "will plainly confess that my reason for at "first refusing your admittance was, that my people advised me against it. I had heard also much of the power of the Europeans, that the company was like a great king, fond of war, and conquest; and as my business and that of my people is to pray

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"to God in peace, I was afraid to admit any European into the country. But I have fince learnt, that they are a fair and igust people: I never before saw one of them, but I am happy at your arrival, and you will not think any thing of my former refusal."

Mr. Bogle then explained to him the situation and history of the East India Company, and having assured him of the respect its servants had for his character and rank, the Lama proceeded, by saying, That the prejudices he had imbibed against the English were removed, and added, "I am desirous of having a place on the banks of the Ganges, to which I may send my people to pray. I intend to write to the governor on this subject *, and wish you would second my application." He then enquired about England, and its religion,

^{*} See extract from his letter to Mr. Hastings, p. 165.

and asked, if Mr. Bogle worshipped Criss; making a cross with his fingers, and adding, that there had been formerly fome European priests at Lahassa who worshipped the cross, but that they bred disturbances, and were turned out of the country.

"On the 18th of November," continues Mr. Bogle, "I had another audience of the "Lama. He talked of religion, and of the "connexion of his faith and that of the "Brahmans. He faid, that he worshipped "three of the Hindoo gods, Brimha, &c. " but not any of the inferior deities. He "then asked, how many gods there were in "my religion. I told him, one. He ob-"ferved charitably, that we all worthip " the same God, but under different names, " and attain at the same object, though we " pursue different ways. The Lama said, "that his religion, and that of the Chinese, " were the same. What a tract of country "does it extend over! " He

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"He spoke to me about what he had " before mentioned, concerning the estab-" lishment of a religious house upon the " banks of the Ganges, and I repeated my " belief of the readiness with which his re-" quest would be granted. He said, he "had also written, or proposed to write, to " Changi Lama, the high priest at Pekin, " with whom he was upon the most friend-" ly and intimate terms, mentioning that "the Europeans were masters of Bengal, " and had shewn him great favour; and, " fays he, I think it is probable, he will " fend fome of his people to visit the " principal religious places there. I, added "he, am but a little man in comparison " with the Changi Lama, for he is always in " the emperor's presence, and has a great in-"fluence over him. The favour which "the emperor shows to me, and to the " Dalai Lama, is in a great measure owing "to the Changi Lama's good offices at " court: I hope therefore that, in case he " fends " fends any persons to Bengal, the governor will give them a good reception."

In a letter to Mr. Hastings, Mr. Bogle fays,

"In my letter of the 5th of December, I " mentioned the Lama's defire of found-"ing a religious house on the banks of the "Ganges. About 7 or 800 years ago, the " Thibetian pontiffs had many monasteries " in Bengal, and their priests used to travel " in that country, in order to study the re-"ligion and language of the Brahmans, " and to visit the holy places in Hindostan. "The Mahomedans, upon conquering Ben-" gal, plundered and destroyed their tem-" ples, and drove them out of the country. " Since that time there has been but little "intercourse between the two kingdoms. "The Lama is fenfible that it will throw " great lustre on his pontificate, and ferve "to extend his fame and his character, " if he can, after so long an interval, obtain

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" a re-

"a religious establishment in Bengal. He proposes also to send some of his gylongs during the cold season, to wait upon you at Calcutta, and afterwards to go on pil-grimage to Gungo, Segor, &c. and he has written to Chidzun Tamboo * at Pekin, who has great interest with the emperor, informing him that the English are now masters of Bengal; that you their chief have shown him great savour; that the English allow every one to follow his own religion unmolested; and advising him to send some persons to wait upon you, and to visit the principal temples in Bengal."

In another letter, he observes,

"Teshoo Lama's character and abilities; "his having discovered † and placed the "present Dalai Lama in the chair of Po-

^{*} This is, I suppose, the name of the Changi Lance before mentioned. See p. 201.

⁺ See p. 169

"tallo *; his being favoured by the em"peror of China, and his having obtained
"the appointment of Gefub Rambochay,
"(the prime minister, or rather regent,)
"give him great influence.

"The feat of government, however, is at Lahassa. The emperor of China is paramount sovereign, and is represented by two Chinese officers, who are changed every three years. These men are to report to their court the state of this country; but, I am told, that they seldom interfere in the management of it; which, during Dalai Lama's minority, is intrusted to Gesub Rambochay, and four ministers. Teshoo Lama has a number of villages and monasteries belonging to him, which are scattered over Thibet, and intermixed with those of the Dalai Lama. To attempt to explain the nature of a

^{*} The Dalai Lama's refidence.

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"government where so many different interests are blended together, would believe to enter into details which my imperfect knowledge of the country would hardly justify.

" About 70 years ago, the emperor of " China acquired the fovereignty of Thibet " in the way that fovereignties are generally " acquired; - by interfering in the quarrels "between two contending parties. "confequence of a revolution which hap-" pened about 25 years ago, the govern-" ment of Thibet was committed to the " former Dalai Lama. Upon his death, " Gefub Rambochay, his cup-bearer, or con-" fident, procured the supreme administra-"tion of affairs, partly through his own " interest at the court of Pekin, and partly " at the recommendation of Teshoo Lama, "who came now to be confidered as the " first man in the country. After two " years, Teshoo Lama discovered the child " into 8

"into whose body the last Dalai Lama's " spirit had passed, and gave notice to the "court of China. He was immediately "acknowledged by the emperor; Changi " Lama, the Lama or high priest who re-"fides at Pekin, came to vifit him, and, "after passing some months at Testoo " Loombo, returned to court.

"For many years after Cefub's promotion, "Teshoo Lama continued to have influence " in the government, but for some time past "Gefub has endeavoured, by his own interest, " to maintain himfelf in office; and although "he appears to pay great deference to the " Lama's opinion, he confults him as feldom " as possible. The grand object in this man's " politics, is to fecure the administration to "himself, and afterwards to his nephew; "while Teshoo Lama, on the contrary, is " exerting all his interest at the court of "Pekin, to procure the government for "the Dalai Lama, who is now nearly " of P 4

"of age; and to obtain the appoint"ment of a minister devoted to him"felf. If he can carry his point, his
"influence will immediately revive; for,
independent of the good understanding
"which subsists among all the Eastern pon"tiss, the Dalai Lama, owing his promo"tion to Teshoo Lama, and having been
"tutored by his people, will naturally pay
"great attention to his advice and opinion."

The above passages are the clearest I could find among Mr. Bogle's manuscripts, respecting the relative situations of the two Lamas in point of office and rank; and they seem to consirm the opinion I have before ventured to express, that the Teshoo Lama, though independent of, is inferior to the Dalai in temporal and spiritual authority.

I have been favoured with the following account of the ceremonies at the decease and funeral of the chief Lama of the Kal-

muck

muck Tartars, whose hordes were encamped near the fettlement of the Moravian brethren, Sarepta, on the river Wolga. It shows in a strong light the amazing extent of the religion of the Lama of Thibet, and consequently of the influence of the Hindoo fystem. Upon a comparison between the ceremonies described by Mr. Bogle, at the funeral of a gylong in Boutan on the borders of Bengal, and those of a Kalmuck Lama in the kingdom of Astracan, they will be found to be nearly the same *

"The chief Lama of the Kalmuck Tartars " that were encamped behind our farm, who " with his body of priests had been some time " in our neighbourhood, and is called in their " language, Abagay Lama, having, on the " 10th of March, after a short illness, departed "this life, in the 94th year of his age, the " principal priests, or gylongs, consulted what

^{*} See page 178.

" was to be done with his corpfe, according to " their laws. They first notified his death to the " prince of the Derbert Hord, that he might " immediately fend another Lama hither, and " order fuch things as are directed in their "law book to be done on these occasions. Ac-" cordingly, the next morning, a Lama, called " Dajamatha Luma, arrived here, with a " multitude of priests; and great numbers of " them and their disciples continued coming " all night long. On the 11th, in the morn-"ing, at break of day, a council was held, to " afcertain, whether they might without "feruple, according to the cuftom fixed in " their religion, burn the corpfe of this Lama, " as they did the bodies of others of the same " rank, and those of their princes, in order to " make relics of their ashes and bones; or, as " they call them, the sparks of the deceased. "Indubitable marks of his death having been " attested, they immediately began to make "preparations to perform the ceremony upon " him. All the morning and afternoon " prayers " prayers were made in the Tongut language, " which is used in religious matters only, and " is not understood by the laity. The gylongs " clothed the deceased in the habit of his " order, confisting of a wide yellow filk robe, "with a crown of five points, refembling affes " ears, and placed him upon a flately cuthion " in his tent, fitting crofs-legged. The com-"mon people of the Kalmucks, who came by "thousands from all parts, kept going round "the tent, to pay their adorations to the " corpse, and receive the blessings of the new "Lama, who came from time to time to the " door of the tent, and moved his bead-string " to and fro toward them. Some highly " favoured persons were allowed to enter " into the tent, and worship the dead Lama. "During the prayers, feveral groups of " priests, here and there dispersed, sat in " pensive filence and astonishment.

[&]quot;The principal gylongs shared his effects among themselves, according to their ranks;

"ranks; every thing being immediately " written down and registered. Opposite " to the fandy hill, behind our farm, which " the Kalmucks call the barren and wretched " nose, was the camp of the prince, who " fent orders, that the burning of the Lama " should take place the next day. According-" ly, on the 12th, every thing was brought " together for the ceremony, viz. butter, 44 frankincense, turpentine, various forts of 66 wood daubed over with turpentine and "incense, and several kinds of odoriferous " barks of trees. At noon, a square pit was " dug into the ground, which was lined with " stone, the sides exactly facing the four "winds. It was like an oven, and pro-" vided with draft holes, and trenches, to " receive and burn the fuel, without mix-"ing the after of the wood with those of 66 the Lama. It was arched over, a hole 66 being left in the top, upon which an old "kettle, without a bottom, was fixed, to " ferve as a chimney. In the midst of this " oven, a three-legged iron fiool was placed. " A great

"A great hut was then erected round it, " built with staves, and hung with a kind of "cloth made of camels hair. The whole "work was completed by the principal "gylongs. A man then tried, by fitting "down upon the feat, if every thing was " in right order; and as all feemed to be " perfectly arranged, the whole body of " priests went in procession to the tent of "the deceased. First, the Lama alone; then "the 14 chief administering gylongs in a " row: and as foon as they had reached the "door of the tent, they clothed themselves " in the habit of their order, which confifts " of a cotton under garment, called in their " language Kitay, and feveral filken upper "garments, covering all their bodies ex-" cept their arms, which remained naked. "Above all, they wrapped themselves in a " vellow filk robe, feemingly made of divers "pieces of striped taffeta, which being " thrown over them, left the right foot and " left arm bare. Their heads were entirely " unco"uncovered. The musicians with their "instruments, and a Burchan or idol car-" ried in a red box, followed. An opening " was then made in the back part of the tent " of the deceased, and the corpse brought " out with amazing quickness by the priests, "placed on a bier, and born by eight "gylongs. The corpse was covered with a " large yellow filk garment, with the afore-"mentioned crown on the head. " music consisted of two long copper posauns " or trumpets, which gave only three or "four bass tones, were about eight feet "long, and each fupported by two men; "four great drums of a peculiar construc-"tion, and carried by the drummers by a " handle, like that of a lanthorn, in the left " hands, while in their right they held the " drum-sticks, made of strong wire, like the " branch of a chandelier, with a button * or "knob.

^{*} Mr. Bogle describing a ceremony in Tassesuddin in Boutan, says, "about twenty gylongs, dressed in va-"riou"

" knob, at the end covered with leather. Be-" fides thefe, were five gylongs with mufical " bells, and some with two plates, which " they ftruck against each other, like those " used by the Janizaries. This music pre-" ceded the corpfe to the even, and produced " altogether a most doleful and difinal con-"cert, enough to terrify the by-flanders; " especially joined to their wild gesticula-"tions. Before the precession, walked the " new Lama, sprinkling the road with holy " water; a gylong carried the Burchan in "the red box; and the corple followed. "The mob preffing forward on all fides, " was kept off by feveral griengs armed with " flout clubs, with which they laid about "them very vigoroufly; so that our atten-

[&]quot;rious coloured fattin cloaks and gilded mitres, were feated on a bench with a large tabour or drum, refting on a flick which they held in one hand, and

[&]quot;in the other a crooked rod of iron, with a knob at the end of it, with which they beat time to the pricit,

[&]quot; who was in the middle of them."

[&]quot; tion

"tion was kept constantly awake by two bjects; first, the procession and ceremony, and then the care of guarding against the gylongs clubs. One of us was struck at, and the blow being aimed at his shins, would have lamed him, if he had not fortunately held his cane before his legs, which was broken by the blow.

"When the procession reached the oven, the corpse was carried with vast dispatch into it, the music and priests forming a ring round the hut. The sourteen administering gylongs undressed the corpse, and placed it upon the three-legged seat aforementioned. The body was fastened to the wall by an iron ring round the neck, that it might not fall when consumed by the heat. The clothes were carried back in the same order in which the corpse had been setched. The Kalmucks mean-while fell prostrate, and adored the tent in which the Lama had died. When it

" began to grow dark, all the confecrated " fuel was brought. Near the oven, a fire "was kindled; a large copper kettle was " placed upon it, in which butter was " melted, and frankincense and turpentine " thrown into it, and the whole stirred to-" gether. This being done, and the prin-"cipal priests assembled about the oven " within the hut, the funeral fire was kin-" dled by the Lama, and about feven in the " evening the music and singing began. The " new Lama was now clothed in the habit " of the deceased, with the crown on his "head. This crown was made of paste-" board, and covered with taffeta, on which " flowers of gold were embroidered. His " feat was a fumptuous cushion towards the West. Somewhat behind him, on both " fides, and over against him on the other " fide of the oven, were divers little altars " erected, neatly dreffed, on which offer-"ings were placed, confifting of feveral "things which the deceased had made use Vot. II. " of

" of in his life-time. Some small idols "were likewife laid upon them. The "fire was now and then much in-" creased, by the Lama taking a ladle-" full of the melted mixture from the kettle, " and pouring it upon the corple, so that " the flame burst out five or fix feet high. "On his left hand a principal gylong "flood holding a skreen before him, to " prevent his eyes being hurt by the "flame; but, notwithstanding this, he was " foon in a profuse sweat. All this while " prayers in the Tongut language were " made; they fung, clapped their hands, " fnapped their fingers, rolled their eyes, "and made all forts of hideous gestures.

"The fire increased so much, that the walled part of the oven was red hot about two hours after its being lighted, though but little wood was consumed. The priests were obliged to draw further from the fire, and at last to get out at the

"the back of the hut which enclosed the "oven. This occasioned the hangings to "be lifted up, fo that we could fee what " passed, though the clubs of the gylongs " kept the people at some distance. At last "they offered us, perhaps in hopes we " should approve of what they were about, " to draw nearer, and made a wide opening " for us to see every thing. After the fire " had lasted about four hours, they let it "go out; and when the oven had cooled " a little, the walled part was taken down, "and the ashes of the burnt Lama ga-"thered for feveral heathenish purposes. "Part of them was divided among the "priefts, but each had a very small por-"tion. They fay, these ashes are a remedy "for all kinds of diseases. The rest of "them are laid by, and divine honours " paid them. After all had been removed, "the oven was entirely demolished, filled "up, and the ground levelled. The stones "of the oven were taken and kept as a memorial of the ceremony; four flags were also placed on the spot, toward the four winds; and they believe that as long as these flags wave, their prayers will ascend to heaven."

We find the progress of the doctrines of the Brahmans from the banks of the Ganges to the extremities of Japan and Tartary, not only handed down by tradition, but confirmed by fuch evident marks of affinity, as to leave little room for doubt. 'That in fuch an extensive journey fome deviations may have been made; that circumstances may have been altered or forgotten; and that rites, of which health required the observance in the scorching plains of India, were inapplicable or unnecessary in the snowy regions of Tartary, must naturally be supposed. It was probably from the same source that the doctrine

doctrine of the metempsychosis was carried by Odin into Scandinavia, which from thence found its way into Gaul. Cæsar says, Imprimis boc persuadere volunt, non interire animas, sed ab aliis post mortem transire ad alios, atque boc maxime ad virtutem excitare putant, metu mortis neglecto. Cæs. de bell. Gall. vi.

सत्यमेव जयते

SKETCH XIV.

Affinity between the Inhabitants of Hindostan, and those of ancient Egypt.

THE following disquisition I offer to the reader, only as the outline of a fubject, which demands a much more ample investigation than the limits I have prefcribed to myself will admit.

In some of the preceding Sketches, I have had frequent occasion to take notice of the strong resemblance that exists between the mode in which the Egyptians and Greeks on one part, and the Hindoos on the other, have personified the different attributes of the Supreme Being. Herodotus dotus has fo frankly acknowledged that the Greek mythology was almost entirely borrowed from Egypt, and has so fully investigated that subject, that in as far as the Greek and Hindoo Mythology agree, we may very fairly apply any argument to be drawn from such affinity, to the mythology of the Egyptians.

The division of the Egyptians into tribes fimilar to the casts of the Hindoos, is an arrangement, which, in two nations unknown to, or unconnected with one another, could hardly have taken place. The priests, the military order, the merchants, and the artisans and labourers of Egypt *, formed classes, as distinctly separate as those of the Brahmans, Khatries, Bhyzes, and Sooderas of Hindostan. In cach country the priests claimed a superiority to the

^{*} Plato in Timacho. Arift. Politic. Herodot. Strab. Diodorus Siculus.

rest of the people *, were the interpreters of the laws, and superintended the education of the youth. Each tribe was kept distinct, by the strictness with which intermarriage with another was avoided, and each family retained from father to son the same profession.

The religious prejudices of the two countries in favour of the cow, the lotos, and the onion, are no less remarkable; and although it admits of a doubt, whether or no the Egyptians in the earlier ages could lawfully eat of the flesh of the cow †, their vene-

^{*} Herod. Ælian, &c. 44

[†] Herodotus feems to contradict himself upon this point; for in his second book, chap, xviii. he informs us, that the inhabitants of Marea and Apis, being diffatisfied with the Egyptian laws, and particularly with that which prohibited the use of beef as food, requested of the oracle of Jupiter Ammon, to be declared Lybians in order to avoid it. But in chapter xxxvii. he says, that "the priests have a daily allowance of beef, and geese, but may not cat sish as the rest of the Egyptians do."

HINDOSTAN AND ANCIENT EGYPT. 233 ration for it went fo far, as to place it as an object of divine worship in their temples.

A very fingular and striking mark of affinity appears in the religious rites performed to Phallus by the Egyptians, and by the Hindoos to Lingam*, upon which occasions the emblematic representations of these deities, and the ceremonies used, seem exactly to resemble one another.

The doctrines of the immortality and transingiration of the soul +; the adoration of rivers, of the sun, and of sire; the respect

^{*} See vol. i. p. 203.

^{*} Herodotus, ii. 123, fays (without exception) the Egyptians believe in the metempsychosis, but Plutarch consines this belief to the Thebaid. "Some believed that the foul after death descended into a subterramenan place named Amenthes, while others said it ascended to the stars from whence it originally came." Plut. de Isid. et Osir,

paid to evil spirits; the frequency of ablutions, abstinences, and mortifications; the torments inslicted upon themselves by devotees; the worship of the manes of parents; the observance of lucky and unlucky days; are things in which a strong and undisputed analogy between the Hindoos and Egyptians must be perceived.

That, in feveral instances, the two nations differ very materially from one another, cannot be denied. The laws of the Egyptians allowed of only one wife; the bodies of the dead were embalmed and preserved*; the idea of one only supreme God seems to have been unknown to them, and their adoration to have been confined to the sun†, the moon, the stars, and other visible

^{*} Diod. Sic. i. Porphyr. et alii.

[†] Sir William Jones observes, that the mystical word On of the Egyptians, is generally supposed to

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visible objects: while, on the contrary, the Hindoos admit of polygamy, the dead are either

have meant the fun, and hints that it was probably the Sanskrit word Om (see vol. i. page 163.) " a word " that fearcely ever escapes the lips of a pious " Hindoo, who meditates on it in filence;" and which, he fays, is a coalescence of the letters A. U. M. (see Afiatic Refearches, vol. i. p. 242.) meaning the Triad Brimha, Vifbnou and Shiva, united in one only Supreme God. But though perhaps the Egyptians did not acknowledge one only invisible supreme Being, they may have adopted the word On from the Hindoos, and applied it to the fun, or fome other principal object of their worship; and it is not improbable that it may have given rife to the mystic word used by the magi, (Apud. Eufeb. præp. Origen. Philoft. Clem. Alex. Strom. 5. Tertull. Ap. 21. Plato de Legibus, 4.) and to the Eon and Logos of the Greeks. Father Defiderati and Mr. Bogle inform us, that the Thibetians pronounce in the most folemn manner Om, ha, hum, (Lettres edif. & cur.) Father Tachard speaks of a mystic word in use with the Siamese, which they never utter but with the most profound respect (Voyage des peres Jesuites); and the Chinese repeat Om-i-to-Fo with fimilar veneration. " C'eff

either burnt or buried; none are preserved; and, amidst the multiplicity of their idols, all adoration is ultimately directed to Brahma, the supreme, the invisible. The teader must however judge, in how far these and other circumstances weigh against those points in which an analogy must be allowed: and how far the difference that appears may be accounted for, by the ingrasting of a new religion and laws, upon those which previously existed; and by the subsequent intercourse which the Egyptians had with strangers.

If the above facts are thought to be of fufficient weight to establish a probability, that the laws, religion, and manners, of the Hindoos and Egyptians had one common

[&]quot; en roulant ces grains entre leurs doigts, qu'ils pro

[&]quot; noncent ces paroles mysterieuses Om-i-to-Fo, au

[&]quot; quelles eux memes ne comprenent rien." (D Halde, tom. iii. p. 23. folio.)

origin, it remains for inquiry to find out, which of these two nations may be considered as the original stock from whence the other derived its religious and political regulations.

If we give credit to some authors, we must believe that the sun of civilization and science rising in Egypt, from thence illuminated, and spread cultivation, through the rest of the then known world. Their colonies are said to have planted the most distant, and their learning to have enlightened the most barbarous, nations.

सन्धमेव जयते

We find, however, from Herodotus, that the first idea the Egyptians had of geometry arose in the reign of Sesostris, from the difficulty of ascertaining the boundaries of the possessions of individuals, after the inundations of the Nile. This fixes a date to the commencement of one branch of their learning, and if mathematical know-

ledge was by them introduced into Hindoftan, we must conclude that it was done in or after the reign of that monarch. But it has been sufficiently proved, that Sesoftris never carried his arms as far as India; and the silence of Herodotus upon the subject, may be considered as decisive *. As to the prior expedition of Osiris, men celebrated for their learning seem to have agreed in considering it as fabulous: and no author, I believe, has ever hinted that any of the priests of Egypt, during their persecutions from Cheops, Chepheres †, Cambyses ‡, and Ochus, ever sled into India.

^{*} As Herodotus had his information from the Egyptian priefts, who did every thing in their power to add to the glory of that monarch, they would hardly have forgotten, or concealed, fo brilliant an expedition, had it ever taken place.

⁺ Herodotus.

^{3.} P. de Hid. et Ofir. Herodet.

The ancient Egyptians feem to have entertained a superstitious aversion to the fea *. The Nile, their fostering deity, was loft in it: and this prejudice may perhaps have been one of the reasons why it was so long before they became a maritime commercial nation. They only appear as fuch under the fuccessors of Alexander. When Nechos, about 616 years before Christ, sent out a fleet to make discoveries, he was obliged to employ Phoenicians. This fleet is supposed to have failed from the Red Sea, to have kept along the coast of Africa, to have doubled the Cape of Good Hope, and to have returned to Egypt, by the Straits of Gibraltar. It did not therefore approach India.

^{*} Plut. Sympt. 8. qu. 8.

Diodorus Siculus observes, that many things advanced by the Egyptians, were unsupported by proof; and that, especially, what they said of their colonies, was without foundation.

But had even Osiris or Sesostris gone to India; had the priefts fled thither from their tyrants; or had ships been fent to that country in the time of Nechos; it is shewn. not only by the history of the Hindoos, but, what is infinitely more fatisfactory, by proof drawn from science, and the unerring operations of nature*, that, instead of finding a rude people to be civilized and instructed, they would have found a polished nation; the sciences arrived at a degree of perfection to which the Egyptians never attained; and a political arrangement of the inhabitants, which, as far as inquiry can reach, feems not to have undergone any change.

It appears that the Egyptians knew so little of Hindostan about 520 years before the Christian æra, that when Darius Hy-

^{*} See Vol. I. Sketch XI. on the Astronomy of the Hindoos.

ftaspes, who then meditated an invasion of that country, applied to them for information concerning it, they were unable to give him any. We are told, that, in the 13th year of his reign, he sent a Greek named Scylax, of Caryandrea, who, with his companions, descended the Indus to the ocean, entered the Straits of Babelmandel, landed at one of the ports in the Red Sea, and gave Darius an account of his discoveries*. In the 16th year of his reign, or about 504 years before Christ, he invaded India, subdued some of the northern provinces, and laid a tribute upon them, which was paid to him and his successors. Beside the

^{*} Arrian (as Dr. Robertson observes) seems to distrust the veracity of Scylax, and yet he gives credit to the relation of Mcgasthenes, (who had served under Alexander, and was sent by Seleucus to Patibothra, to cultivate the friendship of Sandracottus,) though many of his accounts are proverbially sabulous.

Scylax is faid to have been two years and fix months on his voyage.

⁺ Herodotus.

tribute, it was agreed, that the Persian monarch should be affished with troops from these provinces; and, many years afterwards, it appears, that Indian auxiliaries were in the army of Darius Codomanus, when defeated by Alexander *, who crossed the Indus about 327 years before Christ, or 177 years after the invasion of the Persians.

The Greeks, who came into Egypt after the expedition of Alexander, had seen the valuable and curious productions of India, and naturally wished to open a commercial intercourse with it †. But their attention

^{*} Quint. Curtius, lib. iv. cap. 12.

[†] The Phænicians were probably the first of those we call the ancients, who had an immediate intercourse with India. They made establishments at the bottom of the Arabian Gulph, and from thence had communication with India, and the Southern and Eastern coasts of Africa. From their settlements on the Arabian Gulph, the commodities brought from India and Africa, were carried to Rhinocorura (on the Mediterranean) by land, and from thence to Tyre by sea. See Dr. Robertson, page 7.

HINDOSTAN AND ANCIENT EGYPT. 243 was for some time diverted by the wars that broke out among themselves.

About 287 years before Chrift, Ptolemy Philadelphus applied himself to this object in a manner worthy of the sovereign of a great nation, and with success. He first proposed to finish a canal that had been begun by Nechos, in order to open a communication between the Nile * and the Red Sea, extending from Pelusium to Arsinoe, the modern Suez. This project was abandoned; according to some, on account of the bad anchorage, and dangerous navigation, at Arsinoe; to others, from an apprehension of inundating the Lower Egypt, or spoiling the waters of the Nile † with those of the sea.

The commerce with the East was therefore carried on from Myoshormos ‡; the merchan-

^{*} Strabo, p. 17. + Pliny.

[‡] There is much doubt concerning the modern Cosseir. By some it has been supposed to have been

merchandife imported from India was transported to Coptos, and from thence defeended the Nile to Alexandria *. As the road from the Arabian Gulph to Coptos was across an uninhabited defart, Ptolemy caused a canal to be cut, by which water was conveyed from the Nile, to cifterns constructed at a convenient distance from each other, with public buildings for the reception of travellers and their goods. The fucceffors of Ptolemy continued to encourage foreign commerce, but fill the trade with India was extremely limited, as few veffels ventured beyond the boundaries of the Red Sea. It was however confiderably augmented under the Romans. Strabo fays, that in his time, under the reign of Tiberius, there went yearly about 120 vessels from Myos-

the Myoshormos, by others the Berenice of the ancients. Dr. Robertion thinks, that the Coffeir was the Philoteras Portus of Ptolemy; Mr. Bruce endeavours to prove that it was *Portus Alleus*,

^{*} Strabo, p. 17.

As far as I have been able to extend my inquiries into the communication of the Egyptians with India, I cannot find any circumstance which could authorise an opinion, that the laws, religion, and customs of Egypt had been carried thither. If, on the other hand, we suppose, that those things which seem common to both people originated in Hindostan, we shall R 3

likewise encounter difficulties. We cannot well imagine, that they would be introduced, and be spread, by traders, who may have come to Egypt on account of commerce; and it would militate against the principles, and even against the laws and religion of the Hindoos, to suppose that the Brahmans or Pundits would be sent thither as mis-sionaries *.

The Greek philosophers went to India themselves, and the emperor of China sent persons thither to be instructed. Unless therefore we conclude, that the striking affinity between the two nations was owing to a system introduced into Egypt by the Gymnosophists, mentioned by Lucian † to have settled in Ethiopia, we must either suppose Egypt to have been colonised, at some unknown distant period, from Hin-

^{*} See vol. ii. page 88.

⁺ See vol. i. page 257.

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dostan; or, which is still less probable, that, by some wonderful concurrence of circumstances, the same laws, customs, and learning, were separately introduced by human ingenuity and observation, without any foreign aid.



SKETCH XV.

History. and Political State of the present native Powers of Hindostan.

IN the former part of this work I have attempted to introduce the reader to some acquaintance with the original inhabitants of Hindostan. To give a short account of its present political state is the purport of this Sketch, in which I shall only endeavour to preserve the principal features, without entering into minute particulars. It must however be observed, that the continual changes to which the powers of India have long been fubject, and the viciffitudes that still characterise the politics of that country. render the most accurate account that can be given of them, only adapted to the period 12

period for which it may be written: as any plan formed on the flate of politics to-day, may perhaps be totally inapplicable a year hence.

In approaching India from the Northwest, before we reach the Attuck *, we pass through the dominions of Timur Shaw, fon and successor of Ahmed Shaw †, late sovereign of the Asighans ‡.

Ahmed was descended from an illustricus family named Scidou Zei, of the tribe of Abdalii. He and his brother Zulfecur

^{*} The river in general is sailed by Europeans the Indus, but its proper name in this quarter is the Attuck. See note to page 82. vol. i.

[†] Commonly known to Europeans by the name of Abdalla.

[‡] The Afighans are often called in Hindoftan by the general name of Duranies: all the country from India to Iran, or Persa Proper, being called Duran, or, as some pronounce it, Turan.

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Khan, having been taken and confined, by Huffein Khan, then chief of Kandahar, were releafed by Nadir Shaw, when he came and fubdued that province, previous to his expedition into Hindostan. they were thought to have too much influence with their countrymen to be fafely left among them, they were fent to Mezenderan. Zulfecur Khan died there; and we find that Ahmed, fome time after the return of Nadir from India, was intrusted with the command of a body of Affghan cavalry in the Persian army. He served his mafter with fidelity, and even attempted to revenge his death; but finding the confpirators too powerful to be contended with, he went off with his party to his own country. In his way thither, he fell in with, and took a convoy with a large fum of money, that had been dispatched by the governor of the Southern Provinces to the royal treasury at Ispahan. Soon after his arrival at Kandahar, he was hailed chief of the Affghans. His forces quickly increased; he was joined by many of the Persian soldiers who had served with him; and, in the course of a few months, all the countries that had been coded by the Mogul emperor to Nadir Shaw, together with some neighbouring parts of Persia, submitted to his authority.

The distracted state of Hindostan, at that time, tempted him to invade it. He therefore crossed the Attuck, and directing his course to the South-east, he plundered the country, and levied contributions to a confiderable amount. Near Sirhind he was met by the Imperial army under the command of the Prince Royal and the Vizier. They fought; but though the latter was killed, the battle was not decisive, and Ahmed returned to his own dominions.

In another expedition, he conquered all the province of Lahore. In 1755 he again came

came into India, and, after staying a short while at Lahore, marched to Delhi. It is faid, that he was invited thither by the emperor himself, who, in this desperate way, wished to get rid of the tyranny of his Vizier, Ghazi ul Dien Khan. By fecret instructions, therefore, from the King, the Vizier was deferted in the field by fome of the principal officers with their bands, and was obliged to furrender himfelf prifoner. But instead of losing his power or life, by his address and presents he obtained the protection of the conqueror; and the unhappy Allumghire, befides the reproach of having brought on hunfelf and his pcople the calamities of a foreign invafion, was obliged to submit to be directed by a fervant, whom, not having the power or fortitude to dismis, he meanly, but ineffectually, attempted to betray.

Ahmed laid the city under a heavy contribution, which he exacted with the utmost

most rigour. He staid in it about a month. during which time he concluded a marriage between his fon Timur and the emperor's niece. He then marched against the Jauts*, who lately, under their chief Souragemul, had made incursions towards Delhi, and conquered the greatest part of the province of Agra. They fled at his approach, and that themselves up in their fortresses. But, by an extraordinary march, he furprifed and took the ancient city of Matra, famous as the birth-place of Krishna, and sacred to the Hindoo muses. He attempted likewise to furprise the town of Agra, which still held out for the emperor, but was repulfed by the governor Fazil Cawn. during this expedition, indulged his troops in every species of savage wantonness and cruelty, he now led them back towards Delhi. When he approached near the

^{*} A tribe of Hindoos.

city, the emperor came to meet him; and on his arrival there, he celebrated his own nuptials with Sahibe Zimany, daughter of the emperor Mahomed Shaw, a maiden of exquisite beauty, whom the unfortunate Allumghire in vain solicited for himself. He then proceeded to Lahore, and, leaving his son Timur in the government of that province, he quitted Hindostan.

While Ahmed was employed on the fide of Persia, young Timur was frequently disturbed by the Seiks *; but though he had sufficient force to repulse these, in 1760 he was compelled to fly before an immense army of Mahrattas, led by Ragonaut Row, the Paishwa's brother, who having come to the northern provinces for the sake of levying contributions, was invited to invade Lahore by Adina Beg Cawn, a

^{*} A tribe of Hindoos, who profess deism. The word Seik is said to mean disciple.

Mogul chief, who was difaffeded to Ahmed's government. The Mahrattas took possession of the province, almost without any refishance, and Adina Beg was invested with the administration of it. Ragonaut Row then marched back towards Delhi. and, leaving the command of the army to another chief, Jinkou Jee, returned to Poonah. Adina Beg, who appears to have possessed to his death great activity, courage, and abilities, died some months after the departure of the Mahrattas, aged upwards of eighty-years. Soon after his death, in 1761, Ahmed croffed the Attuck with a powerful army, and eafily recovered his former possessions. In the mean time, the Mahratta army had attacked fome of the Rohilla chiefs, who applied to Ahmed for protection.—Advice had been received in the North, that another army was coming thither from Poonah; and it was reported that the views of the Mahrattas were now directed to the reduction of all

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the Mahomedan princes in Hindostan. Ahmed was therefore invited by Sujah ul Dowla, Nabob of Oud, and by most of the northern Mahomedan chiefs, to put himfelf at the head of a league proposed to be formed by them for the defence of their territories and religion. He faw the neceffity of refifting the Mahratta power, and effectually checking their pretentions. The opportunity was favourable, as the common danger which threatened the confederates, rendered their mutual fidelity less precarious, than it is usually found in that country. He likewise either felt, or affected to be actuated by, a degree of devout zeal, and, having acceded to the propofal, he marched towards the enemy. Jinkou Jee advanced to meet him. The armies encountered; the battle was obstinate, but Ahmed at last obtained a complete victory.

The army that was fent from Poonah was commanded by Sadashavarow, confin

or

to the Paishwa; a chief of much personal courage, but who never had been tried in the conduct of any great or difficult enterprise. He came to Agra; from thence to Delhi; and, being joined by parties of his countrymen as he went along, his army is faid to have amounted to about 120,000 horse, beside infantry and cannon. directed his courfe towards Sirhinde; while Ahmed, who had been joined by the Rohilla chiefs, by Sujah ul Dowla, and by Ahmed Khan Bunguish, chief of Ferokhabad, was encamped on the other fide of the Jumna, almost opposite to Kangipara*. Having unexpectedly croffed the river, with a view of getting behind the Mahrattas, they precipitately fell back to Paniput +, whither the combined army closely followed them. Here, according to the notions of fome of the Hindoos, "Sadashavarow, "being misled by his own evil genius,"-

^{*} About lat. 29° 34′. † Lat. 29° 12′. Vol. II. S

or rather being over-awed by the fuperior one of Ahmed, instead of giving battle before the whole of the combined army came up, halted, and formed an extensive camp, defended by lines and batteries. allowed him to proceed undiffurbed; but loft no time in taking measures either to prevent him from getting any supplies, or to force him to fight, under many difadvantages, to obtain them. Convoys of provisions that were coming to the Mahratta army were cut off; attacks that were made on the Mahomedan posts were repulsed; the provisions that were brought with the army, notwithstanding a severe economy, were almost entirely confumed; and the wailings produced by famine and disease were to be heard in every quarter of the encampment. Sadashavarow, after having remained in this humiliating fituation nearly thirty days, at last resolved, or rather was compelled, to throw the mighty projects of his state on the fate of a general battle. He led out

every one who was yet capable of bearing arms; but his troops were wasted by want, and discouraged by confinement, while those of the enemy were in their usual vigour, and already confidered themselves conquerors over a foe, whom they had fo long compelled to remain within their intrenchments. Yet the Mahrattas made wonderful efforts of courage; the victory was long doubtful, but at last decided in favour of the Mahomedans, by Ahmed Khan Bunguish vigorously attacking the left flank of the enemy with a fresh body of well-chosen cavalry. This battle was one of the most bloody that perhaps ever embrued the plains of Hindostan. 50,000 Mahrattas are supposed to have fallen in the field, together with the Paishwa's eldest fon, Bisswass Row, and eighty leaders of distinction. Sadashavarow, after having animated his troops by his words and example, though he saw the battle was loft, refused to fly; and when pressed by S_2 thofe those who were near him, he pushed his horse among the enemy, and fell, covered with many wounds *. The pursuit lasted several days, and this immense army, destined to conquer kingdoms, and which had justly alarmed all the Mahomedans of the northern provinces, totally disappeared. Ahmed afterwards marched to Delhi, and wherever he went, was hailed by those of his own religion, as the deliverer of the faithful. From Delhi he directed his course back to Lahore, and, having ap-

^{*} It was once reported, that he had escaped, and got back to Poonah; but was arrested by order of the Paishwa, and sent to the fort of Pourendher, where he remained in secret confinement. An impostor even appeared in Bengal, who called himself Sadashavarow, but the fraud was soon detected by those who had known him. There is no doubt, that his death happened as above related; and Colonel Polici has shewn the spot where his body was burnt by some Hindoos the day after the battle. He is sometimes called the Baw. He was son of Chumna-Jee-Appah, second son of the first Paishwa Bissonat Balajee.

pointed officers to govern and manage his possessions in India, he returned to the north.

In the latter end of 1762, he again croffed the Attuck, in order to attack the Seiks, whose power having greatly increafed, their incursions had become more frequent and dangerous. But his intention feems rather to have been to extirpate than to conquer them. He defeated their army, composed of the troops of their different chiefs; and forced them to take refuge within their woods and strong holds. All who were taken were put to death; and having fet a price on the heads of those who professed their tenets, it is faid that heaps of them were frequently to be feen piled up in the market places of the principal towns. Hearing that they had afsembled in considerable numbers to celebrate an annual festival at Anbertser, he endeavoured to surprise them. But their chiefs S 3

chiefs had marched thither with all their force, and were prepared to receive him. He nevertheless attacked them with great impetuofity. During the battle, there happened an eclipfe of the fun, which, while interpreted as a favourable omen by the Seiks, difmayed the Mahomedans. Ahmed, after a bloody conflict, was obliged to retreat with precipitation. Soon after this defeat, he went to his northern dominions; but returning the year following, retook feveral places that had been loft during his absence, and drove the Seiks from the open country. But as foon as he quitted Hindostan, they again came forth; and this kind of warfare feems to have been often repeated.

Ahmed, after being long afflicted with an ulcer in his face, died on the 15th of July 1773, at Kohtoba, a place fituated amongst the mountains of Kandahar, whither he had retired for the sake of coolness.

coolness. He was succeeded by his son Timur, who, though represented as a man of no mean abilities, does not seem to possess the active and enterprising genius of his father. His dominions to the north of the Attuck form a very extensive kingdom, inhabited by a hardy and warlike people; but he has lost all that he possessed in Hindostan, except the province of Kashmere.

On croffing the Attuck, we now enter the territories of the Seiks, a people who owe their religious origin to a Hindoo, named Nanuck, of the Khatry or Rajah caft. His father, Baba Calou, possessed a small district in the province of Lahore, named Telvandi, where Nanuck was born in the year of Christ 1470. Many stories are told of wonderful indications given by him, in his infancy, of uncommon wisdom and fagacity. He seems to have possessed

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no further cultivation than the usual education of the young men of his cast, confissing in little more than learning to read and write; in being taught arithmetic; and hearing the Shastras, or differtations on the laws and religion of their country.

According to the custom of the Hindoos, he was married in his early years to one of his own tribe, by whom he had two sons.

It appears that he foon became an admirer of the Narghenny * worship, and used to declaim against the folly of idols, and the impiety of offering adoration to any but the Supreme Being.

Having often expressed a desire to travel, at the age of about twenty-five years he quitted his family, and visited Bengal and most of the eastern provinces of Hindostan.

^{*} See vol. i. page 155.

In a fecond excursion he went to the fouth, it is faid, as far as the island of Ceyloan: and in a third, he went into Persia and Arabia. These different journies seem to have taken up about fifteen years. on his return from the third, he declared his intention of not quitting his native country any more; and having expressed a wish of fixing his retreat on the border of fome river, at a diffance from any town, the Rajah of Calanore, who had become one of his disciples, granted him a piece of land on the banks of the Ravy, about eighty miles north-eaftward from the city of Lahore. Here Nanuck established his abode for the rest of his days, in a convenient dwelling that was erected by the Rajah's care: and as he chose to be free from the affairs of this world, his wife and children dwelt at Calanore, coming occafionally to vifit him. Having acquired great reputation for knowledge, wifdom, and picty, perfons of all perfuafions went

to fee him, and the Seiks fay, that in his prefence they forgot that there was any religion but one.—He died about the age of feventy.—The place of his abode was called Kartarpour, but fince his death it has been named Dihra Daira, or the place of worship.

His eldest son, Serik-chund, was the founder of a set of devotees, named Nanuck Shoiy. The second, called Letchimidan, married, and had several children. On account of the oppressions of the Mahomedan governors, he altogether forsook Telvandy, the estate of his ancestors, and settled at Kartarpour, which is still in the possession of his descendants. But though they are respected by the Seiks, as being the posterity of Nanuck, yet they are not held in any sacred veneration, nor considered as the heads of their religion or tribe.

Nanuck, when on his death-bed, passing by his children and relations, named as his fucceffor, to teach his doctrine, a favourite disciple, named Lhina, but whom he then called Angud, which is faid to fignify, fimilar. Angud was likewife of the Khatry cast, and of a respectable family in the fame province where Nanuck was born. To him he entrusted the care of collecting his precepts, which he accordingly did, in a work called Pothy, or the book: and in another work, called Jenum Sakhy, he gave a history of Nanuck's life. These are written in the Panjab dialect, but in a particular character called Gour Mouekty, faid to have been invented by Nanuck himself, for the purpose of writing his doctrines *.

Angud, following the example of Nanuck, named to succeed him as Gourou,

^{*} Colonel Polier.

or *boly master*, his disciple Amerdoss; and this mode seems to have been practised, as long as the custom of obeying one supreme chief was observed.

The Seiks appear to have lived for many years in perfect peace with the rest of mankind; and, being inoffensive in their manners, obtained the protection good-will of the Mahomedan court. During this time, the number of their disciples constantly increased; their possessions were confiderably extended; fome woody and uncultivated lands were granted to them by the government, and some of the neighbouring Rajahs were converted to their religion. But in proportion as their power augmented, they feem to have quitted their meek and humble character, and at last, instead of appearing as suppliants, stood forth in arms. The first military leader of distinction we hear of was Taigh. The next was the tenth and last Gourou, Govand

Govand Sing, who, after being engaged in hostilities against the Mahomedan government, made his peace, and even attended the emperor Bahauder Shaw in person. From some private motive of resentment, he was affaffinated by a Petan foldier, though the Seiks were not without fuspicion, that he was killed by the fecret order of the emperor. Having neglected to name a fucceffor, or, as fome fay, declined it, out of respect to a prophecy, that there would only be ten Gourous, the Seiks chose for their chief a person named Baunda. Being of a bold and active disposition, he foon began to make incursions into the neighbouring countries, and maintained a depredatory war with the Soubadar of Lahore for feveral years. He was at last furprised and taken, and with his family and many of his countrymen fent to Delhi, where they were put to an ignominious death. The blood that was spilt on that occasion, fealed that revenge which the Seiks

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Seiks then fwore, and the invincible averfion they have ever fince manifested to the Mahomedans. They continued their warfare with the Mogul government for fome time, with various fuccess; but taking advantage of the intestine troubles which fucceeded the invalion of Hadir Shaw. they fubdued feveral districts. Whereever they conquered, they threw down the mosques; and as they admitted profelytes to their religion, all were obliged to quit their country who did not choose to embrace their doctrine.

Having, as already related, drawn on themselves the vengeance of Ahmed Shaw, he attacked them with his usual vigour. They were now under feveral chiefs, fome of them descendants of their Gourous, and others of Hindoo nobles, who had adopted their faith, and united themselves with the nation. The war with the Affghans lasted feveral years, during which the Seiks retired into strong holds, or acted offensively in the field, according as they found themselves in force. But in the end they entirely expelled these northern invaders; and
not only conquered all the extensive province of Lahore, but are now in possession
of the greatest part of Moultan, and several
districts towards Delhi, including in their
territories the whole of that rich country
called the Panjab *.

Nanuck having stripped the religion of Brimha of its mythology, the Seiks adore God alone, without image or intermediation; and though they venerate the memory of their founder, as well as of some of their Gourous, whose names they often

^{*} A tract of country so named, on account of five rivers, which, descending from the northern mountains, inclose and intersect it. They afterwards run into the Sinde or Indus.

272 HISTORY AND POLITICAL STATE OF repeat, yet they neither offer them divine worship, nor apply to them to intercede in their behalf.

They eat any fort of meat, excepting beef; retaining the same regard for the ox as the other Hindoos, and probably from the same cause, its utility. But the meat which is very generally eaten, is pork; perhaps because forbidden to the Mahomedans.

Blue, which is generally confidered as an inaufpicious colour by the Hindoos, diftinguishes the dress of the Seiks; as if Nanuck meant to show by this, the weakness and absurdity of superstitious prejudices. Their dress commonly confists in blue trowsers of cotton cloth; a fort of plaid, generally chequered with blue, which is thrown over the right shoulder, and a blue turban.

The national government is composed of an affembly of their different chiefs, but who individually are independent of each other, and masters of their respective territories. In this affembly every thing that regards the fafety of the flate, the quota of troops to be furnished by each chief in time of war, the operations of their armies, and the choice of a person to command them, is agitated; and resolved on by the plurality of voices. This affembly meets annually, or as occasion may require, at Anbertser, a place held in a kind of religious veneration, where there is a large tank, which is faid to be beautifully ornamented, lined with granit, and furrounded with buildings.

The whole force of the different chiefs collectively may amount to about two hundred thousand horse. But they seldom can be brought to act in concert, Vol. II.

unless the nation be threatened with general danger; in which case they never fail to unite.

Besides a sabre, most of their soldiers carry a matchlock gun, which seems a very uncouth weapon for a horseman; but in the use of it they are extremely expert, and are in general excellent marksmen. It carries a larger ball than an English musket to a greater distance; and is often employed by them with success, before the enemy be near enough to use the sword.

सन्यमेव जयते

They are naturally a strong race of men, and, by their hardy manner of living, are capable of enduring much fatigue. In the sield, none but the principal officers have tents, and these are extremely small, so that they may be struck and transported with quickness and facility. In cold weather

the foldier wraps himself, in the night, in a coarse blanket, which, when he marches, is folded and carried on his horse.

Of late years almost all the neighbouring countries have been laid under contributions by them; and, to avoid their incursions, feveral petty chiefs have consented to pay them a small annual tribute, and put themselves under their protection.

Their country is well cultivated; full of inhabitants, and abounds with cattle. The horfes of Lahore are supposed to be much superior to those bred in any other part of Hindostan *.

It

^{*} The country of Lahore being thought favourable for breeding horses, and producing plenty of excellent forage, study were established at different places by the Mogul emperors. Persian and Arabian stallions were fent to them, and there was a fixed order at all the royal stables, to fend to the study in Lahore all such Arabian and Persian horses, as by any accident T 2 should

It is faid, that they have a fort of superflitious respect for their sword. By their sword they obtained their independence and power; and by it they preserve them. A Seik, though in other respects infinitely less scrupulous than any other Hindoo, before he will eat with any one of another religion, draws his sword, and passing it over the victuals, repeats some words of prayer, after which he will freely partake of them *.

Contrary to the practice of all the other inhabitants of Hindostan, they have an aversion to smoking tobacco. But many of the people smoke and chew bang, so as sometimes to produce a considerable degree of intoxication †.

should be rendered unfit for mounting. Hence perhaps it arose, that the present breed of horses there, is superior to the horses that are bred in the other provinces.

^{*} Mr. Stuart.

[†] Colonel Policr.

After leaving the Seiks, we come to the provinces of Delhi*, which in the course of a few years have had a variety of masters; but scarce, at any period, during that time, can they be faid to have been under the authority of the fovereign. The last fole governor of the greatest part of them was Nadjiff Khan, under the title of generalissimo of the emperor. He was a native of Persia, of noble birth, whose fifter married Mirza Mohsien Ally Khan, brother to Seiffdar Jung, the father of the late Nabob of Oude, Sujah ul Dowla. After the death of Seiffdar Jung and his brother-Mirza Mohsien, Nadjiff was involved in the ruin of his nephew Mahomed Kouly Khan, the fon of Mirza, who fell a facrifice to the jealoufy and private refentment of his cousin Sujah ul Dowla. He then went to Cassim Ally Khan, Nabob of Bengal, who being expelled by the English,

^{*} See the Map of Hindostan by Major Rennell.

Nadjiff retired with a party of horse to Bundelcund, into the service of Rajah Coman Sing. He afterwards joined the English, who were at war with Sujah ul Dowla, foon after the defeat of the latter near Benares. When the emperor Shaw Allum resolved to quit Eliabad, and return to Delhi, Nadjiff Khan accompanied him, and was named his chief general. A body of English sepoys, who had been allowed to go with the emperor, were put under his command, and with these and other troops, which, as his means increased, he took into his fervice, he fubdued the countries near Delhi, and almost the whole possessions of the Jauts, taking from them Agra, their capital Dieg, and most of their principal places. But though these conquests were atchieved in the name of the fovereign, he benefited little by them; and the person who stiled himself his slave, was in reality his mafter. Nadjiff Khan died in 1782, and a scene of continual anarchy

THE POWERS OF HINDOSTAN. 279 and warfare has prevailed in those countries ever fince.

On quitting the provinces of Delhi, our attention is drawn to the possessions of feveral Hindoo chiefs that are contiguous to each other, and now acknowledge no superior. The principal of these are, the Rajahs of Joinagur, or Jaypoor; Joadpoor, or Marwar; Oudiapoor, or Chitore; and Jesalmire. The constitution of those countries is feudal; the rents are low; but every village is obliged to furnish a certain number of horsemen, and at the shortest warning. The people are hardy, brave, and extremely attached to their respective chiefs. The forces of these Rajahs may amount together to about 150,000 horsemen, but, like most neighbouring powers, they have jealousies and private piques, which have more influence over their minds, than the confideration of the per-T 4 manent

280 HISTORY AND POLITICAL STATE OF manent fecurity and independence which they might establish by being united.

The Rajah of Jaypoor was anciently called Rajah of Anbire, a place much celebrated, but all that now remains of it is a fort on a hill, near the modern town of Jaypoor *.

Chitore was likewise greatly renowned for its antiquity and riches; but having been taken and pillaged by Acbar, and again by Aurengzebe, the Rajah now resides at Oudiapoor.

^{*} The modern town of Jaypoor is inclosed with a strong wall, with four great gates, from whence proceed as many broad streets, which meet in the centre of the town. It is thereby divided into four quarters of the same size: the distance from one gate to that opposite to it, is about two English miles. Those streets have rows of trees on each side of them, and the houses, which are in general of three stories, are built in a regular line.

Mr. Stuart.

The Jauts were a tribe or race of people in the northern provinces of Hindostan, whose profession was agriculture; and were formed into a nation, only about forty years ago, by Tackou Souragemul, proprietor of a district of no great extent or value. He made himself master of all the countries that were dependent on Agra, and ultimately of the town itself, and many other important places; but fell in battle with the Rohilla chief, Nadjib ul Dowla, in the year 1763. He was succeeded by his fon Jewar Sing, who was fecretly murdered in 1768. Jewar was succeeded by Rutten Sing, who did not escape suspicion of having been acceffary to his brother's murder and fell himself by the hand of a low affaffin, whom he had threatened with death *. Rutten Sing left an infant fon, named

^{*} He had given feveral fums of money to a stranger, unknown to any one about his court, who pretended to be a transmuter of metals. Growing impatient, or beginning

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named Kairy Sing, during whose minority, internal commotions, occasioned by contests for the regency, principally contributed to the success of Nadjiff Khan, with whom the Jauts were then at war. Kairy Sing

beginning to perceive he had been duped, Rutten Sing ordered him to show him all his process; and, to prevent him from getting away, put a guard over his perfon. The man, finding he could not evade the command, confented to obey; but, on account of the importance of the fecret, requested that no other perfon should be present. They accordingly retired into a room by themselves. The man knew that nothing was to be expected from Rutten Sing's clemency, who was of a violent and cruel temper. He therefore affected to take great pains to explain the fecrets of his art, and, whilft he was looking attentively into a crucible, expecting to fee the metal change its colour, he plunged a poignard into his bofom. Taking his ring from his finger, he went out, shut the door, and shewing the ring to the guards, faid it was the Rajah's order, that none should enter the room until he returned. By this means he made his escape, and got to Delhi, where he related what had happened, making a merit of it with the Mahomedans.

dying, was fucceeded by his uncle Tackou Ranjid Sing, the prefent Rajah, who only possesses Bartpoor, a place of great strength, with a small district round it. But it is said that the Jauts have lately shewn a disposition to war, and may perhaps again be in a condition to recover their former territories.

The power which comes next under our notice, and indeed the most considerable of all the native powers of Hindostan, is the Mahratta, whose territories border upon several of those we have already mentioned. Europeans became first acquainted with the Mahrattas in their original country on the coast of Malabar.

The first person upon record, who distinguished himself as an active chief of this nation, was Seeva, or Seeva-jee, who, as the Mahrattas now pretend, was descended from the family of the ancient Hindoo emperors.

emperors. His father was lord of a small district, for which he paid tribute to the Mahomedan king of Viziapoor. For some reason, with which we are unacquainted, he was arrested by an order from that court, and died in confinement. His fon Seeva-jee took arms, and, being liberal, active, and brave, was foon joined by numbers of his countrymen. The king of Viziapoor died shortly after the rebellion began. Seeva-jee made himself master of feveral important places, together with a confiderable tract of country, which were afterwards regularly ceded to him by the Queen Regent . Many petty Hindoo chiefs put themselves under his protection; and to employ his army, which was now numerous, he invaded the dominions of the Mogul emperor.

^{*} Tayornier mentions his having fcen this Regent Queen.

After having maintained a long war with Aurengzebe, he was at last taken prisoner, carried to Delhi, and kept in close confinement. He however found means to escape. got back to his capital Sattarah, and, immediately collecting his forces, renewed hostilities with vigour. Aurengzebe was then far advanced in life, and being tired of a war, which he faw no prospect of bringing to a happy conclusion, was glad to come to an accommodation with fo troublesome an enemy. The Mahrattas pretend, that, on this occasion, he gave them a coule, or written agreement, by which he granted to them the chout, or a certain per centage on all the revenues of the Deckan, which has often ferved as a pretence to invade the territories of, and to levy contributions upon, the different nabobs of the fouthern provinces.

Sceva-jee was fucceeded by his fon, Rajah Sahou, who confiderably extended the

the Mahratta dominions. When Rajah Sahou grew old and infirm, and the fatigues of government began to press heavy upon him, he appointed Bissonat Balajec, a Brahman born at Gokum, and leader of about twenty-five thousand horse, to the office of Paishwa, or vice-gerent.

Rajah Sahou died without issue, but left nephews by his brother. The courage and wildom of Balajee had gained him, during the latter years of the old Rajah, the affection and effect of all the nation. under an appearance of modesty and felfdenial, his prevailing passion was ambition; and the fentiments of gratitude and loyalty were absorbed in the defire to command. He made use of the influence he had acquired under his benefactor, fo firmly to establish his own power, that he not only retained the high office of Paithwa during his life, but transmitted it to his posterity. The Mahrattas, gradually forgetting a 6 prince. prince they knew nothing of, became accustomed to obey his vicegerent only; yet a certain respect for the royal race, or the dread of the confequence of violating the ftrong prejudice which the nation still rerains in favour of the family of its founder, have ferved, perhaps, to preferve it; and the descendants of Rajah Sahou's nephews yet exist, but are kept in captivity in the palace at Sattarah. The eldeft is filled Ram Rajah or fovereign; his name is on the feal and coin of the Mahratta flate; but his person is unknown, except to these who immediately furround him; and as he neither poffesses authority nor any influence in public affairs, we shall leave him in his palace, where he is allowed to divert himself with trivial amusements, and return to those who exercise the powers, though they have not yet assumed the titles, of royalty.

Biffonat Balajee was fucceeded as Paifhwa by his eldeft fon, Balajee Row, who left

left three fons, the eldest of whom, Balajee Pundit, sometimes called Nanah Pundit, succeeded him. The two others were Rogobah, or Ragonat Row, and Shamsheer Row.

Balajee Pundit had also three sons; Bisswas Row, who was killed in the famous battle with Ahmed Shaw *; Mahadava Row, who was Paishwa twelve years; and Narrain Row, who succeeded him.

During the latter part of the life of Mahadava Row, his uncle Rogobah was confined to the palace at Poonah, for reasons with which we are not acquainted. Mahadava Row died without issue; and upon the accession of Narrain, his brother, a youth of about nineteen years of age, Rogobah in vain applied to be released from his confinement. He is therefore suspected of

^{*} See page 259.

having entered into a conspiracy with two officers in his nephew's fervice, Somair Jing and Yusuph Gardie, in order to procure that by force, which he could not obtain by intreaty. The correspondence between the conspirators was carried on with fo much fecrecy, that the court had not the least intimation or fuspicion of their design, till every avenue leading to the palace had been fecured, and the whole building furrounded by the troops under the command of those two officers. It is faid, that on the first alarm, Narrain Row, suspecting his uncle, ran to his apartment, threw himself at his feet, and implored his protection: --- "You are my uncle," faid he, " fpare the blood of your own family, and " take possession of a government, which I " am willing to refign to you."

Somair and Yusuph entered the room whilst the young Paishwa was in this suppliant posture. Rogobah, with apparent Vol. II. U furprise

furprise and anger, ordered them to withdraw; but as they either knew him not to be sincere, or thought they had proceeded too far to retreat, they stabbed Narrain with their poignards, whilst he clung to his uncle's knees.

The office of Paishwa being now vacant, the chiefs of the nation then at Poonah were affembled, and Rogobah being the only survivor of the family of Bissonat Balajee, to whose memory the Mahrattas in those parts are enthusiastically attached, he was named to fill it. Being naturally of a warlike temper, he resolved to undertake some foreign expedition; for besides gratifying his passion for the field, he probably hoped, by the splendour of his exploits, to draw off the attention of the public from inquiring into the late catastrophe.

A pretence for war was not difficult to be found. He renewed the claim of his nation nation to the *chout*, and marched his army towards Hydrobad, the capital of the Nizam. The vigour of his measures procured him an accommodation of his demand; and he was proceeding to enforce a similar one upon the Carnatic, when he received intelligence, which obliged him to return hastily to Poonah.

Although the Mahratta chiefs had acknowledged Rogobah as Paishwa, yet they, and the people in general, were much disfatisfied with his conduct. The murderers of Narrain Row had not only escaped punishment, but, as was reported, had been rewarded. The crime was unexampled, and the perpetrators were beheld with uncommon horror and detestation. The Paishwa had hitherto so fully possessed the love of the people, that, till then, guards were considered as unnecessary about the person of a man whose character rendered him inviolable. Every one therefore

had free access to his palace, and he relied with confidence for his safety upon the affections of those who approached him.

These reflections operated powerfully upon the minds of the Mahrattas. To use an expression of one of their writers-the bloody poignards of the conspirators were constantly before their eyes; but perhaps no violent confequences would have enfued, had it not been discovered, soon after the departure of Rogobah from Poonah, that the widow of Narrain Row, Ganga Baee, was pregnant. This determined their wavering refolutions. Frequent confultations were held among the principal men then in the capital, and it was finally refolved to abjure the allegiance they had fworn to Rogobah, and declare the child. yet unborn, to be the legal successor of the late Paithwa.

A council of regency was immediately appointed to govern the country until the child should become of age; and it was agreed to reserve their deliberations, in case it should prove a semale, or die, till the event should render them necessary. They who principally conducted these measures, and whose names will on that account be remembered, were Sackharam Babou, and Balajee Pundit, called also Nanah Pher Nevees, from his having been long the principal secretary of the Mahratta state. Nine other Mahratta leaders approved of these measures, and swore to maintain them.

As the first step towards the execution of their plan, the widow of Narrain Row was conveyed to Poorendher, a fort of great strength, situated on a high mountain, about twenty-sive miles from Poonah. As soon as Rogobah received intimation of this revolution, he marched back towards the

capital. But discontent had already infected his troops; some of the chiefs retired to their estates, and others joined the standard of the regents. He however risked a battle with an army of the revolters, commanded by Trimbec Row, in which the latter was slain; but, though he obtained a victory, the strength of the confederates daily increased, while his own troops were diminished by continual desertions. He therefore found it necessary to retire to Ugein, and to solicit the assistance of the Mahratta chiefs Sindia and Holkar; but meeting with a resulal, he went to Surat, and applied for succour to the English.

Rogobah's fuccess in this application was the cause of two wars with the Mahratta state, which, after much waste of blood and treasure, we were obliged to conclude, by relinquishing his claim, and acknowledging as legal Paishwa, the son of Narrain Row, who was born about feven months after the death of his

The territories of the Mahrattas are computed to extend about one thousand British miles in length, and seven hundred in breadth *. They are governed by a number of separate chiefs, all of whom acknowledge the Ram Rajah as their sovereign, and all, except Moodajee Boonsalah, own the Paishwa as his vicegerent.

The capital and residence of the sovereign was Sattarah; but the Paishwa generally resides at Poonah, about one degree southeast from the former place, and a hundred miles distant from Bombay. The country immediately subject to the Paishwa, including all the hereditary territories that were left by the Rajah Sahou to the Ram

^{*} Major Rennel.

Rajah, and those that have been acquired and added to them since in his name, extends along the coast, nearly from Goa to Cambay; on the south, it borders on the possessions of Tippoo Saib; eastward on those of the Nizam, and of the Mahratta Rajah of Berar; and towards the north, on those of the Mahratta chiess Sindia and Holkar.

Moodajce Boonfalah, Rajah of Berar, possesses, besides Berar, the greatest part of Orixa. Including the countries that are tributary to him, his dominions extend about six hundred miles from east to west, and two hundred and sifty from north to south *. The eastern part of Orixa runs along the sea-coast for about one hundred and sifty miles, and divides the English possessions in Bengal from those commonly

^{*} Major Rennel.

called the Northern Circars. Towards the west, his territories border on those of the Paishwa; towards the south, on those of the Nizam, of Mahomet Hyat, a Patan Chief, of Nizam Shaw, and of Ajid Sing. Nagapour, the present residence of the Rajah, is situated about midway between Calcutta and Bombay.

This prince being descended from the line of the Ram Rajah, eyes the power of the Paishwa, by whom a branch of his family is kept in ignominious confinement, with ill-will; has often refused to support his measures; and, on some occasions, has even seemed inclined to act against him.

Next to Moodajee, in point of importance, must be ranked Madajee Sindia, a bold and aspiring chief, who possesses the greatest part of the extensive soubadary, or government of Malva, together with part of the province of Candeish. The remainder

mainder is under the dominion of Holkar. Both he and Sindia pretend to be defeended from the ancient kings of Malva. Sindia refides chiefly at Ugein, near the city of Mundu, once the capital of these kings; and Holkar at Indoor, a town little more than thirty miles west of it. The dominions of these, and of some chiefs of less consequence, extend as far as the river Jumna.

The measures pursued by the Mahrattas for some years, left little room to doubt that they aspired at the sovereignty of all Hindostan, or at least at the expulsion of the Mahomedan princes: and, in the course of their prosperity, some of their chiefs were so imprudent as to avow such an intention. But the loss of the battle of Paniput, their frequent deseats by the English, and their late internal divisions, have affected their strength as a nation, sullied their

THE POWERS OF HINDOSTAN. 299 their renown as warriors, and moderated their views of conquest.

If we except the late expedition of Sindia towards the north of India, they feem for the present to be confined within the limits of their own dominions. But should any unforeseen circumstance invite them to come forth, they will always be ready to embrace it. Their resources are very considerable. The troops and vassals of the different chiefs are in constant readiness to follow their leaders; and most of these will easily concur with the Paishwa in any project by which the Mahratta power may be extended.

The strength of a Mahratta army confists chiefly in cavalry. Both horse and rider are capable of enduring as great a degree of fatigue as any of which we have authentic accounts; and our astonishment is naturally excited, when we consider the climate in which they act. Bodies of fifty

or fixty thousand horse have been known to march for many days successively at the rate of about fifty miles a day. I have even heard of forced marches exceeding that distance; and it very seldom happens that any are lest behind.

The Mahratta country abounds more in horses than almost any other in Hindostan, and produces a very fine breed called the Bheemerteddy horse *. These are very high-priced, and consequently are only purchased by persons of wealth and distinction. But the common Mahratta horse used in war, is a lean ill-looking animal, large boned, and commonly from sourteen to sourteen and a half hands high. The only weapon used by horsemen is a sabre,

^{*} In every province there are confiderable studs, which belong to the Paishwa and the different chiefs. There are also many jundis, or large herds of horses, belonging to individuals, who send those for which they have no occasion, to feed in the open plains.

on the choice and temper of which they bestow great pains and judgment. They learn the use of it, and a dexterity in riding, from their infancy: and so very expert are they in the management of their horse and their sword, that I am persuaded the best exercised European hussar singly would not be more than a match for an experienced Mahratta horseman.

Their drefs, in time of war, confifts, inflead of the jama*, in a quilted jacket of cotton cloth † that defeends half way down their thighs, and in a thick linen veft, which is worn under the jacket, and fits close to the body. The jacket is taken off when its warmth proves inconvenient.

^{*} See vol. ii. page 42.

[†] This quilted cotton jacket is perhaps a better defence against the edge of the sword, than any other light military dress that has yet been contrived.

Their thighs and legs are covered with a kind of trowfers, and the head with a broad turban, which, descending behind nearly as low as their shoulders, defends the head and neck both from the heat of the sun and the sword of the enemy.

The necessary food for the rider and horse, in case of emergency, is contained in a small bag, tied tight upon the saddle. The food of the rider consists in a sew cakes, ready baked, a small quantity of slour or rice, and some salt and spices: that of the horse, of a kind of black peas called gram, and balls made of the flour of these peas, mixed with ghee *, garlick, and hot spices. These balls are given by way of a cordial, to restore the vigour of the horses after extraordinary satigue; and it is said that a small quantity of bang is sometimes

^{*} See vol. i. page 129.

added, a drug that possesses some of the qualities of the opium, but generally exhilarates the spirits. Tents are rarely used in their armies, when confisting only in cavalry. Even the officers then have frequently nothing but a fmall carpet to fit and lie upon; and the whole baggage of the general is perhaps carried on a fingle camel. The officers are well mounted, and have always spare horses with them in the field.

Whenever the Mahrattas determine to invade a country, it is the particular endeavour of the general to inform himself accurately of its fituation, and, by their frequent incursions, there are but few countries in Hindostan, that are not perfectly known to them. Detached parties precede the main army, and fcour the country on each fide; intelligent officers are employed upon this fervice, and the provisions they may meet with are collefted

lected upon the fpot where the army is to halt. As the Mahrattas abstain from all intoxicating liquors, and animal food of every fort, little else is necessary for the fupport of their national troops, but rice for the men, and gram for their horses: should they fail in procuring these articles, they have recourse to the provifions they bring along with them, which are again recruited as foon as they may find an opportunity of doing fo. As hay is fcarcely ever made in the fouthern parts of Hindostan, the horses are accustomed to eat grass dug up by the roots, which afford a confiderable degree of nourithment, and correct the purgative quality of the blade.

The rider, having first provided for his horse, goes to his own temperate meal; which having finished, he lies down perfectly contented by his side, and, when

called by the found of the nagar, or great drum, is infantly ready to mount him.

The Mahrattas tell strange stories of the extraordinary fagacity of their horses; and indeed, by their being constantly with their riders, who are fond of carefling and talking to them, they acquire the intelligence and docility of more domestic animals. They are taught to stop when in full gallop, and to turn round inftantly upon their hind feet, as upon a pivot. I have feen a man ride up full speed to an object, and when near enough to touch it with a short javelin, turn his horse instantly about, and go off with equal speed in an opposite direction: but the frequent repetition of this exercise must in the end weaken the hams and backs of their horses, while at the same time it exposes them to the danger of being lamed, and rendered unserviceable, on the spot.

If the intention of the Mahrattas in invading a country, be to refent fome injury, to force its fovereign to pay the chout, or comply with any other demand, their army confifts of nothing but cavalry, and their devastations are then terrible: they drive off the cattle, destroy the harvest, burn the villages, and cut down every living creature the fword can reach, and that they are either unable or unwilling to fend to their own country. Nothing is fpared by them except the Brahman and the ox. On the report of their approach, the frightened inhabitants fly for refuge to the hills, to the woods, and under the walls of fortified The rapidity of their motions leaves but little chance of bringing them to a general action; and the mischief done by their incursions, has frequently induced the party attacked by them, to obtain their departure by complying with their demands, and thus inviting them to return.

If we only view the Mahrattas as engaged in war, they must necessarily appear as the most cruel of barbarians; but if we enter their country as travellers, and consider them in a state of peaceful society, we find them strictly adhering to the principles of the religion of Brimha; in harmony among themselves, and ready to receive and assist the stranger *. The excesses they commit, therefore, cannot fairly be ascribed to a natural ferocity of character, but perhaps may be dictated by policy, or inspired by revenge: they may sometimes wish to obtain that by the dread of their invasions, which otherwise would only be effected by

^{* &}quot;Le pays des Marates, généralement, est ouvert. Le peuple, gai, fort, et plein de fanté, ne compte que "fur son courage et ses armes. Leur sorce principale, est dans la cavalerie; l'hospitalité est leur vertu dominante. Ce pays me sembloit être celui de la nature. Je croyois presque, en parlant aux Marates, converser avec les hommes du premier age."
See Anquetil Zenda-Avesta Dis. Preliminaire, vol. i. page 223.

a tedious war; or fometimes to be provoked to retaliate on the Mahomedans the cruelties they have long exercised upon their countrymen*.

The country under the Paishwa is in general not very fertile, nor does it furnish any very confiderable manufacture.

His family being of the Brahman cast, it may be easily imagined, that the Brahmans are not only protected in their lawful privileges, but that the rites and ceremonies of

^{*} In 1771 Hyder Ally was completely defeated by them, loft all his baggage, his cannon, and about fifteen thousand men; and had he not saved his own person by slight, when he saw that the battle was irrecoverably lost, he would probably have been killed or taken prisoner. Hyder having lately, before that event, cut off the ears and noses of a few Mahratta prisoners, they, in retaliation, cut off the ears and noses of a whole regiment of Hyder's sepoys, and in that condition sent them back to him with black tiandards.

their religion are strictly observed throughout his dominions * At the same time,

great

^{*} It may not be here amiss to take notice of a circumstance, which, though in itself it may appear trifling, yet may confiderably tend to bias the affections of the Hindoos. The ox univerfally enjoys among the Mahrattas the fullest protection of religious prejudice. In their dominions, no person, of whatever religion, nation, or rank he may be, is permitted to But in those provinces that are under the Mahomedan or English government, beef is every where publicly fold in the markets. This feems to be a wanton infult to the feelings of an already-depressed people; especially as meat of other kinds is almost every where to be found in the greatest plenty. It would therefore be no great inconvenience or mortification to those whose religious tenets permit the use of this food, to abstain from it, in compliance with the prejudices of the natives. But if motives of complacency have no weight, the policy of preserving so necessary an animal, deserves some consideration; as without it, husbandry must stand still; and it is nearly as prejudicial in Hindostan to injure the breed of this useful beast, as it would be in England to destroy annually a considerable number of horses.

great attention has always been paid by the Paishwas to those of the military profession; which

Bernier, in speaking of the motives which might have induced the Hindoo legislators to forbid the killing of the ox, says:

"Cu plûtot ils auroient imprimé ce respect pour la "vache, parceque c'est d'elle qu'ils tirent le lait et " le beurre, ce qui fait une bonne partie de leur sub-"fistance, et qu'elle est le fondement du labourage, et " par consequent de la vie; d'autant plus qu'il n'en "est pas dans les Indes, comme dans nos quartiers, « oà la terre puisse nourrir cette grande quantité de " betail. Si l'on en tuoit dans les Indes la moitié de « ce cu'on fait en France ou en Angleterre, le païs s'en "trouveroit bientot depourvu, et la terre fans pouvoir "d'etre cultivée. Le chaud y est si grand huit mois de "l'année, que tout est sec, et que les boeufs et les « vaches, mourant fouvent de faim, mangent de la « vilenie dans la carapagne, comme pourroient faire " des porcs; et c'est à cause de la disette de betail, que "du tems de Jehan Guire les Brahmens obtinrent, " qu'il ne s'en tueroit point durant un certain nom-"bre d'années, et que ces années dernieres ils prese senterent une requete à Aurengzebe, et lui firent stoffre d'une fomme confiderable, s'il vouloit faire " une

which is the natural consequence of the continual wars they have been engaged in.

On the day appointed for the march of the army upon any expedition, the Paishwa stands at the door of his tent, and, having publicly delivered the golden standard to the general, receives the compliments of all as they pass by him, which he returns even to those of the most inferior rank. The command of the army in his absence is always given to some chief of consequence, whose expences, whilst he is on service, are desrayed by government, notwithstanding he may possess consider-

[&]quot; une semblable desense que Jehan Guire. Ils de"montroient que depuis cinquante ou soixante ans,
"plusieurs terres demeuroient incultes, parceque les
"boeus et les vaches étoient devenus trop rares et
"trop chers. Peut-etre même que ces legislateurs
"auroient consideré, que la chair de vache et de boues
"dans les Indes n'a pas grand gout, ni n'est guere
"faine, si ce n'est un peu dans l'hiver pendant le
"froid."

able *jagbires*, or estates, of his own. But to prevent profusion, an officer accompanies the army, called the *karkun*, who keeps an exact account of all difbursements.

The revenue, arising from the countries which are immediately under the Paishwa, and the tribute paid to him as vicegerent of the fovereign, is computed at about ten crore of rupees, or fomething more than ten millions sterling; but if we deduct the charge of collecting this revenue, and the allowances made to different chiefs for the maintenance of troops kept in readiness by them for the fervice of the state, the Paishwa cannot be supposed to receive above four crores, or fomething more than four millions sterling, neat, into his treasury. From this sum is to be defrayed, the pay of all the troops immediately belonging to the Paishwa, and the expences of the court establishment, which may amount together to about three millions per annum; it therefore appears, that the revenue revenue exceeds the necessary expenditure by about one million sterling per annum; and, notwithstanding long and expensive wars, it is faid, that at the death of Narrain Row, the state was clear of any debt; and that a furplus existed in the treasury of about two millions, which were diffipated by Rogobah.

The Deckan, as left by Nizam al Muluck to his fon, in 1748, was by far the most important foubadary of the Mogul empire; and the Soubadar, or viceroy, governed a country of much greater extent than the largest kingdom in Europe. Since then; many provinces have been conquered by, and ceded to, the Mahrattas: and the Northern Circars, belonging to the English; the Carnatic, possessed by the Nabob of Arcot; most of the territories of Tippoo Saib; and many other provinces of less note, though formerly subordinate to the viceroy of the Deckan, no longer acknowledge his authority.

The countries that remain to Nizam Ally Khan, the prefent Soubadar, fon of, and third in fuccession from, Nizam al Muluck, are, however, still so considerable, that they might entitle him to sill a place of importance among the powers of Hindostan, were they not so ill governed, and his sinances in so wretched a condition, as to have deprived him of the weight and insluence which he might otherwise enjoy.

The possessions of Tippoo Saib, son and successor of Hyder Ally, are bounded on the north by the territories of the Paishwa; on the south by Travancore, a country belonging to an independent Hindoo prince; on the west by the sea; and on the east by a high and broad ridge of mountains which separate them from those of the Nabob of Arcot. The country to the east of these mountains, is called the Carnatic Payen Ghas; and that to the west, belonging to Tippoo Saib, Carnatic Bhalla Ghat.

Thefe

These two form the country that was formerly called in general the Carnatic, though it is now understood as meaning only the former. The names of Bhalla Ghat, and Payen Ghat, are expressive of the natural situations of those countries; the level of the Bhalla Ghat being considerably above that of the Payen Ghat, and by that means the air in the former is much cooler than in the latter.

The ridge of mountains which separates these two countries, begins almost directly at Cape Comorin, the extremity of the peninsula. As the Hindoos have an ancient tradition that Mavalipuram * stood formerly at a considerable distance from the sea; they have it likewise handed down to them, from a still more remote period, that these mountains once formed the

^{*} See vol. i. page 111.

margin of the ocean. This tradition receives a confiderable degree of probability from the various kinds of fea shells that are found on hills in different parts of the Carnatic Payen Ghat. Petrified trees are frequently to be met with on the tops of mountains, where there is not now sufficient earth to produce any kind of vegetation: and in some of these mountains large caverns are to be seen, which evidently appear to have been hollowed out by the water.

All these appearances prove, that the globe in these parts must have undergone some very considerable changes; and that those mountains either lay once at the bottom of the sea; or that, by some extraordinary inundation, the earth, which covered them, has been washed away, and their surfaces interspersed with productions peculiar to the ocean.

8 The

The vast height of these mountains, and their great uninterrupted extent, six not only the boundaries of the two Carnatics, but, by stopping the course of the winds, likewise divide their scasons. When the northerly monsoon, or wind, prevails on the coast of Coromandel, and in the bay of Bengal, the southerly winds reign on the coast of Malabar; and when the northerly winds blow on the latter, the southerly prevail on the former coast.

The northerly winds are expected on the coast of Coromandel, and in the bay of Bengal, about the middle of October. The periodical change, which is followed by the rainy season, is called the great monston. It is frequently accompanied by violent hurricanes, which render it dangerous for ships to remain upon the coast at that season; nor can the weather be considered as fully restored to its usual serenity, till about the middle of December. Storms sometimes happen even later. A part

318 HISTORY AND POLITICAL STATE OF of the English squadron was lost before

Pondicherry on the 1st of January 1761; but such instances are very rare.

In consequence of many fatal accidents, there are now established orders for all ships belonging to his majesty and the East India Company, to quit the coast by the 15th of October. But as seasons sometimes pass away without harm, the commanders of ships belonging to individuals often remain, and not unfrequently fall victims to their indifcretion. For if a florm fets in fuddenly from the eastward, which fometimes happens, it is impossible for vessels to stand out to sea; and they then run the risk of foundering at their anchors, or being dashed to pieces in the furge, which, almost the whole extent of the coast, breaks at a considerable distance from the shore.

The foutherly wind fets in about the middle of April, and the change then being milder

milder in its effects than that in October, it is called the little monfoon.

The westerly wind from the land is felt early in May; but it extends at fear only a few leagues from the shore. By blowing over an immense tract of country fcorched with the burning fun, it acquires an excessive degree of heat, which begins to be inconvenient about eight in the morning, and continues to increase till about noon, when there is generally a breeze from the sea. But the breeze sometimes fets in later, and even a whole day will pass without it. From the time the land wind ceases, till the breeze from the sea begins, there is often a fhort interval of calm. The wind from the fea dies away towards midnight; fometimes earlier; and after another interval of calm, is succeeded by the wind from the land. Though this wind be cool during the night, or rather lofes the fcorching quality that it possesses during the day, the natives carefully avoid fleeping fleeping exposed to it, as it frequently occasions numbness in the limbs, or severe rheumatic pains. By bringing clouds from the western mountains, it in the end produces violent squalls of thunder and rain. From the repetition of these, the weather, notwithstanding the proximity of the sun, grows more temperate, and the fcorching heat of the wind ceases early in June. During the extremest heat of the wind from the land, I have feen the mercury in Fahrenheit's thermometer rife in the fhade to 114 degrees. I have known feveral infrances of persons dying suddenly during the heat; yet these accidents were to be ascribed to intemperance, or to their exposing themselves improperly abroad; rather than to the fole and immediate effect of the weather, which is not thought dangerous, nor even unwholesome, to those who live with moderation, and do not go out in the excessive heat of the day.

Water exposed to this wind in the common earthen vessels of the country, or in any vessel, if covered with a wet cloth, becomes remarkably cold; and the degree of cold is increased in proportion to the heat and strength of the wind, and the porous texture of the vessel that contains it.

It is a usual charity with the natives who can afford it, to station persons during this feason at the different Choulteries, to give gruel made of rice to all passengers who may chuse it; and they even crect temporary Choulteries, or sheds, at short diftances from each other, that those who are likely to be overcome by the heat may find places to repose in.

From what has been faid, it may be observed, that each monsoon, or regular wind, in reality lasts but about three months and a half, or four months, during which it blows from the fame quarter, and with nearly nearly the fame degree of strength; and that each is succeeded by two months, or two months and a half, during which the wind is variable, the weather sometimes stormy, and the navigation near the coast dangerous.—But to return.

Hyder Ally was first known to the English, as an officer in the Mysore army, that was led by the Hindoo regent of that country to the affiftance of Chunda Saib; who pretended to the government of the Carnatic, in which he was supported by the French, in opposition to Mahomed Ally Khan, who was protected by the English. Hyder Ally, or as he was then called Hyder Naick, distinguished himself on the 17th of August 1754, in an attack made on a convoy of stores and provisions going to the English camp near Trichonopoly, and on that occasion was noticed by Mr. Lawrence, who commanded the Englifh

lish army. After his return to Mysore, he rose by a course of intrigues, and by events favourable to his views, to the command of the forces, and to the office of *Duan*, or first minister.

Soon after his elevation to this station, he confined the Rajah, who was a youth; and by that step seized the whole authority of the government. He however continued to conduct the public bufiness in the name of the Rajah, nor would he inhabit the palace, which was in reality converted into a prison for the royal family, being strongly guarded, and no one fuffered to enter it without his immediate permission. He sometimes went thither in great folemnity, under pretence of vifiting or receiving the orders of the Rajah; but the rumour of these visits filled the Hindoos with horror, for they were generally found to portend the death of their prince. or of fome of his kinfmen. Hyder being

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naturally of a suspicious temper, and his suspicions being increased by the conscious-ness of the criminality of his situation, and the danger to which he was continually exposed, is said never to have visited the palace, unless to be a witness to the execution of his bloody orders, in regard to the unhappy victims of his distrust *. In the year 1771, when the person from whom I learned many particulars of him

^{*} A diffinguished officer in the service of Hyder Ally, named Mahomed Ally, a man of a bold and open temper, said to one of the ministers, upon the elevation of a new Rajah, "And how long may we suppose this Rajah will live?" As Hyder had every where spies, it is probable that this was reported to him: but it must be mentioned to his honour, and as a proof of his discernment, that knowing his character to be frank and honest, he never withdrew his considence from him, nor even seemed offended, though he frequently spoke with great freedom in his presence. But his son Tippoo, more violent and less judicious than his father, put Mahomed Ally to death soon after his accession to the government.

was at Seringapatam, three of these unfortunate princes had been already facrificed to his caprice or his fears.

If we consider Hyder Ally merely as a soldier or a statesman, we must allow that he had many brilliant qualities necessary to sill both these characters. He has frequently been called the Gromwell of the East; but excepting that they were both usurpers, and maintained the government against the inclinations of the people, I do not think that in any other view they will admit of a just parallel. The countries in which they were born, their education, the people who opposed them, and with whom they had to act, were altogether different.

Hyder probably executed his plan foon after he conceived it. The prince was but a youth, and the office of Duan, or first minister, being united with the command

of the army, the whole power of a defpotic government was in his hand.

Cromwell, when he first engaged in the civil wars, certainly could not foresee that he one day should be the ruler of the British dominions. Like many other men who have risen to extraordinary preeminence, he mounted from one step to another, and from each saw further objects, which he was ambitious to attain; but the last and grand prospect probably opened to his view only towards the end of the contest, or perhaps not before it was decided.

Hyder effected his usurpation by deceit, ingratitude, and the breach of every facred and moral duty. Cromwell, who had never received any favours from the court, and was perhaps quite unknown to the king, openly drew his sword to oppose an authority, which he, and many others,

others, thought unconflitutional, and injurious to the rights of the people; and however we may hate the man, and in many respects reprobate his conduct, yet it is not impossible the steps he sirst took may with justice be ascribed to a principle of public virtue, lodged in a bold and manly breast. During the rebellion, he appears as an intrepid soldier; deceit and cunning, of which he doubtless had an abundant share, were employed afterwards to delude those with whom he had acted, and to obtain the high situation at which he at last arrived.

Hyder governed a mild and esseminate people, who were born under absolute authority, and accustomed to implicit obedience. Cromwell had to curb the impetuosity of a bold and restless race of men, animated with the spirit of liberty, and accustomed to contests, many of whom added to a birth and education very superior

328 HISTORY AND POLITICAL STATE OF perior to his own, formidable talents and abilities.

Hyder, raifed from a flave to a tyrant, felt merely for his own fafety, and aspired only at personal renown. Cromwell, though he had facrificed his own honour, felt nicely for that of his nation, and all that courage and those abilities which had carried his ambition through every obstacle and crime to its utmost wish, were afterwards exerted to extend and maintain the glory and interests of his country.

Both the revenue and the force of Hyder Ally have been greatly exaggerated. The former amounted, I believe, to about four millions sterling. But he gave an unremitting attention to his finances, and was extremely economical in his personal expenses. He paid his troops with more regularity, and established a greater degree of discipline among them,

than

than any other of the native powers. But the combined forces of the Nizam and of Hyder having been entirely defeated by the English at Trinomaly, in the year 1767; he foon inferred from the event of that battle, that the progress his troops had made in discipline, was but small, compared with the superiority enjoyed by a regular army. He found that he could by no means rely upon his own, when opposed to European infantry, and that it might therefore be the means of his defeat, by exposing him to fight against his will. These considerations led him to increase his cavalry; he diminished his baggage; he procured, though at great expence, the best cattle to carry it, and to draw his artillery. Thus provided, in two fuccesfive wars he entered the Carnatic Payen Ghet, and carried his devastations almost to the gates of Madras. The English, deflitute of horse, and with draught and carriage cattle much inferior to Hyder's, reaped

reaped but little advantage from their victories; after having with difficulty brought him to action, they did little more than take possession of the ground quitted by the enemy: his army could outmarch them in the proportion of more than four miles to three; his scouring parties continually harassed them, cut off their supplies of stores and provisions, and laid waste the country; but had they been possessed for a good body of cavalry, the war, if well conducted, would probably have been ended in a campaign.

Hyder Ally feems to have despised that state and ceremony, which are in general cherished by princes, as essential to their power, and requisite to maintain respect. But as he was not asraid of falling in the opinion of the public by being approached, he granted an easy access to his person to all who wished to speak to him on public affairs. The day from an early hour was

devoted to business; the evening to amusement. His ministers, and those who attended to pay their court, went away at a fixed time; only such remained as were invited, and those who were admitted to his convivial hours, were generally persons of but little weight or importance either in the army or the state. Though perhaps not wantonly cruel, he was accused of being void of humanity, destitute of gratitude and generosity, and licentious in his pleasures, to the effects of which he ultimately fell a facrisice.

The enmity which fublished between Hyder and the Mahrattas seems transmitted to his son; and should ever the different Mahratta chiefs unite agains him, from what we have seen effected by the Paishwa alone, it may reasonably be expected that he could not long a fift them.

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The English, and the princes who are dependent upon them, certainly compose the most formidable power in Hindostan. But as they have employed the pens of so many authors, and have been the objects of so much public investigation, it would be unnecessary, perhaps presumptuous, to attempt to add any thing to the information that is already in the possession of the public.

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