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A

VIEW

OF THE

HISTORY, LITERATURE, AND MYTHOLOGY

OF

THE HINDOOS:

INCLUDING

A MINUTE DESCRIPTION OF

THEIR MANNERS AND CUSTOMS,

AND

TRANSLATIONS FROM THEIR PRINCIPAL WORKS.

IN THREE VOLUMES.

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A VIEW

OF THE

HISTORY, LITERATURE, AND MYTHOLOGY

OF

THE HINDOOS.

PART III.

Mythology.

CHAP. I.

OF GOD.

IT is a painful reflection to every benevolent mind, that not a single Hindoo temple, dedicated to the ONE GOD, is to be found in all Hindoost'han; nor is any act of worship, in any form, addressed by this people to God.

It is true, indeed, that the Hindoos believe in the unity of God. "One Brŭmhŭ, without a second," is a phrase very commonly used by them when conversing on subjects which relate to the nature of God. Yet they have no idea of any other being engaged in the work, either of creation or providence, except the gods. In the whole of the reigning superstition, the gods alone are seen; and these gods bear no more resemblance to the one true God, than darkness to light, than vice to virtue.

The Bhŭgŭvŭt-Gēēta contains the following most extraordinary description of God:—"*Sŭnjŭyŭ.* The mighty compound and divine being Hŭree, having, O raja, thus spoken, made evident unto Urjoonŭ his supreme and heavenly form; of many a mouth and eye; many a heavenly ornament; many an upraised weapon; adorned with celestial robes and chaplets; anointed with heavenly essence; covered with every marvellous thing; the eternal God, whose countenance is turned on every side! The glory and amazing splendour of this mighty being may be likened to the sun rising at once into the heavens, with a thousand times more than usual brightness. The son of Pandoo then beheld within the body of the god of gods, standing together, the whole universe divided into its vast variety. He was overwhelmed with wonder, and every hair was raised an end. He bowed down his head before the god, and thus addressed him with joined hands:—*Urjoonŭ.* I behold, O God! within thy breast the dévŭs assembled, and every specific tribe of beings. I see Brŭmha, that deity sitting on his lotus-throne; all the rishees and heavenly oorŭgŭs: I see thyself, on all sides, of infinite shape, formed with abundant arms, and bellies, and mouths, and eyes; but I can neither discover thy beginning, thy middle, nor again thy end. O universal lord, form of the universe! I see thee with a crown, and armed with club and chŭkrŭ, a mass of glory, darting refulgent beams around. I see thee, difficult to be seen, shining on all sides with light immeasurable, like the ardent fire, or glorious sun. I see thee of valour infinite; the sun and moon thy eyes; thy mouth a flaming fire; and the whole world shining with reflected glory! The space between the heavens and the earth is possessed by thee alone, and every point around; the three regions of the universe, O mighty spirit! behold the wonders of

thy awful countenance with troubled minds. Of the celestial bands, some I see fly to thee for refuge; whilst some, afraid, with joined hands sing forth thy praise. The mŭhŭrshees, holy bands, hail thee, and glorify thy name with adorating praises. The roodrŭs, the adityŭs, the vŭsoos, and all those beings the world esteemeth good; ŭshwinŭ, and koomarŭ, the mŭroots and the ooshmŭpas, the gŭndhŭrvŭs and yŭkshŭs, with the holy tribes of ŭsoorŭs; all stand gazing on thee, and all alike amazed! The worlds, alike with me, are terrified to behold thy wondrous form gigantic; with many mouths and eyes; with many arms, and legs, and breasts; with many bellies, and with rows of dreadful teeth! Thus as I see thee, touching the heavens, and shining with such glory; of such various hues; with widely-opened mouths, and bright expanded eyes; I am disturbed within me; my resolution faileth me, O Vishnoo! and I find no rest! Having beholden thy dreadful teeth, and gazed on thy countenance, emblem of time's last fire, I know not which way I turn! I find no peace! Have mercy, then, O god of gods! thou mansion of the universe! The sons of Dhritŭrashtrŭ, now, with all those rulers of the land, Bhēēshmŭ, Dronŭ, the son of Sōōtŭ, and even the fronts of our army, seem to be precipitating themselves hastily into thy mouths, discovering such frightful rows of teeth! whilst some appear to stick between thy teeth with their bodies sorely mangled."[a]—It should be observed, that this frightful description of the Hindoo Supreme Being does not relate to the ferocious Kalēē, drinking the blood of the giants; but it is the playful Krishnŭ who thus shews his dreadful teeth, with the mangled bodies of the family of Dhritŭrashtrŭ sticking between them

[a] Wilkins's translation of the Bhŭgŭvŭtŭ-Gēēta.

No question occurs so frequently in the Hindoo shastrŭs as this—'What is God?' To know whether he exists or not, page upon page has been written; and this question has been agitated in every period of Hindoo history, wherever two or three pŭndits happened to meet, with a solicitude, but, at the same time, with an uncertainty, which carries us at once to the apostolic declaration, 'The world by wisdom knew not God.' Some pŭndits call him the invisible and ever-blessed; others conceive of him as possessing form; others have the idea that he exists like an inconceivably small atom; sometimes he is male; at other times female; sometimes both male and female, producing a world by conjugal union; sometimes the elements assume his place, and at other times he is a deified hero. Thus in 330,000,000 of forms, or names, this nation, in the emphatical language of St. Paul, has been, from age to age, "feeling after the Supreme Being, like men groping in the region and shadow of death;" and, after so many centuries, the question is as much undetermined as ever—What is God?

One day, in conversation with the Sŭngskritŭ head-pŭndit of the College of Fort William, on the subject of God, this man, who is truly learned in his own shastrŭs, gave the author, from one of their books, the following parable:—In a certain country there existed a village of blind men, who had heard of an amazing animal called the elephant, of the shape of which, however, they could procure no idea. One day an elephant passed through the place: the villagers crowded to the spot where the animal was standing; and one of them seized his trunk, another his ear, another his tail, another one of his legs. After thus endeavouring to gratify their

curiosity, they returned into the village, and sitting down together, began to communicate their ideas on the shape of the elephant to the villagers. The man who had seized his trunk said, he thought this animal must be like the body of the plantain tree; he who had touched his ear was of opinion, that he was like the winnowing fan; the man who had laid hold of his tail said, he thought he must resemble a snake; and he who had caught his leg declared, he must be like a pillar. An old blind man of some judgment was present, who, though greatly perplexed in attempting to reconcile these jarring notions, at length said: "You have all been to examine this animal, and what you report, therefore, cannot be false: I suppose, then, that the part resembling the plantain tree must be his trunk; what you thought similar to a fan must be his ear; the part like a snake must be the tail; and that like a pillar must be his leg." In this way the old man, uniting all their conjectures, made out something of the form of the elephant.—"Respecting God," added the pŭndit, "we are all blind; none of us have seen him; those who wrote the shastrŭs, like the old blind man, have collected all the reasonings and conjectures of mankind together, and have endeavoured to form some idea of the nature of the divine Being.[b] It is an irresistible argument in favour of the majesty, simplicity, and truth of the Holy Scriptures, that nothing of this uncertainty has been left on the mind of the most illiterate Christian. However mysterious the subject, we never hear such a question started in Christian countries—What is God?

[b] Acts, xvii, 27.

CHAP. II.

SECT. I.—OF THE GODS.

THE deities in the Hindoo pantheon amount to 330,000,000. Yet all these gods and goddesses may be resolved into the three principal ones, Vishnoo, Shivŭ, and Brŭmha; into the elements; and the three females, Doorga, Lŭkshmēē, and Sŭrŭswŭtēē. The following pages will contain accounts of all those at present worshipped by the Hindoos, particularly in the provinces of India under the English government.

1.—*Vishnoo.*

This god is represented in the form of a black man, with four arms; in one of which he holds a club, in another a shell, in the third a chŭkrŭ,[c] and in the fourth a water-lily. He rides on Gŭroorŭ, an animal half bird and half man, and wears yellow garments.

The Hindoo shastrŭs give accounts of ten appearances or incarnations of Vishnoo, in the character of the Preserver; nine of which are said to be past, *viz.*

1. The first is called the Mŭtsyŭ incarnation. Brŭmhŭ,[d] the one God, when he resolves to recreate the universe, after a periodical destruction, first gives birth to Brŭmha, Vishnoo, and Shivŭ, to preside over the work of creation, preservation, and destruction. After one of the periodical dissolutions of the universe, the four védŭs remained in the waters, and it became

[c] An iron instrument of destruction like a wheel.

[d] The reader will please to keep in mind that Brŭmhŭ means the one God, and that Brŭmha means the idol of that name.

necessary to obtain these books, for the instruction of Brŭmha in the work of creation. Vishnoo was therefore appointed to bring up the védŭs from the deep; who, taking the form of a fish (some say one kind and some another), descended into the waters, and brought up these sacred books.—2. In the Kŭchyŭpŭ incarnation Vishnoo assumed the form of a tortoise, and took the newly created earth upon his back, to render it stable. The Hindoos believe that to this hour the earth is supported on the back of this tortoise.—3. The Vŭrahŭ incarnation happened at one of the periodical destructions of the world, when the earth sunk into the waters. Vishnoo, the preserver, appearing in the form of a boar (vŭrahŭ), descended into the waters, and with his tusks drew up the earth. What contemptible ideas on such a subject! The earth, with all its mountains, &c. made fast on the back of a turtle, or drawn up from the deep by the tusks of a hog!—4. The fourth incarnation is called Nŭrŭ-singhŭ,[e] the fable of which is well known. —5. The fifth is the Vamŭnŭ incarnation, in which character Vishnoo destroyed Bŭlee, a giant.—6. The sixth is the Pŭrŭshoo-ramŭ incarnation; who destroyed the kshŭtriyŭs after twenty-one actions. These six incarnations are said to have taken place in the sŭtyŭ-yoogŭ.[f] There are no images respecting them made for worship.—7. The seventh incarnation is that of Ramŭ to destroy the giant Ravŭnŭ.—8. The eighth incarnation is that of Bŭlŭramŭ, to destroy Prŭlŭmbŭ and other giants. This latter incarnation is said to have

[e] From nŭrŭ, a man; and singhŭ, a lion.

[f] These ravages of tyranny, and bloody contests, form a sad specimen of the happiness of the Hindoo sŭtyŭ-yoogŭ, could we believe that there ever had been such a period.

taken place in the dwapŭrŭ-yoogŭ.—9. The ninth is the Booddhŭ incarnation, in which Vishnoo appeared as Booddhŭ, to destroy the power of the giants.—10. The tenth is still expected, under the name of the Kŭlkee Ŭvŭtarŭ.

There are, however, beside the preceding ten incarnations, many others mentioned in the pooranŭs, all having their source in Vishnoo. In short, every hero and every saint is complimented by Hindoo writers as an incarnate deity.

Stone images of Vishnoo are made for sale, and worshipped in the houses of those who have chosen him for their guardian deity. There are no public festivals in honour of this god, yet he is worshipped at the offering of a burnt sacrifice; in the form of meditation used daily by the bramhŭns; at the times when "the five gods" are worshipped, and also at the commencement of each shaddhŭ. No bloody sacrifices are offered to Vishnoo. The offerings presented to him consist of fruit, flowers, water, clarified butter, sweetmeats, cloth, ornaments, &c. He is revered as the household god; and is worshipped when a person enters a new house, or at any other time, to procure the removal of family misfortunes.

Many choose Vishnoo for their guardian deity. These persons are called Voishnŭvŭs. The distinctive mark of this sect of Hindoos consists of two lines, rather oval, drawn the whole length of the nose, and carried forward in two straight lines across the forehead. This mark is common to the worshippers of all the different forms of Vishnoo. It is generally made with the clay of the Ganges; sometimes with powder of sandal wood.

Vishnoo has a thousand names,[g] among which are the following:—Vishnoo; that is, the being into whom, at the destruction of the world, all is absorbed.—Narayŭnŭ, or, he who dwelt in the waters,[h] and he who dwells in the minds of the devout.—Voikoont'hŭ, or, the destroyer of sorrow.—Vishtŭrŭ-shrŭva, or, he who, in the form of Viratŭ, is all eye, all ear, &c.—Rhishēēkéshŭ, *viz.* the god of all the members, and of light.—Késhŭvŭ, or, he who gave being to himself, to Brŭmha and Shivŭ; or, he who has excellent hair.—Madhŭvŭ, or, the husband of Lŭkshmēē.—Mŭdhoosōōdhŭnŭ, the destroyer of Mŭdhoo, a giant.—Swŭmbhōō, or, the self-existent.—Doityaree, or, the enemy of the giants.—Poondŭrēēkakshŭ, or, he whose eyes are like the white lotus.—Govindŭ, or, the raiser of the earth.—Pitamvŭrŭ, or, he who wears yellow garments.—Ŭchyootŭ, or, the undecayable.—Sharŭngēē, or, he who possesses the horn bow.—Vishwŭkshénŭ, or, he whose soldiers fill all quarters of the world.—Jŭnarddŭnŭ, or, he who afflicts the wicked, and, he of whom emancipation is sought.—Pŭdmŭnabhŭ, or, he whose navel is like the water lily.—Vishwŭmvŭrŭ, or, the protector of the world.—Koitŭbhŭjit, or, he who overcame the giant Koitŭbhŭ.

Vishnoo has two wives,[i] Lŭkshmēē, the goddess of prosperity, and Sŭrŭswŭtēē, the goddess of learning.

[g] The meaning of the principal names of some of the gods is to be found in the comment upon the Umŭrŭ-koshŭ, by Bhŭrŭtŭ-mŭllikŭ. Jupiter had so many names, they could scarcely be numbered; some of them derived from the places where he lived and was worshipped, and others from the actions he performed.

[h] At the time of a prŭlŭyŭ, when every thing is reduced to the element of water, Vishnoo sits on the snake Unŭntŭ, which has 1,000 heads.

[i] One of the Hindoo poets, in answer to the question, Why has Vishnoo assumed a wooden shape? (alluding to the image of Jŭgŭnnat'hŭ) says,

The former was produced at the churning of the sea: Sŭrŭswŭtēē is the daughter of Brŭmha.

The following description of the heaven of Vishnoo is taken from the Mŭhabharŭtŭ. This heaven, called Voikoont'hŭ,[k] is entirely of gold, and is eighty thousand miles in circumference. All its edifices are composed of jewels. The pillars of this heaven, and all the ornaments of the buildings, are of precious stones. The chrystal waters of the Ganges fall from the higher heavens on the head of Droovŭ, and from thence into the bunches of hair on the heads of seven rishees in this heaven, and from thence they fall and form a river in Voikoont'hŭ. Here are also fine pools of water, containing blue, red, and white water-lilies, the flowers of some of which contain one hundred petals, and others a thousand; gardens of nymphœas, &c. On a seat as glorious as the meridian sun, sitting on water-lilies, is Vishnoo, and on his right hand the goddess Lŭkshmēē. From the body of Lŭkshmēē the fragrance of the lotus extends 800 miles. This goddess shines like a continued blaze of lightning. The dévŭrshees, rajŭrshees, and sŭptŭrshees constantly celebrate the praise of Vishnoo and Lŭkshmēē, and meditate on their divine forms. The brŭmhŭrshēēs chaunt the védŭs. The glorified voishnŭvŭs approach Vishnoo, and

" The troubles in his family have turned Vishnoo into wood: in the first place, he has two wives, one of whom (the goddess of learning) is constantly talking, and the other (the goddess of prosperity) never remains in one place: to increase his troubles, he sits on a snake; his dwelling is in the water, and he rides on a bird." All the Hindoos acknowledge that it is a great misfortune for a man to have two wives, especially if both live in one house.

[k] The work called Kŭrmŭ-Vipakŭ says, that the heavens of Vishnoo, Brŭmha, and Shivŭ are upon three peaks of the mountain Soomĕroo; and that at the bottom of these peaks are the heavens of twenty-one other gods.

constantly serve him. The gods[l] are also frequently employed in celebrating the praises of Vishnoo; and Gŭroorŭ, the bird-god, is the door-keeper.

2.—Shivŭ.

Shivu, the destroyer, has the second place among the Hindoo deities, though in general, in allusion to their offices, these three gods are classed thus: Brŭmha, Vishnoo, Shivŭ.

This god is represented in various ways. In the form of meditation used daily by the bramhŭns he is described as a silver-coloured man, with five faces; an additional eye[m] and a half-moon grace each forehead[n]. He has four arms; in one hand he holds a pŭrŭshoo; in the second a deer; with the third he is bestowing a blessing, and with the fourth he forbids fear: he sits on a lotus[o], and wears a tyger-skin garment.

At other times Shivŭ is represented with one head, three eyes, and two arms, riding on a bull, covered with ashes, naked, his eyes inflamed with intoxicating herbs,[p] having in one hand a horn, and in the other a drum.

[l] These gods are supposed to be visitors at Vishnoo's.

[m] One of the names of Shivŭ is Trilōchŭnŭ, *viz.* the three-eyed. One of the names of Jupiter was Trioculus (Triophthalmos), given him by the Greeks, because he had three eyes. An image of this kind was set up in Troy, which, beside the usual two eyes, had a third in the forehead.

[n] At the churning of the sea, Shivŭ obtained the moon for his share, and fixed it, with all its glory, in his forehead.

[o] It appears that this plant was formerly venerated by the Egyptians as much as it is now by the Hindoos. The sacred images of the Tartars, Japanese, and other nations are also frequently represented as placed upon it.

[p] Bacchus, who appears to bear a pretty strong resemblance to Shivŭ, is said to have wandered about naked, or to have had no other covering

Another image of Shivŭ is the lingŭ, a smooth black stone, almost in the form of a sugar-loaf, with a projection at the base like the mouth of a spoon.

There are several stories in the pooranŭs respecting the origin of the lingŭ worship, three of which I had translated, and actually inserted in this work, leaving out as much as possible of their offensive parts: but in correcting the proofs, they appeared too gross, even when refined as much as possible, to meet the public eye. It is true I have omitted them with some reluctance, because I wish that the apologists for idolatry should be left without excuse, and that the sincere Christian should know what those who wish to rob him of the Christian Religion mean to leave in its stead.

From these abominable stories, temples innumerable have arisen in India, and a Shivŭ lingŭ placed in each of them, and WORSHIPPED AS A GOD!! These temples, indeed, in Bengal, and many parts of Hindoost'han, are far more numerous than those dedicated to any other idol; and the number of the daily worshippers of this scandalous image, (even among the Hindoo women,) who make the image with the clay of the Ganges every morning and evening, is beyond comparison far greater than the worshippers of all the other gods put together.

The account of the origin of the phalli of the Greeks bears a strong and unaccountable resemblance to some

than a tyger's skin, which is the common garment of Shivŭ, and of his followers, the sŭnyasēēs. The bloated image of Shivŭ corresponds with that of Bacchus; and though the Indian god did not intoxicate himself with wine, yet his image is evidently that of a drunkard. Shivŭ perpetually smoked intoxicating herbs.

parts of the pouranic accounts of the lingŭ: Bacchus was angry with the Athenians, because they despised his solemnities, when they were first brought by Pegasus out of Bœotia into Attica: for which he afflicted them with a grievous disease, that could have no cure, till, by the advice of the oracles, they paid due reverence to the god, and erected phalli to his honour; whence the feasts and sacrifices called Phallica were yearly celebrated among the Athenians.—The story of Priapus is too indecent, and too well known, to need recital. Should the reader wish for further information on this subject, he is referred to an extract from Diodorus Siculus, as given in the Reverend Mr. Maurice's second volume of Indian Antiquities. The perusal of this extract may help further to convince the reader that the old idolatry, and that of the present race of Hindoos, at least in their abominable nature, and in some of their prominent features, are ONE.

Besides the clay image of the lingŭ, there are two kinds of black stone lingŭs: these are set up in the Hindoo temples.[q] The first is called swŭyŭmbōō, (the self-existent,) or ŭnadee,[r] that which has no beginning. The second they call vanŭ-lingŭ, because Vanŭ, a king, first instituted the worship of this image. These stones are brought from the neighbourhood of the river Gŭndhŭkēē, which falls into the Ganges near Patna. The images are made by Hindoo and Mŭsŭlman stone-cutters.

[q] It is remarkable, that a stone image, consecrated to Venus, bore a strong resemblance to the lingŭ. Of this stone it is said, that it was "from the top to the bottom of an orbicular figure, a little broad beneath; the circumference was small, and sharpening towards the top like a sugar-loaf. The reason unknown."

[r] At the time of a great drought, the Hindoos, after performing its worship, throw very large quantities of water upon this ŭnadee-lingŭ, in order to induce Shivŭ to give them rain.

There is another form in which Shivŭ is worshipped, called Mŭha-kalŭ. This is the image of a smoke-coloured boy with three eyes, clothed in red garments. His hair stands erect; his teeth are very large; he wears a necklace of human skulls, and a large turban of his own hair. In one hand he holds a stick, and in the other the foot of a bedstead; he has a large belly, and makes a very terrific appearance. Shivŭ is called Mŭha-kalŭ, because he destroys all; by which the Hindoos mean, that all is absorbed in him at last, in order to be re-produced.[s]—Images of this form of Shivŭ are not made in Bengal; but a pan of water, or an ŭnadee-lingŭ, is substituted, before which bloody sacrifices are offered, and other ceremonies performed, in the month Choitrŭ, at the new moon. Only a few persons perform this worship. Except before this image, bloody sacrifices are never offered to Shivŭ, who is himself called a voishnŭvŭ.

Those who receive the name of Shivŭ from their spiritual guides, are called Soivyŭs. The mark on the forehead which these persons wear, is composed of three curved lines like a half-moon, to which is added a round dot on the nose. It is made either with the clay of the Ganges, or with sandal wood, or the ashes of cow-dung.

Worship is performed daily at some of the temples of the lingŭ; when offerings of various kinds are presented to this image. If the temple belong to a shōōdrŭ, a bramhŭn is employed, who receives a small annual gratuity, and the daily offerings.[t] These ceremonies occupy

[s] Some say Saturn received his name, because he was satisfied with the years he devoured. Saturn was also represented as devouring his children, and vomiting them up again.

[t] The shastrŭs prohibit the bramhŭns from receiving the offerings pre-

a few minutes, or half an hour, at the pleasure of the worshipper. Many persons living in Bengal employ bramhŭns at Benares to perform the worship of the lingŭ in temples which they have built there.

Every year, in the month Phalgoonŭ, the Hindoos make the image of Shivŭ, and worship it for one day, throwing the image the next day into the water. This worship is performed in the night, and is accompanied with singing, dancing, music, feasting, &c. The image worshipped is either that of Shivŭ with five faces, or that with one face. In the month Maghŭl, also, a festival in honour of Shivŭ is held for one day, when the image of this god, sitting on a bull, with Parvŭtēē on his knee, is worshipped. This form of Shivŭ is called Hŭrŭ-Gourēē.[u]

In the month Choitrŭ an abominable festival, in honour of this god, is celebrated; when many Hindoos, assuming the name of sŭnyasēēs, inflict on themselves the greatest cruelties. Some of the chief sŭnyasēēs purify themselves for a month previously to these ceremonies, by going to some celebrated temple or image of Shivŭ, and there eating only once a day, abstaining from certain gratifications, repeating the name of Shivŭ, dancing before his image, &c. Other sŭnyasēēs perform these preparatory ceremonies for fifteen, and others for only ten days; during which time parties of men and boys dance in the streets, having their bodies covered with ashes, &c., and a long piece of false hair mixed with mud wrapped round the head like a

sented to Shivŭ: the reason I have not discovered. The bramhŭns, however, contrive to explain the words of the shastrŭ in such a manner, as to secure the greater part of the things presented to this idol.

[u] Hŭrŭ is the name of Shivŭ, and Gourēē that of Doorga.

turban. A large drum accompanies each party, making a horrid din.

On the first day of the festival, these sŭnyasēēs cast themselves from a bamboo stage with three resting places, the highest above twenty feet from the ground. From this height these persons cast themselves on iron spikes stuck in bags of straw. These spikes are laid in a reclining posture, and when the person falls they almost constantly fall down, instead of entering his body. There are instances, however, of persons being killed, and others wounded; but they are very rare. A few years ago, a person at Kidŭrpoor, near Calcutta, cast himself on a knife used in cleaning fish, which entered his side, and was the cause of his death. He threw himself from the stage twice on the same day; the second time, (which was fatal,) to gratify a prostitute with whom he lived.—In some villages, several of these stages are erected, and as many as two or three hundred people cast themselves on these spikes in one day, in the presence of great crowds of people. The worshippers of Shivŭ make a great boast of the power of their god in preserving his followers in circumstances of such danger.

The next day is spent in idleness, the sŭnyasēēs lying about Shivŭ's temple, and wandering about like persons half drunk, or jaded with revelling. On the following day, a large fire is kindled opposite Shivu's temple; and when the burnt wood has been formed into a great heap, one of the chief sŭnyasēēs, with a bunch of canes in his hand, flattens the heap a little, and walks over it with his feet bare. After him, the other sŭnyasēēs spread the fire about, walk across it, dance upon it, and then cast the embers into the air and at each other.

The next morning early the work of piercing the tongues and sides commences. In the year 1806, I went to Kalēēghat, in company with two or three friends, to witness these practices; at which place we arrived about five o'clock in the morning. We overtook numerous companies who were proceeding thither, having with them drums and other instruments of music; also spits, canes, and different articles to pierce their tongues and sides. Some, with tinkling rings on their ancles, were dancing and exhibiting indecent gestures as they passed along; while others rent the air with the sounds of their filthy songs. As we entered the village where the temple of this great goddess is situated, the crowds were so great that we could with difficulty drive our vehicles along, and at last were completely blocked up. We then alighted, and went amongst the crowd. But who can describe a scene like this?—Here, men of all ages, who intended to have their tongues pierced, or their sides bored, were buying garlands of flowers to hang round their necks, or tie round their heads;—there, others were carrying their offerings to the goddess:—above the heads of the crowd were seen nothing but the feathers belonging to the great drums, and the instruments of torture which each victim was carrying in his hand. These wretched slaves of superstition were distinguished from others by the quantity of oil rubbed on their bodies, and by streaks and dots of mud all over them: some of the chief men belonging to each company were covered with ashes, or dressed in a most fantastic manner, like the fool among mountebanks. For the sake of low sport, some were dressed as English women; and others had on a hat, to excite the crowd to laugh at Europeans. As soon as we could force our way, we proceeded to the temple of Kalēē, where the crowd, inflamed to madness, almost

trampled upon one another, to obtain a sight of the idol. We went up to the door-way, when a bramhŭn, who was one of the owners of the idol, addressed one of my companions in broken English: "Money—money—for black mother." My friend, not much liking the looks of his black mother, declared he should give her nothing. From this spot we went into the temple-yard, where two or three blacksmiths had begun the work of piercing the tongues and boring the sides of these infatuated disciples of Shivŭ. The first man seemed reluctant to hold out his tongue; but the blacksmith, rubbing it with something like flour, and having a piece of cloth between his fingers, laid firm hold, dragged it out, and placing his lancet under it in the middle, pierced it through, and let the fellow go. The next person, whose tongue we saw cut, directed the blacksmith to cut it on a contrary side, as it had been already cut twice. This man seemed to go through the business of having his tongue slit with perfect *sang froid*. The company of natives were entirely unmoved; and the blacksmith, pocketing the trifling fee given by each for whom he did this favour, laughed at the sport. I could not help asking, whether they were not punishing these men for lying. After seeing the operation performed on one or two more, we went to another group, where they were boring the sides. The first we saw undergoing this operation was a boy, who might be twelve or thirteen years old, and who had been brought thither by his elder brother to submit to this cruelty. A thread rubbed with clarified butter was drawn through the skin on each side, with a kind of lancet having an eye like a needle. He did not flinch, but hung by his hands over the shoulders of his brother. I asked a man who had just had his sides bored, why he did this? He said, he had made a vow to Kalēē at a time of dangerous

illness, and was now performing this vow : a bye-stander added, it was an act of holiness or merit. Passing from this group, we saw a man dancing backwards and forwards, with two canes run through his sides as thick as a man's little finger. In returning to Calcutta, we saw many with things of different thicknesses thrust through their sides and tongues, and several with the pointed handles of iron shovels, containing fire, sticking in their sides. Into this fire every now and then they threw Indian pitch, which for the moment blazed very high. I saw one man, whose singular mode of self-torture struck me much : his breast, arms, and other parts of his body, were entirely covered with pins, as thick as nails or packing needles. This is called vanŭ-phōra.[x] The person had made a vow to Shivŭ thus to pierce his body, praying the god to remove some evil from him.

Some sŭnyasēēs at this festival put swords through the holes in their tongues; others spears; others thick pieces of round iron, which they call arrows. Many, as a bravado, put living snakes, bamboos, ramrods, &c. through their tongues. Others, to excite the attention of the crowd still more, had procured images of houses, gods, temples, &c., and placing them on a single bamboo, held them up in their hands, and put the bamboo through their tongues. In 1805, at Calcutta, a few base fellows made a bamboo stage, placed a prostitute upon it, and carried her through the streets, her paramour accompanying them, having one of her ancle ornaments in the slit of his tongue. Another year a man put his finger through the tongue of another person, and they went along dancing and making indecent gestures together. Others put

[x] Piercing with arrows.

bamboos, ropes, canes, the stalk of a climbing plant, the long tube of the hooka, &c. through their sides, and rubbing them with oil, while two persons go before and two behind to hold the ends, they dance backwards and forwards, making indecent gestures. These people pass through the streets with these marks of self-torture upon them, followed by crowds of idle people. They are paid by the towns or villages where these acts are performed, and a levy is made on the inhabitants to defray the expense. On the evening of this day some sŭnyasēēs pierce the skin of their foreheads, and place a rod of iron in it as a socket, and on this rod fasten a lamp, which is kept burning all night. The persons bearing these lamps sit all night in or near the temple of Shivŭ, occasionally calling upon this god by different names. On the same evening, different parties of sŭnyasēēs hold conversations respecting Shivŭ in verse.

On the following day, in the afternoon, the ceremony called Chŭrŭkŭ, or the swinging by hooks fastened in the back, is performed. The posts are erected in some open place in the town or suburbs: they are generally fifteen, twenty, or twenty-five cubits high. In some places a kind of worship is paid at the foot of the tree to Shivŭ, when two pigeons are let loose, or slain. In other parts, *i. e.* in the neighbourhood of Calcutta, the worship of Shivŭ is performed at his temple; after which the crowd proceed to the swinging posts, and commence the horrid work of torture. The man who is to swing prostrates himself before the tree, and a person, with his dusty fingers, makes a mark where the hooks are to be put. Another person immediately gives him a smart slap on the back, and pinches up the skin hard with his thumb and fingers; while another thrusts the hook through,

taking hold of about an inch of the skin : the other hook is then in like manner put through the skin of the other side of the back, and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or is elevated in some other way; and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and by their running round with the rope the machine is turned. In swinging, the man describes a circle of about thirty feet diameter. Some swing only a few minutes, others half an hour or more: I have heard of men who continued swinging for hours. In the southern parts of Bengal a piece of cloth is wrapt round the body underneath the hooks, lest the flesh should tear, and the wretch fall, and be dashed to pieces; but the whole weight of the body rests on the hooks. Some of these persons take the wooden pipe, and smoak while swinging, as though insensible of the least pain. Others take up fruit in their hands, and either eat it or throw it among the crowd. I have heard of a person's having a monkey's collar run into his hinder parts,[y] in which state the man and the monkey whirled round together. On one occasion, in the north of Bengal, a man took a large piece of wood in his mouth, and swung for a considerable time without any cloth round his body to preserve him, should the flesh of his back tear. On some occasions these sŭnyasēēs have hooks run through their thighs as well as backs. About the year 1800 five *women* swung in this manner, with hooks through their backs and thighs, at Kidŭrpoor near Calcutta. It is no-

very uncommon for the flesh to tear, and the person to fall: instances are related of such persons perishing on the spot. A few years ago a man fell from the post at Kidŭrpoor, while whirling round with great rapidity; and, falling on a poor woman who was selling parched rice, killed her on the spot: the man died the next day. At a village near Bŭjbŭj, some years since, the swing fell, and broke a man's leg. The man who was upon it, as soon as he was loosed, ran to another tree, was drawn up, and whirled round again, as though nothing had happened. I have heard of one man's swinging three times in one day on different trees; and a bramhŭn assured me, that he had seen four men swing on the same tree; and that, while swinging, this tree was carried round the field by the crowd.

On the day of swinging, in some places, a sŭnyasēē is laid before the temple of Shivŭ as dead, and is afterwards carried to the place where they burn the dead. Here they read many incantations and perform certain ceremonies, after which the (supposed) dead sŭnyasēē arises, when they dance around him, proclaiming the name of Shivŭ.

The next morning the sŭnyasēēs go to Shivŭ's temple, and perform worship to him, when they take off the poita which they had worn during the festival. On this day, they beg, or take from their houses, a quantity of rice, and other things, which they make into a kind of frumenty, in the place where they burn the dead; and then offer them, with some burnt fish, to departed ghosts.

Each day of the festival the sŭnyasēēs worship the sun, pouring water, flowers, &c. on a clay image of the alligator, repeating mŭntrŭs.

These horrid ceremonies are said to derive their origin from a king named Vanŭ, whose history is related in the Mŭhabharŭtŭ. Those who perform them at present, expect that Shivŭ will bestow upon them some blessing either in this life or in the next.

When Doorga was performing religious austerities to obtain Shivŭ in marriage, the latter was so moved that he appeared to her, and inquired why she was thus employed? She was ashamed to assign the reason, but her attendants replied for her. He, in jest, reproved her, observing that people performed religious austerities to obtain something valuable; in the article of marriage they desired a person of a good family, but he (Shivŭ) had neither father nor mother;—or a rich person, but he had not a garment to wear;—or a handsome person, but he had three eyes.

When Shivŭ was about to be married to Parvŭtēē, her mother and the neighbours treated the god in a very scurrilous manner: the neighbours cried out, "Ah! ah! ah! This image of gold, this most beautiful damsel, the greatest beauty in the three worlds, to be given in marriage to such a fellow—an old fellow with three eyes; without teeth; clothed in a tyger's skin; covered with ashes; encircled with snakes; wearing a necklace of human bones; with a human skull in his hand; with a filthy jŭta (*viz.* a bunch of hair like a turban) twisted round his head; who chews intoxicating drugs; has inflamed eyes; rides naked on a bull, and wanders about like a madman. Ah! they have thrown this beautiful daughter into the river!"[z]—In this manner the neighbours ex-

[z] In allusion to the throwing of dead bodies into the river. This resembles the surprise said to have been excited by the marriage of Venus to the

claimed against the marriage, till Narŭdŭ, who had excited the disturbance, interfered, and the wedding was concluded.

A number of stories are related in some of the Hindoo books of an inferior order, respecting the quarrels of Shivŭ and Parvŭtēē, occasioned by the revels of the former, and the jealousy of the latter. These quarrels resemble those of Jupiter and Juno.

This god has a thousand names, among which are the following: Shivŭ, or, the benefactor. Mŭhéshwŭrŭ, the great god. Eeshwŭrŭ, the glorious god. Chŭndrŭshékŭrŭ, he whose forehead is adorned with a half-moon. Bhōōtéshŭ, he who is lord of the bhōōtŭs.[a] Mrirŭ, he who purifies. Mrityoonjŭyŭ, he who conquers death. Krittivasa, he who wears a skin. Oogrŭ, the furious. Shrēēkŭntŭ, he whose throat is beautiful.[b] Kŭpalŭbhrit, he whose alms' dish is a skull.[c] Smŭrŭ-

filthy and deformed Vulcan. Another very singular coincidence between the European idolatry and that of the Hindoos is furnished by the story of Vulcan and Minerva, and that respecting Shivŭ and Mohinēē, as given in the Markŭndéyŭ pooranŭ; but which I have suppressed on account of its offensive nature.

[a] Bhōōtŭs are beings partly in human shape, though some of them have the faces of horses, or camels, or monkeys; while others have the bodies of horses, and the faces of men. Some have one leg, and others two. Some have only one ear, and others only one eye. Shivŭ is attended by a number of these bhōōtŭs, as Bacchus had a body of guards consisting of drunken satyrs, demons, nymphs, &c.

[b] Shivŭ, to preserve the earth from destruction, drank the poison which arose out of the sea, when the gods churned it to obtain the water of immortality; and though the poison did not destroy him, it left a blue mark on his throat; and hence one of his names is Nēēlŭ-kŭntŭ, the blue-throated.

[c] This is Brŭmha's skull. Shivŭ in a quarrel cut off one of Brŭmha's five heads, and made an alms' dish of it.

hŭrŭ, the destroyer of the god of love. Tripoorantŭkŭ, he who destroyed Tripoorŭ, an ŭsoorŭ. Gŭnga-dhŭrŭ, he who caught the goddess Gŭnga in his hair.[d] Vrishŭ-dwŭjŭ, he whose standard is a bull.[e] Shōōlēē, he who wields the trident.[f] St'hanoo, the everlasting. Shŭrvŭ, he who is every thing. Girēēshŭ, lord of the hills, he who dwells on the hills.

The Shrēē-bhagŭvŭtŭ contains a description of the heaven of Shivŭ, in which it is said that, sixteen thousand miles from the earth, on mount Koilasŭ,[g] resides this god, in a palace of gold, adorned with jewels of all kinds.

3.—*Brŭmha.*

Brŭmha is represented as a man with four faces, of a gold colour; dressed in white garments; riding on a

[d] In Gŭnga's descent from heaven, Shivŭ caught her in the bunch of hair tied at the back of his head.

[e] Shivŭ's conduct, on the day of his marriage with Parvŭtēē, puts us in mind of Priapus. The Indian god rode through Kamŭ-rōōpŭ on a bull, naked, with the bride on his knee.

[f] Here Shivŭ appears with Neptune's sceptre, though I cannot find that he resembles the watery god in any thing else.

[g] Sonini, during his travels in Greece and Turkey, made a journey into ancient Macedonia, and paid a visit to mount Olympus, the abode of the gods. It was the middle of July when this excursion was made, and although the heat was extreme towards the base of the mountain, as well as in the plain, vast masses of snow rendered the summit inaccessible. "It is not astonishing," says Sonini, "that the Greeks have placed the abode of the gods on an eminence which mortals cannot reach." The monks of the convent, "who have succeeded them in this great elevation," confirmed what has been sometimes disputed, the perpetual permanence of ice and snow on the top of the mountain. With the exception of chamois and a few bears, there are hardly any quadrupeds to be seen beyond the half of the height of Olympus. Birds also scarcely pass this limit.

goose. In one hand he holds a stick, and in the other a kŭmŭndŭloo, or alms' dish. He is called the grandfather (pitamŭhŭ) of gods and men.[h] He is not much regarded in the reigning superstition; nor does any one adopt him as his guardian deity.

The bramhŭns, in their morning and evening worship, repeat an incantation, containing a description of the image of Brŭmha; at noon they perform an act of worship in honour of this god, presenting to him sometimes a single flower: at the time of a burnt-offering, clarified butter is presented to Brŭmha. In the month Maghŭ, at the full moon, an earthen image of this god is worshipped, with that of Shivŭ on his right hand, and that of Vishnoo on his left. This festival lasts only one day, and the three gods are, the next day, thrown into the river. This worship is accompanied with songs, dances, music, &c. as at all other festivals; but the worship of Brŭmha is most frequently celebrated by a number of young men of the baser sort, who defray the expenses by a subscription. —Bloody sacrifices are never offered to Brŭmha.

Brŭmha, notwithstanding the venerable name of grandfather, seems to be as lewd as any of the gods. At the time that intoxicating spirits were first made, all the gods, giants, gundhŭrvŭs, yŭkshŭs, kinnŭrŭs, &c., were accustomed to drink spirits, and no blame was then attached to drunkenness: but one day Brŭmha, in a state of intoxication, made an attempt on the virtue of his own daughter, by which he incurred the wrath of the gods. Some time afterwards, Brŭmha boasted in company that he was as great a god as Shivŭ. Hearing what Brŭmha

[h] Jupiter was called the father and king of gods and men.

had been saying, the latter, inflamed with anger, was about to cut off one of Brŭmha's heads, but was prevented by the intercessions of the assembled gods. Brŭmha complained to Doorga, who appeased him by saying, that Shivŭ did not attempt to cut off his head because he aspired to be greater than he, but because he (Brŭmha) had been guilty of a great crime in endeavouring to seduce his daughter. Brŭmha was satisfied with this answer, but pronounced a curse on whatever god, gŭndhŭrvŭ, or ŭpsŭra should hereafter drink spirits.

Brŭmha is also charged with stealing several calves from the herd which Krishnŭ was feeding.

The Mŭhabharŭtŭ contains the following description of the heaven of Brŭmha: this heaven is eight hundred miles long, four hundred broad, and forty high. Narŭdŭ, when attempting to describe this heaven, declared himself utterly incompetent to the task; that he could not do it in two hundred years; that it contained, in a superior degree, all that was in the other heavens; and that whatever existed in the creation of Brŭmha on earth, from the smallest insect to the largest animal, was to be found here.

This god has many names, among which are the following: Brŭmha, or, he who multiplies [mankind]. Atmŭbhōō, the self-existent. Pŭrŭmést'hēē, the chief sacrificer.[i] Pitamŭhŭ, the grandfather. Hirŭnyŭ-gŭrbhŭ, he who is pregnant with gold. Lokéshŭ, the god of mankind, the creator. Chŭtoor-anŭnŭ, the four-faced.

[i] That is, as the first bramhŭn he performed all the great sacrifices of the Hindoo law. To every sacrifice a bramhŭn is necessary.

miles in circumference, and forty miles high; its pillars are composed of diamonds; all its elevated seats, beds, &c. are of gold; its palaces are also of gold. It is so ornamented with all kinds of precious stones, jasper, chrysolite, sapphire, emeralds, &c. &c., that it exceeds in splendour the brightness of twelve suns united. It is surrounded with gardens and forests, containing among other trees the parijatŭ, the fragrance of the flowers of which extends eight hundred miles, that is, fills the whole heaven.[m] In the pleasure-grounds are pools of water, warm in winter and cold in summer, abounding with fish, water-fowl, water-lilies, &c., the landing places of which are of gold. All kinds of trees and flowering shrubs abound in these gardens. The winds are most refreshing, never boisterous; and the heat of the sun is never oppressive. Gods, sages, ŭpsŭras, kinnŭrŭs, siddhŭs, saddhyŭs, dévŭrshees, brŭmhŭrshees, rajŭrshees, Vrihŭspŭtee, Shookrŭ, Shŭnee, Boodhŭ, the winds, clouds, Oiravŭtŭ (Indrŭ's elephant), and other celestial beings, dwell in this heaven. The inhabitants are continually entertained with songs, dances, music, and every species of mirth.

A scene in Indrŭ's heaven.—On a certain occasion an assembly of the gods was held in this place, at which, besides the gods, Narŭdŭ and the rishees, the gŭnŭs, dŭkshŭs, gŭndhŭrvŭs, &c. were present. While the courtezans were dancing, and the kinnŭrŭs singing, the whole assembly was filled with the highest pleasure; and to crown their joys, the gods caused a shower of flowers to fall. The king of the gods, being the most distinguished personage present, first took up a flower, and,

[m] It is a curious fact, that though this flower is so celebrated in the pooranŭs for its fragrance, it has no scent at all.

after holding it to his nose, gave it to a bramhŭn. The assembled gods laughing at the bramhŭn for receiving what Indrŭ had thus used, he went home in disgrace; but cursed Indrŭ, who became a cat in the house of a person of the lowest cast.—The rest of the story is too long for insertion.

The following are some of the names of this god:—Indrŭ, or, the glorious.—Mŭrootwan, he who is surrounded by the winds.—Pakŭshasŭnŭ, he who governs the gods with justice—Pooroohōōtŭ, he who was invited to a sacrifice performed by king Pooroo.—Poorŭndŭrŭ, he who destroys the dwellings of his enemies.—Jishnoo, the conqueror.—Shŭkrŭ, he who is equal to every thing.—Shŭtŭmŭnyoo, he who performed a hundred sacrifices.—Divŭspŭtee, the god of the heavens.—Gotrŭbhid, he who clipt the wings of the mountains.[n]—Bŭjree, he who wields the thunderbolt.[o]—Vritrŭha, he who destroyed the giant Vritrŭ.—Vrisha, the holy.—Soorŭ-pŭtee, the king of the gods.—Bŭlaratee, the destroyer of Bŭlŭ, a giant.—Hŭrihŭyŭ, he who is drawn by yellow horses.—Nŭmoochisoodŭnŭ, the destroyer of Nŭmoochee, a giant.—Sŭnkrŭndŭnŭ, he who causes the wives of his enemies to weep.—Toorashat, he who is able to bear all things.—Méghŭvahŭnŭ, he who rides on the clouds.—Sŭhŭsrakshŭ, he who has a thousand eyes.[p]

[n] It is said, that formerly the mountains had wings, and that they flew into all parts of the earth, and crushed to atoms towns, cities, &c.

[o] In this Indrŭ resembles Jupiter Fulminator.

[p] Mr. Wilkins considers Indrŭ, with his thousand eyes, as a deification of the heavens.

5.—Sōōryŭ.[1]

This god is said to be the son of Kŭshyŭpŭ, the progenitor of gods and men. He is represented as a dark-red man, with three eyes, and four arms; in two hands he holds the water-lily; with another he is bestowing a blessing, and with the other forbidding fear. He sits on a red water-lily, and rays of glory issue from his body.

In the védŭs this god is much noticed: the celebrated incantation called the gayŭtrēē, and many of the forms of meditation, prayer, and praise, used in the daily ceremonies of the bramhŭns, are addressed to him.

While bathing, the Hindoos repeat certain incantations, in order to bring the waters of all the holy places in the heaven of this god into the spot where they are standing, and thus obtain the merit of bathing not only in Gŭnga, but in all the sacred rivers, &c. in the heaven of Sōōryŭ. After bathing, too, the Hindoos make their obeisance to this god in a standing posture; the more devout draw up their joined hands to the forehead, gaze at the sun, make prostration to him, and then turn round seven times, repeating certain forms of petition and praise. On these occasions they hold up water in their joined hands, and then "pour out a drink-offering" to the sun.

On a Sunday, at the rising of the sun, in any month, but especially in the month Maghŭ, a number of persons, chiefly women, perform the worship of Sōōryŭ; women

[1] The sun.

also frequently make a vow to Sōōryŭ to worship him, on *condition that he give—to one, a son; to another, riches; to another, health, &c. Some perform these ceremonies* after bearing a son. This worship is sometimes attended to by one woman alone; at other times by five, six, or more, in company.

Sōōryŭ and the other planets are frequently worshipped in order to procure health. It is said, that two or three hundred years ago Mŭyōōrŭbhŭttŭ, a learned Hindoo, in order to obtain a cure for the leprosy, began to write a poem of one hundred Sŭngskritŭ verses in praise of Sōōryŭ; and that by the time he had finished the last verse he was restored to health. These verses have been published under the title of Sōōryŭshŭtŭkŭ, the author at the close giving this account of his cure. Sometimes a sick person procures a bramhŭn to rehearse for him a number of verses in praise of Sōōryŭ, offering at the same time to this god rice, water, and jŭva[r] flowers. If the person be very ill, and a man of property, he employs two or three bramhŭns, who repeat as many as a thousand verses. Shambŭ, the son of Krishnŭ, one of the most beautiful youths in the three worlds, was directed in a dream to repeat, twice a day, the twenty-one names of Sōōryŭ, then revealed to him, as the means of obtaining health.

The persons who receive the name of Sōōryŭ, and adopt this god as their guardian deity, are called Sourŭs: they never eat till they have worshipped the sun, and when the sun is entirely covered with clouds they fast. On a Sunday many Sourŭs, as well as Hindoos belong-

[r] Hibiscus rosa Sinensis.

ing to other sects, perform, in a more particular manner, the worship of this idol; and on this day some of them fast.

The Ramayŭn contains the following story respecting Sōōryŭ, Hŭnooman, &c. In the war between Ram and Ravŭn, an arrow discharged by Pŭvŭnŭ pierced the body of Lŭkshmŭn: Ram and all his friends were exceedingly alarmed for the life of Lŭkshmŭn; the physicians tried all their efforts in vain. At last one physician declared that if four kinds of leaves could be brought from the mountain Gŭndhŭ-madhŭnŭ, and applied to the wound, Lŭkshmŭn might probably be restored to health. The god who had given this arrow to Ravŭn had declared, that whoever was wounded with it in the night should not recover, if a cure were not obtained before daylight. It was night when the wound was inflicted, but Hŭnooman engaged to bring the leaves before morning. To secure the fulfilment of his promise, he leaped into the air, and alighted on the mountain; but searched in vain for the medicinal leaves. While in his search, Ravŭn, who had heard what was going forward, sent Sōōryŭ to arise on the mountain at midnight. Hŭnooman, in a rage, leaped up, and seizing Sōōryŭ's chariot wheels, placed the blazing god under his arm and the mountain on his head, and carried them to the camp of Ram; where the friends of Lŭkshmŭn searched out the plants, applied the leaves, and restored him to health: after which Hŭnooman permitted Sōōryŭ to depart.

When the terrific being which sprung out of Shivŭ's bunch of hair went with all the bhōōtŭs, &c. to destroy Dŭkshŭ's sacrifice, all the gods being present, this mon-

ster seized on Sōōryŭ and knocked out his teeth : in consequence, at the time of worship, only soft things, as flour, &c., are now offered to this god, such as a toothless old man might eat.

Sōōryŭ is charged in the Mŭhabharŭtŭ with ravishing Koontee, a virgin, from whence Kŭrnnŭ, a giant, was born.

There are no temples dedicated to Sōōryŭ in Bengal. The heaven of this god is called Sōōryŭ-lokŭ. A race of Hindoo kings, distinguished as the descendants of the sun, once reigned in India ; of which dynasty Ikshwakoo was the first king, and Ram the sixty-sixth.

The following are the principal names of Sōōryŭ: Sōōrŭ, or, he who dries up the earth.—Sōōryŭ, he who travels, he who sends men to their work.—Dwadŭshatma, he who assumes twelve forms.[s]—Divakŭrŭ, the maker of the day.—Bhaskŭrŭ, the creator of the light.—Vivŭswŭt, the radiant.—Suptashwŭ, he who has seven horses in his chariot.—Vikŭrtŭnŭ, he who was made round by Vishwŭkŭrma in his lathe.—Ŭrkŭ, the maker of heat.—Mihirŭ, he who wets the earth.[t]—Pōōshŭnŭ, he who cherishes all.—Dyoomŭnee, he who sparkles in the sky.—Tŭrŭnee, the saviour.—Mitrŭ, the friend of the water-lily.[u]—Grŭhŭpŭtee, the lord of the stars.—Sŭhŭsrangshoo, the thousand-rayed.—Rŭvee, he who is to be praised.

[s] Alluding to his progress through the twelve signs.

[t] The Sōōryŭ-shŭtŭkŭ says, the sun draws up the waters from the earth, and then lets them fall in showers again.

[u] At the rising of the sun this flower expands itself, and when the sun retires shuts up its leaves again.

6.—Gŭnéshŭ.

This god is represented in the form of a fat short man, with a long belly, and an elephant's head.[x] He has four hands; holding in one a shell, in another a chŭkrŭ, in another a club, and in the fourth a water-lily. He sits upon a rat.

The work called Gŭnéshŭ-khŭndŭ contains a most indecent story respecting the birth of this god; which, however necessary to the history, is so extremely indelicate that it cannot possibly be given. It is mentioned in this story, that Doorga cursed the gods; so that they have ever since been childless, except by criminal amours with females not their own wives.

When it was known that Doorga had given birth to a son, Shŭnēē and the rest of the gods went to see the child. Shŭnēē knew that if he looked upon the child it would be reduced to ashes; but Doorga took it as an insult that he should hang down his head, and refuse to look at her child. For some time he did not regard her reproofs; but at last, irritated, he looked upon Gŭnéshŭ, and his head was instantly consumed.[y] The goddess,

[x] Sir W. Jones calls Gŭnéshŭ the god of wisdom, and refers, as a proof of it, to his having an elephant's head. I cannot find, however, that this god is considered by any of the Hindoos as properly the god of wisdom; for though he is said to give knowledge to those who worship him to obtain it, this is what is ascribed also to other gods. The Hindoos in general, I believe, consider the elephant as a stupid animal, and it is a biting reproof to be called as stupid as an elephant.

[y] This property is ascribed to Shŭnēē (Saturn), to point out, no doubt, the supposed baneful influence of this planet. This resembles the fable of Saturn's devouring all his male children. The Ramayŭn contains a story respecting Dŭshŭrŭt'hŭ and Shŭnēē, in which it is said, that Dŭshŭrŭt'hŭ

seeing her child headless,[z] was overwhelmed with grief, and would have destroyed Shŭnēē; but Brŭmha prevented her, telling Shŭnēē to bring the head of the first animal he should find lying with its head towards the north. He found an elephant in this situation, cut off its head, and fixed it upon Gŭnéshŭ, who then assumed the shape he at present wears. Doorga was but little soothed when she saw her son with an elephant's head: to pacify her, Brŭmha said, that amongst the worship of all the gods, that of Gŭnéshŭ should for ever bear the preference. In the beginning of every act of public worship, therefore, certain ceremonies are constantly performed in honour of Gŭnéshŭ.[a] Not only is Gŭnéshŭ thus honoured in religious ceremonies, but in almost all civil concerns he is particularly regarded: as, when a person is leaving his house to go a journey, he says, "Oh! thou work-perfecting Gŭnéshŭ, grant me success in my journey! Gŭnéshŭ! Gŭnéshŭ! Gŭnéshŭ."—At the commencement of a letter, a salutation is often made to Gŭnéshŭ.[b] When a person begins to read a

was once angry with this god for preventing the fall of rain in his kingdom: he ascended his chariot to make war with him, when Shŭnēē, by a single glance of his eyes, set the king's chariot on fire, and Dŭshŭrŭt'hŭ, in the most dreadful state of alarm, fell from the skies.

[z] One cause of this misfortune is said to be this: Doorga had laid her child to sleep with his head to the north, which is forbidden by the shastrŭ. The Anhikŭ-tŭtwŭ declares, that if a person sleep with his head to the east, he will be rich; if to the south, he will have long life; if to the north, he will die; and if to the west (except when on a journey), he will have misfortunes.

[a] It will occur to the reader, that in all sacrifices among the Romans prayers were first offered to Janus.

[b] Gŭnéshŭ is famed as writing in a beautiful manner: so that, when a person writes a fine hand, people say, "Ah! he writes like Gŭnéshŭ." This god is said to have first written the Mŭhabharŭtŭ from the mouth of Vyasŭdévŭ.

book he salutes Gŭnéshŭ; and shopkeepers and others paint the name or image of this god over the doors of their shops or houses, expecting from his favour protection and success.

No public festivals in honour of Gŭnéshŭ are held in Bengal. Many persons however choose him as their guardian deity, and are hence called Ganŭpŭtyŭs.

At the full moon in the month Maghŭ, some persons make or buy a clay image, and perform the worship of Gŭnéshŭ; when the officiating bramhŭn performs the ceremonies common in the Hindoo worship, presenting offerings to the idol. This god is also worshipped at considerable length at the commencement of a wedding, as well as when the bride is presented to the bridegroom. Great numbers, especially from the western and southern provinces, celebrate the worship of Gŭnéshŭ on the 4th of the new moon in Bhadrŭ, when several individuals in each place subscribe and defray the expense. Many persons keep in their houses a small metal image of Gŭnéshŭ, place it by the side of the shalgramŭ, and worship it daily. At other times a burnt-offering of clarified butter is presented to this idol. Stone images of Gŭnéshŭ are worshipped daily in the temples by the sides of the Ganges at Benares; but I cannot find that there are any temples dedicated to him in Bengal.

The image of this god is yellow, having the face of an elephant. He holds in one hand a rope; in another the spike used by the elephant-driver; in another a round sweetmeat, and in another a rod.

The principal names of Gŭnéshŭ are: Gŭnéshŭ, or,

the lord of the gŭnnŭ dévtas.[c]—Dwoimatoorŭ, the two-mothered.[d]—Ekŭ-dŭntŭ, the one-toothed.—Hérŭmbŭ, he who resides near to Shivŭ.—Lŭmbodŭrŭ, the long-bellied.—Gujanŭnŭ, the elephant-faced.

7.—*Kartikéyŭ.*

This is the god of war. He is represented sometimes with one, and at other times with six faces; is of a yellow colour; rides on a peacock[e]; and holds in his right hand an arrow, and in his left a bow.

The reason of the birth of Kartikéyŭ is thus told in the Koomarŭ-sŭmbhŭvŭ, one of the kavyŭs:—Tarŭkŭ, a giant, performed religious austerities till he obtained the blessing of Brŭmha, after which he oppressed both bramhŭns and gods. He commanded that the sun should shine only so far as was necessary to cause the water-lily to blossom; that the moon should shine in the day as well as in the night. He sent the god Yŭmŭ to cut grass for his horses; commanded Pŭvŭnŭ to prevent the wind from blowing any stronger than the puff of a fan; and in a similar manner tyrannized over all the gods. At length Indrŭ called a council in heaven, when the gods applied to Brŭmha: but the latter declared he was unable to reverse the blessing he had bestowed on Tarŭkŭ; that their only hope was Kartikéyŭ, who should be the son of Shivŭ, and destroy the giant.—After some time the gods assembled again to consult respecting the marriage of Shivŭ, whose mind was entirely absorbed in

[c] These are the companions of Shivŭ.

[d] One of Gŭnéshŭ's mothers was Doorga, and the other the female elephant whose head he wears.

[e] Juno's chariot was said to be drawn by peacocks.

religious austerities. After long consultations, Kŭndŭrpŭ[f] was called, and all the gods began to flatter him in such a manner that he was filled with pride, and declared he could do every thing; he could conquer the mind even of the great god Shivŭ himself. 'That,' says Indrŭ, 'is the very thing we want you to do.' At this he appeared discouraged, but at length declared, that he would endeavour to fulfil his promise. He consulted his wife Rŭtēē; who reproved him for his temerity, but consented to accompany her husband. They set off, with Vŭsŭntŭ,[g] to mount Himalŭyŭ, where they found Shivŭ sitting under a roodrakshŭ[h] tree, performing his devotions. Previously to this, Himalŭyŭ[i] had been to Shivŭ, and proposed that Doorga, his daughter, should wait upon him, that he might uninterruptedly go on with his religious austerities; which offer Shivŭ accepted. One day, after the arrival of Kŭndŭrpŭ and his party, Doorga, with her two companions Jŭya and Vijŭya, carried some flowers and a necklace to Shivŭ. In the moment of opening his eyes from his meditation, to receive the offering, Kŭndŭrpŭ let fly his arrow; and Shivŭ, smitten with love, awoke as from a dream, and asked who had dared to interrupt his devotions.—Looking towards the south he saw Kŭndŭrpŭ, when fire proceeded from the third eye in the centre of his forehead, and burnt Kŭndŭrpŭ to ashes.[k] The enraged god left this place

[f] The god of love.

[g] The Spring. The Hindoo poets always unite love and Spring together.

[h] From the fruit of this tree necklaces are made, the wearing of which is a great act of merit among the Hindoos.

[i] The mountain of this name personified.

[k] Through the blessing of Shivŭ to Rŭtēē, Kŭndŭrpŭ was afterwards born in the family of Krishnŭ, and took the name of Kamŭ-dévŭ; after which Rŭtēē (then called Mayavŭtēē) was again married to him.

for another forest, and Doorga, seeing no prospect of being married to Shivŭ, returned home full of sorrow. She sought at last to obtain her object by the power of religious austerities,[l] in which she persevered till Shivŭ was drawn from his devotions, when the marriage was consummated.

The Mŭhabharŭtŭ and Ramayŭn contain accounts of the birth of Kartikéyŭ, the fruit of this marriage; but they are so indelicate that the reader, I doubt not, will excuse their omission.

On the last evening in the month Kartikŭ, a clay image of this god is worshipped,[m] and the next day thrown into the water. These ceremonies differ little from those at other festivals: but some images made on the occasion are not less than twenty-five cubits high; that is, a whole tree is put into the ground, and worshipped as a god. The height of the image obliges the worshippers to fasten the offerings to the end of a long bamboo, in order to raise them to the mouth of the god. This festival is distinguished by much singing, music, dancing, and other accompaniments of Hindoo worship.

The image of Kartikéyŭ is also made and set up by

[l] When this goddess, says a kavyŭ shastrŭ, told her mother that she would perform austerities to obtain Shivŭ, her mother, alarmed, exclaimed, "Ooma! (Oh! mother!) how can you think of going into the forest to perform religious austerities? Stay and perform religious services at home, and you will obtain the god you desire. How can your tender form bear these severities? The flower bears the weight of the bee, but if a bird pitch upon it, it breaks directly."

[m] Vast numbers of these images are made; in some towns as many as five hundred. It is supposed that in Calcutta more than five thousand are made at this time and worshipped.

tually young.[r]—Krounchŭ-darŭnŭ, he who destroyed the giant Krounchŭ.

It is said that Kartikéyŭ was never married, but that Indrŭ gave him a mistress named Dévŭsćna. He has no separate heaven, nor has Gŭnéshŭ: they live with Shivŭ on mount Koilasŭ.

8.—*Ŭgnee.*

This god is represented as a red corpulent man, with eyes, eye-brows, beard, and hair of a tawny colour. He rides on a goat; wears a poita, and a necklace made with the fruits of eleocarpus ganitrus. From his body issue seven streams of glory, and in his right hand he holds a spear. He is the son of Kushyŭpŭ and Ŭditēē.

Ŭgnee has his forms of worship, meditation, &c. like other gods; but is especially worshipped, under different names, at the time of a burnt-offering, when clarified butter is presented to him. The gods are said to have two mouths, *viz.* that of the bramhŭn, and of fire (Ŭgnee).

At the full moon in the month Maghŭ, when danger from fire is considerable, some persons worship this god before the image of Brŭmha, with the accustomed ceremonies, for three days. When any particular work is to be done by the agency of fire, as when a kiln of bricks is to be burnt, this god is worshipped; also when a trial by ordeal is to be performed.

Some bramhŭns are distinguished by the name sagnikŭ, because they use sacred fire in all the ceremonies in which

[r] Under sixteen years of age.

this element is used, from the time of birth to the burning of the body after death. This fire is preserved in honour of the god Ŭgnee, and to make religious ceremonies more meritorious.*

Ŭgnee, as one of the guardian deities of the earth, is worshipped at the commencement of every festival. He presides in the south-east.

Bhrigoo, a sagnikŭ bramhŭn and a great sage, once cursed his guardian deity Ŭgnee, because the latter had not delivered Brigoo's wife from the hands of a giant, who attempted to violate her chastity when she was in a state of pregnancy. The child, however, sprang from her womb, and reduced the giant to ashes. Bhrigoo doomed the god to eat every thing. Ŭgnee appealed to the assembled gods, and Brŭmha soothed him by promising, that whatever he ate should become pure. Ŭgnee was also once cursed by one of the seven rishees, who turned him into cinders.

Swaha, the daughter of Kŭshyŭpŭ, was married to Ŭgnee. Her name is repeated at the end of every incantation used at a burnt offering, as well as in some other ceremonies. The reason of this honour is attributed to Ŭgnee's uxoriousness.

The heaven of this god is called Ŭgnee-lokŭ. His principal names are:—Vŭnhee, or, he who receives the clarified butter in the burnt-sacrifice (homŭ).—Vēētihotrŭ, he who purifies those who perform the homŭ.—

* There may be some resemblance in this to the custom of the Romans in preserving a perpetual fire in the temple of Vesta.

Dhŭnŭnjŭyŭ, he who conquers (destroys) riches.—Kripēētŭyonee, he who is born from rubbing two sticks together.—*Jwŭlŭnŭ, he who burns.—Ŭgnee, he to whom fuel is presented.*

9.—Pŭvŭnŭ.

This is the god of the winds, and the messenger of the gods.[t] His mother Ŭditēē, it is said, prayed to her husband, that this son might be more powerful than Indrŭ: her request was granted; but Indrŭ, hearing of this, entered the womb of Ŭditēē, and cut the fœtus, first into seven parts, and then each part into seven others. Thus Pŭvŭnŭ assumed forty-nine forms.[u] He is meditated upon as a white man, sitting on a deer, with a white flag in his right hand.

Pŭvŭnŭ has no separate public festival, neither image, nor temple. As one of the ten guardian deities of the earth, he is worshipped, with the rest, at the commencement of every festival. He is said to preside in the north-west. Water is also offered to him in the daily ceremonies of the bramhŭns; and, whenever a goat is offered to any deity, a service is paid to Vayoo, another form and name of Pŭvŭnŭ. In the work called Ŭdikŭrŭnŭ-mala, a burnt sacrifice of the flesh of goats[x] is ordered to be offered to this god.

[t] I can find no agreement between this god and either Mercury or Æolus.

[u] The forty-nine points, instead of thirty-two. The pooranŭs, which contain a story on every distinct feature of the Hindoo system, have given this fable in the same manner. Some remarkable story has been invented, to account for the peculiar properties of all the deified elements, and indeed of all the gods. These stories are the after-invention of the Hindoo fabulous writers: the attributes of most of the images have doubtless a higher signification.

[x] The goat, it will be remembered, was slain in the sacrifices of Bacchus.

The following story is related of Pŭvŭnŭ in the Shrēē-bhagŭvŭtŭ:—On a certain occasion Narŭdŭ paid a visit to Sooméroo,[y] and excited his pride in such a manner, that he protested the god Pŭvŭnŭ could not approach his summit. Narŭdŭ carried the news of Sooméroo's insolence to Pŭvŭnŭ, and advised him to go and break down the summit of Sooméroo; which, of solid gold, even to the depth of eight hundred miles below the surface, was fixed in the earth. Pŭvŭnŭ went, and produced such a tempest, that the earth trembled to its centre; and the mountain god, terribly alarmed, invoked Gŭroorŭ, who came to his relief, and, covering the mountain with his wings, secured it from the wrath of Pŭvŭnŭ. For twelve months, however, the storm raged so that the three worlds were hastening to destruction. The gods desired Narŭdŭ to prevail on Pŭvŭnŭ to compose the difference with Sooméroo: instead of complying with which, the mischievous rishee went, and calling Pŭvŭnŭ a fool for exciting such a storm to no purpose, told him, that as long as Gŭroorŭ protected the mountain with his wings, there was no hope; but that if he would attack Sooméroo when Gŭroorŭ was carrying Vishnoo out on a journey, he might easily be revenged. This opportunity soon occurred: all the gods were invited to Shivu's marriage with Parvŭtēē, among whom were the mountains Sooméroo, Trikōōtŭ, Oodŭyŭ,[z] Ŭstŭ,[a] Vindhyŭ, Malyŭvanŭ, Gŭndhŭma-dŭnŭ, Chitrŭkōōtŭ, Mŭlŭyŭ, Nilŭ, Moinakŭ,[b] &c. Vishnoo,

[y] The mountain of this name personified.

[z] A mountain over which the sun rises.

[a] Behind which the sun sets.

[b] Some of these belong to the snowy range north of India, and others to the tropical range dividing south from north India. Mountains are, by the

riding on Gŭroorŭ, also went to the marriage, and all the heavens were left empty. Seizing this opportunity, Pŭvŭnŭ flew to Sooméroo, and, breaking the summit of the mountain, hurled it into the sea.[c]

Pŭvŭnŭ is charged with an adulterous intercourse with Unjŭna, the wife of Késhŭrcē, a monkey. The fruit of this intercourse was Hŭnoomanŭ.—Pŭvŭnŭ was also once inflamed with lust towards the hundred daughters of Kooshŭnabhŭ, a rajŭrshee; and because they refused his offers, he entered the body of each, and produced a curvature of the spine. They were made straight again by a king named Brŭmhŭ-dŭttŭ, to whom they were married.

The name of the heaven of this god is Vayoo-lokŭ. His principal names are:—Shwŭsŭnŭ, or, he who is the giver of breath.—Spŭrshŭnŭ, the toucher.—Vayoo, he who travels.—Matŭrishwa, he who gave his mother sorrow.[d]—Prishŭdŭshwa, he who rides on the deer.—Gŭndhŭvŭhŭ, he who carries odours.—Ashoogŭ, he who goes swiftly.—Marootŭ, without whom people die.—Nŭbhŭswŭtu, he who moves in the air.—Pŭvŭnŭ, the purifier.—Prŭbhŭngjŭnŭ, the breaker.

10.—*Vŭroonŭ.*

This is the god of the waters. His image is painted white; he sits on a sea-animal called mŭkŭrŭ, with a rope[e] in his right hand.

Hindoo poets, personified, and are also designated as the residence of the gods, as well as, by poetical license, ranged among the inferior deities.

[c] Here it became the island of Ceylon (Lŭnka).

[d] When Indrŭ cut him into forty-nine pieces in the womb.

[e] This weapon is called pashŭ, and has this property, that whomsoever

Vŭroonŭ's name is repeated daily in the worship of the bramhŭns; but his image is never made for worship, nor has he any public festival or temple in Bengal. He is worshipped, however, as one of the guardian deities of the earth; and also by those who farm the lakes in Bengal, before they go out a fishing: and in times of drought, people repeat his name to obtain rain.[f]

The heaven of this god, called Vŭroonŭ-lokŭ, is eight hundred miles in circumference, and was formed by Vishwŭkŭrma, the divine architect. In the centre is a grand canal of pure water. Vŭroonŭ, and his queen Varoonēē, sit on a throne of diamonds; and around them the court, among whom are Sŭmoodrŭ, Gŭnga, and other river gods and goddesses[g]; the twelve Adityŭs, and other deities; the hydras; Oiravŭtŭ; the doityŭs; the danŭvŭs, &c. The pleasures of this heaven are all sensual: there is not a vestige of any thing, but what would exactly meet the wishes of a libertine.

A scene in the heaven of Vŭroonŭ.—Nimee, a king, invited Vŭshisht'hŭ to preside as priest over the ceremonies at a sacrifice he was about to perform. Vŭshisht'hŭ, being engaged at that time as priest to perform

it catches, it binds so fast that he can never get loose. All the gods, giants, rakshŭsŭs, &c. learn the use of this weapon.

[f] At the time of a drought, it is common for bramhŭns to sit in crowds by the sides of the Ganges, or any other river, and address their prayers to this god. A bramhŭn once informed me, that he remembered when Krishnŭ-Chŭndrŭ, the raja of Nŭvŭ-dwēēpŭ, gave presents to vast multitudes of bramhŭns thus employed; and that, in the midst of their prayers, Vŭroonŭ sent a plentiful supply of rain.

[g] Among these deities are included gods of wells, pools, lakes, basins, whirlpools, &c.

a sacrifice for some other king, from whom he expected *very large presents,* excused himself for the present; *when Nimee, after using intreaty in vain, employed* another sage as priest. Vŭshisht'hŭ, having concluded the sacrifice in which he was engaged, proceeded to the palace of Nimee; but hearing that the king had employed another priest, was filled with rage, and pronounced a curse on the king, by which he was reduced to ashes. Before the curse took effect, however, the king cursed Vŭshisht'hŭ, and reduced his body also to ashes. The soul of Vŭshisht'hŭ ascended to Brŭmha, to inquire how he was to procure a body again. Brŭmha said, "Go to the gods Vŭroonŭ and Sōōryŭ." He went, and obtained his body in the following manner: Sōōryŭ, captivated with the sight of Oorvŭshēē, a courtezan, as she was dancing in Indrŭ's heaven, invited her to his house. As she was going, Vŭroonŭ met her, and became enamoured of her also. [Here the story becomes too filthy to be written.——] From the inflamed passions of these two gods, Ŭgŭstyŭ, an eminent ascetic, was born, and Vŭshisht'hŭ, one of the most exalted of the Hindoo saints, obtained a new body. The priests who had been employed by Nimee, fearing they should lose all employment hereafter if they suffered the king thus to perish, at the close of the sacrifice formed from the ashes a young man, to whom they gave the name of Jŭnŭkŭ; who became the father of Sēēta, the wife of Ramŭ.

The meaning of the name Vŭroonŭ is, he who surrounds.—This god is also called Prŭchéta, or the wise. —Pashēē, he who holds a rope.—Yadŭsang-pŭtee, the lord of the watery tribes.—Ŭppŭtee, the lord of waters.

11.—*Yŭmŭ.*

This god is called the holy king, who judges the dead. His image is that of a green man, with red garments; inflamed eyes; having a crown on his head, and a flower stuck in his hair[h]; sitting on a buffaloe, with a club in his right hand. His dreadful teeth, grim aspect, and terrific shape, fill the inhabitants of the three worlds with terror.

An annual festival is held in honour of Yŭmŭ on the second day of the moon's increase, in the month Kartikŭ, when an image of clay is made, and worshipped with the usual ceremonies for one day, and then thrown into the river. No bloody sacrifices are offered to this god. —Yŭmŭ is also worshipped at the commencement of other festivals, as one of the ten guardian deities of the earth. He presides in the South.—Every day the Hindoos offer water to Yŭmŭ, in the ceremony called tŭrpŭnŭ, as well as annually on the 14th of the month Ŭgrŭhayŭnŭ, when they repeat several of his names.—At the time of other festivals the Hindoos sometimes make an image of the mother of Yŭmŭ,[i] and worship it. At other times children in play make this image, and pretend to worship it.

On the first of the month Kartikŭ, a curious ceremony

[h] It is very common to see a flower, which has been presented to an image, stuck in the bunch of hair which the Hindoos tie behind the head. This is done under the idea that the flower has some virtue in it. Several shastrŭs prescribe this practice, and promise rewards to the person who places in his hair flowers which have been presented to his guardian deity, or to any other god.

[i] A very old woman, who is at the same time a great scold, is called by the Hindoos the mother of Yŭmŭ.

takes place in every part of Bengal:—the unmarried girls of each house engage a near relation to dig a small pit near the front of the house, at the four corners of which they sow rice, or barley, or wheat, and plant some stalks of the plantain or other tree: they also plant other branches in the midst of the pit. The place *being thus prepared, every morning for a month these* girls, after putting on clean apparel, and *sprinkling* their heads with the water of the Ganges to purify themselves, present flowers, &c. to Yŭmŭ by the side of this small pit, repeating an incantation. Each day they put a single kouree[k] in an earthen pot, and at the end of the ceremony present the thirty kourees to the person who dug the pit. They perform this ceremony to procure from Yŭmŭ either husbands, or sons, or happiness, and also that they may escape punishment after death.

I have heard of some Hindoos, who, rejecting the worship of other gods, worship only Yŭmŭ; alleging that their future state is to be determined only by Yŭmŭ, and that they have nothing therefore to hope or to fear from any beside him.

Yŭmŭ is judge of the dead. He is said to hold a court, in which he presides as judge, and has a person to assist him, called Chitrŭ-gooptŭ,[l] who keeps an account of the actions of men. A number of officers are also attached to the court, who bring the dead to be judged. If the deceased persons have been wicked, Yŭmŭ sends them

[k] Shells from the Maldive Islands, which pass for money in Bengal. More than six thousand of these shells may be bought for a roopee.

[l] That is, he who paints in secret; or, he who writes the fates of men in secret.

to their particular hell; or if good, to some place of happiness. The poor Hindoos, at the hour of death, sometimes fancy they see Yŭmŭ's officers, in a frightful shape, coming to fetch them away.

Yŭmŭ is said to reside at Yŭmalŭyŭ, on the south *side of the earth.*[m] *All souls, wherever the persons die, are supposed to go to Yŭmŭ in four hours and forty minutes*; and a dead body cannot be burnt till after the lapse of that time.

The following account of Yŭmalŭyŭ, and of Voitŭrŭnēē, the river to be crossed after death, is taken from the Mŭhabharŭtŭ:—After Brŭmha had created the three worlds, *viz.* heaven, earth, and patŭlŭ, he recollected that a place for judgment, and for the punishment of the wicked, was wanting; he therefore employed Vishwŭkŭrma, the architect of the gods, in preparing a very superb palace. Opposite the south door of this hall of judgment, Vishwŭkŭrma made four pits for the punishment of the wicked; and three other doors were reserved for the entrance of the good, that they might not see the place of punishment when they went to be judged. Brŭmha, taking with him the gŭndhŭrvŭs, the giants, &c., went to see the place, and gave it the name of Sŭnjēē-vŭnēē. The gŭndhŭrvŭs asked Brŭmha to give them this beautiful palace. Brŭmha asked them if they were willing to inflict the punishments on the wicked: to which they replied in the negative. The giants were next about to seize the place by force; to prevent which Brŭmha ordered Vishwŭkŭrma to form a vast trench

[m] One Hindoo sometimes jokes with another, by asking him where he is going, as he seems to be proceeding southwards.

around, and to fill it with water, which became the river Voitŭrŭnēē. Brŭmha next ordered Ŭgnee to enter the river, and the waters became hot. Having thus surrounded the hall of judgment with a river of boiling water, the creator ordered, that after death each one should be obliged to swim across. This, however, subjected the good to punishment: to prevent which it was ordained, that the offering of a black cow to a bramhŭn *should cool the river, and render the person's passage easy.*[n] *It was still necessary that some one should occupy* this place, and judge the dead; and Brŭmha assigned this work to Yŭmŭ.

The Ramayŭn contains the following story about Yŭmŭ:—Soon after Gŭnga came down to the earth, Yŭmŭ was very angry with the gods, as she left him nothing to dŏ in his office of judge: all the people, however sinful, through her power ascended to heaven. His officers, in a rage, were about to give up their places, and leave him. On applying to Indrŭ, he advised him not to place his messengers in any situation where the wind, passing over Gŭnga, blew; for that all persons touched even by the wind of this sacred river had all their sins removed, and would go to heaven.[o]

Many other stories are to be found in the pooranŭs,

[n] I do not find that the Hindoos have any ferryman, like Charon, or boat to cross this river. They talk of crossing it by laying hold of the tail of the black cow. It is very common in Bengal for a herdsman to cross a river by taking hold of a cow's tail.

[o] Whatever the Hindoos may think respecting the removal of sin by Gŭnga, it is acknowledged by all, that the inhabitants who live on the banks of the Ganges are more corrupt and profligate than those who live at a distance from this river.

some of them supposed to be related by persons who have been at Yŭmalŭyŭ: the two following are of this description.—In a certain village lived two persons of the same name; one of whom had lived out his whole time, the other had many years to live. Chitrŭ gooptŭ, examining his register, sent Yŭmŭ's messengers to fetch the person whose appointed time was expired: the messengers went, but brought the wrong person. On re-*examining his records, Chitrŭ-gooptŭ found out the mistake, and directed the officers to hasten back with the* soul before the relations had burnt the body. While thus a transient visitor at Yŭmalŭyŭ, this person looked all around, and saw, in one place, the punishments inflicted on the wicked. Yŭmŭ's officers were chastising some, by casting them into pits of ordure; others, by throwing them into the arms of the red-hot image of a woman[p]; others, by making their bellies immensely large, and their mouths as small as the eye of a needle; others, by feeding them with red hot balls; others, by throwing them into pits filled with devouring worms and insects, or with fire. In other places he saw those who had practised severe mortifications living in a state of the greatest magnificence; and women who had been burnt on the funeral pile, sitting with their husbands, enjoying the greatest delights. As he was coming away, he saw preparations making for the reception of some one in the highest style of grandeur, and asked the messengers who was to enjoy this. The messengers replied that it was for one of his neighbours, a very holy man, whose appointed time was nearly expired; and who, in fact, died

[p] This instrument is set apart for the punishment of adulterers. When Ravŭn was carrying off Sēēta by force, she reminded him, that for this crime he would, after death, have to go into the burning arms of this image.

soon afterwards. This was the story which he told after his soul was restored to the body, just about to be burnt.

A story very similar to this is often related of a person named Bŭlŭramŭ, of the voidyŭ cast, who lived some years ago at Choopēē, near Nŭdēēya. This man, to all appearance, died; and was lying by the side of the Ganges, while his relations were collecting the wood and other materials to burn the body. Before the fire was lighted, however, the body began to move, and in a little while the dead man arose, and told his friends of his having been carried by mistake to Yŭmalŭyŭ, where he saw terrific sights of the punishments of the wicked. This man lived fifteen years after this journey to Yŭmŭ's palace.

The following story was invented, no doubt, in order to check excessive sorrow for deceased relations.—A rich bramhŭn had only one son, who grew up to manhood, and was loved almost to distraction by his parents.[q] This son, however, died in his youth, and his wife was burnt with him on the funeral pile. The father and mother were so overwhelmed with distress, that for years they refused all comfort. During this time an old servant, who had served the bramhŭn many years, and had eaten of his food,[r] died, and, for his merit, was made one of Yŭmŭ's officers. This man was going one day to fetch

[q] The Hindoos in general carry their attachment to children, especially to sons, to the greatest excess. They are amazed at the supposed want of affection in Europeans, who leave their parents in order to traverse foreign countries; some of them without the hope of ever seeing them again.

[r] It is a very meritorious action for a shōōdrŭ to eat the leavings of a bramhŭn. Hence a shōōdrŭ will serve a bramhŭn for rather less wages than another person.

the soul of some one from the village where he had once lived, and saw his former master weeping by the side of the road for the loss of his son. Assuming his old form, he raised up his master, and endeavoured to comfort him, but in vain. He then told him, that he was become one of Yŭmŭ's officers, on account of the merit he had obtained by serving him (the bramhŭn), and eating of his food; and that now, to remove his sorrow, he would take him, and show him his son. The old man got on his back, and the officer immediately carried him to the residence of Yŭmŭ, and shewed him his son and daughter-in-law in the greatest happiness, surrounded with every delight, playing at chess. But the son, having lost all affection for his parent, would not even look at him, though exhorted to it by his wife. He replied, that in numerous transmigrations it was very likely that this old man might have been *his* son again and again. The old man was so incensed, to see that his daughter-in-law had more affection for him than his own son, for whom he was dying with grief, that he desired the constable to carry him back. The old bramhŭnēē would not believe that her son's affections were thus alienated from them: the constable, therefore, carried her also to see him; but she met with the same treatment. They both immediately renounced their grief for a son who had lost all his filial affection, and resolved to think no more about him.

Other stories abound in the pooranŭs respecting Yŭmŭ, some of which relate to disputes between the messengers of this god and those of some other god, about the soul of a departed person, whether it shall be happy or miserable. I insert two of these stories:—When the sage Ŭnimandŭvyŭ was a child of five years old, he put a straw into the tail of a locust, and let it fly away. In advanced years

while employed in performing religious austerities, he was seized as a thief by the officers of justice, and, as he gave no answer on his trial, the king took it for granted that he was guilty, and ordered him to be impaled. After he had been impaled four years, his body had undergone no change, and, though he appeared perfectly insensible to human objects, he was evidently alive. The king, being informed of this, was filled with astonishment, and declared that he was certainly some great ascetic, equal to one of the gods. He then immediately ordered him to be taken down; but in endeavouring to extract the wood upon which he had been impaled, it broke within his body. The sage was then suffered to depart; but it was not till after some time that his religious abstraction was interrupted; for his mind had been so set upon his god, that neither impaling him for four years, nor breaking the stake within his body, had disturbed his intense devotion. On awaking from this state, he discovered what had been done to him, and that he had suffered all this from the hands of Yŭmŭ, for having pierced the locust when he was a child. He was exceedingly angry with Yŭmŭ for such unrighteous judgment. To punish a person for a sin committed at the age of five years, and for so small a crime to impale him for four years, was what he could not bear. He then cursed Yŭmŭ, and doomed him to be born on earth, and to take the name of Vidoorŭ, the son of a servant girl in the house of the mother of Védŭ-vyasŭ.—How the administration of justice in the other world was carried on after Yŭmŭ assumed human birth, this story does not relate.—What an excellent religion for a wicked man: the criminal can punish his judge!

Ŭjamilŭ had committed the most enormous crimes,

having killed cows and bramhŭns, drank spirits, and lived in the practice of evil all his days. He had four sons; the name of one was Narayŭnŭ. In the hour of death, Ŭjamilŭ was extremely thirsty, and thus called to his son: "Narayŭnŭ, Narayŭnŭ, Narayŭnŭ, give me some water." After his decease, the messengers of Yŭmŭ seized him, and were about to drag him to a place of punishment, when Vishnoo's messengers came to rescue him. A furious battle ensued, but Vishnoo's messengers were victorious, and carried off Ŭjamilŭ to Voikoontŭ, the heaven of Vishnoo. The messengers of Yŭmŭ, enraged, returned to their master, threw their clothes and staves at his feet, and declared that they would serve him no longer, as they met with nothing but disgrace in all they did. Yŭmŭ ordered Chitrŭ-gooptŭ, the recorder, to examine his books. He did so, and reported that this Ŭjamilŭ had been a most notorious sinner, and that it was impossible for him to reckon up his sins, they were so numerous. Yŭmŭ hastened to Voikoontŭ, and demanded of Vishnoo an explanation of this affair. Vishnoo reminded him, that however wicked this man might have been, he had repeated the name Narayŭnŭ in his last moments; and that he (Yŭmŭ) ought to know, that if a man, either when laughing, or by accident, or in anger, or even in derision, repeated the name of Vishnoo, he would certainly go to heaven, though, like Ŭjamilŭ, covered with crimes, he had not a single meritorious deed to lay in the balance against them.—This is the doctrine that is universally maintained by the great body of the Hindoos: hence, when a person in a dying situation is brought down to the river side, he is never exhorted to repentance, but is urged in his last moments to repeat the names of certain gods, as his passport to heaven. A Hindoo shopkeeper one day declared to the author, that

he should live in the practice of adultery, lying, &c., till death; and that then, repeating the name of Krishnŭ, he should, without difficulty, ascend to heaven. How shocking this sentiment! How dreadful this mistake!

Description of the heaven of Yŭmŭ, from the Mŭhabharŭtŭ.—This heaven, formed by Vishwŭkŭrma, is eight hundred miles in circumference. From hence are excluded the fear of enemies, and sorrow both of body and mind; the climate is mild and salubrious; and each one is rewarded in kind, according to his works: thus, he who has given much away on earth, receives a far greater quantity of the same things in heaven; he who has not been liberal, will have other kinds of happiness, and will see food, houses, lands, &c., but will receive nothing. All kinds of excellent food are here heaped up into mountains.[1] To this heaven have been raised a great number of Hindoo kings, whose names are given in the Mŭhabharŭtŭ. The pleasures of this heaven are like those of Indrŭ-poorŭ: the senses are satiated with gratifications as gross as the writer of this pooranŭ, the licentious Vyasŭ, could make them.

Yŭmŭ married Vijŭyŭ, the daughter of Vēērŭ, a bramhŭn. The Bhŭvishyŭt pooranŭ contains the following story respecting this marriage:—Yŭmŭ was so pleased with this female, on account of her having performed the Boodhashtŭmēē vrŭtŭ, that he appeared to her, and offered her marriage. She was alarmed at the sight of this stranger, and asked him who he was. When she found it was Yŭmŭ, the judge of the dead, who was thus paying his addresses to her, she was filled

[1] This seems to be a heaven for gluttons.

with terror. Yŭmŭ calmed her fears, and permitted her to acquaint her brother; as he would be full of distress after her departure, if he were left in ignorance. Her brother told her she was certainly mad :—" What, to be married to Yŭmŭ ! A fine husband truly !" She, however consented, and Yŭmŭ conveyed her to his palace, but charged her never to go to the southwards. She suspected that there Yŭmŭ had another favourite, and would not be satisfied till he had explained to her, that his reasons for forbidding her to go southwards were that there the wicked were punished, and that she would not be able to bear so dreadful a sight. All these warnings, however, were given in vain : while Yŭmŭ was one day busy, she took another female or two, and went southwards, till the cries of the damned had nearly terrified her to distraction ; and, to add to the horror of the scene, she saw her mother in torments. On her return, Yŭmŭ found her in a state of the greatest distress, and soon discovered the cause. She insisted on Yŭmŭ's delivering her mother that very day, or he should see her face no more. Yŭmŭ declared this to be imposisble ; that her own bad conduct had brought her there, and that she could only be delivered, according to the forms of the shastrŭ, after suffering the punishment due to her. Vijŭyŭ became impatient and clamorous ; till Yŭmŭ told her, that if she could obtain the merit of the Boodhastŭmēē vrŭtŭ transferred to her by some one, she might deliver her mother. Yŭmŭ further informed her, that on earth a certain queen, who had performed the Boodhashtŭmēē vrŭtŭ, had been three days in the pains of childbirth ; and that, if she would perform a certain ceremony, which he described to her, the queen would be delivered, and would in return transfer the merits of this vrŭtŭ to her mother, who would immediately be

delivered from torments. Vijŭyŭ took this advice, and thus procured the deliverance of her mother from hell.

Yŭmŭ's principal names are: Dhŭrmŭ-rajŭ, or, the holy king.—Pitripŭtee, the lord of the ancients.—Sŭmŭvurttee, he who judges impartially.—Prétŭ-rat, the lord of the dead.—Kritantŭ, the destroyer.—Yŭmoona-bhrata, the brother of Yŭmoona.[t]—Shŭmŭnŭ, he who levels all.—Yŭmŭ-rat, the chief of the fourteen Yŭmŭs.[u]—Yŭmŭ, he who takes out of the world.—Kalŭ, time.—Dŭndudhŭrŭ, he who holds the rod of punishment.—Shraddu-dévŭ, the god of the ceremonies paid to deceased ancestors; or, he who eats his share of the shraddhŭ.—Voivŭswŭtŭ, the son of Vivŭswŭt, or Sōōryŭ.—Ŭntŭkŭ, he who kills, or puts an end to life.

12.—*Prit'hivee.*

Is one of the ten regents of the earth. He has no separate worship; but certain formulas are repeated in his name at the great festivals.

13.—*The Worship of the "Host of Heaven."*

The Hindoos, like other idolatrous nations, have gone into the worship of the heavenly bodies. The planets, the constellations, the signs of the zodiac, the stars in general, the star Canopus,[x] the star Kalŭ-poorooshŭ, &c. have all been deified, and are worshipped with appropriate forms of petition, praise, &c., some of them at the festivals of other gods, and others at different times. The constellations are worshipped separately at

[t] The river Yŭmoona.

[u] Yŭmŭ has thirteen assistants, whose names are here given as different names of this judge of the dead.

[x] Called by the Hindoos Ugŭstyŭ, the sage.

the births of children, as well as at the anniversaries of these births, till the time of death.

I do not find, however, that the heavenly bodies are worshipped on the tops of houses, as appears to have been the case among those nations from whom the Jews learnt their idolatry. This worship, which has been so general among heathen nations, seems to have originated in judicial astrology, and in the belief that the heavenly bodies have a great influence upon human events. Hindoos, whose birth under a supposed evil planet has been ascertained, are often filled with melancholy; some abandon themselves to despair, careless of what becomes of an existence connected with such omens. Against fears of this kind the prophet Jeremiah warned the Jews: "Learn not the way of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them."

14.—*The Worship of the Grŭhŭs,*[y] *or Planets.*

At the great festivals a small offering is presented to all the planets at once; but except on these occasions they are never worshipped together. They are, however, frequently worshipped separately by the sick or unfortunate, who suppose themselves to be under the baneful influence of some planet. At these times the nine planets are worshipped, one after the other, in regular succession. The ceremonies consist of the common forms of worship before other images, and close with a burnt offering to each planet.

The fees accompanying the worship of the different

[y] These stars are called grŭhŭs, because they make known to people good and evil.

planets are various: at that of Sōōryŭ, a milch cow; of Chŭndrŭ, a shell; of Mars, a bull; of Mercury, a morsel of gold; of Jupiter, a piece of cloth; of Venus, a horse; of Saturn, a black cow; of Rahoo, a piece of iron; and of Kétoo, a goat.

When the officiating bramhŭn performs the worship of separate planets, he must put on vestments of divers colours, and offer different kinds of flowers.

15.—*Rŭvee,*[z] *the Sun.*

This god, the son of Kŭshyŭpŭ, the sage, is painted red. He holds a water-lily in each hand, and rides in a chariot drawn by seven yellow[a] horses.

Rŭvee, as one of the planets, is worshipped only at the great festivals. The Jotish-tŭtwŭ says, If a person be born under the planet Rŭvee, he will possess an anxious mind, be subject to disease and other sufferings, be an exile, a prisoner, and endure much sorrow from the loss of his wife, children, and property.

16.—*Somŭ,*[b] *or Chŭndrŭ, the Moon.*

The image of Somŭ is that of a white man, drawn by ten horses, or sitting on the water lily. With his right hand he is giving a blessing, and in the other he holds a club.

In the work called Ŭdhikŭrŭnŭ-mala, a sacrifice is ordered to be performed to Somŭ, and the worshipper is promised a place in the heaven of this god.

[z] Hence Rŭvee-varŭ, or Sunday.

[a] Not green, as mentioned by Mr. Maurice.

[b] Hence Somŭ-varŭ, or Monday.

All the Hindoo ceremonies are regulated by the rising or setting, the waxing or waning of the moon. The Jotish-tŭtwŭ says, "If a person be born under the planet Somŭ, he will have many friends; will possess elephants, horses, and palanqueens; be honourable and powerful; will live upon excellent food, rest on superb couches," &c.

A race of Hindoo kings are said to have descended from Somŭ by Rohinēē,[c] and are called the children of the moon. The first of these was Boodhŭ, and the forty-sixth, Yoodhist'hirŭ.

This god, on a certain occasion, was forcibly carried away by Gŭroorŭ, the bird on which Vishnoo rides, and delivered up to the giants. The giants, anxious to become immortal as well as the gods, had promised Gŭroorŭ, that if he would bring the moon by force, so that they might drink the nectar supposed to exist in the bright parts of that planet, they would deliver his mother from the curse pronounced against her by her son Ŭroonŭ, by which she had been doomed to become the slave of her sister. Gŭroorŭ soon seized the god, and placed him trembling among the assembled giants; but while the latter were gone to bathe, to prepare for partaking of the waters of immortality, Indrŭ arrived, delivered the captive, and thus disappointed these implacable enemies of the gods.

Somŭ is charged with seducing the wife of Vrihŭspŭtee, his preceptor. See vol. iii. page 67.

The chief names of this god are: Somŭ, or he from whom the water of immortality springs.—Himangshoo, he

[c] The Hyades.

whose beams are cooling.—Chŭndrŭ, he at whose rising people rejoice.—Indoo, the great—Koomoodŭ-bandŭvŭ, the friend of the flower Koomoodŭ.[d]—Vidhoo, he who causes the gods to drink the water of life.—Soodhangshoo, he whose rays are as the water of life.—Oshŭdhēēshŭ, the lord of medicinal plants.—Nishapŭtee, the lord of night.—Ŭbjŭ, he who was born from the waters.—Joivatrikŭ, the preserver of men.—Glou, he who decreases.—Mrigrankŭ, he on whose lap sits a deer.[e]—Kulanidhee, he with whom are the kŭlas.[f]—Dwijŭrajŭ, the chief of the bramhŭns.—Nŭkshŭtréshŭ, the lord of the planets.—Kshŭpakŭrŭ, he who illumines the night.

17.—*Mŭngŭlŭ*,[g] *or Mars.*

This god is painted red; rides on a sheep; wears a red necklace, and garments of the same colour; and has four arms: in one hand he holds a weapon called shŭktee; with another he is giving a blessing; with another forbidding fear; and in the fourth he holds a club.

"If a person be born under the planet Mŭngŭlŭ, he will be full of anxious thoughts, be wounded with offensive weapons, be imprisoned, be oppressed with fear from robbers, fire, &c., and will lose his lands, trees, and good name."—*Jotish-tŭtwŭ.*

[d] Nymphœa lotus. After the rising of the moon, this flower is said by the Hindoos to expand.

[e] See a story of the birth of Boodhŭ in the following page.

[f] Kŭla is the one-sixteenth part of the disk of the moon, *viz.* that quantity which it increases or decreases in one day.

[g] Mŭngŭlŭ-varŭ, or Tuesday. Mŭngŭlŭ is also called Ungarŭkŭ, or, he who travels; Koojŭ, the son of the earth; and Lohitangŭ, the blood-coloured.

18.—*Boodhŭ,*[h] *or Mercury.*

This god has four arms; in one hand he holds the discus, in another a club, in another a scymitar, and with the fourth is bestowing a blessing. He rides on a lion; is of a placid countenance; and wears yellow garments.

The following is an account of the birth of Boodhŭ:—On a certain occasion, Vrihŭspŭtee, the spiritual guide of the gods, made a great feast, to which he invited all the gods. Chŭndrŭ was present among the rest; who, during the festival, fell in love with Tara, the wife of Vrihŭspŭtee. Not knowing how to accomplish his wishes, after his return home he invited Vrihŭspŭtee to a sacrifice, begging him to bring his wife with him. Vrihŭspŭtee and his wife proceeded to the palace of Chŭndrŭ, but saw no preparations for the sacrifice. The former expressing his surprise at this circumstance, Chŭndrŭ told him that the sacrifice was unavoidably delayed, and advised him to return for a short time to his devotions, leaving his wife at his house. Vrihŭspŭtee consented, and during his absence Chŭndrŭ dishonoured the wife of his spiritual guide; who, on his return, finding his wife pregnant, cursed Chŭndrŭ, and hurled him into the sea, where he continued like a cinder, leaving the earth in darkness for two kŭlpŭs, or 864,000,000 of years. Vrihŭspŭtee compelled his wife to deliver herself, and, on the birth of the child Boodhŭ, reduced her to ashes.

[h] Boodhŭ-varŭ, or Wednesday. The meaning of Boodhŭ is, the wise. He is also called Rouhinéyŭ, the son of Rohinēē, and Soumyŭ, the son of Somŭ.

" If a person be born under the planet Boodhŭ, he will be very fortunate, obtain an excellent wife," &c.—*Jotish-tŭtwŭ.*

19.—*Vrihŭspŭtee,*[1] *or Jupiter.*

The image of this god, the son of the sage Ŭngira, is painted yellow. He sits on the water-lily; has four arms; in one hand he holds a roodrakshŭ bead-roll; in another an alms dish; in another a club; and with the fourth he is bestowing a blessing.

Vrihŭspŭtee is preceptor and priest to the gods; in whose palaces he explains the védŭ, and performs a number of religious ceremonies.

If a person be born under the planet Vrihŭspŭtee, he will be endowed with an amiable disposition; possess palaces, gardens, lands, and be rich in money, corn, &c.; obtaining the affections of all, his honours will increase; he will possess much religious merit; and, in short, will have all his wishes gratified. Kshŭtriyŭs, voishyŭs, and shōōdrŭs, if born under this planet, will be prosperous and happy; but bramhŭns will not be so fortunate: the reason given is, that Vrihŭspŭtee is a bramhŭn, and therefore does not wish to exalt those of his own cast.—*Jotish-tŭtwŭ.*

This god is charged in the Mŭhabharŭtŭ with deflowering the wife of his eldest brother Ootŭt'hyŭ.

Names. Vrihŭspŭtee, or, preceptor to the gods.—Sooracharyŭ, the priest of the gods.—Gishpŭtee, the

[1] Vrihŭspŭtee-varŭ, or Thursday.

eloquent.—Gooroo, the preceptor.—Jēēvŭ, he who revives the gods.[k]—Angirŭsŭ, the son of Ŭngira.—Vachŭspŭtee, the lord of words, *viz.* the eloquent.

20.—*Shookrŭ,*[l] *or the Planet Venus.*

This god, preceptor and officiating priest to the giants, the son of the sage Bhrigoo, is dressed in white; sits on the water-lily; has four hands: in one he holds a roodrakshŭ bead-roll; in another an alms' dish; in another a club; and with the other is bestowing a blessing.

"If a person be born under the planet Shookrŭ, he will have the faculty of knowing things past, present, and future; will have many wives; have a kingly umbrella (the emblem of royalty); and other kings will worship him; he will possess elephants, horses, palanqueens, footmen, &c."—*Jotish-tŭtwŭ.*

After Dévŭjanēē, the daughter of Shookrŭ, had borne two children, she discovered that her husband, king Yŭjatee, maintained an illicit connection with a princess of the name of Sŭmmisht'ha, by whom he had three sons. She appealed to her father Shookrŭ, who pronounced a curse on Yŭjatee; when his hair immediately became grey, his teeth fell from his head, and he was seized with complete decrepitude. Yŭjatee remonstrated with his father-in-law, and asked him who should live with his daughter, who was yet young, seeing that he had brought old age upon him. Shookrŭ replied, that if he could persuade any one to take upon him this curse, he might still enjoy connubial felicity. Yŭjatee returned home,

[k] That is, when the gods die in battle, Vrihŭspŭtee by incantations restores them to life.

[l] Shookrŭ-varŭ, or Friday.

and asked his eldest son by Dévŭjanēē to take this curse for a thousand years, and possess the kingdom; at the close of which time he should become young again, and continue in the kingdom: but this son, his brother, and the two eldest sons of Sŭmmisht'ha refused the kingdom on these conditions; which so enraged the father, that he cursed them all. The youngest son, however, by Sŭmmisht'ha accepted the conditions, and instantly became weak and decrepid; when the father assumed his former youth, and returned to the company of his wives.

Names. Shookrŭ, or, he who sorrows at the destruction of the giants.—Doityŭ-gooroo, preceptor to the giants.—Kavyŭ, the poet.—Ooshŭna, the friend of the giants.—Bhargŭvŭ, the descendant of the Bhrigoo.

21.—*Shŭnee*,[m] *or Saturn.*

This god is dressed in black; rides on a vulture[n]; has four arms; in one he holds an arrow; in another a javelin; in another a bow; and with the other is giving a blessing. He is said to be the son of Sōōryŭ by Chaya.

All the Hindoos exceedingly dread the supposed baneful influence of this god, and perform a number of cere-

[m] Shŭnee-varŭ, or Saturday. One of the names of Shŭnee is Shŭnoish-chŭrŭ, *viz.* he who travels slowly.

[n] This god is represented as sitting on this bird, probably, to denote his destructive power. Saturn, in the Grecian system of idolatry, was represented as devouring his children. The vultures in Bengal are highly useful in devouring the dead bodies of men and beasts, many of which are left in the roads and on the banks of rivers. It is astonishing how swiftly these birds collect wherever a dead body falls, though one of them should not have been seen in the place for weeks or months before; illustrating, in the most striking manner, the words of our Lord, "Wheresoever the carcase is, there will the vultures be gathered together."—*Matt.* xxiv. 28.

monies to appease him. Many stories of him are to be found in the writings of the Hindoos, such as that of his burning off the head of Gŭnéshŭ; his burning Dŭshŭrŭt'hŭ's chariot in his descent from heaven; his giving rise to bad harvests, ill fortune, &c. The two former stories are given in the preceding pages.

"If a person be born under the planet Shŭnee," says the Jotish-tŭtwŭ, "he will be slandered, his riches dissipated, his son, wife, and friends destroyed; he will live at variance with others; and endure many sufferings." The Hindoos are under constant fear of bad fortune from this planet. Some persons, if absent from home at the time of his appearance, return through fear, and others forsake their business lest they should meet with misfortunes. If one person persecute another, the latter sometimes takes it patiently, supposing it to arise from the bad fortune which naturally springs from the influence of this star. The Hindoos believe that when Shŭnee is in the ninth stellar mansion, the most dreadful evils befal mankind: hence when Ram broke the bow of Shivŭ, which was the condition of obtaining Sēēta in marriage, and when the earth sunk, and the waters of the seven seas were united in one, Pŭrŭshoo-ram, startled at the noise of the bow, exclaimed, "Ah! some one has laid hold of the hood of the snake, or fallen under the ninth of Shŭnee." At present, when a person is obstinate, and will not hearken to reason, a bye-stander says, "I suppose he has fallen upon Shŭnee, or he has laid his hand upon the hood of the snake, *viz.* he is embracing his own destruction." When Ram found that some one had stolen Sēēta, in the midst of his rage he exclaimed, "This person must have been born when Shŭnee was in the ninth mansion."

22.—Rahoo.[o]

This god, the son of Singhika, is painted black; he rides on a lion; has four arms, in three of which he holds a scymitar, a spear, and a shield, and with the other hand is bestowing a blessing.

"If a person be born under the planet Rahoo," says the work already quoted, "his wisdom, riches, and children will be destroyed; he will be exposed to many afflictions, and be subject to his enemies."

Rahoo was originally a giant, but at the churning of the sea he took his present name and form; (that is, he became one of the heavenly bodies[p];) which transformation is thus described in the pooranŭs:—At the time when the gods churned the sea to obtain the water of life, Sōōryŭ (the sun) and Chŭndrŭ (the moon) were sitting together. When the nectar came up, these gods hinted to Vishnoo, that one of the company who had drank of the nectar was not a god, but one of the giants. Vishnoo immediately cut off his head; but after drinking the water of life, neither the head nor the trunk could perish. The head taking the name of Rahoo, and the trunk that of Kétoo, were placed in the heavens as the ascending and descending nodes; and leave was granted, by way of revenge on Sōōryŭ and Chŭndrŭ, that on certain occasions Rahoo should approach these gods, and make them unclean, so that their bodies should become

[o] The ascending node.

[p] We are here reminded of Jupiter's deflowering Calisto, the daughter of Lycaon, king of Arcadia. It will be remembered, that when her disgrace became known, Juno turned her into a bear, which Jupiter afterwards advanced into heaven, and made it a constellation, now called Ursa major.

thin and black. The popular opinion, however, is, that, *at the time of an eclipse, Rahoo swallows the sun and* moon, and vomits them up again.[q]

Many persons perform a number of ceremonies on these occasions, as, those to the manes; pouring out water to deceased ancestors: repeating the names of the gods; setting up gods; making offerings, &c. The Jotish-tŭtwŭ declares, that performing these duties now is attended with benefits infinitely greater than at other times. Nobody must discharge the fæces or urine, or eat any food, until they have seen the sun or moon after the eclipse, though it be till their rising the next day. He who does not observe this law, will have a million of hells in one.

Names. Tŭmŭ, the dark, or, he who is possessed of a great proportion of the quality of darkness.—Rahoo, he who swallows and afterwards vomits up the sun or moon.—Swŭrbhanoo, he who shines in the heavens.—Soinghikéyŭ, the son of Singhika.—Vidhoontoodŭ, he who afflicts the moon.

[q] It is a most unaccountable coincidence in the notions of remote nations, that the Chinese and the Greenlanders, as well as the Hindoos, should think that the sun or the moon is devoured at the time of an eclipse. "As soon as they (the Chinese) perceive that the sun or moon begins to be darkened, they throw themselves on their knees, and knock their foreheads against the earth. A noise of drums and cymbals is immediately heard throughout the whole city. This is the remains of an ancient opinion entertained in China, that by such a horrid din they assisted the suffering luminary, and prevented it from being devoured by the celestial dragon." Crantz, in his History of Greenland, asserts that a similar custom exists among this people, who could certainly never have learnt it either from the Hindoos or the Chinese.

23.—*Kétoo.*[r]

Kétoo is the headless trunk of Rahoo, which became immortal at the churning of the sea. This god is painted of a light green colour. He rides on a vulture; in one hand holds a club, and with the other is bestowing a blessing.

SECT. II.—OF THE GODDESSES.

1.—*Doorga.*

In those parts of the Hindoo shastrŭs which treat of the production of the world, this goddess is spoken of as the female power, under the name of Prŭkritēē or Bhŭgŭvŭtēē. She was first born in the house of Dukshŭ, one of the progenitors of mankind, and called Sŭtēē; under which name she was married to Shivŭ, but renounced her life on hearing her father reproach her husband.[s] On her second appearance, we recognize her under the name of Purvŭtēē, the daughter of Himalŭyŭ[t]; when she was again married to Shivŭ, by whom she had two children, Kartikéyŭ and Gŭnéshŭ.

Doorga has had many births to destroy the giants.[u] The reason of her being called Doorga is thus given in the Kashēē-khŭndŭ:—On a certain occasion Ŭgŭstyŭ, the sage, asked Kartikéyŭ, why Parvŭtēē, his mother,

[r] The descending node.

[s] In reference to this mark of strong attachment, a Hindoo widow burning with the dead body of her husband on the funeral pile, is called Sŭtēē.

[t] The mountain of this name.

[u] Sir W. Jones, not improperly, considers Doorga as bearing a pretty strong resemblance to Juno, as well as to Minerva.

was called Doorga. Kartikéyŭ replied, that formerly a giant named Doorgŭ, the son of Rooroo, having performed religious austerities in honour of Brŭmha, obtained his blessing, and became a great oppressor: he conquered the three worlds, and dethroned Indrŭ, Vayoo, Chŭndrŭ, Yŭmŭ, Ŭgnee, Vŭroonŭ, Koovérŭ, Bŭlee, Eēshanŭ, Roodrŭ, Sōōryŭ, the eight Vŭsoos, &c. The wives of the rishees were compelled to celebrate his praises. He sent all the gods from their heavens to live in forests; and at his nod they came and worshipped him. He abolished all religious ceremonies; the bramhŭns, through fear of him, forsook the reading of the védŭs; the rivers changed their courses; fire lost its energy; and the terrified stars retired from sight: he assumed the forms of the clouds, and gave rain whenever he pleased; the earth through fear gave an abundant increase; and the trees yielded flowers and fruits out of season. The gods at length applied to Shivŭ. Indrŭ said, "He has dethroned me;"—Sōōryŭ said, "He has taken my kingdom:" and thus all the gods related their misfortunes. Shivŭ, pitying their case, desired Parvŭtēē to go and destroy the giant. She willingly accepting of the commission, calmed the fears of the gods, and first sent Kalŭ-ratree, a female whose beauty bewitched the inhabitants of the three worlds, to order the giant to restore things to their ancient order. The latter, full of fury, sent some soldiers to lay hold of Kalŭ-ratree; but, by the breath of her mouth, she reduced them to ashes. Doorgŭ then sent 30,000 other giants, who were such monsters in size that they covered the surface of the earth. At the sight of these giants, Kalŭ-ratree fled through the air to Parvŭtēē, and the giants followed her. Doorgŭ, with 100,000,000 chariots, 200 ŭrvoodŭs (or 120,000,000,000) of elephants, 10,000,000

of swift-footed horses, and innumerable soldiers, went to fight with Parvŭtēē on the mountain Vindhŭ. *As soon as the giant drew near, Parvŭtēē assumed 1,000 arms, and called to her assistance different kinds of* beings, whose names are here given. The troops of the giant poured their arrows on Parvŭtēē, sitting on the mountain Vindhŭ, thick as the drops of rain in a storm; they even tore up the trees, the mountains, &c. and hurled them at the goddess: who however threw a weapon which carried away many of the arms of the giant: when he, in return, hurled a flaming dart at the goddess. She turned it aside. He discharged another; but this also she resisted by a hundred arrows. He next let fly an arrow at Parvŭtēē's breast; but this too she repelled, as well as two other instruments, a club and a pike. At last Parvŭtēē seized Doorgŭ, and set her left foot on his breast; but he disengaged himself, and renewed the fight. The beings (9,000,000), whom Parvŭtēē caused to issue from her body, then destroyed all the soldiers of the giant; in return Doorgŭ caused a dreadful shower of hail to descend, the effect of which Parvŭtēē counteracted by an instrument called shoshŭnŭ.[x] He next, breaking off the peak of a mountain, threw it at Parvŭtēē, who cut it into seven pieces by her arrows. The giant now assumed the shape of an elephant as large as a mountain, and approached the goddess; but she tied his legs, and with her nails, which were like scymitars, tore him to pieces. He then arose in the form of a buffalo, and with his horns cast stones, trees, and mountains at the goddess, tearing up the trees by the breath of his nostrils. The goddess next pierced him with her trident, when he reeled to and fro, and, renouncing the form of the buffalo, assumed his original

[x] A weapon which dries up liquids.

body as a giant, with a thousand arms, and weapons in each. Going up to Parvŭtēē, the goddess seized him by his thousand arms, and *carried him into the air, from whence she threw him down with dreadful force.* Perceiving however that this had no effect, she pierced him in the breast with an arrow; when the blood issued in streams from his mouth, and he expired. The gods were now filled with joy: Sōōryŭ, Chŭndrŭ, Ŭgnee, &c. obtained their former splendour; and all the other deities, who had been dethroned by this giant, immediately reascended their thrones; the bramhŭns resumed the study of the védŭ; sacrifices were regularly performed, and every thing assumed its pristine state; the heavens rang with the praises of Parvŭtēē, and the gods, in retuen for so signal a deliverance, honoured her with the name of Doorga.

Mŭhishŭ, king of the giants, at a certain period overcame the gods in war, and reduced them to such a state of indigence, that they were seen wandering about the earth like common beggars. Indrŭ, after a time, collected them together, and they went in a body to Brŭmha, and afterwards to Shivŭ, but met with no redress. At last they applied to Vishnoo, who was so enraged at beholding their wretchedness, that streams of glory issued from his face, from which sprang a female named Mŭha-maya (Doorga). Streams of glory issued also from the faces of the other gods, and entering Mŭha-maya, she became a body of glory resembling a mountain on fire. The gods then gave their weapons to this female, and, with a frightful scream, she ascended into the air.

[The work Chŭndēē, in this place, contains a long account of the dreadful contest between Mŭha-maya,

and this giant, which ended in the destruction of the latter.]

After the victory the gods chanted the praises of Mŭha-maya; and the goddess, pleased with their gratitude, promised to succour them whenever they were in distress, and then disappeared.

The Hindoos believe that the worship of Doorga has been performed through the four yoogŭs; but that Soorŭtŭ, a king, in the end of the dwapŭrŭ-yoogŭ, made known the present form of worshipping the goddess, and celebrated these orgies in the month Choitrŭ; (hence called the Vasŭntee, or spring festival). Soorŭtŭ offered a very great number of goats, sheep, and buffaloes to Doorga; believing, according to the shastrŭ, that he should enjoy happiness in heaven as many years as there were hairs upon the different animals offered. After his death, however, his case excited much discussion in the court of Yŭmŭ; who at length decided, that though Soorŭtŭ had much merit, he had destroyed the lives of many animals, and that he must be born and suffer death from all these beasts assembled in one place, when he should immediately be advanced to heaven. Others interpret this passage of the shastrŭ as meaning, that the king was to assume in succession the forms of all these beasts, and be put to death in each form before he could ascend to heaven. In the trétŭ-yoogŭ Ram is said to have performed the worship of Doorga in the month Ashwinŭ; and from him it is continued in this month, and called the Sharŭ-dēēya, or autumnal festival.

This festival, celebrated in the month Ashwinŭ, the most popular of all the annual festivals held in Bengal,

I shall now attempt to describe. Immense sums are expended upon it[y]; all business throughout the country is laid aside for several days, and universal festivity and licentiousness prevail. A short time before the festival, the learned men and sirkars[z] employed in Calcutta almost universally return home; some of them enjoy a holiday of several weeks.

The image of Doorga has ten arms. In one of her right hands is a spear, with which she is piercing the giant Mŭhishŭ; with one of the left she holds the tail of a serpent, and the hair of the giant whose breast the serpent is biting. Her other hands are all stretched above her head, and filled with different instruments of war. Against her right leg leans a lion, and against her left the above giant.—The images of Lŭkshmēē, Sŭrŭswŭtēē, Kartikéyŭ, and Gŭnéshŭ, are very frequently made and placed by the side of this goddess.

On the ninth day of the decrease of the moon this festival begins, when the ceremony called sŭnkŭlpŭ is performed, by the officiating bramhŭn's taking into his joined hands a metal kosha (which contains water, flowers, fruits, sesamum, rice, and a blade of kooshŭ grass), reading an incantation, and promising that on the succeeding days such a person will perform the worship of Doorga. After this, Doorga is worshipped before a pan of water with the accustomed formularies.

[y] In the city of Calcutta alone, it is supposed, upon a moderate calculation, that half a million sterling is expended annually on this festival. About fifty years ago (1811) Kŭndŭrpŭ-goorŭ, a kaist'hŭ, expended in this worship £38,000, and spent £12,500 annually as long as he lived in the same manner.

[z] Natives who direct the business of Europeans are commonly called sirkars. The proper name is Mootsŭddee, or Moohŭree.

During the next six days the same ceremonies are performed before the pan of water; and, with some *trifling variations in the offerings, continued on the five following days.*

On the next day, at the close of the worship, what is called ŭdhivasŭ is performed. This also is a preliminary ceremony, and consists in taking rice, fruits, &c., and touching with them a pan of water, and afterwards the forehead of the image, at intervals repeating incantations.

On the following day, early in the morning, the officiating bramhŭn consecrates the image, placing it on the spot prepared for it in the temple, and repeating the proper formulas. After this the principal ceremonies before the image begin. First, the business of giving eyes and life to the images is performed; when they become objects of worship. In this curious ceremony, the officiating bramhŭn touches with the two fore-fingers of his right hand the breast, the two cheeks, the eyes, and the forehead of the image. When he touches these places, he says, "Let the soul of Doorga long continue in happiness in this image." After this, he takes a leaf of the vilwŭ tree, rubs it with clarified butter, and holds it over a burning lamp till it be covered with soot; of which he takes a little on the stalk of another vilwŭ leaf, and touches the eyes, filling up with the soot a small white place left in the pupil of the eye.

The worship of Gŭnéshŭ and other gods is now performed; then that of the demi-goddesses, the companions of Doorga in her wars, who are represented by the dots of paint on the canopy which covers the image of the

goddess. The offerings presented to them consist of very small slices of plantains, on each of which are stuck two or three grains of rice, &c. Then follows the worship of the other images set up with that of Doorga; to which succeeds the principal worship, that of Doorga.—*See the article Pōōja.*

Now the bloody sacrifices are offered. If the animal be a sheep or a goat, as is always the case on the first day, the officiating bramhŭn, after bathing it either in the river or in the house, puts his left hand on its forehead, marks its horns and forehead with red lead, and reads an incantation, in which he offers it up to the goddess thus: "O goddess, I sacrifice this goat[a] to thee, that I may live in thy heaven to the end of ten years." He then reads an incantation in its ear, and puts flowers, and sprinkles water, on its head. The instrument with which the animal is killed is consecrated by placing upon it flowers, red lead, &c. and writing on it the incantation which is given to the disciples of Doorga. The officiating bramhŭn next puts the instrument of death on the neck of the animal, and presenting him at the same time with a flower as a blessing,[b] then into the hand of the person appointed to slay the animal, who is generally the blacksmith,[c] but sometimes a bramhŭn. The

[a] Only male animals are offered.

[b] It is common among the Hindoos for a superior to give a blessing while presenting a flower.

[c] The Hindoos covet the honour of cutting off the head of an animal dexterously at the time of these sacrifices. If it be not done at one blow, they drive the blacksmith away in disgrace. The shastrŭs have denounced vengeance on the person who shall fail to cut off the head at one blow: his son will die, or the goddess of fortune (Lŭkshmēē) will forsake him. A person in the east of Bengal, who was accustomed to lay aside part of

assistants put the goat's neck into an upright post, excavated at the top so as to admit the neck between its two sides; the body remaining on one side of the post, and the head on the other. An earthen vessel containing a plantain is placed upon a plantain leaf; after which the blacksmith cuts off the head at one blow, and another person holds up the body, and drains out the blood upon the plantain in the bason. If the person who performs the sacrifice does not intend to offer the flesh to Doorga,[d] the slayer cuts only a small morsel from the neck, and puts it on the plantain; when some one carries it, and the head, and places them before the image, putting on the head a lighted lamp. After all the animals have been thus killed, and some of the flesh and the heads carried before the image, the officiating bramhŭn repeats certain prayers over these offerings, and presents them to the goddess, with the blood which fell on the plantains: then, taking the blood from the bason, he puts it on a plantain leaf, and cuts it into four parts, presenting it to the four goddesses who attend upon Doorga.

his monthly savings to purchase offerings for the annual worship of Doorga, was exceedingly alarmed during the festival one year, when the person who was to cut off the head of the sacrifice (a buffalo) failed to sever the head from the body at one blow, leaving the sacrifice struggling and half killed. He went up to the image, and with joined hands cried out, "Oh, mother! why art thou displeased with me? What have I done?" His female relations came into the temple and wept before the image in the most bitter manner. The spectators began to reason upon this dreadful circumstance, imputing the failure in slaughtering the buffalo to different causes, according to their fancies. One opinion among the rest was, that the owner of the image was in no fault, but that the goddess was angry because the officiating bramhŭn had let fall saliva upon the offering while reading the formulas.

[d] This is rarely or never done at present. There are no parts of the animal, however, which may not be offered.

After this the other ceremonies are performed which belong to that is called Pōōja.

The bramhŭns are entertained either with sweetmeats, or prepared food, by the person at whose house the worship is performed: some of them are expressly invited, and others attend to see the ceremonies. The food which has been presented to the goddess, being considered almost as ambrosia, is given to the guests with a sparing hand: some of whom (mothers) beg to take a morsel home to cure their children, or relatives, of diseases. Food is also sent to the neighbours, and persons of inferior cast carry away great quantities.[e]

In the evening the officiating bramhŭn waves a brass candlestick, or lamp with five lights, before the goddess, repeating incantations; afterwards a shell with water in it, and then a piece of cloth. At night the temple is lighted up, and, about eight o'clock, unleavened bread, butter, fruits, sweetmeats, curds, milk, &c. are presented to the goddess. At midnight some persons repeat the worship; but in this case the offerings are few, and there are no bloody sacrifices.

After the worship of the day, many rich men engage a number of prostitutes, richly dressed and almost covered with ornaments, to dance and sing before the idol. The songs are exceedingly obscene; the dances highly indecent; and the dress of the dancing women no less so;

[e] In some places a family or several families of bramhŭns are supported by the revenues attached to a temple, and by the offerings presented to the idol. At the time of a festival the heads of these families wait on those who come to make offerings to the idol, and present them with betel, sweetmeats, fruits, water, &c., according to their quality.

their clothing being so fine as scarcely to deserve the name of a covering. The tresses of some are thrown loose, hanging down to the waist. During the dances, the doors are shut to keep out the crowd, as well as Europeans, who are carefully excluded. Six, seven, or eight women thus dance together, assisted by music, for about four hours. Rich spectators, when remarkably pleased with a part of the song, throw to the singer as much as four, eight, or sixteen roopees; beside which, those who engage these women make them presents of garments, and of considerable sums of money. The sons of the rich natives are highly pleased with these dances.

On the second day, the worship and sacrifices are much the same as on the first, except that the bathing of the goddess, called the great snanŭ, is attended with more ceremonies. In the evening, or else in the night, according to the conjunction of the stars, worship is again performed, in which only one bloody sacrifice is offered; and in some cases none. Widows fast on this day, particularly a widow with children; the latter deriving great benefits from the meritorious actions of the mother.

On the third day, the goddess is worshipped only once, but the offerings and sacrifices are many; buffaloes are offered only on this day. A respectable native once told me, he had seen one hundred and eight buffaloes sacrificed by one Hindoo at this festival: the number slain in the whole country must therefore be very great. Formerly some of the Hindoo kings killed a thousand animals on these occasions.[f] The males only are sacrificed; and they

[f] The father of the present king of Nŭdēēya, at one of these festivals, offered a great number of goats and sheep to Doorga. Doubling the number each day, he continued it for sixteen days. On the last day he killed

are in general young and very tame, costing from five to sixteen roopees each. None of the Hindoos eat the sacrificed buffaloes, except the shoemakers.[s] Each animal is bathed before it is slain; after which the officiating bramhŭn puts red lead on its horns, and, with a red string ties a piece of wool smeared with red lead on the fore part of the breast; he also puts a piece of cloth coloured over with turmeric on his back, and a necklace of vilwŭ leaves on his neck, repeating prayers during these actions. The ceremony of cutting off the heads of the buffaloes, and presenting them to the goddess, is similar to those already described respecting the sacrifice of goats and sheep.—After the beasts are all slain, the multitude, rich and poor, daub their bodies all over with the mud formed with the blood which has collected where the animals were slain, and dance like furies on the spot. They then go into the street, dancing and singing indecent songs, and visit those houses where images of the goddess have been set up. At the close of the whole, the officiating bramhŭn presents a burnt-offering, and gives to the goddess a sum of money, commonly about four roopees; some indeed give one hundred, and others as much as a thousand roopees; which at length return into the hands of the officiating bramhŭn.

33,768, and in the whole he slaughtered 65,535 animals. He loaded boats with the bodies, and sent them to the neighbouring bramhŭns, but they could not devour them fast enough, and great numbers were thrown away. —Let no one, after this, tell us of the scruples of the bramhŭns about destroying animal life, and eating animal food.

s In some places the tame hog is offered to Doorga by the lowest casts, who, among other offerings, present spirituous liquors to the goddess. At the end of the ceremonies, these persons cook and eat the flesh, drink the spirits, and then, in a state of intoxication, the men and women dance together, and commit the greatest indecencies. No bramhŭn, on pain of losing cast, can assist at these ceremonies; and indeed all bramhŭns, who perform ceremonies for persons of low cast, sink in society.

In the year 1806, I was present at the worship of this goddess, as performed at the house of Raja Raj-Krishnŭ at Calcutta. The buildings where the festival was held were on four sides, leaving an area in the middle. The room to the east contained wine, English sweetmeats, &c. for the entertainment of English guests, with a native Portuguese or two to wait on the visitors. In the opposite room was placed the image, with vast heaps of all kinds of offerings before it. In the two side rooms were the native guests, and in the area groups of Hindoo dancing women, finely dressed, singing, and dancing with sleepy steps, surrounded with Europeans, who were sitting on chairs and couches. One or two groups of Mŭsŭlman men-singers entertained the company at intervals with Hindoost'hanee songs, and ludicrous tricks. Before two o'clock the place was cleared of the dancing girls, and of all the Europeans except ourselves; and almost all the lights were extinguished, except in front of the goddess;—when the doors of the area were thrown open, and a vast crowd of natives rushed in, almost treading one upon another; among whom were the vocal singers, having on long red caps like sugar loaves. The area might be about fifty cubits long and thirty wide. When the crowd had sat down, they were so wedged together as to present the appearance of a solid pavement of heads; a small space only being left immediately before the image for the motions of the singers, who all stood up. Four sets of singers were present on this occasion, the first consisting of bramhŭns, the next of bankers, the next of voishnŭvŭs, and the last of weavers[h]; who entertained their guests with filthy songs, and danced

[h] Distinguished among the natives by the name of Hŭroo-t'hakoorŭ, Bhŭvanŭndŭ, Nitaee, and Lŭkshmēē.

in indecent attitudes before the goddess, holding up their hands, turning round, putting forward their heads towards the image, every now and then bending their bodies, and almost tearing their throats with their vociferations. The whole scene produced on my mind sensations of the greatest horror. The dress of the singers —their indecent gestures—the abominable nature of the songs—the horrid din of their miserable drum—the lateness of the hour—the darkness of the place—with the reflection that I was standing in an idol temple, and that this immense multitude of rational and immortal creatures, capable of superior joys, were, in the very act of worship, perpetrating a crime of high treason against the God of heaven, while they themselves believed they were performing an act of merit—excited ideas and feelings which time can never obliterate.

I would have given, in this place, a specimen of the songs sung before the image, but found them so full of broad obscenity that I could not copy a single line. All those actions, which a sense of decency keeps out of the most indecent English songs, are here detailed, sung, and laughed at, without the least sense of shame. A poor ballad-singer in England would be sent to the house of correction, and flogged, for performing the *meritorious actions* of these wretched idolaters.[1] The singing is continued for three days, from about two o'clock in the morning till nine.

The next morning, between eight and nine, a short time is spent in worship, but no bloody sacrifices are

[1] The reader will recollect that the festivals of Bacchus and Cybele were equally noted for the indecencies practised by the worshippers, both in their words and actions.

offered. Amongst other ceremonies at this time the officiating bramhŭn, in the presence of the family, dismisses the goddess, repeating these words: "O goddess, I have, to the best of my ability, worshipped thee. Now go to thy residence, leaving this blessing, that thou wilt return the next year:" after which the priest immerses a looking-glass, the representative of the goddess, in a pan of water; and then takes some of this water, and sprinkles himself and the company with it. When the goddess is thus dismissed, the women set up a cry—some even shed tears. In the afternoon the mistress of the house and other women go to the image, put a roopee and some betel in its hand, strew some turmeric at its feet, and rub the dust of its feet on their own foreheads and those of their friends. On their retiring, the crowd assemble, with their bodies daubed with turmeric, oil, and sour milk; and, bringing out the image, place it on a stage, to which they fasten it with cords, and carry it on their shoulders to the water. It is here placed in the centre of two boats lashed together, and filled with people, among whom are dancers, musicians, singers, &c. At this time, in many instances, men dance naked on the boat before the thousands assembled, who only laugh at this gross indecency. Perhaps in one place on the river twenty or thirty images will be exhibited at once, while the banks are crowded with spectators rich and poor, old and young, all intoxicated with the scene.[k] The last ceremony is that of letting down the image into the river.

[k] In a memorandum of my own, dated Sept. 26, 1803, I find these remarks, made one evening in the course of a journey:—"About five in the afternoon we came to Bŭlargŭr. The people of about twenty villages, more than two thousand in number, including women and children, were assembled to throw their images into the river, this being the termination of the

The women of the house to which the temple belongs go to the room from whence the goddess has just been taken, and place a pan of water upon the spot where the image stood, and put upon the top of the pan a branch of the mango tree. After the goddess has been drowned, the crowd return to the temple; and the officiating bramhŭn, taking his place by the side of the pan of water, dips the branch of the mango tree into the water, and sprinkles all the people, repeating incantations; and thus blessing the people, they are dismissed, when each one clasps his neighbour in his arms. Adjourning to their own houses, they partake of sweetmeats, and of an intoxicating beverage made with hemp leaves. In a vast number of instances this festival is thus closed with scenes of the most shameful intoxication: almost all the Hindoos in Bengal think it a duty to indulge to a certain degree in drinking this liquor at this festival.

Presents to the bramhŭns and their wives are made on each of the fifteen days of the festival by the person at whose house the image is set up, if he be very rich. If he be not rich enough to bear so great an expense, he gives presents on the nine or three last days of worship; and if he be still poorer, on the last day. These presents consist of gold and silver female ornaments, silk

Doorga festival. I observed that one of the men standing before the idol in a boat, dancing and making indecent gestures, was naked. As the boat passed along, he was gazed at by the mob; nor could I perceive that this abominable action produced any thing beside laughter. Before other images young men, dressed in women's clothes, were dancing with other men, making indecent gestures. I cannot help thinking the most vulgar mob in England would have turned with disgust from these abominable scenes. I have seen the same abominations exhibited before our own house at Serampore."

and cloth garments, brass and other metal dishes, basins, &c. Some persons expend the greatest sums on the dances and other exhibitions, and others in feasting and giving presents to bramhŭns.

Some classes of Hindoos, especially those who are the disciples of Vishnoo, do not offer bloody sacrifices to Doorga, though they celebrate this festival with much shew. These persons, instead of slaying animals, cut pumkins in two, or some other substitute, and offer them to the goddess.

In the month Choitrŭ a number of Hindoos hold a festival to this goddess, after the example of king Soorŭtŭ.

Many Hindoos are initiated into the rites by which this goddess becomes their guardian deity; and as she is considered as the representative of the divine energy, her disciples are called Shaktŭs; a word signifying energy.

Images of Doorga, made of gold, silver, brass, &c., are preserved by many, and worshipped daily. She is also considered as the village goddess, and is worshipped by the villagers in the month Asharhŭ, before a jar of water, when bloody sacrifices are offered. An annual festival is also held in each village in the same month, in honour of Vishnoo, Indrŭ, Kooverŭ, and Lŭkshmēē, when the persons pay the first instalment of their rents: the landholder is at the expense.

In the year 1808, a bramhŭn of Calcutta, who had celebrated the worship of Doorga, pretended that he had

seen the goddess in a dream; who had declared that she would not descend into the river till he had sacrificed his eldest son to her: and that when the people went to convey the image to the river, it was found so heavy that it could not be lifted. Vast crowds of people flocked to see this new miracle, many of whom made offerings to this terror-inspiring goddess; and others assisted the *poor man*, by their contributions, to pacify the goddess in some way consistent with the preservation of his son.

One of the Tŭntrŭs contains an account of an incarnation of Doorga in the form of a jackal, in order to carry the child Krishnŭ over the river Yŭmoona, when he was flying from king Kŭngsŭ. Some of the heterodox Hindoos, called vamacharēēs, feed the jackal daily, by placing the offerings in a corner of the house, or near their dwellings, and then calling the goddess (in the form of some one of these animals) to come and partake of them. As this is done at the hour when the jackals come out of their lurking places to seek for food, one of these animals sometimes comes and eats the offerings in the presence of the worshipper; and this is not wonderful, when he finds food in this place every day. Images of the jackal are made in some parts of Bengal, and worshipped, sometimes alone, and at others with the images of Doorga and Shmŭshanŭ-Kalēē. Some Hindoos bow to the jackal. If it pass by a person on his left, it is a fortunate omen.

The cow is regarded by the Hindoos as a form of Doorga, and called Bhŭgŭvŭtēē.

This goddess has a thousand names, among which are Katyayŭnēē, or the daughter of the sage Katyŭ.—

Goŭrēē, the yellow.—Kalēē, the black.—Hoimŭvŭtēē, the daughter of Himalŭyŭ.—Ēēshwŭrēē, the goddess.—Shiva, the giver of good.—Bhŭvanēē, the wife of Shivŭ.—Sŭrvŭmŭngŭla, she who blesses all.—Ŭpŭrna, she who amidst religious austerities abstained from eating even leaves.—Parvŭtēē, the daughter of the mountain. Doorga, she who destroyed the giant Doorgŭ; the inaccessible.—Chŭndika, the terrible.—Ŭmbika, the mother of the universe.

2.—*The ten Forms of Doorga.*

This goddess is said to have assumed ten different forms in order to destroy two giants, Shoombhŭ and Nishoombhŭ.

The Chŭndēē, a part of the Markŭndéyŭ pooranŭ, places these forms of Doorga in the following order: First, as Doorga, she received the messenger of the giants; 2, as Dŭshŭbhooja,[l] she destroyed part of their army; 3, as Singhŭ-vahinēē,[m] she fought with Rŭktŭ-vēējŭ; 4, as Mŭhishŭ-mŭrdinēē,[n] she slew Shoombhŭ, in the form of a buffalo; 5, as Jŭgŭddhatrēē,[o] she overcame the army of the giants; 6, as Kalēē,[p] she destroyed Rŭktŭ-vēējŭ; 7, as Mooktŭ-késhēē,[q] she again overcame the army of the giants; 8, as Tara,[r] she killed Shoombhŭ; 9, as Chinnŭmŭstŭka,[s] she killed Nishoombhŭ; 10, as Jŭgŭdgourēē,[t] she was praised by all the gods.

Such of the above forms as are honoured by separate festivals, will be now noticed under their different names.

[l] Having ten arms. [m] Sitting on a lion. [n] Destroyer of the buffalo [*viz.* of Shoombhŭ in this form.] [o] Mother of the world. [p] The black. [q] With flowing hair. [r] Saviour. [s] Headless. [t] The yellow.

3.—*Singhŭ-vahinēē.*[u]

This goddess with yellow garments is represented as sitting on a lion. She has four hands: in one a sword; in another a spear; with a third is forbidding fear, and with the fourth bestowing a blessing.

Many people make this image, and worship it in the day time, on the 9th of the increase of the moon, in whatever month they please, but in general in the month Ashminŭ or Choitrŭ, for two or three days. The ceremonies, including bloody sacrifices, are almost entirely the same as those before the image of Doorga. Sometimes a rich man celebrates this worship at his own expense, and at other times several persons, who expect heaven as their reward, unite in it.

Some Hindoos keep in their houses images of all the following forms of Doorga, made of gold, silver, brass, copper, crystal, stone, or mixed metal, and worship them daily.

4.—*Mŭhishŭ-mŭrdinēē.*[x]

This is the image of a yellow woman, sitting on a lion; having either six or ten arms.—In her hands are seen a conch, a discus, a club, a water-lily, a shield, a large spear, and the tail of a snake. Some persons make this image, and worship it with the accustomed ceremonies, including bloody sacrifices, on the 9th of the month Choitrŭ. The Tŭntrŭ-saru declares, that those who worship this goddess will obtain present riches and future happiness. Many of the regular Hindoos, as well as the heterodox sects, receive the initiatory rites of this goddess, and adopt her as their guardian deity.

[u] She who sits upon a lion. [x] She who destroyed Mŭhishŭ, a giant.

5.—*Jŭgŭddhatrēē.*[y]

This is the image of a yellow woman, dressed in red, and sitting on a lion. In her four hands she holds a conch,[z] a discus, a club, and a water-lily.

A very popular festival in honour of this goddess is held in the month Kartikŭ, on the 7th, 8th, and 9th of the increase of the moon, when bloody sacrifices are offered as at the Doorga festival: the formulas are necessarily different. Very large sums are frequently expended on these occasions, especially in the illuminations, dances, songs, entertaining of bramhŭns, &c., as many as one hundred and fifty persons being employed as singers and dancers, beside others who sing verses from the Chundēē, the Krishnŭmŭngŭlŭ, the Ramayŭn, &c. A number of men like guards are also hired, and placed near the temple for the sake of shew. Much indecent mirth takes place, and numbers of men dance naked before the image, *and call this the way to heaven;* the venerable bramhŭns smiling with complacency on these works of *merit*, so acceptable to the gods. The benefits expected from this worship are, the fruit of meritorious actions, riches, the gratification of every desire, and future happiness. These four things are commonly mentioned in the Hindoo shastrŭs, as promised by the gods to their worshippers.

6.—*Mooktŭ-késhēē.*[a]

This is the image of a naked woman, painted blue, standing on the breast of Shivŭ, and having four arms: the upper right arm is placed in the posture of be-

[y] The mother of the world.

[z] This shell is blown at the times of worship, and at other festivals.

[a] Of flowing hair.

stowing a blessing; with the other she is forbidding fear, and in her left hand she holds a sword and a helmet.

The festival of this goddess is held on the 14th of the decrease of the moon in the month Maghŭ: the ceremonies are like those before the image of Kalēē, but the bloody sacrifices are very numerous. Spirituous liquors are privately presented to the góddess, at a late hour at night, or rather early in the morning. Some of the Hindoo shastrŭs allow of this practice, yet it is far from being honourable. I have been credibly informed, that numbers of bramhŭns, in different places, at the annual festival of this goddess, join in drinking the spirits which have been offered to her, and, in a state of intoxication, pass from the temples into the streets, preceded by lighted torches, dancing to the sound of music, and singing indecent songs. Some are hugging one another; others fall down quite intoxicated; others lose their way, and go along lifting up their hands, dancing and singing alone. The purer Hindoos stand gazing at a considerable distance, lest they should be dragged among this crowd of drunken bramhŭns.

The benefits promised to the worshippers of this goddess are riches now, and heaven hereafter.

Very many persons are initiated into the rites of this goddess as their guardian deity.

7.—*Tara.*[b]

This is the image of a black woman, with four arms, standing on the breast of Shivŭ; in one hand she holds

[b] The deliverer.

a sword; in another a giant's head; with the others she is bestowing a blessing, and forbidding fear.

The worship of Tara is performed in the night, in different months, at the total wane of the moon, before the image of Siddhéshwŭrēē, when bloody sacrifices are offered. It is reported, that even human beings were formerly immolated in secret to this ferocious deity; who is considered by the Hindoos as soon incensed, and not unfrequently inflicting on an importunate worshipper the most shocking diseases, as a vomiting of blood, or some other dreadful complaint, which soon puts an end to his life.

Almost all the disciples of this goddess are from among the heterodox: many of them, however, are learned men, Tara being considered as the patroness of learning. Some Hindoos are supposed to have made great advances in knowlege through the favour of this goddess; and many a stupid boy, after reading some incantations containing the name of Tara, has become a learned man.

8.—*Chinnŭ-mŭstŭka.*[c]

This is the image of a naked yellow woman, with her head half severed from her body,[d] wearing a necklace of

[c] The headless.

[d] The Tŭntrus give the following explanation of this monstrous appearance in the image of this goddess:—At a certain time, not being able to procure any of the giants for her prey, to satisfy her thirst for blood, Chinnŭ-mŭstŭka actually cut her own throat, that the blood issuing thence might spout up into her mouth. I have seen a picture of this image, agreeing with this description; and at Chacra, in Jessore, such an image may be seen at present, the half-severed head resting on the left hand of the goddess, and streams of blood falling into her mouth.

skulls, and standing on the body of Shivŭ. She is surrounded with dead bodies; has a scymitar in one hand; a giant's skull in another; and with two others is forbidding fear, and bestowing a blessing.

. This image is not made at present, but the worship may be celebrated before the images of any other female deities. Those who receive the initiatory rites of this goddess worship her daily before the shalgramŭ, or water, or flowers, or an incantation written on a metal dish.[e] She promises her disciples riches, learning, or absorption[f]; but principally riches. Some people are afraid of becoming her disciples, lest, in a fit of anger, she should bring upon them a violent death.

9.—*Jŭgŭdgourēē.*[g]

This is the whole-length figure of a yellow woman, with four arms; holding in her hands a conch, a discus, a club, and a water-lily. She is mostly worshipped on the 7th, 8th, and 9th of the increase of the moon in Maghŭ. Very few persons learn the initiatory rites of this goddess.

10.—*Vŭgŭlamookhēē.*[h]

The image of this deity is never made; though she is sometimes worshipped on the 7th, 8th, and 9th of the

[e] Before any one of these things, the worship of any of the gods may be performed; but the shalgram is mostly preferred.

[f] A person can receive only one blessing at a time from his god. The Hindoos, however, relate a story of a blind man, who put a trick on his guardian deity, by obtaining three blessings from him at once: he asked that he might see—his child—eat from off a golden dish every day. He was then childless.

[g] The yellow.

[h] Of fear-exciting countenance.

moon in *Maghŭ*, before a pan of water, or some other proper substitute. The officiating bramhŭn, in yellow garments, presents yellow flowers, flesh, fish, and spirituous liquors, to her; the animals sacrificed are not numerous.

This goddess is frequently worshipped in the hope of procuring the removal, the injury, or the destruction, of enemies, or whatever else the worshipper desires—which is sometimes *the wife of another.* He makes no doubt, if he can please the goddess by presents, or flattery, or by inflicting, for her sake, certain cruelties on his body, that she will be disposed to grant him even this last favour. If the ceremonies be not performed in strict conformity to the rules laid down in the shastrŭ, it is believed that the worshipper will be deprived of reason, or of speech, or that some other dreadful calamity will befal him.

11.—*Prŭtyŭngira.*[1]

The image of this idol is never made, but is worshipped in the night whenever a person chooses, which is, generally, when he wants to injure or destroy another. The officiating bramhŭn dressed in red, and wearing a roodrakshŭ necklace, offers, among other things, red flowers, spirituous liquors, and bloody sacrifices. The flesh of crows, or cats, or of some other animal, after having been dipped in spirituous liquors, sometimes makes a part of the burnt offerings; the worshippers believing that the flesh of the enemy, for whose injury these ceremonies are performed, will swell on his

[1] The well-proportioned.

body as the sacrificed flesh does on the fire. Particular forms of praise are also repeated before this image to accomplish the destruction of enemies. I here give a specimen: "Oh! Prŭtyŭngira, mother! Destroy, destroy my enemies! Kill! kill! Reduce them to ashes! Drive them away! Devour them! Devour them! Cut them in two! Drink, drink their blood! Destroy them root and branch! With thy thunder-bolt, spear, scymitar, discus, or rope, destroy them."

A story to the following purport is very current among the Hindoos:—Jafŭr-alee-kha, the nabob of Moorshŭdŭbad, was much attached to Ramŭ-kantŭ, his Hindoo treasurer; who was at enmity with Kalēē-shŭnkŭrŭ, a very learned Hindoo, and a great worshipper of the female deities. The latter, to effect the destruction of Ramŭ-kantŭ, began to worship the goddess Prŭtyŭngira. He had not performed the ceremonies long, before Ramŭ-kantŭ became sick, and it was made known to him and the nabob, that Kalēē-shŭnkŭrŭ was thus employed. The nabob, full of rage, ordered that Kalēē-shŭnkŭrŭ should be brought before him: but he fled before the messengers could seize him, and began to perform these ceremonies for the destruction of the nabob. A servant, mistaken for Kalēē-shŭnkŭrŭ, was, however, seized; but he bribed the messengers, that they might protract his journey as much as possible. They did so, and the day before they arrived at Moorshŭdŭbad the nabob died.—I give this story to shew, what a strong possession the popular superstition has taken of the minds of the people; who, while smoaking together, listen to these stories with the utmost eagerness and surprise, as the villagers in England tell stories current amongst them while sitting round the winter's fire.

12.—*Unnŭ-pōōrna.*[k]

This image may be made standing, or sitting on the water-lily: in the right hand is a spoon, like that with which the Hindoos stir their boiling rice, and in the other a rice dish; Shivŭ, as a naked mendicant, is standing before the image asking relief.

The worship paid to this form of Doorga is performed on the 7th, 8th, and 9th days of the moon's increase in the month Choitrŭ: bloody sacrifices, fish, and spirituous liquors are among the offerings. Ŭnnŭ-pōōrna being the guardian deity of many of the Hindoos (who have a proverb amongst them, that a sincere disciple of this goddess never wants rice), very great festivities take place at this festival, accompanied with music, dancing, filthy songs, and every thing else calculated to deprave the heart.

A Hindoo rising in a morning, before his eyes are well open, repeats the name of this goddess—"Ŭnnŭ-pōōrna! Ŭnnŭ-pōōrna!" and hopes, that through her favour he shall be well fed that day. When one Hindoo wishes to compliment another on his riches or liberality, he says, "Oh! Sir, your house is as full of riches as that of Ŭnnŭ-pōōrna;" or, if he speak of another when absent, he says, "Such a one, in liberality, is like Ŭnnŭ-pōōrna."

13.—*Gŭnéshŭ-jŭnŭnēē.*[l]

This name Doorga assumed after the birth of Gŭnéshŭ: she is here represented as sitting on the water-lily,

[k] She who fills with food; from ŭnnŭ, food, and pōōrnŭ, full.

[l] The mother of Gŭnéshŭ.

dressed in red, and supporting with one arm the infant Gŭnéshŭ at the breast, while the other hand rests on the knee of the infant.

A small festival in honour of this goddess is celebrated in the month Ŭgrŭhayŭnŭ or Phalgoonŭ, on the 7th, 8th, and 9th of the increase of the moon. Some years ago, at Gooptee-para, a village about forty miles north of Calcutta, a great festival was held in honour of Gŭnéshŭ-jŭnŭnēē, when fifty thousand roopees or more were expended. The bramhŭns of the village collected money to defray the expenses; some gave one thousand, others two, and others five thousand roopees: and crowds came two or three days' journey to be present. The dancing, singing, music, &c. began a month before the principal day of worship: all the visitors were entertained, and more than two thousand animals were slain.

14.—*Krishnŭ-krora.*[m]

This is an image of Doorga giving suck to Krishnŭ, to destroy the poison which he had received in a quarrel with Kalēēyŭ, a hydra.

A festival in honour of this goddess is held on the 7th, 8th, and 9th of the increase of the moon, in the day, in the month Maghŭ.

Krishnŭ, when a boy, discovering that a dreadful mortality existed among the herds, and also among the boys who kept them, asked the reason, and was informed that they had been poisoned by the serpent Kalēēyŭ, which had taken refuge from Gŭroorŭ in the waters of the Yŭmoona. Krishnŭ then jumped from a tree into the

[m] She who holds Krishnŭ in her arms.

river; overcame the serpent, and drave him out of the place. Kalēēyŭ, full of fear, asked where he was to go, *for that Gŭroorŭ would certainly kill him.* Krishnŭ, putting his foot on his head, assured him that when Gŭroorŭ discovered the mark of his foot, he would not destroy him. The waters now became wholesome; the trees gained their verdure; and the boys and cows were restored to life; but the pain arising from the poison in the wounds which Kalēēyŭ had given to Krishnŭ was intolerable. He therefore prayed to Doorga, who made him suck the milk from her own breast, by which he was immediately restored to health.

15.—*Vishalakshēē.*[n]

A clay image of this goddess is set up at Shyénŭhatēē, a village in Burdwan, which is become a place of great resort for pilgrims. Vast multitudes of buffaloes, sheep, goats, &c. are offered at different times to this goddess, not unfrequently for the destruction of enemies; sheep and goats are offered every day, and it is said that formerly human sacrifices were offered to her. Many persons, it is affirmed, have obtained the privilege of conversing with their guardian deities in consequence of worshipping this image with very shocking ceremonies, while others thus employed are said to have been driven mad; yet some receive the name of Vishalakshēē as their guardian deity.

16.—*Chŭndēē.*[o]

Images of this form of Doorga are not made at present in Bengal; but this goddess is worshipped by many of the bramhŭns, &c., before a metal cup containing the water of the Ganges. This worship is celebrated daily,

[n] Of large or beautiful eyes. [o] The wrathful.

or at the time of the full or change of the moon, or when the sun enters a new sign, or on the 9th of the moon.

The Kalikŭ-pooranŭ directs that birds, tortoises, alligators, fish, buffaloes, bulls, he-goats, ichneumons, wild boars rhinoceroses, antelopes, guanas, rein-deer, lions, tygers, men, and blood drawn from the offerer's own body, be offered to this goddess. The following horrid incantation is addressed to the goddess Chŭndēē, when offering an animal in order to effect the destruction of an enemy: "O goddess, of horrid form, O Chŭndika! eat, devour such a one, my enemy, O consort of fire! Salutation to fire! This is the enemy who has done me mischief, now personated by an animal: destroy him, O Mŭhamarēē! Sphéng! sphéng! eat, devour."

Women sometimes make a vow to Chŭndēē to engage her to restore their children to health, or to obtain some other favour. If a person recover in whose name such a vow has been made, his neighbours ascribe it to Chŭndēē.

The exploits of this goddess are celebrated in a poem written by the poet Kŭnkŭnŭ, and recited on various occasions, under the name of Chŭndēē-ganŭ, or Chŭndēē-yatra.

17.—*Other Forms of Doorga.*

Kamakhya.[p]—This goddess is worshipped daily by persons of property before a pan of water, or some other substitute; and also by many shaktŭs on the 8th of the moon in both quarters. Those who worship her monthly, generally present some particular request in favour of

[p] She who is called desire.

themselves or families. At the Doorga festival this goddess is also worshipped with many ceremonies and at a great expense. A few persons receive the initiatory rites of this goddess, and worship her as their guardian deity.

Vindhyŭ-vasinēē.[q]—This is the image of a yellow female, sitting on a lion, with either four or eight arms: she is worshipped in the month Voishakhŭ, on the 9th, or on the 7th, 8th, or 9th of the increase of the moon: at Benares she is worshipped daily. The destruction of several giants is ascribed to this goddess.

Mŭngŭlŭ-Chŭndika.[r]—This is the image of a yellow female, sitting on three skulls, clothed in red; having in her right hand a book, and in her left a roodrakshŭ bead-roll. She is mostly worshipped by females, or rather by bramhŭns employed by them, in consequence of some particular distress in their families; when they make a vow to the goddess to worship her a certain number of times if she will deliver them. Even the wives of Mŭsŭlmans sometimes send offerings to the house of a bramhŭn, to be presented to her with prayers. In the month Poushŭ a small festival is held in honour of this goddess.

Kŭmŭlé-kaminēē.[s]—This is the image of a female sitting on the water-lily, swallowing an elephant, while with the left hand she is pulling it out of her throat.[t]—

[q] She who dwelt on mount Vindhyŭ.

[r] The fervent benefactress.

[s] She who sits on the water-lily.

[t] This image is said to owe its rise to a vision at sea ascribed to Shrēēsmŭntŭ, a merchant, the particulars of which are related in the Kŭvee-kŭnkŭnŭ.

She is worshipped on the 8th of Voishakhŭ, with the usual ceremonies and festivities.

Rajŭ-rajéshwŭrēē.[u]—This goddess is represented as sitting on a throne, the three feet of which rest on the heads of Brŭmha, Vishnoo, and Shivŭ. She is worshipped on the 7th, 8th, and 9th of Voishakhŭ, with the ceremonies common to all the female deities to whom bloody sacrifices are offered.

Yoogadya[x] is represented as sitting on a lion, having ten arms.—A festival in honour of this goddess is held on the last day of Voishakhŭ, at Kshēērŭ, a village in Burdwan, where many animals are slain, and large quantities of spirituous liquors offered : the goddess at the time of worship is taken out of a tank near the temple. It is supposed that not less than 100,000 people assemble at this place on this occasion. Human sacrifices, I am informed, were formerly offered to this goddess.—So numerous are the sacrifices, that the water of the pool, in which the dead bodies are thrown immediately after decapitation, becomes the colour of blood. These bodies are taken out of the pool again in a little time after the sacrifice. The disciples of this goddess are very numerous.

Kŭroonamŭyēē.[y]—In some places the image of this goddess is set up and worshipped daily. At the festivals of Doorga, Kalēē, &c. she is worshipped in a more splendid manner. Some persons make vows to this god-

[u] The goddess who governs Brŭmha, Vishnoo, and Shivŭ.

[x] She who existed before the yoogŭs.

[y] The compassionate.

dess in times of distress, and many receive the initiatory rites by which she becomes their guardian deity.

18.—*Other Forms of Doorga.*

Tripoora,[a]	Prŭchŭnda,[l]	Jŭya,[y]
Twŭrita,[a]	Chŭndagra,[m]	Dévŭ-séna,[z]
Nitya,[b]	Dhōōma-vŭtēē,[n]	Swŭdha,[a]
Prŭstabinēē,[c]	*Ŭbhŭya,*[o]	*Swaha,*[b]
Jŭyŭ-doorga,[d]	Sŭtēē,[p]	Shantēē,[c]
Shōōlinēē,[e]	Gourēē,[q]	Toostee,[d]
Mŭha-lŭkshmēē,[f]	Pŭdma,[r]	Poostee,[e]
Shrēē-vidya,[g]	Shŭchēē,[s]	Dhritee,[f]
Tripoora-soondŭrēē,[h]	Médha,[t]	Atmŭ-dévta,[g]
Vŭnŭ-dévēē,[i]	Savitrēē,[u]	Koolŭ-dévta,[h]
Chŭndŭ-nayika,[k]	Vijŭya,[x]	&c. &c.

All these goddesses are worshipped at the festivals of Doorga, as well as at other times, before the proper representative of a god, as water, the shalgramŭ, &c., but their images are not now made in Bengal. Many persons receive the initiatory rites of these deities, and pay their devotions daily to the particular goddess whom they have chosen as their guardian deity. Bloody sa-

[a] She who governs the three worlds, heaven, earth, and the world of the hydras. [a] She who speedily executes her will. [b] The everlasting. [c] The praiseworthy. [d] The destroyer of the giant Doorgŭ. [e] She who wields the weapon of this name. [f] The great goddess of fortune. [g] The learned. [h] The beauty of the three worlds. [i] The goddess of forests. [k] The destroyer of the giant Chŭndŭ. [l] The wrathful. [m] The furious. [n] She who is the colour of smoke. [o] She who removes fear. [p] The wife of Shivŭ. [q] The yellow. [r] She who sits on the water-lily. [s] She who tells the truth of all. [t] The wise. [u] The cause of all. [x] The victorious. [y] Ditto. [z] The celestial heroine. [a] She who presides over the manes. [b] Ditto. [c] The comforter. [d] Ditto. [e] The nourisher. [f] The patient. [g] The goddess of souls. [h] She who presides over the generations of men.

crifices, fish, and spirituous liquors, are presented to these goddesses. The last sixteen are worshipped when rice is first given to a child, at the investiture with the poita, at the time of marriage, and in general at all the ceremonies performed for a son before marriage. Jŭyŭ-doorga is worshipped to obtain deliverance from danger.

Beside the above forms of Doorga, there are many others, whose names end with the word Bhoirŭvēē, *viz.* the terrific; and temples consecrated to Bhoirŭvŭ and Bhoirŭvēē are erected at many of the holy places visited by the Hindoo pilgrims. When a person performs any of the ceremonies of Hindoo worship at these places, he must first, on pain of meeting with some misfortune, worship these two deities, Bhoirŭvŭ and Bhoirŭvēē.

19.—*Kalēē.*

This goddess may also be considered as a form of Bhŭgŭvŭtēē, or Doorga. According to the Chŭndēē, the image of Kalēē, at present worshipped in Bengal, had its origin in the story of Rŭktŭ-vēējŭ. Kalēē was so overjoyed at the victory she had obtained over this giant, that she danced till the earth shook to its foundation; and Shivŭ, at the intercession of the gods, was compelled to go to the spot to persuade her to desist. He saw no other way, however, of prevailing, than by throwing himself among the dead bodies of the slain. When the goddess saw that she was dancing on her husband, she was so shocked, that to express her surprise she put out her tongue to a great length, and remained motionless; and she is represented in this posture in almost all the images now made in Bengal.

In the images commonly worshipped, Kalēē is repre-

sented as a very black female, with four arms; having in one hand a scymitar, and in another the head of a giant, which she holds by the hair; another hand is spread open bestowing a blessing; and with the other she is forbidding fear. She wears two dead bodies for ear-rings, and a necklace of skulls; and her tongue hangs down to her chin. The hands of several giants are hung as a girdle round her loins, and her tresses fall down to her heels. Having drank the blood of the giants she has slain in combat, her eye-brows are bloody, and the blood is falling in a stream down her breast; her eyes are red like those of a drunkard. She stands with one leg on the breast of her husband Shivŭ, and rests the other on his thigh.[1]

This deity is equal in ferocity to any of the preceding forms of Doorga. In the Kalika pooranŭ MEN are pointed out, amongst other animals, as proper for sacrifice. It is here said that the blood of a tyger pleases the goddess for one hundred years, and the blood of a lion, a rein-deer, or a MAN, a thousand. But by the sacrifice of THREE MEN, she is pleased 100,000 years! I insert two or three extracts from the Sanguinary Chapter of the Kalika pooranŭ:—"Let a human victim be sacrificed at a place of holy worship, or at a cemetery where dead bodies are buried. Let the oblation be performed in the part of the cemetery called hérŭkŭ, or at a temple of Kamakshya, or on a mountain. Now attend to the mode: The human victim is to be immolated in the east division, which is sacred to Bhoirvŭvŭ; the head is to be presented in the south division, which is looked upon as

[1] The image of Minerva, it will be recollected, was that of a threatening goddess, exciting terror: on her shield she bore the head of a gorgon. Sir W. Jones considers Kalēē as the Proserpine of the Greeks.

the place of skulls sacred to Bhoirvŭrŭ; and the blood is to be presented in the west division, which is denominated hérŭkŭ. Having immolated a human victim, with all the requisite ceremonies at a cemetery, or holy place, let the sacrificer be cautious not to cast his eyes upon it. The victim must be a person of good appearance, and be prepared by ablutions, and requisite ceremonies (such as eating consecrated food the day before, and by abstinence from flesh and venery), and must be adorned with chaplets of flowers, and besmeared with sandal wood. Then causing the victim to face the north, let the sacrificer worship the several deities presiding over the different parts of the victim's body: let the worship be then paid to the victim himself by his name. Let him worship Brŭmha in the victim's rhŭndrŭ, *i. e.* cave of Brŭmha, cavity in the skull, under the spot where the *sutura coronalis* and *sagittalis* meet. Let him worship the earth in his nose, &c.—Worshipping the king of serpents, let him pronounce the following incantation: 'O best of men! O most auspicious! O thou who art an assemblage of all the deities, and most exquisite! bestow thy protection on me; save me, thy devoted; save my sons, my cattle, and kindred; preserve the state, the ministers belonging to it, and all friends; and as death is unavoidable, part with thy (organs of) life, doing an act of benevolence. Bestow upon me, O most auspicious! the bliss which is obtained by the most austere devotion, by acts of charity, and performance of religious ceremonies; and at the same time, O most excellent! attain supreme bliss thyself. May thy auspices, O most auspicious! keep me secure from rakshŭsŭs, pishachŭs, terrors, serpents, bad princes, enemies, and other evils; and, death being inevitable, charm Bhŭgŭvŭtēē in thy last moments by

copious streams of blood spouting from the arteries of thy fleshly neck.'—When this has been done, O my children! the victim is even as myself, and the guardian deities of the ten quarters take place in him: then Brŭmha and all the other deities assemble in the victim; and be he ever so great a sinner, he becomes pure from sin; and when pure, his blood changes to ambrosia, and he gains the love of Mŭhadévēē, the goddess of the yogŭ nidrŭ (*i. e.* the tranquil repose of the mind from an abstraction of ideas), who is the goddess of the whole universe, the very universe itself. He does not return for a considerable length of time in the human form, but becomes a ruler of the gŭnŭ dévtas, and is much respected by me myself. The victim who is impure from sin, or ordure and urine, Kamakshya will not even hear named. The blind, the crippled, the aged, the sick, the afflicted with ulcers, the hermaphrodite, the imperfectly formed, the scarred, the timid, the leprous, the dwarfish, and the perpetrator of mŭha patŭkŭ (heinous offences, such as slaying a bramhŭn, drinking spirits, stealing gold, or defiling a spiritual teacher's bed), one under twelve years of age, one who is impure from the death of a kinsman, &c., one who is impure from the death of mŭha gooroo (father and mother), which impurity lasts for one whole year—these severally are unfit subjects for immolation, even though rendered pure by sacred texts. Let not a bramhŭn or a chŭndalŭ be sacrificed; nor a prince, nor that which has been already presented to a bramhŭn, or a deity; nor the offspring of a prince; nor one who has conquered in battle; nor the offspring of a bramhŭn, or of a kshŭtriyŭ; nor a childless brother; nor a father; nor a learned person; nor one who is unwilling; nor the maternal uncle of the sacrificer. The day previous to a human sacrifice, let

the victim be prepared by the text manŭshtŭkŭ and three dévēē gŭndhŭ shŭktŭs, and the texts wadrŭngŭ, and by touching his head with the axe, and besmearing the axe with sandal and other perfumes, and then taking some of the sandal, &c. from off the axe, and besmearing the victim's neck therewith. If the severed head of a human victim smile, it indicates increase of prosperity and long life to the sacrificer, without doubt; and if it speak, whatever it says will come to pass."

This work further lays down directions for a person's drawing blood from himself, and offering it to the goddess, repeating the following incantation: "Hail! supreme delusion! Hail! goddess of the universe! Hail! thou who fulfillest the desires of all. May I presume to offer thee the blood of my body; and wilt thou deign to accept it, and be propitious towards me."

A person's cutting off his own flesh, and presenting it to the goddess as a burnt-sacrifice, is another method of pleasing this infernal deity: 'Grant me, O goddess! bliss, in proportion to the fervency with which I present thee with my own flesh, invoking thee to be propitious to me. Salutation to thee again and again, under the mysterious syllables *ŭng ŭng*."

A person's burning his body, by applying the burning wick of a lamp to it, is also very acceptable to Kalēē, &c. On this occasion, this incantation is used: "Hail! goddess! Salutation to thee, under the syllables *ŭng, ŭng*. To thee I present this auspicious luminary, fed with the flesh of my body, enlightening all around, and exposing to light also the inward recesses of my soul."[k]

[k] See Mr. Blaquiere's translation of the Sanguinary Chapter, Asiatic Researches, vol. v.—The author hopes Mr. Blaquiere will excuse the liberty he

It is observed in this work, that the head or the blood of an animal, in its simple state, forms a proper offering to a goddess, but that flesh must be presented as a burnt-offering. Other Tŭntrŭs observe, that the eating of the flesh of men, cows, and swine, and drinking spirits, after these things have been offered to an idol, must be done in secret; or the person will commit a great crime, and sink into poverty. I am credibly informed, that very many bramhŭns in Bengal eat cow's flesh, and, after they have been offered to an idol, drink spirits, though none of them will publicly acknowledge it.

Thieves frequently pay their devotions to Kalēē, and to all the goddesses to whom bloody sacrifices are offered, under the hope of carrying on their villainous designs with security and success.[1] A gang of ten persons, perhaps, agree to plunder a house; who meet together in a dark night, under a tree where an image of Siddéshwŭrēē is placed; and bring to the spot spirituous liquors, fish, and other offerings. One of the company, a bramhŭn, goes through the ceremonies of worship; at the close of which a bloody sacrifice is offered, and the instrument worshipped which is to cut through the wall of the house; at which time the following incantation from the Chorŭ-pŭnchashika is read: "O! Sindhŭkatee! (the name of the instrument), formed by the goddess Vishaēē! Kalēē commanded thee to cut a passage into the house, to cut through stones, bones, bricks, wood, the earth, and mountains, and, through the blessing of Ŭnadya,[m] to make a way by cutting the earth from the house of the

has taken of altering his spelling of Sŭngskritŭ words, as he has done it merely to preserve uniformity throughout the work.

[1] One of Jupiter's names, it is well known, was Prædator, because plunder was offered to him.

[m] A name of Kalēē, which means, without beginning.

Malinēē to that of Vidya,[n] and that the soil brought out should be carried away by the wind. Haree-jhee[o] and Chamŭnda have given this blessing, and Kamakshya (Kalēē) has given the command." After the reading of this incantation, the thieves sit down to eat and drink the things that have been offered; and when nearly intoxicated, they gird their garments firmly round their loins, rub their bodies well with oil, daub their eyes with lamp-black, and repeat an incantation to enable them to see in the dark; and thus proceed to the spot: when they cut a hole through the wall, plunder the house, and sometimes murder the inhabitants.

Some time ago, two Hindoos were executed at Calcutta for robbery. Before they entered upon their work of plunder, they worshipped Kalēē, and offered prayers

[n] Soondŭrŭ, the son of Goonŭ sind-hoo, raja of Kanchee-poorŭ, was overcome by the charms of Vidya, the daughter of Vēērŭ-singhŭ, the raja of Burdwan. For the purposes of courtship, he concealed himself at the house of a flower-seller (Malinēē) near the palace of Vēērŭ-singhŭ, and began to pay his devotions to the goddess Kalēē; who gave him this incantation, and the instrument Sindhŭkatee, that he might cut his way to his fair one. One night, however, Soondŭrŭ was caught in the palace, and seized as a thief. As he was led from prison to the place of execution, he composed fifty verses in praise of the raja's daughter, which verses have since received the name of Chorŭ-pŭnchashika. The Hindoos add, that when they were about to execute Soondŭrŭ, the cords by which he was bound miraculously burst asunder, and the executioners fell senseless to the ground; in consequence, the execution was postponed, and the next night Kalēē appeared to Vēērŭ-singhŭ in a dream, and directed him to marry his daughter to Soondŭrŭ; who was not a thief, but the son of the raja of Kanchee-poorŭ, a very proper person to become his son-in-law. The marriage was soon after celebrated in the most splendid manner.

[o] The Hindoos say, that a female of the Haree cast was once honoured with an interview by the goddess Kamakshya, who delivered to her a variety of incantations, now used by the lowest casts for the most ridiculous, as well as brutal and wicked purposes.

before her image, that they might be protected by the goddess in the act of thieving. It so happened, that the goddess left these disciples in the lurch; they were detected, tried, and sentenced to be hanged. While under sentence of death, a native Catholic, in the same place and circumstances, was visited by a Roman Catholic priest to prepare him for death. These Hindoos now *reflected, that as Kalēē had not protected them, notwithstanding they had paid their devotions to her, there* could be no hope that she would save them after death; they might as well, therefore, renounce their cast: which resolution they communicated to their fellow-prisoner, who procured for them a prayer from the Catholic priest, translated into the Bengalee language. I saw a copy of this prayer in the hands of the native Catholic, who gave me this account. These men at last, out of pure revenge upon Kalēē, died in the faith of the Virgin Mary: and the Catholics, after the execution, made a grand funeral for them; as these persons, they said, embraced the Catholic faith, and renounced their cast, *from conviction.*

Agŭm-vagēēshŭ, a learned Hindoo, about five hundred years ago, formed the image of Kalēē according to the preceding description, and worshipped it monthly, choosing for this purpose the darkest nights in the month; he made and set up the image, worshipped it, and destroyed it, on the same night. At present, the greater number of the worshippers of Kalēē hold a festival to her honour on the last night of the decrease of the moon, in the month Kartikŭ, and call it the Shama[p] festival.

[p] A name of Kalēē, meaning black.

A few persons celebrate the worship of Kalēē at the full moon in Kartik; the ceremonies of which are performed before a picture of this goddess, drawn on a stiff mat of reeds seven or eight feet long. This festival lasts three days, and on the fourth the picture is thrown into the river.

Some also worship Kalēē for one night on the 14th of the decrease of the moon, in the month Maghŭ; and a few rich men do so monthly, on the last night of the moon: while others worship this goddess in the month Joisht'hŭ, when it is called the Phŭlŭ-hŭrēē festival, on account of the many mangoes, jak fruits, &c., offered to her.

A few years ago, I went to the house of Kalēē-shŭnkŭr-ghoshŭ, at Calcutta, at the time of the Shama festival, to see the animals sacrificed to Kalēē. The buildings where the worship was performed were raised on four sides, with an area in the middle. The image was placed at the north end, with the face to the south; and the two side rooms, and one of the end rooms opposite the image, were filled with spectators: in the area were the animals devoted to sacrifice, and also the executioner, with Kalēē-shŭnkŭr, a few attendants, and about twenty persons to throw the animal down, and hold it in the post, while the head was cut off. The goats were sacrificed first, then the buffaloes, and last of all two or three rams. In order to secure the animals, ropes were fastened round their legs; they were then thrown down, and the neck placed in a piece of wood fastened into the ground, and made open at the top like the space between the prongs of a fork. After the animal's neck was fastened in the wood by a peg which passed over it, the men who held it

pulled forcibly at the heels; while the executioner, with a broad heavy axe, cut off the head at one blow: the heads were carried in an elevated posture by an attendant (dancing as he went), the blood running down him on all sides, into the presence of the goddess. Kalēē-shŭnkŭr, at the close, went up to the executioner, took him in his arms, and gave him several presents of cloth, &c. The heads and blood of the animals, as well as different meat-offerings, are presented with incantations as a feast to the goddess; after which clarified butter is burnt on a prepared altar of sand. Never did I see men so eagerly enter into the shedding of blood, nor do I think any butchers could slaughter animals more expertly. The place literally swam with blood. The bleating of the animals, the numbers slain, and the ferocity of the people employed, actually made me unwell; and I returned about midnight, filled with horror and indignation.

The gifts to bramhŭns and guests at this festival are numerous, and in some instances very expensive. The bramhŭns, and then the family and other guests, are entertained, when the spirituous liquors which have been presented to the goddess are drank privately by those who are in the secret. The festival closes with the dances and songs before the goddess.

The reader may form an idea how greatly idolatry prevailed at the time when the Hindoo monarchies flourished, from the following circumstance: which, however, belongs to a modern period, when the Hindoo authority in Hindoost'han was almost extinct.—Raja Krishnŭ-chŭndrŭ-rayŭ, and his two immediate successors, in the month Kartik, annually gave orders to all the people

over whom they had a nominal authority to keep the Shama festival, and threatened every offender with the severest penalties on non-compliance. In consequence of these orders, in more than ten thousand houses, in one night, in the zillah of Krishnŭ-nŭgŭrŭ, the worship of this goddess was celebrated. The number of animals destroyed could not be less than ten thousand. The officiating bramhŭns, especially those who perform religious ceremonies for shōōdrŭs, were greatly perplexed, as a single bramhŭn had to perform the ceremonies of worship at two hundred houses, situated in different villages, in one night. All the joiners, barbers, or blacksmiths, in fifteen or twenty villages, in many instances have but one officiating priest, the bramhŭns in general being unwilling to incur the disgrace which arises from performing religious services for shōōdrŭs.

Eeshanŭ-chŭndrŭ-rayŭ, the grandson of Krishnŭ-chŭndrŭ-rayŭ, in certain years, presented to Kalēē eighty thousand pounds weight of sweetmeats, the same quantity of sugar, a thousand women's cloth garments, the same number of women's China silk garments, a thousand offerings, including rice, plantains, peas, &c., and immolated a thousand buffaloes, a thousand goats, and the same number of sheep; which altogether could not cost less than ten thousand roopees, while the other expenses amounted to scarcely less than twenty thousand. To defray these expenses, this raja sold the greater part of his patrimony; and in this and other idolatrous customs, he and other Hindoo rajas have expended almost the whole of their estates.

Raja Ram-Krishnŭ also expended very large sums of money upon the worship of Kalēē. He set up a stone

image of this goddess at Vŭrahŭ-nŭgŭrŭ; on which occasion he is said to have spent a lack of roopees. He also endowed this image with such a large revenue, that at present five hundred persons are maintained there daily. In the service of this goddess he has nearly reduced himself to poverty, though formerly, from the rents of the lands, &c., he used to pay fifty-two lacks of roopees annually into the Company's treasury.

Kalēē is the guardian deity of very many of the Bengalees, especially of the bramhŭns.

At Kalēē-ghat, near Calcutta, is a celebrated image of this goddess, "whom (in the opinion of the Hindoos) all Asia and the whole world worshippeth." Having obtained an account of this temple from a bramhŭn whom I sent to Kalēē-ghat for the purpose, I here lay it before my readers:—

The temple consists of one room, with a spacious paved area around it. The image is a large black stone, to which a horrid face, partly cut and partly painted, has been given; there are neither arms nor legs, a cloth covering all the lower part which should be the body. In front of the temple is an immense building, capable of seating two hundred people; in which, and on the pavement around the temple, many bramhŭns daily sit reading the Chŭndēē, a work on the wars of Kalēē: on some days as many as a thousand bramhŭns may be seen thus employed. Beyond this building, in front of the image, the animals for sacrifice are slain. Not fewer than four thousand persons assemble on particular occasions at this temple, especially at the Shama and Doorga festivals; and, twice a week, on the Ché-

tŭla[q] market days, two thousand people or more visit this place, multitudes of whom (my informer says, not less than a thousand) present offerings. At these times it is common for a Hindoo to go up to the temple, and, presenting himself at the door with joined hands, to address himself thus to the idol: "Oh! mother! I am going to the market for such and such a purpose. If thou grant me success, I will on the next market day present offerings to thee to the amount of ——." Or he says to another person standing near, "See, brother, I have promised to mother so and so, if she will accomplish my wishes in the market."[r]

About nine o'clock each day, the bramhŭn whose turn it is to perform the duties at the temple, and who receives the offerings of the day, after cleaning and bathing the image, puts on it the garlands of flowers and other ornaments, sweeps the temple, and then throws open the doors, calling out, "Victory to the great Kalēē! Victory to the great Kalēē!" These compliments on different mornings he changes at pleasure. After this, persons going to bathe, or coming from bathing, approach the door of the temple, and bow to the goddess: and now the daily worship is performed, which occupies about an hour; after which men and women are seen bringing their offerings to the idol, which continue to be presented during the greater part of the day. Some merely present them, without asking for any blessing: these persons take away a few flowers, or any other trifle of what they have offered, as something

[q] An adjoining village.

[r] It is said that formerly, especially in times of scarcity, numbers of men were sold at this market.

that will secure the good of the family; and friends on a visit at the house of such a person beg any thing of this kind, and eat it, or wear it in their hair. Other visitors to the temple leave part of the offerings there, and take away the other part to present to their friends. Others make a vow, while the offering is presented to the image, in some such words as these: "Oh! goddess! mother Kalēē! If thou wilt deliver me out of such or such a trouble, or wilt bestow such or such a blessing, I will present to thee [here the petitioner repeats the names of all the offerings or bloody sacrifices]." Disputes arise almost daily in the temple between the worshippers and the priests respecting the offerings, and not unfrequently a violent scramble takes place for the meat-offerings, in the presence of the goddess herself: the officiating brahmŭn says, "Who is to have these offerings?" to which the worshipper replies, "Oh! sir! our family priest always receives these things. I must carry them home for him." Or a man bringing offerings says to a bramhŭn whom he happens to meet on the road, "Sir, the bramhŭns at the temple of Kalēē are such notorious cheats, that of all I give to the goddess, she will probably obtain nothing but a few flowers; and they are so rapacious that I shall never recover these offerings out of their hands:" on which this bramhŭn carries the offerings to the temple, and declares, that they belong to the bramhŭns of such a temple, and must be returned to them. By these contrivances the offerer obtains what he has given to the goddess; and, giving part to the bramhŭn who has extricated him from the rapacious hands of the proprietors of the temple, he takes the remainder home. About three o'clock in the afternoon, food is placed before the goddess, consisting of rice, greens,

roots, fruits, milk, curds, clarified butter, flesh, spirituous liquors[s] (in a concealed form), sweetmeats, &c. &c. Generally about 250 pounds of rice are cooked daily, but at particular times twice or thrice as much. After reserving as much as is necessary for his own family, the officiating bramhŭn sells the rest of the offerings to devout visitors or neighbours, and gives away what he cannot sell. When a bloody sacrifice is offered, the offerer either pays the priest for his trouble, or gives up the slaughtered animal. The slayer also receives a fee. Of this flesh the officiating bramhŭn keeps what he pleases, and sells the rest to bramhŭns, shōōdrŭs, Portuguese, and persons from all parts of the neighbourhood.[t]

The daily offerings to this goddess are astonishingly numerous. On days when the weather is very unfavourable, not less than three hundred and twenty pounds of rice, twenty-four of sugar, forty of sweetmeats, twelve of clarified butter, ten of flour, two quarts of milk, a peck of pease, eight hundred plantains, and other things (the price of which may amount to about five shillings), are offered, and eight or ten goats sacrificed. On common days, of all these things three times the quantity; and at great festivals, or when a rich man comes to worship, ten, twenty, or forty times this quantity; and as many as forty or fifty buffaloes, and a thousand goats are slain.

[s] It is affirmed that the greater number of the grown-up persons in this village drink spirits. Bramhŭns may be seen in front of the temple, drinking spirits at noon-day; and religious mendicants walking about, naked, without the least sense of shame.

[t] The women belonging to the temple have become such good cooks, that it is not uncommon for persons to pay for a dinner from their hands, preferring it to any thing they could get elsewhere.

Raja Nŭvŭ-Krishnŭ, of Calcutta, about fifty years ago, when on a visit to Kalēē-ghat, expended, it is said, not less than 100,000 roopees on the worship of this goddess. Amongst the offerings was a gold necklace valued at 10,000 roopees, and, beside other ornaments, a rich bed, silver plates, dishes, and basons; sweetmeats, and other food sufficient for the entertainment of a thousand persons; and trifling presents of money to nearly two thousand of the poor.

About twenty years ago Jŭyŭ-Narayŭnŭ-Ghoshalŭ, of Kiddŭrpoor, near Calcutta, expended 25,000 roopees at this place: when he sacrificed twenty-five buffaloes, one hundred and eight goats, and five sheep; and presented to the goddess four silver arms, two gold eyes, and many gold and silver ornaments.

About ten years ago, a merchant from the east of Bengal expended 5,000 roopees on the worship of this goddess, beside the price of a thousand goats which were slaughtered.

In the year 1810, a bramhŭn from the east of Bengal expended on this idol about 4,000 roopees, with part of which he bought a golden necklace, the beads of which were in the shape of giants' skulls.

In the year 1811, Gopēē-mohŭn, a bramhŭn of Calcutta, expended 10,000 roopees in the worship of this goddess; but, being a voishnŭvŭ, he did not offer any bloody sacrifices.

The Hindoos, it seems, are not the only persons who worship this black stone: I have received accounts seve-

ral times of Europeans, or their native mistresses, going to this temple and expending thousands of roopees in offerings. The bramhŭn with whom I wrote this account declares, that when he was a student at Vŭrisha, near Kalēē-ghat, he several times saw the wives of Europeans come in palanqueens with offerings; though I suppose these ladies were born in India. But the proprietors of the temple positively assured this bramhŭn (as he says), that very frequently European men presented offerings, soliciting some favour at the hands[u] of the goddess; and that very lately a gentleman in the Hon. Company's service, who had gained a cause at law, presented thank-offerings to Kalēē which cost two or three thousand roopees.[x] I confess that I very reluctantly insert these accounts, because I should hope they mostly originate in wilful misrepresentation on the part of the bramhŭns of the temple, or in mistake. I suppose some Portuguese (who also go by the name Sahĕb) may present offerings, and pray to this goddess—hence one source of misinformation; the mistresses of Europeans are supplied with money by their retainers, and hence the worship not unfrequently passes off, with many a triumph over degraded Christianity, as the worship of such a European; and many Europeans, who go for curiosity to see the temple and the image, inconsiderately or wantonly give presents to the clamorous and greedy bramhŭns, who proclaim it as an offering to their goddess. Actions the

[u] Silver *hands*, and gold *tongues* and *eyes* are among the presents made by rich men to this goddess. Such is the stupidity of idolaters.

[x] It is probable, that the real worshipper in this instance was a head-servant of this gentleman's; though the expense might be defrayed by the master. Without thinking of the guilt of such conduct, I have known frequent instances of Europeans making presents to their servants for the avowed purpose of idol worship.

most innocent (even going to view the image), are construed by these ignorant idolaters into an approval of idolatry. A European who was lately there, says my informant, to make a drawing of the image, when he departed gave the officiating bramhŭn a gold mohŭr, and this present was probably enrolled among the gifts to the temple.

It is further affirmed, that many Mŭsŭlmans (four or five hundred) present offerings to Kalēē monthly—so strangely has the veneration for this image seized the minds of the natives! And it is added, that many prostitutes, from all parts of Bengal, pay their devotions at this temple: some pray for the health of their paramours, and others that great numbers may visit their houses of ill fame. It is not uncommon for a loose female to say to her paramour, after his recovery from sickness, "I made vows to Kalēē, that if she would restore you to health, I would present her with such and such offerings: you are recovered; and I must now go and perform my vows." Such a female sometimes thus prays for her paramour—"O mother Kalēē! I pray for ———. If thou wilt increase his wealth, [or remove sickness from him—or make him successful in such a concern—or increase his attachment to me, that he may always follow my advice] I will present to thee all these offerings [here she repeats the names of what she intends to give]." When she returns home she takes off all her ornaments, laying them aside till her vow be either fulfilled or abandoned.

Merchants[7] and tradesmen present offerings to Kalēē

[7] Hindoo merchants engaged in foreign commerce, after the successful voyage of a ship in which they had property, frequently present thank-offerings to this goddess.

once, twice, or thrice a year, to obtain success in their concerns;—many rich men place bramhŭns at this temple to worship the goddess, to walk round the temple and read the Chŭndēē, daily in their names;—others place bramhŭns here for these purposes, for two or three months in the year;—sepoys from all parts of Hindoost'han resort to this temple as often as they can obtain leave of absence;—mothers present offerings, praying for the recovery of their children, and promising to bring the restored child in their arms when they come to fulfil their vows[z]; or, that it shall be invested with the poita,[a] or pass through some other ceremony, at the temple;—servants in search of employment make vows to the goddess to present her with a month's wages, if she will raise them to such a situation:—in a word, the occasions of drawing people to this famous temple are as endless as the superstitious hopes and fears, the crimes and the wants of the worshippers.

Goats are devoted to Kalēē, and kept, in some cases, for a long time, till the owner be able to meet the other expenses attending the offerings and worship. These animals are called the goats of Kalēē.

The village of Kalēē-ghŭttŭ (or Kalēē-ghat) owes the greater part of its present population to this temple; from which nearly two hundred persons derive their

[z] The hair of some children is not cut at all till the vow be fulfilled; others only separate a lock of the child's hair, tying it up in a bunch. A large hillock of human hair, collected at the times of shaving when vows have been fulfilled, is formed near the temple.

[a] A bramhŭn once assured me, that he had seen not less than three hundred boys invested with the poita in one day at this place, on which occasion many bloody sacrifices were offered. The concourse of people was immense.

subsistence, exclusive of the proprietors, who amount to about thirty families. *Some proprietors have a day in turn, others half a day, and others two or three hours;* to whom belong all the offerings which have been presented in the portion of time thus apportioned to them. All these families have become rich.

In the month Maghŭ, a festival is held in various places of Bengal in honour of Ghatoo, the god who presides over blotches on the skin; but the assembly at Kalcē-ghat keeping this festival is very great. At the time of swinging in Choitrŭ also, the concourse of people at this place is also very large: *see the account of Shivŭ.*

I here add an account of what is probably expended on this idol monthly :—

	Rs.	As.	P.
Buffaloes slain, (5)	30	0	0
Goats ditto, (1000)	800	0	0
Sheep ditto, (30)	40	0	0
Rice, (200 cwt.)	440	0	0
Salt, Spices, Pease, Fish, &c.	200	0	0
Clarified Butter,	7	0	0
Milk and Curds,	5	0	0
Sugar, (11 cwt.)	105	0	0
Sweetmeats, (22 cwt.)	360	0	0
Plantains, (25,000)	50	0	0
Evening offerings,	60	0	0
Meat offerings,	90	0	0
Dressed food,	80	0	0
Fees,	233	0	0
Travelling Expenses,	300	0	0

	Rs.	As.	P.
Alms given to the poor by visitors, ...	200	0	0
Extraordinaries from rich men, and at festivals, ...	3,000	0	0
Sa. Rs.....	6,000	0	0

Seventy-two Thousand Roopees annually, or Nine Thousand Pounds sterling ! !

20.—*Other Forms of Kalēē, &c.*

Chamŭnda.[b]—This image, which is similar to that of Kalēē, except that Chamŭnda is represented with two giants' heads in her hands, and as sitting on a dead body, is seldom or never made. The goddess is worshipped at the festival of Doorga, on three different days.

Shmŭshanŭ-Kalēē.[c]—When this image is made, other figures are introduced, as those of the giants Shoombhŭ and Nishoombhŭ, of jackals, dead bodies, &c. These giants are represented as sitting on elephants, throwing arrows at the goddess; while the latter is standing on her husband, and aiming blows at them with a sword. The ceremonies of worship are like those performed in honour of Kalēē: the worship begins at the total wane of the moon in Maghŭ, and continues for three nights. Revelling is carried to the greatest pitch; some of the worshippers, and not unfrequently the sons of rich men, dance before the image naked, "glorying in their shame." A few Hindoos adopt this goddess as their guardian deity.

[b] She who seized Chŭndŭ and Mŭndŭ, two giants.

[c] This name denotes, that Kalēē dwells in the place of burning the dead, and presides over cemeteries. Shmŭshanŭ means a cemetery.

Manŭvŭ-Kalēē.[d]—Another form of Kalēē, whose image it resembles except in the colour, which is blue. The worship is celebrated on the fifteenth night of the decrease of the moon in Maghŭ :—the present fruit, diversion ;—and hereafter, heaven. Such are the ideas of the poor deluded Hindoos. A whole village sometimes joins to defray the expense; at other times a rich man bears it alone. Many bloody sacrifices are offered, and a great shew made, especially with illuminations ; to which are added dancing, singing, music, &c.

Phŭlŭ-hŭrēē.[e]—This form of Kalēē is that of a black female, with four arms, standing on the breast of Shivŭ. She is worshipped at the total wane of the moon in the month Joisht'hŭ, or in any other month, at the pleasure of the worshippers. The offerings are numerous, especially of fruits : and buffaloes, goats, and sheep, are sacrificed. The day after the worship, the image is thrown into the river.

Bhŭdrŭ Kalēē.[f]—An image similar to that of Kalēē; the worship also resembles that which is paid to that goddess. The image is in some places preserved, and worshipped daily.

Oogrŭ-chŭnda[g] is worshipped at the total wane of the moon in the month Kartikŭ : in some places temples made of clay are erected in honour of this goddess, in which she is worshipped either daily or monthly.

Anŭndŭ-mŭyēē.[h]—A black female, with four arms, sit-

[d] *Viz.* in the form of man. [e] She who receives much fruit.
[f] The beneficent. [g] The furious. [h] The joyful.

ting on a throne; to whom a number of temples are dedicated, containing stone or clay images of the goddess. She is worshipped daily; also on fortunate days, at the pleasure of her numerous disciples; as well as at the great festivals of Doorga, Kalēē, &c., when bloody sacrifices are offered to her.

Nŭvŭ-pŭtrika.[j]—These nine goddesses are worshipped at the great festivals, but with the greatest shew at that of Doorga; when these assistants of Doorga in her wars are represented by nine branches of different trees.

Bhēēmŭ-chŭndēē.[k]—This image is made and worshipped at Benares; in Bengal also the goddess is worshipped, especially on a Tuesday, before another image or a pan of water, or some appointed representative of an idol.

Upŭra-jita.[l]—There is no public festival in honour of this goddess, nor is her image set up for worship; but in times of sickness she is worshipped before the shalgramŭ, when forms of praise from the Tŭntrŭs are addressed to her.

Vimŭla.[m]—A stone image of this idol is worshipped in one of the temples erected in Orissa, near the famous temple of Jŭgŭnnat'h. Bloody sacrifices are offered to this goddess; but as this place is sacred to Vishnoo, these offerings are made in secret. Vimŭla is also worshipped in Bengal at the festivals of Doorga and Kalēē.

Siddéshwŭrēē.[n]—In many villages in Bengal one, and

[j] The nine goddesses. [k] The terrific. [l] The unconquerable.
[m] She who purifies. [n] She who fulfils the wishes of her worshippers.

in some large villages several of these images are set up. They are in general made of clay; but some are of stone. The image is commonly the property of one family, who worship her every day: others in the village worship her when they choose; but all the gifts and offerings come to the person who owns the image. If a child have a fever, the parents worship the goddess that it may recover, and promise to present various offerings to her if she be propitious. If a woman want a son, she procures a bramhŭn to worship the goddess in her name;—if another person be seeking employment, he prays the goddess to favour him;—if a koolinŭ bramhŭn wish his daughter to be married, he intercedes with the goddess, and promises to celebrate her worship if she be favourable. On all occasions of particular distress or want, the people resort to these images with their presents and vows. Thieves also worship Siddhéshwŭrēē, that they may be favoured with her smiles and be protected in thieving.[o] Honest and poor people also worship this image to obtain protection from thieves. An annual festival is held in honour of Siddhéshwŭrēē, on the same day as the Shama festival.

21.—*Lŭkshmēē*

Is called the goddess of prosperity: she is painted yellow, and sits on the water-lily, holding in her right hand the pashŭ (a rope), and in the left a necklace.

Vishnoo is said to have obtained this goddess at the churning of the sea[p]; at which time all the gods were so

[o] The goddess Laverna, it is well known, was the protectress of thieves, who, from her, were named Laverniones, and who worshipped her, that their designs and intrigues might be successful: her image was a head without a body.

[p] She is also called the daughter of Bhrigoo.

charmed with her beauty that they desired to possess her, and Shivŭ was entirely overcome by his passion. The reader will remember something similar to this in the account of Venus, who is also said to have sprang from the froth of the sea; and whom, on being presented to the gods, they all desired to marry.

The worship of Lŭkshmēē is celebrated in five different months, *viz.* in Bhadrŭ, on the first Thursday of the increase of the moon, in the morning; in Ashwinŭ, at the full moon, in the evening; in Kartikŭ, on the last day of the decrease of the moon, in the night; on the last day in Poushŭ, in the morning; and in Choitrŭ, on the first Thursday of the increase of the moon, either in the day or night. The ceremonies are performed before a basket used as a corn-measure, painted red: the worshippers fill this measure with rice in the husk, and put round it a garland of flowers; then cover it with a white cloth; and, encircling it with a number of small shells, place before it a box containing red paint, a comb, &c. The officiating bramhŭn performs the usual ceremonies, varying but little from those at the worship of Vishnoo, in the name of the master or mistress of the house. No bloody sacrifices are offered. Bramhŭns are entertained rather liberally at this festival; but on the day of worship no alms must be given to the poor, (except cooked food,) nor any money lost; lest this goddess, who is supposed to preside over wealth, and to have taken up her abode at the worshipper's house, should be angry at her riches being wasted.

This worship is celebrated in almost every Hindoo family five times a year; the frequency of which is not to be wondered at, when it is considered that Lŭkshmēē is the

goddess of prosperity. If a man be growing rich, the Hindoos say, "Lŭkshmēē is gone to abide at his house;" if he be sinking into poverty, they say, "Lŭkshmēē has forsaken him." If they wish to abuse another, they call him Lŭkshmēē-chara.[q]

The morning after the festival, the women take up the corn-measure, and preserve it for some future time of worship: the rice is used in worship during the whole year. At the close of the festival, if a female of the family remember any stories respecting Lŭkshmēē, she relates them; and the rest of the family, joined by two or three neighbouring females, sit round and hear. In some places a number of persons subscribe towards the expense of making an image of Lŭkshmēē, and worship it on any of the days before-mentioned.

Names. Lŭkshmēē, or, the goddess of fortunate signs;—Pŭdmalŭya, she who dwells on the water-lily;—Pŭdma, she who holds in her hand the water-lily;—Shrēē, she in whom all take refuge;—Hŭree-priya, the wife of Hŭree.

22.—*Kojagŭrŭ-Lŭkshmēē.*[r]

This form of Lŭkshmēē is worshipped at the full moon in Ashwinŭ, in the evening, before a corn-measure, surrounded by four plantain trees; though some persons worship this goddess before an image of Lŭkshmēē.

[q] In the provincial dialect it is Lŭkshēē-chara, that is, luckless; thus forming an extraordinary coincidence of sound and meaning in languages so extremely different.

[r] The shastrŭs have commanded that each Hindoo shall remain awake during the night of the full moon in Ashwinŭ, when a festival is held in honour of this goddess; and from this circumstance this name is derived.

Bloody sacrifices are offered. The worshippers invariably drink the water of the cocoa-nut at this festival; and numbers keep awake the whole night, listening to the filthy songs, and the horrid din of Hindoo music.

23.—*Sŭrŭswŭtēē.*

This is the goddess of learning, the daughter of Brŭmha, and the wife of Vishnoo. She is represented as a white woman, standing on the water-lily, and playing on a lute.

On the 5th day of the increase of the moon, in Maghŭ, the worship of this goddess is performed before her image, or a pen, inkstand, and book; the latter articles are supposed to form a proper substitute for the goddess, who is called Vagvadinēē, the eloquent. The image is placed on a table, either at the west or south side of the house. After the officiating bramhŭn has read the formulas and presented the offerings, each worshipper whose name has been read in the service takes flowers in his hands, and repeating a prayer, presents them to the goddess; after which follow gifts to the bramhŭns, and a feast.

Every Hindoo who is able to read and write endeavours to celebrate the worship of this goddess: the raja of Bŭrdwan is said to expend 15,000 roopees annually at this festival. In every Hindoo college, the students keep the festival with great joy: many of them dance naked, and are guilty of every indecency.

The day after the festival, the image is carried in procession through the town, and then thrown into the river. In passing through the streets of Sŏrampore, at the time

of this festival in the year 1806, I was exceedingly shocked at observing among the crowd, who were dancing, playing on music, bearing flags, &c., two or three young men quite naked, the mob triumphing in this shocking insult on public decency. To induce young men to resort to their houses, many prostitutes keep this feast, and connect with it all that low merriment which corrupts the mind and draws the attention of the crowd.[s]

On this day the Hindoos neither read nor write,[t] though they will do any other secular business. They eat only once during the day, and those who are accustomed to eat fish abstain from it on this day.

The Hindoos believe, that from this goddess they derive their learning and powers of eloquence,[u] as well as their ability to read and write. Some of those who can neither read nor write, insist upon it, that they ought to worship her, as they derive their powers of speech from her.[x] Others however complain, "Sŭrŭswŭtēē has be-

[s] In the year 1808, I saw a group of performers reciting the Ramayŭn in the street; and on inquiry I found it was before the door of some prostitutes, who had subscribed to bear the expense. The reason assigned was, that it would be an act of merit, helping them in another world; and would also draw men into whoredom. Offerings are sometimes brought home, and shared by a prostitute with her paramour; like the harlot, in the Book of Proverbs, who is represented as saying to the young man she met in the street, "I have peace-offerings with me; this day have I payed my vows." *Prov.* vii. 14.

[t] The only reason I can find for this is, it is the command of the shastrŭ.

[u] Of an eloquent man the Hindoos say, "Sŭrŭswŭtēē sits on his tongue."

[x] Of this fact they give the example of Ravŭn, who, when Ram was about to kill him, procured a reprieve by flattering his adversary; but the gods, afraid lest Ravŭn should be spared, sent Sŭrŭswŭtēē into his throat, and caused him to say provoking things to Ram.

stowed nothing on us—why should we perform her worship?"

The image of Sŭrŭswŭtēē is sometimes painted blue, and placed in temples; when she is called Nēēlŭ-Sŭrŭswŭtēē.

Names. Bramhēē, or, the daughter of Brŭmha;—Bharŭtēē, she who presides over words;—Bhasha, she who bestows the power of speech;—Sŭrŭswŭtēē, she who through the curse of a bramhŭn was turned into a river.

24.—*Shēētŭla*[y]

Is painted as a yellow woman sitting on the water-lily, dressed in red, and giving suck to an infant. Before this image, or a pan of water, the worship of this goddess is performed, in any part of the year; but in general on the 7th, 8th, and 9th of the increase of the moon, in the day time. Bloody sacrifices are not offered. On the 10th the image is thrown into the water.

This goddess is also worshipped to obtain preservation from the evil effects of the small-pox. In the months Choitrŭ and Voishakhtŭ the Hindoos inoculate those of their children who are two years old; on which occasion the inoculating bramhŭn[z] presents offerings and prayers to this goddess in the name of the child, promising for the parents, that if she be kind to the child, they will present to her certain offerings, &c. as soon as it is

[y] Or, she who cools the body at the time of the small-pox.

[z] The regular Hindoo doctors (voidyŭ) do not inoculate, but a lower order of bramhŭns called doivŭgnŭs, or astrologers.

recovered. At the close of the ceremony, the bramhŭn places the flowers which have been offered in the hair of the child, telling the parents that the goddess will be favourable: and then performs the operation. When the child becomes affected with the disease, the family priest (if the parents be rich enough to pay for it) comes to the house every day, and repeats certain forms of prayer and praise to Shēētŭla; after recovery she is again worshipped. If the child become dangerously ill, it is carried to an image of Shēētŭla, and bathed in the water which has been offered to this goddess, some of which is given it to drink.

Beggars of different descriptions procure a stone, gild a small part of it, and carry it from place to place, singing the praises of Shēētŭla. These mendicants sometimes proclaim in a village, that Shēētŭla has appeared to one of them in a dream, and ordered, that in this village the mistress of each house shall beg at three, four, or more doors, and take whatever is given her, and eat it in some neighbouring garden or forest.[a] The most dreadful misfortunes being threatened in case of disobedience, the affrighted women beg from door to door, and fulfill the supposed commands of the goddess.

25.—*Mŭnŭsa.*[b]

This goddess, the sister of Vasookee,[c] and the wife of Jŭrŭtkarŭ, a sage, is called the queen of the snakes, and is worshipped to obtain preservation from their bite. She

[a] This is a trick to extort some part of the alms from these deluded women.

[b] Or, Mŭnŭsa-dévēē, the goddess who possesses pleasure in herself.

[c] The king of the serpents.

is represented as sitting on the water-lily, clothed with snakes.

In the month Joist'hŭ, on the 10th of the increase of the moon; also on the 5th of the moon's increase and decrease in Ashwinŭ and Shravŭnŭ, as well as on the last day of Shravŭnŭ, this goddess is worshipped; when, amidst singing, dancing, music, &c., some persons play with snakes of different kinds, particularly the cobra capello, suffering them to bite them. This play, however, ends fatally when the venomous fangs have not been carefully extracted. The cast called Mal, who play with snakes for a livelihood, profess great regard for Mŭnŭsa. A day or two before the festival, in some places, the women of the village (perhaps fifty or a hundred, or even two hundred) beg rice, either in their own or an adjoining village; which they offer, in a field in the neighbourhood, in the name of Mŭnŭsa, but without an image. After thus offering rice, milk, curds, sugar, &c. to the goddess, they eat them on the spot; and this act of holiness, they say, preserves their children from the bite of snakes. When the worship is performed before an image, sheep, goats, and buffaloes are offered to Mŭnŭsa, and even swine.[d]

When a Hindoo has been bitten by a snake, the persons who pretend to cure him read different incantations containing the names of Mŭnŭsa. If one or two persons in a village have died by the bite of snakes, all the inhabitants become alarmed, and celebrate the worship of Mŭnŭsa.

[d] Among the Egyptians, swine, it is well known, were offered to Bacchus.

26.—*Shŭshtēē*[e]

Is a yellow woman sitting on a cat, nursing a child. The Hindoos regard her as the protectress of their children.

Six annual festivals are held in honour of this goddess, *viz.* in Joisht'hŭ, Bhadrŭ, Ashwinŭ, Maghŭ, and two in Choitrŭ; on the 6th of the increase of the moon, and on the last day but one of the month. At the time of this worship, every woman of the village, dressed in her best clothes, with her face painted, her ornaments on, and her body anointed with oil, goes to the place of worship under the tree,[f] taking in her hand an offering; over each of which the officiating bramhŭn performs the usual ceremonies. The offerings are sent to the house of the officiating bramhŭn, or distributed amongst the eager bystanders. Among others who are eager to obtain some of these offerings, are women who have not been blessed with children; each of whom sits down pensively among the crowd, and opens the end of her garment to receive what the assembled mothers are eager enough to bestow: when the giver says, "May the blessing of Shŭshtēē be upon you, and next year may you bring offerings—with a child in your arms." The receiver adds with eagerness, "Ah! if she bestow this blessing, I will celebrate her worship; I will keep my vows, and bring offerings every year." This festival is called Arŭnyŭ-shŭshtēē, because the worshippers are directed to walk in some forest on this day, with fans in their hands.

[e] She is worshipped on the sixth lunar day.

[f] The ficus Indica.

In those houses where the daughter is married, but has not left her parents, they send for the son-in-law; and at the close of the worship the girl's father sends to him, on a metal plate, a flower, some unhusked rice, a piece of string consecrated to the goddess, five or six blades of dōōrva grass, a garment, &c. The son-in-law, if a person of respectability, contents himself with sticking the flower in his hair. If a poor man, he puts on the garment, and raises all the other presents to his head. If the son-in-law neglect to stick the flower in his hair, the girl's father becomes very sorrowful; and all the spectators pronounce the former a dead man, for throwing away a flower which has been offered to Shŭshtēē.

Another festival is held in honour of this goddess, in some parts of Bengal, in the month Ŭgrŭhayŭnŭ, called Hŭree-shŭshtēē. The worship is celebrated before a clay pot, filled with water, having six spouts. In addition to all these times of worship, females who have lost all their children by death, worship this goddess every month: beside which, after a child is six days old, every father, to preserve the child, performs the worship of the goddess, while the officiating bramhŭn reads the incantations; and on the twenty-first day of the child's age, the mother presents offerings to the goddess with her own hands, while the officiating bramhŭn reads the prayers.

Shŭshtēē has no temples in Bengal; her common representative, a rough stone, smeared with red paint, about as large as a man's head, is commonly placed at the root of the sacred vŭtŭ; to which passengers, especially women, pay a degree of reverence. In fulfilling

particular vows to Shŭshtēē, some worshippers surround the vŭtŭ tree with garlands of flowers, and with great numbers of artificial lamps made of clay: others fulfil their vows by building an earthen or brick seat around one of these trees. A female of property, as a thank-offering after child-birth, presents by the hands of a bramhŭn a child made of curds, which the bramhŭn greedily devours.

Bloody sacrifices of bullocks, goats, sheep, and sometimes of tame hogs, are offered to Shŭshtēē. For receiving these latter offerings some persons call the goddess a cannibal.

At the close of the different festivals held in honour of Shŭshtēē, it is common for women to entertain the company with marvellous stories relating to this goddess. The wives of some of the lower casts beg for a share of the offerings at the doors of the bramhŭns.

Shŭshtēē rides on a cat: hence the Hindoos, especially mothers, avoid hurting this animal, lest the goddess should revenge herself on their children.

SECT. III.—INFERIOR CELESTIAL BEINGS, OBJECTS OF WORSHIP.

These beings are either the enemies of the gods, as the ŭsoorŭs and rakshŭsŭs: or their companions; or those who are employed as dancers, singers, or musicians in the heavens of the gods. They are worshipped at the great festivals, but have no separate images.

1.—*The Usoorŭs, or Giants.*

These enemies of the gods are the offspring of Kŭshyŭpŭ, the progenitor of gods, giants, men, serpents, and birds, by his different wives. They bear a resemblance to the titans or giants of the Grecian Mythology; and stories of their wars with the gods (some of which will be found in this work) abound in the pooranŭs. Indrŭ, Vishnoo, Kartikéyŭ, and Doorga, are distinguished among the Hindoo deities for their conflicts with these beings.[g] King Vŭlee, a giant, is worshipped by the Hindoos on their birthdays, with the same forms as are used in the worship of the gods.

Story of the churning of the sea by the gods and ŭsoorŭs. The most rancorous hatred has always existed between the ŭsoorŭs and the gods, although half-brothers; the former having been excluded by the gods from succeeding to the throne of heaven: and dreadful conflicts were carried on between them with various success, both parties seeking to become immortal. The giants performed the most severe religious austerities, addressing their prayers alternately to Vishnoo, Shivŭ, and Brŭmha; but were always unsuccessful. The gods, however, at last obtained this blessing at the churning of the sea of milk; which story is related at length in the Mŭhabharŭtŭ and other works:—In this work the gods first took mount Mŭndŭrŭ, placed it in the sea, and wrapping round it the serpent Vasookēē, began to whirl it round in the sea as the milkmen do the staff in the pan in making butter. The gods took hold of the head of the

[g] Jupiter was represented as aiming the thunder in his right hand against a giant under his feet. Doorga is aiming the spear in her right hand against an ŭsoorŭ under her feet.

snake, and the giants seized the tail; but the gods being almost consumed by the poison from the mouth of the serpent, they privately intreated Vishnoo to prevail upon the giants to lay hold of the head; upon which he thus addressed them: "How is it," said Vishnoo, "that you, giants as you are, have taken hold of Vasookēē's tail?" The gods and the giants then changed places; and the elephant Oiravŭtŭ first arose from the churned sea to reward their labours; afterward the gem Koustoobhŭ—the horse Oochoishrŭva—the tree Parijatu—many jewels—the goddess Lukshmēē—and then poison. Full of alarm at the sight of the poison, the gods applied to Mŭha-dévŭ (Shivŭ); who, to save the world from destruction, drank up the poison, and received no other injury than a blue mark on his throat.[h] Next came up the water of immortality; when the gods and the ŭsoorŭs without number took their stand on each side, each claiming the mighty boon. Vishnoo proposed to divide it with his own hands: but while the ŭsoorŭs went to prepare themselves by bathing in the sacred stream, the gods drank up the greatest part of the nectar; and, to give them time to drink the whole, Vishnoo assumed the form of a most captivating female; with which the giants were so charmed, that they totally forgot the nectar. One of them, however, having changed his shape, mixed with the gods, and, drinking of the water of life, became immortal; but Vishnoo, being informed of this circumstance by Sōōryŭ and Chŭndrŭ (the sun and moon), cut off the head of the giant. The head and trunk, being thus immortalized, were made the ascending and descending nodes, under the names Rahoo and Kétoo.

[h] Hence this god is called Neelŭ-kantŭ, the blue-throated.

2.—*The Rakshŭsŭs.*

Many stories respecting the wars of the rakshŭsŭs, or cannibals, with the gods, are contained in the pooranŭs and other shastrŭs, and several will be found in different parts of this work. They are represented as assuming at pleasure the different shapes of horses, tigers, lions, buffaloes, &c.: some have a hundred heads, and others as many arms.[1] In the Hindoo writings Malēē, Soomalēē, Ravŭnŭ, Koombhŭ-kŭrnŭ, Vibhēēshŭnŭ, Indrŭ-jit, Ŭtikayŭ, and others, are distinguished as renowned rakshŭsŭs. As soon as born, these giants are said to arrive at maturity. They devour their enemies. All the rakshŭsŭs are bramhŭns, and are said to dwell in the south-west corner of the earth.

Noiritŭ, a rakshŭsŭ, is one of the ten guardian deities of the earth, and presides in the south-west. In this character he is worshipped at all the great festivals. He is represented in the form of meditation used by the bramhŭns as a black man, having in his right hand a scymitar.

Story of Koombhŭ-kŭrnŭ.—Immediately after his birth, this cannibal stretched his arms, which were in proportion to his body, and gathered into his mouth every thing within his reach. At one time he seized five hundred courtezans belonging to Indrŭ; at another the wives of one hundred sages, and cows and bramhŭns without number. Brŭmha at length threatened to destroy him,

[1] Some of the giants of the Grecian mythology, it will be remembered, had a hundred arms.

unless he contented himself with less, as he would presently eat up the earth. He now became more moderate, and began to perform the most severe austerities in honour of Brŭmha; which he continued for ten thousand years. The gods trembled on their thrones, lest Koombhŭ-kŭrnŭ, obtaining a blessing from Brŭmha, and especially the blessing of immortality, should swallow up every thing, gods and men. They appealed to Brŭmha, and persuaded Sŭrŭswŭtēē, the goddess of learning, to enter into Koombhŭ-kŭrnŭ, and excite him to ask this blessing, that he should continue to sleep day and night; which request Brumha granted, and sent the voracious rakshŭsŭ to enjoy his everlasting sleep. The friends of Koombhŭ-kŭrnŭ however persuaded Brŭmha to change his destiny: who now ordered that he should sleep uninterruptedly six months, but on the last day of the sixth should awake; during half of which day he should fight with and conquer Brŭmha, Vishnoo, and Shivŭ, and during the other half be permitted to devour as much as he chose. At one meal he devoured six thousand cows, ten thousand sheep, ten thousand goats, five hundred buffaloes, five thousand deer, and drank four thousand hogsheads of spirits, with other things in proportion. After all, he was angry with his brother Ravŭn, for not giving him enough to satisfy nature. His house at Lŭnka (Ceylon), is declared to have been twenty thousand miles long, and his bed the whole length of the house. "Lŭnka itself," says the Ramayŭnŭ, "is eight hundred miles in circumference:—where then was the place for this bed?" I have heard this question put by a person to the bramhŭns, who, unable to find room for Koombhŭ-kŭrnŭ's bed, were laughed at by the shōōdrŭs, their disciples.

The *Gŭndhŭrvŭs* and *Kinnŭrŭs* are celestial choristers, male and female. The latter have horses' heads ! ![k]

The *Vidya-dhŭrŭs* are male and female dancers. The *Upsŭrŭs* are also female dancers greatly celebrated for their beauty: they have been frequently sent down to earth to captivate the minds of religious devotees, and draw them from those works of merit which were likely to procure them the thrones of the gods. Eight of the Ŭpsŭrŭs are mentioned as beyond all others beautiful: Oorvŭvŭshēē, Ménŭka, Rŭmbha, Pŭnchŭ-chōōra, Tilottŭma, Ghritachēē, Boodbooda, and Mishrŭ-késhēē. The five first of these are the mistresses of the gods, and keep houses of ill-fame in the heaven of Indrŭ. When any one of the gods visits the king of heaven, he generally spends some time with one or more of these courtezans.

Nayikas.—These are female companions of Doorga, and are worshipped at the festivals of this goddess. Eight of them have a pre-eminence over the rest. The Tŭntrŭ shastrŭs declare, that these females visit the worshippers either as their wives, or as mothers; and declare to them how they may obtain heaven: or, as sisters, bring to them any female they choose, and reveal whatever they desire to know of the present or future. He who wishes to obtain the company of a Nayika must worship her thrice a day, and repeat her name at night in a cemetery for seven, or fifteen, or thirty days On the last night he must continue to repeat her name till she appears to him, and asks what he wishes for. She

[k] Some idea may be formed of the taste of the early Hindoo poets, who here represent heavenly music as coming from beings with the mouths of horses!

remains with him during the night, and departs the next morning, leaving with him presents to a large amount; which, however, he must expend the next day, or they will all evaporate. If the worshipper wishes to go to any place in the three worlds, the Nayika takes him thither in a moment. If after cohabiting with one of the Nayikas, he cohabit with any other female, the Nayika immediately destroys him. Anŭndŭ-chŭndrŭ, a bramhŭn of Soopoorŭ in Vēērŭ-bhōōmee, who died only a few years since, is said to have obtained the fruit of his worshipping the Nayikas.

The *Yukshŭs* are the servants of Koovérŭ, the god of riches, and fly through the world preserving the wealth of men. A number of stories, not worth detailing, principally referring to their wars or intrigues, are contained in the pooranŭs. In the form of meditation, Koovérŭ is described as a white man, having a hammer in his right hand. He is worshipped at the festival of the goddess Lŭkshmēē, and at all the other great festivals; but has no separate feast, image, nor temple. The Ramayŭn relates that Koovérŭ, by prayer to Brŭmha, accompanied with religious austerities, obtained Lŭnka (Ceylon); the very mire of whose streets is gold. Here he reigned till Ravŭn dispossessed him. Brŭmha also gave to this god the chariot Pooshpŭkŭ; which had the property of expansion, and of going wherever the charioteer wished. From Lŭnka, Koovérŭ went to mount Koilasŭ, where he is supposed to be at present.

Pishachŭs.—These messengers of the gods guard the sacred places, the resort of pilgrims. Sixty thousand are said to guard the streams of the Ganges from the approach of the profane.

The *Goodghŭkŭs*, the *Siddhŭs*, the *Bhōōtŭs*, and the *Charŭnŭs*.—*These are beings of inferior orders, residing with the gods as servants.*

There are several other orders of females, as the Yoginēēs, Dakinēēs, Kakinēēs, Shakhinēēs, Bhōōtinēēs, and Prétinēēs, who wait upon Doorga or Shivŭ, as their attendants. All these also are worshipped at the great festivals.

SECT. IV.—OF THE TERRESTRIAL GODS.

1.—*Krishnŭ.*[1]

ACCORDING to the Shrēē-Bhagŭvŭtŭ, the Mŭhabharŭtŭ, and other works, this god, a form of Vishnoo, was incarnate to destroy kings Shishoo-palŭ and Kŭngsŭ, and a number of giants.

Krishnŭ was born at Mŭt'hoora; his father's name was Vŭsoo-dévŭ, a kshŭtriyŭ, and his mother's Dévŭkēē; but Kŭngsŭ seeking to destroy him when an infant, his father fled to Vrinda-vŭnŭ, and concealed him in the house of Nŭndŭ, a voishyŭ: hence he is sometimes called the son of Nŭndŭ.

Many stories are recorded of Krishnŭ in the pooranŭs: in his infancy he deprived a giant of her breath, who had poisoned her breasts before she gave him suck[m];—soon after he destroyed a carriage against which he hurt his

[1] The black.

[m] It is common for a Hindoo nurse to offer the breast to a neighbour's child, when she happens to be on a visit.

foot, when laid by his nurse at the door to sleep[n];—Nŭndŭ's wife, when looking into his mouth one day, had a surprising view of the three worlds, with Brŭmha, Vishnoo, and Shivŭ sitting on their thrones;—at the age of eight years he took up mount Govŭrdhŭnŭ in his arms, and held it as an umbrella over the heads of the villagers and their cattle during a dreadful storm, with which the angry king of heaven was overwhelming them;—he created a number of cattle, and also of boys and girls, to replace those which Brŭmha had *stolen* from Vrindavŭnŭ;—he destroyed a large hydra, which had poisoned the waters of the Yŭmoona;—he seduced the wife of Ayŭnŭ-ghoshŭ, a voishyŭ, and sported with 16,000 milkmaids in the wilderness of Vrindhŭ;—he next assumed four arms, destroyed Kŭngsŭ, and took possession of the throne;—after this he was engaged in various quarrels, and had to combat with many formidable enemies; which induced him to build a fort at Dwarŭka, where he resided, and married two wives;—he next joined the family of Yoodhisht'hirŭ in their war with the race of Dooryodhŭnŭ;—and, lastly, destroyed Shishoo-palŭ. He closed his life with an act worthy of such a character, by destroying his whole progeny[o]; and was at length

[n] Mothers frequently lay their infants exposed to the rays of the sun to sleep, after rubbing their breasts with oil.

[o] So infamous is the character of this god, even among those who hope for salvation through him, that Vilwŭ-mŭngŭlŭ, a blind poet, wrote the following verse, which certainly contains the severest possible censure of this profligate deity.

"Oh! Krishnŭ! thou who didst destroy thy own offspring;
Thou who didst renounce (Sēēta) the spotless daughter of Jŭnŭkŭ, in the wilderness;
Thou who didst cast down to hades Vŭlee, who had given thee his all;
Who would think on thee, if thou wert not the deliverer from death?"

In exact agreement with this Sŭngskritŭ verse, was the declaration made

himself accidentally killed by an arrow, while sitting under a tree.

The images of this lascivious and blood-stained hero are now worshipped by the Hindoos with an enthusiasm which transforms them into the very image of Krishnŭ himself. He is represented as a black man, holding a flute to his mouth with both hands: his mistress Radha stands on his left.

On the 8th of the moon's decrease in the month Bhadrŭ, an annual festival is held in the night, to celebrate the birth of this god. On this day all the worshippers fast.[p] The regular Hindoos, and the disciples of the Gosaees,[q] sometimes differ a day or two in celebrating this feast. After the ceremonies of worship are concluded, the worshippers assemble before the temple near a hole cut in the ground, into which have been thrown water, oil, curds, turmeric, and earth; and seize first one person and then another, and throw them into this hole; and others jump into it. Music, dancing, singing obscene songs, &c., accompany these acts of rude merriment; at the close of which, dancing through the streets, the crowd go

before several persons in company in the year 1812, by Ram-nat'hŭ, the second Sŭngskritŭ pundit in the College of Fort-William; who, speaking of the universal profligacy of manners in Calcutta, declared that "every house contained a Krishnŭ."

[p] In a Hindoo fast, the person abstains, for three days, from anointing himself with oil, from connubial intercourse, from fish, from every thing fried, and eats only once a day. At the time of a Jewish fast, the person is said to have "afflicted his soul:" but among the Hindoos fasting and merriment go together. The Jewish fast was connected with moral sentiment: the Hindoos fast as an act of mere ceremonial purity.

[q] The Gosaees are the religious leaders of a large portion of the worshippers of Krishnŭ. Goshaee is a term of respect equivalent to Sir.

to some pool, or to the river, and wash themselves: and thus the festivity ends.

In the month Shravŭnŭ another festival is held in honour of Krishnŭ, called Jhoolŭnŭ-yatra.[1] On the 11th night of the increase of the moon, this festival begins; when a chair or throne, containing the image, being suspended from the ceiling of an adjoining room in the temple, the proprietor begins to swing the image, and other bramhŭn guests continue it at pleasure. At ten o'clock the god is taken to his usual place, when the different forms of worship are repeated, amidst the offering of flowers, incense, sweetmeats, fruits, and other acts of adoration. During the celebration of worship in the house, the crowd out of doors sing, dance, and make a horrid discord with barbarous instruments of music, connecting with the whole every kind of indecency. At twelve o'clock the owner of the image entertains a great multitude of bramhŭns. After eating and drinking, they literally "rise up to play:" youths, dressed so as to represent Krishnŭ and his mistress Radha, dance together; and the festivities are thus continued till the crowd retire at day-light. Some keep this feast for five nights, beginning on the eleventh; and others for three nights, beginning on the thirteenth.

On the 15th of the increase of the moon, in the month Kartikŭ, another festival is held during three nights, to celebrate the revels of this impure god with the milk-maids. It is called the Rasŭ. Each night, after the ceremonies in the temple are closed, a bramhŭn carries the image out with much noise, music, singing, and dancing; and places it in a brick building in the street, which

[1] The swinging festival.

is open on all sides, and has one highly elevated sitting place. This building is annually gilt, ornamented, and grandly illuminated for this festival. Sixteen small images of Krishnŭ are necessary on this occasion; but a very small gold image, about the size of a breast-pin, is placed as the object of adoration, and afterwards given to the officiating bramhŭn. At the close of the festival, the clay images are thrown into the river.

Round the building in the street booths are erected, filled with sweetmeats, playthings, and other articles, as at an English fair. Here fathers and mothers, leading their children by the hand, or carrying them on their hips,[s] come for *fairings*. Thieves and gamblers are very busy at these times[t]; and upon the whole it is amazing how much an European is here reminded of an English race-ground. At these times I have seen the grey-headed idolater and the mad youth dancing together; the old man lifting up his withered arms in the dance, and giving a kind of horror to the scene, which idolatry itself, united to the vivacity of youth, would scarcely be able to inspire.[u]

[s] This is the way in which all Hindoos carry their children: a child is rarely seen in a person's arms, as in Europe. The same custom appears to have existed among the Jews: "Ye shall be borne upon her sides, and be dandled upon her knees."—*Isaiah* lxvi. 12.

[t] In the year 1810, on account of the depredations of preceding years, the magistrate of Serampore forbad the erection of booths and all games at this festival; in consequence of which an expense of near four hundred roopees, incurred in performing the ceremonies of worship, fell upon the owner of the image of Krishnŭ, who would otherwise have received as much from the proprietors of the booths and gaming shops.

[u] Illuminations, fireworks, and the gilding of their temples, give a very shewy effect to Hindoo ceremonies, which are often performed at the time of the full moon, and at midnight. A moonlight night in India is highly pleasant. At the time of the Rasŭ festival, I have seen a scene so gaily illuminated and adorned, that the whole seemed enchantment; every na-

In England the bait to corrupting amusements is a horse-race: but in Bengal the Hindoo is at once called to what he considers divine worship and to a licentious festival; no one imagining but that worship and adultery may be performed in the same hour. About four or five in the morning they carry the god back to the temple; and then the crowd retire to cure their hoarseness and rest their wearied bodies.

On the fourth morning, having brought the god home, after the usual ceremonies, they sing songs in celebration of the actions of Krishnŭ; and continue them from ten till twelve or one o'clock in the day. Many come to hear, who present various offerings to the god; after which a grand feast is given to the bramhŭns. The expenses of this festival are defrayed either by rich natives, or from the revenues of the temples.

At the full moon in Phalgoonŭ, the Dolŭ,[x] another swinging festival is held.—Fifteen days before the full moon these holidays begin, from which time the Hindoos assemble in the night to sing and dance; and in the day they wander about the streets, throwing red powder[y] at

tive, as he approached the god, threw himself on the ground with the most profound reverence, and muttered his praise with rapture as he mingled in the delighted crowd. Could I have forgotten that these people were perpetrating a dreadful crime, and that these nightly festivals were connected with the greatest impurities, I should have been highly gratified.

[x] All these festivals are intended to represent the obscene acts or play of Krishnŭ. This is the play of swinging common to young folks in Europe. I am told that on this occasion, in various places in Hindoost'han, many families sit up all night, swinging by the light of the moon. They suspend a cord between two trees, and while some are swinging, others are singing impure songs, and others dancing.

[y] This powder is made with the roots of wild ginger, coloured with sappan-wood. Other ingredients are added to make superior kinds.

the passengers, either with their hands or through a syringe. On the night before the full moon, the ceremonies of worship are performed; at the close of which, having besmeared themselves with red powder, they carry the god from his house to some distance, amidst the sounds of music, dancing, fireworks, singing, &c. A bamboo, with a straw man tied to it, having been erected in some plain, they place the god here, and again worship him. After three hours have been spent in various sports, especially with fireworks, they set fire to the bamboo and straw, carring back the image to the temple. Very early in the morning they bathe the god, set him on a chair, and then worship him, rocking him in this chair, and throwing upon him red powder. At twelve o'clock at noon these ceremonies are repeated with greater splendour; when many offerings are presented, and the bramhŭns entertained. About four the festival closes by another repetition of the same ceremonies. The god is then washed, anointed, clothed, and put into the temple; where food remains before him for some time, and is then given to the bramhŭns.

Beside these, many other festivals less popular are held in the course of the year.

Many small black stones, having images of Krishnŭ cut in them, are to be found in the houses of the Hiṇdoos; to which different names are given, but they are all forms of Krishnŭ. The temples dedicated to Krishnŭ are very numerous; and it is a scandalous fact that the image of Radha, his mistress, always accompanies that of Krishnŭ, and not those of his wives Rookminēē and Sŭtyŭ-bhama. Many persons may be heard in the

streets, and when sitting in their shops, repeating to themselves and to parrots the names of Radha and Krishnŭ, as works of merit. Pantomimical entertainments are frequently represented, in which the lewd actions of this god are exhibited.

Six parts out of ten of the whole Hindoo population of Bengal are supposed to be the disciples of this god. The far greater part of these, however, are of the lower orders, and but few of them bramhŭns.[z] The mark on the forehead consists of two straight lines from the tip of the nose to the back of the head.

A story of Krishnŭ.—The death of Shishoo-palŭ is thus related:—A quarrel arose at a sacrifice between Krishnŭ and this monarch, respecting the point of precedency, which Shishoo-palŭ would not resign to Krishnŭ: "What!" says he, "shall I be preceded by the son of a cowherd; one who has eaten with a cow-keeper, who has led cows to pasture, and has been guilty of all manner of abominations?" Krishnŭ restrained his rage for some time; but at length became exceedingly angry, and cut off his head at one blow. It was foretold of Shishoo-palŭ, that as soon as he saw the person by whose hands he should die, two of his four arms would fall off; and this is said to have happened the moment he saw Krishnŭ, at the meeting of the kings at this sacrifice.

Another story.—On a certain occasion the lascivious Krishnŭ heard, that king Dŭndēē possessed a horse,

[z] The greater part of the bramhŭns are disciples of the female deities (Shaktus).

which every night assumed the form of a beautiful female. Krishnŭ asked for this horse: but the king refused him, and fled to Bhēēmŭ, Krishnŭ's friend; who, rather than abandon a person who had claimed his protection, resolved to break the ties of friendship with Krishnŭ, and go to war with him. A war commenced, which continued to rage with the utmost fury, till the horse, assuming the shape of a kinnŭrēē, ascended to heaven, the period of the curse under which it lay being expired.

Krishnŭ ruining his friend by urging him to declare a deliberate falsehood.—In the war between the family of Dooryodhŭnŭ and the Pandŭvŭs, Dronacharjyŭ was so mighty a warrior that the Pandŭvŭs had no hope of success, unless they could cut him off; to accomplish which, Krishnŭ contrived to throw Dronacharjyŭ off his guard, by causing it to be reported through the army, that his son Ushwŭtt'hama was killed. The father refused to believe the report, unless Yoodhist'hirŭ would say it was true. Krishnŭ pressed Yoodhist'hirŭ to tell this lie, as it would insure success to their affairs; and, in cases of extremity, the shastrŭ had declared it lawful to employ falsehood. Yoodhist'hirŭ at first positively refused, but was at length persuaded by the intreaties of Krishnŭ, Ŭrjoonŭ, and others: who told him the assertion would not be a lie, as an elephant of Dooryodhŭnŭ's, of the same name, had actually been killed in battle. Dronacharjyŭ was so overcome when he was thus brought to believe the news, that Ŭrjoonŭ soon dispatched him; which completely changed the face of the battle. On account of this falsehood, Yoodhist'hirŭ, in going to heaven, was terrified by a sight of the torments of hell. —Where did Krishnŭ, the father of this lie, go?

Theft and murder committed by Krishnŭ.—When Krishnŭ was going to Mŭt'hoora to destroy Kŭngsŭ, as he approached the city he felt ashamed of the meanness of his dress, which consisted only of some shreds of cloth, like ropes, tied round his loins; and said to his brother Bŭlŭ-ramŭ, "All are going to this sacrifice elegantly dressed; we cannot go in this condition." Krishnŭ then sent his brother to a washerman, who however would not part with the clothes in his possession, as they belonged to king Kŭngsŭ. A quarrel ensued, in the midst of which Krishnŭ killed the washerman, and carried off the clothes. These freebooters next went to a shop, and stole two necklaces; and afterwards seized some sandal-wood, which a deformed woman was taking to the palace of Kŭngsŭ: but, to reward her, Krishnŭ pulled her straight, and made her more beautiful than the ŭpsŭras. The woman asked Krishnŭ, since he had made her so beautiful, who should marry her. Krishnŭ asked her, to whom she wished to be united. She said, to himself;—and from that time she became his mistress.

2.—Gopalŭ.

This is an image of Krishnŭ in his childhood. He is resting on one knee, with his right hand extended, craving some sweetmeats from his mother.

This infant god is worshipped at the festivals in honour of Krishnŭ: the ceremonies are the same, though the formulas are different.

Those who preserve stone, or brass, or other images of this god in their houses, as many do, worship them

[a] The cowherd.

every day, or whenever they choose. Many persons receive the initiating incantation of Gopalŭ as their guardian deity.

Girēēshŭ-chŭndrŭ, the raja of Nŭdēēya, in the year 1807, had two dreams, inwhich the god Gopalŭ appeared to him, and told him, that in a certain place in Nŭdēēya, a beautiful image of him was buried deep in the ground. The raja paid no attention to his dreams, till the god appeared to him a third time, telling him the same thing; when he consulted his principal servants, who sent labourers to dig up the image; but none was found. A few nights after, Gopalŭ appeared again, and told the raja that he was to be found in such a place, describing the spot in a more particular manner. The raja again sent his servants, who found the image. The greatest rejoicings took place at Nŭdēēya on this occasion; learned bramhŭns were called; and a vast concourse of people collected from the surrounding country to behold this miraculously discovered god, and to witness his installation, at which four thousand roopees were expended: a temple was afterwards erected on the spot, and the god placed in it. This image is now become very famous: the offerings presented to it do not amount, it is said, to less than two hundred roopees monthly.

Another image of the infant Krishnŭ, called Balŭgopalŭ, made of stone or metal, is kept in the houses of many, and worshipped daily, as well as at the festivals in honour of Krishnŭ.

3.—Gopēē-nat'hŭ.[b]

This is another form of Krishnŭ. In some places the image is worshipped every day, as well as at the festivals in honour of Krishnŭ.

A celebrated image of this god is set up at Ŭgrŭ-dwēēp, where an annual festival is held, on the 11th and the five following days of the decrease of the moon, in Choitrŭ. The origin of this image is so recent, that the story is known to every Hindoo:—Two religious mendicants, since become famous among the followers of Krishnŭ, Choitŭnyŭ and Nityanŭndŭ, sent their disciple Ghosh-t'hakoor, who did not relish an austere life, to Ŭgrŭ-dwēēpŭ, and directed him to take a certain stone with him, and make an image of Gopēē-nat'h, which he should set up there and worship. Ghosh-t'hakoor obeyed his spiritual guides; took the stone on his head: set it up as a god, the gift of Choitŭnyŭ and Nityanŭnŭ, and began to worship it in public daily. The god soon appeared to him in dreams, and revealed a number of secret things; so that by degrees Gopēē-nat'h of Ŭgrŭ-dwēēp became very famous. One night a stranger came to the temple at a very late hour, when no one was awake to give him refreshment. The god himself, however, in the form of Ghosh-t'hakoor, took an ornament from his uncle, and purchased some food for the stranger at an adjoining shop. In the morning there was a great noise in the town about this ornament, when the shopkeeper and the stranger declared these facts, so creditable to the benevolence of the god; and from this circumstance the fame of Gopēē-nat'h spread still wider.

[b] The god of the milk-maids,

After the death of Ghosh-t'hakoor, the god appeared to his successor, and directed him to perform the funeral rites; in the celebration of which it was contrived that the god himself should present the offering to the manes: for when the kooshŭ grass, the rice, and the water were put into the hands of the image, the god (a little more water than usual being poured into his hand) poured out the offering; when the crowd set up a great shout, declaring that the god himself had presented the offering to the manes. At present, it is said, this god brings in not less than 25,000 roopees annually to his owner.

At the above-mentioned festival, it is supposed that 100,000 people assemble each day at Ŭgrŭ-dwēēpŭ; among whom are great multitudes of lewd women, who accompany the religious mendicants. Filthy songs about Krishnŭ and his mistresses are sung by the crowd, and all manner of indecent diversions practised. Different casts eat together here.

After the death of Ghosh-t'hakoor, the image fell into the hands of the raja, or lord of the soil; who sent bramhŭns to perform the ceremonies before the image, and receive the offerings. Raja Nŭvŭ-krishnŭ, of Calcutta, once seized this image for a debt of three lacks of roopees, due to him from the owner, raja Krishnŭ-chŭndrŭ-rayŭ. The latter afterwards regained the image by a suit at law; but not till Nŭvē-krishnŭ had made another Gopēē-nat'h exactly like it.

All this has arisen out of a stone given by two mendicants to one of their companions!—Who can avoid feeling a mingled sensation of disgust and pity, while he

beholds such multitudes, the abject slaves of a superstition so degrading ?

4.—*Jŭgŭnnat'h.*[c]

The image of this god has no legs, and only stumps of arms[d]: the head and eyes are very large. At the festivals, the bramhŭns adorn him with silver or golden hands.

Krishnŭ, in some period of Hindoo history, was accidentally killed by Ŭngŭdŭ, a hunter; who left the body to rot under the tree where it fell. Some pious person, however, collected the bones of Krishnŭ, and placed them in a box; where they remained till Indrŭ-dhoomnŭ, a king who was performing religious austerities to obtain some favour of Vishnoo, was directed by the latter to form the image of Jŭgŭnnat'h, and put into its belly these bones of Krishnŭ, by which means he should obtain the fruit of his religious austerities. Indrŭ-dhoomnŭ enquired who should make this image; and was commanded to pray to Vishwŭ-kŭrmŭ.[e] He did so, and obtained his request; but Vishwŭ kŭrmŭ at the same time declared, that if any one disturbed him while preparing the image, he would leave it in an unfinished state. He then began, and in one night built a temple upon the blue mountain in Orissa, and proceeded to prepare the image in the temple: but the impatient king, after

[c] The lord of the world, from jŭgŭt, the world, and nat'h, lord,

[d] The Athenians placed statues at their doors to drive away thieves, which they called Hermæ, from Mercury. These images had neither hands nor feet, and hence Mercury was called Cullenius, and by contraction Cyllius, from Kullos, *viz.* without hands or feet.

[e] The architect of the gods.

waiting fifteen days, went to the spot; on which Vishwŭ-kŭrmŭ desisted from the work, and left the god without hands or feet. The king was very much disconcerted; but on praying to Brŭmha, he promised to make the image famous in its present shape.

Indrŭ-dhoomnŭ now invited all the gods to be present at the setting up of this image: Brŭmha himself acted as high priest, and gave eyes and a soul to the god, which completely established the fame of Jŭgŭnnat'h. This image is said to lie in a pool near the present temple, at Jŭgŭnnat'h-kshétrŭ in Orissa, commonly known among the English by the name of Jŭgŭnnat'h's pagoda. The particulars of this place will be found in the account of the Hindoo holy places, the resort of pilgrims.

Jŭgŭnnat'h has many temples in Bengal, built by rich men as works of merit, and endowed either with lands, villages, or money. The worship of this god is performed in these temples every morning and evening; at which times people come to see the god, or prostrate themselves before him. During the intervals of worship, and after the god has partaken of the offerings, he is laid down to sleep,[f] when the temple is shut up till the next hour of worship.

Bramhŭns may make offerings of boiled rice to this or to any other god, but shōōdrŭs cannot: they are permitted to offer only dried rice.[g] The food which is

[f] The images of the gods in all the Hindoo temples, at certain hours, are laid down to sleep; at least, all those that are small enough to be laid down and lifted up again.

[g] The bramhŭns do not eat the boiled rice of the shōōdrŭs. Sweetmeats, fruit, the water of the Ganges, &c., are things received from shōōdrŭs,

offered to Jŭgŭnnat'h is either eaten by the bramhŭns and their families at the temples, or by passengers and others, who purchase it of those shopkeepers that have bought it of the bramhŭns; a little is given to the poor.

There are two annual festivals in Bengal in honour of this god; the Snan-yatra, and the Rŭt'h-yatra.

At the Snan-yatra, in the month Joisht'hŭ, this lord of the world, wrapped in a cloth, is carried out and placed in a seat on a large terrace built in an open place near the temple. Here the bramhŭns, surrounded by an immense concourse of spectators, bathe the god by pouring water on his head, during the reading of incantations. The people at the close of the ceremony make obeisance, some by lifting their hands to their foreheads, and others by prostration, and then depart, assured by the shastrŭs that they shall be subject to no more births, but be admitted to heaven after the death of this body. The bramhŭns then wipe this creator of the world, and carry him back to the temple; after which the ceremonies of worship are performed before him with great shew. This snan, however, is not confined to Jŭgŭnnat'h; but at this time all the different images of Vishnoo, throughout the country, are bathed. It is the custom of the Hindoos to feed their children with rice for the first time when they are six, seven, or nine months, old. On this day, before the ceremony of feeding the child, they bathe it, repeating incantations. Krishnŭ partook of his first rice at the full moon in Joist'hŭ; in commemoration of which, this snanŭ-yatra is performed annually by the worshippers of any separate form of Vishnoo.

Yet there are a few bramhŭns who refuse even sweetmeats and water from the hands of shōōdrŭs.

About seventeen days after the snan-yatra, on the second of the increase of the moon in Asharhŭ, the Rut'h or car-festival is held. Before the god is taken out of the temple to be placed on the car, the usual ceremonies of worship are performed. The car belonging to the image near Serampore is in the form of a tapering tower, between thirty and forty cubits high. It has sixteen wheels, two horses, and one coachman, all of wood. Jŭgŭnnat'h, his brother Bŭlŭ-ram, and their sister Soobhŭdra, are drawn up by ropes tied round the neck, and seated on benches in an elevated part of the carriage; when a servant on each side waves a tail of the cow of Tartary, called a chamŭrŭ.[h] The crowd draw the carriage by means of a hawser; their shouts, as the carriage proceeds, may be heard at the distance of a mile. Being arrived at the appointed spot, the bramhŭns take out the images, and carry them to the temple of some other god, or to a place prepared for them, where they remain eight days. At Serampore, Jŭgŭnnat'h, and his brother and sister, visit the god Radhavŭllŭbhŭ[i]; and here the wives of bramhŭns, who are never seen at shews, and who seldom leave home, come to look at Jŭgŭnnat'h. The car stands empty during this time, and the crowd flock to gaze at the indecent figures,[k] alluding to the abominations of the gods, which are painted all over it. Temporary shops are erected near the place where the car stands, like booths on a race-ground.[l] At the end of eight days, the

[h] The chamŭrŭ is a necessary appendage to royalty among the Hindoos.

[i] Another form of Krishnŭ. The name intimates that this god is the paramour of Radha.

[k] Romans, i. 27.

[l] The spirit of gambling is very prevalent at this festival. I have been credibly informed, that, a year or two ago, at Serampore, a man actually sold his wife for a slave, in order to supply himself with money for gaming.

god is again drawn up by the neck, placed in the car, and carried back to the place from whence he came; but the crowd is not quite so great as when the carriage is drawn out. Many recent instances might be collected of persons, diseased or in distress, casting themselves under the wheels of this ponderous car, and being crushed to death.

This festival is intended to celebrate the diversions of Krishnŭ and the milkmaids, with whom he used to ride out in his chariot.

5.—*Bŭlŭ-ram.*[m]

This god was cotemporary with Krishnŭ. His image, painted white, almost always goes with that of Jŭgŭnnat'h, though in a few temples it is set up alone. At the worship of Jŭgŭnnat'h, and also at that of Krishnŭ, a short service is performed in the name of Bŭlŭ-ram, whose image also sometimes accompanies that of Krishnŭ. Some place the image of Révŭtēē by the side of her husband. From the sŭtyŭ to the kŭlee-yoogŭ this female, the daughter of king Révŭtŭ, remained unmarried.[n] The king, at length, asked Brŭmha, to whom he should give his daughter in marriage: Brŭmha recommended Bŭlŭ-ram, who saw her for the first time when ploughing. Notwithstanding her immense stature (it is said her stature reached as high as a sound ascends in clapping the hands seven times), Bŭlŭ-ram married her; and to bring down her monstrous height, he fastened a plough-share to her shoulders.

[m] He who pursues pleasure, or bestows it, in his own strength.

[n] This old maid must have been 3,888,000 years old at the time of her marriage, if we date her birth from the beginning of the sŭtyŭ-yoogŭ.

6.—*Ram.*[o]

The following history of this god forms a brief table of contents of the Ramayŭn,[p] an epic poem, much celebrated among the Hindoos.

At a certain period, king Dŭshŭ-rŭt'h, having been cherished with great affection by his wife Kékoiyēē,[q] promised her whatever she should ask. She told him that she would avail herself of his promise on some future occasion; and when Ram was called to the coadjutorship in the kingdom by the voice of the people, and to which Dŭshŭ-rŭt'h gladly assented, Kékoiyēē reminded the king of his promise; and at the instigation of a deformed and revengeful female slave, whom Ram had formerly beaten, she petitioned that Ram might be exiled to a distant forest to live as an ascetic, and that Bhŭrŭt her son might be installed in his stead. The king reluctantly complied. Ram, however, readily submitted, and went into the forest, taking with him Sēēta and his brother Lukshmŭn. Dŭshŭ-rŭt'h soon died of grief for Ram; after which a shoe of Ram's was placed on the throne, Bhŭrŭt refusing the crown. When in the forest, Sōōrpŭnŭkha,[r] the sister of Ravŭn, a giant who reigned at Lŭnka (Ceylon), proposed marriage to Ram, who sent her to Lŭkshmŭn; he sent her again to Ram; Ram sending her back to Lŭkshmŭn, the latter cut off her nose: on

[o] The happy, or he who makes happy.

[p] I have omitted the long table of contents of this work inserted in the first edition, thinking it unnecessary, as the Ramayŭn with an English translation is issuing from the Serampore press.

[q] Dŭshŭ-rŭth had two hundred and fifty wives.

[r] A name given to her on account of her having nails like a Hindoo fan for winnowing corn.

this she fled to her brothers Khŭrŭ and Dōōshŭnŭ, who immediately made war upon Ram; Ram, however, destroyed them, as well as their army of 14,000 giants (rakshŭsŭs). Ravŭn, on hearing of these events, requested Marēēchŭ, another giant, to go to the residence of Ram in the form of a beautiful deer, and tempt Ram to pursue him, while he stole Sēēta. Marēēchŭ consented, and Ram, at the urgent request of Sēēta, pursued the flying deer, leaving Lŭkshmŭn to guard his family. When Marēēchŭ, in the form of the deer, was wounded, he set up a loud cry like the voice of Ram; which greatly alarmed Sēēta, who prevailed on Lŭkshmŭn to follow her beloved husband. While Sēēta was thus left alone, Ravŭn carried her off in triumph. The poem then describes the grief of Ram and his brother for the loss of Sēēta. Ravun, in taking away Sēēta, was met by Jutayoo, a vulture, formerly the friend of Dŭshŭ-rŭt'h. This bird endeavoured to deliver Sēēta by fighting with Ravŭn; but being unsuccessful, Sēēta directed him to inform Ram, that Ravŭn was carrying her away. Ram, in his search for Sēēta, met with this bird, which, as soon as it had delivered this account, died of the wounds it had received in fighting with Ravŭn. Ram and his brother now went forward in pursuit of Ravŭn, and met with the giaut Kŭbŭndhŭ, whom they destroyed. This giant immediately assumed another body, and informed Ram that he had formerly lived in the heaven of Indrŭ, but had been cursed, and sent down to take the body of a rakshŭsŭ. He further informed Ram, that two brothers (monkies), Soogrēēvŭ and Balēē, were in a state of warfare, Balēē having seduced his brother's wife; he therefore advised Ram to destroy Balēē, and contract an alliance with Soogrēēvu, by whose means he should obtain Sēēta. Ram took this advice, and having destroyed

Balēē,[s] restored Soogrēēvŭ to his kingdom. To prove his gratitude to Ram, Soogrēēvŭ collected his army of monkeys, and sent them to seek for Sēēta. The monkies who went southward met Sŭmpatee, a vulture without wings, brother to Jŭtayoo, who informed them that he had seen Sēēta at Lŭnka (Ceylon). Hŭnooman, one of Soogrēēvŭ's generals, immediately leaped across the sea (five hundred miles),[t] to Lŭnka, where he found Sēēta in a garden belonging to Ravŭn; to whom he gave a ring from Ram, while she, in return, sent Ram a jewel from her hair. Hŭnooman then began to destroy one of Ravŭn's gardens; who sent people to kill Hŭnooman, but he destroyed those who were sent. Ravŭn then sent his son Ŭkshŭyŭ against the mischievous monkey; but he also was destroyed. Ravŭn next sent his eldest son Indrŭjit, who seized Hŭnooman, and bringing him before his father, the king ordered his attendants to set fire to his tail; when the enraged monkey, with his burning tail, leaped from house to house, and set all Lŭnka on fire: after finishing which he came to Sēēta, and complained that he could not extinguish the fire that had kindled on his tail; she directed him to spit upon it, and he, raising it to his face for this purpose, set his face on fire. He then complained, that when he arrived at home with such a black face, all the monkeys would laugh at him. Sēēta, to comfort him, assured him, that all the other monkies should have black faces also; and when Hŭnooman came amongst his friends, he found that, according to the promise of Sēēta, they had all black faces as

[s] Ram, compared with Krishnŭ, is a pure character; yet we see him here, without provocation, destroy the rightful heir to a throne, and set up one who had seduced the wife of his brother.

[t] No one can doubt the propriety of making a spy of a monkey who can leap 500 miles at once.

well as himself. After hearing the account brought by Hŭnooman, Ram and Lŭkshmŭn, with Soogrēēvŭ and his army of monkies, proceeded to invade Lŭnka. They tore up the mountains, trees, and other large substances, and cast them into the sea to form a bridge[u]; which, however, Ravŭn was constantly employed in breaking down. Vibhēēshŭnŭ, Ravŭn's brother, perceiving that Ram would make good his landing, recommended that Sēēta should be given up: but his brother, unable to bear this advice, quarrelled with Vibhēēshŭnŭ; who came over to Ram, and advised him to throw into the sea a temple and image of Shivŭ, assuring him, that as Ravŭn was a worshipper of Shivŭ, he would not destroy the temple and image of his god. Ram followed this advice, soon made good his landing, and began the war with Ravŭn. After many giants had been killed, Koombhŭkŭrnŭ, a monstrous giant, brother to Ravŭn, engaged Ram and the monkeys. He began the combat by seizing and devouring his enemies. Some of them, as soon as they entered his mouth, came out of his nostrils and ears, and escaped. The terrified monkeys fled; but Ram with his arrows first cut

[u] Ram's bridge.—See the map of Hindoost'han. Ram was at a loss how to lead his army across the sea to Lŭnka. He fasted, and prayed to Sagŭrŭ for three days, and was angry with the god for not appearing to him. He therefore ordered Lŭkshmŭn to fire an arrow, and carry away the god's umbrella. He did so, and the arrow, carrying away the umbrella, penetrated even as far as patalŭ. The god, aroused from his sleep, exclaimed, "Is Ram arrived by the sea-side, and I have not known it?" He then directed Ram to apply to king Nŭlŭ, to whom he had given a blessing, that whatever he threw into the sea should become buoyant. At the command of Nŭlŭ, the monkeys tore up the neighbouring mountains, and cast them into the sea. Hŭnooman brought three mountains on his head at once, each sixty-four miles in circumference; and one on each shoulder, equally large; together with one under each arm, one in each paw, and one on his tail. All these mountains being thrown into the sea, and becoming buoyant, a complete bridge was formed.

off his arms, then his legs. Still he waddled round, and endeavoured to devour all within his reach, till Ram gave him a mortal wound in the neck. Next after Koombhŭkŭrnŭ, Indrŭjit engaged in the contest. He seized Ram, and, by the power of enchantment, carried him down to patalŭ; where Hŭnooman went in search of him, and, while Mŭhēēravŭnŭ was instructing Indrŭjit how to prostrate himself before an image of the goddess Bhŭdrŭ kalēē, Hŭnooman cut off his head, and rescued Ram. At length Ravŭn himself entered the combat; but after many conflicts, finding himself very weak, he resolved to restore Sēēta, and put an end to the war. To this Ram consented; but while Ravŭn was on the point of bringing Sēēta, he thought within himself, "If I do this, every one will charge me with cowardice: shall I, a giant, refuse to fight?" The combat was again renewed, and Ravŭn was slain.[x] Ram then

[x] The engagement between Ram and Ravŭn lasted seven days: Ram cut off the ten heads of Ravŭn a hundred times, but they were always miraculously restored. Ram then discharged an arrow which had these properties, that if it went into the air, it became a thousand; if it entered the body of an enemy, it became an innumerable multitude. Ravŭn, at the sight of this arrow, was filled with fear, and would have fled; but recollecting that Shivŭ had once given him an arrow that was to rescue him in a time of extreme peril, he discharged it, and destroyed Ram's terrible arrow. Still, however, he was full of fear, for whichever way he turned, he saw Ram; he shut his eyes, but still he saw him in his mind. At length, perceiving no way of escape, he began to flatter Ram; who was so softened, that he declared he would never destroy Ravŭn. The gods, alarmed lest Ravŭn should be spared, excited him to reproach Ram; who, indignant at such conduct, let fly an arrow which pierced Ravŭn's body, proceeded through the earth into the regions below, and having there bathed, returned in the form of a goose, and again entered the quiver in its original shape. The gods were so much in fear of Ravŭn, that they durst not begin to rejoice till they were sure he was dead: in whispers they asked each other, "Is he dead?" —"Is he really dead?" &c. When it was known that he was certainly dead, the gods, Ram, the monkeys, and the bears, all began to dance.—Mŭndo-

obtained his wife; but as a trial of her innocence while in the hands of Ravŭn, he compelled her to pass through a fiery ordeal: which she did unhurt. He then returned to Ŭyodhya, and mounted the throne. After this, however, some person objected to Ram, that it was not proper for him to receive Sēēta, after she had been in the keeping of a giant. He therefore sent her into the forest to Valmēēkee, the writer of the Ramayŭn, where she was delivered of two sons, Lŭvŭ and Kooshŭ; the latter of whom was aftewards stolen by the god Pŭnchanŭn, when Valmēēkee, to comfort the mother, took a blade of kooshŭ grass, and secretly made a child so much like Kooshŭ, that Sēēta did not know it from her own son. In a short time, however, Pŭnchanŭn, not being able to destroy a child of Ram's, restored Kooshŭ, and Valmēēkee caused the two boys to become one. Before his death Ram performed the sacrifice of a horse[y]; and Sēēta and her two sons, Lŭvŭ and Kooshŭ, were restored to him: but Ram wishing Sēēta again to pass through a fiery ordeal, she entered the fire; but the goddess Prŭt'hive,[z] (Sēēta's mother), opened her mouth, and received her into patalŭ. At length Kalŭpoorooshŭ, the angel of death, went to

dŭrēē, the chief wife of Ravŭn, and mother of Indrŭjit, after the death of her husband, went to Ram, weeping. Ram, not knowing who she was, gave her this blessing, that she should never become a widow. Finding his mistake (having just killed her husband), he ordered Hŭnooman continually to throw wood into the fire; according to a proverb among the Hindoos, that as long as the body of the husband is burning, a woman is not called a widow. To this day, therefore, Hŭnooman keeps laying logs on the fire; and every time a Hindoo puts his fingers in his ears and hears a sound, he says, he hears the bones of Ravŭn burning.

[y] This sacrifice was performed by many of the ancient Hindoo princes, and was considered as highly meritorious.

[z] The earth personified.

Ram, expressing a wish for a secret conference. Ram promised that while he was present no one should be admitted, and placed Lŭkshmŭn at the door to keep out all intruders: but while Ram and Kalŭ-poorooshŭ were closeted, Doorvasa, the sage, arrived, and demanded an interview with Ram. This sage was so very passionate, that every one dreaded contradicting him; Lŭkshmŭn, therefore, through fear, went in and announced his arrival. Ram, for this offence, rejected his brother, who in a paroxysm of grief drowned himself in the sacred river Sŭrŭyoo, and went to heaven. Ram afterwards put an end to his life in the same manner. Lŭvŭ and Kooshŭ succeeded him.

The image of Ram is painted green; he is represented as sitting on a throne, or on Hŭnooman, the monkey, with a crown upon his head. He holds in one hand a bow, in another an arrow, and has a bundle of arrows slung at his back.

The worship paid to him is of the same kind as that to Krishnŭ; but the formulas are different. On the ninth of the increase of the moon in Choitrŭ, on which day Ram was born, an annual festival is held, when multitudes of clay images are worshipped. The dolŭ festival also is observed in honour of this god on this day, which is also kept as a fast; when Ram's three brothers, Bhŭrŭtŭ, Lŭkshmŭn, and Shŭtrŭghnŭ are worshipped, but the images of the first and last are never made. At other festivals also a few ceremonies in honour of Ram are performed.

The birth of Ram forms the seventh of the Hindoo

incarnations. On the birth-day of this god[a] the Hindoo merchants in general begin their new year's accounts. At the time of death, many Hindoos write the name of Ram on the breast and forehead of the dying person, with earth taken from the banks of the Ganges; and hence these persons after death, instead of being dragged to Yŭmŭ to be judged, immediately ascend to heaven. Many of the disciples of Ram become Ramahoots, a class of mendicants who impress on different parts of their bodies Ram's name, and the figure of his foot. The mark on the forehead of Ram's followers very much resembles a trident.

Temples containing the images of Ram, Lŭkshmŭn, Sēēta, and Hŭnooman are erected in many parts of Bengal; and the worship of Ram performed in them daily.

7.—*Choitŭnyŭ.*[b]

This is the image of an almost naked mendicant, painted yellow. According to the disciples of Choitŭnyŭ, the founder of this sect, Ŭdwoitŭ, a voidikŭ bramhŭn, lived at Shanteepoor about four hundred years ago. Nitiyanŭndŭ, another leader, was born at Nŭdēēya, a little before Choitŭnyŭ. His father was a rarhēēyŭ bramhŭn. Choitŭnyŭ's father, Jŭgunnat'h-Mishrŭ, a voidikŭ bramhŭn, lived at Nŭdēēya; his wife's name was Shŭchēē; their first son, Vishwŭmbhŭrŭ, embraced the profession of a dŭndēē. The mother was advanced in years when Choitŭnyŭ was born; the child continued three days without taking the breast, and the parents, not thinking

[a] The gods on this day are said to have caused a shower of flowers to fall, as at the birth of Minerva it is said to have rained gold.

[b] The wise.

it would live, putting it into a basket, hung it on a tree near the house.[c] At this time Ŭdwoitŭ before-mentioned, who had heard of this birth, having some suspicions that it might be the incarnation he had expected and foretold, visited the parents, and learning from the mother that she had not received the initiating incantation of Hŭree, he wrote, with his great toe, this incantation on the soft earth:—"Hŭree, Krishnŭ; Hŭree, Krishnŭ; Krishnŭ, Krishnŭ, Hŭree, Hŭree; Hŭree, Ram, Hŭree, Ram, Ram, Ram, Hŭree, Hŭree." After the mother had received this incantation, the child was taken down, and immediately began to draw the breast.

Choitŭnyŭ made a great progress in learning; at sixteen he married Vishnoo-priya, and continued in a secular state till forty-four, when he was persuaded by Ŭdwoitŭ and other dŭndēēs then at his house, to renounce his poita, and become a mendicant: upon which, forsaking his mother and wife, he went to Benares. His family was reduced to great distress indeed; and it was thought a crime that a person upon whom such a family depended should embrace a life of mendicity.

From this period Choitŭnyŭ began to form a new sect, giving to all his followers the preceding initiatory incantation, and continuing to call them voishnŭvŭs. He ex-

[c] There are still instances of children being exposed. If a child appear unlikely to live, the parents consult an astrologer, who perhaps gives but small hopes of its recovery. Voiragees and other mendicants, who make a merit of possessing no worldly attachments, sometimes hang up a child in a pot in a tree; or, putting it in a pot, let it float down the river. Persons of other casts may do it, but these the most frequently. This practice is now prohibited by the Hon. Company's Government, in a regulation made for that purpose.

horted them to renounce a secular life; to visit the different holy places on pilgrimage; to eat with all casts who should receive the preceding incantation; and to repeat the name of Vishnoo, using the bead-roll made with the stalk of basil. He further taught that widows might marry; but forbad the eating of fish or flesh, and the worship of the deities, to whom bloody sacrifices are offered, as well as all communion with those who make these sacrifices.

He went to Jŭgŭnnat'h-kshétru in Orissa, and there assuming six arms, received many honours. He exhorted Ŭdwoitŭ and Nityanŭndŭ to labour in making proselytes; but directed Nityanŭndŭ to enter into a secular state[d]: he did so, and took up his residence at Khŭrdu, near Calcutta. Choitŭnyŭ wrote to his two principal disciples from Orissa, again exhorting them to labour in gaining proselytes; yet few or none joined them: and from this time Choitŭnyŭ himself was never more heard of. Ŭdwoitŭ and Nityanŭndŭ raised families, whose descendants live at Shantee-poor, Vagna-para, and Khŭrdŭ to this day, where they are become the leaders of the sect; all other Gosaees[e] acknowledging the descendants of these two families as their superiors, and prostrating themselves before them. These Gosaees at present are men of large fortunes; at whose houses are the images originally set up by the male descendant of Choitŭnyŭ, by Nityanŭndŭ, and Ŭdwoitŭ. Crowds are almost constantly arriving at these places with offerings: besides which, the Gosaees derive a large revenue from marriages, to superintend which they have agents distri-

[d] Perceiving his aversion to a life of mendicity.

[e] Distant branches of the same families.

buted throughout the country, who are allowed a sixth part of the fee; a sum that from both parties amounts to about six shillings. They also dissolve marriages at the pleasure of the parties, on receiving the same fees. When a new disciple is initiated, a fee is also given; but the Gosaees obtain the largest sums at the deaths of such of their disciples as die intestate. At Calcutta, nearly all the women of ill-fame profess the religion of Choitŭnyŭ before their death, that they may be entitled to some sort of funeral rites: as almost all these persons die intestate, and have no relations who will own them, the Gosaees obtain their effects.

The anniversaries of the deaths of the original founders of the sect are observed as festivals.

Many of the Vŭshnŭvŭs despise the other sects of Hindoos, and are great enemies of the bramhŭns. They refuse to eat without their necklace, as the bramhŭns do without their poita. Most of the mendicant followers of Vishnoo have embraced the tenets of Choitŭnyŭ; but many of the disciples of the latter live in a secular state, and some of them are possessed of large property. Persons of this description frequently entertain a great number of voiragees at their houses; when, as an act of great merit, they prostrate themselves before these wanderers, wash, and lick the dust off their feet, and devour their orts. They pay no attention to the feasts and fasts of the Hindoo calendar, except those in honour of Krishnŭ.

The images most regarded among this sect are those of Choitŭnyŭ and Nityanŭndŭ, set up at Ŭmbika, in the district of Burdwan.

About a hundred years ago, another man rose up in Bengal as the leader of a sect, whose dress, of many colours, is said to be so heavy that two or three people can scarcely carry it. This and his string of beads are preserved as relics at Ghoshparŭ, where he continued five years, and died at the house of Ram-Shŭrŭnŭ-Palŭ, a shōōdrŭ of the Sŭd-gopŭ cast, to whom he communicated his supernatural powers; and who, after the death of this mendicant, began to teach the doctrine of a constant incarnation, and that God then dwelt in him. He persuaded many that he could cure the leprosy, and other diseases; and preached the doctrines of Choitŭnyŭ, imitating him in conforming, for convenience sake, to many of the superstitions of the Hindoos. He also gave a new initiating incantation to his followers,[f] who, of whatever cast, ate together privately. Vast multitudes joined this man, both Mŭsŭlmans and Hindoos: and carried him presents, eating together once or twice a year. By this means, from a state of deep poverty he became rich, and his son now lives in affluence.

A number of Ram-Shŭrŭnŭ's disciples adhere to his son Doolalŭ; others follow Shivŭ-Ram, and some others of the old man's disciples, who pretend to have received the power of their master to cure diseases, &c. Though part of the father's followers have thus apostatized, Doolalŭ pretends that he has now 20,000 disciples.

8.—*Vishwŭ-kŭrma,*[g] *or the Indian Vulcan.*

Is the son of Brŭmha, and architect of the gods: he is painted white, has three eyes, holds a club in his

[f] The following is a translation of this incantation: "O sinless Lord, O great Lord; at thy pleasure I go and return: not a moment am I without thee. I am ever with thee; save, O great Lord."

[g] Vishwŭ, the world; kŭrmŭ, work.

right hand; wears a crown, a necklace of gold, and rings on his wrists. He presides over the arts, manufactures, &c.

The worship of this god is performed once, twice, or four times a year, in the month Ŭgrŭhayŭnŭ, Poushŭ, Choitrŭ, or Bhadrŭ, by all artificers, to obtain success in business. The ceremonies may be performed either in the day or night, before any implements of trade. The joiners set up their mallet, chisel, saw, hatchet, &c., as the representative of this god. Weavers choose their shuttle, &c., putting them into the hole in the earth wherein they place their feet when they sit at work. The razor is the barber's god on this occasion. The potter, after a month's fast, adopts and worships the wheel with which he turns his pots. Masons choose their trowel; washermen take the beetle or stamper, their smoothing irons, &c., as their god; blacksmiths worship their hammer and bellows; the farmer his plough; spinsters their wheel. The shoemaker chooses his awl and knife, and bows down to them: and thus, amongst all the artificers, each one chooses the principal tool or instrument with which he works, and makes it a god, or the representative of Vishwŭ-kŭrma.[h] The ceremonies are not long; but according to their ability the worshippers provide as good a feast as possible. At the close of the festival, the crowd form themselves into

[h] This worship affords another strong proof of the low and sordid nature of idolatry, and strikingly illustrates the words of our Lord, "after all these things do the Gentiles seek." Instead of raising their minds to the Great Source of all good, these persons are taught to worship the tools belonging to their trades, as the cause of their temporal happiness. This conduct seems to be reproved in the first chapter of the book of Habakkuk: "They sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous."

parties of pleasure: some go upon the river in boats, singing songs, and playing on different instruments of music; others sit in companies, smoke, and relate the news of the village; others spend their time in gaming, and some resort to houses of ill-fame.

9.—*Kamŭ-dévŭ*,[i] *the Indian Cupid.*

The image of this god, the son of Brŭmha, is that of a beautiful youth, holding in his hands a bow and arrow of flowers. He is always supposed to be accompanied by his wife Rŭtee,[k] by spring personified, the cuckoo, the humming-bee, and gentle breezes; and is represented as wandering through the three worlds.

The image of Kamŭ-dévŭ is never made in Bengal, but on the 13th of the increase of the moon in Choitrŭ an annual festival is held, when the ceremonies of worship are performed before the shalgramŭ. At the time of marriage, and when a wife leaves her father's house to go to her husband for the first time, petitions are addressed to this god for children, and for happiness in the marriage state.

The pooranŭs and kavyŭ shastrŭs abound with stories respecting Kamŭ-dévŭ, one of which I here give from the Kalikŭ pooranŭ:—The god of love, the most beautiful creature in the three worlds, with whom every one was pleased, immediately after his creation solicited the commands of Brŭmha; who assured him that, with his five arrows, he should wound with love the hearts of the

[i] Kamŭ, desire; dévŭ, god.

[k] From Rŭmŭ, to play, or to give pleasure. It is said that the god of love found Rŭtee in the house of Shŭmbŭrŭ, a giant, whom he destroyed.

inhabitants of the three worlds; that all beings should be subject to his sway, not excepting even Brŭmha, Vishnoo, and Shivŭ; and that through him the universe should be peopled. Kŭndŭrpŭ first discharged his arrow at Brŭmha himself, who became enamoured of his own daughter, Sŭndhya. Mŭrēēchee, and the other sons of Brŭmha, also smitten by his arrows, were inflamed with unlawful desires toward their sister. Shivŭ said to Brŭmha, "What! art thou inflamed with lust towards thy own daughter?" Brŭmha was covered with shame, and, from the perspiration which issued from his body, Ŭgnishwŭta and other progenitors of mankind,[1] to the number of 149,000, were born. Brŭmha, full of rage against Kŭndŭrpŭ, cursed him, and declared that he should be burnt to ashes by the fire from the eye of Shivŭ; but on his intercessions promised, that when Shivŭ should be married to Doorga, he would restore to him his body.

Names. Mŭdŭnŭ, or he who intoxicates with love; —Mŭn-mŭt'hŭ, he who agitates the mind;—Marŭ, he who wounds with love;—Prŭdyoomnŭ, he who overcomes all;—Mēēnŭ-kétŭnu, he whose flag is a fish;—Kŭndŭrpŭ, he who bloats the mind with desire;—Ŭnŭngŭ, he who is destitute of body;—Ram, the creator of desire; —Pŭnchŭshŭrŭ, he who has five arrows;—Smŭrŭ, he who inflames;—Shŭmbŭraree, the enemy of the giant Shŭmbŭrŭ;—Mŭnŭsijŭ, he who is born in the heart;— —Koosooméshoo, he whose arrows are flowers;—Ŭnŭn-yŭjŭ, he who is born only in the mind;—Pooshpŭ-dhŭnwa, he whose bow is made of flowers;—Rŭtee-pŭtee, the

[1] In performing the ceremony called tŭrpŭnŭ, seven names are used in pouring out drink-offerings to all these ancestors.

husband of Rŭtee; Mŭkŭrŭ-dhwŭjŭ, he whose flag is the animal Mŭkŭrŭ;—Atmŭbhoo, he who is self-created.

10.—*Sŭtyŭ-Narayŭnŭ.*

This is a form of Vishnoo, but the image is never made: a pan of water is the substitute.

This god is worshipped several times in the year, in the houses of the richer Hindoos, when all the bramhŭns in the village are invited. The pan of water, painted red, and covered with leaves of the mango tree, is placed near a square board, at the four corners of which four arrows are set up, and from which garlands of flowers are suspended; a piece of clean linen is laid on the board, and then the offerings of flowers and sweetmeats. At the close of the festival, some one present reads different marvellous stories in praise of this god. The sweetmeats are given to the guests, especially to the bramhŭns: the acquisition of riches, recovery from sickness, the birth of children, the obtaining of any of the blessings, or the removal of any of the miseries of life, are objects sought in the worship of this god.

SECT. V.—TERRESTRIAL GODDESSES.

1.—*Sēēta.*

This is the image of a yellow woman, covered with jewels: it always accompanies and is worshipped with that of her husband. Sēēta was the daughter of king Jŭnŭkŭ,[m] whose capital was Mit'hila. Her history,

[m] Shivŭ gave to Jŭnŭkŭ a bow so heavy that a thousand men could not lift it, and which the father placed in a separate room, and commanded

after her marriage with Ram, will be found in the account of that god.

2.—*Radha.*

Radha was the wife of Ayŭn-ghosh, a cowherd of Gokoolŭ, where Krishnŭ in his youth resided; through Vŭraee, a procuress, he seduced Radha, and led her into the forest near the river Yŭmoona, where they continued till Krishnŭ left her to begin the war with Kŭngsŭ.

This mistress of Krishnŭ has been deified with her paramour. Her image is set up in temples with different forms of Krishnŭ, and worshipped at the festivals of this god. The act of looking upon these images together, is declared by the shastrŭs to be an act of peculiar merit!

If a Hindoo be charged with any particular act of which he wishes to express his abhorrence, he exclaims, "Radha-Krishnŭ!" Many persons repeat, "Ram! Ram! Ram!" on such occasions, but no one says Sēēta-Ram; yet when Krishnŭ's name is to be repeated, they always join to it that of his mistress Radha.

One of the Hindoo learned men has written a work (the Radha-tŭntrŭ) to prove that Radha was an incarnation of Bhŭgŭvŭtēē; and this opinion is quoted by the Hindoos of the present day to cover this abominable transaction.

Sēēta to sweep the room daily; in doing which she used to lift up the bow with her left hand, and sweep under it with her right. One day the king saw her thus move the bow, and, filled with astonishment, was at a loss to whom he should give this daughter in marriage. After some time, he came to this resolution, that whoever should be able to break this bow, should obtain Sēēta.—*Udhyatmu-Ramayun.*

3.—*Rookminēē and Sŭtyŭ-bhama.*

These are the most distinguished wives of Krishnŭ, but their images are never made, Krishnŭ being always associated with Radha his mistress, and not with his lawful wives. At the festivals of Krishnŭ, however, these women are worshipped, as well as six other wives of this god, *viz.* Jambŭbŭtēē, Mitrŭvinda, Lŭgŭnŭjitēē, Lŭkshmŭna, Kalindēē, and Bhŭdra; but Rookminēē and Sŭtyŭ-bhama are the most distinguished.

4.—*Soobhŭdra.*

The sister of Jŭgŭnnat'h is worshipped at the same time with her brother, and placed with him in the temples dedicated to his honour.

SECT. VI.—DEITIES WORSHIPPED BY THE LOWER ORDERS ONLY.

1.—*Pŭnchanŭn*[n]

Is a form of Shivŭ: the image has five faces, and in each face three eyes. Some persons make a clay image, and worship it with the usual forms, adding bloody sacrifices; while others worship Pŭnchanŭn before a stone placed underneath the vŭtŭ,[o] ŭshwŭt'ht'hŭ,[p] or koolŭ[q] trees. This stone is painted red at the top, and anointed with oil.[r] Offerings of flowers, fruits, water, sweetmeats, and fried peas accompany the worship, and

[n] The five-faced.
[o] Ficus Indica.
[p] Ficus religiosa.
[q] Zizyphus jujuba.

[r] The statue of the god Terminus was either a square stone, or a log of wood; which the Romans usually perfumed with ointments, and crowned with garlands.

sometimes bloody sacrifices. In almost every village this worship is performed beneath some one of these trees. In some villages several of these shapeless stones[s] are to be seen thus anointed, and consecrated to the worship of this god. In other places the clay images of Pŭnchanŭn are placed in houses, or under trees; and old women, called dyasinēēs,[t] devote themselves to his service; they sweep the inside of the clay temple, and repeat the ceremonies of worship for others; constantly remaining near the image, and receiving all offerings and presents. Not more than one woman waits upon one idol, unless she admit a pupil, who expects to succeed her. These women, either married or widows, are treated almost as witches.

There is no appointed time for the worship of this god, but Tuesdays or Saturdays are preferred to other days.

There are some places in Bengal, where images of Pŭnchanŭn are in great celebrity for bestowing the blessing of children, and other favours, on the worshippers.

The Hindoo women are terrified at this god, and are exceedingly afraid lest their children should, in play, injure the stone under the tree.[u] Some therefore warn their children against going near these stones, by de-

[s] The representative of the goddess Passinuntia was a shapeless stone. The Arabians are said to have worshipped a stone "without the form or shape of a deity."

[t] It is probable that these dyasinēēs resemble the priestesses of Cybele.

[u] The late Jŭgŭnnat'h-Tŭrkkŭ-Pŭnchanŭn, who died in the year 1807, at the advanced age of 112, and who was supposed to be the most learned Hindoo in Bengal, used to relate the following anecdote of himself:—Till he was twenty years old he was exceedingly ungovernable, and refused to apply to his studies. One day his parents rebuked him very sharply for his

claring that Pŭnchanŭn will assuredly kill them, if they touch or play with his image.

Children in fits of epilepsy are supposed to be seized by this god, and thrown into a state of frenzy, till they foam at the mouth, tear their hair, &c. The mother asks the supposed evil spirit his name, who answers, through the child, "I am Pŭnchanŭn; your child has cast dust on my image, kicked it, and is the ringleader of all the children of the village in this wickedness. I will certainly take away his life." The dyasinčč is now called, who comforts the weeping and alarmed family, and addresses the god thus: "O Pŭnchanŭn! I pray thee restore this child; these are thy worshippers; the offender is but a child; and it is not proper for thee to be angry with such paltry offenders. If thou restore the child, the parents

conduct, and he wandered to a neighbouring village, where he hid himself in the vŭtŭ tree, under which was a very celebrated image of Púnchanún. While in this tree, he discharged his urine on the god, and afterwards descended and threw him into a neighbouring pond. The next morning, when the person arrived whose livelihood depended on this image, he discovered that his god was gone!! He returned into the village distracted, and the village was very soon all in an uproar about the lost god. In the midst of this confusion, the parents of Jŭgŭnnat'h-Türkkŭ-Pŭnchanŭn arrived to search for their son; when a man in the crowd declared that he had seen a young man sitting in Pŭnchanŭn's tree, but what was become of the god he could not say. The runaway at length appeared, and the suspicions of all the villagers fell upon him, as the stealer of Pŭnchanŭn. After some time he confessed the fact, pointed out the place where he had thrown the stone, and added moreover that he had discharged his urine on the god. All hands were lifted up in amazement at this atrocious crime, and every one present pronounced his death as certain; for Pŭnchanŭn would certainly revenge such a daring insult. Our young hero was himself terribly affrighted, and from that hour sat down so sedulously to his studies, that he became the most learned man in Bengal. He was employed by the government in India for many years, at a salary of three hundred roopees per month, and used to give advice on the subject of the Hindoo law in all difficult cases.

will sacrifice a goat to thee, and present to thee many offerings." If this should fail to render the god propitious, they take the child to the image, before which they sit down, and offer the most excessive flattery to the god, causing the child to beat its head on the ground. After using every contrivance, they retire, and, at the close of the fit, believing that Pŭnchanŭn has cured the child, they present to him offerings according to their ability.

2.—*Dhŭrmŭ T'hakoor.*

Another form of Shivŭ. A black stone of any shape becomes the representative of this god. The worshippers paint the part designated as the forehead, and place it under a tree; others place the stone in the house, and give it silver eyes, and anoint it with oil, and worship it. Almost every village has one of these idols. A festival in his honour is observed by some of the lower orders in Voishakŭ, in the day. The ceremonies are like those at the swinging festival, with the addition of bloody sacrifices, the greater number of which are goats. At this time devotees swing on hooks; perforate their sides with cords; pierce their tongues with spits; walk upon fire, and take it up in their hands; walk upon thorns; and throw themselves upon spikes, keeping a severe fast. The people who assemble to see these feats of self-torture, are entertained with singing, music, and dancing. On the 14th day, a great feast is held, when people bring their offerings, and, giving them to the officiating bramhŭn, request him to present them to the idol, to fulfil a vow; or with petitions to the god for some particular favour, as the birth of a child, recovery from sickness, or any other blessing.

Wherever this idol is placed in a house, a woman called a dyasinēē attends upon it, and repeats the daily ceremonies.

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At two villages in Bengal, Poosoorēē and Rayŭ-kalee, the worship of this god is constantly attended by crowds from a great distance. If a woman's eldest child die, she makes a vow before witnesses, that she will not cut her hair for two years; and that then, going to one of these villages, she will cut it off, and present an offering to the god, prōvided he will preserve her second child. Some women, as an acknowledgment of a favour, or to beg a blessing, take a young child in their arms; and putting on wet clothes, place an earthen pot full of burning coals upon some cloth on their heads; and sitting before the god in a supplicating posture, continue for some time offering incense, throwing Indian pitch into the pan of coals.

A poor man sometimes places the black stone, adorned with garlands, &c., in a basket, and the offerings which he collects at the doors of housekeepers in another, and, tying the baskets to a bamboo which he lays on his shoulder, carries the god from door to door as a shew; while another plays on a rude instrument of music, and joins in singing the praises of Dhŭrmŭ-t'hakoor. Householders give a handful of rice, and the beggars present in return a flower which has been offered to the god.

3.—*Kaloo-rayŭ.*

This is another form of Shivŭ: the image is that of a yellow man sitting on a tiger, holding in his right hand an arrow, and in his left a bow.

A few of the lower orders set up clay images of this god in straw houses, and worship them at pleasure. The wood-cutters in the Eastern, Western, and Southern forests of Bengal, in order to obtain protection from wild beasts, adopt a peculiar mode of worshipping this idol. The head-boatman raises elevations of earth three or four inches high, and about three feet square; upon which he places balls of clay, painted red; and, among other ceremonies, offers rice, flowers, fruits, and the water of the Ganges carried from the river Hoogley, keeping a fast: the god then directs him in a dream where to cut wood free from danger. There is no authority for this worship in the shastrŭs.

Dŭkshina-rayŭ is another god worshipped in the same manner, and by the same class of persons.

4.—*Kalŭ-Bhoirŭvŭ.*

A naked Shivŭ, smeared with ashes; having three eyes: riding on a dog; and holding in one hand a horn, and in the other a drum. In several places in Bengal this image is worshipped daily. Shivŭ, under this name, is regent of Kashēē (Benares). All persons dying at Benares are entitled to a place in Shivŭ's heaven; but if any one violate the laws of the shastrŭ during his residence there, Kalŭ-Bhoirŭvŭ at death grinds him between two mill-stones.

5.—*Worship to remove Cutaneous Diseases.*

The goddess Shēētula is worshipped by the Hindoo females whenever their families are afflicted with the itch; and the god Ghétoo (a black boiling-pot) is worshipped to remove the scurvy or any kind of blotches on the skin.

SECT. VII.—WORSHIP OF BEINGS IN STRANGE SHAPES.

1.—*Urdhŭ-narēēshwŭrŭ.*[x]

Here Shivŭ and Doorga are united in one body, white and yellow. In the Radha-tŭntrŭ it is said, that they assumed this form in order to prove that Shivŭ is the one Brŭmhŭ, in whom both the male and female powers are united. In one of the smaller Hindoo poems, a different account of the origin of this image is given:—Shivŭ, finding it very difficult to procure a subsistence by the alms which he daily collected, especially as Doorga had ten mouths, and Gŭnéshŭ a very large belly, agreed with his wife, that they should assume one body, which would be supported with less labour.

Notwithstanding this apparently close union of Shivŭ and Doorga, the Shivopakhyanŭ, a poem, contains a story, in which Doorga is represented as quarrelling with Shivŭ in a fit of jealousy, on account of his begging in that part of Shivŭ-poor[y] where the women of ill-fame live.—On another occasion, as related in the Ramayŭn, a dreadful quarrel took place between Shivŭ and Doorga, because Pŭrŭshoo-ram had beaten Kartikŭ and Gŭnéshŭ, the two sons of Doorga. Another account of these quarrels is given both in the Ramayŭn and the Mŭhabharŭtŭ:—Ram's efforts to destroy Ravŭn proving abortive, in consequence of the protection afforded the giant by Shivŭ, all the gods whom Ravŭn had oppressed joined Ram in supplications to Shivŭ: and on the seventh day, when Ravŭn was to be slain, the gods resolved to be present;

[x] Urdhŭ, half; narēē, woman; ēēshwŭrŭ, a name of Shivŭ.

[y] Shivŭ's heaven.

and Shivŭ was about to join them, when Doorga interfered, and asked him how he could witness the destruction of his own disciple: that disciple, who had stood praying to him all day in the sultry weather, surrounded with four fires; who had continued his devotions in the chilling cold, standing in the water; and had persevered in his supplications, standing on his head in the midst of torrents of rain?—Here she poured a volley of abuse upon Shivŭ, as a withered old fellow who smoaked intoxicating herbs; covered himself with ashes; dwelt in cemeteries; a beggar, whose name would never be remembered;—"and dost thou think," said she, "that I shall be present at such a sight?"—Shivŭ could no longer smother his resentment, but reproached her in the severest terms, reminding her that she was only a woman, and knew nothing: and indeed that she did not act like a woman, for she was continually wandering from place to place; engaged in wars; was a drunkard; spent her time with degraded beings; killed giants, drank their blood, and hung the skulls around her neck. Doorga was enraged to madness by these cutting reproaches, so that the gods became alarmed, and intreated Ram to join in supplications to Doorga, or there would be no possibility of destroying Ravŭn. He did so, and so pleased the goddess by his flatteries, that she was at length brought to consent to the destruction of Ravŭn.

At the new or full moon, or on the 8th or 14th of the moon in any month, or on the last day of any calendar month, in the day, the usual ceremonies of worship are performed before this disgusting image, which is thrown into the water the succeeding day. The formulas are those used in the worship of Doorga, not of Shivŭ. Animals are slain and offered to the goddess.

2.—Krishnŭ-Kalēē.

This scandalous image is worshipped annually at the total wane of the moon[z] in Kartikŭ, in the night.

Of all the milkmaids that used to collect around him, Krishnŭ was most charmed with Radha, the wife of Ayŭn-ghosh. When the attachment was first formed, the sister of Ayŭn-ghosh saw them together, and informed her brother of the circumstance; at which Radha became very much alarmed, assured Krishnŭ that her sister-in-law had seen her with him, and that her husband would certainly destroy her. Krishnŭ commanded her not to fear, adding, if her husband came, he would assume the form of Kalēē, and she should be found in the act of worship. When her husband and others arrived, they found her thus employed, and joined her in her devotions. Could it be believed that such an abominable instance of adultery and treachery would be made the subject of worship?—yet so it is. Four images are made from this story, *viz.* Krishnŭ-Kalēē, Radha, Ayŭn-ghosh, and Kootila, Ayŭn's sister.—Bloody sacrifices are offered to this image; but the worshippers of Krishnŭ are ashamed, when asked by the shaktŭs, if Krishnŭ has begun to drink blood?

3.—Hŭrēē-Hŭrŭ.

Here Vishnoo (Hŭree) and Shivŭ (Hŭrŭ) appear in one body; the former is black, and the latter white. The image has four arms and two feet.

The origin of this image is thus accounted for in the Kashēē-khŭndŭ, a part of the Skŭndŭ pooranŭ.—On a

[z] A very proper time for such a worship. Let neither sun nor moon shine on such deeds.

certain occasion, when Vishnoo and Shivŭ were conversing together, Shivŭ requested Vishnoo to assume the beautiful female form which he had formerly done at the churning of the sea: to which he consented; when Shivŭ, overpowered with desire, pursued the flying beauty, till, overcome with fatigue, she hid herself behind a tree, and reassumed the form of Vishnoo. Shivŭ, however, embraced Vishnoo with such eagerness, that the bodies of both became one.[a]

The worship of this image takes place whenever any one pleases. Stone images in some places are continually preserved; and in others a clay one is made, and worshipped, and afterwards committed to the river.

Raja Krishnŭ-chŭndrŭ-rayŭ expended fifty or sixty thousand roopees at the consecration of a stone image of Hŭree-Hŭrŭ, which may be still seen at Gŭnga-vasŭ, near Nŭdēēya. While this raja lived, fifty roopees were daily expended in this worship; yet, though a number of villages have been bequeathed to the god, the expense of the daily worship and offerings is less now than formerly. Few places in Bengal, however, can now boast of a temple at which fifty roopees are daily expended.[b] No bloody sacrifices are offered to this image.

[a] The reader need not be informed how much this story in its termination resembles that of the nymph Salmacis, who is said to have fallen excessively in love with a son of Mercury by his sister Venus.

[b] This expense is incurred in the meat-offerings, consisting of rice, peas, salt, oil, ghee, butter, sugar, sweetmeats, fruits of different kinds, herbs, spices, betle nuts, &c.; in the offerings of cloth, metal vessels, and other things; and in the wages of the bramhŭns and shōōdrŭs employed. About ten bramhŭns and fourteen shōōdrŭs constantly attend on the service of this image.

However shocked a professed Christian may be at reading such accounts, and however revolting to every feeling of modesty and decency these stories may be, the Hindoos have thought proper to perpetuate them, and in this image to personify lust itself. The bramhŭns also bow down to this image as to a deity worthy of adoration.

SECT. VIII.—WORSHIP OF HUMAN BEINGS.

Deified Men and Women.

ALL the bramhŭns, but especially the religious guides (gooroo), are objects of worship among the Hindoos, and have divine honours paid to them. The spiritual guide, in the estimation of the disciple, is literally a god. Whenever he approaches, the disciple prostrates himself in the dust before him, and never sits in his presence without leave. He drinks the water with which he has washed the feet of his gooroo,[c] and relies entirely upon his blessing for final happiness. I have heard some Hindoos speak with comparative contempt of all other ways of salvation. When the claims of the bramhŭns to deity have been disputed by any one, I have seen the poor besotted shōōdrŭ prostrate himself at the feet of the nearest bramhŭn, and, raising his head, and closing his hands, say, "You are my god." At the same time the character of the bramhŭn has perhaps been notorious for every vice.

The shastrŭs declare that the daughters of bramhŭns, till they are eight years old, are objects of worship, as

[c] Doing reverence to the very feet of superiors prevailed among the Jews. Hence the woman washed the feet of Christ, and wiped them with the hair of her head. Paul was brought up at the feet of Gamaliel.

forms of the goddess Bhŭgŭvŭtēē; and some persons worship these girls daily. The worshipper, taking the daughter of some neighbouring bramhŭn, and placing her on a seat, performs the ceremonies of worship; in which he presents to her flowers, paint, water, garlands,[d] incense, and, if the worshipper be a rich man, offerings of cloth and ornaments. He closes the whole by prostrating himself before the girl. At the worship of some of the female deities, also, the daughters of bramhŭns have divine honours paid to them.

The wives of bramhŭns are also worshipped occasionally as an act of great merit. A man of property sometimes invites ten, twenty, or one hundred of these females, and repeating before them forms of prayer, praise, &c., worships them, and at the close entertains them with the offerings. This is frequently done at Benares.

On the 14th of the decrease of the moon in Shravŭnŭ, at the time of the Savitrēē-vrŭtŭ, the wives of bramhŭns very generally worship their husbands. The worshipper, having placed a seat for her husband, and presented him with new garments, intreats him to be seated, and puts round his neck a garland of flowers. She then anoints his body with fragrant ointments, and performs before him the various ceremonies which belong to the worship of the gods. In presenting the offerings she says, regarding her husband as a form of Vishnoo, "Oh! husband, grant that I may long live in the marriage state, and never become a widow." The husband then par-

[d] Both the Greeks and Romans, it is well known, used to adorn their images with garlands at the time of worship.

takes of the offerings, and the wife having walked round him either three or seven times, the service ends. The origin of this ceremony is given in the Brŭmhŭ-voivŭrttŭ pooranŭ, but the story is too long for insertion.

Many of the tŭntrŭs, and particularly the Roodrŭ-yamŭlŭ, the Yonēē-tŭntrŭ, and the Nēēlŭ-tŭntrŭ, contain directions respecting a most extraordinary and shocking mode of worship, which is understood in a concealed manner amongst the Hindoos by the name of Chŭkrŭ. These shastrŭs direct, that the person who wishes to perform this ceremony must first, in the night, choose a woman as the object of worship. If the person be a dŭkshinacharēē, he must take his own wife; and if a vamacharēē, the daughter of a dancer, a kŭpalee, a washerman, a barber, a chŭndalŭ, or of a Mŭsulman, or a prostitute; and place her on a seat, or mat: and then bring broiled fish, flesh, fried peas, rice, spirituous liquors, sweetmeats, flowers, and other offerings; which, as well as the female, must be purified by the repeating of incantations. To this succeeds the worship of the guardian deity; and after this, that of the female,—who sits naked. * * * * * * *

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Here things too abominable to enter the ears of man, and impossible to be revealed to a Christian public, are contained in the directions of the shastrŭ. The learned bramhŭn who opened to me these abominations, made several efforts—paused and began again—and then paused again—before he could mention the shocking indecencies prescribed by his own shastrŭs.

As the object of worship is a living person, she par-

takes of the offerings, even of the spirituous liquors; and of the flesh, though it should be that of the cow. The refuse is eaten by the persons present, however different their casts; nor must any one refuse to partake of the offerings. The spirituous liquors must be drank by measure; and the company while eating must put food into each other's mouths. The priest then—in the presence of all—behaves towards this female in a manner which decency forbids to be mentioned; after which the persons present repeat many times the name of some god, performing actions unutterably abominable: and here this most diabolical business closes. The benefits promised to the worshippers are riches, absorption in Brŭmhŭ, &c.

At present the persons committing these abominations (vamacharēēs) are becoming more and more numerous; and in proportion as they increase, the ceremonies are more and more indecent. They are performed in secret; but that these practices are becoming very frequent among the bramhŭns and others, is a fact known to all. Those who abide by the rules of the shastrŭs are comparatively few: the generality confine themselves chiefly to those parts that belong to gluttony, drunkenness, and whoredom, without acquainting themselves with all the minute rules and incantations of the shastrŭs.

SECT. IX.—THE WORSHIP OF BEASTS.

1.—*The Cow.*

BRŬMHA created the bramhŭns and the cow at the same time: the bramhŭns to read the formulas, and the

cow to afford milk (clarified butter) for the burnt-offerings. The cow is called the mother of the gods, and is declared by Brŭmha to be a proper object of worship.

The shastrŭ appoints that the images of the gods shall be anointed with milk, curds, clarified butter, cow-dung, and cows' urine, whereby they become free from impurity; and all unclean places are purified with cow-dung. Indeed many bramhŭns do not go out of the house in a morning, till the door-way has been rubbed with cow-dung.

The cow was created on the first of Voishakhŭ, and on this day, or on the second of the moon in Joisht'hŭ, she is worshipped annually. No image is used, but the worship is performed in the cow-house before a jar of water. The ceremonies are the same as those before the images of the gods: the prayers are necessarily peculiar to the object worshipped. The officiating bramhŭn, at the close of the service, reads the whole of the Chŭndēē, a poem relating to the wars of Doorga. On the 13th of Phalgoonŭ, the milkmen paint the horns and hoofs of their cattle yellow, and bathe them in the river. A few persons strict in their religion worship the cow daily: after bathing, they throw flowers at her feet, and feed her with fresh grass, saying, "O Bhŭgŭvŭtee! eat;" and then walk round her three or seven times, making obeisance.

If you speak among Hindoos of eating the flesh of cows, they immediately raise their hands to their ears: yet milkmen, carmen, and farmers, beat the cow as unmercifully as a carrier of coals beats his ass in Eng-

land; and many starve them to death in the cold weather, rather than be at the expense of giving them food.[e] Thus is the cow at once a beast of burden and a goddess. Some of the poor think themselves happy if they can support a cow, as by serving this animal they expect reward in a future state. If a man sell his cow, the shastrŭs threaten him with the torments of hell during as many thousand years as there are hairs on her body. If any one neglect to burn cow-dung, &c. in the cow-house, whereby smoke is raised, and the musquitoes prevented from hurting the cows, he will descend into the hell of musquitoes and gad-flies. The gift of a cow to a bramhŭn is an act of great merit.

The dung of the cow is gathered and dried as fuel amongst the Hindoos. Some cows are of more value for their dung than for their milk; for the Bengal cow gives very little milk indeed, compared with the European cow.

2.—*The Monkey.*

The black-faced monkey, Hŭnooman,[f] the son of the god Pŭvŭnŭ, by Ŭnjŭna, a female monkey,[g] is believed to be an incarnation of Shivŭ. The Hindoos worship this animal on their birth-day to obtain long life, which they suppose this monkey can bestow, as he is immortal. In some temples his image is set up alone, and in others with that of Ram and Sēēta, and worshipped daily. The

[e] In the year 1812, a bramhŭn was convicted before the magistrate of Serampore of stealing from a relative a cow in calf, and offering this *goddess* for sale to a butcher.

[f] Hŭnooman broke his cheek-bone by a fall from the sun's orbit; and his name is derived from hŭnoo, the cheek-bone.

[g] There is nothing too filthy for idolatry: here the god of the winds pays his addresees to a monkey, as Jupiter is said to have done to a swan.

worship of Ram is always preceded by a few ceremonies in honour of Hŭnooman. Stone images of Hŭnooman are kept in the houses of some of his disciples, and worshipped daily. The worshipper of this animal is promised every gratification he can desire. Many Hindoos receive the initiating incantation by which this monkey becomes their guardian deity. The mark which these disciples make on their foreheads is the same as that made by the followers of Shivŭ.

About twenty years ago, Eeshwŭrŭ-chŭndrŭ, the raja of Nŭdēēya, spent 100,000 roopees in marrying two monkeys,[h] when all the parade common at Hindoo marriages was exhibited. In the marriage procession were seen elephants, camels, horses richly caparisoned, palanqueens, lamps, and flambeaus; the male monkey was fastened in a fine palanqueen, having a crown upon his head, with men standing by his side to fan him; then followed singing and dancing girls in carriages; every kind of Hindoo music; a grand display of fireworks, &c. Dancing, music, singing, and every degree of low mirth, were exhibited at the bridegroom's palace for twelve days together. At the time of the marriage ceremony, learned bramhŭns were employed in reading the formulas from the shastrŭs!

Amongst men of sense the performance of the ceremonies of worship before the image of this monkey is attended with a degree of disgrace. I have heard of a quarrel between two bramhŭns, one of whom was paid by a rich Hindoo to repeat the ceremonies of worship before the

[h] At this time none of these monkeys were to be seen about Nŭdēēya; now they are so numerous that they devour almost all the fruit of the orchards, as the inhabitants are afraid of hurting them.

image of Hŭnooman, daily, at his house: amidst the quarrel the other said, "Thou refuse of bramhŭns! thou gainest a subsistence by worshipping a monkey."

3.—*The Dog*

Carries Kalŭ-Bhoirŭvŭ, a form of Shivŭ, and therefore receives the worship of the Hindoos whenever his master is worshipped.[1] I have heard, also, that there are many Hindoos in the west of Hindoost'han, who pay their devotions to the dog, and become his disciples. Though the dog is thus placed amongst the objects of worship, he is mentioned in the Mŭhabharŭtŭ as an unclean animal: every offering which he approaches is rendered unacceptable to the gods, and every one who touches him must purify himself by bathing.

4.—*The Shackal.*

The Tŭntrŭs mention an incarnation of Doorga in the form of the shackal, when she carried the child Krishnŭ over the Yŭmoona, in his flight from king Kŭngsŭ. All the worshippers of the female deities adore the shackal as a form of this goddess, especially the vamacharēēs, who present offerings to him daily. Every worshipper lays the offerings on a clean place in his house, and calls the god to come and partake of them. As this is done at the hour when the shackals leave their lurking places, one of these animals sometimes comes and eats the food in the presence of the worshipper: this will not appear wonderful when it is considered, that the same animal finds food placed for him in this place every day. In temples dedicated to Doorga and other deities, a stone image of the shackal is placed on a pedestal, and daily worshipped.

[1] The dog, it will be remembered, was consecrated to Mars.

When a shackal passes a Hindoo, he must bow to it; and if it pass on the left hand, it is a most lucky circumstance.

5.—*Other Animals worshipped.*

The elephant, the lion, the bull, the buffalo, the rat, the deer, the goat, &c., are worshipped at the festivals of the gods whom they respectively carry, that is, of Indrŭ, Doorga, Shivŭ, Yŭmŭ, Gŭnéshŭ, Pŭvŭnŭ, and Brŭmha.

SECT. X.—THE WORSHIP OF BIRDS.

1.—*Gŭroorŭ.*[k]

This god, with the head and wings of a bird,[l] and the rest of his body like that of a man, is called the king of the birds, and the carrier of Vishnoo. Vinŭta, the wife of Kŭshyŭpŭ, the progenitor of gods and men, laid an egg,[m] and became the mother of this bird-god. As soon as Gŭroorŭ was born, his body expanded till it touched the sky; all the other animals were terrified at him; his eyes were like lightning; the mountains were carried away by the wind of his wings, and the rays which issued from his body set the four quarters of the world on fire. The affrighted gods sought the help of Ŭgnee, conceiving that Gŭroorŭ must be an incarnation of the god of fire.

[k] Some suppose Gŭroorŭ to be a large species of vulture, and others the gigantic crane.

[l] Gŭroorŭ in some degree resembles Mercury, *viz.* in his having wings, and being the messenger of Vishnoo, as Mercury was of Jupiter.

[m] Jupiter is said to have been enamoured of the goddess Nemesis in the shape of a goose; and that she laid an egg, from which was born Helena.

In consequence of a dispute between Vinŭta, the mother of Gŭroorŭ, and Kŭdroo, the mother of the serpents, respecting the colour of the horse procured at the churning of the sea, a continual enmity has subsisted between the descendants of these females. Gŭroorŭ once obtained permission from one of the gods to devour all the serpents he could find.[n]

Gŭroorŭ is worshipped at the great festivals before the different images of Vishnoo; but has no separate time of worship. His image is placed in the temples dedicated to various forms of Vishnoo; and some persons receive his name as their guardian deity, and repeat it daily.

Gŭroorŭ's two sons, Sŭmpatee and Jŭtayoo, once flew, as a trial of strength, up to the sun; but the wings of Sŭmpatee were burnt off. Gŭroorŭ resides in Kooshŭdwēēpŭ, one of the seven islands into which the Hindoos divide the earth.

Names. Gŭroomŭt, or, he who is clothed with feathers.—Gŭroorŭ, he who swallows [serpents, and throws up their bones].—Tarkshyŭ, from Tŭrkshyŭ, the father of Gŭroorŭ.—Voinŭtéyŭ, from Vinŭta.—Khŭgéshwŭrŭ, the lord of the feathered tribes.—Nagantŭkŭ, the destroyer of the serpents (nagŭs).—Vishnoo-rŭt'hŭ, the carrier of Vishnoo. Soopŭrnŭ, he whose feathers are of the colour of gold.—Pŭnnŭga-shŭnŭ, the devourer of the serpents.

2.—Uroonŭ,

The elder brother of Gŭroorŭ, is the charioteer of Sōōryŭ, the sun; and is worshipped with his master, as well

[n] When the Hindoos lie down to sleep, they repeat the name of Gŭroorŭ three times, to obtain protection from snakes.

as at the festivals of other gods. The image of this god is that of a man without thighs.

3.—*Jŭtayoo.*

This bird is the friend of Ram, and is worshipped at the same festival with him. He is mentioned in the preceding account of Ram.

4.—*Shŭnkŭrŭ Chillŭ, or the Eagle of Coromandel*

This is the white-headed kite, commonly called the bramhŭnee kite. It is considered as an incarnation of Doorga, and is reverenced by the Hindoos, who bow to it whenever it passes them.

5.—*Khŭnjŭnŭ, or the Wag-tail,*

Is considered as a form of Vishnoo, on account of the mark on its throat, supposed to resemble the shalgramŭ. The Hindoos honour it in the same manner as they do the eagle of Coromandel.

6.—*Other Birds worshipped.*

The peacock, the goose, and the owl,[o] are worshipped at the festivals of Kartikŭ, Brŭmha, and Lŭkshmēē.

[o] If, however, the owl, the vulture, or any other unclean birds, perch upon the house of a Hindoo, it is an unlucky omen, and the effect must be removed by the performance of the following expiatory ceremony: "If a vulture, a heron, a dove, an owl, a hawk, a gull, a kite, a Bhasha, or a Pundura, should settle upon a house, the wife, or a child, or some other person belonging to the master of the house, will die, or some other calamity will befal him within a year afterwards. To prevent this, the house, or its value in money, must be given to bramhŭns; or a peace-offering of an extraordinary nature must be offered: *viz.* five productions of the cow, the five gems, the five nectareous juices, the five twigs of trees, and the five astringents, are to be put into a pot of water; the guardian deities of the quarters of the universe must then be worshipped, and an hundred and eight oblations of clarified butter must be made with a sacrificial piece of

SECT. XI.—THE WORSHIP OF TREES.

TREES are worshipped by the Hindoos as the forms of particular gods: the ŭshwŭtŭ and vŭtŭ are representatives of Vishnoo, and the vilwŭ that of Shivŭ. The devout Hindoos worship them, water their roots, plant them near their houses, &c. The Hindoo females, who are never seen in the streets, plant a sacred tree within the compound, that they may not lose the merit of watering it in the sultry months. The female shōōdrŭs, to honour the wives of bramhŭns, carry water to these trees, and on a fortunate day make offerings to them.

1.—*The Toolŭsee.*[p]

The Hindoos have no public festival in honour of this plant; but they occasionally prostrate themselves before it, repeating a form of prayer or praise: they have great faith also in the power of its leaves to cure diseases, and use it with incantations to expel the poison of serpents. They plant it also before their houses, and in the morning cleanse the place around it with water and cow-dung; and in the evening place a lamp near it. Throughout the month Voishakhŭ they suspend a large pot over it

the wood of the Khadira tree, while the prayer of Mrityoonjŭyŭ is repeated. The oblation, called the mŭha-vyadhee homŭ, is to be performed at the commencement, or at the end of this ceremony. Oblations of clarified butter, at each of which the gayitree is repeated, are to be made to Vishnoo, the nine planets, Udbhootŭ, and the household gods; which being done, the bramhŭns must be entertained with clarified butter and rice milk. The sacrificial fees must then be paid, and water sprinkled with appropriate incantations; when an assurance that all has been duly performed being given, a prostration is made to the bramhŭns, and the benediction received from them."

[p] Basil, Ocimum gratissimum, and O. sanctum. The myrtle was sacred to Venus.

filled with water, and let the water drop upon it through a small hole. Whenever any of these plants die, it is considered a sacred duty to commit them to the river; and when a person is brought to the river side to die, his relations plant a branch of the toolŭsee near the dying man's head. A pillar, hollow at the top, is erected by many Hindoos, in which they deposit earth, and set the plant. They walk round these pillars and bow to the plant; which actions are declared by the shastrŭs to be very meritorious.

The origin of the worship of the Toolŭsee is thus related in the Vishnoo pooranŭ, and in the Toolŭsee-Mahatmŭ:—Toolŭsee, a female, was engaged for a long time in religious austerities; and at length asked this blessing of Vishnoo, that she might become his wife. Lŭkshmēē, Vishnoo's wife, hearing this, cursed the woman, and changed her into a Toolŭsee plant[q]; but Vishnoo promised, that he would assume the form of the shalgramŭ, and always continue with her. The Hindoos, therefore, continually keep one leaf of the toolŭsee under and another upon the shalgramŭ.

2.—*Other sacred Trees.*

The ŭshwŭttŭ,[r] vŭtŭ,[s] vŭkoolŭ,[t] hŭritŭkēē,[u] amŭlŭ-

[q] Apollo changed the youth Cyparissus into a cypress tree. Daphne was changed into a laurel.

[r] Ficus religiosa. This and other trees are never injured, nor cut down, nor burnt by devout Hindoos. I was once informed by a bramhŭn, that his grandfather planted one of these trees near his house, which has now spread its branches so widely, that, as my informant affirmed, 2,000 persons may stand under it; and so much is this tree reverenced by his family, that they do not suffer its withered branches to be burnt.

[s] Ficus Indica, vulgarly called the banyan tree. [t] Mimusops elengi.

[u] Terminalia citrina.

kēē,[x] vilwŭ,[y] and nimbŭ[z] trees receive divine honours from the Hindoos, and are set apart with the same ceremonies as are common at the setting up of an image of the gods. These ceremonies take place either at the time of planting the tree, or after the person has watered and nourished it for some time. An individual who consecrates an ŭshwŭttŭ or a vŭtŭ, expecting that these trees will flourish many years, says, "Oh! Vishnoo! grant that, for planting this tree, I may continue as many years in heaven as this tree shall remain growing in the earth!" The person also hopes, that as he has set apart this tree to afford shade to his fellow creatures, so after death he will not be scorched by excessive heat in his journey to Yŭmŭ, the regent of death.

SECT. XII.—THE WORSHIP OF RIVERS.

RIVERS are to be placed among the objects of Hindoo worship[a]: they are of both genders, Nŭdŭ and Nŭdēē. The worship of these rivers is performed at auspicious seasons, as laid down in the shastrŭ, and at some of the great festivals. Certain places also of these rivers are peculiarly sacred, and draw to them great numbers of devotees; as, the source of the Ganges; the union of the Ganges, the Yŭmoona, and the Sŭrŭswŭtēē at Prŭyagŭ[b]; the branching of this united river into three streams at Trivénēē; the place where the Ganges dis-

[x] Phillanthus emblica. [y] Ægle marmelos. [z] Melia azodaracta.

[a] The notion of certain rivers being sacred, seems to have prevailed amongst other heathen nations. Hence Naaman, the Syrian, said, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?"

[b] It is ascertained, that there are six places of this name, five of which are situated on the river Ulŭkanŭnda. *See Asiatic Researches*, vol. xi.

embogues itself into the sea, &c. Their waters are used for food, bathing, medicine, religious ceremonies, &c., and formerly, when a Hindoo king was crowned, they were poured upon his head as a part of his consecration.

1.—*Gŭnga.*

This goddess is represented as a white woman, wearing a crown, sitting on the sea animal Mŭkŭrŭ, and having in her right hand a water-lily, and in her left the lute. She is called the daughter of mount Himavŭt, though some of the pooranŭs declare that she was produced from the sweat of Vishnoo's foot, which Brŭmha caught and preserved in his alms' dish.

The Ramayŭn, Mŭhabharŭtŭ, and the Gŭnga-khŭndŭ, a part of the Skŭndŭ pooranŭ, give long accounts of the descent of Gŭnga from heaven :—Sŭgŭrŭ, a king, having no children, entered upon a long course of austere devotions; in the midst of which Bhrigoo appeared to him, and promised, that from the eldest queen should be born sixty thousand children, and from the other only a single child. After some time, the queen was delivered —of a pumpkin! which the king in anger dashed to the ground, when the fruit was broken, and, to his astonishment, he saw children rising from it; and, calling sixty thousand nurses, put each child into a pan of milk. The other wife had a son, whom they called Ŭngshooman. After these sons were grown up, the king resolved to perform once more the sacrifice of a horse before his death, and committed the victim to the care of his sixty thousand sons. The person who performs this sacrifice one hundred times, succeeds to the throne of heaven. On this occasion the reigning Indrŭ was alarmed, this

being Sŭgŭrŭ's hundredth sacrifice. To prevent its taking effect, therefore, he descended to the earth, and assuming another form, privately carried off the horse, which he placed in patalŭ, near to Kŭpilŭ, a sage. The sixty thousand sons, after searching throughout the earth in vain, began to dig into patalŭ,[c] where they found the horse standing by the side of Kŭpilŭ, who was absorbed in his devotions. Incensed at the old man, whom they supposed to be the thief, they began to beat him; when, awaking from his abstraction of mind, he reduced them all to ashes. The king for a long time heard no more of his sons; but at length Narŭdŭ informed him of the catastrophe. He then sent his son Ŭngshooman down to the sage, who gave up the horse, and informed the king, that if he could bring the goddess Gŭnga from heaven,[d] his sons might be restored to him. The king offered the sacrifice, and placing Ŭngshooman on the throne, took up his residence in a forest as a hermit, where he died. Ŭngshooman, in his turn, making his son Dwileepŭ his successor, died also in a forest. Dwileepŭ had two wives, but no children; he therefore abdicated the throne, and embracing the life of a hermit, sought of the gods a son, and the deliverance of the sons of Sŭgŭrŭ. Shivŭ promised him, that by means of his two queens a son should be born. These women lived together, and after some time the youngest had a son, whom they called Bhŭgēērŭt'hŭ[e]; who, however, was only a mass of flesh. Though greatly

[c] The Hindoo writers say, that the seven seas were thus formed by the sons of Sŭgŭrŭ. Some accounts add, that not finding a place large enough to contain the earth which they thus dug up—they devoured it!

[d] Or, as it is explained, if he could perform the funeral rites for these sixty thousand persons with the efficacious waters of the Ganges, they would be delivered from the curse, and ascend to heaven.

[e] This story is so extremely indelicate, that it is impossible to translate it.

moved at the sight of such a child, they preserved it, and in time it grew up to manhood. One day Ŭshtŭ-vŭkrŭ, a moonee, who was hump-backed, and wriggled in walking, called to see these females; when Bhŭgēērŭt'hŭ, in rising to salute the sage, trembled and wriggled in such a manner, that Ŭshtŭ-vŭkrŭ, thinking he was mocking him, said, "If thou canst not help wriggling thus, be a perfect child; but if thou art mocking me, be destroyed." The boy immediately became perfect, and the sage gave him his blessing. When Bhŭgēērŭt'hŭ was grown up, he addressed his prayers to different gods for the restoration of his sixty thousand relations—but in vain; at length Brŭmha, moved by his piety, gave him a single drop of the water, and Vishnoo giving him a shell which he blew, Gŭnga followed him. As she had to fall from heaven to earth, Bhŭgēērŭt'hŭ was afraid lest the earth should be crushed by her fall: wherefore Shivŭ, standing on mount Himavŭt, caught Gŭnga in his bunch of matted hair, and detained her there for some time; but at length suffered one drop to fall on the mountain: and from thence, on the tenth of the increase of the moon in Joisht'hŭ, the goddess touched the earth, and whichever way Bhŭgēērŭt'hŭ went blowing the conch, there Gŭnga followed him. Several very curious circumstances happened to Gŭnga as she passed along. In one place she ran near Jŭnhoo, a sage, and washed away his mendicant's dish, the flowers for worship, &c.; upon which he, in anger, took her up, and swallowed her. At the intreaties of Bhŭgēērŭt'hŭ, however, the sage let her pass out at his thigh, on which account Gŭnga received the name of Janhŭvēē. On they went, till Gŭnga asked Bhŭgēērŭt'hŭ where these sixty thousand relations were whom she was to deliver. He being unable to inform her, she, to make sure of their deliverance, at the entrance

of the sea, divided herself into one hundred streams,[f] and ran down into patalŭ; where, as soon as the waters of Gŭnga touched their ashes, they were delivered from the curse, and ascended in chariots to heaven.

When Gŭnga was brought from heaven, the gods, conscious that their sins also needed washing away, petitioned Brŭmha on the subject, who soothed them by promising that Gŭnga should remain in heaven, and descend to earth also. This goddess, therefore, was called Mŭndakinee in heaven, Gŭnga on earth, and Bhogŭvŭtēē in patalŭ.

All casts worship Gŭnga, yet most of the ceremonies at the time of the daily ablutions, with the exception of some forms of praise to this goddess, are in the name of Shivŭ and other gods. The Hindoos particularly choose the banks of this river for their worship, as the merit of works performed here, according to the promise of the shastrŭs,[g] becomes exceedingly augmented. In Voishakhŭ, Joisht'hŭ, Kartikŭ, and Maghŭ, the merit is greater than in other months; and at the full moon in

[f] The mouths of the Ganges.

[g] "He who thinks upon Gŭnga, though he may be 800 miles distant from the river at the time, is delivered from all sin, and is entitled to heaven.—At the hour of death, if a person think upon Gŭnga, he will obtain a place in the heaven of Shivŭ.—If a person, according to the regulations of the shastrŭ, be going to bathe in Gŭnga, and die on the road, he shall obtain the same benefits as though he had actually bathed.—There are 3,500,000 holy places belonging to Gŭnga: the person who looks at Gŭnga or bathes in this river, will obtain all the fruit which arises from visiting all these 3,500,000 holy places.—If a person who has been guilty of killing cows, bramhŭns, his gooroo, or of drinking spirits, &c., touch the waters of Gŭnga, desiring in his mind the remission of these sins, they will be forgiven.—By bathing in Gŭnga, accompanied with prayer, a person will remove at once the sins of thousands of births."—*Gŭnga-Vakya-Vulee.*

these months is still more enhanced. In every month, on the first, sixth, and eleventh of the moon, and at its total wane also, bathing in Gŭnga is much recommended.

On the 10th of the moon's increase in Joisht'hŭ, in the forenoon, the Dŭshŭhŭra festival is held, in commemoration of Gŭnga's descent to the earth. Crowds of people assemble from the different towns and villages near the river, especially at the most sacred places of the river, bringing their offerings of fruit, rice, flowers, cloth, sweetmeats, &c., and hang garlands of flowers across the river, even where it is very wide. After the people have bathed, the officiating bramhŭn ascends the banks of the river with them; and after repeating sŭngkŭlpŭ,[h] places before him a jar of water, and sitting with his face to the north or east, performs what is called pōōja, in which also he worships the inhabitants of the waters, as the fish, the tortoises, the frogs, the water-snakes, the leeches, the snails,[i] the mŭkŭrŭs, the shell-fish, the

[h] An incantation, at the time of repeating which the person promises to attend to certain ceremonies.

[i] This strongly reminds us of the lines of Juvenal, Satire xv.

"Who has not heard, where Egypt's realms are nam'd,
What monster gods her frantic sons have fram'd?
Here Ibis gorg'd with well-grown serpents,* there
The crocodile† commands religious fear
Where Memnon's statue magic strings inspire
With vocal sounds that emulate the lyre;
And Thebes (such, Fate, are thy disastrous turns!)
Now prostrate o'er her pompous ruins mourns;
A monkey-god,‡ prodigious to be told!
Strikes the beholder's eye with burnished gold:
To godship here blue Triton's scaly herd,
The river progeny is there preferr'd;‖

* See Gŭroorŭ. † The Hindoos throw their children to the alligators.
‡ Hŭnooman. ‖ See the account above.

porpoises, &c. At the close of these ceremonies the people perform obeisance to Gŭnga, and then depart. Great multitudes assemble on the banks of the river on these occasions, and expect much both in this life and hereafter from this act of worship. If a person, placing on his head ten fruits of any kind, thus immerse himself in the Ganges on this day, the sins of ten births will be removed.

In this month also clay images of Gŭnga are set up in domestic temples, and worshipped, and the next day thrown into the river. In some places clay images of this goddess are preserved in thatched temples, and worshipped daily. Persons escaping dangers on water present offerings to Gŭnga, as well as to Vŭroonŭ, the Indian Neptune; as mariners, having escaped the dangers of the sea, used to offer a sacrifice to Venus.

On the thirteenth of the decrease of the moon in Choitrŭ, the people descend into the water, and with their hands joined immerse themselves; after which the officiating bramhŭn reads a portion of the shastrŭ, describing the benefits arising from this act of bathing. The people repeat after the priest certain significant words, as the day of the month, the name of Vishnoo, &c., and then immerse themselves again. Gifts of rice, fruits, and money are offered to the poor, the bramhŭns,

Through towns Diana's power neglected lies,
Where to her dogs* aspiring temples rise:
And should you leeks or onions eat, no time
Would expiate the sacrilegious crime,
Religious nations sure, and blest abodes,
Where every orchard is o'errun with gods!"

* See a preceding article.

and the priest. On this occasion, groups of ten or twelve persons stand in the water in one spot, for whom one bramhŭn reads the formulas. These groups are to be seen extending themselves very far along the river. At the moment of the conjunction of the moon (on the thirteenth of its decrease) with the star Shŭtŭbhisha, this festival is called the Great Varoonēē. The merit arising from bathing at this lucky moment is supposed to be very great; the people fast till the bathing is over. When there is a conjunction as above, and the day falls on a Saturday, the festival is called the Great, Great Varoonēē.[k]

The pooranŭs declare, that the sight, the name, or the touch of Gŭnga takes away all sin, however heinous; that thinking of Gŭnga, when at a distance, is sufficient to remove the taint of sin; but that bathing in Gŭnga has blessings in it of which no imagination can conceive.

So much is this river reverenced among the Hindoos, that many bramhŭns will not cook upon it, nor throw saliva into it, nor wash themselves nor their clothes in it.[l] Some persons perform a journey of five or six months to bathe in Gŭnga, to perform the rites for deceased relations, and to carry this water to place in

[k] At the time of many of the festivals, the sides of the Ganges, in some places, are gaily illuminated; and lights, fastened on boards, plantain stalks, &c., or put in earthen pots, are floated down the stream.

[l] In the work called Valmēēkee-moonee, amongst many other forms of praise to be offered to Gŭnga, is the following:—"O goddess, the owl that lodges in the hollow of a tree on thy banks, is exalted beyond measure; while the emperor, whose palace is far from thee, though he may possess a million of stately elephants, and may have the wives of millions of conquered enemies to serve him, is nothing."

their houses, for religious and medicinal uses. The water of this river is used also in the English courts of justice to swear upon, as the Koran is given to Mŭsŭlmans, and the New Testament to Christians; but many of the most respectable Hindoos refuse to comply with this method of making oath, alleging that their shastrŭs forbid them in these cases to touch the water of the Ganges,[m] the shalgramŭ, or a bramhŭn. When such cases occur in the courts, the judges very candidly permit the person, if of good character, to give his evidence in a way consistent with his peculiar prejudices, as, after bathing, &c., and standing with his face to the east. The courts, when Hindoo, admitted a person's evidence without an oath; and when a cause could not be determined by evidence thus given, they resorted to the ordeal. It is not uncommon for one Hindoo to say to another, "Will you make this engagement on the banks of Gŭnga?" The other replies, "I engage to do what I have said; but I cannot call Gŭnga to witness it." If a person utter a most audacious lie, while near or upon the Ganges, the person to whom he is speaking says, "Are you not afraid of uttering such a falsehood in the presence of Gŭnga?" A third person perhaps adds, as a continuation of the reproach—"Not he; he has been guilty of discharging his urine into Gŭnga, even at Prŭyagŭ.

Morning and evening the Hindoos visit and look at this river to remove the sins of the night or of the day; when sick they smear their bodies with the sediment, and remain near the river for a month perhaps. Some of course recover, and others die: a Hindoo says, that those who

[m] Many persons refuse to contest causes in which large sums are at stake, under the fear that they may be constrained to make oath on the waters of the Ganges.

have a steady faith and an unwavering mind, recover; the rest perish.

The Hindoos are extremely anxious to die in the sight of the Ganges, that their sins may be washed away in their last moments. A person in his last agonies is frequently dragged from his bed and friends, and carried, in the coldest or in the hottest weather, from whatever distance, to the river side; where he lies, if a poor man, without a covering day and night till he expires: with the pains of death upon him, he is placed up to the middle in the water, and drenched with it. Leaves of the toolŭsee plant are also put into his mouth; and his relations call upon him to repeat, and repeat for him, the names of Ram, Hŭree, Narayŭnŭ, Brŭmha, Gŭnga, &c. In some cases the family priest repeats some incantations, and makes an offering to Voitŭrŭnēē, the river, which the soul, they say, crosses after leaving the body. The relations of the dying man spread the sediment of the river on his forehead or breast, and afterwards with the finger write on this sediment the name of some deity. If a person should die in his house, and not by the river side, it is considered as a great misfortune, as he thereby loses the help of the goddess in his dying moments. If a person choose to die at home, his memory becomes infamous. The conduct of Raja Nŭvŭ-krishnŭ of Nŭdēēya, who died in his bed-room about the year 1800, is still mentioned as a subject of reproach, because he refused to be carried to the river before death. "Ah! ah!" say the superstitious, when a neighbour at the point of death delays the fatal journey to the river, "he will die like Raja Nŭvŭ-Krishnŭ."

Dead bodies are brought by their relations to be burnt

near this river; and when they cannot bring the whole body, it is not uncommon for them to bring a single bone and cast it into the river,[n] under the hope that it will help the soul of the deceased.

In the eastern parts of Bengal, married women, long disappointed in their hopes of children, make an offering to Gŭnga, and enter into a vow, that if the goddess will give them two children, they will present one to her: and it is not uncommon for such women to cast the first child into the river as an offering; but it is said, that at present some relation or religious mendicant stands ready to preserve the life of the child. The mother cannot take it again, but this person adopts and provides for it. These offerings are made on the 10th of the moon in Jyoisht'hŭ, and on the 13th of Choitrŭ.

Some persons even drown themselves in the Ganges, not doubting but they shall immediately ascend to heaven. The shastrŭ encourages this.[o] It is a sin for a

[n] Many persons, whose relations die at a distance from the Ganges, at the time of burning the body preserve a bone, and at some future time bring this bone and cŏmmit it to Gŭnga, supposing that this will secure the salvation of the deceased. The work called Kriya-yogŭsarŭ contains the following curious story:—A bramhŭn, who had been guilty of the greatest crimes, was devoured by wild beasts; his bones only remained. A crow took up one of these bones, and was carrying it over Gŭnga, when another bird darting upon it, the crow let the bone fall. As soon as the bone touched Gŭnga, the bramhŭn sprang to life, and was ascending to heaven, when the messenger of Yŭmŭ, the judge of the dead, seized him, as a great sinner. At this time Narayŭnŭ's messengers interfered, and pleaded, that the sins of this man, since one of his bones had touched Gŭnga, were all done away. The appeal was made to Vishnoo, who decided in the bramhŭn's favour. The bramhŭn immediately went to heaven.

[o] The Skŭndŭ poorauŭ declares, that by dying in the Ganges, a person will obtain absorption into Brŭmhŭ. The same work contains a promise

bramhŭn, but an act of merit in a shōōdrŭ or a dŭndēē, if he be in worldly trouble, or afflicted with an incurable distemper. The Gŭnga-Vakya-Vŭlee says, "Should any person have eaten with another who is degraded for seven successive births; or have committed the five sins, each of which is called mŭha-patŭkŭ; should he have eaten the food which has been touched by a woman in her courses; or have constantly spoken falsely; or have stolen gold, jewels, &c.; should he have killed the wife of his friend; or have injured bramhŭns, or friends, or his mother, &c.; or have committed the sins which doom a man to the hell called Mŭharourŭvŭ; or have committed those sins for which the messengers of Yŭmŭ constantly beat a person; or have committed multitudes of sins in childhood, youth, and old age;—if this person bathe in Gŭnga at an auspicious period, all these sins will be removed: he will also be admitted into the heaven of Brŭmha, the Pŭrŭm-hŭngsee; be put in possession of the merits of the man who presents a lack of red cows to a bramhŭn learned in the four védŭs; and afterwards will ascend and dwell at the right hand of

from Shivŭ, that whoever dies in Gŭnga shall obtain a place in his heaven. —The Bhŭvishyŭ pooranŭ affirms, that if a worm, or an insect, or a grasshopper, or any tree growing by the side of Gŭnga, die in the river, it will obtain absorption into Brŭmhŭ.—The Brŭmhŭ pooranŭ says, that whether a person renounce life in Gŭnga, praying for any particular benefit, or die by accident, or whether he possess his senses or not, he will be happy. If he purposely renounce life, he will enjoy absorption, or the highest happiness; if he die by accident, he will still attain heaven. Mŭnoo says, "A mansion with bones for its rafters and beams; with nerves and tendons for cords; with muscles and blood for mortar; with skin for its outward covering; filled with no sweet perfume, but loaded with fæces and urine; a mansion infested by age and by sorrow, the seat of malady, harassed with pains, haunted with the quality of darkness, and incapable of standing long; such a mansion of the vital soul let its occupier always cheerfully quit."

Vishnoo. After he has enjoyed all this happiness, and shall be re-born on the earth, he will be possessed of every good quality, enjoy all kinds of happiness, be very honourable, &c. He who shall doubt any part of this, will be doomed to the hell called Coombhēē-pakŭ, and afterwards be born an ass. If a person, in the presence of Gŭnga, on the anniversary of her arrival on the earth, and according to the rules prescribed in the shastrŭs, present to the bramhŭns whole villages, he will obtain the fruits that arise from all other offerings, from all sacrifices, from visiting all the holy places, &c.; his body will be a million times more glorious than the sun; he will obtain a million of virgins, and multitudes of carriages, palanqueens, &c. covered with jewels; he will dwell for ages in heaven, enjoying its pleasures in company with his father; as many particles of dust as are contained in the land thus given away to the bramhŭns, for so many years will the giver dwell in happiness in Vishnoo's heaven."

Every real Christian must be deeply affected on viewing the deplorable effects of this superstition. Except that part of the rig-védŭ which countenances the burning of women alive, no writers ever gave birth to a more extensive degree of misery than those who have made the Ganges a sacred river. Thousands, yea millions of people are annually drawn from their homes and peaceful labours, several times in the year, to visit different holy places of this river, at a great expense of time, and money spent in making offerings to the goddess; expensive journeys are undertaken by vast multitudes to obtain the water[P] of this river, (some come two or three

[P] Many thousands perish by the dysentery, and others through want, in these journies.

months' journey for this purpose), or to carry the sick, the dying, the dead, or the bones of the dead, to its banks. What the sick and dying suffer by being exposed to all kinds of weather in the open air on the banks of the river, and in being choked by the *sacred* water in their last moments, is beyond expression. In short, no eyes, but those of Omniscience, can see all the foul deeds done upon and by the sides of this river; and the day of judgment alone can bring all these deeds to light. The bramhŭn will then see, that instead of Gŭnga's having removed the sins of her worshippers, she has increased them a million-fold.

2.—Other deified Rivers.

The Godavŭree, the Nŭrmŭda, the Kavérēē, the Atréyēē, the Kŭrŭtoya, the Bahooda, the Gomŭtēē, the Sŭrŭyoo, the Gŭndŭkēē, the Varahēē, the Chŭrmŭn-wŭtee, the Shŭtŭdroo, the Vipasha, the Goutŭmēē, the Kŭrmŭnasha, the Shonŭ,[r] the Oiravŭtēē, the Chŭndrŭbhaga, the Vitŭsta, the Sindhoo, the Bhŭdra-vŭkasha, the Pŭnŭsa, the Dévika, the Tamrŭpŭrnēē, the Toongŭbhŭdra, the Krishna, the Vétrŭbŭtēē, the Bhoirŭvŭ, the Brŭmhŭ pootrŭ,[s] the Voitŭrŭnēē, and many other rivers, are mentioned in the Hindoo shastrŭs as sacred.

At the full moon in Asharhŭ, many thousands of Hindoos assemble at Prŭtapŭ-gŭrŭ, a place to the west of Lucknow, and bathe in the Godavŭrēē, or in the remains of it (for at this season of the year this river is nearly dried up).

On the last day of Choitrŭ, a large assembly of Hindoos meet at Modŭphŭrŭ-poorŭ, about sixteen miles

[r] This is a male river. [s] Ditto.

from Patna, where the Gŭndakēē, the Sŭrŭyoo, and the Ganges meet.[t] The assembly remains eight days, and a large fair is held on the spot, at which horses, camels, and other beasts, and also children, are bought and sold: the price of a boy is from ten to twelve roopees; that of a girl is less.

On the same day a large concourse of Hindoos, some say as many as 20,000, principally women, assemble at Ŭyodhya, to bathe in the Sŭrŭyoo.

On the 14th of the decrease of the moon in Phalgoonŭ, an equal number of people are said to meet on the banks of the Sŭrŭyoo at Bŭhŭrŭm-ghatŭ, near Lucknow: but they do not bathe in the river, the water of which is very filthy, but in a sacred pool adjoining.

On the banks of the Yŭmoona, on the second of the moon in Kartikhŭ, and on the eighth of the decrease of the moon in Bhadrŭ, vast crowds of Hindoos assemble in different places to bathe.

The Brŭmhŭ-pootrŭ receives the same honours on the eighth of the increase of the moon in Choitrŭ. At a place three days' journey from Dacca, fifty or sixty thousand people assemble, and sacrifice pigeons, sheep, and goats, casting them into the river. Children are also cast into the river here by their mothers, but are some-

[t] There are several causes why particular places of these rivers are esteemed peculiarly sacred. Some of these causes are given in the shastrŭs, and others arise from tradition. One instance of the latter occurs respecting Voidyvŭatēē, a place near Serampore, where Nimace, a religious mendicant, performed his devotions, and where at present, at a conjunction of particular stars, multitudes assemble to bathe.

times rescued and carried home by strangers. Superstitious people say, that on this day the river gradually swells so as to fill its banks, and then gradually sinks to its usual level.

The Voitŭrŭnēē, in Orissa, is also placed among the sacred rivers, and on the 13th of the decrease of the moon in Choitrŭ, great multitudes of Hindoos (six or seven hundred thousand), assemble at Yajŭ-poorŭ, near the temple of Jŭgŭnnat'h, and bathe in this river.

Many other rivers receive the same honours[u]; and I could have greatly enlarged this account, in detailing their fabulous histories, and in noticing the superstitious ceremonies of this deluded people on their banks: but what I have here inserted, and the preceding account of Gŭnga, must suffice.

SECT. XII.—THE WORSHIP OF FISH.

VISHNOO, having been incarnate in the form of a fish, is worshipped on certain occasions, or rather a form of praise is repeated in honour of this incarnation.

In the preceding account of Gŭnga it will also be seen, that the finny tribes of that river are worshipped at the festivals in honour of this goddess.

I am informed, however, that female Hindoos, residing on the banks of the Pŭdmŭ, on the 5th of the increase of the moon in Maghŭ, actually worship the Ilishŭ fish, when they first arrive in the river, with the

[u] See Asiatic Researches.

usual ceremonies, and after that partake of them without fear of injuring their health.

SECT. XIII.—THE WORSHIP OF BOOKS.

THE Hindoos have deified their shastrŭs, which, on different occasions, they worship with the same ceremonies as an idol, anointing the book with perfumes, and adorning it with garlands.

At the reading of any part of the védŭs, the Chŭndēē, and other works, the book to be read is always addressed as an idol. At such times the worshipper thus prays to the book: "Oh! book! thou art the goddess of learning: bestow learning upon me."

When an individual employs a bramhŭn to recite to his family and neighbours the Mŭhabharŭtŭ, Ramayŭnŭ, Shrēē-bhagŭvŭtŭ, or any other pooranŭ, the worship of the work recited is performed on the first and last days at considerable length, many offerings being presented; each day's recital is also preceded by a short service paid to the book.

At the festival in honour of the goddess Sŭrŭswŭtēē any one of the shastrŭs is adopted and worshipped, joined with the pen and inkstand.

The followers of Vishnoo, and especially the mendicant voiragēēs, pay a still greater reverence than the regular Hindoos to the books they esteem sacred. These books relate to the amours of Krishnŭ, or to the mendicants Choitŭnyŭ and Nityanŭndŭ.

A book placed on a golden throne, and presented to a bramhŭn, is a very meritorious gift.

SECT. XIV.—THE WORSHIP OF STONES.

The Shalgramŭ.[x]

This is by some supposed to be the ætites, or eagle-stone, of which there is a great variety, and to which many virtues were ascribed by the ancients. When I shewed a picture of the eagle-stone to a bramhŭn who was sitting with me, without informing him what it was, he exclaimed, "This is the shalgramŭ!" and added, (jocularly,) "Oh! then, Englishmen will be saved, as they have the shalgramŭ amongst them."

The chief sorts are called Lŭkshmēē-Narayŭnŭ, Rŭghoonat'hŭ, Lŭkshmēē, Jŭnardŭnŭ, Vamŭnŭ, Damodŭrŭ,[y] &c. These different shalgramŭs are worshipped under their different names. The first is sometimes sold for as much as two thousand roopees. The Hindoos have a

[x] From sharŭ and gramŭ, which indicates that this stone makes the place excellent in which it is preserved, as the Mŭhabharŭtŭ is said to purify the places in which it is read: hence bramhŭns are forbidden to enter a village where the Mŭhabharŭtŭ is not found, as such place is pronounced unclean.

[y] The Hindoos say, that this last shalgramŭ requires large offerings of food to be presented to it; and that a bramhŭn, who had begged one of them, and neglected to feed it sufficiently, was brought to ruin, this god having swept away nearly his whole family by death. Many stories of this kind are related of this stone. Though a single grain of rice was never known to be eaten by an image, yet the Hindoos firmly believe this and similar stories, against all the evidence of their senses for hundreds of years together. Gopal, a learned bramhŭn employed in the Serampore printing-office, declared that one of these stones had been placed in his house by a relation, who attributed his family misfortunes to its powers.

notion, that whoever keeps in his house this celebrated stone, and a shell called dŭkshina-vŭrtŭ,[z] can never become poor; but that the very day in which any one parts with one of them, he will begin to sink into poverty. Almost every respectable bramhŭn keeps a shalgramŭ, as do some shōōdrŭs. The bramhŭn who does not keep one is reproached by his neighbours.

The reason why this stone has been deified is thus given in the Shrēē-bhagŭvŭtŭ:—Vishnoo created the nine planets to preside over the fates of men. Shŭnēē (Saturn) commenced his reign by proposing to Brŭmha, that he should first come under his influence for twelve years. Brŭmha referred him to Vishnoo, but this god, equally averse to be brought under the dreaded influence of this inauspicious planet, desired Saturn to call upon him the next day, and immediately assumed the form of a mountain. The next day Saturn was not able to find Vishnoo, but discovering that he had united himself to mount Gŭndŭkēē, he entered the mountain in the form of a worm called vŭjrŭ-kēētŭ[a]. He continued thus to afflict the mountain-formed Vishnoo for twelve years, when Vishnoo assumed his proper shape, and commanded that the stones of this mountain should be worshipped, and should become proper representatives of himself; adding, that each should have twenty-one marks in it, similar to those on his body, and that its name should be shalgramŭ.

The worship of any of the gods may be performed before the shalgramŭ, and it is often adopted as the representative of some god. It claims no national festival, but

[z] A shell, the convolutions of which turn to the right. Vishnoo is said to hold a shell of this kind in his hand.

[a] Literally, the thunderbolt worm.

is placed near the image worshipped, and first receives the devotions of the Hindoos. The shalgramŭ is also worshipped daily by the bramhŭns, after morning ablutions: they first bathe or wash the stone, reading the formulas; and then offer flowers, white-lead, incense, light, sweetmeats, and water, repeating incantations: the offerings, after remaining before it a short time, are eaten by the family. In the evening, incense, light, and sweetmeats are offered, preceding which a bell is rung, and a shell blown; and the whole is closed by the priest's prostrating himself before the stone.

During the month Voishakhŭ, bramhŭns suspend a pan of water every day over the shalgramŭ, and, through a small hole at the bottom, let the water fall on it, to preserve it cool during this month, which is one of the hottest in the year. This water is caught in another pan placed beneath, and drank in the evening as holy water. When the country is in great want of rain, a bramhŭn in some instances places the shalgramŭ in the burning sun, and sits down by it, repeating incantations. Burning the god in the sun is said to be a sure way of obtaining rain.

Some persons, when sick, employ a bramhŭn to present single leaves of the toolŭsee plant, sprinkled with red powder, to the shalgramŭ, repeating incantations. A hundred thousand leaves are sometimes presented. It is said, that the sick man gradually recovers as every additional leaf is offered. When a Hindoo is at the point of death, a bramhŭn shews him the marks of the shalgramŭ, the sight of which is said to secure the soul a safe passage to Vishnoo's heaven.

In a work called Shalgramŭ-nirnŭyŭ an account is given of the proper names of the different shalgramŭs; the

benefits arising from their worship; the kinds of shalgramŭs proper to be kept by persons in a secular state, and also by the religious.

A separate room, or house, or a particular spot in the room where the family dwell, is assigned to this god. Some persons keep one, others ten, others a hundred, and some even as many as a thousand of these stones.

The shalgramŭ is rendered impure by the touch of a shoodrŭ,[b] and in such cases must be purified by rubbing it over with cow-dung, cow's urine, milk, ghēē, and curds. If a small part of the shalgramŭ be broken off, the owner commits it to the river. The bramhŭns sell these stones, but trafficking in images is dishonourable.

[The shalgramŭ is the only stone deriving its deity from itself: all other stones worshipped are made sacred by incantations. For an account of them, see a succeeding article relative to the Hindoo images.]

SECT. XV.—A LOG OF WOOD WORSHIPPED.

The Pedal.

THIS is a rough piece of wood (termed dhénkee), generally the trunk of a tree, balanced on a pivot, with a head something like a mallet; it is used to separate the rice from the husk, to pound brick-dust for buildings, &c. A person stands at the farthest end, and with his feet presses it down, which raises up the head; after which he lets it fall on the rice, or brick-ends. One of these pedals is set up at almost every house in country places.

[b] So are all other images that have been consecrated.

The origin of this worship is thus given :—A religious guide, being called upon to give the initiating incantation to one of his disciples, commanded him to repeat the word dhénkee, dhénkee. Narŭdŭ, the god of the dhénkee, pleased with the disciple, visited him, riding on a pedal, and gave him as a blessing another incantation, by which he immediately became perfect, and ascended to heaven.

The pedal is worshipped at the time of marriage, of investiture with the poita, of giving the first rice to a child, and at any other particular time of rejoicing. The women are the worshippers. It is also worshipped in the month Voishakhŭ by all casts of females, not excepting the wives of the most learned bramhŭns; who consecrate it by putting red, white, or yellow paint, and also some rice, dōōrva grass, and oil on its head.

About twenty years ago, the Raja of Nŭlŭ-danga, Mŭhéndrŭ-dévŭ-rayŭ, spent three hundred thousand roopees in a grand festival in honour of this log of wood. At the close of the festival, the raja took a firebrand, and set all the gilded scenery on fire, and thus finished this scene of expensive folly and wickedness.

CHAP. III.

OF THE TEMPLES, IMAGES, PRIESTS, AND CEREMONIES OF THE HINDOOS.

SECT. I.—OF THE TEMPLES.

THE Hindoo temples in Bengal, though different in shape, are nearly of the same description of architecture: they are very inferior, it is true, to the sacred edifices in Europe; but some of these buildings are in a better style than might have been expected from a people so little advanced in the arts.

1.—*Of different Kinds of Temples.*

The *Mŭndirŭ*,[c] dedicated to the lingŭ, is a double-roofed Gothic building, the body square, but the upper part round and tapering to a point. It contains one, two, three, or more rooms, about three cubits by four, with a porch in front for spectators. The centre room contains the lingŭ; in the others are placed the utensils for worship, the offerings, &c.—Small square temples for the lingŭ, with flat roofs, are erected in rows facing the houses of rich men, or before a college, a consecrated pool of water, another temple, or a flight of steps descending into the river. Similar temples in honour of Gŭnéshŭ are to be seen in some places. Very small temples like the Mŭndirŭ, only three or five cubits high,

[c] Mŭndirŭ means any edifice of brick or stone; but custom has appropriated it almost exclusively to the temples of the lingŭ.

and containing a lingŭ about a foot in height, have been erected at Benares.

The *Déoolŭ*[d] temples, sacred to Jŭgŭnnat'h, rise from the foundation in a gradual slope like a sugar loaf, with an iron image of Gŭroorŭ on the pinnacle. These temples, made of brick, are ascended by a flight of steps, and contain only one room.

The *Pŭnchŭ-rŭtnŭ*[e] temple has two or three rooms, and a single-arched roof, with a large pinnacle or turret on the dome, and a smaller one on each corner. It is dedicated to the different forms of Vishnoo, as Radhabŭllŭbhŭ, Gopalŭ, Mŭdŭnŭ-mohŭnŭ, Govindhŭ, &c. The temple called *Nŭvŭ-rŭtnŭ*,[f] dedicated also to the various forms of Vishnoo, has a double roof like the Mŭndirŭ, with a small turret on each corner of the lower roofs, and on the upper one a larger turret to crown the dome. It contains four or five rooms. At Ŭgrŭdwēēpŭ, the temple of Gopēē-nat'h has different houses attached to it; one for cooking, another for the utensils used in worship; another is a storehouse for the offerings, and two others are open rooms for the accommodation of visitors and devotees.

The *Vishnoo-mŭndirŭ*, having one room, with a portico in front, is a flat-roofed building, erected either within or without the wall which incloses a Hindoo house, or at a little distance from the owner's house; and sometimes by the side of the Ganges, when the person's house is near the river. A few temples may be

[d] Corrupted from dévalayŭ, *i. e.* dévŭ, a god, alŭyŭ, a house.

[e] Having five turrets. [f] Having nine turrets.

seen, having three rooms ; one of which is the god's hall of audience, another his dining room, and the third his room for sleeping.

Another kind of temple, with a flat roof, is often erected by rich Hindoos adjoining to their houses, and called *Chŭndēē-mŭndŭpŭ*, and is designed for the image of Doorga or Kalēē. This is built on four sides, with an area in the middle. The image is placed at the north end, with its face to the south ; the two sides and the north end, in most cases, contain upper rooms with porticos beneath. The room which contains the image is about ten cubits long and sixteen broad : the other rooms are open in front with arched doorways ; and in these the visitors sit to see the ceremonies of worship, hear the singing, &c.

The *Yorŭ-bangala* is made like two thatched houses or bangalas, placed side to side ; and has what is called in England a double-pitched roof, generally covered with tiles or bricks. The front is open without doors. These temples are dedicated to different gods, but are not now frequently built in Bengal.

The Hindoos have another sacred edifice, called *Rasŭmŭnchŭ*, in which the image of Krishnŭ is annually placed and worshipped. This building is octagonal, with eight turrets at the corners, and a steeple in the centre supported by pillars ; and consists of one room, open on all sides, and elevated five or six feet from the ground. On the nights of the rasŭ festival the image is brought and placed in this elevated open room, there worshipped, and afterwards carried back to the temple adjoining to the owner's house. The *Dolŭ-mŭnchŭ* is a similar building, but is sometimes made larger.

A great number of small clay and thatched buildings are erected in Bengal, in which the images of Siddhéshwŭrēē, Krishnoo, Ram, &c. are set up. The roofs of these buildings are sloping, like the huts of the poor in Europe.

Images of some of the inferior deities are placed under trees, and these trees become as it were temples for worship.

In some few towns a number of different temples are built in a square. I once saw a *Dévalŭyŭ* of this kind at Chanchra, in Jessore, which contains twenty-one temples and as many gods. One thousand acres of ground are attached to this place; one bramhŭn performs the ceremonies: six others cook for these gods; four others gather flowers, and bring the articles for the daily worship. Nimaee-mŭllikŭ, a goldsmith of Calcutta, built and endowed this place. Similar dévalŭyŭs are to be seen at Krishnŭ-nŭgŭrŭ,[g] Gŭnga-vasŭ, Shivŭ-nivasŭ, Bŭrŭhŭ-nŭgŭrŭ,[h] Natorŭ, Poonté,[i] Somra,[k] Bhōō-koilasŭ, Gooptŭ-para, and at many other places in Bengal.—Raja Chŭndrŭ-rayŭ, of Patŭlee, is said to have built two hundred of these dévalŭyŭs, at each of which two or three hundred people are daily fed. The relict of raja Tilŭkŭ-chŭndrŭ, of Burdwan, erected one hundred and eight temples in one plain, and placed in them as many images of the lingŭ; attaching to them eleven

[g] These belong to Girēēshŭ-chŭndrŭ, the raja Nŭvŭ-dwēēpŭ.

[h] This first place is in Moorshŭdabad, and belongs to Raja Vishoonat'h, as does that at Natorŭ.

[i] This belongs to raja Bhoovŭnŭ-t'hakoorŭ.

[k] This place is the property of Ram-sŭnkŭrŭ-rayŭ, a voidyŭ.

bramhŭns and inferior servants, and endowing the temples with estates to the amount of the wages of the attendants.

Before some temples is built a roof, supported by pillars, under which portions of the shastrus are recited or sung, and at other times animals for sacrifice slaughtered. In general, however, the singing and dancing at the festivals take place under an awning in the open air, near some temple, or near the person's house who bears the expense. The long periods of dry weather in this climate render this practicable; nor would the heat allow of such large assemblies meeting in houses, even if buildings sufficiently large could be constructed. This accounts for the Hindoo temples being so small in the inside: many of them, especially those of the lingŭ, are only large enough to contain the image, the offerings, the utensils of worship, and the officiating priests.

Much of the wealth of the Hindoo kings was formerly expended in building temples, and supporting splendid festivals. At present, those who erect these temples in Bengal are principally the head-servants of Europeans, who appropriate part of their gains to these acts of supposed merit.[1]

The expense of erecting one of these temples, if a single room, amounts to about two hundred roopees; and the wages and daily offerings to one image are about three roopees per month. Some give the bramhŭn who officiates twelve arras, and others a rupee monthly,

[1] The capitol, or temple of Jupiter Capitolinus, was raised in consequence of a vow made by Tarquinius Priscus in the Sabine war.

with his food and clothes. Sometimes the offerings are given to him, but in other cases they are presented to the bramhŭns of the village alternately, and the priest has money given him in their stead. These offerings frequently consist of a pound of rice, a pint of milk, halt an ounce of sugar, and two plantains. The quantity, however, is not prescribed; and other things are added by the wealthy.

2.—*Dedication of Temples.*

When a Hindoo has erected a temple, he appoints a day to dedicate it to some god. The following account of the dedication of one hundred and eight temples to Shivŭ, some years ago, at Talitŭ, in the district of Burdwan, by the mother of Téjŭsh-chŭndrŭ, the raja of Burdwan, will give an idea of the manner in which this ceremony is performed.

The foundation of these temples being about to be laid, a place was dug in the earth about a cubit square, into which water was poured, and a brick placed in the hole; after which the worship of the household god (Vishnoo) of Vŭroonŭ, and the lingŭ, was performed. At the close of the worship, a flower was thrown into the water, the floating of which to the right was considered as a good omen, and decided the point that the temple should be raised on that spot. The following prayer was then addressed to this brick: "As long as the earth and mountains remain, so long do thou remain immovable." After the temples were nearly finished, many bramhŭns and the relations of the queen were invited, and on an auspicious day the ceremony of consecration was performed. An altar was raised before each temple, and four priests chosen for each altar; who

purifying them, performed the worship of the five gods,[m] the nine planets, the ten guardian deities of the earth, and of Shivŭ, Vishnoo, and Doorga. To this succeeded the burnt-sacrifice. One hundred and eight officiating priests then celebrated the worship of Shivŭ, while sitting at the doors of the temples. A person, in the name of the queen, next made a present to the builder, and hinted to him that she now wished to consecrate these temples to Shivŭ. The trident of Shivŭ was next worshipped, and fixed on the steeple. The princess then, sitting in an inclosure below the steps of one of the temples, in the presence of one of the priests and her attendants, devoted these temples to Shivŭ, saying, "O Shivŭ! I present to thee these one hundred and eight temples, made of brick: may I be rewarded with an everlasting residence in heaven." In making this offering, a number of minute ceremonies took place. The princess next sent one of her relatives to perform the worship of Indrŭ near a bamboo, bearing a trident, with a flag fastened thereto. The same person, after professing to animate one hundred and eight wooden images of the bull, worshipped them, and placed them in the temples thus dedicated. A representative of the princess next walked round the temples three times:—(the princess herself began to perform the ceremonies of circumambulation, but being very corpulent, she resigned it to one of the priests.)—One hundred and eight priests, bringing garlands[n] and the other articles used in worship,

[m] Brŭmha, Vishnoo, Shivŭ, Gŭnéshŭ, and Sōōryŭ.

[n] At the time of worship the priest always puts upon the image a garland of flowers. This seems to have been practised among other idolators: for when the priest of Jupiter came to worship Paul and Barnabas (Acts, xiv. 13.) he brought oxen and garlands. Were not the latter intended to be put upon the heads or necks of the apostle and his companion, the persons about to be worshipped?

now performed the worship of the lingŭ in the temples. At the close of these ceremonies, the princess presented a roopee to each of the four hundred and thirty-two officiating bramhŭns, and one hundred and eight roopees to her own private priest, who also obtained the offerings. She also presented twelve kinds of offerings to Shivŭ, among which were vessels of gold, silver, and other metals, cloths, &c. An entertainment to the bramhŭns succeeded, and at length the guests were dismissed with presents from among the offerings, or in money, from ten to fifty roopees each bramhŭn. One hundred thousand roopees, it is said, were expended upon these buildings.[o]

The ceremonies are nearly similar to the above when idols are dedicated and set up in temples; when pools or trees are consecrated to the public use; when cars are presented to some god; and when a person is finishing the ceremonies of a vrŭtŭ or vow.

3.—*Endowment of Temples.*

The worship in some temples is conducted, and the offerings supplied, by the family which has erected the temple; but in others by a hired bramhŭn, who receives monthly wages: the offerings are in general distributed among the bramhŭns of the village.

To a temple particularly celebrated, rich men make grants of houses, sometimes of whole villages; and of lands, orchards, pools, &c., to a large amount; and

[o] Tĕjŭsh-chŭndrŭ has since built one hundred and eight temples at Umbika, and dedicated them to Shivŭ.

the produce of these grants is applied to the uses of the temple.

The temple of Radha-bŭllŭbhŭ at Bŭllŭbhŭ-poorŭ, about twelve miles north of Calcutta, has been endowed with lands, houses, &c., to the annual amount of 3,000 roopees, by Raja Nŭvŭ-Krishnŭ; which is divided among sixteen familes of bramhŭns.

The temple of Jŭgŭnnat'h at Mŭhéshŭ, about the same distance from Calcutta, has been endowed with lands, &c., to the annual amount of 1,400 roopees, by Raja Anŭndŭ-Chŭndrŭ-Rayŭ.

The temple of Gopēē-nat'h at Ŭgrŭ-dwēēpŭ has been endowed with lands, &c., to the annual amount of six or seven thousand roopees, by Raja Krishnŭ-Chŭndrŭ-Rayŭ.

The temple of Jŭgŭnnat'h in Orissa has been endowed by several rich Hindoos: Raja Ram-Krishnŭ-dévŭ gave two villages, the rents of which bring in about 4,000 roopes annually: Nimoo-mŭllikŭ of Calcutta gave daily one roopee, or 365 annually; and his children continue the donation. Other rich men make similar annual presents. It is supposed that not less than 100,000 roopees a year are drawn from the Hindoos by the bramhŭns of this temple.

SECT. II.—OF THE IMAGES.

THE images of the Hindoo gods are made either of gold, silver, quicksilver mixed with the powder of tin,

brass, copper, iron, mixed metal,[p] crystal, stone, wood, or clay.[q] The common workmen in gold, silver, brass, &c., make these images.

The images made of gold are generally those of Doorga, Lŭkshmēē, Radha, Krishnŭ, and Sŭrŭswŭtēē; which are kept in private houses, and worshipped daily. These images must not be less in weight than one tolŭ[r]; they are generally three or four.

The image of Shēētŭla is often made of silver, kept in the house, and worshipped daily. It is as heavy as ten or twelve roopees.

The images of Shivŭ only are made of quicksilver and crystal. They are very small, and are kept in the houses of the rich, and used for daily worship.

Small brazen images of many of the gods are kept in private houses, and worshipped daily. These are very small, weighing only an ounce or two.

Very small copper images of Sōōryŭ, and of Shivŭ riding on a bull, are preserved in private houses, and worshipped daily.

The images of mixed metal are those of Radha, Door-

[p] Containing, as the Hindoos say, eight ingredients, *viz.* gold, silver, tin, copper, iron, zinc, lead, and brass.

[q] The shastrŭs allow images to be made of no other substances than these. The image of Shŭnee alone is made of iron.

[r] Three tolŭs are rather more than one ounce. At Kidderpoor, adjoining to Calcutta, is a golden image of Pŭtitŭ-pavŭnēē, two cubits high. Near Serampore is a golden image of Jŭgŭdhatrēē, about a cubit and a half high.

ga, Lŭkshmēē, Shivŭ, &c. The images of any of the gods may be made with this mixed metal; and may be worshipped either in private houses or in temples.

The images of all the gods and goddesses may be made of stone: the greater number are placed in temples; a few small ones are found in private houses. All images of stone are worshipped daily: the greater number are of the lingŭ, or the various forms of Vishnoo. A few exist of the lingŭ nine or twelve cubits high.[s] The mendicant followers of Vishnoo carry small images of Krishnŭ with them in their peregrinations, which are from one to two cubits high. All the stone images in Bengal are of black marble; but there are some at Benares which are white. The sculpture on these stones is in much the same state of perfection as that to be seen in the oldest churches in England. These stones are brought into Bengal from the upper provinces, and cut by men who are to be found in all the great towns, and to whom it is an employment. Some stone images are miraculously found under ground.[t] *See vol.* iii., *page* 157.

The nimbŭ[u] tree supplies the images of Vishnoo in his different forms; also of Doorga, Radha, Lŭkshmēē, Shivŭ, Gŭroorŭ, Choitŭnyŭ, &c. None of the wooden images are kept in private houses, but in separate temples. They are generally from one to three cubits in height.

[s] An image of the lingŭ is set up at Benares, which six men can hardly grasp.

[t] An image of Cybele is said to have fallen from heaven into a certain field in Phrygia.

[u] Melia azadarachta.

All the images which, after worship, are thrown into the water, are of clay baked in the sun, about four cubits high: the images of the lingŭ, made daily and worshipped, are immediately thrown away. In some places, clay images of Kartikŭ, twenty-one cubits high, are set up, and after the festival committed to the river. The images of Doorga, Siddhéshwŭrēē, Ŭnnŭ-pōōrna, Krishnŭ, Pŭnchanŭn, Shŭst'hēē, Mŭnŭsa, Dŭkshinŭ-rayŭ, &c., are however constantly preserved in temples. The Hindoo potters are the principal god-makers, though many other casts, and even Mŭsulmans, follow this employment. The maker first takes a board, and raises upon it a little frame-work, to which he fastens bamboos covered with straw, for the back-bone, the arms, the legs, &c. Round these he lays clay mixed with cow-dung, chaff, and straw, which he suffers to dry. Having made the head of clay, he lays it to dry, and afterwards joins it to the trunk very carefully. He again clothes the body, arms, and legs with more cow-dung and clay, and covers the whole with a cloth, that it may not crack. When ready, he carries it to the person's house who may have ordered it, and, according to the size, obtains two, four, seven or eight roopees for it. Sometimes the maker paints it at his own house, which costs two, three, four, or five roopees more.

The evening before the consecration, the person at whose temple this image is to be set up brings twenty-two different articles, among which are fruits, flowers, gold, silver, rice, a stone, turmeric, sugar, cow-dung, clarified butter, a shell, peas, red powder, &c. With all these things the officiating bramhŭn touches the forehead and other parts of the image, repeating incantations. This is called ŭdhivasŭ, or inviting the goddess to come and

dwell in the image. The next day, eyes and a soul (pranŭ) are given. No one reverences the image till this work is done.

SECT. III.—OF THE PRIESTS.

THE *Poorohitŭ.*—Every bramhŭn may perform the ceremonies of his religion. The priest, called a poorohitŭ, is, however, called in to assist in the shraddhŭ, in the ten ceremonies called sŭngskarŭ, in those at the offering of a temple, at the different vrŭtŭs, at the festivals, and at a burnt-sacrifice; and he is sometimes called to fast, and bathe, in the name of another. A man of property in some cases, unwilling to fast himself, gives his poorohitŭ a roopee to do it for him; and, in the cold weather, he gives him a fee, to bathe for a month, and perform the ceremonies connected with bathing, instead of himself. Some rich men retain a family priest, who receives the fees and separate presents of cloth, sweetmeats, rice, fruits, &c., as his reward.

Any bramhŭn who is acquainted with the different formulas of worship, may become an officiating priest. In some cases, one person is priest to a thousand families; but he employs assistants, and gives them a stipulated share of the perquisites. If the priest do not arrive in time, or if he blunder in performing the ceremonies, the person employing him reproves him. When several families have the same priest, and wish to perform certain ceremonies on the same day, the priest is sure to offend, and never fails to be told of his partiality to one family, and neglect of the other. These priests are generally very avaricious, and take care to have their full share of the presents at the close of a ceremony. The amount of

the fees depends upon the ability and generosity of the person who employs the priest; and the latter is not unfrequently very much dissatisfied with what he receives, and complains to others, that "the duties at such a man's house are very heavy, but that he gives only a very trifling fee, and no more of the offerings than a crow might eat." Many priests subsist upon fees and offerings, engaging in no other employment.

The higher orders despise a bramhŭn who becomes priest to shōōdrŭs, and refuse to eat with him. Such a person can only be priest to one cast, and is called the joiners' bramhŭn, or the blacksmiths' bramhŭn, &c.

The yogēēs (mostly weavers), the chandalŭs, and the basket-makers, have priests out of their own casts, and not from among the bramhŭns.

The shastrŭs point out the proper qualifications of a poorohitŭ, which are similar to those of a spiritual guide, mentioned in a following article. Some enjoy this office by hereditary succession. When a person, immediately after the performance of a religious ceremony in his family, meets with success in his connections or business, he not unfrequently attributes his prosperity to his priest, and rewards him by liberal presents. On the other hand, if a person sustain a loss after employing a new priest, he lays it at the door of the priest. * If at a bloody sacrifice the slayer happen to fail in cutting off the head at one blow, the priest is blamed for having made some blunder in the ceremonies, and thus producing this fatal disaster.

The Acharyŭ.—The person who taught the védŭs used

to be called acharyŭ ; and at present the bramhŭn, who reads a portion of them at the time of investiture with the poita, is called by this name ; as well as the person who reads the formularies at a sacrifice. This latter person is generally the poorohitŭ, but he then assumes the name of acharyŭ. A considerable number of bramhŭns are qualified to discharge the duties of an acharyŭ ; and any one thus qualified may perform them, without any previous consecration or appointment. Twenty or thirty roopees is the amount of the fee of the acharyŭ at festivals.

The Sŭdŭshyŭ.—The Sŭdŭshyŭ regulates the ceremonies of worship, but is not employed on all occasions: he is however generally engaged at the festivals; and at the first shraddhŭ after a person's death; at the dedication of images, temples, flights of steps, ponds, &c. At the reading of the pooranŭs also he attends, and points out where the reading or the copy is defective. He receives a fee of ten or fifteen roopees, and sometimes as much as one hundred and fifty. On extraordinary occasions, five or ten sŭdŭshyŭs are employed.

The Brumha sits near the fire at the time of a burnt-offering, and supplies it with wood. The fee to this person is five roopees in cases where the Sŭdŭshyŭ receives fifteen; to which is added a gift of rice, &c.

The Hota throws the clarified butter on the fire in the burnt-offering, repeating the proper formulas. He receives the same fee as the acharyŭ.

The four last-mentioned persons divide the offerings presented to Ŭgnee, and are worshipped at the com-

mencement of a sacrifice; when rings, poitas, clothes, carpets, seats made of wood, pillows,[x] awnings, brass and copper vessels, &c. are presented to them.

The Hindoo priests wear their usual dress during the performance of any ceremony.

Other priests.—A number of persons are employed as assistants to the priests: as, the Vuroo, who gathers flowers to present to the image, sweeps the temple, &c.; the person who buys and collects the things for the offerings, the Ŭdhikarēē; he who performs the ceremonies of worship, the Pōōjŭkŭ; he who cooks for the image, the Pachŭkŭ; he who recites the pooranŭ in an assembly, the Pat'hŭkŭ; he who holds the book and corrects the reading and the copy, the Dharŭkŭ; he who hears the words, as the representative of the person who is to enjoy the merit arising from the hearing of these stories, the Shrota; and he who repeats in the evening the meaning of what has been read in the day, the Kŭt'hŭkŭ.

SECT. IV.—OF THE WORSHIP IN THE TEMPLES.

THE daily ceremonies in the temples erected in honour of Shivŭ are as follow:—In the morning the officiating bramhŭn, after bathing, enters the temple[y] and bows to Shivŭ. He then anoints the image with clarified butter or boiled oil[z]; after which he bathes the image by pour-

[x] The rich Hindoos sit on a mat laid on the ground, with a large pillow placed at their backs.

[y] Pulling off his shoes at the bottom of the steps.

[z] The Greeks used to smear the statues of their gods with ointments, and adorn them with garlands.

ing water on it, which has not been defiled by the touch of a shōōdrŭ, nor of a bramhŭn who has not performed his ablutions, and afterwards wipes it with a napkin;—grinds some white powder in water, and, dipping the ends of his three fore-fingers in it, draws them across the lingŭ, marking it as the worshippers of Shivŭ mark their foreheads;—sits down before the image, and, shutting his eyes, meditates on the work he is commencing;—places rice and dōōrva grass on the lingŭ;—a flower on his own head, and then on the top of the lingŭ;—another flower on the lingŭ; then others, one by one, repeating incantations;—places white powder, flowers, vilwŭ leaves, incense, meat offerings, and a lamp before the image; also some rice and a plantain;—repeats the name of Shivŭ, with some forms of praise; and at last prostrates himself before the image. These ceremonies, in the hands of a secular person, are concluded in a few minutes; a person who has sufficient leisure spends an hour in them. In the evening the officiating bramhŭn goes again to the temple, and after washing his feet, &c. prostrates himself before the door; then opening the door,[a] he places in the temple a lamp, and, as an evening oblation, presents to the image a little milk, some sweetmeats, fruits, &c., when, falling at the feet of the image, he locks the door, and comes away.

At the temple of Shivŭ, on the 14th of the increase of the moon in Phalgoonŭ, in the night, a festival in honour

[a] It is reported of some Hindoo saints, that when they went to the temple to awake the god, while repeating the words of the shastrŭ used on these occasions, the doors always flew open of themselves; reminding us of the European superstition, that "the temple of Cybele was opened not by hands, but by prayers."

of Shivŭ is observed: the image is bathed four times, and four separate services are performed during the night. Before the temple, the worshippers dance, sing, and revel all night, amidst the horrid din of their music.

The worship at the temples in honour of the different forms of Vishnoo, is nearly the same as that at the temples of the lingŭ. To which may be added, that after the setting of the sun, the priest waves a lamp of five lights before the image, rings a small bell, presents water to wash the mouth, face, and feet, and then a towel. After the offerings have continued before the god about ten minutes, they are withdrawn, as well as the lamp, and the god is shut up in the dark all night. When I inquired into the meaning of these ceremonies, I was informed, that they were in imitation of the service paid to Krishnŭ when he used to return from tending the cattle: —water to wash himself, a towel, lights to examine where the thorns had entered his feet or any other parts of the body, a bell to testify their joy that he was arrived in safety, and some food to refresh him after the fatigues of the day in following the herds.

CHAP. IV.

OF THE STATED PERIODS OF WORSHIP, AND VARIOUS DUTIES AND CEREMONIES.

SECT. I.—OF THE TIMES OF WORSHIP.

1.—*Lunar Days.*

THE eighth, eleventh, fourteenth, and fifteenth lunar days, both of the increase and decrease of the moon in each month, are considered as fortunate days. At the full moon in Asharhŭ, Kartikŭ, Maghŭ, and Voishakhŭ, religious ceremonies are peculiarly meritorious, especially gifts to learned bramhŭns; but on the third lunar day in Voishakhŭ, their merit is imperishable. Bathing in the Ganges on the tenth lunar day in Joisht'hŭ, is extremely meritorious. The second lunar day in Asharhŭ and the eleventh in Shravŭnŭ, are auspicious times for religious ceremonies. The performance of the shraddhŭ during the decrease of the moon in Bhadrŭ is a work of great merit. On the seventh, eighth, and ninth lunar days of Ashwinŭ, the eleventh in Kartikŭ, the fifth lunar day in Maghŭ, the thirteen in Phalgoonŭ, and the seventh in Choitrŭ, and at the full moon in Poushŭ, very great benefits flow from religious acts. On all these days the Hindoos are particularly occupied in the different ceremonies of their religion.

2.—*Weekly Ceremonies.*

Some Hindoos fast every Sunday, and perform the worship of their guardian deity Sōōryŭ. Others, to

fulfil a vow, fast on a Monday, performing the worship of Shivŭ. Others, who suppose themselves to be under the baneful influence of the planet Saturn, fast on a Saturday, and endeavour to propitiate this god by acts of devotion.

3.—*Monthly Ceremonies.*

The Shama festival is held monthly by certain Hindoos. The shraddhŭ should be repeated monthly. Some persons, not able to attend to the weekly ceremonies connected with their vows, perform them monthly.

4.—*Annual Festivals.*

The festivals of Doorga, Shama, Jŭgŭddhatrēē, Kartikéyŭ, Mŭhish-mŭrdinēē, Rŭtŭntēē, Ŭnnŭ-pōōrna, Phŭlŭharēē, Shivŭ, Krishnŭ, Gŭnéshŭ, &c., are held annually. Two festivals of Shivŭ and nine of Krishnŭ are annual.

The following account of the Hindoo festivals in each month of the year is taken from the Tit'hee-tŭttwŭ :—

Voishakhŭ—On the third lunar day (the anniversary of Gŭnga's descent) the worship of Gŭnga, of the mountains Koilasŭ and Himalŭyŭ, of Bhŭgēērŭt'hŭ, and of Shivŭ. On the twelfth lunar day the bathing and worship of Vishnoo.

Joisht'hŭ.—On the tenth lunar day (the anniversary of the birth of Gŭnga) the worship of Mŭnŭsa, and of the nagŭs (serpents). At the full moon, the bathing of Jŭgŭnnat'h; and on the fourteenth of the wane of the moon, the worship of the goddess Savitrēē.

Asharhŭ.—On the second lunar day, the drawing of Jŭgŭnnat'h's car, with the worship of this god, and of Bŭlŭram and Soobhŭdra. On the tenth, the return of the car, and the worship of these three gods. The next day is the anniversary of Vishnoo's lying down to sleep.

Shravŭnŭ.—At the full moon, the dolŭ festival. On the eighth of the wane (the anniversary of the birth of Krishnŭ) the worship of this god, of his father, Jŭshoda, Rohinēē, Chŭndika, Bŭlŭram, Dŭkshŭ, Gŭrgŭ, Brŭmha, Lŭkshmēē, and Shŭst'hēē.

Bhadrŭ.—On the seventh lunar day, the worship of Shivŭ and Doorga; and on the seventh, the worship of Mŭnŭsa, before small sheaves of dōōrva grass. On the twelfth, the worship of Indrŭ, before a kind of flag-staff made with a tree called dŭmŭnŭ. On the fourteenth, the worship of Ŭnŭntŭ. The shraddhŭ is performed every day during the wane of the moon.

Ashwinŭ.—From the first to the ninth lunar day, the worship of Doorga. At the full moon, the worship of Lŭkshmēē, and the game of Chŭtoorajee; and on the last day of the moon, the Shama festival.

Kartikŭ.—On the first lunar day, the worship of king Bŭlee; and on the second that of Yŭmŭ, and the feasting of own brothers by their sisters.[b] On the eighth, the worship of Gŭroorŭ; and on the ninth, that of Jŭgŭddhatrēē. At the full moon, the rasŭ festival, and the worship of Shama before a picture. At the entrance of the sun into a new sign, or on the last day of Kartikŭ, the worship of Kartikéyŭ.

[b] See vol. i. p. 203.

Ugrŭhayŭnŭ.—On the sixth lunar day, the worship of Kartikéyŭ; and on the seventh, eighth, and ninth, that of Mŭhishŭ-mŭrdinc̄ē. On the fourteenth, that of Goŭrc̄ē; and on the seventh of the wane of the moon, the offerings to the dead.

Poŭshŭ.—On the eighth of the decrease of the moon, the offerings to the dead. On the fourteenth, the Shama festival.

Maghŭ.—On the fourth, the worship of Goŭrc̄ē; on the fifth, that of Sŭrŭswŭtc̄ē, and of the inkstand; on the sixth, that of Shŭsht'hc̄ē; on the seventh, that of Sōōryŭ; and on the eighth, that of Bhēēshmŭ. On the eighth of the decrease of the moon, the offerings to the dead; and on the fourteenth, the anniversary of the rise of the lingŭ.

Phalgoonŭ.—On the eighth, the worship of Mŭngŭlŭ-chŭndika; and at the full moon, the dolŭ festival.

Choitrŭ.—On the sixth, the worship of Kartikéyŭ; on the eighth, that of Vishnoo with ŭshokŭ flowers; on the ninth, the anniversary of the birth of Ram. On the seventh, eighth, and ninth, the worship of Doorga; and on the ninth that of Unnŭ-pōōrna. On the fourteenth, the worship of Kamŭ-dévŭ. On the thirteenth of the decrease of the moon, the worship of Gŭnga. On the entrance of the sun into a new sign at the close of this month, the presenting of water, rice, &c. to bramhŭns.

5.—*Daily Ceremonies.*

The shastrŭs prescribe daily duties towards the gods, deceased ancestors, strangers, and the cow. The worship of Vishnoo, before the shalgramŭ; of Shivŭ, before the

lingŭ; of a person's guardian deity, before the shalgramŭ or water; and of any image constantly preserved, is performed daily. If the family of a bramhŭn, where such an image is set up, has become unclean by the death of one of its members, or by any other cause, they do not omit the daily worship, but invite another bramhŭn to perform the ceremonies. Sometimes a person makes a vow to perform for a certain time the daily worship of Vishnoo, Shivŭ, and his guardian deity. Bathing also, and repeating the names of the gods, with or without a bead-roll, especially the name of a person's guardian deity, are acts of daily worship. The daily shraddhŭ is performed by very few; but at the time of bathing, in the ceremony called tŭrpŭnŭ, the Hindoos pour out water from a copper vessel, or from their hands, for their deceased ancestors. Some religious acts are performed daily for three or four months together: as during the time of Vishnoo's sleeping (*viz.* from the twelfth or fifteenth of the moon in Asharhŭ, to the twelfth or fifteenth in Kartikŭ), a person vows that no razor shall come on his head; that he will abstain from flesh, fish, salt,[c] peas, oil, curds not made at home, &c.; that he will not visit at the house of a shōōdrŭ, nor eat there nor any where else more than once a day. During this period he engages particularly to attend to his daily duties, as bathing, repeating the name of his god, &c.

Agreeably to the directions of the Anhikŭ-tŭttwŭ, the daily duties of a bramhŭn, walking in strict conformity to the rules of his religion, are as follow:—

He must divide the day, from five o'clock in the morning till seven at night, into seven equal parts. The du-

[c] Rock salt may be eaten.

ties of the first part are thus described :—first, awaking from sleep, and rising up in his bed, he must repeat the names of different gods and sages, and pray that they would make the day prosperous. He must then repeat the name of Ŭrjoonŭ, and pray to him, that whatever he may lose during the day may be restored to him[d]; and then the names of any persons celebrated for their religious merit. Next the names of Ŭhŭlya,[e] Droptŭdēē,[f] Sēēta,[g] Tara,[h] and Mŭnodŭree.[i] After this, he must meditate with his eyes closed on the form of his spiritual guide, and worship him in his mind, repeating these two incantations. "Oh! * * * * ! according to thy commands I descend from my bed."—"Oh! * * * * ! I know what is right, but I do it not: I know what is wrong, but I forsake it not. But do thou reside within me, and whatever thou commandest I shall do." Then follows another incantation, and obeisance to Hŭree. He now descends from his bed, placing first his right foot on the ground. On going out, if he see a shrotriyŭ bramhŭn, a beloved and excellent wife, fire, a cow, an ŭgnihotrēē bramhŭn, or any other bramhŭn, the day will be auspicious. If he see a wicked or naked person, a wretched woman, distilled spirits, or a man with a great nose, the day will be inauspicious. By repeating the names of Kŭrkotŭkŭ,[k] Dŭmŭyŭntēē,[l] Nŭlŭ,[m] and Ritoo pŭrnŭ,[n]

[d] It is said that when Urjoonŭ was king, there were no robberies; or if such a thing did happen, by repeating his name, the loser was sure to find his property again.

[e] The wife of Goutŭmŭ: she was guilty of adultery with Indrŭ.

[f] The wife of Yoodhisht'hirŭ and his brothers; who all lived with her at the same time.

[g] The wife of Ram.

[h] The wife of Balēē and Soogrēēvŭ, two monkeys.

[i] The wife of Ravŭn. [k] A serpent. [l] The wife of king Nŭlŭ.

[m] A king. [n] Another king.

no quarrel will arise during the day. He must then, after discharging wind, washing his mouth, &c., go at least a hundred and ten yards from his house into the field; and taking water, choosing a clean place, scattering some grass to the south-west, tying a turban round his head, remaining silent, with his face to the north, refraining from spitting, and holding his breath, perform the offices of nature. His poita must remain on his right ear till he has washed his hands. It is unlawful to attend to the offices of nature on a road, in the shade, where cattle graze, in the fire, or water, in a ploughed field, where dead bodies are burnt, upon a mountain, on the ruins of a temple, on an ant-hill, in a ditch, or by the side of a river.[o] After this, he must go to a more clean spot, and taking some good earth, cleanse the left hand ten times, then both hands seven times, and the back of the left hand six times; then his nails; then wash his hands; each foot three times; and then rince both feet. If he perceive any evil smell remaining on his hands or feet, he must wash them again. If the bramhŭn have no water-pot, he must wash himself in this manner in a common pool or river, and take care that he come out of the water clean. His water-pot must neither be of mixed metal, copper, nor gold: an earthen pot must be thrown away as soon as used. If the pot be of brass or silver, he must scour it well after he return. If a bramhŭn attend not to these modes of cleansing, all his other religious actions will be void of merit.[p]

[o] So little is this regarded, that almost all the lower orders of Hindoos go to the Ganges.

[p] One of the things, in the conduct of Europeans, which gives most offence to the Hindoos, is the omitting these modes of cleansing.

The bramhŭn must next attend to his morning ablutions. Taking a dry towel, he must go to a pool or river, and placing the cloth on the ground, wet his feet and hands; then perform achŭmŭnŭ, by taking up water in the palm of his right hand three times, and drinking it as it runs towards his wrist; then with his right hand touch his lips, nose, eyes, ears, navel, breast, forehead, and shoulders, repeating an incantation; wash his hands again, and perform achŭmŭnŭ, repeating an incantation; then sitting to the north or east before sunrise, cleanse his teeth with the end of a green stick,[q] about six or seven inches long. If he clean his teeth after sunrise, in the next birth he will be born an insect feeding on ordure. He must now wash from his face the mark on his forehead made the day before; then scrape and wash his tongue, taking care that the blood does not flow. If in cleansing his teeth he should make them bleed, he becomes unclean, and is disqualified for performing any religious ceremony on that day. If, however, he make his teeth bleed by the side of the Ganges, he does not become unclean.

He must next gather flowers for worship on the banks of a pool or river. If any one forbid him, he must willingly desist; if any are given him by a bramhŭn, he must receive them; but not if a shōōdrŭ offer them: if a person have them to sell, he must give him what he asks. If in carrying these flowers to the side of the water, a person of mean cast touch them, or he touch any

[q] On the 1st, 6th, 8th, 10th, and 14th days of the increase and wane of the moon, and at the full and new moon; on the last day of the calendar month; on a fast day, and on the day of performing a shraddhŭ; it is unlawful for a bramhŭn to clean his teeth with a stick. If he should do this on these days, he will sink into a dreadful hell. *If the Bible had laid down rules and penalties like these, what occasion for ridicule to unbelievers!*

unclean thing, he must throw them away. If a person of any cast make a bow to him while the flowers are in his hand, he must also throw them away.[r]

Returning to the river, and sitting in silence, he must rub himself all over with mud; then descending into the river as high as his breast, with his face towards the east or north, he must repeat certain incantations, by which (in his imagination) all other sacred rivers will flow into that in which he stands, as well as all other holy places; he must afterwards repeat many incantations, and perform moodra, *viz.* certain motions by twisting his fingers into several curious shapes; then, dividing his hair behind, and bringing it into his hands before, with his thumbs, he must stop his ears; with the three first fingers of each hand cover his eyes, and with his two little fingers his nostrils, and then immerse himself three or four times; then with his hands joined throw up water to his head; then repeat other incantations; then, taking up water with his joined hands, he must offer it three times to the sun; then washing his body, and repeating certain prayers, that he may ascend to some heaven, or receive some temporal good, he must again immerse himself in the water. After this he must ascend to the side of the river, and wipe his body with a towel; then repeat certain forms of praise to Gŭnga, Sōōryŭ, Vishnoo, and other gods; then put dry and newly-washed cloth round his loins; and sitting down cleanse his poita

[r] The meaning of this is, that the sin of the person who made the bow being transferred to the bramhŭn, the sin, instead of entering the fire said to lodge in a bramhŭn's hand, by which it would be consumed, enters the flowers, and they thereby become unclean. If a bramhŭn, with flowers in his hand, meet a shōōdrŭ who is ignorant of the rules of the shastrŭ, he forbids him to bow to him; but in general the lower orders know this custom.

by rinsing it in the water; then taking up some earth in his hand, and diluting it with water, put the middle finger of his right hand in this earth; and make a line between his eyes up to the top of his forehead; then draw his three first fingers across his forehead; make a round dot with his little finger in the centre at the top of his head, another on the upper part of his nose, and another on his throat; then with his three first fingers make marks across his breast and arms; then make dots on his sides, and another on the lower part of his back. After this he must take up water in his right hand three times, and drink it.

To this succeeds the morning sŭndhya, in which the person must offer many prayers; pour out water to different gods; repeat certain forms of praise in honour of the sun, which he must worship; and repeat the gayŭtrēē; then take up water with his kosha,[s] and pour it out to his deceased ancestors; after which he must return home, and read some part of the védŭ.[t]

After this, if the bramhŭn be a housekeeper, he must seek the provisions for his family for the day. If he be diligent in discharging social duties, he will obtain heaven: but if not, he will sink into hell.

About eleven o'clock, taking the flowers, his kosha and kooshee, some seeds of sesamum, leaves of the vilwŭ tree, blades of the kooshŭ grass, and a towel, he must proceed to the river. Placing these things by the side of the river, he must prepare a place for worship; take some

[s] A small copper cup. Another still smaller is called kooshee.

[t] If at this time he copy a part of any of the shastrŭs, and present it to some bramhŭn, he will receive everlasting happiness.

proper earth and cleanse it, so that neither insects, hair, nor any thing impure remain; and then make the earth into a ball, lay it down, and wash his own body, rubbing himself with his towel. Then he must descend into the water up to the middle, and perform his ablutions as in the morning. After bathing, he must ascend to the side, wipe himself, put on a dry piece of cloth (not a black one); sit with his face to the east or north; tie a lock of hair into a knot, and having repeated a prayer, the whole of his hair in a knot; mark his forehead as in the morning: then perform the ceremony called achŭmŭnŭ; and then the sŭndyha. After this he must make an image of the lingŭ with the pure earth which he has prepared; and laying it aside, descend into the water, or sit by it, and pour out water (containing a few seeds of the sesamum) from his kosha to three or four of the gods, repeating incantations: then to certain sages, and deceased ancestors, *viz.* to three generations on the father's and three on the mother's side, (males). If a bramhŭn do not present drink-offerings to deceased relations, all his works of merit lose their virtue.

The next thing is the act of worship (pōōja).[u]

When all these ceremonies have been performed by the side of a pool, or a river, the worshipper, having presented the burnt-offering, must return to his house, perform the daily shraddhŭ, and offer to the gods plantains, dry rice, peas, sweetmeats, cocoa-nuts, &c.

The day's work must be closed by entertaining several poor bramhŭns, or other guests who may be in his house. If no guests should arrive, about three o'clock in the

[u] See a following article.

afternoon he must sit down to dinner; which may consist of boiled rice, fried fruits, split peas, greens, sour curds, or milk, but neither fish nor flesh. First, he must offer the whole food to his guardian deity, sprinkling water on the rice, and repeating incantations; and then put morsels of the different articles of his food in five places on a clean spot; which, after sprinkling with water, he must offer to the five winds, Nagŭ, Kōōrmŭ, Krēēkŭtŭ, Dévŭ-dŭttŭ, and Dhŭnŭn-jŭyŭ. After this, drink a little water, repeating an incantation; and then put a little rice into his mouth with his right hand at five different times, and repeat incantations, containing the names of five airs which the Hindoos say are lodged in the body; he may then, remaining in silence, finish his repast; afterwards drink a little water, wash his hands and mouth, and cleanse his teeth. After washing his feet, he must sit upon a mat of koosh\u016b-grass, and chew betle-nut, mixed with some or all of the following articles; lime, treacle, catechu, cardamums, cloves, nutmeg, mace, camphor, coriander seed, &c. Before he begins to chew the betle, he must offer it with prayers to his guardian deity. If he do not chew betle he must eat fruit of the terminalia citrina, and repeat the name of Vishnoo once.

To this must succeed the evening sŭndhya, either in his own house or by the side of the river. The ceremonies are the same as those already described. After this, repeating the name of his guardian deity during two hours, he may take a little refreshment, as sweetmeats, milk, plantains, curds, or something of the same nature; and about ten retire to rest.

At present, those bramhŭns who live without secular employment spend about four hours daily in worship; an

hour in the morning, two at noon, and one in the evening. Bramhŭns in employment unite the first and second services together in the morning, and finish the whole in half an hour; confining themselves to the repetition of the name of their guardian deity, to the forms from the védŭ, including the gayŭtrēē, and to the pouring out a drink-offering to deceased ancestors. Most of these persons omit the evening service altogether.

Though these ceremonies are in general performed in the house, the family do not unite in them: during their performance, the family business is transacted, and the children play as usual; the worshipper himself not unfrequently mixes in conversation, or gives directions respecting matters of business. The children sometimes sit as spectators, so that by the time they grow up, they learn the different forms of daily worship.

The women, though not allowed to touch a consecrated image (beasts, women, and shōōdrŭs are forbidden), worship the gods daily in their own houses, or by the river side (repeating certain forms from the Tŭntrŭ shastrŭs), before an earthen image of the lingŭ, or the water of the Ganges; if they should worship before a consecrated image, they must keep at a respectful distance from the idol. Some merely repeat a few forms while standing in the water, bow to the god without an image, and thus finish the religion of the day; others spend half an hour in these ceremonies, and females who have leisure, an hour or more.

The shōōdrŭs in general repeat the name of their guardian deity while bathing, and this comprises the whole of their daily religion; yet rich men of the lower

casts spend an hour in religious ceremonies, in the house or by the side of the river.

As there is nothing of pure morality in the Hindoo writings, so in the ceremonies of this people nothing like the rational and pure devotion of a Christian worshipper is to be found. In performing their daily duties, as might be expected from a ritual possessing little meaning and no interest, the Hindoos are sometimes precise, and at other times careless; muttering forms of praise or prayer to the gods, while their attention is drawn to every surrounding object. To expect that services like these would mend the heart, is out of the question.

SECT. II.—APPOINTED RITES AND CEREMONIES.

1.—*Form of Initiation into the Hindoo Religion.*

EVERY Hindoo receives an initiating incantation from some bramhŭn,[x] who then becomes his spiritual guide, (gooroo); the principal thing in this incantation is the name of some god, who becomes his (ishtŭ) chosen deity, and by repeating whose name he is to obtain present and future happiness.

There are three principal sects among the regular Hindoos, the Soivŭs, the Voishnŭvŭs, and the Shaktŭs.

The *Soivŭs* receive the initiatory rites by which Shivŭ becomes their guardian deity; they imprint on their faces and bodies the marks by which this sect is distin-

[x] There are some rare examples among the poor, of persons who never receive the initiatory incantation.

guished,[y] and profess the most devoted regard to this god, trusting in him for protection, &c. Their daily worship is performed before an image of the lingŭ, either at home, or by the side of a river, using those forms which are peculiar to the sect. They have no festivals, but once in the year they keep a fast in honour of Shivŭ, which is accompanied by the worship of this god at the temples of the lingŭ. In the month Voishakhŭ they present to this idol the leaves of the vilwŭ, a favourite tree sacred to Shivŭ, and pour libations of milk on the lingŭ. Some Soivŭs, at this auspicious season, plant shrubs near the lingŭ, and sit before it repeating the name of Shivŭ. It is an act of great merit among this sect to repeat the name of their idol, with a necklace made of the seeds of the roodrakshŭ; as well as to visit Benares (Kashēē), a place sacred to Shivŭ. The persons belonging to this sect are principally bramhŭns; but the Soivŭs are not numerous in Bengal. Mendicant Soivŭs are very rarely seen: these persons cover themselves with ashes, wear large necklaces made of roodrakshŭ seeds, and wander to Benares and other places sacred to this god.

The *Voishnŭvŭs* observe the rites, and receive the distinguishing mark of their sect, regarding Vishnoo in all his forms (as Ram, Krishnŭ, Jŭgŭnnat'h, &c. &c.) as their protector. They reject all animal food, and wear only white garments. Nearly one-half of the Hindoo population of Bengal are Voishnŭvŭs, composed principally of the lower orders: great numbers are religious mendicants. Almost all the Hindoos in the province of Orissa are Voishnŭvŭs. The followers of Choitŭnyŭ, having the gosaees at their head, continue a distinct

[y] See vol. iii. page 14.

branch of this sect. The distinguishing vice of this sect is impurity, as might be expected from the character of Krishnŭ, their favourite deity, and from the obscene nature of the festivals held in his honour. The Shrēē-bhagŭvŭtŭ is the book which the few bramhŭns to be found among the Voishnŭvŭs read: those less learned read a number of books written in Bengalee, all relating to the actions of Krishnŭ or Choitŭnyŭ.

The *Shaktŭs* are the worshippers of Bhŭgŭvŭtēē (Doorga), including all the forms of this goddess. They have their peculiar rites, marks on their bodies, formulas, priests, and festivals. The generality of those who join this sect are bramhŭns. In their outward dress the shaktŭs resembl the soivŭs; but the latter in their principles approach nearest to the Voishnŭvŭs, especially in their mutual objection to the destruction of animal life. None of the Shaktŭs embrace a life of mendicity. They derive the principles of their sect, and the forms used in their religious ceremonies, from the Tŭntrŭs, by which works spirituous liquors are placed among the proper offerings to Bhŭgŭvŭtēē; and numbers of her worshippers, offering libations to the goddess, drink to intoxication. The Vamacharēēs belong to this sect.

Beside these three principal sects among the Hindoos, the shastrŭs mention two others, the worshippers of the sun (Sourŭs), and of Gŭnéshŭ (Ganŭpŭtyŭs). Very few Hindoos, however, in the province of Bengal, are to be found, who have chosen these gods as their guardian deities.

When the ceremony of initiation is to be performed, an auspicious day is chosen, which is preceded by a fast. On

the morning of the day appointed, the disciple bathes; after which, intreating the priest to sit down, he presents him with some cloth, kourees, betle-nut, and a poita: next performs the ceremony called sŭnkŭlpŭ, in doing which he takes in his hands a small copper dish, with some water in it; lays a plantain, some flowers, sesamum, kooshŭ-grass, rice, &c. upon it; and then says, "For the removal of all my sins, and to obtain happiness after death, I take the incantation from my gooroo." The gooroo then performs, at some length, the worship of the god whose name is to be given; to which succeeds the burnt-offering. He next thrice repeats, in the right ear of the disciple, the incantation; after which the disciple presents a fee of from one to twenty roopees, and worships the feet of the gooroo, presenting sweetmeats, cloths, flowers, fruits, and other offerings commonly presented to the gods. He next repeats certain forms, and in his meditation brings into his mind that his spiritual guide is in fact his guardian deity, from whom he is to receive salvation. Another fee is then given; after which the disciple drinks the water in which the gooroo's feet have been washed, and prostrates himself at his feet; when the spiritual guide, putting his right foot on his head, and stretching forth his right hand, gives him a blessing. The gooroo is then feasted, with other bramhŭns. Two or three persons only are permitted to be present at this ceremony.

The above incantation is called vēējŭ mŭntrŭ.[z] It generally consists of a single sound: as, when it is to be taken from the name of a god, a consonant is taken out of this name, and a vowel added to it: thus, when Krishnŭ

[z] The original incantation, or that which gives rise to works of merit, wealth, the desire of happiness, and absorption.

is about to become the chosen god of a person, the gooroo takes the consonant k, and adds to it a, or oo, or some other vowel, and then the mŭntrŭ becomes ka, or koo. Very frequently the sound ŭng is united to a consonant, to form the initiating incancation, of which there are many specimens in the Tŭntrŭ-sarŭ. It is probable that no meaning was ever intended to be attached to these sounds.

2.—*Duties of a Disciple to his Spiritual Guide, (Gooroo).*

The following article, respecting the qualifications of a gooroo, is taken from the Tŭntrŭ-sarŭ:—A spiritual guide must be free from the following faults: he must not be subject to his passions, so as to become an adulterer, a thief, &c.; he must be born of a good family; possess suavity of manners; be attentive to religious duties; be honourable in the eyes of others; always keep his body pure; be ready in religious ceremonies; be faithful in the discharge of the duties of his cast; be wise, able to keep in order as well as to cherish his disciples; be learned in the shastrŭs, &c. From a gooroo thus qualified it is proper to receive the initiatory rites. A person who is a glutton, who has the leprosy, is blind of one or both eyes; is very small in stature, or who has whitlows; whose teeth stand out; who is noisy and talkative; subject to his wife; or whose toes or fingers are unnaturally unequal, or of an improper number; an asthmatic person, or in other respects diseased, is disqualified.

The following are the duties of a disciple to his gooroo, as given in the Tŭntrŭ-sarŭ:—A disciple must be docile; keep his body pure; be obedient in receiving all that the

shastrŭs make known; be capable of understanding what he is taught, &c. If the disciple consider his gooroo as a mere man, and not the same as his guardian deity, he will sink into misery. A pupil must worship his father and mother, as those who gave him birth; but he must honour his gooroo in a superior degree, as he who rescues him from the path of sin, and places him in the way of holiness; the gooroo is in fact the disciple's father, mother, and god; if even Shivŭ be offended with a disciple, his gooroo is able to deliver him. The disciple must promote the welfare of his gooroo by all his actions; if he injure him, in another birth he will become a worm feeding on ordure. If a disciple renounce the initiating incantation, he will die; if he reject his gooroo, he will become poor; if both, he will fall into the hell Rourŭvŭ; if, leaving his guardian deity, he worship another god as his guardian deity, he will sink into torments. A disciple must honour his gooroo's son and grandson as he honours the gooroo. Whether the spiritual guide be learned or ignorant, a vile or a holy person, a disciple has no other resource, no other way to happiness, but his gooroo. Other shastrŭs prescribe, that the disciple shall make prostration to the gooroo three times a day, if he live in the same village, *viz.* in the morning, at noon, and in the evening. If he meet him at any time, he must prostrate himself at his feet, and receive his blessing. When a gooroo dies, a disciple becomes unclean.

When the gooroo arrives at the house of a disciple, the whole family prostrate themselves at his feet, and the spiritual guide puts his right foot on the heads of the prostrate family. One of the family washes his feet, and all afterwards drink some of the dirty water with which his feet have been washed; the water which remains is

preserved. Others present to him flowers, or anoint his body with oil, or bathe him by pouring water on his head. After they have all bathed, they again worship the gooroo's feet, by presenting flowers, sweetmeats, &c. repeating incantations. The gooroo is then entertained. Of the little that he leaves, each one seizes a morsel with eagerness. At length he departs with presents according to the disciple's ability. Some give a piece of cloth, others from one to ten roopees. The disciple sometimes sends presents to the house of the gooroo.

As a proof how rigidly many of the Hindoos adhere to the commands of the shastrŭ on this subject, it may not be amiss to record the following circumstance:—In the year 1804, Hŭree-Tŭrkŭ-Bhŏŏshŭnŭ, a bramhŭn of Calcutta, aged about 60, was carried to the river side, at the point of death; and while there one of his disciples, Ubhŭyŭ-chŭrŭnŭ-Mitrŭ, a kaist'hŭ, went to see him. The disciple asked his dying gooroo if there was any thing that he wished from him. The gooroo asked him for 100,000 roopees. The disciple hesitated, and said he could not give so much. The gooroo then asked him what he was worth. He said, he might be worth about 100,000, but it was not all in roopees. The gooroo asked him to give his children half this sum. This the disciple surrendered; and then asked him what else he could do for him. He pretended not to want any thing else, but his youngest son then present was in want of a pair of gold rings for his wrists, and which he had been unable to give him. The disciple had a son standing near who had on a pair. These rings, worth about five hundred roopees, were immediately taken off, and put on the wrists of the old gooroo's son. The disciple again asked what else he could do for him. The gooroo re-

quested him to give his eldest son a piece of ground in Calcutta. He gave it. This land was worth twenty thousand roopees. The disciple again asked, if there was any thing further he could do to please him. The old fellow made apologies, but at length requested him to make a present of five thousand roopees towards the expenses of his shraddhŭ.[a] This was added. The next morning the gooroo died. His wife was burnt with his body. At the time of his shraddhŭ, the disciple added another five thousand roopees towards defraying the expenses. This man's memory is execrated by all the Hindoos; who say, he would certainly have gone to hell, if his wife had not burnt herself with him.—Since this event Ŭbhŭyŭ-chŭrŭnŭ died at Mŭttra; and his widow, taking his clog and stick, renounced life at Calcutta, on a funeral pile prepared for the purpose.

At present, the office of spiritual guide is often hereditary, and of course is frequently in the hands of persons really disqualified. Neither do the modern Hindoos pay much regard to the qualifications of their teachers: these guides too are equally careless respecting their disciples; they give the incantation, and receive in return reverence and presents. To become a religious guide it is only necessary to be a bramhŭn, and to be acquainted with the incantations. In many cases, indeed, the wives of bramhŭns become gooroos to their own children, as well as to others, both male and female. It is considered as a happy circumstance to receive the form of initiation from a mother. Among the followers of Choitŭnyŭ, some shōōdrŭs are gooroos.

The business of a religious guide is very profitable.

[a] Rites for the repose of the soul.

Some obtain a thousand disciples; and all are ambitious of guiding the rich. Upon a moderate calculation, the gooroo of a thousand disciples receives in presents much more than a thousand roopees annually. A poor man generally gives his gooroo a roopee a year, or if he visit him twice a year, two roopees. One or two of the gosaees, descendants of Choitŭnyŭ, have two or three thousand disciples.

Instances of disputes between a spiritual guide and a disciple are not uncommon; in which case the former does not fail to curse such a disobedient disciple in terms like these: "May your posterity perish." "May all your wealth evaporate." The disciple is exceedingly alarmed at the curse of his gooroo, and if in a short time any of the family die, his neighbours ascribe it to this curse. If the children do not choose their father's gooroo, he curses the family. If a bramhŭn consider himself as having claims on any member of a family to become his spiritual guide, and this person or the family be unwilling, the bramhŭn goes to their house, and refuses to eat till they consent. The family dare not eat till the gooroo has eaten.—On some occasions, the gooroo is called in to adjust family differences. If two brothers quarrel about an estate, an appeal is made to the gooroo, who generally gives his judgment in favour of the brother who can afford the greatest bribe.

The gooroos are not distinguished by any particular dress, and many pursue secular employment.

I have heard of some religious guides who, taking advantage of the profound reverence in which they are held, are guilty of improper conduct with their female

disciples; and others of these demi-gods are guilty of crimes which they expiate on a gallows.

Assistant Gooroo.—These persons are sometimes employed in teaching the disciple how to worship his guardian deity. If the chief gooroo be a female, or be ignorant of the proper incantation, the assistant gooroo is called in.

3.—*Religious Austerites, (Tŭpŭsya).*

Those religious works which require bodily sufferings, are, in general, denominated tŭpŭsyas. Among other acts which fall under this description, are,—severe abstinence; repeating the name of an idol, and sitting in particular postures, for a long time; a person's surrounding himself with five fires[b]; and the severities practised by ascetics. These works of severity towards the body are not done as penances for sin, but as works of extraordinary merit, producing large rewards in a future state.

4.—*Burnt-Sacrifices, (Yŭgnŭ).*

The ceremonies connected with these burnt-sacrifices are similar to those which belong to what is called pōōja;

[b] In January, 1812, the author witnessed the performance of some uncommonly severe acts of religious austerity, in the suburbs of Calcutta. A number of Hindoo mendicants had erected huts near one of the descents into the Ganges, and several devotees on this spot daily surrounded themselves with fires of cow-dung, and for three or four hours each day rested on their shoulders with their legs upward, repeating the names of the gods in silence, and counting their bead-rolls. Crowds of people were coming and going, astonished spectators of these infatuated men; who continued their religious austerities in the night, by standing up to the neck in the Ganges for two or three hours, counting their beads.

the varieties will be found in the following accounts taken from various works :—

The sacrifice of a MAN!!—First, a covered altar[c] is to be prepared in an open place near the house of the offerer; sixteen posts are to be erected, six of vilwŭ, six of khŭdirŭ, and four of oodoombŭrŭ; a golden image of a man, and an iron one of a goat, are then to be set up; and also golden images of Vishnoo and Lŭkshmēē, a silver one of Shivŭ, with a golden bull on which Shivŭ rides, and a silver one of Gŭroorŭ. Brass pans are also to be provided for holding water, &c. Animals, as goats and sheep, are to be tied to the posts, one of the khŭdirŭ posts being left for the man who is to be sacrificed. Fire is next to be procured with a burning-glass, or with flint, or brought from the house of a devout bramhŭn. The priest, called brŭmha, sits on a seat of kooshŭ grass at one corner of the altar, with an alm's dish in his hand, and consecrates the different utensils. The priest called hota, then performs certain minute ceremonies, and lays blades of kooshŭ grass all round the fire on the altar; to which succeeds the burnt-sacrifice to the ten guardian deities of the earth, to the nine planets, to Roodrŭ, Brŭmha, Vastoo-poorooshŭ, and Vishnoo: to each of the two latter clarified butter is to be poured on the fire a thousand times. Next follows another burnt-sacrifice, and the same sacrifice to sixty-four gods, beginning with Douvarikŭ. After this, in the name of all the gods above-mentioned, is made the burnt-sacrifice with the flesh of the other animals tied to the different

[c] The Hindoo altar may have brick-work around it, but in the inside it is to be filled up with pure earth. In the centre some persons make a hole for the fire, and others raise on the centre a small elevation of sand, and on this kindle the fire.

posts. To this succeeds the human sacrifice. The victim must be free from bodily distemper, be neither a child nor advanced in years.[4] After slaying the victim, the hota, with small pieces of flesh, must offer the sacrifice to the above-mentioned gods, walking round the altar after each separate offering.

In the third book of the Mŭhabharŭtŭ, a story is related respecting a king of the name of Somŭkŭ, who obtained from the gods a hundred sons in consequence of having offered a human sacrifice. The Ramayŭn contains a story respecting Mŭhēē-Ravŭn, who attempted to offer Ram and Lŭkshmŭn, when in patŭlŭ, as a sacrifice to Bhŭdra-Kalēē, in order to obtain success in war for his father Ravŭn. Another story is contained in the Ramayŭn, that Ŭmvŭrēēshŭ, king of Ŭyodhya, once resolved on offering a human victim; which, after being prepared, was stolen by Indrŭ. The king traversed many countries unable to obtain another victim, till at last Kichēēkŭ sold his second son to him, for "heaps of the purest gold, jewels, and a hundred thousand cows." The father refused to sell his eldest son, and the mother would not give up the youngest. The second son, after he had been sold, claimed the protection of the sage Vishwa-mitrŭ, who directed each one of his sons to give himself up to be sacrificed instead of this youth: but they all refused; when Vishwa-mitrŭ cursed them, and gave this youth an incantation, by repeating which the gods would deliver him from death. After he had been bound for execution, he repeated this incantation from the Rig-védŭ; when Indrŭ delivered him, and bestowed on the king the blessing he sought by this sacrifice. The Shrēēbhagŭvŭtŭ gives a similar story respecting an asce-

[4] These victims were formerly bought for sacrifice.

tic, Jŭrŭ-Bhŭrŭtŭ; but in this case the goddess worshipped burst from the image, rescued the devotee,[e] and destroyed those who were about to sacrifice him. The Institutes of Mŭnoo contain the following paragraph:—"The sacrifice of a bull, *of a man*, or of a horse, in the kŭlēē age, must be avoided by twice-born men; so must a second gift of a married young woman, whose husband has died before consummation; the larger portion of an eldest brother, and procreation on a brother's widow or wife."

However shocking it may be, it is generally reported amongst the natives, that human sacrifices are still offered in some places in Bengal. At a village called Kshēērŭ, near the town of Burdwan, it is positively affirmed, that human sacrifices are still offered to the goddess Yoogadya, a form of Doorga; at Kirēētŭkona, near Moorshŭdŭbad, to Kalēē; and at many other places. The discovery of these murders in the name of religion is made by finding the bodies with the heads cut off near these images; and though no one acknowledges the act, yet the natives well know that these people have been offered in sacrifice.

About seven years ago, at the village of Serampore, near Kŭtwa, before the temple of the goddess Tara, a human body was found without a head; and in the inside of the temple different offerings, as ornaments, food, flowers, spirituous liquors, &c. All who saw it knew, that a human victim had been slaughtered in the night; and search was made after the murderers, but in vain.

[e] This man observed a voluntary silence, and refused all intercourse with human beings, that he might avoid injuring any one.

At Brŭmha-nēētŭla, near Nŭdēēya, is an image of Mŭnŭsa, before which the worship of Dōōrga is performed. It is currently reported, that at this place human victims are occasionally offered, as decapitated bodies are found there.

Ram-nat'h-Vachŭspŭtēē, the second Sŭngskritŭ pŭndit in the College of Fort William, once assured me, that about the year 1770, at the village of Sōōmŭra, near Gooptipara, he saw the head of a man, with a lamp placed on it, lying in a temple before the image of the goddess Siddhéshwurēē, and the body lying in the road opposite the temple. A similar fact is related respecting an image of Bhŭrga-Bhēēma at Tŭmlookŭ, where a decapitated body was found.

At Chit-poor, and at Kalēē-ghatŭ,[f] near Calcutta, it is said, that human sacrifices have been occasionally offered. A respectable native assured me, that at Chitpoor, near the image of Chittréshwŭrēē, about the year

[f] About the year 1800, according to Ubhŭyŭ-chŭrŭnŭ, a learned brahmŭn, who has assisted the author in this work, two Hindoos cut out their own tongues, and offered them to the idol at Kalēē-ghatŭ. Both these men came from Hindoost'han: one of them was seen by my informant lying on the ground after the action, the blood running from his mouth. At Jwalamookhŭ, to the N. W. of Delhi, from time immemorial infatuated Hindoos have cut out their tongues, and offered them to Sŭtēē, to whom this place is sacred, and where the tongue of this goddess is supposed to have fallen, when Shivŭ threw the members of her body into different parts of the earth. In the inside of the temple at this place (which appears to be part of a burning mountain) fire ascends, exhibiting to this degraded people a constant miracle. The same person informed the author, that two diseased persons, who had gone to the idols at Tarŭkéshwŭrŭ and at Mŭoola in Bengal, some years ago, despairing of a cure, sacrificed themselves to these idols by stabbing themselves, and letting the blood fall into the pans placed to receive the blood of slaughtered animals.

1788, a decapitated body was found; which, in the opinion of the spectators, had been evidently offered on the preceding night to this goddess.

The following story respecting Raja Krishnŭ-chŭndrŭ-rayŭ is believed by a great number of the most respectable natives of Bengal:—A brŭmhŭcharēē of Kritŭkona, after repeating the name of his guardian deity for a long time, till he had established a great name as a religious devotee, at length had a dream, in which he supposed that his guardian deity directed him to make a number of offerings to her, which he understood to mean human sacrifices; and that then she would become visible to him, and grant him all his desires. He was now very much perplexed about obtaining the necessary victims; and, as the only resource, he applied to Krishnŭ-chŭndrŭ-rayŭ, and promised, that if he would supply the victims, he should share in the benefits to be derived from this great act of holiness. The raja consented to this, and built a house in the midst of a large plain, where he placed this brŭmhŭcharēē; and directed some chosen servants to seize persons of such and such a description, and forward them to the brŭmhŭcharēē. This was done for a considerable time (some say for two or three years), till at length the brŭmhŭcharēē became weak and emaciated through the perpetration of so many murders; and the raja began to suspect that there must be some mistake in the business. He consulted a learned man or two near him, who declared that the brŭmhŭcharēē had very likely mistaken the words spoken to him in his dream, for that these words might mean simple offerings of food, &c. A thousand victims are said to have been thus butchered.

The Sacrifice of a Bull.—In this sacrifice four altars are required for offering the flesh to four gods, Lŭksh-mēē-Narayŭnŭ, Ooma-mŭhéshwŭrŭ, Brŭmha, and Ŭnŭn-tŭ. Before the sacrifice, Prit'hivēē, the nine planets, and the ten guardian deities of the earth, are worshipped. Five vilwŭ,[g] five khŭdirŭ,[h] five pŭlashŭ,[i] and five oodoombŭrŭ[k] posts are to be erected, and a bull tied to each post. Before the burning of the flesh, clarified butter is burnt on one altar, and afterwards small pieces of the flesh of the slaughtered animals on the four altars. The succeeding ceremonies are common to all burnt-sacrifices. This sacrifice was formerly very common. The Pŭdmŭ-pooranŭ and Mŭhabharŭtŭ contain accounts of a great sacrifice of a bull performed by Rŭntee-dévŭ.

The Sacrifice of a Horse (Ushwŭ-médhŭ).—The animal must be of one colour,[l] without blemish, of good signs, young, and well-formed. On an auspicious day, the sacrificer must touch the head of the horse with clay from the Ganges, with sandal-wood, a pebble, rice not cleansed from the husk, leaves of dōōrva grass,[m] flowers, fruits, curds, clarified butter, red lead, a shell, lamp-black, turmeric, mustard, gold, silver, metal, a lamp, a looking-glass, and other things, repeating the prescribed formulas. The horse is next bathed with water, in which has been immersed a ball composed of the bark of different trees, and spices; and afterwards superbly caparisoned. The god Indrŭ is then invoked by a number of prayers, and invited to come and preserve the horse, which is about to be let loose. A paper is next fastened on the forehead of

[g] Ægle marmelos.
[h] Mimosa catechu.
[i] Butea frondosa.
[k] Ficus glomerata.
[l] A white horse is preferred.
[m] Agrostis linearis.

the horse, containing an inscription in Sŭngskritŭ to the following purport: "I liberate this horse, having devoted it to be sacrificed. Whoever has strength to detain it, let him detain it.[n] I will come and deliver it. They who are unable to detain it, will let it go, and must come to the sacrifice, bringing tribute." The horse is then liberated, and runs at liberty for twelve months, followed by servants belonging to the sacrificer. At the close of the year, he is brought and bound; and at the time appointed, a proper place is chosen and cleansed, and an altar of earth, walled round with bricks, sixteen cubits square, and one cubit high, is built, with a roof over it resting on posts. At the east end a hole is made, and lined with bricks, to contain the fire; or a small terrace of sand may be raised on the altar for receiving the fire. Under the roof is suspended a canopy, with elegant curtains on all sides. A rope is fastened round the posts of the altar; also branches of the mango tree, tails of the cow of Tartary, bells, and garlands of flowers. The sacrificer then, accompanied with presents, and the reading of different formulas, appoints to their different work in the sacrifice, the acharyŭ, the sŭdŭsyŭ, the brŭmha,[o] the hota,[p] and the oodgata, the latter of whom repeats portions of the Samu-védŭ, sitting on the altar. Twenty-one posts, eighteen cubits and ten fingers high, are fixed in the ground; six of vilwŭ, six of the khŭdirŭ, six of pŭlashŭ, one of piyalŭ,[q] and two of dévŭ-daroo.[r] Each post is to have eight points at the top, to be covered

[n] The pooraŭŭs give accounts of dreadful wars, both among gods and men, to obtain this horse.

[o] He must sit within a cubit of the fire.

[p] In this sacrifice sixteen hotas are employed.

[q] Chironjia sapida.

[r] Pine, or fir.

with painted cloth, and encircled with garlands. The six pŭlashŭ posts are to be put into the ground with their heads bent towards the altar. The horse is to be tied to one of the khŭdirŭ posts; and thirty animals and birds for sacrifice to the other posts. All these animals and birds are to be purified by sprinkling water on their faces, and by repeating incantations. A silver image of Gŭroorŭ with gold feathers, and sixteen gold bricks, are then to be brought; after which the sacrificer and his wife are to wash the feet of the horse, and caparison him afresh. A fan of deer's-skin is provided to blow the coals; also some kooshŭ grass, with piles of thin twigs of the fig or the pŭlashŭ tree; a large pestle and mortar for bruising the rice; a bowl made of the fig-tree for holding the holy water; a wooden spoon to stir the boiling rice; another large one with two holes in the bowl to pour the clarified butter on the fire; another kind of spoon to pour the boiled rice on the fire; a pan of water, having on its top some branches, fruits, and flowers, with the image of a man painted on it, and smeared over with curds, &c.; round the neck of the pan a piece of new cloth is to be tied, and five articles, *viz.* gold, silver, a pearl, a coral, and a gem, put into the pan; five smaller pans of water are also to be placed near the other, ornamented without in the same manner. The horse is then killed by the hota, who divides the flesh into pieces, and casts it on the fire, adding clarified butter, and repeating the formulas. When the serum is put on the fire, the sacrificer and his wife are to sit upon the altar, and receive the fumes. The other animals are to be next sacrificed, amidst the repeating of incantations. These sacrifices are offered to Brŭmha, Vishnoo, Shivŭ, and the ten guardian deities of the earth. At the close of these ceremonies, the hota

casts a small quantity of curds on the fire towards the north-east; sprinkles a little water on the face of the sacrificer and his wife; bathes them by pouring upon them water from the large pan, repeating incantations; and marks their foreheads, shoulders, throats, and breasts with the ashes from the burnt curds.* This sacrifice was performed by many of the Hindoo kings, as mentioned in several pooranŭs. He who performed one hundred was entitled to the throne of Indrŭ, the king of the gods.

The Sacrifice of an Ass.—The sacrifice is to be performed by a dŭndēē, or other religious mendicant, as an atonement for some fault, by which he had lost his rank as a devotee.

Sacrifice after Death.—The sagnikŭ bramhŭns, who burn the bodies of the dead with the fire kindled at their birth, are directed to make this sacrifice. First, a burnt-offering is made with clarified butter; then the corpse, being washed, is laid upon the altar, and the person officiating puts some of the clarified butter to the mouth of the deceased; after which the fire is made to surround the body, and a prayer is repeated, that all the sins collected in this body may be destroyed by this fire, and the person obtain an excellent heaven.

Sacrifice to the nine Planets.—Most of the formulas in the preceding sacrifices are used in this. The only differences belong to the wood and food burnt, to the images of the planets, the dress of the priests, and to the fees presented at the close of the ceremony. This sacrifice is

* The manners of the Hindoos at the time this sacrifice used to be offered must have been very different from what they are now: a Hindoo female of rank never appears at present in a public assembly, permitting another man to mark her forehead with paint, &c.

made to remove the supposed baneful influence of an evil planet. The author once witnessed this ceremony at Calcutta.

Other Sacrifices.—Besides these, many other sacrifices are mentioned in the Hindoo writings; I select the names of a few.—Rajŭ-sōōyŭ, offered by the kshŭtriyŭ kings to atone for the sin of destroying men in war.—Ŭgnishtomŭ, a sacrifice to Ŭgnee.—Jotishtomŭ, to obtain a glorious body; and Ayooshtomŭ, to obtain long life.—Sŭrpŭgnŭ, to destroy snakes.—Mŭha-vrŭtŭ, to obtain the heaven of Brŭmha. At the close of this sacrifice, a bramhŭn and his wife are brought out, worshipped, feasted, and loaded with presents.—Poundŭrēēkŭ, performed with the flowers of the water-lily dipped in clarified butter, in order to obtain Vishnoo's heaven.—Ŭtiratrŭ, performed in the last stages of the night, to the god Brŭmha.—Vishwŭ-jatŭ, to obtain universal conquest.—Oindrŭ-dŭdhee, performed with curds, made from milk taken from the cow while the calf is kept at a distance with a twig of the pŭlashŭ tree; the whey to be given to a horse.—Prŭja-yagŭ, performed by a king for the good of his subjects.—Ritoo-yagŭ, attended to for six years, the time being varied according to the six seasons.—Sŭrvvŭ-dŭkshinŭ; so called because the fees to the officiating bramhŭns, at the close of the sacrifice, amount *to the whole property of the sacrificer.*[t]—Nŭvŭ-hyashŭs, a sacrifice with first fruits to obtain good harvests.

[t] 'One of the gifts proper to be presented to bramhŭns *is a person's whole property!* See a succeeding article, Danŭ. Here the fee at the close of a sacrifice *is a person's all!* Such is the rapacity of these priests of idolatry.

5.—*Burnt-Offerings (Homŭ).*[u]

This is a particular part of the sacrifice called yŭgnŭ, but at present it is often performed separately. The things offered are clarified butter, sesamum, flowers, boiled rice, rice boiled in milk and sweetened with honey, dōōrvŭ-grass, vilwŭ leaves, and the tender branches, half a span long, of the ŭshwŭtt'hŭ,[x] the doomvŭrŭ,[y] the pŭlashŭ,[z] the akŭndŭ,[a] the shŭmēē,[b] and the khŭdirŭ[c] trees. Clarified butter alone is sufficient, but any or all of the above articles may be added.[d] These things are offered on a square altar of four cubits, made with clean dry sand.

6.—*Bloody Sacrifices (Bŭlee-danŭ).*[e]

The reader will have observed, that for the burnt-sacrifices animals were slain, and offered on the altar. In these sacrifices (bŭlee-danŭ) animals are slain, but the flesh is offered raw, and not burnt on the altar: this is the difference between the two sacrifices. Among the things proper for sacrifice are *men*, buffaloes, goats, sheep, horses, camels, deer, fish, and birds of various kinds. At present only buffaloes, goats, and sheep are offered.

7.—*Bathing (Snanŭ).*[f]

Bathing, as an act of purification, always precedes and

[u] From hoo, to offer by fire.

[x] Ficus religiosa.

[y] Ficus rasimosa.

[z] Butea frondosa.

[a] Asclepias gigantea.

[b] Mimosa albida.

[c] Mimosa catechu.

[d] The flesh of goats may be used in the homŭ; but it is not customary at present.

[e] From bŭlee, a sacrifice, and da, to give.

[f] From shna, to purify or bathe.

sometimes follows other ceremonies. It may be performed by pouring water on the body in or out of doors, or by immersing the body in a pool or river.

A bramhŭn bathes in the manner described in page 252 of this volume.

Bathing, in cases of sickness, may be performed without immersing the head in water, by rubbing the arms, legs, and forehead with a wet cloth; or by changing the clothes[g]; or by sprinkling the body with water, and repeating an incantation or two; or by covering the body with the ashes of cow-dung.

8.—*Drink-Offerings to the gods and deceased ancestors (Tŭrpŭnŭ).*[h]

The Hindoos, at the time of bathing, present water daily to the gods, the sages, yŭkshŭs, nagŭs, gŭndhŭrvŭs, ŭpsŭrŭs, ŭsoorŭs, vidyadhŭrŭs, pishachŭs, siddhŭs, and to their deceased ancestors. This they call tŭrpŭnŭ; which should be performed three times a day: those who use the kosha take up water in it, putting in sesamum, repeating the proper formulas, and then pouring out the water into the river or pool where they are bathing. Those who perform this ceremony without the kosha, take up water with their hands, and, repeating a prayer, present it to the gods, by pouring it out from the ends of the fingers; to parents, by letting it fall between the fingers and thumb of the right hand; and to the sages, by pouring the water out at their wrists. For those who have died in a state of extreme poverty, and have no one

[g] A Hindoo considers those clothes defiled in which he has been employed in secular concerns.

[h] From tripŭ, to satisfy.

to perform the ceremonies for the repose of the soul, instead of pouring it out of the hands, they offer the libation by wringing the cloth with which they bathe. If the person bathe in any other water, and not in the Ganges, he cannot use sesamum, but performs the ceremony with water alone.

9.—*The Ceremonies of Worship (Pōōja).*

The Ain Akbŭree says, the Hindoos "divide pōōja into *sixteen* ceremonies. After the devotee has performed his usual and indispensable ablutions, with the sŭndhya and homŭ, he sits down, looking towards the east or the north, with his legs drawn up in front. Then, taking in his hand a little water and rice, he sprinkles the idol, and conceives this act to be a proper preface to the commencement of his adoration. Next follows the worship of the idol's flagon. Then succeeds the worship of the conch-shell. Last in order, a ceremony which consists in plastering the bell with ashes of sandal-wood. When he has finished, he throws down a little rice, and wishes that his god may be manifested. These various duties are all comprized in the first of the sixteen ceremonies.—In the second, he prepares and places a table of metal, either gold, silver, or copper, as a seat or throne for a deity.—In the third, he throws water into a vessel to wash his feet; for in Hindoost'hanŭ it is the custom, that, when a superior enters the house of an inferior, he washes his feet.—In the fourth, he sprinkles water thrice, to represent the idol rincing his mouth, since it is also the custom for an inferior to bring to a superior water to rince his mouth with before meals.—In the fifth, sandal, flowers, betel, and rice are offered to the idol.—In the sixth, the idol and his throne are carried to another spot: then the worshipper takes in his right

hand a white conch-shell full of water, which he throws over the idol, and with his left hand rings the bell.—In the seventh, he wipes the idol dry with a cloth, replaces it upon its throne, and adorns it with vestments of silk or gold stuff.—In the eighth, he puts the zennar upon the idol.—In the ninth, he makes the tilŭk upon the idol in twelve places.—In the tenth, he throws over the idol flowers or green leaves.—In the eleventh, he fumigates it with perfumes.—In the twelfth, he lights a lamp with ghēē.—In the thirteenth, he places before the idol trays of food, according to his ability; which are distributed among the by-standers, as the holy relics of the idol's banquet.—In the fourteenth, he stretches himself at full length with his face towards the ground, and disposes his body in such a manner, as that his eight members touch the ground, namely, the two knees, two hands, forehead, nose, and cheeks. These kinds of prostration are also performed to great men in Hindoost'hanŭ.—In the fifteenth, he makes a circuit around the idol several times.—In the sixteenth, he stands in the posture of a slave, with his hands uplifted, and asks permission to depart."—At some of the great festivals, boys in play make an image, paint it, and beg from house to house for the offerings, as rice, fruits, &c. When all things are ready, some one becomes the priest, and performs the ceremonies. Thus early are the Hindoo children initiated into their idolatrous rites. If, however, the parents of these children discover what is going on, they forbid it, and warn the children, that the god will be displeased. If it be an image of Kalēē, or any ferocious deity, they endeavour to terrify the children, by telling them that the goddess is a fury, and will certainly devour them. If any elderly boy be concerned, and the image made be a good one, the parents will sometimes, rather

than destroy it, call a bramhŭn, and have the ceremonies performed in a regular way.

10.—*Meditation* (*Dhanŭ.*[j])

In this act of devotion, the worshipper (of Shivŭ for instance) closes his eyes, places his arms before him, and repeating the names of the god, ruminates thus:—"His colour is like a mountain of silver; his body shines like the moon; he has four arms; in one hand he holds an axe, in another a deer, with another bestows a blessing, and with the other forbids fear; he has five faces, and in each face three eyes; he sits on the water-lily; the gods surround him, and celebrate his praise; he is clothed with the skin of a tyger; he was before the world; he is the creator of the world; he removes fear from every living creature." While he meditates on the offerings, he proceeds thus:—"Oh! god, I give thee all these excellent things;" (recounting in his mind the names of all the offerings, one by one.)

Both these forms of meditation are constantly used at the time of worship (pōōja). Many things are related in the pooranŭs respecting the meditation known to ascetics, who, by the power of dhyanŭ, discovered things the most secret.

11.—*Repeating the Names of the Gods* (*Jŭpŭ*).[k]

The Hindoos believe that the repetition of the name of God is an act of adoration; some add that the name of God is like fire, by which all their sins are consumed: hence repeating the names of the idols is a popular ceremony among the Hindoos.

[j] From dhoi, to think. [k] To speak.

In this act the worshipper, taking a string of beads, repeats the name of his guardian deity, or that of any other god; counting by his beads 10, 28, 108, 208, and so on, adding to every 108 not less than one hundred more. This act is not efficacious, however, unless the person keep his mind fixed on the form of the idol. Many secular persons perform jŭpŭ without beads, by counting their fingers.

It is said that a person obtains whatever he seeks by persevering in this act of adoration. If he be desirous of a wife, or of children, or of money (say a lack of rupees); or seek recovery from sickness, or relief from misfortune; he begins to repeat the name of his god, and believes that the god soon becomes subject to his wishes. Jŭpŭ makes an essential part of the daily worship of a Hindoo: some mendicants continue it day and night, year after year, except when eating, sleeping, bathing, &c.

The Tŭntrŭ-sarŭ contains the following account of the consecration of the bead-roll:—The person sits down on the floor of his house, and taking some green, red, black, yellow, and white paint, draws a water-lily on the floor, upon which he places a small brass dish; and upon this, nine leaves of the ŭshwŭt'hŭ tree, and upon the leaves a string of beads, cow's urine, cow-dung, sour milk, milk, and clarified butter, mixing them together, and repeating an incantation: he then places honey, sugar, sour-milk, milk, and clarified butter upon the bead-roll, repeating another incantation; then some red lead and spices; and then, with incantations, he gives the bead-roll a soul (pranŭ), and according to the usual forms worships

it, and offers a burnt offering to the god whose name he intends to repeat with this string of beads.

12.—*Forms of Praise to the Gods* (*Stŭvŭ*).

Forms of praise to the gods constitute a part of the daily worship of the Hindoos. They spring not from emotions of gratitude, but are repeated as acts of merit, to draw down favours on the worshipper.—In this act, the person draws his upper garment round his neck, joins his hands in a supplicating manner, and repeats the forms of praise with a loud voice. *Examples*:—"Oh! Shivŭ! thou art able to do every thing! Thou art the preserver of all! Thou art the fountain of life!"—To Kartikéyŭ: "Thou art the god of gods; therefore I come to thee, to inquire how I may repeat the praise of Shēētŭla, that she may remove swellings on the body."—To Shēētŭla: "I salute Shēētŭla, the goddess, for she can remove the fear of boils."

Instead of hymns in honour of the gods, the Hindoos, at present, as has been already noticed, introduce before the idol little beside filthy songs. Some bramhŭns acknowledge, that not a single Hindoo seeks in his religion any thing of a moral nature. A real Christian, when he approaches God, prays, "Create in me a clean heart, and renew a right spirit within me." "Lead me not into temptation, but deliver me from evil." "Give me neither poverty nor riches." "Guide me with thy counsel, and afterwards receive me to glory." A Hindoo, when he supplicates his god, prays for riches, or for recovery from sickness, or for a son, or for revenge upon his enemy. Sometimes the worshipper places himself before the image in a sitting posture, and, closing his

eyes, prays, "Oh, God! give me beauty, let me be praised, give me prosperity, give me a son, give me riches, give me long life, or, give me health, &c." The eldest female of the house, throwing her garment over her shoulder, and sitting on her hams, joining her hands, in the same manner, prays, "O god! preserve these my children, and my son's wife; do not suffer us to have sorrow again in our family (referring to some death in the preceding year), and then I will present offerings to thee every year:" saying this, she prostrates herself before the image. Sometimes a woman, after bathing, stretches her arms towards the sun, and says, "O god of day! such a one has ill-treated me; do thou afflict her. See! I supplicate thee without having touched or tasted food." A poor man, in the presence of an image, sometimes prays, "O god! fill me every day with food. I ask no more."

The Hindoos say, that by praise a person may obtain from the gods (who are fond of flattery) whatever he desires. The forms are taken from the shastrŭ, though on some occasions a person may recite words of his own invention.

13.—*Forms of Prayer to the Gods (Kŭvŭchŭ).*

These prayers are principally found in the Tŭntrŭs; a few in the pooranŭs. They relate to the welfare of the petitioner here and hereafter; and are given by a spiritual guide to his disciple. *Examples:*—"O! Hŭnooman! when I go eastward, do thou preserve me! O! son of Pŭvŭnŭ! when I proceed southward, do thou keep me. O! beloved son of Késhŭrēē[1]! when I go westward, do

[1] Késhŭrēē was married to Ŭnjŭna, the mother of Hŭnooman (if marriages take place among monkies). Hŭnooman was the illegitimate son of Pŭvŭnŭ, by Ŭnjŭna.

thou preserve me. O! Kamŭgnŭ[m]! keep me from danger when I go northward. O! Sagŭrŭ-parŭgŭ[n]! save me when I descend. O! burner of Lŭnka! (Ceylon), deliver me from all danger. O! counseller of Soogrēē-vŭ! preserve my head." In this manner the person addresses petitions to this monkey-god, as for his head, so for the preservation of every member of his body, from the forehead to the toes.

He who repeats this form twelve times beneath the ŭrkŭ tree, will obtain long life, be the strongest man on earth, and the goddess of fortune will never forsake his dwelling. If he repeat this kŭvŭchŭ seven times, at midnight, standing in water, he will be able to drive away from his body every kind of disease: if at any time, in any place, he will obtain beauty, eloquence, wisdom, strength, victory, patience, and be free from fear and disease. If any one bind this kŭvŭchŭ (as a charm[o]) on his arm, he will obtain every desire of his heart.

14.—*Petitions and Vows* (*Kamŭnŭ and Manŭnŭ*).

The Hindoos are continually resorting to their gods for particular favours: if a person wish for a son,[p] or

[m] This monkey-god is called by this name, as the destroyer of evil desire; from Kamŭ, desire, and hŭn, to destroy.

[n] Sagŭrŭ, sea, parŭgŭ, the crosser; alluding to his leaping across the sea to Ceylon.

[o] Not only the Hindoos, but the Mŭsŭlmans also are much attached to charms. I once saw a Mŭsŭlman woman dropping slips of paper into the river, and, upon inquiry, found that they contained some sacred words, and that the woman was presenting these papers to the river-saint, Khajakhéjŭr, in hopes of obtaining relief from sickness, or service, or the like.

[p] The Hindoos in general never pray for daughters, because they do not bring much honour to the family; they are expensive, and they can

any other blessing, he takes rice, plantains, and sweetmeats, and goes to some idol; and after worshipping it, and presenting offerings, asks the god to bless him with a son. This petition is called Kamŭnŭ; after putting up which he vows, that if the god grant his request, he will offer to him two goats, or present him with two loads[q] of sweetmeats: this vow is called manŭnŭ.

In this manner the Hindoo asks for different blessings from his god; such as to become the servant of some European, or to have sickness removed, or for riches, a house, a wife, or for a son to be married. A woman prays for a husband who is absent. A mother prays that her sick child may recover. Thus the poor Hindoo carries his property to dumb idols, and knows nothing of the happiness of casting all his cares on that glorious Being, "who careth for him." The vows made at such times are various. One promises to sacrifice a goat, a sheep, or a buffalo; another to present sweetmeats, or cloth, ornaments, money, rice, a house, a necklace, one hundred water-lilies, one thousand toolŭsee leaves, or a grand supper. All these offerings come to the bramhŭns.[r]

If the god do not grant the requests and regard the

do nothing for the family when the father is dead; whereas a son preserves his father's memory, performs the ceremonies for the repose of his soul, and nourishes the family by his labours.

[q] That is, as much as a man can carry at twice in the way the bearers carry water; who put a bamboo yoke on the shoulder, and suspend a jar of water from each end of the bamboo.

[r] The shastrŭ has declared that no gifts are to be received from the hands of shōōdrŭs, except land or virgins. If, however, a bramhŭn have received a forbidden gift, he is directed to offer it to Vishnoo, and then distribute it among bramhŭns, repeating, for the removal of his sin, the gayŭtrēē one hundred and eight times, or more.

vows made at these times, the worshipper sometimes vents his rage in angry expressions; or, if the image be in his own house, he dashes it to pieces. Such an enraged worshipper sometimes says, "Oh! thou forsaken of the goddess Fortune, thou blind god; thou canst look upon others, but art blind to me." "The gods are dying," says another, "otherwise my five children would not have died; they have eaten my five children at once." "After having worshipped this god so faithfully, and presented so many offerings, this is the shameful manner in which I am requited." Words like these are common; but this is in times when the passions of the worshippers are touched by the death of a child, or by some dreadful misfortune: and those who treat the gods so roughly are generally of the lower orders.

15.—*Vows* (*Vrătă*).

These are unconditional vows to perform certain religious ceremonies; but what is called mănănă (see a preceding article) is a conditional vow, promising to present offerings on condition that the god bestow such or such a benefit.

Savitrēē-vrătă. In this ceremony the wife of a Hindoo, in the month Asharhă, worships her husband: she first presents to him a new garment, hangs a garland of flowers round his neck, rubs his body with red lead and ointments; and while he sits on a stool, worships him, by presenting different offerings to him, repeating incantations, and praying that she may never be separated from him as her husband, nor ever become a widow. After a number of other services paid to him, among which she makes him partake of a good dinner, she walks round him seven times, and then retires.

Adŭrŭ-singhasŭnŭ-vrŭtŭ is observed every day in Voishakhŭ for one year. During the thirty days, thirty women, the wives of bramhŭns, are entertained; a different female each day. When the bramhŭnēē arrives, a seat is given her on the porch, nd the mistress of the house washes her feet, fans her, anoints her head with oil, combs her hair, ornaments her forehead with paint, anoints her body with perfumes, and employs a female barber to paint the edges of her feet. After this she conducts her into the house, where she is fed with all the dainties the house can afford, and dismissed with a gift of kourees. On the last of the thirty days, in addition to this entertainment, a piece of cloth is presented to a bramhŭnēē. The benefit expected from this vrŭtŭ is, that the female who thus honours the wives of bramhŭns shall be highly honoured by her husband in another birth.

It would be easy to multiply examples, for almost every Hindoo female performs one or another of these vrŭtŭs: but this will be sufficient to give the reader an idea of these ceremonies; from the merit of which some expect heaven, others children, others riches, others preservation from sickness, &c.—The vrŭtŭs are a very lucrative source of profit to the bramhŭns.

16.—*Fasting (Oopŭvasŭ).*

Fasting is another work of merit among the Hindoos. A common fast is conducted in the following manner:—The person abstains on the preceding day from rubbing his body with oil, and from eating, except once in the former part of the day. The next day he eats nothing; and on the following day he eats once, worships some god, and entertains one or more bramhŭns. If a person

be unable to fast to such a degree, he is permitted to take a little milk on the second day; if he be very weak, he may add fruit, curds, sweetmeats, &c.—Some Hindoos fast on the 11th[s] of the increase, and the 12th of the decrease of the moon in every month; on the 11th in Shravŭnŭ, Bhadrŭ, and Kartikŭ[t]; on the 12th in Shravŭnŭ; on the 14th of the decrease of the moon in Phalgoonŭ[u]; on the 9th in Choitrŭ[x]: on the 8th in Bhadrŭ[y]; and on the 8th in Ashwinŭ.[z] In this month many natives of Hindoost'han fast on the first nine days of the moon in honour of Doorga; and observe, as they say, a total abstinence, even from water. Fasts precede some of the festivals: after the death of parents Hindoos fast three days; after that of a husband, a wife fasts three days; before offering an atonement, a fast is observed; the day any pilgrim arrives at a holy place he fasts; in fulfilling vows, the Hindoos keep many fasts. The gods, it is said, delight to see their followers renounce any thing as an act of devotion or attachment to them. This person presents to bramhŭns fruit, thus renounced, on the anniversary of the day on which he renounced it.—Another custom, bearing a similarity to fasting, also prevails among the Hindoos:—In the months Asharhŭ, Shravŭnŭ, Bhadrŭ, and Ashwinŭ, many re-

[s] Widows keep this fast so strictly, that if a widow were dying, and a draught of water would prolong life, her friends would scarcely give it.

[t] On the first of these days Vishnoo goes to sleep; on the second he turns to the other side; and on the third he awakes.

[u] The occasion of this fast is thus related:—On a certain occasion, Doorga asked Shivŭ what would please him most, and be a work of the greatest merit. He replied, to hold a fast in his name on the 14th of the wane of the moon in Phalgoonŭ

[x] The birth-day of Ram. [y] Krishnŭ's birth-day.

[z] The time of the Doorga festival.

nounce certain articles of diet, and others omit to be shaved, as acts of devotion to the gods.—The blessing expected from fasting is, that the person will ascend to the heaven of that god in whose name he observes the fast.

17.—*Gifts* (*Danŭ*).[a]

Presents to learned bramhŭns; to those less learned; to unlearned bramhŭns; to one whose father was a bramhŭn, but his mother a shōōdrŭ; and alms to the poor, are called by the name of danŭ. The things which may be presented are, whatever may be eaten, or worn, or is in use among Hindoos. These are the common gifts, but the shastrŭs have pointed out extraordinary gifts: a daughter in marriage without receiving a fee[b]; a pool of water[c]; a shalgramŭ; a house containing food, clothes, &c. for twelve months; gold; cows;

[a] From da, to give.

[b] The generality of the respectable Hindoos say, that receiving a fee for a daughter is like selling flesh; yet the lower orders of bramhŭns commonly receive money on giving a daughter in marriage. Formerly the Hindoo rajas assisted the bramhŭns by giving them money for the expenses of their weddings. A story is related of a rajah, who was intreated by a bramhŭn to bestow a gift upon him for the expenses of his marriage. The raja ordered him to put a garland round the neck of the first woman he met, and let her become his wife. The bramhŭn went out, and met the raja's mother returning from bathing. When about to put the garland round her neck, she demanded the reason of this strange conduct; which the bramhŭn explained. The old lady told him to wait, and she would bring about what he wanted. She sat at the door of the palace, and compelled her son to come and invite her in. She replied, that she was become the wife of such a bramhŭn, and that she must go with her new husband. The raja, thunderstruck, called for the bramhŭn, gave him a thousand roopees towards his wedding, and brought his mother into the house again.

[c] Pools are dug every year in all parts of Bengal, and offered to all creatures, accompanied with a number of ceremonies.

elephants; horses; palanqueens; a road; a copy of a pooranŭ; a mountain of gold,[d] silver, brass, rice, or other articles; land[e]; *a person's whole property; yea,* even *his life.*

There are three ways of presenting a gift; one in which the person worships the receiver; another in which he gives as an act of benevolence; and the last, in which the giver prays for some blessing on presenting his gift. If a shōōdrŭ wish to present a gift to a bramhŭn, he bathes, and carries it fasting: on arriving in the presence of the bramhŭn, he sprinkles the gift with water, repeating an incantation that it may be thereby purified, and then presents it with such words as these: "Sir, I have presented to you this gift: let me have your blessing, that I may obtain heaven; or, that my father may

[d] The height of these mountain-gifts is given in the Pooshkŭrŭ-khŭndŭ of the Pŭdmŭ-pooranŭ. It must not be supposed that they are very large; but it is necessary that figures of trees, deer, &c. should be seen on them. In one of the smritees is an account of a prostitute, who offered a mountain of gold. About the year 1794, Chŭnooghoshŭ, a kaist'hŭ of Midnapore, gave to the bramhŭns an artificial mountain of gold. A little before this, Gopalŭ-krishnŭ, a voidhŭ of Rajŭ-nŭgŭrŭ, presented to the bramhŭns three mountains, one of gold, another of rice, and another of the seeds of sesamum.

[e] It is very common for rich land-owners to make presents of land to bramhŭns. At a shraddhŭ for a father or a mother, a piece of land, or its value in money, is invariably given to bramhŭns, unless the person be poor. Many of the Hindoo rajas sought out poor bramhŭns, and gave them grants of land. A story is related of Kēērttee-chŭndrŭ, raja of Burdwan, who once found a poor fatherless boy, the son of a bramhŭn, tending cattle: he gave him a village, with as much land as he could run over without stopping; and dismissed the shōōdrŭ who had dared to employ the son of a bramhŭn in so mean an occupation. The same raja ordered a man to be cut in pieces, for refusing to restore to a bramhŭn a grant of land which the former had bought in a lot offered for sale.

obtain heaven; or, that it may be imputed to me as an act of merit."

If a man present land to bramhŭns, he will obtain heaven; if a cow, he will after death ride on a cow across the river Voitŭrŭnēē; if water, after death he will find refreshing water in his journey to Yŭmalŭyŭ (the residence of Yŭmŭ, the regent of death); if a house to bramhŭns, he will obtain a palace in heaven; if an umbrella to a bramhŭn, he will not suffer, in another world, from the rays of the sun; if shoes, in his way to heaven he will not suffer from the heat of the ground; if perfumes to bramhŭns, he will never, after death, receive an offensive smell; if medicine to the blind, he will be delivered from darkness hereafter; if a daughter to a bramhŭn, without a fee, he will gain as much as if he had given the whole world.

18.—*Entertaining Bramhŭns.*

As might be expected in a system formed by bramhŭns, honouring them with a feast is represented as an act of the highest merit. At the close of all religious ceremonies, bramhŭns are entertained; private individuals, during particular holidays, make a feast for one or more bramhŭns; a person on his birth-day, on the anniversary of the day in which he received the initiating incantation, or at the full moon, or at any feast, entertains bramhŭns. During the whole of the month Voishakhŭ, it is very meritorious to give feasts to bramhŭns.

19.—*Various Works of Merit.*

The Hindoo lawgivers have established several customs, which, if separated from idolatry, would be worthy

of the highest commendation: they promise to the obedient the greatest rewards in a future state.

Among these we may place hospitality to strangers.[f] The traveller, when he wishes to rest for the night, goes to a house, and says, "I am ŭtit'hee;" *i. e.* I am to be entertained at your house. The master or mistress of the house, if of a hospitable disposition, gives him water to wash his feet, a seat, tobacco, water to drink, &c. After these refreshments, they give him fire-wood, a new earthen pot to cook in,[g] rice, split peas, oil, spices, &c. The next morning he departs, sometimes without saying any thing, and at other times he takes leave.[h] In the

[f] Mŭnoo says, "No guest must be dismissed in the evening by a housekeeper: he is sent by the returning sun, and whether he come in fit season or unseasonably, he must not sojourn in the house without entertainment. Let not himself eat any delicate food, without asking his guest to partake of it: the satisfaction of a guest will assuredly bring the housekeeper wealth, reputation, long life, and a place in heaven."

[g] Almost every Hindoo is either constantly or occasionally his own cook.

[h] The Hindoos have no word for "thank you" in their common language, and gratitude itself appears to constitute no part of their virtues. The greatest benefits conferred very rarely meet with even the least acknowledgment. I have known European physicians perform the most extraordinary cures on the bodies of the natives gratuitously, without a solitary instance occurring of a single individual returning to acknowledge the favour. Amongst the higher orders of Hindoos, however, the master of a house sometimes says to a guest on his departure, "You will excuse all inattention;" and the guest replies, "Oh! sir, you are of a distinguished cast! What shall I say in return for the manner in which I have been entertained? Such food! such a bed! But this is like yourself. No one entertains a guest as you do. May Lŭkshmēē (the goddess of riches) ever dwell in your house." I suppose, that in all eastern countries it is a custom for guests to be thus entertained at private houses. The address of our Lord to his disciples seems to intimate that such was the case among the Jews: "And into whatsoever city or town ye shall enter, enquire who in it is worthy [who is hospitable, or, who entertains strangers]; and there abide till ye go thence."

houses of the poor or the covetous, a stranger meets with worse entertainment. Not unfrequently the mistress of the house excsues herself to a person wishing to become a guest, and among other things alleges, that there are none but women and children at home. It is not very uncommon for a traveller to go to several houses, and to be refused at all. This is partly owing to fear, that the stranger may plunder the house in the night. Where persons have porches at the outside of their houses, or an utittee-skala, that is, a guest-room, they have less fear, as the stranger is then kept at a distance. This hospitality to strangers is indeed sometimes abused by a thief, who robs the house and decamps. Yet if a person refuse to entertain a stranger, the shastrŭ declares that all the sins of the guest become his, and his works of merit become the guest's. The traveller sometimes murmurs on going away, exclaiming that the people of this village are so depraved, that they refuse a handful of rice to a traveller. If a family are unable through poverty to entertain a guest, the shastrŭ orders that they shall beg for his relief. The stranger after eating must take nothing uncooked from the house.

A person of the name of Golŭkŭ-Chŭndrŭ-Rayŭ, of Serampore, formerly sirkar to the Danish East-India Company, has particularly distinguished himself in the present day, as the most eminent Hindoo in Bengal for liberality to strangers. Upon an average, two hundred travellers or mendicants were formerly fed daily at and from his house; and it is said that he expended in this manner fifty thousand roopees annually.

Another work of charity is the digging of pools by the

side of public roads, to supply the thirsty traveller with water. The cutting of these ponds, and building flights of steps in order to descend into them, is in many cases very expensive: four thousand rupees are frequently expended in one pond, including the expense attending the setting it apart to the use of the public; at which time an assembly of bramhŭns is collected, and certain formulas from the shastrŭs read by a priest; among which, in the name of the offerer, he says, "I offer this pond of water to quench the thirst of mankind." At the close of the ceremony, a feast is given to the assembled bramhŭns, who are also dismissed with presents. It is unlawful for the owner ever afterwards to appropriate this pond to his own private use. If the water be very clear and sweet, the offerer is complimented as a person with whose merits the gods are pleased. A person of Burdwan, of the name of Ramŭ-palŭ, is mentioned as having prepared as many as a hundred pools in different places, and given them for public use. Persons inhabiting villages where water was scarce, used to petition this public benefactor to cut a pool for them; and, after obtaining leave of the raja, he bestowed upon them this necessary blessing.[1]

The planting of trees to afford shade to travellers is another act of merit among the Hindoos, and, in a hot climate like this, deserves to be classed among actions that are commendable. Some trees also are considered as sacred, and the planting of them is therefore deemed a religious act. The trees thus planted are generally the

[1] Cutting wells made a man famous in patriarchial times: a well, said to be Jacob's well, existed in Samaria at the commencement of the Christian era. *John* iv. 6, 12.

ŭshwŭt'hŭ,[k] the vŭtŭ,[l] vilwŭ,[m] ŭshokŭ,[n] vŭkoolŭ,[o] plŭkshŭ,[p] oodoombŭrŭ,[q] shingshŭpa,[r] tŭmalŭ,[s] jēēvŭ-pootrēē,[t] &c. At the time of planting these trees, no religious ceremony takes place; but when they are dedicated to public or sacred uses, the ceremony called prŭtisht'ha is performed. The person who plants one ŭshwŭt'hŭ,[u] one nimbŭ,[x] two chŭmpŭkŭ,[y] three nagŭkéshwŭrŭ,[z] seven talŭ,[a] and nine cocoa-nut trees, and devotes them with their fruit, shade, &c. to public uses, is promised heaven.

About twenty years ago, a land-owner of Patŭ-dŭhŭ, about fourteen miles from Calcutta, planted an orchard by a public road, placed a person to keep it, and dedicated it to the use of travellers of all descriptions; who are permitted to enter it, and take as much fruit as they can eat on the spot. Krishnŭ-vŭsoo, of Calcutta, made a road[b] from Kŭtŭkŭ to the temple of Jŭgŭnnat'h, in Orissa, and planted a double row of fruit trees on the sides of this road for the use of pilgrims going to the temple. The pilgrims cook their food, sleep under the shade of these trees, and eat the fruit which they yield. He also cut a large pool near the temple, to supply these pilgrims with water. Raja Sookhŭ-mŭyŭ, of Calcutta, who died in the year 1811, left 100,000 roopees to be appropriated to the repairs and improvement of the road to the temple of Jŭgŭnnat'h, in Orissa, and to assist pilgrims going there in paying the tax to Government.

[k] Ficus religiosa. [l] Ficus Indica. [m] Ægle marmelos.
[n] Jonesia asoca. [o] Mimusops elengi. [p] Ficus venosa.
[q] Ficus glomerata. [r] Dalbergia Sisso. [s] Xanthochymus pictorius.
[t] Unascertained. [u] Ficus religiosa. [x] Melia azadirachta.
[y] Michelia champaca. [z] Mesua ferea. [a] Borassus flabelliformis.

[b] There are very few good public roads in Bengal.

In some parts, in the sultry months Voishakŭ and Joisht'hŭ, rich Hindoos, as an act of merit, erect sheds by the public roads, and supply travellers gratis with water and other refreshments.

For the comfort of travellers, lodging-houses are erected by opulent Hindoos on the side of public roads, in some of which travellers are supplied with refreshments gratis.

20.—Reading and hearing the Pooranŭs.

At the close of most of the pooranŭs, the writers affirm that it is an act of the greatest merit, extinguishing all sin, for the people to read these works, or hear them read. Those principally recited in Bengal, as an act of merit, are the Mŭhabharŭtŭ, the Shrēē-bhagŭvŭtŭ, the Kalikŭ pooranŭ, the Ootkŭlŭ, and Kashēē khŭndŭs.[c]

Some auspicious day, in the month Kartikŭ, Maghŭ, or Voishakhŭ, is chosen, on the day preceding which the bramhŭns are entertained. A shed, covered with thatch and open on all sides, is prepared, sufficiently large, if the ceremony be on a grand scale, to accommodate four or five thousand people. At one end, a place rather elevated is prepared for the person who is to read; and the other end, if there be a portico to the house, is enclosed by a curtain, from whence the women hear, and peep through the crevices. Mats are spread for the people to sit on, the bramhŭns in one place, and the kayŭst'hŭs in another,[d] and the shrōōdrŭs in another. On the ap-

[c] These two last works are parts of the Skŭndŭ-pooranŭ.

[d] When a kayŭst'hŭ has a pooranŭ read at his own house, before the recital commences the officiating bramhŭn worships the book, the author

pointed day all take their places: the people, on entering, make prostration to the shalgramŭ and to the bramhŭns. The person at whose expense this is performed, after bathing, enters the assembly, acquaints the pŭndits with his design, and asks leave to choose those who are to read; to each of whom he presents a piece of cloth, directing him what to do. The reader (Pat'hŭkŭ) sits on the elevated seat; below him, on the right and left, sit the examiners (Dharŭkŭs); and before him the Sŭdŭsyŭs, who decide upon the exactness of the copy. Two persons (Shrotas) sit in front, and in the name of the householder hear it read. Before the recitation begins, a bramhŭn in his name presents a garland of flowers, and some white paint, to the shalgramŭ; places very thick garlands on the neck, arms, and head of the reader, and anoints his breast and forehead with white paint; and afterwards places garlands round the necks of the bramhŭns and some of the shŏŏddrŭs. The Pat'hŭkŭ then (about nine or ten o'clock in the forenoon) begins to read one of these pooranŭs aloud. On the first day they sit about an hour; but on the succeeding days they begin at seven, and continue till twelve; and in the afternoon meet again, when the meaning of what was read in the forenoon in Sŭngskritŭ is to be given in Bengalee, by the Kŭt'hŭkŭ, or speaker; who takes the seat of the Pat'hŭkŭ, placing the shalgramŭ upon a stand before him. At times the passions of the multitude are greatly moved; when some one perhaps presents the reader with a piece of money. The whole is closed at dusk, when the people retire, and converse upon what they have heard. This method is pursued from day to day till the book is finished. The

and the person whose actions are celebrated in this work. Flowers, rice, a burnt-offering, &c. are presented to the book, and to the persons worshipped.

recitation of the Mŭhabharŭtŭ occupies four months, of the Shrēē-bhagŭvŭtŭ about one.

Some persons entertain the guests on the last day instead of the first, dismissing the bramhŭns with presents. It is said that not less than 100,000 roopees have been sometimes expended by rich men at such recitals. The person who causes these books to be read, is promised great future rewards.

21.—*Sacred Rehearsals (Gēētŭ).*[c]

The Hindoos, as an act of merit, employ persons to sing those parts of their shastrŭs, which contain the history of their gods. These songs have been composed in the Bengalee from the following, among other shastrŭs: the Chŭndēē, the Ramayŭn, the Mŭhabharŭtŭ, the Shrēē-bhagŭvŭtŭ, the Gŭnga-vakyŭ-vŭlēē, the Kalykŭ, Pudmŭ, and Shivŭ pooranŭs, and the Kashēē-khŭndŭ. The names of the songs are: Kalēē-kēērtŭnŭ, Ŭnnŭda-mŭngŭlŭ, Krishnŭ-mŭngŭlŭ, Gŭnga-bhŭktee-tŭrŭnginēē, Kŭvee-kŭnkŭnŭ, Mŭnŭsa-mŭngŭlŭ, Hŭree-sŭngkēērtŭnŭ, Pēērér-ganŭ, Dhŭpér-ganŭ.

As a specimen of the manner in which this singing is conducted, I insert an account of the performance called Kŭvee-kŭnkŭnŭ.—Sometimes a rich man bears the expense, and at others half a dozen persons join in it. If the former, he has the rehearsal in his own yard; and if several unite, it is done in some suitable place in the village, after the place has been swept, and an awning put over it. Eight or ten singers of any cast, attended by four or five musicians, are employed. Upon the ancles of all the singers are loose brass rings, which make a jingling noise: in the left hand is held a brush made from the tail of the cow of Tartary; and in the right,

[c] From goi, sing.

round flat pieces of metal, which by being shook make a jingling noise. The drum continues to beat till all the people have taken their places; after which the chief singer steps forth, and after a short preface begins to sing, moving his feet, waving his hands, and now and then dancing. The softer music also plays at intervals, and the other singer stake parts, waving the cow-tails, and dancing with a slow motion. When the passions of the hearers are affected, some throw small pieces of money at the feet of the principal singer. The performance continues during the day for nearly six hours, and is renewed again at night.

These rehearsals are in some instances continued a month: each day a new song is chosen. The inferior singers receive about eight-pence a day each; and for this trifle sing till they are black in the face, and become quite hoarse. The performance being out of doors, is very unfavourable to vocal efforts, and the exertions of the singers are in consequence very painful. The gifts to those singers who excel, often increase the allowance considerably; and at the time of their dismission, the performers have garments, &c. presented to them. A feast to the bramhŭns concludes the rehearsal. Sometimes women are employed, though not frequently.

The hearing of these songs, however filthy some of them may be, is considered as an act of religious merit.

22.—*Hanging Lamps in the Air.*

In the month Kartikŭ, the Hindoos suspend lamps in the air on bamboos, in honour of the gods, and in obedience to the shastrŭs. I cannot learn any other origin of this custom than this, that as the offering of lamps to particular gods is considered as an act of merit, so this

offering to all the gods, during the auspicious month Kartikŭ, is supposed to procure many benefits to the giver.

23.—*Method of preventing Family Misfortunes.*

If a Hindoo die on an unlucky day, the shastrŭs declare that not only the whole race of such a person, but the very trees of his garden, will perish. To prevent these direful effects, a ceremony called Pooshkŭra-shantee is performed in the night, by the river side, or in some plain; where two bramhŭns sit on an altar, and worship the nine planets, also Yŭmŭ, Chitrŭ-gooptŭ, Pooshkŭrŭ-poorooshŭ,[f] and the shalgramŭ; and aftewards offer a sacrifice. One of the bramhŭns then makes the images of Yŭmŭ and Pooshkŭrŭ-poorooshŭ; one with cow-dung, and the other with paste made of rice. To these images he imparts souls; worships the knife, slays a fish, and offers it, in two parts, with some blood, to the cow-dung and paste images. The person who performs this ceremony then dismisses the two bramhŭns with fees, and avoids seeing their faces any more on that night.

24.—*Ceremony for removing the Evils following bad Omens.*

If a thunder-bolt fall on a house; if a vulture, or hargilla (the gigantic crane), alight on it; or if shackals or owls lodge in it; or if a shackal howl in the yard in the day time, some evil will befall the persons living in this house. To prevent this, the ceremony called Ŭdbhootŭ-shantee is performed; which comprises the worship of

[f] Yŭmŭ is the judge of the dead; Chitrŭ-gooptŭ is his recorder; and Pooshkŭrŭ-poorooshŭ, a kind of inferior deity, who resides with Yŭmŭ.

Brŭmha and other gods, the burnt-sacrifice, repeating the name of a certain deity, &c.

25.—*Ceremonies performed while sitting on a dead body.*

In the former edition of this work, I inserted a pretty long account of a number of strange ceremonies, principally drawn from the tŭntrŭs, and known under the name of Sadhŭnŭ. One of these rites is performed while sitting on a dead body; and the whole are practised under the superstitious notion that the worshipper will obtain an interview with his guardian deity, and be empowered to work miracles.

The late Ramŭ Krishnŭ, raja of Natorŭ, employed the greater part of his time in repeating the name of his guardian deity, and in various gloomy and intoxicating rites. The princess who had adopted him, and who had become his spiritual guide, was offended on perceiving his turn of mind. A little before his death, he performed the Shŭvŭsadhŭnŭ, and his house steward, a bramhŭn, provided for him a dead body and other necessary articles; and it is affirmed, that while the raja was sitting on the dead body (which was placed in the temple of Kalēē, built by the raja at Natorŭ),[s] he was thrown from it to the river Narŭdŭ, a distance of about half a mile. After a long search, the raja was found on this spot in a state of insensibility, and in a few days after he died. I give this story as it was related to me by two or three bramhŭns. That the raja performed the Shŭvŭsadhŭnŭ is very probable.

[s] The raja is said to have endowed this temple with lands, &c. of the annual value of 100,000 roopees.

26.—*Ceremonies for removing, subduing, or destroying Enemies.*

The tŭntrŭ shastrŭs, and even the védŭs, have laid down the forms of an act of worship to remove an enemy to a distance, to bring him into subjection, or to destroy him. This worship is addressed to the yoginēēs, or other inferior deities, before a female image made of cow-dung, or a pan of water, on a Tuesday or Saturday, at the darkest hour of the night. Many incantations are repeated, and some bloody sacrifices offered. The worshipper expects, that by the power of these incantations his enemy will be seized with some dreadful disease, and will thus perish by the unseen hand of the yoginēēs. If a person hear that his enemy is performing these ceremonies for his destruction, he pays another person to perform similar rites, to prevent any evil arising to him.

27.—*Impure Orgies, with Flesh, spirituous Liquors, &c.* (*Pōōrnabhishékŭ*).

Some of the worshippers of the female deities assume the profession of brŭmhŭcharēēs; among whom the ceremony called pōōrnabhishékŭ is known, and which is performed in the night, in a secret manner, at the house of the person who understands the formulas. He who wishes to be initiated into these rites, raises an altar of earth in the house appointed, and scatters some peas on it, which sprout out by the time the altar is used. On the day preceding the rites, he performs the vriddhee-shraddhŭ in the name of his deceased ancestors; and during the whole of the following night, repeats the name of the goddess to be worshipped, rehearses her praise, eats flesh, drinks spirits, &c. On the following day, he takes to the house appointed some flesh (of any animal), spirituous liquors, rice, fish, and

many other offerings; with nine females of different casts (one of which must be a bramhŭn's daughter), and nine men (brŭmhŭcharēēs); with one female for the priest, and another for himself. The priest next takes nine pans of water, and places on them branches of different trees, and sets up some plantain trunks around them; after which the person to be initiated presents a garment to the priest, and intreats him to anoint him. The priest then offers to the goddess an intoxicating beverage, made with the leaves of hemp; of which all present, both women and men, partake. He next rubs on the foreheads of the persons present some red lead, and worships the goddess, the guardian deity of the person to be initiated, making the latter repeat it; and worships the men and women who are present, presenting to each a piece of cloth and other offerings. Next the priest gives to the women spirituous liquors, in cups made of the cocoa-nut, or of human skulls. What they leave is taken out of the cups, mixed together, and given to the men. The women then arise one by one, and, dipping the branches into the pans of water, sprinkle the person to be initiated, repeating incantations. This action is repeated by the priest, who changes the name of the disciple, and gives him one expressive of the state into which he is entering, as, Anŭndŭ-nat'hŭ, *i. e.* the lord of joy. If after this the disciple should become a religious mendicant, he is called a Vŭktavŭ-dhōōtŭ: if he continue in a secular state, he is called a Gooptavŭ-dhōōtŭ.[h] All the persons present continue repeating the

[h] The first of these two names implies, that the person makes no secret of his being in the order into which he is initiated. He therefore becomes a religious mendicant, and publicly drinks spirits and smokes intoxicating herbs. The latter, after initiation, continues in a secular state, and drinks spirituous liquors in secret.

names of their guardian deities, and at intervals partake of the offerings, without considering the distinctions of cast, or the unlawfulness of the food. After midnight, acts of obscenity are perpetrated so abominable, that the bramhŭn who gave me this account could only repeat them in part.[1] After this, the priest worships one or more females, the daughters of bramhŭns, and sacrifices a goat to Bhŭgŭvŭtēē. The initiated then offers a present of money to the priest, and to the females and males present. The remainder of the night is spent in eating, drinking spirits, and repeating the names of different deities. These abominable ceremonies are enjoined in most of the tŭntrŭ shastrŭs. The bramhŭn who gave me this account had procured it from a brŭmhŭcharēē, by pretending that he wished to perform these rites.

In the year 1809, Trikonŭ-goswamēē, a vŭktavŭdhōōtŭ, died at Kalēē-ghatŭ, in the following manner: —Three days before his death he dug a grave near his hut, in a place surrounded by three vilwŭ trees, which he himself had planted. In the evening he placed a lamp in the grave, in which he made an offering of flesh, greens, rice, &c., to the shackals, repeating it the next evening. The following day he obtained from a rich native ten roopees' worth of spirituous liquors, and invited a number of mendicants, who sat drinking with him till twelve at noon, when he asked among the spectators at what hour it would be full moon; being informed, he went and sat in his grave, and continued drinking liquors. Just before the time for the full moon, he turned his

[1] Ram-nat'hŭ, the second Sŭngskritŭ pŭndit in the college, informed a friend of mine, that he once watched one of these groups unobserved, when spirits were poured on the head of a naked woman, while another drank them as they ran from her body.

head towards the temple of Kalēē, and informed the spectators that he had come to Kalēē-ghatŭ with the hope of seeing the goddess, not the image in the temple. He had frequently been urged by different persons to visit the temple; but though he had not assigned a reason for his omission, he now asked, what he was to go and see there:—a temple? He could see that where he was. A piece of stone made into a face, or the silver hands? He could see stones and silver any where else. He wished to see the goddess herself; but he had not, in this body, obtained the sight. However, he had still a mouth and a tongue, and he would again call upon her. He then called out aloud twice, "Kalēē! Kalēē!" and almost immediately died;—probably from excessive intoxication. The spectators, though Hindoos (who in general despise a drunkard), considered this man as a great saint, who had foreseen his own death when in health; he had not less than four hundred disciples.

The persons who have gone through the ceremony of Pōōrnabhishĕkŭ conceal this fact as much as possible, as the drinking of spirits is disgraceful. They renounce all the ceremonies of the other Hindoos, as far as they can do it without incurring disgrace and loss of cast.

Two bramhŭns, who sat with me when I was finishing this account, assured me, that the drinking of spirits was now so common, that out of sixteen Hindoos, two drank spirits in secret, and about one in sixteen in public.[k] Several of the Hindoo rajas, who had received the initiat-

[k] They offer, or pretend to offer, these spirits to the idols, and then the drinking, or drinking to excess, is no crime in the opinion of these brumhŭcharēēs. Amongst the regular Hindoos, the eating of flesh is a crime, but eating flesh that has been offered to an image is an innocent action.

ing incantations of the female deities, are said to have given themselves up to the greatest excesses in drinking spirits.

28.—*Burning of Widows alive.*

The following and other passages from the Hindoo shastrŭs have no doubt given rise to this singularly shocking practice.

"O Fire, let these women, with bodies anointed with clarified butter, eyes (coloured) with stibium, and void of tears, enter thee, the parent of water, that they may not be separated from their husbands, but may be in union with excellent husbands, be sinless, and jewels among women."—*Rig-védŭ.*

"There are 35,000,000 of hairs on the human body. The woman who ascends the pile with her husband, will remain so many years in heaven.——As the snake-catcher draws the serpent from its hole, so she, rescuing her husband (from hell), rejoices with him.——The woman who expires on the funeral pile with her husband purifies the family of her mother, her father, and her husband. ——If the husband be a bramhŭnicide, an ungrateful person, or a murderer of his friend, the wife by burning with him purges away his sins. ——There is no virtue greater than a virtuous[1] woman's burning herself with her husband.——No other effectual duty is known for

[1] The terms Sadhwēē and Sutēē, here rendered virtuous, are thus explained by Harēētŭ; — "commiserating with her husband in trouble, rejoicing in his joys, neglecting herself when he is gone from home, and dying at his death." In the Mŭtshyŭ pooranŭ it is said, "By the favour of a chaste woman (Sadhwēē) the universe is preserved, on which account she is to be regarded by kings and people as a goddess."

virtuous women, at any time after the death of their lords, except casting themselves into the same fire.—— As long as a woman, in her successive transmigrations, shall decline burning herself, like a faithful wife, on the same fire with her deceased lord, so long shall she not be exempted from springing again to life in the body of some female animal."—*Ungira.*

" If a woman who had despised her husband, and had done what was contrary to his mind, should (even) from mercenary motives, as fear, or a suspension of the reasoning powers, die with her husband, she shall be purged from all (crimes)."—*Mŭhabharŭtŭ.*

" Though he have sunk to a region of torment, be restrained in dreadful bonds, have reached the place of anguish, be seized by the imps of Yŭmŭ, be exhausted of strength, and afflicted and tortured for his crimes ; still, as a serpent-catcher unerringly drags a serpent from his hole, so does she draw her husband from hell, and ascend with him to heaven by the power of devotion.—If the wife be within one day's journey of the place where the husband died, and signify her wish to burn with him, the burning of his corpse shall be delayed till her arrival.—If the husband die on the third day of the wife's menstrual discharge, and she desire to burn with him, the burning of his corpse shall be delayed one day to accommodate her."—*Vasŭ.*

" If the husband be out of the country when he dies, let the virtuous wife take his slippers (or any thing else which belongs to his dress), and binding them (or it) on her breast, after purification, enter a separate fire."—*Brŭmhŭ pooranŭ.*

"A bramhŭnēē cannot burn herself on a separate pile." *Goŭtŭmŭ.*—"But this is an eminent virtue in another woman."—*Ooshŭna.*

"A woman with a young child, pregnant, doubtful whether she is pregnant or not, or menstruous, cannot ascend the pile."—*Vrihŭn-narŭdcēyŭ pooranŭ.*—The Vishnoo pooranŭ adds, "or lately brought to bed (within 20 or 30 days), cannot," &c.

I do not find, that it is common for women to reveal their intention of being burnt with their husbands while both parties are in health. A few, however, avow this in confidence to their husbands, and there may be circumstances in the family which may lead to the expectation of such an event. In some families, for several generations, the widow invariably perishes at the death of her husband; and thus established custom exacts this self-immolation from every woman, who has been so unhappy as to have become united to such a family. How shocking to the female herself, to know that such a death awaits her! How shocking to the son, had he the feelings of a man, to know that he is doomed to perpetrate so horrible a matricide!

When the husband is directed by the physician to be carried to the river side, there being then no hopes of his recovery, the wife declares her resolution to be burnt with him.[m] In this case, she is treated with great respect

[m] Dying in the sight of the Ganges is not considered as absolutely necessary, however, if a woman perish with the dead body; and sometimes a wife forbids the removal of her sick husband, assuring her friends that she means to be burnt, and thus make the salvation of her husband certain, without the help of Gŭnga.

by her neighbours, who bring her delicate food, &c., and when the husband is dead, she again declares her resolution to be burnt with his body. Having broken a small branch from the mango tree, she takes it with her, and proceeds to the body, where she sits down. The barber then paints the sides of her feet red; after which she bathes, and puts on new clothes. During these preparations, the drum beats a certain sound, by which it is known that a widow is about to be burnt with the corpse of her husband. On hearing this the villagers assemble. The son, or if there be no son, a relation, or the head man of the village, provides the articles necessary for the ceremony. A hole is first dug in the ground, round which stakes are driven into the earth, and thick green stakes laid across to form a kind of bed; and upon these are laid, in abundance, dry faggots, hemp, clarified butter, pitch, &c. The officiating bramhŭn now causes the widow to repeat the formulas, in which she prays, that "as long as fourteen Indrŭs reign, or as many years as there are hairs on her head, she may abide in heaven with her husband; that the heavenly dancers during this time may wait on her and her husband; and that by this act of merit all the ancestors of her father, mother, and husband, may ascend to heaven." She now presents her ornaments to her friends, ties some red cotton on both wrists, puts two new combs in her hair, paints her forehead, and takes into the end of the cloth that she wears some parched rice and kourees. While this is going forward, the dead body is anointed with clarified butter and bathed, prayers are repeated over it, and it is dressed in new clothes. The son next takes a handful of boiled rice, prepared for the purpose, and, repeating an incantation, offers it in the name of his deceased father. Ropes and another piece of cloth are

spread upon the wood, and the dead body is then laid upon the pile. The widow next walks round the funeral pile seven times, strewing parched rice and kourees as she goes, which some of the spectators endeavour to catch, under the idea that they will cure diseases.[n] The widow now ascends the fatal pile, or rather throws herself down upon it by the side of the dead body. A few female ornaments having been laid over her; the ropes are drawn over the bodies, with which they are tied fast together, and the faggots then placed upon them. The son, averting his head, puts fire to the face of his father, and at the same moment several persons light the pile at different sides, when women, relations, &c., set up a cry: more faggots are now thrown upon the pile with haste, and two bamboo levers are brought over the whole, to hold down the bodies and the pile.[o] Several persons are employed in holding down these levers, and others in throwing water upon them, that they may not be scorched. While the fire is burning, more clarified butter, pitch, and faggots, are thrown into it, till the bodies are consumed. It may take about two hours before the whole is burnt, but I conceive the woman must be dead in a few minutes after the fire has been kindled. At the close, each of the persons who have been employed takes up a burning stick and throws it on the remaining fire. The bones, &c. that may be left are cast into the Ganges. The place where the bodies have been burnt is plentifully washed with water; after

[n] Mothers hang the kourees round the necks of sick children.

[o] A person sometimes takes one of these bamboos, after the bodies are burnt, and, making a bow and arrow with it, repeats incantations over it. He then makes an image of some enemy with clay, and lets fly the arrow into this image. The person whose image is thus pierced, is said to be immediately seized with a pain in his breast.

which the son of the deceased makes two balls of boiled rice, and, with an incantation, offers them in the name of his father and mother, and lays them on the spot where they were burnt. The persons who have been engaged in burning the bodies now bathe; and each one, taking up water in his hands three times, and repeating incantations, pours out drink-offerings to the deceased. The son binds upon his loins, in coming up out of the water, a shred of new cloth; which he wears, if a bramhŭn, ten days. After this the family return home, or remain till evening; or, if the burning have taken place in the evening, till the next morning. Before entering the house, they touch a piece of hot iron, and also fire. This is done as a charm against evil spirits.

Soon after my arrival in Bengal, I was an eye-witness to two instances of the burning of widows to death:—on the latter occasion two women were burnt together; one of them appeared to possess great resolution, but the other was almost dead with fear. In the year 1812, I also saw another widow burnt to death at Soondŭrŭ-poorŭ, a distance of about three miles from Serampore; and in the month of November, 1812, the wife of Ramŭ-nidhee, a banker of Serampore, was burnt alive with the dead body of her husband, not half a mile from the Mission-house. The natives do not attempt to hide these murders, but rather glory in them as proofs of the divine nature of their religion. The facts hereafter inserted have been voluntarily given to me by respectable natives, most of whom were eye-witnesses of what they here testify.

Several years ago, Ram-Nat'h, the second Sŭngskritŭ pŭndit in the college of Fort-William, saw thirteen wo-

men burn themselves with one Mooktŭ ramŭ, of Oola, near Shantee-poorŭ. After the pile, which was very large, had been set on fire, a quantity of pitch being previously thrown into it to make it burn the fiercer, another of this man's wives came, and insisted on burning: while she was repeating the formulas, however, her resolution failed, and she wished to escape; but her son, perceiving this, pushed her into the fire, which had been kindled on the sloping bank of the river, and the poor woman, to save herself, caught hold of another woman, a wife also of the deceased, and pulled her into the fire, where they both perished.

About the year 1789, Ŭbhŭyŭ-chŭrŭnŭ, a bramhŭn, saw four women burnt with Ram-kantŭ, a koolēēn bramhŭn, at Vasŭ-dŭroonēē, near Kalēē-ghatŭ. Three of these women were already surrounded by the flames when the fourth arrived. She insisted on being burnt with them; accordingly, after going rapidly through the preparatory ceremonies (the bramhŭns in the mean time bringing a large quantity of combustible materials), some fresh wood was laid near the fire already kindled, upon which this infatuated female threw herself. In a moment faggots, oil, pitch, &c. were thrown upon her, and, amidst the shouts of the mob, she expired.

Ram-Hŭree, a bramhŭn, had three wives living at Khŭrŭdŭh, near Calcutta, at the time of his death, about the year 1802. One of them was deranged; with another he had never cohabited, and by the other he had one son. The latter had agreed with her husband, that, whenever he should die, she would burn with him: and he promised her that if he died at Patna, where his employer lived, the body

should be sent down to Khŭrŭdŭh. This woman touched her husband's body at the time of this agreement, as a solemn ratification[p] of what she said.[q] After some time this man died at Patna, and a friend fastened the body in a box, and sent it down on a boat. As soon as it arrived at Khŭrŭdŭh, the news was sent to his relations. The wife who had made the agreement failed in her resolution, and sat in the house weeping. Her son, who was grown to manhood, ordered her repeatedly, in the most brutal manner to proceed to the funeral pile; and reminded her, that it was through her that his father's body had been brought so far: but she refused, and still remained weeping. While this was going forward, the deranged wife, hearing that her husband was dead, and that his body had

[p] The Hindoos also make oath while touching one of the shastrŭs, or the shalgramŭ, or a cow, or fire, or the toolŭsee, or a roodrakshŭ string of beads, or rice. When made before a bramhŭn, or in a temple, or by laying the hand on the head of a son, an oath is also ratified.

[q] The Hindoos relate a number of stories respecting women who promised their husbands to burn with them, but afterwards shrank from the task. A story of this kind is related of a man named Gopalŭ-bharŭ, who pretended to die, in order to try the faithfulness of his wife. As soon as she thought he was really dead, she declared she would not die on his funeral pile, when the (supposed) dead man arose, and upbraided her for her insincerity. Another story is related of Shŭmbhoo-ram, of Arachya, in Burdwan, who had three wives, but was most attached to the youngest. This woman had promised her husband to burn with him after his death, and he had in consequence behaved with the greatest coolness towards his other wives, and had heaped all his wealth on this favourite. A person suggested doubts respecting the sincerity of this woman's declaration. To try her, on a certain occasion, when absent from home, her husband sent a relation to say he was dead, and to urge her to go to the spot to be burnt with him. As soon as she heard the tidings, instead of proceeding to the spot where the body was supposed to be waiting, she locked up all the jewels, &c. her husband had given her, and set her husband's relations at defiance. In a few hours the (dead) husband arrived, degraded this wife, and for the future became more attached to the other two.

arrived at the landing-place, instantly declared that she would burn with him. The people endeavoured to terrify her, and divert her from her purpose; but she persisted in affirming that she would positively burn. She came to the house, and poured the most bitter reproaches on the wife who was unwilling to die. This poor deranged wretch had a chain on her leg: a spectator proposed to take it off, and lead her to the funeral pile; and the second wife arriving, she was led with this deranged woman to the body: the wood and other articles for the funeral pile were prepared, and a large crowd had assembled by the river side. As soon as the deranged wife saw the dead body, which was very much disfigured, and exceedingly offensive, she declared it was not her husband; that in fact they were going to burn her with a dead cow. She poured curses on them all, and protested she would not burn with a dead cow.[r] The other female, who had never touched her husband, except at the marriage ceremony, was then bound to this putrid carcase, and devoured by the flames.

About the year 1796, the following most shocking and atrocious murder, under the name of sŭhŭ-mŭrŭnŭ,[s] was perpetrated at Mŭjil-poorŭ, about a day's journey south from Calcutta. Bancha-ramŭ, a bramhŭn of the above place, dying, his wife went to be burnt with the body: all the previous ceremonies were performed; she was fastened on the pile, and the fire was kindled; but the night was dark and rainy. When the fire began to scorch this poor woman, she contrived to disentangle herself from the dead body, and creeping from under the

[r] In the month of January, 1813, a poor deranged woman was burnt alive with the corpse of her husband, Rŭghoo-nat'h, a bramhŭn, at Bŭjŭra-poorŭ, in the zillah of Krishnŭ-nŭgŭrŭ.

[s] Sŭhŭ, with; mŭrŭnŭ, death.

pile, hid herself among some brush-wood. In a little time it was discovered that there was only one body on the pile. The relations immediately took the alarm, and searched for the poor wretch; the son soon dragged her forth, and insisted that she should throw herself on the pile again, or drown or hang herself. She pleaded for her life at the hands of her own son, and declared that she could not embrace so horrid a death—but she pleaded in vain: the son urged, that he should lose his cast, and that therefore he would die, or she should. Unable to persuade her to hang or drown herself, the son and the others present then tied her hands and feet, and threw her on the funeral pile, where she quickly perished.

Gopēē-nat'h, a bramhŭn employed in the Serampore printing-office, was informed by his nephew, that in the year 1799, he saw thirty-seven females burnt alive with the remains of Ŭnŭntŭ-ram, a bramhŭn of Bagna-para, near Nŭdēēya. This koolēēn bramhŭn had more than a hundred wives. At the first kindling of the fire, only three of them were present; but *the fire was kept burning three days!* When one or more arrived, the ceremonies were performed, *and they threw themselves on the blazing fire!* On the first day, three were burnt; on the second, fifteen; and on the third, nineteen! Among these, some were forty years old, and others as young as sixteen. The three first had lived with this bramhŭn; the others had seldom seen him. From one family he had married four sisters; two of these were among the slaughtered victims.

In the year 1812, a koolēēn bramhŭn, who had married twenty-five women, died at Choola-khalee. Thirteen died during his life-time; the remaining twelve

perished with him on the funeral pile, leaving thirty children to deplore the fatal effects of this horrid system.

Some years ago, a koolēēn bramhŭn, of considerable property, died at Sookhŭchŭrŭ, three miles east of Serampore. He had married more than forty women, eighteen of whom perished on the funeral pile. On this occasion a fire extending ten or twelve yards in length was prepared, into which they threw themselves, leaving more than forty children.

About the year 1802, the wife of a man of property of the writer cast was burnt at Kashēē-poorŭ, in the suburbs of Calcutta. The bramhŭn who witnessed this scene informed me, that when he went to the spot he saw a vast crowd of people assembled; and amongst the rest the above female, a girl about fourteen years old, and another female, of a different cast, who had cohabited with the deceased. The girl addressed herself to the mistress of her husband, and asked her what she did there: it was true, her husband had never loved her, nor had he for one day since their marriage lived with her; yet she was now resolved to enjoy his company after death. She added (continuing her address to the mistress of her husband), "If, however, you will accompany him, come, let us burn together; if not, arise and depart." She then asked the woman what her husband had bequeathed to her, and was answered that he had given her twenty-five roopees, and some clothes. To this the wife of the deceased added twenty-five more. After this conversation, the bramhŭns hastened the ceremonies; her friends entreated her to eat some sweetmeats, but she declined it, and declared that she would eat nothing but that which she came to eat (fire). At this time the

clouds gathered thick, and there was the appearance of heavy rain: some persons urged delay till the rain was over; but she requested them to hasten the business, for she was ready. A bramhŭn now arrived, and entreated the favour of this woman to forgive a debt due to her husband, for which his brother was in confinement. She forgave it, leaving a written order behind her, to which she affixed her mark. After the ceremonies by the side of the river, and near the pile, were concluded, she laid herself down on the pile, placing one arm under the head of the deceased, and the other over his breast, and they were thus tied together. At the time of lighting the pile, the rain fell in torrents, and the fire was so partially lighted, that during half an hour it only singed her clothes and her hair. This devoted female, however, remained in the same posture on the pile till the rain ceased, when, in a few seconds, the fire devoured her. It was reported that she had cohabited with others, but she denied it before she ascended the pile.

An English clergyman, now deceased, once related to me two scenes to which he had been an eye-witness:—one was that of a young woman, who appeared to possess the most perfect serenity of mind during every part of the preparatory ceremonies: calm and placid, she acted as though unconscious of the least danger; she smiled at some, gave presents to others, and walked round the funeral pile, and laid herself down by the dead body, with as much composure as though she had been about to take rest at night. The other scene was very different: the woman, middle-aged and corpulent, appeared to go through the business with extreme reluctance and agitation; the bramhŭns watched her, followed her closely, held her up, and led her round the funeral pile, and

seemed to feel uneasy till they had tied her fast to the dead body, and had brought the faggots and bamboo levers over her. This clergyman added, that he saw one of this woman's arms move, as in convulsive motions, for some time after the pile was lighted. The Hindoos say, that it is a proof the woman was a great sinner, if any part of her body is seen to move after the pile has been lighted; and, on the contrary, if she is not seen to move, they exclaim, "Ah! what a perfect creature she was! What a blessed sŭhŭ-mŭrŭnŭ was her's!" A respectable native once told me, that he had heard of a woman's shrieking dreadfully after she was laid on the pile, which, however, did not save her life.[t]

Instances of children of eight or ten years of age thus devoting themselves are not uncommon. About the year 1804, a child eight years old was burnt with the dead body of Hŭree-nat'h, a bramhŭn of Elo, near Calcutta. At the time the news arrived of the death of this child's husband, she was playing with other children at a neighbour's house. Having just before been severely chastised by her aunt, and having formerly suffered much from her, she resolved to burn with the dead body, in order to avoid similar treatment in future; nor could her relations induce her to alter her resolution. She said she would enter the fire, but would not go back to her aunt. As soon as she was laid on the pile, she appeared to die (no doubt from fear), even before the fire touched her. The Hindoos say, it is often the case, that the female who is really Sadhwēē, is united to her husband.

[t] I am credibly ibformed, that on the banks of the Brŭmhŭ-pootrŭ, the Hindoos do not lay faggots on the bodies, nor are bamboos used as levers to hold them down; but the widow lies on the pile with her arms round her husband, and the fire is kindled beneath them.

immediately on hearing the news of his death, without the delay of the fire.—Another instance of the same kind occurred in the year 1802, at Vŭrisha, near Calcutta; a child, eight years old, was burnt with her husband. Before she went to the funeral pile, she was compelled to put her hand upon some burning coals, and hold it there for some time, to convince her friends that she should not shrink at the sight of the fire.—About the year 1794, a girl, fifteen years old, who had been delivered of her first child about three weeks, was burnt with her husband, Dévčč-chŭrŭnŭ, a bramhŭn of Mŭniram-poorŭ, near Barrack-poorŭ. Her friends remonstrated with her, and did all except (what they ought to have done) use force. When they urged the situation of the infant she would leave, she begged they would not disturb her mind with such things: it was only a female child, and therefore the leaving it was of less consequence. After she had mounted the pile, she sat up, and assured the officiating bramhŭn she then recollected, that in a former birth he was her father.

Women eighty years old and upwards sometimes burn with their husbands. About the year 1791, Gopalŭ-naya-lŭnkarŭ, a very learned bramhŭn, died at Nŭdēēya. He was supposed to have been one hundred years old at the time of his death; his wife about eighty. She was almost in a state of second childhood, yet her grey hairs availed nothing against this most abominable custom.—A similar instance occurred about the year 1809, at Shantee-poorŭ, when the wife of Ramŭ-chŭndrŭ-vŭsoo, a kayŭst'hŭ, at the age of eighty or eighty-five, was burnt with the corpse of her husband.

Mrityoonjŭyŭ, the first Sŭngskritŭ pŭndit in the Col-

lege of Fort-William, once saw a bramhŭnēē at Rŭnpoorŭ, who had escaped from the pile. She was carried away by a mat-maker, from whom she eloped, and afterwards lived with a Mŭsŭlman groom.—About the year 1804, a woman who had cohabited with a man as her paramour, burnt herself with his body at Kalēē-ghatŭ, near Calcutta.—Some years ago, a sepoy from the upper provinces died at Khiddŭr-poorŭ, near Calcutta. The woman who had cohabited with him went to the head landowner, and requested him to provide the materials for burning her with the dead body. He did so, and this adulteress also entered the flames, and was consumed with the dead body of her paramour.

In Orissa, the defenceless widow is compelled to cast herself into a pit of fire. If, on the death of a raja, his wife burn herself with him, his concubines are seized, and by beating, dragging, binding, and other forcible methods, are compelled to throw themselves into the pit, where they are all destroyed together. On this subject I beg leave to insert a letter sent me by Pŭrŭshoo-ram, a learned bramhŭn:—"Shrēē Pŭrŭshoo-ram writes: I have myself seen the wives of one of the rajas of Oorisya burn with their husband. These are the particulars:—After the death of raja Gopēē-nat'h-dévŭ, the head-queen, of her own accord, being prepared to be burnt with the body, a pit was dug, and quantities of wood piled up in it, upon which the corpse was laid, and upon this more faggots: when the fire blazed with the greatest fury, the head-queen cast herself into the flames and perished. The two other wives of the raja were unwilling to follow this example; but they were seized by force, and thrown into the pit, and consumed. This happened about the year 1793."

The widows of the yogēēs, a description of weavers, are sometimes buried alive with their deceased husbands. If the person have died near the Ganges, the grave is dug by the side of the river, at the bottom of which they spread a new cloth, and on it lay the dead body. The widow then bathes, puts on new clothes, and paints her feet; and after various ceremonies, descends into the pit that is to swallow her up: in this living tomb she sits down, and places the head of her deceased husband on her knee, having a lamp near her. The priest (not a bramhŭn) sits by the side of the grave, and repeats certain ceremonies, while the friends of the deceased walk round the grave several times, repeating, "Hŭree Bŭl! Hŭree Bŭl!" (that is, literally, "Repeat the name of Hŭree;" but in its common use it is equivalent to "Huzza! Huzza!") The friends (if rich) cast into the grave garments, sweetmeats, sandal-wood, roopees, milk, curds, clarified butter, or something of this kind; and the widow directs a few trifles to be given to her friends or children. The son also casts a new garment into the grave, with flowers, sandal-wood, &c., after which earth is carefully thrown all round the widow, till it has arisen as high as her shoulders, when the relations throw earth in as fast as possible, till they have raised a mound of earth on the grave; when they tread it down with their feet, and thus bury the miserable wretch alive. They place on the grave sandal-wood, rice, curds, a lamp, &c., and then, walking round the grave three times, return home.—Among the voishnŭvŭs also are instances of widows being buried alive with the dead bodies of their husbands.—On inquiring among the bramhŭns, and other Hindoos employed in the Serampore printing-office, I found that these murders were much more frequently practised than I had supposed: almost every one had seen widows thus

buried alive, or had heard of them from undoubted authority.

The following circumstance took place at Gondŭl-para, about twenty miles north of Calcutta, on the 18th of Mârch 1813, and was communicated to the author by Capt. Kemp, an eye-witness. The description is nearly in his own words :—" On Thursday last, at nine in the morning, Vishwŭnat'hŭ, one of our best workmen, who had been sick but a short time, was brought down to the river side to expire : he was placed, as is customary, on the bank, and a consultation held respecting the time he would die ; the astrologer predicted that his dissolution was near at hand. The sick man was then immersed up to the middle in the river, and there kept for some time; but death not being so near as was predicted, he was again placed on the beach, extended at full length, and exposed to a hot sun, where he continued the whole of the day, excepting at those intervals when it was supposed he was dying, when he was again immersed in the sacred stream. I visited him in the evening ; he was sensible, but had not the power of utterance ; he however was able to make signs with his hand, that he did not wish to drink the river water, which they kept almost continually pouring into his mouth by means of a small shell. He remained in this situation during the night : in the morning the immersions commenced, and were continued at intervals till about five in the evening, when he expired, or was literally murdered. His wife, a young woman about sixteen years of age, hearing of his death, came to the desperate resolution of being buried alive with the corpse. She was accompanied by her friends down to the beach where the body lay, where a small branch of the mango tree was presented to her,

which (as I understood) was a setting a seal to her determination; from which, after having accepted the branch, she could not retreat. I went to her, and questioned her with respect to the horrid act she was about to perform, whether it was voluntary or from persuasion; nothing of the latter appeared; it was entirely her own desire. I spoke to her relations on the heinousness of the crime they were guilty of, in allowing the young creature thus to precipitate herself into the presence of her Creator uncalled-for. Mrs. K. spoke both to the mother and the daughter a good deal, but all to no purpose. The mother declared, that it was her daughter's choice, who added, that she was determined to 'go the road her husband had gone.' There was not the least appearance of regret observable in the mother's countenance, or conduct. A woman, then, can 'forget her sucking child, and forsake the child of her womb:' the prophet seemed to think it only possible that there might exist such a monster, but here it was realized; here was a monster of a mother, that could resign her child, the gift of a gracious Providence, and designed to be the comfort and support of her old age;—could, without the least apparent emotion, consign this child alive to the tomb, and herself continue an unmoved spectator of the horrid deed. At eight P. M. the corpse, accompanied by this self-devoted victim, was conveyed to a place a little below our grounds, where I repaired, to behold the perpetration of a crime which I could scarcely believe possible to be committed by any human being. The corpse was laid on the earth by the river till a circular grave of about fifteen feet in circumference and five or six feet deep was prepared; and was then (after some formulas had been read) placed at the bottom of the grave in a sitting posture, with the face to the north, the nearest

relation applying a lighted wisp of straw to the top of the head. The young widow now came forward, and having circumambulated the grave seven times, calling out Hŭree Bŭl! Hŭree Bŭl! in which she was joined by the surrounding crowd, descended into it. I then approached within a foot of the grave, to observe if any reluctance appeared in her countenance, or sorrow in that of her relations: in hers no alteration was perceptible; in theirs there was the appearance of exultation. She placed herself in a sitting posture, with her face to the back of her husband, embracing the corpse with her left arm, and reclining her head on his shoulders; the other hand she placed over her own head, with her fore-finger erect, which she moved in a circular direction. The earth was then deliberately put round them, two men being in the grave for the purpose of stamping it round the living and the dead, which they did as a gardener does around a plant newly transplanted, till the earth rose to a level with the surface, or two or three feet above the heads of the entombed. As her head was covered some time before the finger of her right hand, I had an opportunity of observing whether any regret was manifested; but the finger moved round in the same manner as at first, till the earth closed the scene. Not a parting tear was observed to be shed by any of her relations, till the crowd began to disperse, when the usual lamentations and howling commenced, without sorrow."

I could easily increase the number of these accounts, so as to form a volume; but I am not anxious to swell this work with more facts of this nature: these are sufficient to fill the mind of the benevolent with the deepest compassion for the miserable victims of this shocking superstition.

The Hindoo shastrŭs permit a woman to alter her resolution even on the funeral pile, and command such a person to observe a severe fast as an atonement. This fast, however, may be commuted by gifts to bramhŭns. The Vishnoo pooranŭ directs such a female to become a brŭmhŭcharēē; which profession obliges the person to abstain from every pleasure, from chewing betle or other exhilirating herbs, from anointing herself with oil,[u] &c. Notwithstanding this provision of the shastrŭ, I am informed that at present a widow, if she go to the dead body, declaring that she will be burnt with it, is never permitted to return: or, should such a case occur, she is delivered up to persons of the lowest cast, to do what they will with her; she never goes back to her relations.

The desire of Hindoo women to die with their husbands, and the calmness of many in going through the ceremonies which precede this terrible death, are circumstances almost, if not altogether, unparalleled. It is another proof of the amazing power which this superstition has over the minds of its votaries.[x] Among other circumstances which urge them to this dreadful deed, we may rank the following:—First, the vedŭ, and other

[u] This anointing is called ŭbhishékŭ; when oil is applied to the crown of the head, and reaches to all the limbs, it is called ŭbhyŭngŭ. There seems to be a strong affinity between the Jewish and Hindoo methods of anointing in this respect: "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments."

[x] Such a widow reflects thus: "It is right that the wife leave the world with her husband; a son can never be to a mother what a husband is to a wife; the extinction of life is the work of a minute; by strangling, by drowning, how soon does the soul leave the body: there are no terrors then in the funeral pile, and I shall at once enter on happiness! What multitudes have died in this manner before me; and if I live, I have nothing but sorrow to expect."

shastrŭs, recommend it, and promise the widow that she shall deliver her husband from hell, and enjoy a long happiness with him in heaven; secondly, long custom has familiarized their minds to the deed; thirdly, by this act they escape the disgrace of widowhood, and their names are recorded among the honourable of their families[y]; fourthly, they avoid being starved and ill-treated by their relations; and lastly, the Hindoos treat the idea of death with comparative indifference, as being only changing one body for another, as the snake changes his skin. If they considered death as introducing a person into an unalterable state of existence, and God, the judge, as requiring purity of heart, no doubt these ideas would make them weigh well a step pregnant with such momentous consequences.

The conduct of the bramhŭns at the burning of widows is so unfeeling, that those who have represented them to the world as the mildest and most amiable of men, need only attend on one of these occasions to convince them, that they have greatly imposed on mankind. Where a family of bramhŭns suppose that the burning of a mother, or their brother's or uncle's wife, or any other female of the family, is necessary to support the credit of the family, the woman knows she must go, and that her death is expected. She is aware, also, that if she should not burn, she will be treated with the greatest cruelty, and continually reproached, as having entailed disgrace on the family. The bramhŭn who has greatly assisted me in this work, has very seriously assured me, that he believed violence was seldom used to compel a woman to

[y] It is common at Benares to set up, by the side of the river, stone monuments to the memory of widows who have been burnt with the bodies of deceased husbands. Persons coming from bathing bow to these stones, and sprinkle water on them, repeating the words Sŭtēē, Sŭtēē, i. e. *chaste*

ascend the pile; nay, that after she has declared her resolution, her friends sometimes use various arguments to discover whether she be likely to persevere or not (for if she go to the water side, and there refuse to burn, they consider it an indelible disgrace on the family); that it is not uncommon for them to demand a proof of her resolution, by obliging her to hold her finger in the fire; if she be able to endure this, they conclude they are safe, and that she will not alter her resolution. If, however, she should flinch at the sight of the pile, &c. they remain deaf to whatever she says; they hurry her through the preparatory ceremonies, attend closely upon her, and go through the work of murder in the most determined manner.

Some years ago, two attempts were made, under the immediate superintendance of Dr. Carey, to ascertain the number of widows burnt alive within a given time. The first attempt was intended to ascertain the number thus burnt within thirty miles of Calcutta, during one year, *viz.* in 1803. Persons, selected for the purpose, were sent from place to place through that extent, to inquire of the people of each town or village how many had been burnt within the year. The return made a total of FOUR HUNDRED AND THIRTY-EIGHT. Yet very few places east or west of the river Hoogly were visited. To ascertain this matter with greater exactness, ten persons were, in the year 1804, stationed in the different places within the above-mentioned extent of country; each person's station was marked out, and he continued on the watch for six months, taking account of every instance of a widow's being burnt which came under his observation. Monthly reports were sent in; and the result, though less than the preceding year's report,

made the number between TWO AND THREE HUNDRED for the year!—If within so small a space several hundred widows were burnt alive in one year, HOW MANY OF THESE WIDOWS MUST BE MURDERED IN A YEAR—IN SO EXTENSIVE A COUNTRY AS HINDOOST'HAN[z]! So that, in fact, the funeral pile devours more than war itself! How truly shocking! Nothing equal to it exists in the whole work of human cruelty! What a tragic history would a complete detail of these burnings make!

29.—*Voluntary Suicide (Kamyŭ-Mŭrŭnŭ).*[a]

A number of expressions in several shastrŭs countenance the practice of voluntary suicide[b]; and some of the smritees and pooranŭs lay down rules for Kamyŭ-mŭrŭnŭ; declaring it, however, a crime in a bramhŭn;

[a] It will easily occur to a person familiar with the Holy Scriptures, what a great difference there is between the commands of the Scriptures respecting the widow and the orphan, and the Hindoo shastrŭs. In the former the Divine Being declares himself to be "the father of the fatherless, the husband of the widow."

[z] From kamŭ, desire, and mŭrŭnŭ, death.

[b] Many modern works in the English language give too much countenance to this dreadful crime. What is it that unites nominal Christians and Heathens in so many points of doctrine and practice? Mŭnoo says, "A mansion infested by age and by sorrow, let its occupier always cheerfully quit." Mr. Hume says, "Whenever pain or sorrow so far overcome my patience, as to make me tired of life, I may conclude that I am recalled from my station in the plainest and most express terms.—Where is the crime of turning a few ounces of blood from their natural channel?" These are the opinions of Mŭnoo and Hume. The Christian system, in every part, teaches us to say, "All the days of my appointed time will I wait, till my change come." In England, where the idea prevails that self-murder excludes from the hope of mercy in the next world, suicides are very common. What then must they be in a country containing so much unrelieved distress as this, and where the inhabitants are persuaded, that self-murder in the Ganges is the very road to future happiness!

but meritorious in a shōōdrŭ. The person is directed first to offer an atonement for all his sins, by making a present of gold to bramhŭns, and honouring them with a feast; afterwards, putting on new apparel; and adorning himself with garlands of flowers, he is accompanied to the river by a band of music. If he has any property, he gives it to whom he pleases: then, sitting down by the side of the river, he repeats the name of his idol, and proclaims, that he is now about to renounce his life in this place in order to obtain such or such a benefit. After this, he and his friends proceed on a boat, and fastening pans of water to his body, he plunges into the stream. The spectators cry out, "Hŭree Bul! Hŭree Bul!" "Huzza! Huzza!" and then retire. Sometimes a person of property kindly interferes, and offers to relieve the wants of the victim if he will abstain from drowning himself; but the deluded man replies that he wants nothing, as he is going to heaven!

When a person is afflicted with a supposed incurable distemper, or is in distress, or despised, it is common for him to form the resolution of parting with life in the Ganges; or the crime is committed after a vow, at the time of making which the person prayed for some favour in the next birth, as riches, freedom from sorrow, &c. Sick persons sometimes abstain from food for several days while sitting near the river, that life may thus depart from them in sight of the holy stream: but the greater number drown themselves in the presence of relations; and instances are mentioned, in which persons in the act of self-murder have been forcibly pushed back into the stream by their own offspring! There are different places of the Ganges where it is considered as most desirable for persons thus to murder themselves, and in

some cases auspicious days are chosen on which to perform this work of *religious merit*; but a person's drowning himself in any part of the river is supposed to be followed with immediate happiness. At Sagŭr Island it is accounted an auspicious sign if the person is speedily seized by a shark, or an alligator; but his future happiness is supposed to be very doubtful if he should remain long in the water before he is drowned. The British Government, for some years past, has sent a guard of sepoys to prevent persons from murdering themselves and their children at this junction of the Ganges with the sea, at the annual festivals held in this place.[c]

Some years ago, as Shivŭ-Shiromŭnee,[d] a bramhŭn, was returning from bathing with Kashēē-nat'h, another bramhŭn, at Shantee-poorŭ, they saw a poor old man sitting on the bank of the river, and asked him what he was doing there. He replied, that he was destitute of friends, and was about to renounce his life in the Ganges. Kashēē-nat'h urged him not to delay then, if he was come to die;—but the man seemed to hesitate, and replied, that it was very cold. The bramhŭn (hinting to his companion that he wished to see the sport before he returned home) reproached the poor trembling wretch for his cowardice, and seizing his hand, dragged him to the edge of the bank; where he made him sit down, rubbed over him the purifying clay of the river, and ordered him to repeat the proper incantations. While he was thus, with his eyes closed, repeating these forms,

[c] In the year 1806, at this place, I saw a bramhŭnēē (dripping with wet and shivering with cold) who had just been prevented by the sepoys from drowning herself;—and during my continuance there I heard of several mothers who had been prevented from murdering their children.

[d] This man related the fact to me himself.

he slipped down, and sunk into the water, which was very deep, and perished!

Mr. W. Carey, of Cutwa, in a letter to the author, dated the 4th of November, 1814, says: "Two or three days ago I witnessed a scene more shocking than any I ever saw in this place:—A poor weaver was brought here, and cast into the water, with a pan of water tied round his waist to make him sink: but providentially the river was shallow, and he was taken out, after being in the water a day and a night. Hearing of the circumstance, I went to see him, and found the poor man only affected with rheumatic pains. I had him brought to my house, but could not prevail on the unfeeling natives to carry him up till I procured an order from an officer of the police. I hope he will be restored to health in a fortnight, when he will return home, with some knowledge of the gospel. What adds to the horror of this narration, is, that the perpetrators of this intended murder were the mother and brother of this unfortunate Hindoo."

About the year 1790, a young man of the order of dŭndēēs took up his abode at Kakshalēē, a village near Nŭdēēya, for a few months, and began to grow very corpulent. Reflecting that a person of his order was bound to a life of mortification, and feeling his passions grow stronger and stronger, he resolved to renounce his life in the Ganges. He requested his friends to assist him in this act of self-murder, and they supplied him with a boat, some cord, and two water-pans. He then proceeded on the boat into the middle of the stream, and, filling the pans with water, fastened one to his neck, and the other round his loins, and in this manner descended

into the water—*to rise no more!* in the presence of a great multitude of applauding spectators. A few years after this another dŭndēē, while suffering under a fever, renounced his life in the Ganges at Nŭdēēya; and nearly at the same time, a dŭndēē at Ariyadŭh, about four miles from Calcutta, in a state of indisposition, refusing all medical aid (in which indeed he acted according to the rules of his order), cast himself into the river from a boat, and thus renounced life.

Gŭnga-dhŭrŭ-shastrēē, a learned bramhŭn, informed me, that in the year 1806 he spent near two months at Prŭyagŭ, during which time he saw about *thirty persons drown themselves!* Almost every day he saw or heard of one or more sŭnyasēēs who thus terminated their existence; and several instances occurred in which a man and his wife, having no children, drowned themselves together, praying for some blessing in the next birth.

A friend, in a letter written in the year 1813, says, "The circumstance which you heard me relate of the poor leper, took place at Futwa, a little more than a year ago. On hearing the people of my boat declare that a man was going to be drowned, I looked out, and saw the poor creature, who had been deprived by disease of his fingers and toes, but who in other respects appeared healthy, eating very heartily in the presence of his friends. The bank being high, I could not leave the boat till we had proceeded to a considerable distance from the place where the man sat. As I was running towards the spot, I heard the people on the top of the boat call out, "He is drowned! he is drowned!" His attendants, who appeared to be his relatives, had assisted him to descend the bank; but whether they pushed him in, or

whether he went into the water of his own accord, I cannot tell. He made great efforts to resist the stream, and reach the side, and struggled much before he sunk. —I endeavoured to impress on the spectators the heinousness of this crime; but they smiled at my concern, and said, they had only complied with the wishes of the deceased, who had been deprived by disease of his hands and feet."

Another friend, in a letter written at Cutwa, in the year 1812, says, "Last week I witnessed the burning of a leper. A pit about ten cubits in depth was dug, and a fire placed at the bottom of it. The poor man rolled himself into it, but instantly on feeling the fire begged to be taken out, and struggled hard for that purpose. His mother and sister, however, thrust him in again; and thus a man, who to all appearance might have survived several years, was cruelly burnt to death. I find that the practice is not uncommon in these parts." This poor wretch died with the notion, that by thus purifying his body in the fire, he should receive a happy transmigration into a healthful body: whereas, if he had died by the disease, he would, after four births, have appeared on earth again as a leper.

Mr. C., in a letter from Agra, dated in the year 1812, says, "I went out a few mornings ago, and came to an enclosed place, which, on inquiry, I found had been rendered sacred by ten persons having been buried alive there. I am informed that many persons visit the place every Monday afternoon for worship; and that once or twice a year large crowds assemble here, and at another similar place near the city. There is great reason to

fear that this practice is very common in these parts. At Allahabad many drown themselves every year; and at Vrinda-vŭnŭ many are buried alive or drowned every year, probably every month."

The Hindoos relate that there existed formerly at Kshēērŭ, a village near Nŭdēēya, an instrument called kŭrŭvŭt, which was used by devotees to cut off their own heads. The instrument was made in the shape of a half moon, with a sharp edge, and was placed at the back of the neck, having chains fastened at the two extremities. The infatuated devotee, placing his feet on the stirrups, gave a violent jerk, and severed his head from his body.

30.—*Persons casting themselves from Precipices, &c.*

Another way in which the Hindoo shastrŭs allow a person to renounce life, is by throwing himself from a mountain, or some other eminence. Bengal is a perfect plain; and I have not learnt how far this permission of the shastrŭ is acted upon in the mountainous parts of Hindoost'hanŭ. But the following article from the Asiatic Researches, vol. vii. page 257, shews that this practice is not unfrequent in some places:—"A very singular practice prevails among the lowest tribes of the inhabitants of Berar and Gondwŭnŭ. Suicide is not unfrequently vowed by such persons in return for boons solicited from idols; and to fulfil his vow, the successful votary throws himself from a precipice named Kalŭ-Bhoirŭvŭ, situated in the mountains between the Taptee and Nŭrmŭda rivers. The annual fair, held near that spot at the beginning of spring, usually witnesses eight or ten victims of this superstition."

31.—*Dying under the wheels of the Car of Jŭgŭnnat'h.*

Amongst the immense multitudes assembled at the drawing of this car, are numbers afflicted with diseases, and others involved in worldly troubles, or worn out with age and neglect. It often happens that such persons, after offering up a prayer to the idol, that they may obtain happiness or riches in the next birth, cast themselves under the wheels of the car, and are instantly crushed to death. Great numbers of these cars are to be seen in Bengal; and every year, in some place or other, persons thus destroy themselves. At Jŭgŭnnat'h-kshétrŭ, in Orissa, several perish annually. Many are accidentally thrown down by the pressure of the crowd, and are crushed to death. The victims who devote themselves to death in these forms have an entire confidence that they shall, by this meritorious act of self-murder, obtain a healthful body in the next birth.

I beg leave here to insert the following extract of a letter from an officer to a friend, to confirm the facts related in this and the two preceding sections: "I have known a woman, whose courage failed her on the pile, bludgeoned by her own dear kindred. This I have told the author of 'The Vindication of the Hindoos.'—I have taken a Gentoo out of the Ganges: I perceived him at night, and called out to the boatmen.—'Sir, he is gone; he belongs to God.'—'Yes, but take him up, and God will get him hereafter.' We got him up at the last gasp: I gave him some brandy, and called it physic. 'O Sir, my cast is gone!'—'No, it is physic.'—'It is not that, Sir! but my family will never receive me. I am an outcast!'—'What! for saving your life?'—'Yes.'—'Never

mind such a family.' I let above one hundred men out of limbo at Jŭgŭnnat'h: there were a thousand dead and dying;—all in limbo starving, to extort money from them."[e]

32.—*Infanticide.*

The people in some parts of India, particularly the inhabitants of Orissa, and of the eastern parts of Bengal, frequently offer their children to the goddess Gŭnga. The following reason is assigned for this practice:—When a woman has been long married, and has no children, it is common for the man, or his wife, or both of them, to make a vow to the goddess Gŭnga, that if she will bestow the blessing of children upon them, they will devote the first-born to her. If after this vow they have children, the eldest is nourished till a proper age, which may be three, four, or more years, according to circumstances, when, on a particular day appointed for bathing in any holy part of the river, they take the child with them, and offer it to this goddess: the child is encouraged to go farther and farther into the water till it is carried away by the stream, or is pushed off by its inhuman parents. Sometimes a stranger seizes the child, and brings it up; but it is abandoned by its parents from the moment it floats in the water, and if no one be found more humane than they, it infallibly perishes. The principal places in Bengal where this species of murder is practised, are, Gŭnga-Sagŭr, where the river Hoogly disembogues itself into the sea; Voidyŭvatēē, a town about fourteen miles to the north of Calcutta; Trivénēē, Nŭdēēya, Chakdŭh, and Prŭyagŭ.

[e] I have not the authority of this gentleman for inserting this extract; but I rely on his known benevolence to excuse the freedom I have thus taken.

The following shocking custom appears to prevail principally in the northern districts of Bengal. If an infant refuse the mother's breast, and decline in health, it is said to be under the influence of some malignant spirit. Such a child is sometimes put into a basket, and hung up in a tree where this evil spirit is supposed to reside. It is generally destroyed by ants, or birds of prey; but sometimes perishes by neglect, though fed and clothed daily. If it should not be dead at the expiration of three days, the mother receives it home again, and nurses it: but this seldom happens. The late Mr. Thomas, a missionary, once saved and restored to its mother, an infant which had fallen out of a basket, at Bholahat, near Malda, at the moment a shackal was running away with it. As this gentleman and Mr. Carey were afterwards passing under the same tree, they found a basket hanging in the branches containing the skeleton of another infant, which had been devoured by ants. The custom is unknown in many places, but, it is to be feared, is too common in others.

In the north-western parts of Hindoost'han, the horrid practice of sacrificing female children as soon as born has been known from time immemorial. The Hindoos ascribe this custom to a prophecy delivered by a bramhŭn to Dwēēp-singh, a rajpoot king, that his race would lose the sovereignty through one of his female posterity. Another opinion is, that this shocking practice has arisen out of the law of marriage, which obliges the bride's father to pay almost divine honours to the bridegroom[f]: hence persons of high cast, unwilling thus to humble

[f] At the time of marriage, the girl's father, taking hold of the knee of the boy, worships him, by presenting offerings of rice, flowers, paint, &c., and promising to give him his daughter.

themselves for the sake of a daughter, destroy the infant. In the Pŭnjab, and neighbouring districts, to a great extent, a cast of Sikhs, and the rajpoots, as well as many of the bramhŭns and other casts, murder their female children as soon as born. I have made particular inquiry into the extent of these murders; but as the crime is perpetrated in secret, have not been able to procure very exact information. A gentleman, whose information on Indian customs is very correct, informs me, that this practice was, if it is not at present, universal among all the rajpoots, who, he supposes, destroy all their daughters: he expresses his fears, that, notwithstanding their promises to the Government of Bombay, made in consequence of the very benevolent exertions of Colonel Walker, the practice is almost generally continued. He adds, the custom prevails in the Pŭnjab, in Malwa, Joudpoorŭ, Jesselmere, Guzerat, Kutch, and perhaps Sind, if not in other provinces.

A friend at Ludhana, in a letter written in the year 1812, says, "The horrible custom of murdering infants is very common among the rajpoots. One of these fellows had been induced, by the tears of his wife, to spare the life of a daughter born to him. The girl grew up, and had arrived at the age of thirteen; but, unfortunately for her, had not been demanded in marriage by any one. The father feared she might bring disgrace upon the family, and resolved to prevent it by putting the girl to death. Shortly after forming this atrocious design, he either overheard, or pretended to have overheard, some of his neighbours speak of his daughter in a way that tended to increase his fears; when, becoming outrageous, he rushed upon the poor girl, and cut her head off. The native magistrate confined him for a year,

and seized all his property. But this was only because the girl was marriageable; infants are murdered with perfect impunity."

"The Jatŭs, a people who abound in these parts," says a friend, in a letter from Agra, dated May, 1812, "destroy their female children as soon as born; but being now afraid of the English, they remove their pregnant women before the time of delivery into the district of the raja of Bhŭrŭtpoorŭ, that they may there commit these horrid murders with impunity. Oh! the dark places of the earth are full of the habitations of cruelty! In these parts there are not many women burned with their husbands, and when they do burn, they are not held down with bamboos, but left to themselves and the fire; but if any one run away or jump out, they cut her down with a sword, and throw her into the fire again. This was done at a flight of steps just by, a little before the English took ~~took~~ this place; since which time I have not heard of any such events occurring."

It has been recently discovered, that infanticide prevails to a dreadful extent in and around Benares, the Athens of India; another proof that philosophy has done nothing to amend the human condition. Since the return of Colonel Walker to England, the very families who, through his presence and persuasions, gave up the murder of their infants, have all returned to it again; so that now not one survives!

33.—Ascetics devoured in Forests by Wild Beasts.

Beside the dreadful waste of human life, in practising superstitious austerities, great numbers of Hindoo devotēēs, who visit forests as an act of seclusion from the

world, perish by wild beasts. The author, when on a visit to Sagŭr Island in the year 1806, was informed by a yogēē that SIX *of his companions had been devoured there by tygers in the three* preceding months; that while absent in the forest gathering sticks, he heard their cries, and looking over the wall of the temple yard in which they lived, he saw the tygers dragging them by the neck into the forest. Other forests infested by wild beasts are visited by these yogēēs, many of whom are devoured every year. Numbers of secular persons too, drawn to the annual festivals celebrated in these forests, fall victims to the tygers.

34.—*Perishing in Cold Regions.*

The Hindoos have a way to heaven without dying. If the person who wishes to go this way to heaven, through repeating certain incantations, survive the cold, he at last arrives at Himalŭyŭ, the residence of Shivŭ. Such a person is said "to go the great journey." Yoodhist'hirŭ, according to the pooranŭs, went this way to heaven; but his companions Bhēēmŭ, Ŭrjoonŭ, Nŭkoolŭ, Sŭhŭdévŭ, and Droupŭdēē, perished by the cold on the mountain. This forms another method in which the Hindoos may meritoriously put a period to their existence. It is also one of the Hindoo atonements for great offences.

It is difficult to form an estimate of the number of Hindoos who perish annually, the victims of superstition; and the author fears any reasonable conjecture would appear to many as highly exaggerated, and intended to prejudice the public mind against the Hindoos as idolaters. He wishes to feel and avow a just abhorrence of idolatry, and to deplore it as one of the greatest scourges

ever employed by a Being, terrible in anger, to punish nations who have rejected the direct and simple means which nature and conscience supply of knowing himself; but he would use no unfair means of rendering even idolatry detestable: and with this assurance, he now enters on as correct a conjecture respecting the number of victims annually sacrificed on the altars of the Indian gods, as he is able;

Widows burnt alive on the funeral pile, in Hindoost'hans	3,000
Pilgrims perishing on the roads and at sacred places.....	2,000
Persons drowning themselves in the Ganges, or buried or burnt alive	500
Children immolated, including the daughters of the rajpoots	500
Sick persons whose death is hastened on the banks of the Ganges.	500
Total,	6,500

But if these calculations are not beyond the truth, what a horrible view do they present of the effects of superstition. Since the commencement of the bramhinical system, millions of victims must have been immolated on the altars of its gods; and, notwithstanding the influence of Europeans, the whole of Hindoost'han may be termed "a field of blood unto this day."

I must leave it to the pen of the future historian and poet to give these scenes that just colouring which will not fail to harrow up the soul of future generations: I

[g] By an official statement of the number of widows burnt or buried alive, in the presidency of Bengal alone, in the year 1818, it appears that more than 800 were thus immolated. I conceive that this does not amount to one half of the real number. Add to these all which are butchered in the presidencies of Madras and Bombay, and in all the other parts of India not under the dominion of the Hon. Company, and the number I have supposed must appear to be evidently too low an estimate. But this supplies *one hundred and fifty thousand victims during the last fifty years!!!*

must leave to them the description of these legitimate murders, perpetrated at the command and in the presence of the high-priests of idolatry; who, by the magic spell of superstition, have been able to draw men to quit their homes, and travel on foot a thousand miles, for the sake of beholding an idol cut out of the trunk of a neighbouring tree, or dug from an adjoining quarry;—to prevail on men to commit murders to supply human victims for the altars of religion;—on mothers to butcher their own children;—on friends to force diseased relations into the arms of death, while struggling to extricate themselves;—on children to apply the lighted torch to the pile that is to devour the living mother, who has fed them from her breasts, and dandled them on her knees;—on devotees to drown themselves, or cut off their own heads;—on thousands every year to brave death in its most tremendous forms, and with a heroism almost miraculous, upon promises so palpably absurd and extravagant, that they could not obtain credit for a moment in a country truly civilized, even from the lowest orders of intellect to be found there.

35.—Ceremonies performed on visiting Holy Places.

The founders of the Hindoo religion have taught that certain places (Tēērt'hŭ-st'hanŭ[k]) are peculiarly sacred; that the performance of religious rites at these places is attended with peculiar merit, and followed by extraordinary benefits. The source and confluence of sacred rivers have been pronounced sacred; as well as places where any of the phænomena of nature have been discovered; or where particular images have been set up by

[k] The place where persons obtain salvation; from *tree*, salvation, and *st'hanŭ*, place.

the gods themselves[i]; or where some god or great saint has resided; or where distinguished religious actions have been performed.

Excited by the miraculous accounts inserted in the shastrŭs, multitudes visit these places; others reside there for a time; and some spend the last stages of life at a holy place, to make sure of heaven after death. Rich men not unfrequently erect temples and cut pools at these places, for the benefit of their souls.

When a person resolves to visit any one of these places, he fixes upon an auspicious day, and, two days preceding the commencement of his journey he has his head shaved; the next day he fasts; the following day he performs the shraddhŭ of the three preceding generations of his family on both sides, and then leaves his house. If a person act according to the shastrŭ, he observes the following rules: First, till he returns to his own house, he eats rice which has not been wet in cleansing, and that only once a day; he abstains from anointing his body with oil, and from eating fish. If he ride in a palanqueen, or in a boat, he loses half the benefits of his pilgrimage: if he walk on foot, he obtains the full fruit. The last day of his journey he fasts. On his arrival at the sacred spot, he has his whole body shaved[k]; after which he bathes, and performs the shraddhŭ. It is necessary that he stay seven days at least at the holy place; he may continue as much longer as he pleases. Every day during his stay he bathes, pays his devotions to the images, sits

[i] At Benares, Shivŭ is said to have set up with his own hands an image of the lingŭ.

[k] If it be a woman, she has only the breadth of two fingers of her hair behind cut off. If a widow, her whole head is shaved.

before them and repeats their names, and worships them, presenting such offerings as he can afford. In bathing he makes kooshŭ grass images for his relations, and bathes them. The benefit arising to relations will be as one to eight, compared with that of the person actually bathing at the holy place. When he is about to return, he obtains some of the offerings which have been presented to the idol or idols, and brings them home to give to his friends and neighbours. These consist of sweetmeats, flowers, toolŭsee leaves, the ashes of cow-dung, &c. After celebrating the shraddhŭ, he entertains the bramhŭns, and presents them with oil, fish, and all those things from which he abstained. Having done this, he returns to his former course of living. The reward promised to the pilgrim is, that he shall ascend to the heaven of that god who presides at the holy place he has visited.

The following are some of the principal places in Hindoost'han to which persons go on pilgrimage:—

Gŭya, rendered famous as the place where Vishnoo destroyed a giant. To procure the salvation of deceased relations, crowds of Hindoos perform the shraddhŭ here; on whom Government levies a tax. Rich Hindoos have expended immense sums at this place.

Kashēē (Benares). To this place multitudes of Hindoos go on pilgrimage; the ceremonies of religion, when performed at the different holy places in this city, are supposed to be very efficacious. It is the greatest seat of Hindoo learning in Hindoost'han. Many Hindoos spend their last days here, under the expectation, that dying here secures a place in Shivu's heaven. To prove that a man dying in the very act of sin at this place obtains

happiness, the Hindoos relate, amongst other stories, one respecting a man who died in a pan of hot spirits, into which he accidentally fell while carrying on an intrigue with the wife of a liquor merchant. Shivŭ is said to have come to this man in his last moments, and whispering the name of Brŭmha in his ear, to have sent him to heaven. Even Englishmen, the Hindoos allow, may go to heaven from Kashēē, and they relate a story of an Englishman who had a great desire to die at this place. After his arrival there, he gave money to his head Hindoo servant to build a temple, and perform the different ceremonies required; and in a short time afterwards obtained his desire, and died at Kashēē. I suppress the name of my countryman from a sense of shame.

Prŭyagŭ (Allahabad.) The Hindoos suppose that the Ganges, the Yŭmoona, and the Sŭrŭswŭtēē, three sacred rivers, unite their streams here. Many persons from all parts of India bathe at this place, and many choose a voluntary death here. Government levies a tax on the pilgrims. He who has visited Gŭya, Kashēē, and Prŭyagŭ, flatters himself that he is possessed of extraordinary religious merits.

Jŭgŭnnat'h-kshŭtrŭ (in Orissa). Several temples and pools attract the attention of pilgrims at this place; but the great god Jŭgŭnnat'h is the most famous object of attention to pilgrims, who come from all parts of India at the times of the thirteen annual festivals held in honour of this wooden god. All casts eat together here, the rise of which custom is variously accounted for. The Hindoos say, that 200,000 people assemble at this place at the time of drawing the car; when five or six people

are said to throw themselves under the wheels of the car every year. When I asked a bramhŭn in what way such persons expected benefit, he said, that generally the person who thus threw away his life was in a state of misfortune; and that he thought, as he sacrificed his life through his faith in Jŭgŭnnat'h, this god would certainly bless him.—The pilgrims to this place, especially at the time of the above festival, endure the greatest hardships; some from the fatigues of a long journey, others from the want of necessary support, or from being exposed to bad weather. Multitudes perish on the roads, very often by the dysentery; and some parts of the sea-shore at this holy place may be properly termed Golgotha, the number of skulls and dead bodies are so great. In no part of India, perhaps, are the horrors of this superstition so deeply felt as on this spot: its victims are almost countless.[1] Every third year they make a new image,

[1] "*Buddruck in Orissa, May 30th,* 1806. We know that we are approaching Juggernaut (and yet we are more than fifty miles from it) by the human bones which we have seen for some days strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2,000 in number, who have come from various parts of Northern India. Some old persons are among them, who wish to die at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. On a plain by the river, near the pilgrim's caravansera at this place, there are more than a hundred skulls. The dogs, jackals, and vultures, seem to live here on human prey.

"*Juggernaut, 14th June.* I have seen Juggernaut. The scene at Buddruck is but the vestibule to Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death; it may be truly compared with the 'valley of Hinnom.' I have also visited the sand plains by the sea, in some places whitened with the bones of the pilgrims; and another place a little way out of the town, called by the English the Golgotha, where the dead bodies are usually cast forth, and where dogs and vultures are ever seen.

"*Juggernaut, 21st June.* I have beheld another distressing scene this morning at the place of skulls; a poor woman lying dead, or nearly dead,

when a bramhŭn removes the original bones of Krishnŭ from the belly of the old image to that of the new one. On this occasion, he covers his eyes lest he should be struck dead for looking at such sacred relics.[m] After this, we may be sure, the common people do not *wish* to see Krishnŭ's bones.

It is a well-authenticated fact, that at this place a number of females of infamous character are employed to dance and sing before the god. They live in separate houses, not at the temple. Persons going to see Jŭgŭnnat'h are often guilty of criminal actions with these females.[n] Multitudes take loose women with them, never suspecting that Jŭgŭnnat'h will be offended at their bringing a prostitute into his presence; or that whoredom is inconsistent with that worship from which they expect salvation, and to obtain which some of them make a journey of four months.

Before this place fell into the hands of the English, the

and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home. They said, 'they had no home but where their mother was.' O, there is no pity at Juggernaut! no tenderness of heart in Moloch's kingdom." *Buchanan's Researches in India.*

A person who has lived several years near the temple of Jŭgŭnnat'h, in Orissa, in a letter to the author, says, "I cannot pronounce on the numbers who annually perish at Jŭgŭnnat'h, and on their way thither: in some years they do not amount to more than 200 perhaps; but in others they may exceed 2,000."

[m] The raja of Burdwan, Kēērtee-Chŭndrŭ, expended, it is said, twelve lacks of roopees in a journey to Jŭgŭnnat'h, and in bribing the bramhŭns to permit him to see these bones. For the sight of the bones he paid two lacks of roopees; but he died in six months afterwards—*for his temerity.*

[n] The officiating bramhŭns there continually live in adulterous connection with them.

king, a Marhatta chief, exacted tolls from pilgrims for passing through his territories to Jŭgŭnnat'h. At one place the toll was not less than one pound nine shillings for each foot-passenger, if he had so much property with him. When a Bengalee raja used to go, he was accompanied by one or two thousand people, for every one of whom he was obliged to pay the toll. The Honourable Company's Government levies a tax of from one to six roopees on each passenger. For several years after the conquest of Cuttack by the English, this tax was not levied; when myriads of pilgrims thronged to this place, and thousands, it is said, perished from disease, want, &c.

Some persons, on leaving this holy place, deposit with the bramhŭns of the temple one or two hundred roopees, with the interest of which the bramhŭns are to purchase rice, and present it daily to Jŭgŭnnat'h, and afterwards to dŭndēēs or bramhŭns. Deeds of gift are also made to Jŭgŭnnat'h all over Hindoost'han, which are received by agents in every large town, and paid to the Mŭt'hŭ-dharēēs° at Jŭgŭnnat'h-kshŭtrŭ; who by this means (though professing themselves to be mendicants) have become some of the richest merchants in India.

Raméshwŭrŭ (Ramiseram). This place forms the southern boundary of the bramhinical religion. It is famous for containing a temple said to have been erected by Ram on his return from the destruction of the giant Ravŭn. None but wandering mendicants visit it.

Chŭndrŭ-shékŭrŭ, a mountain near Chittagong, on

° These Mŭt'hŭ-dharēēs are found at every holy place. One person presides over the house, which is the common resort of pilgrims, who are entertained there.

which stands a temple of the lingŭ. Over the surface of a pool of water inflammable air spreads itself, from the fire of which pilgrims kindle their burnt-offerings.

Gŭnga-Sagŭr, (Sagŭr-Island). At this place the Ganges runs into the sea; and this circumstance, it is supposed, gives an efficacy to the waters. Vast crowds of Hindoos visit this island twice in the year, and perform religious ceremonies for the good of themselves and ancestors: some are guilty of self-murder, in which they are assisted by a number of alligators which visit this spot: the infant is cast into the jaws of this voracious animal by its infatuated mother; and thus the religion of Brŭmha transforms the mother into a monster, and tears asunder the tenderest ties of nature.—Ruins and pools still exist on the island, which prove that, though now the haunt of wild beasts, it was once inhabited.

Uyodhya (Oude,) the ancient capital of Ram, situated by the river Sŭrŭyoo, is still inhabited. The pilgrims are generally Ramats. *Mit'hila* (Tirhoot), the birth-place of Sēēta, and the capital of her father Jŭnŭkŭ, is resorted to by pilgrims; as well as *Mut'hoora*, the birth-place of Krishnŭ; and *Vrinda-vŭnŭ*, the scene of the revels of this licentious deity, whose followers visit many *sacred* retreats, the resort of Krishnŭ and the milkmaids. *Gokoola*, the place where Krishnŭ was educated, is also visited by pilgrims, who are shewn the various spots which have been consecrated by the gambols of their favourite god.

The forest of Noimishŭ, near Lucknow, is celebrated as the place where Sōōtŭ, the sage, read the pooranŭs to 60,000 disciples.

Voidyŭnat'h, a place in Birboom, contains a celebrated image called Ram-lingŭ. Some pilgrims, afflicted with incurable distempers, fast here till they die: others make vows, sometimes in some such words as these;—"Oh! Voidyŭnat'h, give me a wife, and I will bring a pan of water from the Ganges and bathe thee;" or, "I will present to thee a mŭn of milk, for frumenty."

At *Vŭkréshwŭrŭ*, another place in Birboom, an image of the sage Ŭshtavŭkrŭ is set up, where several warm springs attract the attention of devotees, who bathe in their waters, not to heal their bodies, but their souls.

Kooroo-kshŭtrŭ, a place near Delhi, where the dreadful battle between Yoodist'hirŭ and Dooryodhŭn was fought. Here Pŭrŭshoo-ram also is said to have filled five pools with the blood of the kshétriyŭs, from which he offered a libation to his deceased father.[p]

Hingoola, a cave or excavated rock on the sea-shore. Offerings are presented to the regents of the place on a stone in the cave.

Ekamrŭ-kanŭnŭ, a place on the borders of Orissa, containing 6,000 temples dedicated to Shivŭ. Not less than 70 or 80,000 people are said to visit this place at the drawing of the car of Jŭgŭnnat'h, when all casts eat together.

Huree-dwarŭ (from Hŭree, a name of Vishnoo, and dwarŭ, a door), or the mouth from which the Ganges

[p] To satisfy his revenge. There is nothing revolting to the feelings of the Hindoos in this dreadful act of revenge: which has made Kooroo-kshŭtrŭ a *holy* place. When a Hindoo is describing a dreadful quarrel, he says, "It was a perfect Kooroo-kshŭtrŭ."

issues. An account of this place, inserted in the 6th volume of the Asiatic Researches, declares, that 2,500,000 people assembled here at a festival in 1796.

Kanchēē, a town in Telinga, divided into two parts, Shivŭ-Kanchēē and Vishnoo-Kanchēē. At a festival held here in the month Choitrŭ, the disciples of Shivŭ and Vishnoo quarrel, and often murder one another.

Multitudes of other places in India are venerated and visited by pilgrims. When I was writing this account, on describing the warm waters at Bath, with all the gilt crutches formerly hanging in the pump-room, to the learned bramhŭn who assisted me, he confessed that it would make a famous holy place, and attract immense crowds of pilgrims. It is a deplorable circumstance, that such a waste of time, of life, and of property, should be incurred, through the fatal deception, that the sight of a holy place will be accepted by the Judge of heaven and earth, instead of repentance and conversion, instead of a contrite heart and a holy life.

36.—*Ceremonies at Death.*

A sick person, after his removal to the banks of the Ganges, if he possess sufficient strength, directs quantities of food, garments, &c. to be presented to the bramhŭns. That he may not be scalded in crossing Voitŭrŭnēē, whose waters are hot, in his way to the seat of judgment, he presents to a bramhŭn a black cow. When about to expire, the relations place the body up to the navel in the river, and direct the dying man to call aloud on the gods, and assist him in doing so.

The burning of the body is one of the first ceremonies

which the Hindoos perform for the help of the dead in a future state. If this ceremony have not been attended to, the shraddhŭ, tŭrpŭnŭ, &c. cannot be performed. If a person be unable to provide wood, cloth, clarified butter, rice, water-pans, and other things, besides the fee to the priest, he must beg among his neighbours. If the body be thrown into the river, or burnt, without the accustomed ceremonies (as is sometimes the case), the ceremonies may be performed over an image of the deceased made of kooshŭ grass.

Immediately after death, the attendants lay out the body on a sheet, placing two pieces of wood under the head and feet; after which they anoint the corpse with clarified butter, bathe it with the water of the Ganges, put round the loins a new garment, and another over the left shoulder, and then draw the sheet over the body. The heir-at-law next bathes himself, puts on new garments, and boils some rice, a ball of which and a lighted brand he puts to the mouth of the deceased, repeating incantations. The pile having been prepared, he sets fire to it, and occasionally throws on it clarified butter and other combustibles. When the body is consumed, he washes the ashes into the river; the attendants bathe, and, presenting a drink-offering to the deceased, return home; before they enter the house, however, each one touches fire, and chews some bitter leaves, to signify that parting with relations by death is an unpleasant task.

37.—*Rites for the Repose of the Soul* (*Shraddhŭ.*)

The Hindoo shastrŭs teach, that after death the soul becomes prétŭ[1]; *viz.* takes a body about the size of a

[1] A departed ghost.

person's thumb, and remains in the custody of Yŭmŭ, the judge of the dead. At the time of receiving punishment the body becomes enlarged, and is made capable of enduring sorrow. The performance of the shraddhŭ delivers the deceased, at the end of a year, from this state, and translates him to the heaven of the Pitrees, where he enjoys the reward of his meritorious actions; and afterwards, in another body, enters into that state which the nature of his former actions assign to him. If the shraddhŭ be not performed, the deceased remains in the prétŭ state, and cannot enter another body. We are here strongly reminded of the 325th and six following lines of Virgil, in the 6th book of his Æneid, as well as of the 28th ode of the 1st book of Horace.

The offerings made in a person's name, after his decease, and the ceremonies which take place on the occasion, are called his shraddhŭ, which the Hindoos are very anxious to perform in a becoming manner. The son who performs these rites obtains great merit; and the deceased is hereby satisfied,[r] and, by gifts to the bramhŭns in his name, obtains heaven.

There are three shraddhŭs for the dead: one, eleven days after death; another, every month; and another at the close of a year after a person's decease. During the ten[s] days of mourning, the relations hold a family council, and consult on the means of performing the shraddhŭ; on the last of these days, after making an

[r] Mŭnoo says, "What sort of oblation, given duly to the manes, is capable of satisfying them for a long time, or for eternity, I will now declare, without omission."

[s] Bramhŭns are unclean for ten days after the death of a relation; kshŭtriyŭs, twelve; voishyŭs, fifteen; and shoodrŭs, thirty.

offering or the dead by the side of the river, they are shaved. This offering consists of boiled rice, sugar, curds, sweetmeats, milk, plantains, &c., made into ten balls, and presented with prayers.

The next day, after bathing,[t] the family prepare an open place for the ceremonies. If it be the shraddhŭ of a rich man, all the learned Hindoos and respectable people of the neighbouring villages are invited. The company being seated under an awning, the sons and the other relations of the deceased, dressed in new garments, place themselves in the midst of the company with their faces eastward, having near them sixteen different gifts, as brass cups, candlesticks, umbrellas, shoes, &c. Next are brought seeds of sesamum, a small piece of gold, and another of a different metal, wrapt up in new clothes. The son of the deceased now puts a piece of new cloth across his neck, and offers an atonement for the sin of having killed insects in sweeping the room, in cooking, grinding spices, and in moving the water-jar; then follows an offering to the sun; then, rising, and bringing his hands forward in a supplicating posture, he solicits leave from the company to make the offering; after which he offers the sesamum, gold, and metal, for the happiness of the deceased; takes the kosha, and sprinkles the sixteen gifts with water; then, placing a flower on each, and repeating prayers, he offers them in the presence of the shalgramŭ, one by one, in the name of the deceased, that he may obtain heaven. The son after this, if in circumstances sufficiently affluent, pre-

[t] At the time of bathing, the person who will perform the shraddhŭ purifies himself by putting water, seeds, fruits, &c. in parts of the trunks of four plantain trees, repeating incantations. He sends some of this water home to purify the family.

sents large gifts to the bramhŭns, as elephants, horses, palanqueens, boats, &c., the receiving of which, however, is not honourable. A bramhŭn then marks the foreheads of all present with sandal-powder, and puts round the neck of each a garland of flowers. To the ŭgrŭdanēē[u] bramhŭns and others are now given, amidst much confusion among the receivers, the sesamum, the morsel of gold, the metal, a large bason full of kourees, and a couch or two, as well as the sixteen different gifts; after which the assembly breaks up. The son then goes into the house, and placing a bramhŭn and his wife on a seat, covers them with ornaments, worships them, and, adding a large present of money, dismisses them.

After this, the son of the deceased requests five bramhŭns, of some note for learning, to offer a male calf; in doing which they take two cloths each, four poitas, four betle-nuts, and some kourees, provided for the purpose, and go with the company to a spot where an altar has been prepared, one cubit high, and four cubits square. Four of the bramhŭns sit on the four sides of the altar, and there worship certain gods, and offer a burnt-sacrifice. Near the altar are placed the shalgramŭ, four female calves, a male calf, and a vilwŭ post. The fifth bramhŭn reads certain parts of a pooranŭ, to drive away evil spirits. The female calves are tied to four vilwŭ posts, and the male calf to a post called vrishŭ post.[x] To the necks of the female calves four small slender

[u] Bramhŭns who receive the first gifts at shraddhŭs are called by this name.

[x] Vrishŭ is the name for a bull. A rough image of one of these animals is carved in the middle of the post, which is afterwards set up in a public road till it rots or falls down. It is often full of rough carved figures. A good one costs about four roopees.

baskets are suspended, in which are placed, among other things, a comb, and the iron instrument with which the Hindoo women paint their eyebrows black. A sheet of metal is placed under the belly of the male calf; on the back a sheet of copper: the hoofs are covered with silver, and the horns with gold, if the shraddhŭ be performed by a rich man.[z] On the hips of the male calf marks of Shivŭ's trident are impressed with a hot iron. After this, the son of the deceased washes the tail of the male calf, and with the same water presents a drink-offering to his deceased ancestors; and afterwards marries the male calf to the four female calves, repeating many formulas, in which they are recommended to cultivate love and mutual sympathy. The son next liberates the female calves, forbidding any one to detain them, or partake of their milk in future. In liberating the male calf he says, "I have given thee these four wives[a]; live with them. Thou art the living image of Yŭmŭ; thou goest upon four legs. Devour not the corn of others, go not near a cow in calf, &c. The female calves are generally taken by bramhŭns[b]: the male calf is let loose, to go where he pleases.[c]

To this succeeds what is peculiarly termed the shraddhŭ. The river side, or the cow-house, or some retired place, is chosen; after cleansing which, they collect all

[z] If by a poor man, imitations of these things are used.

[a] Here the Hindoos marry cattle! In another part of this work the reader will find an account of the marriage of monkies!

[b] Yet the receiving of these and other gifts at shraddhŭs is supposed to disgrace a person.

[c] These bulls wander about, and are treated by the Hindoos with great respect. No one can claim any redress for the injury they do, and no Hindoo dare destroy them. In large towns they are often mischievous. The English call them bramhŭnēē bulls.

kinds of eatables, cloth, sesamum, flowers, &c., and place them in dishes made of the excavated trunks of the plantain tree. The son then washes his feet, and sits with his face towards the east, with a shalgramŭ before him, and repeats many incantations to purify himself; he then worships the shalgramŭ; presents to his deceased parent the seven dishes placed to the east, repeating various incantations; and worships Gŭnga, Vishnoo, and the household gods, adding an offering to the ancestors of the king, as an acknowledgment for using the king's land at worship. He then, turning his face to the south, reads many incantations, and with five, seven, or nine blades of kooshŭ grass, makes the image of a bramhŭn, which he places on a plantain before him; then with joined hands he repeats before this image many incantations, to the following purport: "Before thee, O bramhŭn, I perform my father's shraddhŭ."[d] He next offers to his deceased parent, on a plantain-trunk dish, seven blades of kooshŭ and seven of dōōrva grass, flowers, dry rice, cloth, red paint, and a brass lamp. He next cleanses the place before him with his hands, and scattering upon it a few blades of kooshŭ grass, presents other offerings to his deceased father, repeating many incantations, which contain the names of the offerings, and an invitation to the deceased father to partake of them. From what remains of these offerings the son makes two balls, the smallest of which is offered in the name of those of the family who have not received the benefits of the shraddhŭ, and the other he presents to his deceased father, and then lays it on some kooshŭ grass as before, and worships it, presenting flowers, water, &c. He now places both hands open against a lamp

[d] The shastrŭ directs that a living bramhŭn shall be chosen; but a grass bramhŭn is generally substituted.

which is burning, as though he were warming himself; after which he prostrates himself to the sun, and presents a fee of from one roopee to five to the officiating bramhŭn; salutes all the bramhŭns present, and makes prostrations to the shalgramŭ, which he afterwards sends into the house. All the offerings are sent to the houses of bramhŭns. The family now return home, where an entertainment is provided, both for bramhŭns and others, consisting principally of sweetmeats, milk, curds, sugar, cakes, &c. The bramhŭns eat in an enclosed spot, the uninvited bramhuns near the house, and the poor in the street or road. At the close of the entertainment, if the person making the shraddhŭ be rich, he gives presents to all those who are not guests, whether bramhŭns or the poor, and thus dismisses them. The next morning he dismisses the learned bramhŭns with presents: to the most learned he gives five roopees perhaps, and to those less learned one. The bramhŭns who were invited are also dismissed with presents. About one o'clock a feast is provided for the relations, who are dismissed the next morning with presents of money, cloth, &c., and on this day another dinner is provided for nearer relations. At the close of the shraddhŭ a number of mendicant musicians play on certain instruments of music, and sing verses celebrating the revels of Krishnŭ; they are often dismissed with large presents.

The next day the family return to their accustomed diet; but the sons, for twelve months after the decease of the father, must refuse every gratification, and cook with their own hands, or eat only what has been prepared by a wife, or some near relation dwelling in the house.

Gŭnga-Govindŭ-Singhŭ, a person of the writer cast,

head-servant to Mr. Hastings, expended, it is said, 1,200,000 roopees at his mother's shraddhŭ; and Raja Nŭvŭ-Krishnŭ of Calcutta, nearly as much in the shraddhŭ for his mother. This expense was principally incurred in presents to the bramhŭns, such as bedsteads, at two or three hundred roopees each; water-pitchers of silver and gold, some worth a thousand, and others two thousand roopees; dishes of silver and gold, at five hundred, two hundred, and one hundred; silver and gold cups and lamp-stands, at two hundred, one hundred, &c.; covered bowls for betle-nut, and gold and silver water-jugs, at from five hundred down to one hundred; and cloths at ten or fifteen roopees a piece.

Vast crowds of mendicants[e] and poor people fill the roads at the time of a large shraddhŭ for two or three days together, each of whom obtains a roopee, or half a roopee; sometimes nothing. The lower orders expend three hundred, two hundred, or one hundred roopees at a shraddhŭ. Many persons reduce themselves to beggary to procure the name of having made a great shraddhŭ. If a man delay this ceremony, the priest urges him repeatedly to what he calls his duty. According to the Hindoo law, a person cannot inherit an estate who has not performed the shraddhŭ.

The monthly shraddhŭ for the first year after the death of the parent, is upon a very small scale, and the expense is from ten roopees to twelve anas.

Beside these, there are other shraddhŭs for deceased ancestors, as, in every month at the total wane of the

[e] Some of the mendicants come journies of four or five days.

moon; on the last fifteen, or ten, or five days of the moon in Bhadrŭ; once during the first fifteen days of the moon in Ŭgrŭhayŭnŭ; and again in the same month,[f] in Poushŭ,[g] and Maghŭ,[h] on the eighth of the wane of the moon; in Voishakhŭ[i] and Shravŭnŭ,[k] on any of the first fifteen days of the moon. At some of these times all Hindoos perform this ceremony; at other times only a few persons. The expense is trifling, as scarcely any persons are entertained at them.

38.—*Purifications.*

A Hindoo becomes unclean after the death of persons related to him by birth. If a child die before he has teeth, the family bathe immediately, and become clean; or if a child die before its ears are bored, the family remain unclean one night. If a woman miscarry, the family become impure for ten days. After a birth, all the members of the family in a direct line become unclean. A woman in her courses is unclean for three days; but on the fifth day, after bathing, she may again perform religious ceremonies. Every person is considered as in some measure unclean while in a state of sickness, and from some religious services a sick person is wholly excluded. A bramhŭn becomes unclean by the touch of a shōōdrŭ, a dog, a Mŭsŭlman, a European, &c.; and all casts by

[f] In this shraddhŭ the flesh of cows was formerly offered in sacrifice. In the kŭlee-yogŭ this is forbidden, and that of deer or goats is substituted.

[g] This shraddhŭ is performed principally with herbs.

[h] In this shraddhŭ bread is chiefly used.

[i] Barley is the principal thing used in this shraddhŭ. At this time the Hindoo women scatter the husks of barley in the public roads, in imitation it is said of the mother of Răghoo-nŭndŭnŭ, compiler of a number of the smritees.

[k] The newly descended rain is the principal article in this shraddhŭ.

touching a woman in her courses, a dead body, ordure, urine, the food of other casts, &c. During uncleanness, the person is interdicted almost every religious ceremony, and forbidden to shave or cut his nails. For purification, the person shaves the head, bathes, and puts on clean apparel.

39.—*Atonements for Offences.*

The ancient Hindoo laws on this subject are very numerous, and in many instances very severe and unjust. By these laws the whole property of the country was put into a state of requisition by the bramhŭns. At present, very few persons attend to these atonements.

I here insert some extracts from the work on atonements, called Prayŭshchittŭ-Nirnŭyŭ.—There are nine sorts of sins requiring atonements: 1. Jatee-bhrŭngshŭkŭrŭ, in which is included the eating of onions, defrauding relations, &c.—2. Shŭnkŭrēē-kŭrŭnŭ, *viz.* sodomy. 3. Ŭpatrēē-kŭrŭnŭ, which includes receiving presents from barbarians; bramhŭns entering into trade; and bramhŭns serving shōōdrŭs.[1] 4. Mŭlavŭhŭ, in which is included destroying insects; eating fruit which has lain near a person who has drank spirits; excessive grief for a trifling loss; and stealing wood, fruit, or flowers. 5. Prŭkēērnŭkŭ, which includes various offences against the cast. 6. Oopŭpatŭkŭ, which includes many actions: among the rest killing cows; becoming priests to the low casts; a person's selling himself; forsaking father, mother, sons; neglecting the védŭs, or consecrated fire; giving a daughter in marriage to a younger brother before the elder;

[1] In many places bramhŭns, at present, become clerks, cooks, &c. to the higher classes of shōōdrŭs.

giving a younger son in marriage before the elder; in the two last cases also becoming priest at the time of such marriage; usury in lending goods; not completing a vrŭtŭ; selling a pool of water, a garden, a son, &c.; not performing any one of the sŭngskarŭs; forsaking a friend; obtaining instructions from a disciple; killing a woman, or a shōōdrŭ, a voishyŭ, a kshŭtriyŭ, &c.; cutting green trees for fire-wood; neglecting to pay debts; subduing or driving away a person not an enemy by the power of incantations; denying a future state, &c. 7. Ŭnoopatŭkŭ, which includes many different actions, *viz.* a son's having intercourse with a woman who is a wife (though of another cast) to his father; adultery with an uncle's wife; with the wife of a grandfather; with an aunt by the mother's side; with the wife of a king; with a father's sister; with the wife of a shrotriyŭ bramhŭn; with the wife of a priest; with the wife of a teacher of the védŭs; with the wife of a friend; with the friend of a sister; with any woman in the line of consanguinity; with any woman of a cast superior to that of the man; with the wife of a chandalŭ; with a virgin, the daughter of a bramhŭn; with a woman while in her courses; with a woman who has embraced the life of a brŭmhŭcharinēē. 8. Mŭhapatŭkŭ, which includes five different offences, *viz.* killing bramhŭns; a bramhŭn's drinking spirits, or a shōōdrŭ's intercourse with the wife of a bramhŭn; stealing gold from a bramhŭn to the amount of a gold mohur; adultery with the wife of a gooroo, *viz.* with the wife of a father, if she be of a superior cast, or if she be of the same cast. Whoever commits these actions is called mŭhapatŭkēē: whoever lives in familiar habits with this person becomes also mŭhapatŭkēē; this includes sleeping on the same bed; sitting together on one seat; eating together; drinking out of one cup; eating

together of food cooked in one vessel; becoming priest to a mŭhapatŭkēē; teaching the védŭs to such an offender. If a person converse with a mŭhapatŭkēē, or touch him, or if the breath of this offender fall upon him, and these familiarities be continued for twelve months, this person also becomes mŭhapatŭkēē. 9. Ŭtipatŭkŭ includes incest with a person's own mother, or daughter, or son's wife.

If a person kill a bramhŭn, he must renounce life, or offer the prajapŭtyŭ atonement for twenty-four years[m]; or, in case of inability, he must offer 360 cows with their calves, and 100 cows as a fee; or 470 roopees, besides twenty-four roopees as a fee. If a person murder a bramhŭnēē, whose husband is ignorant of the védŭs, the offender must perform the prajapŭtyŭ atonement for six years. This may be commuted for ninety cows and calves, or, in case of inability, for 270 kahŭnŭs of kourees. For murdering the wife of a kshŭtriyŭ, this atonement must be repeated three years; of a voishyŭ, one year and a half; and of a shōōdrŭ, nine months. If the woman were with child, or in her courses, the atonement must be doubled. If a bramhŭn, or a kshŭtriyŭ, murder a kshŭtriyŭ, the prajapŭtyŭ atonement must be repeated

[m] The following is the law respecting this atonement:—The offender, for three days, is to eat, each day, only twenty-six mouthfuls of rice, clarified butter, milk, &c. boiled together; for the next three days he must eat in the evening twenty-two mouthfuls; for the next three days he is to ask for nothing, and, unless spontaneously given him, to eat nothing. If any food be given him, it must be twenty-four mouthfuls of the same kind of food as mentioned above; for the next three days he must eat nothing. If he abstain from food on those days in which he is allowed to take food if given to him, he does not commit a fault. If a person be unable to fast so long, he may make a commutation by fasting six days. If a person be not able to fast six days, he may be exempted, on making an offering of a cow and calf; or, in case of inability to do this, he may offer three kahŭnŭs of kourees.

for three years. This may be commuted for forty-five milch cows and their calves, or 135 kahŭnŭs of kourees. If a bramhŭn, a kshŭtriyŭ, or voishyŭ, murder a voishyŭ, the above atonement must be repeated for one year and a half. This may be commuted for twenty-three cows and their calves, or sixty-seven and a half kahŭnŭs of kourees. For murdering a shōōdrŭ, the above atonement must be repeated for nine months. This may be commuted for twelve cows and their calves, or thirty-six kahŭnŭs of kourees (about one pound sterling).

If a bramhŭn have killed a cow belonging to a bramhŭn, he must offer the following atonement: he must have his head shaved; for thirty days dwell with cows, eat barley boiled in the urine of cows, and wear a cow's skin. For the next two months, he must eat only once a day. For the two following months, he must bathe with the urine of cows. During these days of penance he must abstain from sin; he must follow a herd of cows; stand when they stand,[n] and eat the dust which they throw up with their feet. At night, after putting the cows in the stall, he must bow to them, and then sit upright, cross-legged, and watch them all night. If one of the herd be sick, or have met with any misfortune, he must expose his own life for its preservation. He must not seek the preservation of his own life from the scorching sun, the chilling cold, the pelting rain, or the driving storm, till he have secured the herd. If the cows be feeding on another person's ground, he is not to drive them away, nor inform the owner. He must not prevent the calf

[n] If, however, part of the herd be lying down, and part be standing, he must do as the greater number do. If the number lying down and the number standing be equal, he must do that which is most painful to himself; of course he must stand.

from sucking, though the cow should not have been milked. After the person has thus gone through this atonement without fault, he must offer to a learned bramhŭn ten cows and a bull. If this be beyond his ability, he must give up all he has. If an offender be unable to go through all his penance, he must, besides the above fee, offer seventeen new-milch cows. If he be poor, he may offer sixty-six kahŭnŭs of kourees.[o] This is the atonement, if the cow was wilfully killed by a bramhŭn. If accidentally killed, the offender must go through half the penance, and offer one cow. Besides offering the atonement, the person who has wilfully or accidentally killed a cow, must give to the owner another cow equally good. If he cannot give such a cow, he must give a proper price, to be ascertained by five respectable neighbours. If a bramhŭn castrate a bull, he must offer the six months' atonement as for killing a bramhŭn's cow. If a cow die accidentally in the field, it is taken for granted that it was not properly taken care of, and an atonement must be offered. Such a person must have his head shaved; bathe three times a day; wear a cow's skin with the horns, hoofs, &c. on it; follow the herd; watch the herd by night, &c. If the animal died at night in the cow-house, and the keeper was permitted to go home, instead of watching over the cattle, the atonement must be offered by the owner. If in consequence of the falling of a bell from a cow's ear[p] the

[o] In the work called Prayŭshchittŭ-vivékŭ it is declared, that if a person be unable to pay this fine, he must beg for twelve years, and whatever he is able to procure, he must give as a commutation for the atonement. At the present period, persons may be seen, having the head shaved, making a noise like the lowing of a cow; having a rope, with which cows are tied by the leg, in the hand, &c. begging for this avowed purpose: yet most of these persons make this a contrivance to obtain money.

[p] Hung there like an ear-ring, or ornament, but with the intention of keeping the herd together by the sound.

cow die, the owner must offer half of the prajapŭtyŭ atonement. If a Hindoo sell a cow to a barbarian, he must eat only one mouthful in the morning for four days, and for the next four days four mouthfuls each day in the evening. If the buyer kill and eat the cow, the person who disposed of the animal must offer the same atonement as a bramhŭn for killing a cow.

If a man kill a horse, he must make an offering of cloth to a bramhŭn.[q] If an elephant, he must give to the bramhŭns five blue bulls. If an ass, a goat, or a sheep, a male calf, one year old, must be given to a bramhŭn. If a goose, a peacock, a white heron, or a hawk, he must give a cow to a bramhŭn. If a tyger, a milch cow. If a camel, or a buffalo, he must forfeit a rŭtŭkŭ of gold. If a hog, he must present to a bramhŭn a pitcher of clarified butter. If a parrot, a calf, one year old. If a snake, an axe for cutting wood. If a cat, a guano, an ichneumon, or a frog, he must for three days partake of nothing but milk. If any one of these offences have been done repeatedly, the offender must offer a fourth of the prajapŭtyŭ atonement. If a person have killed a thousand larger insects, he must offer the same atonement as for accidentally killing a shōōdru. For killing a few small insects, the person must repeat an incantation, while sqeezing his nose with his fingers.

If a bramhŭn, ignorantly, have intercourse once with the wife of a chandalŭ, he must offer the prajapŭtyŭ atonement during twelve years. If done wilfully, he must renounce life as the expiation of his sin. If done

[q] The atonements for killing horses and other animals, as well as insects, are alike to all the casts. Shoolŭpanee, a pŭndit, however, maintains, that in all these cases a shōōdrŭ, a female, a child, and an aged person, are to offer only one-half of the atonement.

repeatedly, the offence cannot be expiated. If a bramhŭn have improper intercourse with a virgin, or with his own daughter, or with his son's wife, he must become an eunuch, and renounce life. If a person of any other cast commit such sin, he must renounce life by the toosh-anŭlŭ atonement.[r]

If a shōōdrŭ live with a bramhŭnēē of bad character, he must renounce life by casting himself into a large fire. If a shōōdrŭ live with a bramhŭnēē of unsullied character, he must tie straw round the different parts of his body, and cast himself into the fire. The woman must be placed on an ass, and led round the city, and then dismissed, never to return. If a voishyŭ commit the same offence with a bramhŭnēē, or a female kshŭtriyŭ, he must renounce life, tying kooshŭ grass round his limbs, and then throwing himself into the fire. If a person defile the bed of his mother-in-law, he must put a red hot piece of stone or iron into his mouth, and become an eunuch. If any person have unnatural connection with a cow, he must repeat the prajapŭtyŭ atonement four times.

If a person marry his paternal or maternal niece, he must perform the chandrayŭnŭ atonement, and the marriage becomes void, though the maintenance of this woman for life will fall upon the offender. [For marrying within the degrees of consanguinity, many different atonements are ordered, according to the nearness of relationship.]

[r] In the work called Prayŭshchittŭ-Vivékŭ, the method in which this person must renounce life is thus related:—After shaving his head, bathing, &c. he must cover himself with chaff, and, lying down, the fire must be kindled at his feet; and in this way, by slow degrees, he must give up his life to expiate his crime.

If a bramhŭn eat without having on his poita, he must repeat the gayŭtrēē 100 times, and partake of nothing that day but the urine of cows. If a person eat cow's flesh unknowingly, he must offer the prajapŭtyŭ atonement. If he have repeatedly eaten cow's flesh, he must perform the chandrayŭnŭ vrŭtŭ, and forfeit a bull and a cow. If a person eat the flesh of elephants, horses, camels, snakes, or dogs, he must continue offering the prajapŭtyŭ atonement during twelve months. If a bramhŭn drink spirits, he must again undergo investiture with the poita. If a bramhŭn repeatedly eat onions, he must perform the chandrayŭnŭ vrŭtŭ, and be again invested with the poita. If a person drink the milk of a cow before the expiration of ten days after she has calved, he must fast two days. If any man drink the milk of sheep or buffaloes, he must fast two nights.

If a bramhŭn eat once with a person whose father was a shōōdrŭ and his mother a bramhŭnēē, he must perform the chandrayŭnŭ vrŭtŭ, or make an offering of eight cows and their calves, or twenty-two kahŭnŭs and a half of kourees. If a bramhŭn eat the food, or semen, or urine, or ordure of a voishyŭ, he must perform the prajapŭtyŭ vrŭtŭ; or perform the other things prescribed instead of this atonement. If any person be compelled to eat the boiled rice of a chandalŭ, he must fast twelve days; but this may be commuted by giving to a bramhŭn five cows with their calves, or fifteen kahŭnŭs of kourees. If the rice be unboiled, the eater must fast three days. If a bramhŭn unknowingly drink water from the pitcher with which a chandalŭ draws water from his well, he must fast three nights, and the next day he must eat cow-dung, cow's urine, milk, clarified butter, and curds mixed to-

gether.[s] If he do this designedly, the atonement must be doubled. If a bramhŭn drink water from, or bathe in, a pool dug by a chandalŭ, he must eat cow-dung, cow's urine, milk, curds, and clarified butter, mixed together. If a dog touch a bramhŭn while he has food in his hand, the latter must fast one day. If a chandalŭ touch a bramhŭn before he have washed his hands and mouth after eating, the latter must fast three days, and repeat the gayŭtrēē a thousand times.

If a chandalŭ or foreigner break a bramhŭn's poita, the bramhŭn must offer the mŭha-santŭpŭnŭ atonement[t] twice.

A person, having finished the ceremonies of an atonement, must lay a handful of grass before a cow; which if she eat, it is a proof that the sin of the offender is removed. If she refuse it, the atonement must be offered again.[u]

[s] In proportion to the quantity of cow-dung, he must take twice as much urine, four times as much milk, eight times as much clarified butter, and of curds the same as clarified butter.

[t] In this atonement the person must mix water steeped in kooshŭ-grass, milk, curds, clarified butter, cow-dung, and cow's urine together, and eat them, and the day after he must fast.

[u] Some years ago, a rich Hindoo of Calcutta, who had committed many sins, thought it necessary to expiate them by an atonement. He invited learned natives from Nŭdēēya to ascertain the proper atonement, which he afterwards offered; but when he came to finish the ceremony by giving grass to the cow, she would not receive it. This excited the greatest anxiety, and several pŭndits were consulted, to ascertain whether the law for the ceremony had been properly laid down. They all affirmed that it had; but on interrogating Jŭgŭnnat'h-tŭrkŭ-pŭnchanŭn, he declared, that the commutation, instead of three, should have been five kahŭnŭs of kourees for each cow. Upon this information the increased sum was paid; the cow then ate the grass, and the offender's sin was known to be expiated! Several other

If sins be not expiated by the necessary atonements, the offenders will descend into hell; from whence, after expiation, they will again arise, perhaps, to human birth, in consequence of some fragment of merit which they possessed in the preceding birth; but they will continue to wear the marks of the sin in which they died.[x] Such persons must offer the proper atonements, when these sins will be removed. If such a deceased person die without having offered the atonement, the funeral rites must be refused. Should any one burn his body, he must perform the chandrayŭnŭ vrŭtŭ.

If a person weep for the death of a self-murderer, or for a person killed by a cow, or by a bramhŭn, he or she must offer an atonement. If a woman repent after ascending the funeral pile, or after resolving to renounce life in any way allowed by the shastrŭ, he or she must perform the prajapŭtyŭ vrŭtŭ.

For expiating the sin of falsehood, a person must repeat the name of Vishnoo once.[y] To preserve the life of

anecdotes of this kind are in circulation among the natives.—There is a remarkable coincidence between this story and that related of Apis, the ox worshipped by the Egyptians, of whom it is said, that he took food from those that came to consult him; but that he refused to eat from the hands of Germanicus Cæsar, who died not long after.

[x] Mŭnoo says, "A stealer of gold from a bramhŭn has whitlows on his nails; a drinker of spirits, black teeth; the slayer of a bramhŭn, a marasmus. The violater of his gooroo's bed shall be a deformed wretch.—For sinful acts mostly corporeal, a man shall assume after death a vegetable or mineral form; for acts mostly verbal, the form of a bird or a beast; for acts mostly mental, the lowest of human conditions."

[y] On the other hand, it is a common saying among the Hindoos, derived from some of their shastrŭs, that if a person utter a lie, his family, for fourteen generations, will successively fall into hell.

a bramhŭn, and to appease an angry wife, falsehood may be spoken innocently.

When there are many offenders in his kingdom, who are unable to offer the proper atonements, a king must perform the chandrayŭnŭ vrŭtŭ; by which he will obtain the pardon of the sins of these subjects, and deliver his kingdom from the effects of sin remaining unexpiated.*

* I have heard a native Christian, when preaching to his countrymen, mention this atonement, to illustrate the fact of God's having given his Son as an atonement for sins committed in his earthly kingdom.

CHAP. V.

DOCTRINES OF THE HINDOO RELIGION.

SECT. I.—JUDGMENT OF MEN AFTER DEATH.

[From the Pŭdmŭ pooranŭ.]

At the extremity of the earth southward, floating on on the waters, is Sŭngryŭmŭnēē, the residence of Yŭmŭ, the judge of the dead, and of his recorder Chitrŭ-gooptŭ, and his messengers.

Those who perform works of merit are led to Yŭmŭ's palace along the most excellent roads, in some parts of which the heavenly courtezans are seen dancing or singing; and gods, gŭndhŭrvŭs, &c. are heard chaunting the praises of other gods; in others showers of flowers are falling from heaven; in other parts are houses containing cooling water, and excellent food; pools of water covered with nymphœas; and trees, affording fragrance by their blossoms, and shade by their leaves. The gods are seen to pass on horses or elephants, with white umbrellas carried over them; or in palanqueens or chariots, fanned with the divine chamŭrŭs; while the dévŭrshees are chanting their praises as they pass along. Some by the glory issuing from their bodies, illumine the ten quarters of the world. Yŭmŭ receives the good with much affection, and, feasting them with excellent food, thus addresses them:—"Ye are truly meritorious in your deeds; ye are wise; by the power of your merits ascend to an excellent heaven. He who, born in the world, performs meritorious actions, he is my father, brother, and friend."

The wicked have 688,000 miles to travel to the palace of Yŭmŭ, to receive judgment. In some places they pass over a pavement of fire; in others the earth in which their feet sink is burning hot; or they pass over burning sands, or over stones with sharp edges, or burning hot; sometimes showers of sharp instruments, and at others showers of burning cinders, or scalding water, or stones, fall upon them; burning winds scorch their bodies; every now and then they fall into concealed wells full of darkness, or pass through narrow passages filled with stones, in which serpents lie concealed; sometimes the road is filled with thick darkness; at other times they pass through the branches of trees, the leaves of which are full of thorns; again they walk over broken pots, or over hard clods of earth, bones, putrifying flesh, thorns, or sharp spikes; they meet tygers, shackals, rhinoceroses, elephants, terrible giants, &c.; and in some parts they are scorched in the sun without obtaining the least shade. They travel naked; their hair is in disorder; their throat, lips, &c. are parched; they are covered with blood, or dirt; some wail and shriek as they pass along; others are weeping; others have horror depicted on their countenances: some are dragged along by leathern thongs tied round their necks, waists, or hands; others by cords passed through holes bored in their noses; others by the hair, the ears, the neck, or the heels; and others are carried, having their heads and legs tied together. On arriving at the palace, they behold Yŭmŭ clothed with terror, two hundred and forty miles in height; his eyes distended like a lake of water; of a purple colour, with rays of glory issuing from his body. His voice loud as the thunders at the dissolution of the universe; the hairs of his body are each as long as a palm-tree; a flame of fire proceeds

from his mouth; the noise of the drawing of his breath is greater than the roaring of a tempest; his teeth are exceedingly long, and his nails like the fan for winnowing corn. In his right hand he holds an iron club; his garment is an animal's skin; and he rides on a terrific buffalo. Chitrŭ-gooptŭ also appears as a terrible monster, and makes a noise like a warrior when about to rush to battle. Sounds terrible as thunder are heard, ordering punishments to be inflicted on the offenders. At length Yŭmŭ orders the criminals into his presence, and thus addresses them:—"Did you not know that I am placed above all, to award happiness to the good, and punishment to the wicked? Knowing this, have you lived in sin? Have you never heard that there are different hells for the punishment of the wicked? Have you never given your minds to religion? To-day, with your own eyes, you shall see the punishment of the wicked.—From yoogŭ to yoogŭ stay in these hells!—You have pleased yourselves in sinful practises: endure now the torments due to these sins. What will weeping avail?" Yŭmŭ next directs Chitrŭ-gooptŭ to examine into the offences of the criminals, who now demand the names of the witnesses: let such, say they, appear, and give their evidence in our presence. Yŭmŭ smiling, though full of rage, commands Sōōryŭ,[a] Chŭndrŭ,[b] Pŭvŭnŭ,[c] Ŭgnee,[d] Akashŭ,[e] Prit'hivēē,[f] Vŭroonŭ,[g] Tit'hee,[h] Dinŭ,[i] Ratree,[k] Pratŭ-kalŭ,[l] Sŭndhya-kalŭ,[m] and Dhŭrmŭ,[n] to appear against the prisoners, who, hearing the evidence, are struck dumb, and remain trembling and stupified with fear. Yŭmŭ, then gnashing his teeth, beats the prisoners with

[a] The sun. [b] The moon. [c] Wind. [d] Fire. [e] Æther. [f] Earth. [g] Water. [h] A lunar-day. [i] Day. [k] Night. [l] Morning. [m] Evening. [n] A representative of Yŭmŭ. All the elements, and the divisions of time, are thus called upon to witness against the prisoners.

his iron club till they roar with anguish; after which he drives them to different hells.

SECT. II.—OF FUTURE HAPPINESS.

The shastrŭs teach that there are four kinds of happiness after death: 1. That possessed in the heavens of the gods[o];—2. That when the person is deified;—3. That which arises from dwelling in the presence of the gods[p];—and, 4. Absorption.[q] In the three first, the person is subject to future birth, but not in the last. The three first are obtained by works; the last by divine wisdom.

The descriptions which the pooranŭs give of the heavens of the gods are truly in the eastern style: all things, even the beds of the gods, are made of gold and precious stones. All the pleasures of these heavens are exactly what we should expect in a system formed by uninspired and unrenewed men: like the paradise of Mahomet, they are houses of ill-fame, rather than places of rewards for "the pure in heart." Here all the vicious passions

[o] The Mēēmangsŭ writers have decided, that there is no separate place of future happiness; that whether a person enjoy happiness, or endure misery, the whole is confined to the present life. The pooranŭs, on the other hand, declare, that there are many places of happiness and misery, and that persons go to these places after death.

[p] All raised to heaven are not permitted to approach the god in whose heaven they reside. This privilege belongs only to favourites.

[q] The vĕdantŭ shastrŭs teach, that wherever a person possessing divine wisdom dies, he is immediately received into the divine nature, as air, escaping from a vessel when broken, immediately mixes with the surrounding air. The pooranŭs, however, teach, that the soul of such a person ascends to God inhabiting a certain place, and is there absorbed into the divine nature.

are personified, or rather deified: the quarrels and licentious intrigues of the gods fill these places with perpetual uproar, while their impurities are described with the same literality and gross detail, as similar things are talked of among these idolaters on earth. It would be a flagrant insult to compare these heavens with the place which our Saviour went to prepare for his disciples[r]; but the serious inquirer after truth will be struck with this additional proof, that the Christian religion is "worthy of all acceptation."

I here subjoin an account of the heaven of Koovĕrŭ, the god of riches, from the Mŭhabharŭtŭ:—It is eight hundred miles long, and five hundred and sixty broad. The wind, perfumed with ten thousand odours, blows in soft breezes; and the place, in every part adorned with gold and jewels, displays a glory like that produced by the rays of the full moon. Here are also canals of the purest water filled with fish, water-fowl, water-lilies, &c., with flights of steps made of gold; with forests and gardens in which Koovĕrŭ and his courtezans divert themselves. In the treasury of this god are immense heaps of jewels, gold, silver, &c., from which the gods and goddesses supply themselves with ornaments. Koovĕrŭ sits on a throne glorious as the meridian sun, and reposes on a bed equally splendid. He is surrounded by different gods, among whom are Shivŭ, Doorga, Shivŭ's bull, his servants Nŭndee, Mŭha-kalŭ, Shŭnkoo, Kŭrnŭ, &c., and by a thousand goddesses or concubines, shining like the lightning, and adorned with loads of jewels; by the titans, by Ravŭn, Vibhēēshŭnŭ, and other rakshŭsŭs, the pishachŭs, the gŭndhŭrvŭs, the kinnŭrŭs, the ŭpsŭras, the vidyadhŭrŭs,

[r] John xiv., 2.

the mountain gods, &c. Before this assembly the ŭpsŭras dance; the kinnŭrŭs (with horses' mouths), and the gundhŭrvŭs, sing and play on heavenly instruments. All the pleasures of the other heavens are to be found here.

The following are esteemed works of merit, capable of raising a person to celestial happiness:—Honouring, entertaining, serving, and giving gifts to bramhŭns: the more learned the bramhŭn, the greater the merit. Worshipping and repeating the names of the gods, and particularly that of a person's guardian deity; visiting or residing at holy places, and performing the accustomed religious ceremonies there; performing the shraddhŭ for deceased ancestors; bathing in the Ganges and other sacred rivers; offering sacrifices; building temples; cutting roads and pools; planting trees, especially sacred trees; making and setting up images; repeating the gayŭtrēē, and other parts of the védŭ; reading the védŭ and other shastrŭs, or hearing them read; honouring and serving a spiritual guide; hospitality to guests, especially to bramhŭns; fasting, particularly at times directed by the shastrŭs; burning with a deceased husband; parting with life in sacred places.

King Soorŭt'hŭ was raised to the heaven of Indrŭ for performing the sacrifice of a horse.[s] King Trishŭnkoo obtained heaven by the power of the merits which Vŭshisht'hŭ, a bramhŭn, transferred to him.[t] Ŭmbŭrēēshŭ, a king, was about to perform a human sacrifice, in order to obtain heaven; but when going to slay the victim, through the interference of Vishwamitrŭ, a bramhŭn, his sacrifice was accepted of the gods, though the victim

[s] Shrēē-bhagŭvŭtŭ. [t] Ibid.

was not slain,[u] and the king ascended to the heaven of Indrŭ.[x] King Indrŭ-doomnŭ, by performing austerities, offering sacrifices, and presenting gifts to bramhŭns, obtained the power of going to heaven whenever he chose.[y]

Besides these "works of merit," performed by Hindoos under the hope of obtaining a heaven of sensual pleasures after death, there are a number of other actions performed by them, supposed to be meritorious in their nature, but which, in the opinion of a Christian, are flagrant crimes. The Hindoo widow, burning with the dead body of her husband, is promised a residence in heaven during the reigns of fourteen Indrŭs. The deaths of vast multitudes of sick Hindoos are procured or hastened annually by exposure on the banks of the Ganges, by immersing a part of the body in the Ganges, and by pouring large quantities of this water into the body of the dying. Many persons voluntarily renounce life in the Ganges, under the hope of obtaining immediate entrance into heaven. Infatuated mothers devote their children to this sacred river, not doubting but they are sending them to heaven. Many of the practices in the presence of the Hindoo idols, in the very midst of worship, are so dreadfully obscene, that I am persuaded even a Billingsgate mob would not suffer the actors to escape without some marks of their disapprobation; and yet the Hindoos expect nothing less than heaven for these *works of merit*. A great number of the Hindoo modern saints live in a state of perpetual intoxication; and call this stupefaction, which arises from smoking intoxicating herbs, *fixing the mind* on God. Nor do the

[u] He repeated an incantation given by Vishwamitrŭ, which destroyed the power of the fire.

[x] Shrēē-bhagŭvŭtŭ. [y] Mŭhabharŭtŭ.

brŭmhŭcharēēs, who follow the rules of the Tŭntrŭ shastrŭs, and practice unutterable abominations,[z] under what they call the forms of religion, ever doubt whether these acts are meritorious, and capable of raising the person to heaven or not. Even women of the town have worship performed by bramhŭns in brothels, from which they expect rewards in a future state: so completely absent from the Hindoo mind is the Christian idea of purity of heart, and of the necessity of this in order to approach god.

The Hindoos profess to have a great reliance upon the merit of their works, though they do not appear to be satisfied that any one ceremony will procure future happiness: one Hindoo travels to the south, another to the north, to obtain some salvation-giving charm: but after all, he listens to any new nostrum with as much eagerness as though he had hitherto done nothing towards obtaining heaven.[a] As a person's continuance in heaven depends on the quantity of his merit, this may be another reason why the Hindoo performs so many different works to obtain the same thing.

After the death of a Hindoo who has been particularly diligent in practising the ceremonies of his religion, his neighbours speak of him with much respect: one person perhaps asks another, "Who has been burnt at the landing place to-day?" The other answers:—"Such an one: he was an excellent character; he assisted others; he was very strict in performing his daily ablutions; he

[z] Though the author has drawn away the veil from some of these scenes, yet the Christian public must give him credit respecting the rest; for they are so intolerably gross, that they cannot be dragged into public view.

[a] The Hindoos have as great a propensity to embrace new theories of religion as any other heathens whatever, where the cast does not interfere.

visited such and such holy places; he was very generous to bramhŭns and to strangers; he venerated the gods, &c. No doubt he will obtain a place in heaven." When a person dies who has not been liberal to bramhŭns, nor expended any thing in the ceremonies of his religion, his neighbours doom him to hell without ceremony. When a neighbour mentions him, the person to whom he speaks affects perhaps to be alarmed that the sound of such a person's name has entered his ear; and to remove the evil effects of such a circumstance, he repeats the names of several gods in some such form as this:—"Ah! ah!—Mŭhabharŭtŭ! Mŭhabharŭtŭ! Mŭhabharŭtŭ!—Doorga! Doorga! Doorga! I must fast to-day, I fancy, for hearing this vile person's name repeated." If the person has lived in all manner of impurity, and, in the language of Scripture, "has drank iniquity like water," and yet has performed the popular ceremonies with a degree of regularity, he is spoken of with respect; for it is a principle of the Hindoo religion, that good works absolutely atone for bad ones.[b]

The shōōdrŭ, however, having no inheritance in the védŭs, is placed in far worse circumstances than the bramhŭn. Heaven was made for bramhŭns, as well as the earth; and in general a Hindoo must be raised to bramhinical birth before he can raise his eyes towards heaven as his home.[c] Very few therefore indulge the hope of heaven.[d] On the contrary, when at the point of

[b] Nominal Christians little imagine how heathenish many of their religious notions are.

[c] How different the spirit of the true religion:—"To the poor is the gospel preached.—Blessed are the poor in spirit, for their's is the kingdom of heaven."

[d] As all other ways of obtaining heaven are rendered so difficult to the

death, almost every Hindoo is in a state of the most perplexing anxiety, like mariners in a storm when the vessel has become wholly unmanageable. Such a wretched Hindoo, in these moments, is often heard giving vent to his grief and fears in the midst of his relatives, as he lies by the Ganges. If he be advanced in years, they endeavour to comfort him by reminding him, that he could not expect to have lived much longer; that he leaves a numerous family in comfortable circumstances; and further, that his merits will certainly raise him to heaven. The dying man, however, finds no comfort in the merit of his works, but gives utterance to excessive grief in some such language as this:—"I! what meritorious deeds have I performed?—I have done nothing but sin.—Ah! where shall I go?—Into what hell shall I be plunged?—What shall I do?—How long shall I continue in hell?—What hope can I have of going to heaven?—Here I have been suffering for sin; and now I must renew my sufferings!—How many births must I pass through? Where will my sorrows terminate?"—As a forlorn and miserable hope, he calls upon his friends to give him their blessing, that Gŭnga may receive him; and he takes leave of them in the utmost perturbation of mind. A Hindoo knows nothing of that hope which is "as an anchor to the soul, both sure and stedfast."

When I urged upon a bramhŭn with whom I was in conversation, that the shastrŭs made large promises[c] to

poor, this is one reason which reconciles a Hindoo widow to the funeral pile; as by this act she is quite certain of obtaining future happiness, both for herself, her husband, and several generations of her ancestors.

[c] He who bathes in the Ganges at an auspicious junction of certain planets, is assured that by this act he delivers himself and 3,000,000 of ancestors from hell.

those who repeated the name of a god, or bathed in sacred rivers, or visited holy places, &c. I was told, that the same shastrŭs declared, that these promises were only made to allure men to the performance of their duty, and were not meant to be literally fulfilled.[f]

Absorption.—The Hindoos contemplate God, as separated from matter, as a Being reposing in his own happiness; as infinite placidity; as an unruffled sea of bliss; as being perfectly abstracted, destitute of ideas, and void of consciousness. They therefore deem it the height of perfection to be like this Being. Hence Krishnŭ, in his discourse to Ŭrjoonŭ,[g] praises the man "who forsaketh every desire that entereth into his heart; who is happy of himself; who is without affection; who rejoiceth not either in good or evil; who, like the tortoise, can restrain his members from their wonted purpose; to whom pleasure and pain, gold, iron, and stones are the same." The person whose very nature, say they, is absorbed in divine meditation; whose life is like a sweet sleep, unconscious and undisturbed; who does not even desire God, and who is thus changed into the image of the ever-blessed, obtains absorption into Brŭmhŭ.[h]

[f] What a contrast is this to the doctrine of the gospel!—"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." *Heb.* vi. 17, 18.

[g] Bhagŭvŭtŭ Gēēta.

[h] Some of the followers of Vishnoo (voishnŭvŭs) are not pleased with the idea of absorption, or of losing a distinct and conscious state of existence. They are represented as praying thus:—"O Vishnoo! we do not wish for absorption; but for a state of happiness in which we shall for ever see and serve thee as our lord; in which thou wilt continue as our

The reader will easily perceive, that this part of the Hindoo religion, separated, as it confessedly was in some measure, from the popular idolatry, instead of producing any good effects, drew men away from the practice of all the social duties included in the second table, "Thou shalt love thy neighbour as thyself;" and left the mind a prey to pride, moroseness, and ignorance. It should also be observed that many of these austerities were both senseless and cruel in the extreme: one tŭpŭshwēē is represented as hanging for hundreds of years with his head downwards; another, as living on leaves or air; another, as surrounding himself with four fires, and enduring intolerable heat and thirst; another, as standing up to the neck in water. Valmēēkŭ, it is said, stood in one posture, repeating the name of Ram, till the white ants (termes bellicosus) surrounded his body with a case of earth, and devoured the flesh from his bones. Vŭshisht'hŭ inflicted on himself incredible acts of severity; but in the midst of his devotions he became attached to a heavenly courtezan, and cohabited with her during 5,000 years.[j] Pŭrashŭrŭ, an ascetic, violated the daughter of a fisherman, who was ferrying him over a river; from which intercourse sprang the famous Vasŭ, the author of the Mŭhabharŭtŭ.[k] The father of Rishyŭshringŭ cohabited with a deer, and his son had deer's horns.[l] Kŭpilŭ, an ascetic, reduced king Sagŭrŭ's 60,000 sons to ashes, because they mistook him for a horse-stealer.[m] Brigoo, in a fit of passion, kicked the god Vishnoo on the breast.[n] Richēēkŭ, for the sake of

beloved master, and we as thy servants." Agreeably to this prayer, they believe that devoted voishnŭvŭs after death will be freed from future birth, and remain for ever near Vishnoo in the heaven of this god.

[j] Mŭhabharŭtŭ. [k] Ibid. [l] Ramayŭn. [m] Mŭhabharŭtŭ. [n] Shrēē-Bhagŭvŭtŭ.

a subsistence, sold his son for a human sacrifice.[o] Doorvasa, a sage, was so addicted to anger, that he was a terror both to gods and men.[p] Ourvvŭ, another sage, in a fit of anger, destroyed the whole race of Hoihŭyŭ with fire from his mouth[q]; and Doorvasa did the same to the whole posterity of Krishnŭ.[r] Javalee, an ascetic, stands charged with stealing cow's flesh at a sacrifice: when the beef was sought for, the saint, to avoid detection, turned it into onions; and hence onions are forbidden to the Hindoos.[s] The pooranŭs, indeed, abound with accounts of the crimes of these saints, so famous for their religious austerities: anger and lust seem to have been their predominant vices.

As it respects the modern devotees, none of them expect absorption: they content themselves with performing the popular ceremonies, and thus fall under the censures of Krishnŭ, who says, "Numbers prefer a transient enjoyment of heaven to eternal absorption." It is true, now and then a poor wretch is seen, naked, covered with ashes, and his hair clotted with dirt, whose vacant, brutish looks indicate that he is approaching a state of complete abstraction, and that he may soon hope to enter into this perfect state, *viz.* to live in a world full of wonders, without a single passion left to be affected by them. Yet even this abstraction, or contempt of the world, if it can deserve such a name, is brought on by shunning the presence of man, and by continually smoking intoxicating herbs.

SECT. III.—OF FUTURE PUNISHMENT.

The Hindoo places of punishment are said to adjoin the residence of Yŭmŭ: *see p. 375.*

[o] Ramayŭn. [p] Ibid. [q] Ibid. [r] Shrēē-Bhagŭvŭtŭ. [s] Ibid.

Names of some of the Hindoo hells: — Tamisrŭ, or the hell of darkness; Ŭndhŭ-tamisrŭ, the hell of great darkness; Rourŭvŭ, a hell full of animals called Rooroo; Mŭha-rourŭvŭ, a similar but more dreadful hell; Koombhēē-pakŭ, a hell of boiling oil; Kalŭ-Sōōtrŭ, a hell of burning copper; Ŭsipŭtrŭ-vŭnŭ, a wilderness in which criminals are punished by the thorns of the talŭ tree; Shookrŭ-mookhŭ, a hell where criminals are bitten by animals having the faces of swine; Ŭndhŭ-kōōpŭ, a hell dark and full of reptiles; Krimeebhojŭnŭ, where criminals become worms feeding on ordure; Sŭndŭngshŭ, where sinners are burnt with hot irons; Tŭptŭ-shōōrmee, in which adulterers are tormented in the embraces of a red-hot iron female image; Vŭjrŭ-kŭntŭkŭ-shalmŭlee, where men are thrown on trees full of dreadful thorns; Voitŭrŭnēē, a river full of filth; Pōōyodŭ, a similar hell; Pranŭ-nirodhŭ, where sinners are pierced with arrows; Vishŭsŭnŭ, where they are beaten with clubs, &c.; Lala-bhŭkshŭ, where they are fed with saliva, &c.; Sharŭ-méyadŭnŭ, in which dogs continually bite the wicked; Ŭvēē-chimŭyŭ, where false witnesses are thrown headlong upon a hard pavement; Patŭnŭ, where sinners are pinched with hot tongs; Ksharŭ-kŭrddŭmŭ, where they are hurled into mire; Rŭkshyogŭnŭ-bhojŭnŭ, where cannibals feed on the flesh of sinners; Shōōlŭ-prot'hŭ, where the wicked are punished by spears and birds of prey; Dŭndŭshōōkŭ, where snakes with many heads bite and devour sinners; Ŭvŭtŭ-nirodhŭnŭ, where offenders are punished in darkness with the fear of the approach of wild beasts; Ŭpŭrya-vŭrtŭnŭ, where the eyes of sinners are picked out by birds of prey; and Sōōchēē-mookhŭ, where sinners are pricked with needles. Beside these, the Shrēē-Bhagŭvŭtŭ says, there are 100,000 hells, in which

different kinds of torments are inflicted on criminals, according to the directions of the shastrŭs, and the nature of their guilt.

The Hindoos in general manifest great fear of future punishment. Sometimes, after committing a dreadful sin, these fears are expressed to a friend in some such words as these:—"I have committed a shocking crime, and I must endure great and long-continued torments: but what can I do? There is no remedy now." Sometimes these fears are so great that they drive a man to perform many works of merit, particularly works of atonement. If the offender be rich, they extort large sums of money from him, which are expended in gifts to bramhŭns, or in religious ceremonies. If he be poor, he bathes in the Ganges with more constancy, or goes on pilgrimage to different holy places. The Hindoos consider some sins as sending whole generations to hell. A false witness is to suffer future torments, and with him fourteen generations of his family; and the man who swears by the waters of the Ganges involves not only himself but his family in dreadful sufferings.[t] If a Hindoo at the time of worship put a stalk of dōōrva grass on the lingŭ, he and seven generations will sink into hell.

The Shrēē-Bhagŭvŭtŭ assigns the various punishments following for different crimes.—The person guilty of adultery or fornication, the thief and the stealer of children, are to be cast into the hell Tamisrŭ, and continually famished and beaten. He who defrauds others, is to be cast

[t] I have heard a Hindoo say, that such a person not only incurs future misery, but that the hand that touches the sacred water becomes white. This person said he had seen several Hindoos who bore this mark of the wrath of the gods.

into a hell of darkness. The proud person, who also neglects the ceremonies of religion, is to be tormented by the animals Rooroo. The glutton, who has also been guilty of destroying animals, is to be thrown into a hell of boiling oil. He who disregards the vĕdŭ and bramhŭns, is to be punished in a hell of burning metal for 3,500,000 years. He who injures a man of a superior order, is to be torn by swine. The unmerciful are to be tormented by snakes, flies, deer, birds, lice, wasps, &c. The bramhŭn, bramhŭnēē, brŭmhŭcharēē, voishyŭ, or king, who drinks spirits, shall be thrown into pans of liquid fire. He who despises a religious devotee, shall be punished by sticking fast in mud with his head downwards. He who kills a man, and offers him to the gods; and he who devours any animal, without having slain it in sacrifice, are to be fed on flesh and blood. He who betrays and afterwards destroys a person is to be pierced with spears and arrows. The person who causes sorrow to others is to be bitten by snakes with five heads. He who is inhospitable to guests, must have his eyes torn out by vultures and other ravenous birds. The covetous are to be fed with impure substances. He who cohabits with a woman of another cast, or a virgin, or the wife of another man, is to be inclosed in the arms of an iron female image made red hot. The person who professes different religions, and is familiar with all casts, is to be punished by being continually cast down from lofty trees. The bramhŭn who commits adultery with the wife of a bramhŭn, is to be fed with blood. Highway robbers, those who burn houses, or poison others, are to be bitten by dogs with enormous teeth. False witnesses are to be cast from rocks 800 miles high.[u]

[u] It is to be understood, that punishments in hell may be prevented in many cases by offering the appointed atonement. Punishment by the

Emancipation of the wicked, a story from the Mŭhabharŭtŭ.—Ravŭn at one time had conquered the three worlds, heaven, earth, and patalŭ; and, as is said of Alexander, he sighed that there were no more worlds to conquer. When meditating where he should go next, the world of misery came into his mind; and he immediately resolved to pay a visit to Yŭmŭ. Before his arrival, it was announced that Ravŭn was coming: Yŭmŭ, filled with fear, sent word, that he had already surrendered to him, and was become his vassal. Ravŭn, however, pushed forward, and found Yŭmŭ all submission. The conqueror, before his return, resolved to visit the place of the damned: but on his arrival, he was petrified with horror at the cries of the miserable wretches, and reflecting on what he saw, said, "I have conquered the three worlds, and there remains nothing which my prowess has not performed. It will be a glorious thing for me to set all these wretches at liberty." —He immediately attempted to comfort the sufferers, by assuring them that he would not depart without accomplishing their deliverance. A transient gleam of hope visited the regions of despair. Ravŭn then commanded "the spirits from the fiery deep," and, with his twenty arms, began to drag them up; but as fast as he landed them on the side, they fell in again: still he continued his efforts, till he saw that they were unavailing, and that he could not reverse the decree which had fixed them in misery. Acknowledging his disappointment to the poor prisoners, he left them, and returned to Lŭnka (Ceylon).

magistrates is also considered as an atonement, exempting the culprit from sufferings in a future state. *What good news this would be to English malefactors, who die by the hands of the executioner*—if they could believe it.

SECT. IV.—OF THE TRANSMIGRATION OF SOULS.

After death, the person is conveyed by the messengers of Yŭmŭ through the air to the place of judgment. The sentence being pronounced, he wanders about the earth for twelve months, as an aerial being or ghost; and then takes a body suited to his future condition, whether he ascend to the gods, or suffer in a new body, or be hurled into some hell. This is the doctrine of several pooranŭs; others maintain, that immediately after death and judgment, the person suffers the pains of hell, and removes his sin by suffering; and then returns to the earth in some bodily form.

I add a few particulars respecting the transmigration of souls from the work called Kŭrmŭ-vipakŭ:—He who destroys a sacrifice will be punished in hell; he will afterwards be born again, and remain a fish for three years; and then ascend to human birth, but will be afflicted with a continual flux. He who kills an enemy subdued in war, will be cast into the hell Krŭkŭchŭ; after which he will become a bull, a deer, a tyger, a bitch, a fish, a man: in the last state he will die of the palsy. He who eats excellent food without giving any to others, will be punished in hell 30,000 years, and then be born a musk-rat; then a deer; then a man whose body emits an offensive smell, and who prefers bad to excellent food. The man who refuses to his father and mother the food they desire, will be punished in hell, and afterwards be born a crow; then a man: in the latter birth he will not relish any kind of food. The stealer of a water-pan will be born an alligator, and then a man of a monstrous size. The person who has lived with a woman of superior cast, will endure torments in hell during seventy-one yoogŭs of the gods: after this, in another hell, he will continue

burning like a blade of grass for 100,000 years. He will next be born a worm, and after this ascend to human birth; but his body will be filled with disease. The stealer of rice will sink into hell; will afterwards be born and continue eighteen years a crow; then a heron for twelve years; then a diseased man. He who kills an animal, not designing it for sacrifice, will, in the form of a turtle, be punished in hell; then be born a bull, and then a man afflicted with an incurable distemper. He who kills an animal by holding its breath, or laughs at a pooranŭ at the time of its recital, will, after enduring infernal torments, be born a snake; then a tyger, a cow, a white heron, a crow, and a man having an asthma. He who steals alms will sink into hell, and afterwards be born a blind man, afflicted with a consumption. A beautiful woman who despises her husband, will suffer in hell a variety of torments; she will then be born a female, and, losing her husband very soon after marriage, will long suffer the miseries of widowhood.

Mŭnoo says, "the slayer of a bramhŭn must enter, according to the circumstances of his crime, the body of a dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, a bird, a chandalŭ, or a puccassa.—A priest, who has drank spirituous liquors, shall migrate into the form of a smaller or larger worm or insect, of a moth, of a fly feeding on ordure, or of some ravenous animal.—He who steals the gold of a priest, shall pass a thousand times into the bodies of spiders, of snakes and camelions, of crocodiles and other aquatic monsters, or of mischievous blood-sucking demons.—He who violates the bed of his natural or spiritual father, migrates a hundred times into the forms of grasses, of shrubs with crowded stems, or of creeping and twining plants, of vultures and other car-

nivorous animals, and other beasts with sharp teeth, or of tygers, and other cruel brutes.—They who hurt any sentient beings, are born cats and other eaters of raw flesh; they who taste what ought not to be tasted, maggots or small flies; they who steal ordinary things, devourers of each other; they who embrace very low women, become restless ghosts.—If a man steal grain in the husk, he shall be born a rat; if a yellow mixed metal, a gander; if water, a plava, or diver; if honey, a great stinging gnat; if milk, a crow; if expressed juice, a dog; if clarified butter, an ichneumon.—If exquisite perfumes, a musk-rat; if potherbs, a peacock; if dressed grain in any of its various forms, a porcupine; if raw grain, a hedge-hog.—If a deer or an elephant, he shall be born a wolf; if a horse, a tyger; if roots or fruit, an ape; if a woman, a bear; if water from a jar, the bird chataca; if carriages, a camel; if small cattle, a goat.—Women, who have committed similar thefts, incur a similar taint, and shall be paired with those male beasts in the form of their females.—As far as vital souls, addicted to sensuality, indulge themselves in forbidden pleasures, even to the same degree shall the acuteness of their senses be raised in their future bodies, that they may endure analogous pains.—They shall first have a sensation of agony in Tamisrŭ, or utter darkness, and in other seats of horror; in Usipŭtrŭ-vŭnŭ, or the sword-leaved forest; and in different places of binding fast and of rending.—Multifarious tortures await them: they shall be mangled by ravens and owls; shall swallow cakes boiling hot; shall walk over inflamed sands, and shall feel the pangs of being baked like the vessel of a potter.—They shall assume the forms of beasts continually miserable, and suffer alternate afflictions from extremities of cold and of heat, surrounded with terrors of various kinds.—More than

once shall they lie in different wombs, and, after agonizing births, be condemned to severe captivity and to servile attendance on creatures like themselves. Then shall follow separations from kindred and friends; forced residence with the wicked; painful gains and ruinous losses of wealth; friendships hardly acquired, and at length changed into enmities.—Old age without resource; diseases attended with anguish; pangs of innumerable sorts, and, lastly, unconquerable death."

The Ŭgnee pooranŭ says, that a person who loses human birth, passes through 8,000,000 of births among the inferior creatures before he can again obtain human birth: of which he remains 2,100,000 births among the immoveable parts of creation, as stones, trees, &c.; 900,000 among the watery tribes; 1,000,000 among insects, worms, &c.; 1,000,000 among the birds; and 3,000,000 among the beasts. In the ascending scale, if his works be suitable, he continues 400,000 births among the lower casts of men; during 100 births among bramhŭns; and after this he may obtain absorption in Brŭmhŭ.

Whether the doctrine of the metempsychosis originated with the politician or the philosopher, its effects on the state of society might form an interesting subject of inquiry. As far as I have been able to trace its influence, it appears to have the most unhappy effects upon the present race of Hindoos. All their sins are considered as necessary consequences of actions done in a former life, on which account they seldom charge their consciences with guilt for committing them. If a Hindoo be attacked with some disease, or fall into peculiar misfortunes, he immediately traces the cause to the sins of a former birth; and, instead of using measures to extricate himself, he

sits down in despair, thinking that these things are inseparably attached to his birth, and that he can get rid of them only with life itself. In a religious view, this doctrine is very pernicious: the Christian is taught, that every thing depends upon the present state, and he therefore "works out his salvation with fear and trembling;" but the Hindoo, like all other men, being always disposed to procrastinate in religion, finds this disposition greatly encouraged, by the hope that a future birth will be more favourable to him; that he shall be born to better fortunes, be rich, or be placed in happier circumstances for pursuing the concerns of religion. The next birth, in the mouth of a Hindoo, is the same as "tomorrow" in the mouth of a nominal Christian.

The faith of the Hindoos in the doctrine of transmigration often appears in their conversation, especially when either prosperous or adverse circumstances have arisen in a family. When a person is in deep sorrow for the loss of a child, and is addressed by another on the subject, the former perhaps utters her grief in some such words as these:—"What have I done that I am thus grievously afflicted? When I examine my life from my childhood, I cannot see that I have done any harm. Why then does God thus afflict me? Why did he give me a child? Why did he take it away?"—She next vents her grief in a torrent of abuse on Yŭmŭ:—"Oh! Yŭmŭ! What did I do to thee? I am sure I never injured thee. Thou knowest that I had none else: I am in this world like a blind creature; this child was my staff,—and thou hast taken him away. O thou wicked Yŭmŭ!—I will put a wisp of fire in thy face.—I will flog thee with the broom.—My breast is rent with grief." Another female now joins her, and says, "Oh! sister! What! is your child

gone? Ah! Ah! Ah!—that vile Yŭmŭ—he is full of injustice. If I could see him, I would cut him into a thousand pieces. He has taken all mine; but he has left you one.[x] Ah! if I were a stone, I should split into pieces; but I am earth—only flesh and blood, and therefore I am sunk into nothing. But why do I thus complain? I am not singular; every one's house is plundered." Another person now comes in, and says, "Why do you blame Yŭmŭ? What fault has he done? In former births you must have committed many crimes; otherwise I cannot see why you should suffer in this dreadful manner: you have done nothing but works of merit in this birth. You must have injured some one's child in a former birth, and now yours is taken from you. Yŭmŭ has done nothing wrong. He is justice itself. He never errs. Nor ought you to think it extraordinary that a person dies. It is more extraordinary that a person desires to live. If you confine a bird in a cage, though you cherish him with the greatest care, if the door be open he flies away. But though there are nine openings in the body by which the soul may make its escape, and though the person be suffering the deepest distress, yet the soul is not willing to depart;—this desire of life is more wonderful than death itself.—When the soul has taken its flight, then, why should you think it such an extraordinary thing? You are suffering for the sins of many former births; which sins, like a shadow, will pursue you, go where you will, and assume whatever shape you may, till they be expiated by suffering. If this were not so, why is it that a good man

[x] The Hindoo women are excessively fond of their children. When a mother pays her respects to an aged female, she presents her child to receive her blessing, and says, "Mother! give my child your blessing." The old woman says, "Live, live, as many years as there are hairs on my head." When a mother takes her child into company, to prevent its being hurt by a witch, she rubs its forehead with earth thrown up by worms, or with the end of a lamp wick, and spits on its breast.

suffers, while a wicked man is raised to the pinnacle of prosperity? If men suffered only for the sins of this life, the good would have nothing but happiness, and the wicked nothing but sorrow."[y]

Sometimes the doctrine of transmigration appears in the conversation of widows, when they are talking over their sorrows one amongst another. One begins the conversation, by addressing one of the company, recently become a widow, in some such words as these:—"Ah! why is so much trouble fallen upon you? You have continually performed works of merit. I have observed, that from your childhood you have been very religious."[z]—Another replies,—"How you talk! What! do you think she is suffering for sins committed in this birth?" The widow addressed now adds:—"Ah! my sorrows are indescribable. I am now suffering for the sins of many births; the sins of birth after birth, birth after birth, are fallen upon me. If the sins of numerous births had not been cast upon me, would my husband (a lack of lives in one) have been taken from me? O God, do not bring

[y] I have heard it urged, in proof of the reality of successive births, that if a child had not drawn the breast in a former birth, it would not, as soon as born, cling to the breast, and know how to suck. A person before whom this argument was once urged, asked how this was to be accounted for when the person arose from the state of a fish to human birth?

[z] When a Hindoo girl shews her attachment to religion, she gathers vilwŭ leaves and flowers, and making an image of the lingŭ, attempts to worship it; or she sits down attentively, and watches others while they perform the ceremonies of worship; or she goes to a festival, and assists the females in making the necessary preparations. When she is grown to maturity, she performs different ceremonies to obtain the blessing of a good husband. After marriage she worships Shivŭ and other gods, and prays that her husband may love her, and live long, so that she may not endure the hardships of widowhood. When she becomes a mother, she daily bows to the gods, repeats their names, and prays that they will bless her child.

upon my worst enemy the misery which I endure. What had I done against God, and what against him (her husband), that I suffer thus? I must have injured him in a former birth, and therefore he was married to me on purpose to bring upon me the sorrows of widowhood. He was born in one womb, and I in another; we were perfect strangers; fate brought us together; and I began to flatter myself that I should long enjoy the blessings of a married state, when he was seized with sickness, and, without making the least provision for me, has left me to crouch and fawn for a handful of rice. When waiting upon him in his last moments, he did not say, 'I leave you this or that; you will not be destitute:' but, shutting up my food and garments, he has thus abandoned me. He! he was my greatest enemy. If I meet him in a future state, I'll certainly revenge myself. Instead of putting fire into his mouth after death, if I had known that he would have served me thus, I would have put fire into his mouth while living. I intreat the gods, that in the next birth I may be a man, and he my wife, and that I may bring upon him exactly what he has brought upon me; and that this may be continued through numerous births. Vile enemy ——!" Continuing her address to a married woman, she says:—"See! you have two meals a day, while I have but one; you have all manner of ornaments, and I am naked; you are invited to all the feasts[a]; you can eat of all kinds of delicacies, but I must live on the meanest food; I must fast twice a month[b];—there is no end of my sorrows."

[a] A widow can take no share in marriage ceremonies, &c. She is not even permitted to touch the bride.

[b] This fast is kept by widows on the eleventh of the increase and decrease of the moon in every month; and is observed so strictly among the

If a person die an untimely death, it is attributed to crimes committed in a former state of existence. A person born blind is supposed to have destroyed the eyes of some one in a former birth. A few neighbours sitting together, as a person afflicted with an incurable distemper passes along, observe, "Ah! no doubt, that man was guilty in a former birth of such or such a crime, and now the consequences appear in his present state."

The prosperity of persons, especially if they have suddenly risen from poverty to affluence, frequently gives rise to remarks on the merits of such persons in a former birth: "See," says one, "such a person was poor, and is now worth so many lacks of roopees. He must have performed acts of extraordinary merit in former births, or he could not have so suddenly risen to such a state of affluence." When conversing on this subject with a Hindoo, he instanced the case of Ramŭ-Hŭree-Vishwasŭ, late of Khŭrdah:—"He was so poor," said he, "that he was indebted to others for a place to lodge in. After a few years of service with an European, he obtained a fortune of thirty lacks of roopees. He bought an estate; erected a number of temples to Shivŭ, and then went to Kashēē (Benares), where he died in a very short time. Such an auspicious life and death[c] can only be attributed to some wonderful acts of devotion or liberality in former births." A very learned man is complimented with having given learning to others in a former birth.

higher casts, that notwithstanding a widow has eaten only once on the preceding day, she does not touch the least aliment, not even a drop of water on this day.

[c] Every one who dies at Kashēē becomes a god.

When the Hindoos see any of the animals used cruelly, especially cows, they exclaim:—"Ah! how many sins must that creature have committed in a former birth!" They say the same if they see a dog eating ordure. When they see a dog riding with his master in his palanqueen, they say, "True, thou art born a dog, but some good works have made thy fate tolerable."

The pooranŭs and other shastrŭs promise deliverance from future birth upon the performance of different religious ceremonies.

CHAP. VI.

HINDOO MENDICANTS.

For the state of a hermit, Mŭnoo gives the following directions :—" When the father of a family perceives his muscles become flaccid, and his hair grey, and sees the child of his child, let him then seek refuge in a forest. Abandoning all food eaten in towns, and all his household utensils, let him repair to the lonely wood, committing the care of his wife to her sons, or accompanied by her, if she choose to attend him. Let him take up his consecrated fire, and all his domestic implements of making oblations to it, and, departing from the town to the forest, let him dwell in it with complete power over his organs of sense and of action. With many sorts of pure food, such as holy sages used to eat, with green herbs, roots, and fruit, let him perform the five great sacraments, introducing them with due ceremonies. Let him wear a black antelope's hide, or a vesture of bark; let him bathe evening and morning; let him suffer the hairs of his head, his beard, and his nails to grow continually. From such food as he may eat, let him, to the utmost of his power, make offerings and give alms; and with presents of water, roots, and fruit, let him honour those who visit his hermitage. Let him be constantly engaged in reading the vĕdŭ; patient of all extremities, universally benevolent, with a mind intent on the Supreme Being; a perpetual giver, but no receiver of gifts; with tender affection for all animated bodies. Let him slide backwards and forwards on the ground; or let him stand a whole day on tiptoe; or let him continue in motion rising and sitting alternately: but at sunrise, at noon, and at sunset, let

him go to the waters and bathe. In the hot season, let him sit exposed to five fires; four blazing around him, with the sun above: in the rains, let him stand uncovered, without even a mantle, and where the clouds pour the heaviest showers: in the cold season, let him wear humid vesture; and let him increase by degrees the austerity of his devotion. Then, having reposited his holy fires, as the law directs, in his mind, let him live without external fire, without a mansion, wholly silent, feeding on roots and fruit. Or the hermit may bring food from a town, having received it in a basket of leaves, in his naked hand, or in a potsherd; and then let him swallow eight mouthfuls. A bramhŭn, becoming void of sorrow and fear, and having shuffled off his body by any of those modes which great sages practised, rises to exaltation in the divine essence."

The reader is not to expect any such ascetics now, if they ever did exist. There are, however, many things among the religious mendicants of the present day which remind us of the descriptions of a tŭpŭshwēē in the shastrŭs. To suggest the idea of their having subdued their passions, some are almost naked, or entirely so; or to point out that they belong to the sect of ascetics who lived in forests, they wear tigers' skins; some keep the arm in an erect posture, and permit their nails to grow till they resemble the claws of a bird of prey.

Yet these persons renounce the world, because it has frowned upon them, or because the state of a religious beggar in a warm climate is preferred by an idle people to that of the lowest order of day-labourers. When I asked a learned bramhŭn, whether there were not some instances of persons, from religious motives, renouncing

the world and becoming mendicants, he said, there might be, but he did not know of a single instance.

These mendicants, so far from having subdued their passions, frequently curse those who refuse to give them food; many are common thieves; almost all live in an unchaste state; and others are almost continually drunk by smoking intoxicating drugs. They are total strangers to real purity of heart, and righteousness of life. They dread to kill an insect, to reproach a bramhŭn, or to neglect a ceremony; but their impure thoughts, or unjust actions, never disturb their peace. Indeed some of the most exalted of the Hindoo saints, as has been already shewn, burned with rage so as to become a terror to all who approached them; and their impurities, as recorded in the pooranŭs, are too offensive ever to reach an European ear. Even the god Shivŭ, one of the greatest tŭpŭshwēēs of all the Hindoo ascetics, was once so captivated, says the Mŭhabharŭtŭ, with the charms of the goddess Mohinēē, that he declared he would part with the merit of all his religious austerities for a single gratification of his impure desires.

In some parts of the upper provinces, these mendicants unite in bodies, and become public plunderers, the inhabitants of whole villages abandoning their houses on their approach. They generally live in a mixed intercourse of the sexes, though few women are to be seen among them; they nearly approach the gypsies in Europe in the grossness of their manners, but far exceed them in the filthiness of their outward appearance. Sometimes two or three thousand, though more frequently two or three hundred, are seen in bodies, having leaders to

them.[d] Many are armed with swords and spears, and all have some weapons. They carry with them images of the shalgramŭ, and stone images of Krishnŭ, which they worship once a day, as devoutly as thieves can be supposed to do. They are not likely to feel any remorse on account of their crimes, when bowing before the image of the lascivious Krishnŭ.

1.—*Voishnŭvŭs*, or *Voiragēēs*.—All the followers of Vishnoo are called Voishnŭvŭs. The term voiragēē denotes a person destitute of passions. Most of the mendicant voiragēēs are the followers of Choitŭnyŭ, and have what are called gosaees at their head. Persons of this sect take new wives (voiraginēēs) from among the female disciples of the gosaees: these are generally unchaste women, who enter into this order when their youth is fled. The gosaees have a form of marriage peculiar to themselves,[e] the principal ceremony in which is an exchange of necklaces by the bride and bridegroom, and the alteration of the bride's name: she generally wanders from place to place with her new husband. Some of these female disciples become procuresses, and others beg for their food as the followers of Choitŭnyŭ. Many wandering voiragēēs sing the praises of Krishnŭ and

[d] At a particular junction of the heavenly bodies, sometimes as many as twenty thousand Sŭnyasēēs and an equal number of Voiragēēs meet at Hŭridwarŭ, and fight, to determine who shall descend and bathe in Gŭnga first. The Sŭnyasēēs say, "Gŭnga descended from the bunch of hair on the head of our god Shivŭ; therefore we will bathe first." The Voiragēēs reply, "Gŭnga descended from the foot of our god Vishnoo; therefore the right to bathe first is ours."

[e] The better sort of Hindoos consider these marriages as convenient methods of committing adultery.

Choitŭnyŭ before the doors of persons where they beg; a few continue in a secular state, rear and sell calves, or lend money on exorbitant interest.[f] The voiragēē mendicants are much more social in their manners than any other tribe of Hindoo wanderers; they generally remain in towns, and mix with the inhabitants. The voiragēēs contend as strongly against the followers of the deities who receive bloody offerings, as a Christian could do against idolatry.[g]

2. *Sŭnyasēēs.*—These mendicant worshippers of Shivŭ are very numerous in Bengal, but are not much honoured by their countrymen. They smear their bodies with the ashes of cow-dung, wear a narrow cloth tied with a rope round their loins, and throw a cloth, dyed red, over their bodies. The artificial hair worn by some of these persons reaches down to their feet, and is often clotted with dirt till it adheres together like a rope. Some tie the teeth of swine, as ornaments, on their arms, and others travel naked. The respectable sŭnyasēēs profess to live in a state of celibacy, eating neither flesh nor fish, nor anointing their bodies with oil.

3. *Ramatŭ.*—This class of mendicants, worshippers of Ram, is formed of persons born in the western provinces of Hindost'han. With a rope or an iron chain they tie a shred of cloth very close round their loins; rub their bodies with the ashes of cow-dung, and wander to holy places in large companies, many of them armed with

[f] As much as 75 per cent. is given in some cases; but 36 per cent. is commonly given.

[g] When I once asked a learned native respecting the many disputes and differences in religion among the Hindoos, he said, "True, we need not complain of others; the uproar is in our own house."

spears, swords, &c. They do not individually beg, but quarter themselves in a body on rich men. The Ramatŭs make fires in the night, and sleep near them in the open air. They smoke intoxicating herbs to great excess.

4. *Nimatŭ.*—Another kind of devotees, having a different spiritual head from the Ramatŭs. In dress, ceremonies, &c. they are the same.

5. *Naga.*—These persons are in almost every respect the same as the Ramatŭs, except in the mark on the forehead.

6. *Nanŭk-pŭnt'hēēs.*—A description of mendicants, followers of Nanŭk, though this order was founded by a Shikh named Soot'hara.

7. *Yadoo-pŭnt'hēē.*—A tribe of mendicants founded by a man named Yadoo. Scarcely any of them are to be seen in Bengal, but many wander up and down in the Punjab.

8. *Kŭvēēr-pŭnt'hēēs.*—Kŭvēēr, a Mŭsŭlman, was the founder of this order of mendicants: they renounce secular affairs, worship Ram, and live on alms: they pretend to desire neither the merit of works, nor riches, nor future happiness; but, practising the ceremonies of their sect, leave the present and future to God.

9. *Sukhēē-bhavŭ.*—These mendicants, born in the western provinces, and composed of bramhŭns and other casts, are followers of Krishnŭ; and though men put on the dress and ornaments, and assume the manners of

women, professing the same attachment to Krishnŭ as the milk-maids are said to have had when Krishnŭ was on earth. They paint and adorn with flowers an image of Krishnŭ, and dancing around it, in imitation of the milk-maids, worship it daily.

10. *Khélanta-yogēē.* — These mendicants profess to have made a vow to imitate Shivŭ in dress and manners: many of them fasten artificial snakes round their foreheads; put strings of human bones round their necks; wear the skins of tigers, or go naked; and smear their bodies with ashes.

11. *Yŭngŭmŭ.* — These followers of Shivŭ wander about, ringing a bell, and asking alms. Very few are to be seen in Bengal.

12. *Kanŭ-pata-yogēē.* — Other followers of Shivŭ; who subsist on alms, and are particularly distinguished for wearing in their ears a large stone or shell.

13. The *Shŭrevŭres*, who are regarded as Bouddhŭs, profess to be extremely anxious to avoid destroying animal life, even in its most diminutive forms; hence they carry besoms with them to sweep the road, lest they should tread on an insect.

14. *Ughorŭ-pŭnt'hēē.*—These mendicants, born in the western parts of Hindoost'han, wander about naked or nearly so, carrying in the left hand a human skull, containing urine and ordure, and a pan of burning coals in the right. If these marks of self-denial do not extort the alms they expect, they profess to eat the ordure out of

the skull, in the presence of the persons from whom they are begging.

15. *Brŭmhŭcharēēs.*—The three superior casts may enter into this order, the members of which subsist by begging; reside at temples, or holy places; wear red clothes; and bind round the arms and neck, and suspend from the ears, strings made of the seeds of grapes. They have the head shaved, though they sometimes wear a beard. In outward appearance, the principal difference between a brŭmhŭcharēē and a dŭndēē lies in the former having no staff in his hand. These mendicants are principally occupied in repeating the name of their guardian deity, and counting the repetitions by the mala. All the brŭmhŭcharēēs drink spirits, smoke and eat intoxicating drugs, and reject no kind of food.

16. *Dŭndēē.*—This name is given because these devotees receive a staff (dŭndŭ) when they first enter this order. The bramhŭns, on meeting with a person of this order, prostrate themselves before him. The dŭndēē shaves his head and beard every four months, wears a narrow cloth round his loins, and another loose red cloth over his body; abstains from fish, flesh, oil, common salt, and rice which has been wetted in cleansing. He travels with a staff in one hand, and an alms'-dish in the other. The principal ceremonies to which this order attend are, repeating the name of Vishnoo, bathing once a day, and with closed eyes meditating (manŭsŭ[h]) on the attributes of Vishnoo. This last act is done by the side of the river. When about to bathe, they besmear them-

[h] In performing this ceremony, Vishwamitrŭ spent 1,000 years without breathing.

selves all over with the earth washed by the waves of the Ganges. The dŭndēē does not beg his food, nor cook with his own hands; but is a guest at the houses of bramhŭns. If a householder hear that a dŭndēē is come into the village, he goes to him and invites him to become his guest. A dŭndēē blesses a person who is prostrate at his feet, by pronouncing the name of Narayŭnŭ. When he passes through a village, all the people come to their doors to stare at him, so seldom are these people seen in Bengal. As soon as a person becomes a dŭndēē, he is freed from mortal birth, and is said to become Vishnoo, and after death to obtain absorption in Brŭmhŭ. Some bramhŭns, on the approach of death, enter into the order, for the sake of enjoying happiness without any further transmigrations. The dŭndēēs do not burn, but bury their dead, repeating incantations.

17. *Oordhoo-vahoo.*—These persons belong to the order of sŭnyasēēs. To fulfil a vow to Vishnoo,[i] they hold up the right arm till it cannot be brought into its natural position again.[k] For the first few days of raising the arm into this posture the pain is great. Some make a vow to hold up the arm till death, and others to hold it up for a certain number of years. The longer it is held up, the greater the merit. When a person wishes to bring the arm to its former position, he anoints the joints with clarified butter; and in about two months, by degrees, the arm obtains its former position, and in time becomes as strong as before. When this vow is fulfilled, the worship of Vishnoo is performed, and a fee

i The directions respecting this vow are contained in the smritēē shastrŭs.

k Until the arm has become stiff, they tie it up in the night.

given to the head priests of the sŭnyasēēs. It is supposed, that on the road from Jŭgŭnnat'h's temple in Orissa to Benares, not less than two hundred of these mendicants may be seen.

18. *Mounee.*—These devotees enter into a vow of perpetual silence. They generally reside on the banks of the Ganges, and subsist on milk, sugar, fruits, roots, sweetmeats, and water. They go almost naked, besmearing their bodies with the ashes of cow-dung. The people supply them with food in considerable abundance as an act of merit; or their disciples collect food by begging. They should eat only once a day.

19. *Pŭrŭm-hŭngsŭ.*—A few persons are to be seen at holy places who call themselves by this name, but they do not come up to the description of the shastrŭ. They pretend to be destitute of all regard to visible objects; they go naked; have no apparent intercourse with human beings; remain speechless; ask for nothing, and yet subsist on alms; eat any thing given them; disregard all outward purifications; and wear their beard and the hair of their head, unless some one take compassion on them and pay the barber. These persons affirm, that they have attained to that state of perfection which the shastrŭs require, *viz.* that their minds do not wander after worldly things, and that they live in a state of pleasure: but this abstraction and joy arise only from the fumes of drugs or spirits, by which all the other passions are overcome. I have seen such persons at Kalēē-ghatŭ, near Calcutta. Instead of dwelling in forests according to the directions of the shastrŭ, they remain at these places, in order to attract notice, and to obtain volun-

tary alms. The pŭndit with whom I wrote this, acknowledged that pride was the reigning principle in these modern pŭrŭm-hŭngsŭs.

20. *Mŭha-poorooshŭ* and *Siddhŭ-poorooshŭ.*—The most distinguished Hindoo saints have had the former name assigned to them, which signifies, The Great. Siddhŭ-poorooshŭ implies, that this person has obtained an interview with his guardian deity, and that he can perform whatever miracle he pleases.

Stories respecting Mendicants.—When I inquired of a koolinŭ bramhŭn with whom I was sitting, whether any modern Hindoo sought to obtain an interview with his guardian deity, he affirmed there were such persons. Asking him for particulars, he mentioned his own uncle. I asked him what his uncle did to obtain this interview? He said, from the age of fifteen he had been repeating the name of his guardian deity. He did not abide in the house, but mostly staid at a temple of Shivŭ in the neighbourhood. He had never married; sought no earthly happiness; ate any where, and, obtaining a bed of straw, sought nothing better. His whole waking time, day and night, was spent in repeating the name of his god. When the uncle was asked by this nephew what he had obtained, he shook his head: but apologized for not having been blessed with the interview he expected, by declaring that he was not free from fear; that when he was sitting in a solitary place repeating the name of his god, he was afraid, and durst not remain there.

In January, 1806, the author visited what the natives call Gŭnga-Sagŭr (Sagŭr Island). Near two huts made of heavy logs of dried wood on the sands, he found two

voiragēēs who had embraced the principle of perfect abstraction from all sublunary things. They were natives of the upper provinces. These huts were pretty strong, and might be a tolerable defence against the tigers. At their front, a broad heap of sand was raised, upon which they had kindled a fire, and before which one of the voiragēēs sat on a deer's skin, squeezing the leaf of an intoxicating plant called ganja, which he afterwards smoked. This man had a poita on; his hair tied in a large bunch at the top of his head; a rope round his waist, upon which was tied a piece of the bark of the plantain tree, which in part only covered his nakedness; and a shred of cloth also tied round his head; except which he was perfectly naked. We entered into conversation with this man, who professed to be a worshipper of Ram. He declaimed against a worldly state: told us we were in a state of constant agitation; but that he, indifferent to all these things, was full of joy: if he had food, it was well; if not, he contented himself with the name of Ram. When asked what he proposed to himself by this mode of life, he professed that he had neither desires nor hopes; and that he did not become a yogēē to expiate sin. He gave us, from a hole in the sand before his hut, some tolerably sweet water, for which we offered him a reward: but he declined accepting it, unless we would leave it on the spot; he would not move a step to obtain it. I endeavoured to convince him, that his love of ganja was a proof that all passion was not extinct in him; but he tried to ward off this attack by professing indifference even towards this indulgence. After this, when a roopee was given to him, he asked what he could do with it; and would not touch it in the giver's presence, who threw it down for him on the deer's skin upon which he sat.

From these huts we went to a neighbouring temple, which contained a stone image of Kopilŭ, the sage. Here we found two mendicants from the upper provinces, one of them a young man, an Oordhŭ-vahoo, who had held up his left arm till it was become stiff. They were both covered with ashes; their hair clotted with dirt, and tied in a bunch at the top of the head; and were without any covering except the bark of some tree, and a shred of cloth drawn up between the legs. At a distance they could scarcely be distinguished as men: and it appeared almost impossible for human beings to manifest a greater disregard of the body. We asked the young man, how long he had held up his arm in this manner! He said, "for three years." To the question whether it produced any pain, he replied, that, as far as his body was concerned, it did so for the first six months. The nails of this hand were grown long like the claws of a bird of prey. In his hut we saw two bead-rolls made of the stalk of the basil, a deer's skin, the horns of a deer, some embers, a piece of sacking, &c.—When asked why he embraced this manner of life, his reply implied an indifference to future rewards; he seemed scarcely willing to confess that he had any connections, father or mother, and reluctantly mentioned the place of his birth. Respecting his food he manifested the same indifference, though we discovered in one of the temples a large quantity of corn, clarified butter, spices, &c. The other pilgrim was less communicative, and more intent on his devotions: he had a separate hut, and, as though all desire of human society and friendship was extinguished, these persons, the only human beings in this part of the forest, seemed to have no connection with each other. At a distance from the temple we saw a wild hog, and on the sand, in several places, fresh marks of the feet of a

large tiger. The young man informed us, with perfect indifference, that during the three preceding months six persons had been taken away by tigers; and added, in the same tone, that the human body was the natural food of the tigers, and that such a death was no mark of the divine displeasure. We asked him, whether he did not think it a fortunate circumstance, however, that while so many of his companions had been devoured by tigers, he was spared: he did not appear to feel this sentiment, but said that they would take him also.

After rising in the morning, as we learnt from the young yogēē, each of these ascetics repeats the name of some god, using his bead-roll; he then performs the ceremonies of worship before some representative of an idol; then bathes and goes through the ceremonies (sŭndhya) ordained by the shastrŭ to be performed three times a day; then he prepares the offerings, worships his idol, and again repeats its name for some time. At mid-day he eats; then returns to the repetitions of the name of his god till the evening sŭndhya; and after this he continues repeating the name of the idol till he falls asleep.

The following story is universally credited among the Hindoos in the neighbourhood of Calcutta:—Some years ago, a European, with his Hindoo head-servant, Varanŭshee-ghoshŭ, of Calcutta, and other servants, passed through the Sunderbunds. One day, as this European was walking in the forest, he saw something which appeared to be a human being, standing in a hole in the earth. He asked the servant what this could be; who affirmed that it was a man. The European went up, and beat this lump of animated clay till the blood came; but

it did not appear that the person was conscious of the least pain—he uttered no cries, nor manifested the least sensibility. The European was overwhelmed with astonishment, and asked what it could mean. The clerk said, he had learnt from his shastrŭ, that there existed such men, called yogēēs, who where destitute of passions, and were incapable of pain. After hearing this account, the European ordered the servant to take the man home. He did so, and kept him some time at his house: when fed, he would eat, and at proper times, would sleep, and attend to the necessary functions of life; but he took no interest in any thing. At length the Hindoo, wearied with keeping him, sent him to the house of his spiritual teacher at Khŭrdŭ. Here some lewd fellows put fire into his hands; placed a prostitute by his side, and played a number of tricks with him, but without making the least impression on him. The teacher was soon tired of his guest, and sent him to Benares. On the way, when the boat one evening lay to for the night, this yogēē went on shore, and, while he was walking by the side of the river, another religious mendicant, with a smiling countenance, met him: they embraced each other, and —as is said—were seen no more.

Numbers.—I have endeavoured to ascertain the probable number of Hindoos who embrace a life of mendicity; and am informed, that scarcely less than an eighth part of the whole population abandon their proper employments, and live as religious mendicants by begging. Supposing that there are sixteen millions of Hindoos in Bengal and Behar, and that each mendicant requires only one roopee monthly for his support, it will appear, that not less than 2,000,000 roopees, or 250,000 pounds sterling, are thus devoured annually by persons, the great majority of whom are well able to support themselves

by manual labour. What a heavy tax this must be on the industrious, the great body of whom among the Hindoos are comparatively poor!

When we add to this, the baneful effects of this system on the morals of the mendicants themselves, as well as on the public manners, every benevolent mind must exceedingly deplore such a state of things. These beggars are not frowned upon like those who have nothing but their misery to plead for them; but are privileged and insolent harpies, boldly demanding the contributions of the abject and superstitious Hindoos. Their indolent habits too, lead to perpetual acts of private plunder, and the filthy songs they sing, lead to every species of impurity.

Many of the more enlightened Hindoos, especially the bramhŭns, hold these mendicants in the utmost contempt, and would consider their being compelled to work as a great blessing conferred upon the country. On the other hand, some persons of property treat them with the greatest reverence, and sometimes invite a number of them to their houses, drink the water with which they have washed their feet, and, at the end of the entertainment, eat of the refuse from the plate of each. Gŭnga-Govindŭ-Singhŭ, a person of the writer cast, who was patronized by Mr. Hastings, and who realized a princely fortune, carried his attachment to the Voiragēē mendicants to the greatest lengths. He sometimes gave a feast to three or four thousand, and performed the lowest offices of service to these his guests: he also provided that persons of this description should, after his death, be constantly entertained, receive presents, have medical attendance when sick, &c., at all the temples which he erected and dedicated to the different forms of Krishnŭ.

CHAP. VII.

ACCOUNT OF THE BOUDDHŬS.

It is a question not perhaps completely decided, whether the religion of Booddhŭ, now spread over the Burman empire, Siam, Ceylon, Japan,[l] Cochin-China, and the greater part of China itself,[m] be not in reality

[l] Kæmpfer says, on the authority of the Japanese historians, that the Bouddhŭ doctrine was carried into Japan about the year 63.—*Vol.* i. *chap.* vi. p. 247.

[m] The Abbé Grosier (vol. ii. c. v. p. 220) gives the following account of the doctrine of *Fo*, in which the principles of Booddhŭ are clearly to be distinguished:—"Nothing is the beginning and end of every thing that exists: from nothing our first parents derived their existence, and to nothing they returned after their death. All beings are the same, their only difference consists in their figure and qualities. A man, a lion, or any other animal may be formed of the same metal; if these different pieces are afterwards melted, they will immediately lose their figure and qualities, and together form only one substance. Such is the case with all beings, whether animate or inanimate; though different in shape and qualities, they are still the same thing sprung from the same beginning, which is nothing. This universal principle is extremely pure, exempt from all change, exceedingly subtle and simple; it remains continually in a state of rest; has neither virtue, power, nor intelligence: besides, its essence consists in being free from action, without knowledge and without desires. To obtain happiness, we must endeavour by continual meditation, and frequent victories over ourselves, to acquire a likeness to this principle; and to obtain that end, we must accustom ourselves to do nothing, will nothing, feel nothing, desire nothing. When we have attained to this state of happy insensibility, we have nothing more to do with virtue or vice, punishments or rewards, providence or the immortality of the soul. The whole of holiness consists in ceasing to exist, in being confounded with nothing; the nearer man approaches to the nature of a stone or a log, the nearer he is to perfection; in a word, it is in indolence and immobility, in the cessation of all desires and bodily motion, in the annihilation and suspension of all the faculties both of body and soul, that all virtue and happiness consist. The moment that man arrives at this degree of perfection, he has no longer occasion to dread changes, futurity, or transmigrations, because he hath ceased to exist, and is become perfectly like the god *Fo*."

the ancient religion of India, and the bramhinical superstition the invention of later times, and raised to predominancy by the superior influence of the bramhŭns with the princes of Hindoost'han. The author, however, declines entering on this subject, made so difficult by the want of authentic historical evidence.

It is certain, that amongst the six schools of philosophy formerly famous among the Hindoos, two of them inculcated doctrines respecting the First Cause of things that were decidedly atheistical, or such as the followers of Booddhŭ maintain at this day; and it is indisputable, according to the Hindoo writings, that these two sects were numerous before the appearance of Booddhŭ.

About seven hundred years before the commencement of the Christian era, Vēērŭ-Vahoo, of the race of Goutŭmŭ, a person attached to one of these sects, destroyed his sovereign Bodhŭmŭllŭ, and immediately seized the throne of Delhi. This king, and his three immediate successors, reigned one hundred and eight years. Mŭhēē-pŭtee, or the lord of the earth, was the name of the third of these monarchs; and as most of the writers on this subject agree in placing the era of Booddhŭ in the sixth century B. C., it seems reasonable to suppose, that Booddhŭ was the son or near relation of Mŭhēē-pŭtee. If not connected with this family, why should the family name of this race, Goutŭmŭ, be one of the most common names of Booddhŭ? As the capital of the most powerful of the Hindoo monarchs of this period was in South Behar, if Booddhŭ was not the son of one of the Mŭgŭdhŭ kings, it is possible he belonged to some branch of the family reigning at Benares, which was probably then a separate kingdom. In the Témee Jétŭ,

a history of one of the incarnations of Booddhŭ, he is said to have been the son of a king of Benares, and to have persevered in choosing the life of an ascetic, against every possible artifice and persuasion of his royal parents. If then it be admitted, that Booddhŭ was a person of royal descent, that he chose an ascetic life,[n] and embraced a system of philosophy already prevalent in India, the other scenes of the drama require no assistance from conjecture: he became the patron and idol of the sect which from this time became distinguished by his name; he also received the support of the reigning monarchs, who were attached to him not only by holding the same philosophical opinions, but by the ties of blood.

This sect being thus established by Mŭhēē-pŭtee, the eleven Bouddhŭ monarchs who succeeded him, and who reigned two hundred and ninety-one years, may reasonably be supposed to have done what the bramhŭns charge them with, to have obliterated the religion of their opponents.

It is certain, however, that the learned adherents of the bramhinical religion did not remain silent spectators

[n] The disposition manifested by all superstitious nations to honour and even to deify men remarkable for outward austerity, is particularly observable amongst the Hindoos. They suppose that such a saint is a divine oracle, or the visible representative of the deity; they implicitly receive his doctrines, and pay him those honours which they conceive are due "to gods come down in the likeness of men." This attachment to eminent ascetics naturally springs out of the Hindoo system; and to this we are to attribute the origin and prevalence of the THREE GREAT SCHISMS among the Hindoos, of *Boodhŭ*, of *Nanŭk*, and of *Choitŭnyŭ*, all of whom appear to have been religious mendicants.

of what they deemed the triumph of atheism.[o] They contended with their equally learned opponents, and this dispute, as is manifest by the tendency of many of the works still read by the Hindoos, called forth all the talents of both sides; challenges to conduct the controversy in the presence of kings and learned assemblies were given and accepted: but here, as in innumerable other instances, the arm of power prevailed; and as long as the reigning monarchs were Bouddhŭs, the bramhŭns were obliged to confine themselves to verbal contentions.

At length Dhoorŭndhŭrŭ, of the race of Mŭyōōrŭ, destroyed Adityŭ, the last Bouddhŭ king, and assumed the sovereignty; and it is probable that from this time (B. C. about 300 years) we are to date the commencement of the persecutions of the Bouddhŭs.[p]

One or two facts tend to prove, that the bramhŭns

[o] A story respecting these times is still current among the Noiyayikŭ sect:—The wife of the last Bouddhŭ monarch but one was a disciple of Vishnoo, and called day and night upon God, complaining against the Bouddhŭs as having exterminated his worship, and all traces of a deity; at length Vishnoo, by a voice from heaven, assured her that he would appear in the forms of two learned men, Bhŭttŭ and Oodŭyŭnacharjyŭ, and restore his worship. Another story related by the same sect is, that Oodŭyŭnacharjyŭ, unable to turn the Bouddhŭs by argument, proposed that himself and any one of this sect should cast themselves from a neighbouring mountain; the Bouddhŭ, in the act of falling, crying out, "There is no God," and Oodŭyŭnacharjyŭ, "God exists." The challenge was accepted: the Bouddhŭ perished, and his opponent fell unhurt.

[p] In opposition to this, it is said, "If the conjectures of Sir William Jones, relative to the inscriptions found at Mongheer, and on the pillar at Buddal, be well founded, then the governing power on the banks of the Ganges, as, late as about the time of the birth of Christ, was of the sect of Bouddha." *Asiatic Researches*, vol. vi. p. 165.

were not much more mild and tolerant than other persecutors:—though a number of *Joinŭs* are scattered up and down in various parts of Hindoost'han, scarcely a vestige of the Bouddhŭ superstition is to be found, and all its adherents are seen in the adjoining countries.—The fact respecting these persecutions is, however, placed beyond all doubt by the Prayŭshchittŭ-vivekŭ, a Hindoo work on atonements; from which we learn, that Oodŭyŭnacharjyŭ, a learned bramhŭn, and a fierce combatant against the Bouddhŭs, actually burnt himself to death on a chaff-fire (koosh-anŭlŭ), as an atonement for the sin of having excited the Hindoo kings to put to death many Bouddhŭ bramhŭns. This story is thus related in one of the Hindoo shastrŭs:—In former times, it was common for very learned pŭndits to go from kingdom to kingdom, challenging each king to bring forth his pŭndits, to hold disputations on the subjects contained in the shastrŭs. Oodŭyŭnacharyŭ had, in this manner, obtained the victory over all the pŭndits in the world. He was also the great instrument in overcoming the bouddhŭs, and in re-establishing the practice of the védŭs; but in arming the kings against the bouddhŭs he had been instrumental in destroying many bouddhŭ bramhŭns. Towards the close of his life he went to Jŭgŭnnat'hŭ-kshétrŭ; but when he arrived at the temple, the door shut of itself against him, he sat at the door, sorrowful, and keeping a fast. In the midst of his fast the god appeared to him in a dream, and told him, he had been guilty of killing many bramhŭns; he could not, therefore, see his face: he must renounce life by offering the toosh-anŭlŭ atonement. Oodŭyŭnacharyŭ was angry with Jŭgŭnnat'hŭ, and pronounced a curse upon him, telling him, that in some future period, when he should be destroyed by the bouddhŭs, he would remember his benefactor. This pŭndit

soon afterwards, however, obeyed the command of Jugŭnnat'hŭ. When he had been several days suffering in the chaff-fire, and his lower parts were burnt, Shŭnkŭracharyŭ called on him, and challenged him to dispute. Oodŭyŭnacharyŭ declined it, on account of the pain which he endured; but Shŭnkŭracharyŭ promised to cure the burnt parts, and told him, that after the dispute was over he might offer the atonement. Oodŭyŭnacharyŭ ridiculed him for pretending to dispute with him, since he had not sense to judge in a case so obvious: half his body was burnt already; and yet he (Shŭnkŭracharyŭ) advised him to have the burnt parts restored, in order to dispute with him, in which case he would have to endure these sufferings twice over. Shŭnkŭracharyŭ, being thus overcome at the commencement, retired. The other continued the atonement, and thus expiated his sin of killing the bouddhŭ bramhŭns.

To avoid the malice of their enemies, therefore, the Bouddhŭs emigrated to the neighbouring countries, and gave to the savage inhabitants those doctrines, for which they had been unsuccessfully contending on the plains of Hindoost'han.

We have no authentic documents to prove how long this persecution lasted; but it is a pretty current opinion among the most learned Bŭrmans, that the religion of Booddhŭ was introduced into that country about 450 years after his death. According to this statement (admitting that the persecution began with Dhoorŭndhŭrŭ), it will appear to have continued 183 years.

There is a tradition among the Cingalese, that one of the kings of Hindoost'han, immediately after Booddhŭ's

death,[q] collected together five hundred learned ascetics, and persuaded them to write down on palmyra leaves, from the mouth of one of Booddhŭ's principal disciples, all the doctrines taught by Booddhŭ in his life-time. The Cingalese admit that they received their religion from the hands of a stranger; and it is probable that it was propagated in the Bŭrman empire soon after its reception in Ceylon, that is, about 450 years after Booddhŭ's death. The Bŭrmans believe, that six hundred and fifty years after that event, in the reign of Mŭha-moonee, Booddhŭ-ghoshŭ, a bramhŭn, was deputed to Ceylon, to copy the work Vishooddhimargŭ, which includes all the Jatŭs, or histories of the incarnations of Booddhŭ: and it is fabled, that the iron style with which he copied this work, was given him by a heavenly messenger; though others will have it that Bodhee-sŭtwŭ gave it to him.

These Jatŭs are said to have amounted to five hundred and fifty books; some of which are, however, lost. A work called the Ten Jatŭs is now the best known, and is held in the highest veneration. The names of these Jatŭs are, Témee, Jŭnŭkŭ, Soobŭrnŭ-ramŭ, Némee, Mŭhoshŭt'ha, Bhōōridŭttŭ, Chŭndŭ-koomarŭ, Narŭdŭ, Vidoorŭ, and Vésŭntŭra.

Since the above period, many Bŭrmans have translated and commented on these writings. In a work entitled "The Great History of the Bŭrman and Pegu kings," it

[q] A native of Ceylon assured the author, that the Cingalese considered it to be about 2,500 years since the death of Goutŭmŭ. Mr. Felix Carey, on the authority of the Bŭrman history, states, that in 1813 it was 2,357 years since the birth of this god. In an account published in the Asiatic Researches, vol. vi. p. 265, it is said, that in 1795 Booddhŭ had been deified 2,362 years.

is recorded, that during the T'hioorŭ-kshŭtriyŭ dynasty, not less than fifty-five translations were made, and as many comments written on these books. But the Bŭrmans are believed to possess works of greater antiquity than these Jatŭs, on history, poetry, medicine, astronomy, grammar, &c.; whether borrowed from the Sŭngskritŭ, or the productions of the Bouddhŭ sect, time must disclose.[r]

It is a singular circumstance, that the Bouddhŭs should have assigned to their hero, as the Hindoos to Vishnoo, ten incarnations; and still more singular, that they should have designated the histories of these incarnations by the names of ten Hindoo sages.

The Bouddhŭs do not believe in a First Cause: they consider matter as eternal; that every portion of animated existence has in itself its own rise, tendency, and destiny; that the condition of creatures on earth is regulated by works of merit and demerit: that works of merit not only raise individuals to happiness, but, as they prevail, raise the world itself to prosperity; while, on the other hand, when vice is predominant, the world degenerates till the universe itself is dissolved. They suppose, however, that there is always some superior deity, who has attained to this elevation by religious merit; but they do not regard him as the governor of the wŏrld. To the present grand period, comprehending all the time included in a kŭlpŭ, they assign five deities, four of whom have already appeared, including Goutŭmŭ, or Booddhŭ, whose exaltation continues five thousand

[r] Some idea of their advance in science may be gathered from an interesting account of the Religion and Literature of the Bŭrmans, inserted in the 6th vol. of the Asiatic Researches, by Dr. F. Buchanan.

years, 2,356 of which had expired A. D. 1814. After the expiration of the 5,000 years, another saint will obtain the ascendancy, and be deified. Six hundred millions of saints are said to be canonized with each deity, though it is admitted that Booddhŭ took only 24,000 devotees to heaven with him.

The lowest state of existence is in hell; the next, is that in the forms of brutes; both these are states of punishment. The next ascent is to that of man, which is probationary. The next includes many degrees of honour and happiness up to demi-gods, &c., which are states of reward for works of merit. The ascent to superior deity is from the state of man.

The Bouddhŭs are taught, that there are four superior heavens, which are not destroyed at the end of a kŭlpŭ; that below these there are twelve other heavens, followed by six inferior heavens; after which follows the earth; then the world of snakes; and then thirty-two chief hells; to which are to be added, one hundred and twenty hells of milder torments.

The highest state of glory is absorption. The person who is unchangeable in his resolution: who has obtained the knowledge of things past, present, and to come, through one kŭlpŭ: who can make himself invisible; can go where he pleases; and who has attained to complete abstraction, will enjoy absorption. The Hindoo idea of absorption is, that the soul is received into the divine essence: but as the Bouddhŭs reject the doctrine of a separate Supreme Spirit, it is difficult to say what are their ideas of absorption. Dr. Buchanan says (Asiatic Researches, vol. vi. p. 180), Nirvanŭ "implies (that

is, among the Bŭrmans) exemption from all the miseries incident to humanity, but by no means annihilation."

Those who perform works of merit, are admitted to the heavens of the different gods, or are made kings or great men on earth; and those who are wicked, are born in the forms of different animals, or consigned to different hells. The happiness of these heavens is described as entirely sensual.

The Bouddhŭs believe, that at the end of a kŭlpŭ the universe is destroyed. To convey some idea of the extent of this period, the illiterate Cingalese use this comparison: "If a man were to ascend a mountain nine miles high, and to renew these journies once in every hundred years, till the mountain were worn down by his feet to an atom, the time required to do this would be nothing to the fourth part of a kŭlpŭ."

Booddhŭ, before his exaltation, taught his followers, that after his ascent, the remains of his body, his doctrine, or an assembly of his disciples, were to be held in equal reverence with himself. When a Cingalese, therefore, approaches an image of Booddhŭ, he says, "I take refuge in Booddhŭ; I take refuge in his doctrine; I take refuge in his followers."

There are five commands given to the common Bouddhŭs: the first forbids the destruction of animal life; the second forbids theft; the third, adultery; the fourth, falsehood; the fifth, the use of spirituous liquors. There are other commands for superior classes, or devotees, which forbid dancing, songs, music, festivals, perfumes, elegant dresses, elevated seats, &c. Among works of

the highest merit, one is the feeding of a hungry infirm tiger with a person's own flesh.

The temples erected in honour of Booddhŭ,* in the Bŭrman empire, are of various sizes and forms, as quadrangular, pentagonal, hexagonal, heptagonal, or octagonal. Those of a round spiral form can be erected only by the king, or by persons high in office. An elevated spot is preferred for the erection of these edifices; but where such an elevation cannot be found, the building is erected upon the second, third, fourth, fifth, or sixth terrace. These piles are generally of solid brick-work, but some are filled up with earth or rubbish; lime-stone is seldom used, generally earth or brick-dust. Those who can afford it have their temples gilt all over, which gives them a grand appearance. A coating of black lacker being laid upon the plaister, the gold-leaf firmly adheres. An umbrella made of iron, and gilt, is fixed on the tops of the temples, round the border of which some persons suspend bells; the sound of these bells, when the wind puts them in motion, has a pleasing effect. Bells of various sizes are sometimes hung near a temple, which the people ring to give notice of their arrival. Images of lions and monsters of various descriptions, facing the four quarters, or on each side of the gateways, are to be seen attached to most temples.

Within the vicinity of a temple, houses of charity for strangers are erected, in which images of Booddhŭ are placed. Umbrellas and stone pots, in imitation of those

* When the author asked a *Joinŭ* why, since the object of their worship was neither creator nor preserver, they honoured him as God, he was answered, that it was an act of homage to exalted merit.

used by Goutŭmŭ as a mendicant, are also placed near temples.

The temples of Booddhŭ in Ceylon are very large, some of them capable of containing 3,000 people. Many of them have verandas all round. The hall containing the image is very spacious.

The priests worship at the temples daily, or ought to do so. The worship consists in presenting flowers, incense, rice, betle-nut, &c., repeating certain prayers The priest cleanses the temple, preserves the lights, and receives the offerings. A worshipper may present his own offerings, if he is acquainted with the formulas. The five commands are repeated by a priest twice a day to the people, who stand up and repeat them after him.

Temples are built by individuals, or the inhabitants of a village, as works of merit. Several festivals precede the opening of a temple : as, at laying the foundation; at setting up the image ; at fixing the umbrella ; at the purification ; and at the consecration. These feasts are sometimes continued four or five days, when musicians and dancing girls are employed, various pantomimical representations are exhibited, and a great concourse of people entertained. Offerings of various kinds are presented to Booddhŭ and to the priests. The latter make a discourse to the assembly on the virtue of building temples, grounding their address on some apothegm of the saint.

Booddhŭ, as seen in many temples, appears seated upon a throne placed on elephants, or encircled by an hydra ; or in the habit of a king, accompanied by his

attendants. In most of the modern images, however, he is represented in a sitting posture, with his legs folded, his right hand resting upon his right thigh, and his left upon his lap; a yellow cloth is cast over his left shoulder, which envelopes his right arm. His hair is generally in a curly state, like that of an African; his ears are long, as though distended by heavy ear-rings. The image is generally placed in the centre of the temple, under a small arch prepared for the purpose, or under a small porch of wood, neatly gilt. Images of celestial attendants, male and female, are frequently placed in front of the image. In some places the image of Jēēvŭnŭkŭrŭ, a mendicant, who had 400,000 disciples, and who foretold the deification of Booddhŭ, is to be seen, in an erect posture, having four mendicants behind him with begging dishes in their hands, and Soomédhŭ, a form of Booddhŭ, lying prostrate before him, in a posture of reverence.

It appears evident from their writings, that the ancient religion of the Bŭrmans consisted principally of religious austerities. When a person becomes initiated into the priesthood, he immediately renounces the secular state, lives on alms, and abstains from food after the sun has passed the meridian. The ancient writings of the Bŭrmans mention an order of female priests; but it is likely that these were only female mendicants.

Priests are forbidden to marry; they are to live by mendicity; are to possess only three garments, a begging dish, a girdle, a razor, a needle, and a cloth to strain the water which they drink, that they may not devour insects.

The priests are the schoolmasters, and teach gratuitously as a work of merit. If a priest finds a pupil to be of quick parts, he persuades the parents to make him a priest; but if a boy wish to embrace a secular life after he has been some time in the college, he is at liberty to do so. Boys of five years of age and upwards are admitted into the Bŭrman seminaries (koiyooms) as students. At their initiation, the parents generally give a feast, which continues for three or four days; at the close of which time the youth, arrayed in costly garments and ornaments, and attended by a large retinue, is led through the town on horseback to the college of his preceptor. As soon as he arrives, he is stript of his attire; his head is shaved; he is clothed with a yellow garment, and a pot, or beggar's dish, is put into his hand; and in this manner he is committed to his tutor.

The student is to observe the following rules: to abstain from murder, theft, evil desire, falsehood, ardent spirits, food after noon-day, dancing, music, &c., from flowers and perfumes, elegant accommodations, the use of gold and silver. Should he fail in keeping these prohibitions, he is disqualified for farther advancement. An obedient disciple, at the end of twenty years, is admitted into the order of priests.

To persons admitted into the order of the priesthood, two hundred and twenty-seven precepts are given, the observance of which for ten years entitles them to the rank of a priest of the first order, and empowers them to have colleges and disciples under them.

A Bŭrman college is built in the stile of a palace by

some person of wealth. The ancient koiyooms resembled caves, many of which are still to be seen in the ancient city of Pougan.

Beside their colleges, there are other sacred edifices among the Bŭrmans, inclosed by a wall, and intended for the accommodation of learned men, who meet to consult each other on religious matters. In some instances, an image of Goutŭmŭ is set up in a conspicuous part of the building.

The houses of the priests are built as works of merit, and offered to them. A temple and a house for priests are commonly built at once. It is a law in these houses, that a priest shall always give his bed to a priest who is a stranger, if necessary. The common people are never suffered to sit upon a priest's mat or bed.

The investiture of a priest is a very important ceremony. To ordain the candidate, it is necessary that a priest should be present who has been initiated twenty years, and not less than five priests who have been in orders ten years each. The ceremony, from which spectators are carefully excluded, is conducted in a temple peculiarly sacred, or in a boat on the river, surrounded with a screen of mats. At the commencement, a priest goes out, and asks the crowd whether they have any objection to the youth's becoming a priest. If they all answer in the negative, he is presented to the chief priest, and is asked many questions; as, if he be free from disease; if he be perfect in his elementary knowledge; if he have obtained the consent of his parents. After many formulas have been repeated, he is clothed in white; and the eight utensils, composing the whole property of a

priest, are hung round him. He is at length clothed like an old priest, and led to some college, where he remains for three years under the inspection of an aged priest, until completely initiated into the duties of the priesthood.

At the four changes of the moon festivals are held among the Cingalese. A temporary shed being erected on these occasions near a temple, the people bring their offerings, and present them to two priests employed in instructing the assembled multitude; the one speaks in the Palee, the learned language of the Bouddhŭs, and the other explains his words in Cingalese. Drums are beaten at intervals, and the temple is illuminated.

Formerly, it would seem that religious feasts were held monthly among the Bŭrmans: as, the water feast; that for presenting drink-offerings to the images of Booddhŭ; that for watering the trees of the Ficus Indica; the interrogatory feast; one in honour of the priests; another in honour of Gŭnéshŭ; the boat festival; the feast of alms; the candle feast; the feast of giving clothes to the priests; the lot festival; and the festival for placing fire near the images of Booddhŭ. At present, the Bŭrman feasts are held at the full and change of the moon only. At these times all public business is suspended; the people pay their homage to Goutŭmŭ at the temples, presenting to the image rice, fruits, flowers, candles, &c. Aged people often fast during the whole day. Some visit the colleges, and hear the priests read portions from the Bouddhŭ writings.

According to the religion of Booddhŭ, there are no distinctions of cast. Polygamy is not forbidden by the

Bouddhŭ doctrine, and it is not uncommon for a man to have a plurality of wives. The Bŭrmans burn their dead with many ceremonies, especially the bodies of the priests.

Respecting the Hindoo deities, the Bouddhŭs believe that Brŭmha is the head of the brŭmhacharēēs, and lives with them in one of the higher heavens; that Vishnoo, Shivŭ, Kartikéyŭ, and Soomŭna, are the chief ministers of Indrŭ, the king of heaven, who has twenty-eight inferior ministers. An intelligent native of Ceylon assured the author, that the Bouddhŭs dislike the Hindoo religion more than they do Mahometanism.

CHAP. VIII.

ACCOUNT OF THE JOINŬS.[t]

"THE joinŭs," says Dr. F. Buchanan, "are spread all over India; but at present are not numerous any where, except in Toolŭvŭ. They allege, that formerly they extended over the whole of Aryŭ, or Bhŭrŭtŭ-kŭndŭ; and that all those who had any just pretensions to be of kshŭtriyŭ descent, were of their sect. It no doubt appears clear, that, in the south of India, many powerful princes were their followers, till the time of Ramanoojŭ-acharyŭ."

This sect is said to owe its rise to Rishŭbhŭ-dévŭ, a Hindoo; who is said, in the Kŭlpŭ-sōōtrŭ,[u] a joinŭ shastrŭ, from which the greater part of the following account is extracted, to have been incarnate thirteen times. The kŭlpŭ-sōōtrŭ gives the periods of these births, and declares, that at his last appearance, Rishŭbhŭ was born in the family of Ikshwakoo; his father's name was Nabhee, his mother's Mŭroo (the Shrēē-Bhagŭvŭtŭ calls her

[t] From the word jinŭ (ji, to conquer) this sect derives its name. He who has overcome the eight great crimes, is called jinŭ. These crimes are, eating at night; slaying any animal; eating the fruit of those trees that give milk, pumkins, young bamboo plants; tasting honey, flesh; taking the wealth of others; taking by force a married woman; eating flowers, butter, cheese; and worshipping the gods of other religions.

[u] This work is written in the Urdhŭ-magŭjēē and the Prakritŭ-Lŭnkéshwŭrēē languages: three learned men have written commentaries on it, one of which, the Kŭlpŭ-droomŭ-kŭlika, as well as the Kŭlpŭ-sōōtrŭ, are in the College library, Calcutta. The Kŭlpŭ-sōōtrŭ is divided into three parts, comprising the history of the joinŭ mendicants, the duties of the wise, and of ascetics.

Méroo). At this time, says the same work, men were in an uncivilized state, supported not by their labour, but by the fruits of trees (kŭlpŭ-vrikshŭ), which supplied spontaneously all their wants, and under which they dwelt, having no houses. The gods descended at the birth of Rishŭbhŭ, and, when he was grown to maturity, Indrŭ came from heaven to give him in marriage. Bhŭrŭtŭ, and many other sons, were the fruits of this marriage.[x] At the installation also of Rishŭbhŭ, Indrŭ was present, and gave him a celestial throne. This monarch had the following titles of honour bestowed on him: the Great King, the Great Mendicant, the Great Joinŭ,[y] the Perfect Saint, the Paragon of Virtue. He taught mankind to cultivate the earth, as well as the first acts of civilization; and afterwards adopted a person as his spiritual guide. Then, during a whole year, he presented gifts to the people, and renouncing his kingdom, went into a forest, where, for a thousand years, he continued the devotions of a hermit, and refined all his powers; to the hermits dwelling near him in the forest he explained the principles of religion, but initiated twelve persons as his chief disciples; eighty-four others he sent out to instruct the people of various countries. Near him were 84,000 joinŭs; 300,000 females, mendicants; 300,500 other disciples; and 500,000 females who had begun to learn the principles of the joinŭ religion; besides many thousands more. At length, after residing several millions of years in this forest, at the close of the third of

[x] Gomŭtéshwŭrŭ-swamēē is mentioned as another son by a different queen, and is said to have reigned at Oude.—*See Asiatic Researches, vol. ix., page* 260.

[y] The bramhŭns place Rishŭbhŭ at the head of this atheistical sect: it is recorded in the fifth chapter of the Shrēē-Bhagŭvŭtŭ, that the kings of Konkŭ, Vénkŭ, and Kootŭjŭ, witnessing his devotions, became joinŭs.

the six yoogŭs, he obtained absorption, together with a thousand of his disciples.

After Rishŭbhŭ-dévŭ, twenty-two persons are mentioned in this work as the successive leaders of the sect: Ŭjitŭ-nat'hŭ, Sŭmbhŭvŭ-nat'hŭ, Ŭbhinŭdŭnŭ, Soomŭtee-nat'hŭ, Pŭdmŭ-prŭbhoo, Sooparshwŭ-nat'hŭ, Chŭndrŭ-prŭbhoo,[z] Soovit-nat'hŭ, Shēētŭlŭ-nat-hŭ, Shréyangsŭ, Vasŭvŭ pōōjyŭ, Vimŭlŭ-nat'hŭ, Ŭnŭntŭ-nat'hŭ, Dhŭrmŭ-nat'hŭ, Shantee-nat'hŭ, Koont'hŭ-nat'hŭ, Ŭrŭ nat'hŭ, Mŭllee-nat'hŭ, Mŭnŭsŭ-vrŭtēē, Nŭmee-nat'hŭ, Némŭ-nat'hŭ,[a] and Parshwŭ-nat'hŭ.[b]

The last of the joinŭ yogēēs was Mŭha-vēērŭ, who is said to have been incarnate twenty-seven times, and at his last birth to have been the son of Siddhart'hŭ, a kshŭtriyŭ, of Kshŭtriyŭ-koondŭ.

Some ages after this, when men were sinking into ignorance, Kŭndilacharyŭ collected a number of sages at Mŭt'hoora, and compiled the work called Kŭlpŭ-sōōtrŭ, the contents of which had existed in the minds of the principal disciples of Mŭha-vēērŭ from past time.

The joinŭs have at present a number of mendicant chiefs scattered up and down in Hindoost'han. Shrŭvanŭ-Bĕligolŭ is the principal residence of the joinŭ gooroos.—See *Asiatic Researches*, vol. ix., page 255.

[a] In the ninth vol. of the Asiatic Researches, facing page 264, is a drawing of this anchorite.

[z] This ascetic was the son of king Sŭmoodrŭ-vijŭyŭ, of Soŭvēērŭ, in Trishŭtŭ.

[b] Facing the 272d page of the ninth vol. of the Asiatic Researches is a drawing of this god, under the name of Jain-deo.

The following is offered as a summary of the joinŭ doctrines and ceremonies, as given in the Kŭlpŭ-sōōtrŭ, &c. It seems necessary to premise, however, that it is difficult to give a system which will apply to the whole sect, among whom various opinions prevail. A considerable number of joinŭs approach a good way towards the orthodox Hindoos: they acknowledge something of a deity, though they deny a creator, and reverence in a limited sense the Hindoo deities. They also retain the ten ceremonies connected with progress through life up to marriage. They are divided into the four Hindoo casts, and four states (ashrŭmŭs); they marry like the Hindoos, and burn their dead, but do not make offerings to them in the shraddhŭ: they say, "Of what use is it to pour oil into the lamp after the wick is burnt to ashes?" In their chronology they are more extravagant than the orthodox, and their descriptions of the earth bear a strong resemblance to those of the pooranŭs. The strict joinŭs, it is probable, are constrained to a life of mendicity: for it seems impossible for a person in a secular state to adhere to the rules laid down for this sect; especially those rules which refer to the preservation of all living creatures, vows of continence, &c. All the joinŭ chiefs appear to have been gloomy ascetics, assuming the rights of deity, and denying the authority of God: they despised the ribaldry of the bramhŭns; and amongst the joinŭ sŭnyasēēs at present, a sovereign contempt of the creator, of a future state, and of religious ceremonies, is observable. The earth, say the joinŭs, is formed by nature; that is, by inherent properties existing in itself. As the trees in an uninhabited forest spring up without a cultivator, so the universe is self-existent; and as the banks of a river fall of themselves, so there is no supreme destroyer. The world, in short, is produced as the spider

produces his web, out of its own bowels. Who is it that causes the milk to ooze from the udder of the cow, and the rivers to flow to the sea? Spirit is found in two conditions, emancipated and enclosed by matter. There is but one spirit individuated among the whole universe of animated existences.[c] All human affairs are regulated by religion and irreligion, *i. e.* by works of merit and demerit. Religion naturally and of itself purifies, and exalts, and immortalizes its possessor; while irreligion defiles, degrades, and ruins men. The future births of men are regulated by present actions: the wicked are punished in different degraded bodies, or in some hell. Those who practise works of merit may, if their merits are sufficiently great, ascend to one of the twelve heavens. Beyond the highest heavens, for eight miles, all is darkness. Below this is a heaven where all who obtain unchanging happiness remain,[d] and which is 36,000,000 of miles long. The inhabitants of this world occupy 1,332 cubits of these regions, where they are all assembled. Below this are five heavens, inhabited by ascetics something less pure than the former; and still lower are twelve heavens, one below the other. Next to this is the earth, balanced in the air; beneath this, water; and still lower, darkness. Persons committing sin in these heavens become men, or animals, or inanimate substances, or sink into a region of torment; but as often as any one descends from happiness, another ascends from the earth, and occupies his couch, or place of repose, in heaven. The earth remains fixed by its own

[c] Charvvakŭ, a joinŭ leader, denied the existence of spirit altogether.

[d] The joinŭs, imagining that a certain mark in the open hands when placed together forms a representation of this heaven, daily draw their joined hands to their forehead, meditating on this place of happiness.

nature: when an earthquake occurs, it is caused by Vén-tŭrēē, a god, throwing his arms up to his head. Joinŭ perfected saints are spread over the whole universe; their number is beyond all calculation.

The daily duties of a joinŭ are the following:—When he rises in the morning, he must bathe, shake gently his garment, and the mat on which he lay, to purify them; after which, he must repeat certain prayers or incantations addressed to persons possessing the five qualities of Ŭrihŭntŭ, Siddhŭ, Acharyŭ, Oopadhyayŭ, and Sadhoo, and others addressed to Wisdom, Religious Light, Excellent Conduct, and Devotion, for the purpose of removing the sins of the night. He next proceeds to a temple,[e] walks round it three times; bows and prays to the image, which is that of a joniŭ yogēē in a sitting posture; after which he goes to his spiritual guide, and bowing, makes vows to him for the day. These vows regard eating, speaking, &c. One person vows not to eat, and another not to speak, for so many hours, calling upon all joinŭ yogēēs, and all joinŭs, to witness his vows; after which he listens to some parts of their sacred writings: these duties occupy the forenoon. He now goes to solicit alms for the food of the day; and he does this according to vows, regulating the number of houses at which he resolves to beg. On his return, he repeats certain incantations, to remove the sins which he may have committed in destroying life as he walked

[e] "There is a famous image, of eighteen times the height of a man, upon a rock near Bĕligola, named Gomŭtéshwŭrŭ-swamēē." "At Koorkool, near Mangalore, there is also a gigantic image of Gomŭtéshwŭrŭ." "There are two kind of temples among the joinŭs, one covered with a roof, and the other an open area, surrounded by a wall." *Asiatic Researches*, vol. ix. pp. 256, 285.

through the streets.[f] He now eats, and again repeats certain prayers to persons designated by the five names above-mentioned. During the remainder of the day he continues nearly silent; and at the close of it repeats, as in the morning, certain incantations, to remove the sins of the day. Before retiring to sleep, standing near his bed, he rehearses certain stories respecting joinŭ devotees and kings, the qualities of the places in which joinŭs should reside, and those of female mendicants, and then the instructions of a spiritual guide to his disciple. He who lives in a secular state, among the above duties, omits to solicit alms, to visit the spiritual guide, and to repeat their sacred writings; the other parts he practises as far as he is able. Another duty enjoined upon the members of this sect is, that of repeating the praise of distinguished ascetics.

The person who, by practising the duties of the joinŭ religion, renders himself worthy of the worship of Indrŭ and the other gods; who delivers himself from the chains of the world, obtaining complete emancipation from matter[g]; becomes a proper object of worship to all-creatures.

The joinŭ mendicants profess to have five vows of abstinence: these regard falsehood, eating flesh or fish, theft, drinking spirits, and female intercourse. They bind themselves also to possess nothing beyond a cloth for the loins, a sheet to cover the body, a towel to wipe

[f] From this and other facts it will appear, to what an extent the joinŭs carry this principle; they do not allow that any crime justifies the taking away of life; hence they, as well as the bouddhŭs, consider kings, as the administrators of criminal justice, as the greatest of sinners.

[g] Mŭha-vēērŭ passed through twenty-seven births in the forms of gods, men, and reptiles, before he obtained unchangeable emancipation.

the mouth, a brush[h] to sweep the ground, for fear of treading on insects, and a beggar's dish. They are commanded to fear secular affairs; the miseries of a future state; the receiving from others more than the food of a day at once; all accidents; food, if connected with the destruction of animal life, &c.; death, and disgrace; also to seek to please all, and to obtain compassion from all.

The joinŭs observe several festivals during the year; as, the Flag, the Jŭmboo-dwēēpŭ, the Water, the Dedication, and the Car festivals[i]; another, when eight hundred articles, eight of one sort, are presented to a joinŭ deity; but the greatest of all their festivals is the Siddhŭ-chŭkrŭ pōōja, which is celebrated twice a year, in the months Ashwinŭ and Choitrŭ, and continues nine days. The worship is performed before the nine names mentioned in p. 439, written on paper or on the earth, in a circle containing nine divisions, of different colours, the name Ŭrihŭntŭ being in the centre. To most of the ceremonies included in what is called pōōja (see p. 280) they add recitations in praise of devout joinŭs.

On the 5th of the increase of the moon, the joinŭs have a monthly festival in honour of Mŭha-vēērŭ; to whom they present five books, five pens, five inkstands, five leaves used as paper, and five articles of every other offering. On the 11th of the increase of the moon, another festival is held in honour of Mŭnŭsŭ-vrŭtēē, a

[h] The shwétŭmbŭrŭs (that is, those who wear white clothes) keep a brush of woollen threads; the digŭmbŭrŭs have one made of peacock's feathers.

[i] There is a similarity between some of these feasts and one or two of those observed by the bouddhŭs. *See p.* 432.

joinŭ anchorite; when the person who supplies the expense observes a vow of silence for a day and a night.

In honour of the other twenty-two leaders of the joinŭ sect, annual festivals are held on the anniversary of the birth of each. Once a year also, which may be celebrated in any month, the joinŭs have another festival called Vishŭvŭyirmanŭ.

In the month Bhadrŭ, all the joinŭs in one town sit for eight days, and hear the Kŭlpŭ-sōōtrŭ read by one of their principal mendicants, who explains as he reads. On the day before the commencement of this festival, the book is richly adorned, and carried in procession on the head of a boy sitting in a palanqueen; the joinŭs, on horseback and in palanqueens, following with music and dancing. In the house, the book is placed on a throne, while the company stand before it with joined hands; they afterward sit for some time, and listen to devout songs in praise of their devotees and of religion. Part of the day is kept as a fast, but it closes with an entertainment. Offerings are also presented to the book and to the reader, and during the reading the audience occasionally manifest their attention by repeating the sound jēē, jēē.

After the birth of a child, a secular joinŭ carries it to the temple, which he circumambulates, bows to the god, repeats certain prayers, and then carries the child to the spiritual guide, who repeats an incantation in its ear. This is followed by a feast.

In a joinŭ mendicants's last sickness, a disciple repeats a certain prayer to him, and rehearses the praises of the joinŭ mendicants. After his death, with his body are

burnt the brush with which he swept the road or his seat that he might not destroy animal life, his staff, his beggar's bag, and a lump of wheaten paste. When a person dies, or a child is born, the family cannot visit a temple for eleven days; nor does the spiritual guide, nor any relation, visit their house for three days. On the twelfth day a feast is held.

There are five sects of joinŭs, but the difference between them is trifling. The Digŭmbŭrŭs wear no clothes, and their images of Rishŭbhŭ-dévŭ are also naked. The other sects are, the Térŭ-pŭnt'hēēs, the Dhooriyas, the Loonkas, and the Bouddhŭs.

Remarks of the Bramhŭns on the Atheistical Sects.

It may not be uninteresting to see what the bramhŭns have said of these atheistical sects, with whom they once carried on the fiercest religious controversy ever known in India, and whom they afterwards drove from the field with weapons dyed in their blood. And I here give a few extracts from the Kashēē-khŭndŭ of the Skŭndŭ pooranŭ, the Prŭbodhŭ-chŭndrodŭyŭ, the Vidwŭnmodŭtŭrŭginēē, and the Booddhŭ pooranŭ.

These sects are said by the bramhŭns to have taken their rise from Virochŭnŭ, whose conversion is attributed[k] to a declaration made by Brŭmha before Indrŭ and Virochŭnŭ to the following purport:—One day Indrŭ and Virochŭnŭ asked Brŭmha, "What the mind was, and what the body?" Brŭmha, who was in a state of profound meditation, having his eyes shut, laid his hand on his breast. At this time a bason of water stood before

[k] See the Rig-védŭ, and the Yogu-vashisht'hŭ Ramayŭn.

Brŭmha, and his image, in this posture, was reflected upon the water. Virochŭnŭ concluded, from this conduct of Brŭmha, that he intended to say, that the body was every thing. Indrŭ conceived, that this was not his meaning, but that he meant to convey the idea, that the body was like the shadow on the water; but that within (intimated by laying his hand on his breast) there was an immaterial spirit, and that this was Brŭmhŭ.

The next person who was the accidental cause of the spread of the doctrines of atheism, says the Shrēē-Bhagŭvŭtŭ, was Rishŭbhŭ-dévŭ, through whose devotions three kings became atheists (see p. 435). Next, the bramhŭns speak of Vishnoo as incarnate to overturn the kingdom of Divo-dasŭ, a king of Kashēē, who sought to prevent the gods from receiving any praise or petitions from men. Vishnoo spread atheism to such an extent, that Divo-dasŭ, offended at the progress of impiety, renounced his kingdom, became an ascetic, and shortly after ascended to heaven.

The Pŭdmŭ-pooranŭ[1] speaks of an ascetic named Digŭmbŭrŭ (not the disciple of Mŭha-vēērŭ), an incarnation of Shivŭ, who promoted the tenets of atheism.

The next person who appeared was Booddhŭ, the son of Ŭjinŭ,[m] who was born in the district of Magŭdhŭ. He taught, add the bramhŭns, that the universe was eternal, and had no creator; and that all creatures were uninterruptedly passing from death to life: he also protested

[1] See the Pooshkŭrŭ-khŭndŭ of that work.

[m] The Shrēē-Bhagŭvŭtŭ calls him the son of Ujinŭ, but the Boodhŭ pooranŭ says, his father's name was Shooddhodŭnŭ, and his mother's Maya-dévēē.

against the destruction of animal life, whether for food or sacrifice. He was much attached to astrological speculations, and wrote a work on astrology.

The same Hindoo works inform us, that these seceders were divided into six sects, embracing the doctrines published by Digŭmbŭrŭ, Virochŭnŭ, Vishnoo, Booddhŭ, and Shakshyŭ-singhŭ.—The founders of these sects were, Charvvakŭ, Madhyŭmikŭ, Yogacharŭ, Soutrantikŭ, Voibhashikŭ, and Niravŭrŭnŭ.—Digŭmbŭrŭ taught, that the being who survives all, and of whom nothing can be known, is God; that the universe is composed of four elements only, earth, water, fire, and air, and that there is no such thing as vacuum; that the earth is eternal, and has no creator; and that the highest act of virtue is to abstain from doing injury to sentient creatures. Mŭhavēērŭ enlarged Digŭmbŭrŭ's work, and gave it the name of Ŭrihŭntanoo-shasŭnŭ. Charvvakŭ, following Virochŭnŭ, declared that man was not possessed of spirit, and that there was no future state. Madhyŭmikŭ started the opinion, that the vacuum which remains at the general destruction of the universe is God. Yogacharŭ taught, that the mind can only be occupied by one object at once. Soutrantikŭ taught the Platonic doctrine, that in forming ideas the images of things are impressed on the mind: he also held, that the mind can only embrace one object at once. Voibhashikŭ was of opinion, that all visible objects are perishable; and that sensible objects are not imprinted on the mind, but are understood through the senses. The last of these sages, Niravŭrŭnŭ, taught, that what others call the soul is only something similar to light, diffused through the body, which is capable of depression or extension, and which dies with it.

These philosophers wrote the following works:—the doctrines of Vrihŭspŭtee; philosophical mysteries; a treatise on logic; a work on astrology; another to prove the folly of religious distinctions and ceremonies; and a history of the Bouddhŭ philosophers.

The following are some of the opinions of this sect, as charged upon them in the works mentioned at the head of this article:—There is no such God as the common notions on this subject would point out; no heaven separate from present happiness; no hell separate from present sufferings; neither works of merit nor demerit. There are no such beings as creator, preserver, and destroyer. The world is eternal; it exists from itself, and decays of itself, as parents give birth to children, as an earthen vessel is produced by the potter, as the centipede arises from cow-dung, blades of corn from seed, and as insects from fruit: nature gives birth to every thing. Material things arise out of the four elements of earth, fire, water, and air. All visible objects are subject to decay. Man does not possess an immortal spirit. Spiritual guides are unnecessary. The highest virtue consists in refraining from injuring sentient creatures. Supreme happiness consists in being free. Every species of pleasure may be called heaven. Absorption is realized in death. The entire absence of desire or affection is the highest state of happiness: as a person is afflicted for the death even of a bird he has reared, while other birds die unnoticed. Death is the same to Brŭmha and to a fly. To feed the hungry; to give medicine to the sick; to remove fear from others; to be compassionate to all; to instruct the ignorant; to exercise the five senses, the five members, the faculty of reason, and the understanding, are acts of virtue. There is no merit in cutting

trees, or in killing animals, for religious ceremonies; in mixing blood and earth to rub upon the body, nor in burning linseeds and clarified butter. A fine form, superior strength, a large family, a good disposition, a tender heart, and decision of mind, are the chief good. The five first of these philosophers taught, add the bramhŭns, that the union of the four elements gave rise to animal life, or motion: as the union of certain ingredients produces a medicine capable of removing disease; or as several colours mixed together produce a colour different from any simple colour; or as the juice of a sour fruit put into milk diffuses sourness throughout the whole.

CHAP. IX.

ACCOUNT OF THE SHIKHS.[n]

THE founder of this sect was *Nanŭk*, a Hindoo of the kshŭtriyŭ cast, born in the year 1469, at Raibhoédēē-Tŭlŭwŭndēē, a village in the district of Majha, in the Pŭnjab.

Sir John Malcolm has related[o] a number of particulars respecting the life and travels of Nanŭk; the substance of which is, that he discovered an early attachment to a devout life, which his father found it impossible to counteract; and at length became famous as a prophet; according to Bhaee-Gooroo-Vŭlee, author of the Gnanŭ-Rŭtnavŭlee, a work in the shikh dialect, he travelled to all the sacred places of the Hindoos and Mŭsŭlmans, and even to Mecca. In these journies, as the author is informed by a learned shikh employed in the Serampore printing-office, he obtained many disciples; and at the time of his death, which happened when he was advanced in years, left not less than 100,000 persons in different countries who were attached to him as their religious guide.

Nanŭk appears to have resembled Choitŭnyŭ, and many other Hindoos who have been celebrated for their attachment to forms of devotion, in preference to barren speculations and religious shews.

[n] The followers of Nanŭk are sometimes called Gooroo-mookhēē, "from the mouth of the teacher;" but generally shikhs, from shishyŭ, a disciple.

[o] In his "Sketch of the Hindoos," Asiatic Researches, vol. xi.

He maintained the doctrine of the divine unity, which, it is probable, he learned from the Mŭsŭlman mendicant, with whom he was very familiar: and taught, further, that God dwells in the devout, and that this divine inhabitation renders the ascetic an object of reverence and even of worship[p]; and that hence it became a duty to seek the society of devout mendicants. The other two points most insisted upon by him were, devout attachment to the deity, and a harmless behaviour towards all creatures.—To promote the spirit of devotion, Nanŭk composed a number of sacred hymns in praise of the Deity, which have a place in the Adee-Grŭnt'hŭ; in which work repeating the names of God is enjoined on the shikhs.

This reformer dealt very mildly with the two systems which he rejected, those of the Hindoos and Mŭsŭlmans, and in consequence he left many customs indifferent: he however dissuaded his disciples from expecting any benefit from the worship of idols, and other ceremonies connected with the Hindoo mythology.

Nanŭk had two sons, Shrēē-chŭndrŭ and Łŭkshmēē-dasŭ. His family now resides at Déhŭra, by the river Ravēē, where Nanŭk died; and from whence, as the shikhs say, he ascended to heaven in his bodily state, his garments only being found after his death. His disciples took these garments, and burnt them instead of the body; but Sir John Malcolm says, that a small piece of one of his garments is still exhibited at the temple de-

[p] Here Nanŭk agrees with the bouddhŭs and joinŭs.

[q] This small piece, however, is, I suspect, 200 lbs. weight, as a cloak of this kind, which Nanŭk is said to have left on his pilgrimage, was restored to his relations after his death, and placed in this temple.

dicated to this mendicant at Déhŭra, where the objects of worship are the shikh shastrŭs. Images of Nanŭk are never made, though paintings of him are to be seen in many places.

Nanŭk, before his death, passing by his own relations, appointed Ŭngŭdŭ, a favourite disciple, to succeed him. This mendicant, at his death, appointed Ŭmŭrŭ-dasŭ, one of his disciples, to fill up his station; to him succeeded Ram-dasŭ, and after him, in succession, Ŭrjoonŭ, Hŭree-Govindŭ, Hŭree-Rayŭ, Hŭree-Krishnŭ, and Tégbahadŭr. The person who presided last over the shikhs, was Gooroo Govindŭ-Singhŭ.

Ŭrjoonŭ compiled the Adee-Grŭnt'hŭ, or, "The first Book," from the writings of his four predecessors, Nanŭk, Ŭngŭdŭ, Ŭmŭrŭ-dasŭ, and Ŭrjoonŭ. Ram-dasŭ made additions and comments; and some small portions have been subsequently added by thirteen persons, the last of whom was a female disciple named Mēērabaēē.

"Ŭmŭrŭ-dasŭ," says Sir John Malcolm, "was distinguished for his activity in preaching the tenets of Nanŭk, and was very successful in obtaining converts and followers, by the aid of whom he established some temporal power; he built Koojŭrawal, and separated from the regular shikhs the oodasēē sect, which was founded by Shrēē-Chŭndrŭ, the son of Nanŭk, and was probably considered, at that period, as heretical.

Ram-dasŭ, the son of Ŭmŭrŭ-dasŭ, is celebrated for "the improvements he made at Ŭmritŭ-sŭrŭ, which was for some time called Ram-poorŭ, or Ramdas-poorŭ. He

added much to the population of this city, and formed a famous reservoir of water, which he called Ŭmritŭ-sŭrŭ, or the water of immortality!" This pool has become the resort of the shikhs from all parts, and has given its own name and sanctity to this city, now called Ŭmritŭ-sŭrŭ.

Thus each of the ten leaders of the shikhs added to the number and power of the sect, till, under Govindhŭ-singhŭ, they became a formidable nation. This man was a political leader rather than a religious guide, and he introduced a number of accommodating rules into the system of his predecessors, to meet the circumstances of a people who were to acquire and support their independence by the sword.

Those who wish to become acquainted with the political events which have elevated a sect of mendicants into a powerful nation, will be highly gratified by a perusal of Sir John Malcolm's very interesting Sketch. I shall merely add, from this article, a paragraph respecting the national council of this people:—"When a Gooroo-mŭta, or great national council, is called (as it always is, or ought to be, when any imminent danger threatens the country, or any large expedition is to be undertaken), all the shikh chiefs assemble at Ŭmritŭ-sŭrŭ. The assembly, which is called the Gooroo-mŭta, is convened by the Ŭkalēēs[r]; and when the chiefs meet upon this solemn

[r] "The Ukalēēs, or worshippers of the Eternal (Ukalŭ-poorooshŭ), under the double character of fanatic priests and desperate soldiers, have usurped the sole direction of all religious affairs at Umritŭ-sŭrŭ, and are consequently leading men in a council which is held at that sacred place, and which deliberates under all the influence of religious enthusiasm. Agreeably to the historians of that nation, they were first founded by Gooroo-Govindŭ, whose institutes, as it has been before stated, they most zealously defended against the innovations of the voiragēē Bŭndŭ. They wear blue

occasion, it is concluded that all private animosities cease, and that every man sacrifices his personal feelings at the shrine of the general good; and, actuated by principles of pure patriotism, thinks of nothing but the interests of the religion, and commonwealth, to which he belongs.—When the chiefs and principal leaders are seated, the Adee-Grŭnt'hŭ and Dŭshŭma-Padshahēē-Grŭnt'hŭ[s] are placed before them. They all bend their heads before these Scriptures, and exclaim 'Wah! Gooroo jēēda Khalsa!—Wah! Gooroo jēēkēē phŭté!' A great quantity of cakes, made of wheat, butter, and sugar, are then placed before the volumes of their sacred writings, and covered with a cloth. These holy cakes, which are in commemoration of the injunction of Nanŭk, to eat and to give to others to eat, next receive the salutation of the assembly; who then rise, and the Ŭkalēēs pray aloud, while the musicians play. The Ŭkalēēs, when the prayers are finished, desire the council to be seated. They sit down, and the cakes being uncovered, are eaten of by all classes of shikhs; those distinctions of original tribes which are, on other occasions, kept up, being on

chequered clothes, and bangles or bracelets of steel round their wrists, initiate converts, and have almost the sole direction of the religious ceremonies at Umritŭ sŭrŭ, where they reside, and of which they deem themselves the defenders, and consequently never desire to quit it unless in cases of great extremity. This order of shikhs have a place, or Boonga, on the bank of the sacred reservoir of Umritŭ-sŭrŭ, where they generally resort: they are individually possessed of property, though they affect poverty, and subsist upon charity; which, however, since their numbers have increased, they generally extort, by accusing the principal chiefs of crimes, imposing fines upon them, and, in the event of their refusing to pay, preventing them from performing their ablutions, or going through any of their religious ceremonies at Umritŭ-sŭrŭ."—*Asiatic Researches*, vol. xi.

[s] The words Dŭshŭma-Padshahēē-Grŭnt'hŭ mean, "The tenth leader's book," or the work written during the presidency of the tenth leader, Govindŭ-singhŭ.

this occasion laid aside, in token of their general and complete union in one cause. The Ŭkalēēs then exclaim, 'Sirdars! (chiefs) this is a Gooroo-mŭta!' on which prayers are again said aloud. The chiefs after this sit closer, and say to each other, 'The sacred *grŭnt'hŭ* is betwixt us: let us swear by our scripture to forget all internal disputes, and to be united.' This moment of religious fervour, and ardent patriotism, is taken to reconcile all animosities. They then proceed to consider the danger with which they are threatened, to settle the best plans for averting it, and to choose the generals who are to lead their armies against the common enemy. The first Gooroo-mŭta was assembled by Gooroo-Govindhŭ, and the latest was called in 1805, when the British army pursued Holkar into the Pŭnjab."

The shikhs pay the same reverence to their shastrŭs which they formerly paid to their religious leaders. These books are placed in their temples and worshipped,[t] and in some places are read twice or thrice a day, by an officiating priest called a grŭnt'hēē; who, before he begins to read, bathes, puts on clean apparel, sweeps the place where the book is to be worshipped, and covers it with a mat; places a stool on the mat; spreads a cloth on the stool, and on this cloth puts the book or books (the book is always wrapt up in a cloth, either plain or gilt, according to the ability of the owner): the cloths (which are several when it belongs to a rich man) are next taken off with much reverence; incense is burnt; red powder sprinkled, and garlands of flowers laid upon the book,

[t] The well-informed shikh attempts to justify the outward appearance of worship, by saying, that he does this, that the lower orders may regard the contents of these books.

to which the person makes a bow.[a] The grŭnt'hēē reads aloud, and those present who are able, join him in singing, or rather chaunting the poetical parts of what is read. The grŭnt'hēē receives fees or presents, besides the offerings made at the times of worship; and lands are sometimes given to temples, as well as to the officiating grŭnt'hēēs.

Those who have leisure and opportunity, read portions of these books daily, and repeat certain words, in the form of petition, four times a day. They who have not these books, repeat the name of Nanŭk or Govindŭsinghŭ, or address prayers to one of these leaders once or twice a day. This daily worship is performed either in the dwelling-house, or in a separate place devoted to religious uses. A shikh never opens a copy of his shastrŭ without first bowing to the book.

The doctrine of these two books respecting God is, that he is an invisible spirit, and is to be conceived of as being active and passive, with and without qualities. They contain the histories of the Hindoo incarnations, and inculcate the doctrine of the Hindoos respecting Brŭmha, Vishnoo, Shivŭ, the creator, the preserver, and the destroyer; and in different parts of this work are to be found forms of praise to Narayŭnŭ, who is, however, revered as the one God. There are three things which these works particularly commend, as, a disposition to serve Narayŭnŭ;—devotion, expressed in repeating the names of Narayŭnŭ, in meditating on these names, and

[a] When the person performs each of these ceremonies, he repeats an incantation, taken from the shastrŭ; or, if he be ignorant of the proper prayer, he says, "*Oh! Gooroo.*"

in praising Narayŭnŭ;—and union with devout persons. Govindŭ-singhŭ's work contains forms of praise to Narayŭnŭ, whose chief name in this book is Ŭkalŭ-poorooshŭ, or the everlasting. They advise shikhs to seek absorption in God, rather than the happiness enjoyed in inferior heavens, from whence the soul descends to enter on a succession of births. The performance of the ceremonies prescribed in their books, is the shikh way to final beatitude. These books further teach, that the sorrows experienced in the different transmigrations of the soul, are the fruit of sin; that as long as the soul is confined in the body, it is in chains; and that whether the chains be of gold or of iron, it is still a prisoner, and enduring punishments. They also believe in the existence of the Hindoo king of death, Yŭmŭ, and in the punishments he inflicts.

Govindŭ-singhŭ set up the worship of Doorga, and offered bloody sacrifices at her festivals; but he did not direct his disciples to worship any other deity, though the work written by him contains accounts of other deities. The worship of this goddess is at present seldom performed before an image; but if an old image have existed in any place from time immemorial, the shikhs worship it. In general, however, they pile a number of weapons together, as the representative of Doorga.

These people are divided into two great sects, one of which adheres to Nanŭk, and the other to Govindŭ-singhŭ; yet both these chiefs are venerated by all the shikhs.—The disciples of Nanŭk are called khoolasas, and have less of a warlike disposition than those of Govindŭ-singhŭ, who are called khalsas. In the Pŭnjab, the khalsas are most numerous. A chief, to prove the

courage of a khalsa, sometimes seizes him, and threatens him with punishment if he will not shave his beard. Should he refuse, he beats him; if this does not change his purpose, he proceeds as though he were about to kill him. If he resolve to part with life rather than with his hair, he sets him at liberty, as a good khalsa.

When a person wishes to become a shikh, he makes known his intention to some grŭnt'hēē, or to any person learned in their shastrŭs; and if he wish to become a khalsa, he permits his hair to grow. When his hair has grown a month or two, he goes again to the grŭnt'hēē, who prepares the nectar, by stirring a knife in a bowl of water, repeating incantations: a person present joins the hands of the new disciple, into which the grŭnt'hēē pours some of this water of life, of which he drinks five times, and afterwards rubs a little on his eyes. While he receives this water, he repeats five times, *Wah! Gooroo jēēda Khalsa!—Wah! Gooroo jēēda phŭteh*[x]*!* The grŭnt'hēē next demands his name; which, if insignificant in sound or meaning, is changed for another, and the word singhŭ added. After this, a meat-offering is prepared, called kŭra prŭsadŭ, composed of clarified butter, flour, sugar, milk, and various kinds of fruits, mixed, and baked on the fire. The grŭnt'hēē now worships the book, and presents to it some of the meat-offering; the rest of which is offered to Ŭkalŭ-poorooshŭ, in the name of Nanŭk, accompanied with a prayer to Govindŭ-singhŭ, that his blessing may rest upon this person now becoming a shikh. At the close of these ceremonies, the food is distributed among the spectators of

[x] *Wah*, an exclamation of admiration; *Gooroo*, spiritual teacher; *jēēda*, an honourable epithet; *Khalsa*, deliverance, or emancipation from the chains connected with a bodily state; and *phŭteh*, victory or glory.

every cast; and the grŭnt'hēē addresses a short discourse to the disciple respecting the religion of the shikhs, and teaches him an incantation by repeating it in his presence till it be learnt, or else he gives it him in writing. The shikhs pay great reverence to the initiatory incantation, but less to their spiritual guides than the Hindoos. Women are made shikhs in the same manner as men; the only difference in the form is, that when the nectar is prepared for women, it is stirred with the back instead of the edge of the knife. When a Mŭsŭlman becomes a shikh, he is forbidden in the strongest manner to eat beef.

The shikhs have a number of festivals, but they are all celebrated in a similar manner; the difference consists principally in the degree of splendour attached to them: among other festivals are, the anniversaries of the birth and death of Nanŭk; and monthly ceremonies when the sun enters a new sign. In the month Kartikŭ also, on the 14th of the wane of the moon, at Ŭmritŭ-sŭrŭ, they have a great annual feast, called Dēēpŭ mala; when, from all the surrounding countries, two or three hundred thousand people are said to bathe in the sacred pool, with the same faith in its virtues as the Hindoos have in Gŭnga. On other occasions, people from all the neighbourhood come and bathe in this pool; and those who live on the spot bathe in it daily. When the shikhs bathe in any other place, they call to remembrance this pool, and pray for the blessings connected with bathing in Ŭmritŭ-sŭrŭ.

Their temples are built by rich men, or by a few persons uniting to defray the expense. They have a flat roof, and are sufficiently capacious to accommodate mul-

titudes of worshippers, who sometimes sit, and at other times stand during worship.

Various sects of religious mendicants are found amongst the shikhs, as Nanŭk-shakhēēs,[y] Nirvanēēs,[z] Ŭkalēēs,[a] and Nirmmŭlŭs.[b]

The shikhs have certain ceremonies after the birth of a child,[c] at their marriages, and at death: some present offerings to the manes of deceased ancestors, copying the ceremonies of the Hindoos. The shows at their weddings resemble those of the Hindoos. The shikhs keep their women in great slavery, yet instances of infidelity are not uncommon. Should a man murder his wife on account of improper conduct, he is not punished. The chief says, if he were to punish such a husband, all the women of the country would become unfaithful.

The shikhs burn their dead; and their wives sometimes, but very seldom, ascend the funeral pile with their husbands. This is done, however, by those who are least detached from the Hindoo system. They generally sing

[y] That is, those who observe the customs of Nanŭk.

[z] These go entirely naked.

[a] These mendicants wear blue apparel, and profess to believe in the Ukalŭ-pooroosh̆ŭ.

[b] The name of these mendicants intimates, that they are sinless.

[c] Before the time of Nanŭk, the people of the Pŭnjab, of high cast, used to destroy all their female children after preserving the first-born. Nanŭk forbad this to all his disciples, on pain of excommunication. The practice still exists in the Pŭnjab amongst those who follow the Hindoo religion. Some of the descendants of Nanŭk too, who do not profess the religion of their ancestor, perpetrate these murders.

certain couplets of their shastrŭ, accompanied with music, as they convey the body to the cemetery; and sometimes a great multitude of shikhs assemble on these occasions, and continue singing till the body is entirely consumed.

The shikhs have schools for the instruction of children, at the places consecrated to Nanŭk, and in villages belonging to different chiefs: the grŭnt'hēēs also teach the meaning of their sacred books to individuals who desire it; and even shōōdrŭs are permitted to explain these books to others.

The division of men into casts exists among the shikhs in some measure; but the shikh bramhŭns, kshŭtriyŭs, voishyŭs, and shōōdrŭs (if of one sect[d]) eat together. The poita is not much regarded, especially by the regular shikhs. In the article of marriage, however, the cast is very strictly regarded.

The shikhs eat the flesh of wild fowl, and wild hogs; and the lower orders eat tame fowls. House-fed hogs are forbidden. Spirits are not forbidden, and many indulge to excess; but their favourite beverage is bhŭngŭ.[e]

I am informed, that there are at present as many as a hundred chiefs possessing separate districts in the Pŭnjab; that Rŭnjēēt-singhŭ, the most powerful, can bring 100,000 soldiers into the field, and that his revenues

[d] That is, all the followers of Nanŭk eat together, as do all those who follow Govindŭ-singhŭ.

[e] The leaves of hemp, bruised with certain spices, and mixed with water, make a very strong and intoxicating beverage, called bhŭngŭ, or siddhee.

amount to nearly two crores of roopees annually. Each petty chief is the judge in his own domain; and he appoints village magistrates, who hear the evidence of witnesses, or the advice of four or five persons who may be present. The administration of justice is, however, but ill attended to. The shikhs punish thieves by hanging them, or cutting them to pieces. They have jails, but no written, civil, or criminal laws.

Doctrines taught by Nanŭk and other Shikh Leaders :

Extracted from the Adee-Grŭnt'hŭ.

In reply to a question respecting offerings, Nanŭk directs, as the most acceptable offerings, morning praise to God, and the presentation of the body to him. He promises the person who does this, the divine favour, and future absorption. " He who serves God, the fountain of all good, will obtain his blessing. God is served, by listening to his excellencies, by meditating on them, and by celebrating their praise; the method of which is to be obtained from a spiritual guide, who is above all the gods, and who is in fact God himself."

Nanŭk says, that pilgrimages and other devout actions may be good, if performed to please God; but that pilgrims must not seek their own profit in them, since every thing depends on the motive. When asked, whether life might be prolonged by performing ceremonies, Nanŭk declared, that every ceremony would be followed by a succession of births, if union to God were overlooked. " Hearing the praise of God is followed by every degree of exaltation, subject to future birth,[f] even to the dignity

[f] Nanŭk does not seem to have said much respecting the nature of future happiness in heaven, nor to have acknowledged the Hindoo heavens: he

of the gods. God is praised by Chitrŭ-Gooptŭ and by all the gods, by all the nymphs, and by all beings. He himself, as well as all his works, are infinite. Meditating on God is followed by unspeakable gain, even by absorption in God, which absorption also includes the whole of such a person's friends.

"God has created innumerable worlds. The period of creation is not laid down in any writing; it is known only to God. The Hindoos place Kŭchchŭpŭ under the earth, to support it, and the Mŭsŭlmans, a cow—but Nanŭk says, the earth and all worlds are upheld by Religion,[g] the mother of which being is Compassion, who dwells with Contentment."

In reply to a question from a disciple, respecting the value of outward ceremonies, Nanŭk, without altogether rejecting the efficacy of ceremonies, recommended mental worship as of greater importance, adding, that this was agreeable to the védŭ.

Nanŭk, in the same work, rejects all the ornaments and trappings of mendicants, and says, virtue is the best ornament for a pilgrim: he objects to separate religious societies, and recommends his followers to unite themselves to the whole human race. He further says, that the best victory is that which a man obtains over his own passions.

"To the being who is unchangeable and eternal do

taught, however, that there was a heaven where persons enjoy sensual happiness for a limited time, subject to future transmigrations.

[g] This sentiment approaches towards the joinŭ doctrine, that Religion and Irreligion are the only governors of the world.

obeisance. Let wisdom be your food: let compassion prepare it. Nature is the mother of the world; Brŭmha, Vishnoo, and Shivŭ are her sons, who rule under the direction of God: he sees them, but remains himself concealed. From the four primary elements, and day and night, sprang the universe. God, the invisible, dwells in truth. A thousand tongues can never complete his praise, nor is the power to worship him inherent in man; it is the gift of God. The knowledge of God is more than all ceremonies, and fills the soul with joy. He who is ashamed of sin, is happy; he who performs works of merit, shall obtain happiness."

The chapter of the Adee-Grŭnt'hŭ called Jŭp-Jēē is directed to be read or repeated daily by every shikh, either before or after bathing. If a person cannot read or repeat the whole, he is directed to read five verses. It is not to be supposed, however, that all shikhs preserve in their houses even so much as this chapter of the Adee-Grŭnt'hŭ. Some, it is true, commit to memory the whole of this chapter; and a few shikhs are to be found, who can repeat more than a third part of the Adee-Grŭnt'hŭ, a thick volume in folio. Others commit to memory a similar quantity of Govindŭ-singhŭ's work.

In the 42d page of the Adee-Grŭnt'hŭ, Nanŭk compares the body to a field, the mind to the husbandman; the praises of God to seed; and absorption in God to the fruit.

Ŭrjoonŭ, in the 50th page, says, "The place where the devout sit becomes purified and is made excellent." In the 53d page he thus exalts the spiritual guide (Nanŭk):

" The sight of him brings all the benefits which arise from visiting every holy place, and delivers from all future births."

Ŭmŭrŭ-dasŭ, in the 59th page, praises the devout mendicant, by declaring, that though he be of the lowest rank in life, people will praise him to the neglect even of the gods.

Nanŭk, in the 69th page, replies to those who value themselves on their birth, by placing the exalted person who is under the influence of wicked principles, on a level with a basket-maker (*i.e.* a person of low cast); the cruel, with a butcher; the slanderer, with a sweeper; the wrathful, with a chŭndalŭ. " Such a man, though he surround himself during his meals with a fence,[h] lest he should be defiled, deceives himself, as he in fact eats with a basket-maker, a butcher, a sweeper, or a chŭndalŭ. Speaking truth is the best purifier of the body; good works, the best fence; and repeating the name of God, the best ablution: excellence of character is confined to him who preserves himself from evil."

Rŭvee-dasŭ, a shoemaker, but a celebrated devotee, says, in the 70th page of this work, that the difference between God and animal life is similar to that between gold and golden ornaments, between water and its waves.

" Whatever thou hast, wife, riches, yea, thy own body, give it to God."—*Urjoonŭ*, p. 74.

[h] An allusion to the practice of the Hindoos, who sometimes draw a ring round them as they sit to eat.

" Compassion is the true mosque; righteousness, the true seat for worship; bashfulness, the true circumcision; holiness, the true fasting; proper conduct, the true pilgrimage to Mecca; speaking truth, the true kŭlma, or gayŭtrēē; excellent conduct, the true praise of God: these form the true Mŭsŭlman. Injustice committed by a Mŭsŭlman, is eating swine's flesh, and in a Hindoo, eating beef: such a sinner can neither be saved by the pēērs, nor by the gods." *Nanŭk*, p. 87.

Nanŭk, in the 213th page, holds up compassion as the cotton, contentment as the threads, truth the weaving of the threads, and the subjection of the passions the knots, of the true poita, which never breaks nor becomes soiled. He who wears this poita, is blessed. Agáin:—" If touching the dead make a person unclean, as all we eat is dead, men must always be unclean; but as evil desire alone defiles the mind, so does falsehood, the tongue; lust, the eyes; and listening to defamation, the ears: he who is thus defiled, becomes the prey of Yŭmŭ, the king of death. Whatsoever makes a man forget God, renders him unclean. Birth and death are not the causes of uncleanness; for these events proceed from God.

Nanŭk further taught, that the person who worships God with outward things only, is in an error; that a pure body is the true védŭ; the mind, the true sacrificial garment; wisdom, the true poita; meditation on God, the proper vessel for worship; and the only true prayer, that in which the worshippers desire to be incessantly employed in repeating the name of God. He who observes these rules, will obtain absorption.

Nanŭk reproves men for presenting different essences

to God, and anointing their bodies with them after worship; recommending rather the name of God as the incense, and regarding the mind as the stone on which it is ground, and good works as another essence mixed with the former: he adds, that purifying the vessels of worship is useless, the purification of the mind being the only essential requisite.

Ŭrjoonŭ, in the 224th page, says, that the 330,000,000 of gods, including Brŭmha, Vishnoo, and Shivŭ, are all subject to God.

"The devout are truly excellent, of whatever cast, or however poor."[1] *Nanŭk.*—"The devout, however poor, never ask God for riches." *Rŭvee-dasŭ.*—Nanŭk, in p. 409, makes the following quotation from Kŭvēērŭ, a mendicant, who wrote several small pieces still extant: —"He who merely studies the védŭ, repeats the gayŭtrēē, and wears the poita, is not the honourable person; the de-

[1] To excite in the minds of his followers the love of devotion, Nanŭk, while living, was accustomed to relate the following story:—Jŭnŭkŭ, the king, the father of Sēēta, was very devout, and had merited heaven; but at the time of death he declared to Yŭmŭ, that he was resolved to go to heaven by the way of hell. Yŭmŭ informed him, that he had no sins to expiate by suffering, and that such a course was unusual. Jŭnŭkŭ, however, insisted on seeing this place on his way to heaven: and his request was complied with. On his arrival at the infernal regions, his presence evidently assuaged the torments of the wicked; and the criminals entreated him to remain among them, at least during a short period. He begged to be excused, but entreated Yŭmŭ to oblige him by liberating these miserable wretches. Yŭmŭ declared, that till their sins were expiated, no power could emancipate them. Jŭnŭkŭ then transferred to them the merit of an hour's devotion, and a general gaol delivery was the immediate consequence. Such was the power and merit of devotion! Nanŭk, at the close of this story, used to add, that remembrance of God and pious feelings were beyond all ceremonies efficacious.

vout alone are to be honoured." In page 501, Ŭrjoonŭ commends the example of the man who rejects all outward ceremonies, and worships God only in the mind.

" Many pronounce sin an evil, and yet love it; but the devout reject sin, and apply to the concerns of a future state. To obtain wealth, some worship Shivŭ, others steal, and others endure the greatest burdens; but not an atom of this wealth accompanies them into eternity: while those works of merit, which would accompany and save them, are totally neglected. The Mŭsŭlman judge sits on the seat of justice, and repeating the name of God, and counting his beads, receives bribes, and sells justice; the bramhŭn puts on his poita, when he eats surrounds himself with a ring to keep off the unclean, and performs daily ablutions, but lives in sin:—all the ceremonies practised by these persons are profitless."—*Nanŭk.*

Ŭrjoonŭ says, p. 406, that God is not compelled to grant blessings by any works of merit—devotion alone has this power over God.

Nanŭk, in p. 513, defends those who eat flesh, proving that all eat flesh, even the child supported by his mother's milk, and that all men live more or less by injustice; that even herbs obtained by unlawful gains are forbidden food. In the 609th page, he gives an account of the punishments inflicted in different hells by Yŭmŭ, the Indian Pluto, on those who have neglected a devout life.

CHAP. X.

OF THE FOLLOWERS OF CHOITŬNYŬ.

In another part of this work we have given, amongst the gods, an account of Choitŭnyŭ, and of the origin of the sect to which he gave rise. We shall therefore now merely notice the principles, numbers, and moral state of this sect.

Choitŭnyŭ, though he rejected the institution of the cast, does not appear to have introduced any new doctrines among his followers. He adopted as the object of worship one of the Hindoo gods, Krishnŭ, under the form of Hŭree; and gave his disciples an initiatory incantation containing this name. He declared, that most of the ceremonies of the Hindoos were unprofitable; but inculcated repetitions of the name of Hŭree; bowing and presenting offerings to his image; as well as devotion of mind to this god, under the characters of servant, friend, &c.—He taught that there was no merit in pilgrimages to sacred places, but that journies in search of the devout and wise were not improper. His attachment to Hŭree, to the exclusion of the other gods, had no reference to the doctrine of the unity of God; he admitted the Hindoo mythology, but taught his disciples to devote themselves only to Hŭree. The other ceremonies of the Hindoos, he did not reject as errors; but declared, that in the kŭlee yoogŭ they were not necessary. He taught, that the devout worshipper of Hŭree would obtain heaven by his devotion.

Choitŭnyŭ did not leave any works behind him, though he was acquainted with the Sŭngskritŭ language; the

doctrines that have since been given in writing, as the tenets of the sect, are said to have been delivered orally by him; and the writers belonging to this sect have endeavoured to prove, that they are derived from the works venerated by the Hindoos.

In the article already referred to, the reader will find an account of Choitŭnyŭ's two coadjutors, Ŭdwoitŭ and Nityanŭndŭ. Both these survived Choitŭnyŭ, and helped to establish the sect, of which they acknowledged Choitŭnyŭ to have been the founder.

After the death of these leaders, Rōōpŭ-Goswamēē, Sŭnatŭnŭ-Goswamēē, his brother, and Jēēvŭ-Goswamēē, formed the doctrines of Choitŭnyŭ into a system. These men were all learned in the Hindoo shastrŭs; the two former were men of some distinction. Their principal writings are the Hŭree-bhŭktee-vilasŭ, a commentary on the Shrēē-Bhagŭvŭtŭ, another on the tenth chapter of the Shrēē-Bhagŭvŭtŭ, a Sŭngskritŭ grammar, a poem in honour of Krishnŭ, a work on poetical allusions, a poetical life of Choitŭnyŭ, &c.

During the lives of these writers, or soon after their decease, many persons of influence joined this sect, and increased the number of Choitŭnyŭ's followers very considerably; but the persons most honoured were the descendants of Ŭdwoitŭ and Nityanŭndŭ: Choitŭnyŭ left no family. Some persons consider Choitŭnyŭ as a full incarnation of Vishnoo, Ŭdwoitŭ as Shivŭ, and Nityanŭndŭ as Bŭlŭ-ramŭ, the brother of Krishnŭ.

At present, the great leaders of this sect are the heads of the families of Ŭdwoitŭ and Nityanŭndŭ, who live at

Shantee-poorŭ and Khŭrdŭhŭ,[k] though collateral branches of these families in different places have collected a number of disciples. They are known by the general name Gosaee (Goswamēē).

These leaders, however, though at the head of a sect which disregards cast, are as tenacious of this distinction as the most rigid of the regular Hindoos: they do not eat with their own disciples, and are careful to marry amongst families professing the ancient religion.

The disciples of Choitŭnyŭ are initiated, as well as married, by the gosaees, to whom fees are given. These gosaees honour the festivals sacred to Krishnŭ, or Hŭree, and crowds of disciples assemble on these occasions to enjoy the festivities.

A number of insignificant temples and images, dedicated to this deified mendicant, are scattered up and down in various places in Bengal. It is supposed, that out of sixteen Hindoos in Bengal, five will be found to be of this sect; but many, I am informed, are persons of the very lowest description as it respects moral character, even as many as three in five.

The majority of the followers of Choitŭnyŭ subsist either wholly or in part, as public mendicants; and amongst these numbers of thieves are to be found. It has lately been ascertained, that persons of this abandoned description are very numerous: they assume the profession of a voiragēē, or religious mendicant, and receive the reverence of the people as persons eminent for sanctity,

[k] This place is about three miles south-east of Serampore.

but are in reality common robbers. They do not all appear to subsist by mendicity; many of them make necklaces, twine, &c., merely that they may appear to their neighbours as persons subsisting by a lawful profession.

The sect of Choitŭnyŭ is increasing daily; as it opens a door to the practice of mendicity, encourages an indiscriminate and most licentious mixture of the sexes, and emancipates from the yoke of the cast, without incurring the disgrace usually following that event.

The following works are very popular amongst this sect:—Krishnŭ-kēērttŭnŭ, by Govindŭ-dasŭ, and Vidyapŭtee. Choitŭnyŭ-mŭngŭlŭ, the history of Choitŭnyŭ, in verse, by Lochŭnŭ, a voishnŭvŭ. Pashŭndŭ-dŭlŭnŭ, a work in favour of the voishnŭvŭs, by Radha-madhŭvŭ. Choitŭnyŭ-chŭritamritŭ, by Krishnŭ-dasŭ; a work in defence of Choitŭnyŭ, partly in Sŭngskritŭ and partly in Bengalee. Voishnŭvŭ-bŭrdhŭnŭ, by Doivŭkēē-nŭndŭnŭ. Choitŭnyŭ-bhagŭvŭtŭ, by Vrinda-vŭnŭ-dasŭ. Mŭnŭshikshya, by Nŭrottŭmŭ. Ragŭ-mŭyŭ-konŭ, a work on subduing the passions, by Rōōpŭ-goswamēē. Rŭsŭmŭyŭkŭlika, on devotedness to Krishnŭ, by Sŭnatŭnŭ, a voishnŭvŭ. Prémŭ-bhŭktee-chŭndrika, by T'hakoorŭ-goswamēē.

CHAP. XI.

ACCOUNT OF ALL THE HINDOO SECTS.

Extracted from the Vidwŭnmodŭ Tŭrŭngineē, a work by Chirŭnjeēvŭ.

THIS work begins with the following invocation to Doorga :—" May she who removes the darkness of the mind, who is revealed from everlasting, who, though invisible, exists in the earth, who enlightens the ignorant, whose forehead is adorned with the crescent, the fixed rays of whose body resemble the lightning, whose body is like the clouds—descend into my mind."

[Then follows an account of the author's family; after which the author introduces the reader to the court of Dŭkshŭ, king of Gorŭ, where the priest of the king, and a number of learned men, are assembled in the presence of the monarch.]

In the first place, the master of the ceremonies announces to the monarch the approach of a voishnŭvŭ, in the following words :—" May it please your Majesty, the person now approaching wears the mark of his sect, extending from the tip of his nose to the centre of his head; has the representations of the weapons of Vishnoo impressed on his body; is clothed in yellow garments, and wears a necklace of toolŭseē beads; he has purified his body by bathing, &c., and repeats the name Hŭree, Hŭree, as he comes." The voishnŭvŭ now approaches the king, and says, " May Vishnoo enter thy mind; he on whom Shivŭ and all the gods, sitting as yoogeēs, meditate: he who dwells in Voikoont'hŭ; he who fills the universe, but remains invisible; and whose body re-

sembles that of Brŭmha."—Saying this, he takes his seat in the assembly.

The master of the ceremonies, seeing a Shoivŭ approaching, mentions him to the king in these words:—"The excellent person who is now coming, has his hair bound up as a turban round his head; is girt round the waist with a tiger's skin; is covered with ashes; and his head, neck, and arms, are surrounded with roodrakshŭ bead-rolls." The shoivŭ, entering the presence of the king, pronounces the following blessing:—"May Shŭnkŭrŭ, who instructs the world; whose praises are celebrated in the védŭs, the tŭntrŭs, and the pooranŭs; who is the object of meditation to the yogēē; who directs the gods in the work of creation; who, though invisible, for the preservation of the world becomes visible; who meditates on his own qualities—may he preserve thee." After which, he takes his place in the assembly.

The pŭndit next announces a Shaktŭ, thus:—"He who now approaches, comes like the full moon, with a jŭva flower in his hair, a garland of mŭllika flowers encircling his neck; a crescent, the mark of his sect, on his forehead: he comes meditating on Doorga." The shaktŭ then addresses the king:—"May she, on whom Hŭree, Hŭrŭ, and Brŭmha depend in the work of preservation, destruction, and creation; she who destroys the fear of future birth; who saves the three worlds; who destroys the enemies, and fulfils the desires of her disciples—may this goddess preserve thee." He sits down.

The same person next announces a Hŭree-Hŭradwoitŭ-vadēē:—"He who now advances, is adorned

with a toolŭsēē necklace, is covered with ashes, meditates on Hŭree-Hŭrŭ, and invites others, for the sake of their salvation, to become the disciples of this god." He thus blesses the king:—"May both Shŭnkŭrŭ and Vishnoo dwell in thy heart, the half of whom is engaged in the devotions of a yogēē, and near the other half sits Lŭkshmēē; he who encircles himself with Ŭnŭntŭ (the king of serpents), who rides on Gŭroorŭ—may he, entering thy mind, preserve thee." Saying this, he sits down.

A Noiyayikŭ and a Voishéshikŭ, coming hand in hand, are thus announced:—"These come viewing this assembly with the utmost contempt, the goddess of learning dancing on their tongues." They then salute the king:—"May God preserve thee; he who, taking the forms of Brŭmha, Vishnoo, and Shivŭ, creates, preserves, and destroys the world; he who influences all to good and evil; he whose will, whose work, and whose wisdom, are irresistible; he who exists as separate from animal life, and who is fulness itself." They take their places.

The next person introduced is a Mēēmangsŭkŭ, who is thus described:—"This man approaches with the marks of vows and of a sacrificer upon him, teaching his disciples the forms of religion." He thus blesses the monarch:—"May your Majesty always be engaged in religious services, which raised Indrŭ to his throne, Sōōryŭ to be monarch over the hosts of heaven; and the merit of which, indeed, descending to thee from a former birth, has now raised thee to a kingly throne." Having pronounced this blessing, he sits down.

The master of the ceremonies next introduces a Védantēē thus:—"This person comes as one who has re-

nounced all pleasure; his apparel is painted with earth from the mountains, and in his hand he holds a dŭndēē's staff; having ascended the vessel which is to carry him across the ocean of this world, he approaches as though he were coming to preserve from destruction this whole assembly." Addressing the king, the Védantēē says, "May the glorious Being, who is wisdom and joy, who is omnipresent, the only one, the everlasting, who is free from passion, in whom the universe exists as the shadow of the sun in the water,[l] may he give thee the knowledge, that thou art the same with him." Having said this, he sits down.

The next persons announced, are a follower of the Sankhyŭ, and another of the Patŭnjŭlŭ school. They are thus described:—"These come with bodies bulky towards the head, and lean at the extremities;[m] professing similar sentiments, and meditating on realities." Being introduced, he of the Sankhyŭ sect thus addresses the monarch:—"May nature, (unaffected by spirit, as the water-lily by the water,) by whom, beginning with greatness, the universe was made, prosper thee." The Patŭnjŭlŭ thus blesses the king:—"May the king pursue pleasure, communicated by the vein through which the soul of the yogēē, ascending to the *basilar suture*, from thence escapes from the body, and obtains final deliverance." They sit down.

A Pouranikŭ next approaches, and is thus described:—

[l] That is, visible objects are false images of Him who alone is truth, and through the want of the knowledge of whom, men act as though they had a distinct existence.

[m] Caused by hanging with the head downwards, as an act of religious austerity.

"Here comes a person full of words, with a mind fixed on God, instructing others in religious duty." He thus addresses the king:—"May Narayŭnŭ preserve thee; he who in the form of a fish brought up the védŭs; who in that of a boar, saved the earth; in that of a tortoise, supports the universe; in that of a lion, destroyed a giant; in that of a dwarf, carried Vamŭnŭ down to Patalŭ; in that of Pŭrŭshoo-Ram, destroyed the kshŭtriyŭs; in the form of Ram, destroyed Ravŭn; in that of Bŭlŭ-Ram, called Rohinēē mother; in that of Booddhŭ, declared the slaughter of animals in sacrifice to be unlawful; and who, in that of Kŭlkee, at the end of the iron age, will destroy the wicked, and restore the golden age." He then takes his place in the assembly.

A Jotishŭ next approaches the assembly, and is thus announced:—"Here comes a person acquainted with the fates of men; who can declare things past, present, and to come; and who meditates on the nine planets." Addressing the king, he says, "May Sōōryŭ make thee glorious like himself; may Chŭndrŭ make thee a dispenser of joy like himself; may Mŭngŭlŭ bestow a blessing on thee; may Booddhŭ give thee wisdom; may Vrihŭspŭtee endow thee with learning; may Sookrŭ give thee the knowledge of verse; may Shŭnee destroy thy incapacity; may Rahoo remove the wickedness of thy heart; may Kétoo erect for thee the standard of victory." He takes his seat.

Next a professor of the Ayoor-védŭ draws near, who is thus described:—"Behold a voidyŭ; who by his medical knowledge removes the miseries of mankind; who gives joy to a patient, as the full moon to the spectators: he comes as the afflicter of affliction." He thus blesses

the king:—" May the king possess faith in the virtues of medicine, which renders the person emaciated by disease beautiful as a heavenly courtezan." He sits down.

The next person introduced is a grammarian, who is mentioned as repeating the Kŭlapŭ (a grammar); and is announced as the very image of Mŭha-dévŭ, an incarnation of Ŭnŭntŭ. He thus blesses the king:—" May thy glory, O king, be published through the world; be thou the helper of all; sitting on a firm seat, practise religion; compose differences." He then retires to the circle, and sits amongst the learned men.

An Ŭlŭnkarŭ professor now appears, and is thus introduced:—" Here comes a man forming prose and verse with great ingenuity, causing his words to dance as he walks." He thus blesses the king:—" Mayest thou spend thy days in the joy arising from pleasant conversation; conversation embracing amorous, heroic, tender, ludicrous, disgusting, wonderful, terrific, and wrathful subjects." He also takes his place.

An atheist approaches next, and is thus announced:—" Afraid of destroying life, here comes one who sweeps the ground on which he treads; and who has plucked off the hair from his head." He thus blesses the king:—" Mayest thou never be drawn aside by the words of deceivers, who worship the gods, and excite to religious ceremonies by the hopes of future rewards; who promise heaven to the sacrificers of animals; who talk of objects invisible."—

Hearing these words of the atheist, all the assembly

rise up, "saying, "Oh! thou wicked one!—Who art thou?—Whence comest thou?"

The unbeliever replies:—"I am the sinner; ye are the holy, ye who fruitlessly destroy the lives of sentient beings!"

The Mēēmangsŭkŭ replies:—"The animals which I destroy in sacrifice obtain heaven; the gods are pleased with sacrifices; the sacrificer likewise obtains his desire: that destruction of life therefore which is commanded by the shastrŭs, is not criminal."

Unbeliever. Shocking! What words are these! Where is heaven? Where are the gods? Where are your pleasures and sorrows after death?

M. Dost thou vilify the doctrines of the védŭs and pooranŭs?

Unbeliever. Shall we believe the words of the deceitful védŭs and pooranŭs, which tell us of things which no eye has ever seen?

M. If there be neither works of merit nor demerit, how is the existence of happiness and misery to be accounted for?

Unbeliever. Where are thy works? Who has seen them, or imitated them? And if thou sayest, "My sorrow or joy is the fruit of actions done in former births," I affirm, that such births never existed; and that as it respects joy and sorrow, they depart and return like the

streams of a river. It is true, however, that the world is deceitful.

Védantikŭ. Oh! thou atheist, in affirming that the world is deceitful, thou hast pronounced justly; but then thou oughtest to acknowledge that there is one ever-living and true God: for if there be no truth, there can be no falsehood wearing the appearance of truth.

Unbeliever. Well, thy opinions resemble mine; but who is that Brŭmhŭ of whom thou speakest?

V. He remains in a state of inactivity; is invisible; destitute of qualities; omnipresent; glorious; the ever-blessed; indescribable, and unsearchable.

Unbeliver. If, as thou confessest, the world is false, what necessity for Brŭmhŭ, a God invisible and inactive? Where is the utility of such a being?

The védantēē, hearing this, remained silent. Perceiving the védantēē's silence, the whole assembly directed its attention to the Noiyayikŭ pŭndit, who, filled with pride, thus began:—"What sayest thou? Why dost thou attack others, when thou hast no system of thine own? People laugh at the man who, without perceiving his own error, charges with error the opinions of others: he is like the blind man who reproves another on account of the speck in his eyes."

Unbeliever. This man appears to be ingenious at objections: however, hear me. The Madyŭmikŭ philosopher says, that at the dissolution of the universe only

vacuum remains; the Yogacharŭ contends, that two ideas cannot exist at once in the mind, the first being destroyed by the second; the Soŭtrantikŭ says, that ideas are the images of things; the Voivashikŭ, that all material things are frail; the Digŭmvŭrŭs affirm, that the soul is commensurate with the body; the Charvvakŭs, that man is composed only of body. I have described the opinions of these six sects, which are all thus summed up :—there is no heaven, no transmigration, no hell, no works of merit or demerit, no governor of the world, no creator, no preserver, no destroyer; no legitimate evidence of the truth of things but that of the senses; after death, there is neither joy nor sorrow. All these errors [of the popular belief] arise out of the ignorance of men. Forbearing to destroy animal life is the most excellent of virtues. Sin and pain are synonymous; mooktee, or deliverance, is nothing more than being independent of others; heaven consists in bodily comforts in this life; a religious teacher is therefore unnecessary.

The *Noiyayikŭ* (laughing) replies, If no evidence, but that of the senses is to be regarded, why, when you are from home, does not your wife deem herself a widow?

Unbeliever. We know that we shall never see the dead again; for we see the lifeless body: but we have hope of seeing a person return from a foreign country.

N. Be it so, but the fact is placed in a state of uncertainty, and why do you not pronounce upon his death?

Unbeliever. I can be assured of his existence by a written communication from him.

N. Well, then the evidence arising from inference and from sound is admitted: and indeed if the evidence of words be not regarded, all human intercourse is at an end, and men must preserve perpetual silence. But though thou rejectest the evidence of speech, thou art pleased with excellent words, and displeased with evil speech.

The unbeliever was put to silence for a short time by these observations; at length he said, "Well, I admit, for argument's sake, that we must receive the evidence arising from inference and from sound:—but why must we admit the existence of a God?"

N. From the works of creation we are constrained to infer that God exists. If you say there is no God, from whence arose creation?

Unbeliever. Why art thou concerned about finding a creator for the world? Does not a father beget a son, and an artificer, according to his ability, produce every kind of utensil?

N. True, we see every thing produced by human ingenuity; but how do the trees grow in a forest, where no human footsteps can be traced?

Unbeliever. The trees of the forest spring from themselves, as insects and worms from a hot-bed.

N. Then the child may be born without a father.

Unbeliever. Some animals are born by the union of the sexes, as men, beasts, birds, &c. Other things

are produced by the union of seeds with water or with the earth, as trees, &c. Seeds fall from the trees, and, mixing with the earth, receive rain from the clouds, and vegetate. Thus nature, in various ways, gives existence to her different productions.

N. True, I see you ascribe to nature the origin of things; but as there is a necessity for the trees of a garden to receive water by the hands of the gardener, so the trees of a forest, I see, are dependent on the agency of the clouds. But I wish to know what you mean by nature; is it something inherent in living substances, or distinct from them? If you say it is inherent, then it will appear that substances can form themselves; if you affirm that it is distinct, you contradict your own principles, for you maintain that nothing exists distinct from matter; or if you say, that there is something beside matter, which is capable of all things, then know, that this is what we call God. Therefore you cannot maintain that there is any thing distinct from the body.

Unbeliever. You affirm, then, that there is one God, who is from and to everlasting, separate from matter; almighty, the creator of all. I affirm, that nature is almighty, infinite, and separate from matter.

The Noiyayikŭ. Excellent! Excellent! You make an endless number of works, and the creators numberless. I affirm, that numberless works have one creator. I leave you (unbeliever) to judge which is the most excellent of these opinions. To express your opinion requires as many letters as to express mine; you call the creator nature, and I call him God:—what do you gain then in rejecting a God?

Unbeliever, (a little abashed). Well, for the sake of the argument, I acknowledge that there is a God; but why is he to be eternal?

The Noiyayikŭ. If he be not eternal, then he must have a creator and a destroyer. If you deny his eternity, then I ask, who is his creator and destroyer?—and thus, without end, some being, who is from everlasting, must be sought; or you must fix on some one having this property, and then he shall become God. [Hearing this, the unbeliever remained silent, and the Noiyayikŭ continued:] God, laying hold of religion and irreligion,[n] created the world; seeing happiness and misery in the world, we form this opinion. If there be neither heaven nor hell, why do you go to the temples to worship; and why sweep the road, lest you should injure living creatures? If there be nothing to be desired or feared, there can be neither desire nor fear; yet we see, that desire and fear have great power over men; therefore we conclude, that in the future state there is a heaven and a hell. You must also admit, that the soul at death assumes another body, in order to partake of the joys or sorrows of this future state, since the animal soul without a body is incapable of suffering; for the same reason it must also be admitted, that the soul migrates through various bodies. Further, what is thus made evident, by inference, is agreeable to the divine writings, and to all that has been written by those whose opinions agree with the védŭs: the truth of the shastrŭs is confirmed by the correctness of their astronomical calculations. [The Bouddhŭ, involved in incorrect judgment and ignorance of God, was

[n] That is, attaching to human existence vice and pain, virtue and happiness.

overcome, and] the Noiyayikŭ thus triumphed: "The existence of God is proved! He is lord of all;—he presides over the work of creation, preservation, and destruction; he is everlasting;—he is all wise;—he is the author of salvation.—Through his compassion, these proofs of his existence and authority have been established."

CHAP. XII.

CONCLUDING REMARKS.

THE author cannot close this work, without soliciting the attention of the reader to one or two remarks.

It will appear, on a perusal of this volume, that the object of worship among all the Hindoos, and even among all the seceders from the orthodox opinions, is the same energy:—They believe, that there is one God: so completely abstracted in his own essence however, that, in this state, he is emphatically "the Unknown," and is consequently neither the object of worship, of hope, nor of fear;—that he is even destitute of intelligence, and remains in a state of profound repose;—that at times this Being assumes what is called his energy;—that when united to energy, he is possessed of qualities, and creates worlds; which qualities are impressed, more or less, on every form of existence. Next God becomes individuated, and takes possession of every form of matter: it is the same God, as Krishnŭ says, "which is seen in the reverend bramhŭn perfected in knowledge, in the dog, and in him who eateth of the flesh of dogs." Amongst the regular Hindoos, the being supposed to possess most of this energy, or in whom the presiding deity eminently dwells, are the gods, the giants, the bramhŭns, and devout ascetics: amongst the heterodox sects, ascetics are almost exclusively considered as the favoured depositaries of the divine energy.

The author has already mentioned these notions as being entertained by the regular Hindoos; and he re-

states them now merely to shew, that this "indwelling scheme" is the prominent feature of all the systems of paganism throughout the East.

It will be seen, from the last chapters of this volume, that the founder of the Joinŭ sect, as well as Booddhŭ, Nanŭk, and Choitŭnyŭ, owe their whole success to this notion; they would never have been venerated while living, nor deified when dead, if they had not been considered as possessing a large share of the divine energy. A people whose minds are filled with the idea, that it is God who pervades every thing, and who now manifests a greater portion of himself in one form, and then in another, have easily been imposed upon by pretended saints, especially by those who have made a great display of austere devotion. So incessantly is this idea present with the Hindoos, that many wander away a whole life in search of a man in whom God pre-eminently dwells; and though supernatural powers are most sought after, yet abstraction of mind, inoffensiveness, and a few other passive virtues, are with some as highly esteemed as powers to perform the most wonderful miracles. Thus, —it is God who is sought for amongst the creatures, as persons search out and cautiously approach an object in the dark; while the astonished and half-affrighted spectator exclaims, as he gazes on the imagined deity, "There! behold he is there!" and prostrates himself before him. Even in the most remarkable appearances in nature, the indwelling deity is recognized, without searching at all for any natural causes of the phenomenon.

In the 7th volume of the Asiatic Researches, p. 381, Captain Moor has given an extraordinary account of an

hereditary living deity; to which account the author begs leave to refer, as affording a striking illustration of the fact he here wishes to establish.

Amongst the mendicant orders, deities claiming similar powers, though somewhat inferior to the Chinchoor Deo, described by Capt. Moor, are frequently to be seen, each strutting his hour upon the stage, and then sinking into everlasting oblivion like common mortals.

The Grand Lama is another hereditary living deity, before whom millions prostrate themselves. When Capt. Turner was on his embassy to this deity, to gratify his votaries he made an offering, he says, to the deceased Teshoo Lama; and in addressing the same deity, who had entered the body of an infant eighteen months old, he said to the child—"The Governor-General, on receiving the news of your decease in China, was overwhelmed with grief and sorrow, and continued to lament your absence from the world, until the cloud that had overcast the happiness of this nation was dispelled by your re-appearance."

Captain Turner, speaking of the religion of Tibet, says, "It seems to be the schismatical offspring of the religion of the Hindoos, deriving its origin from one of the followers of that faith, a disciple of Booddhŭ, who first broached the doctrine which now prevails over the wide extent of Tartary. It is reported to have received its earliest admission in that part of Tibet bordering upon India (which from hence became the seat of the sovereign Lamas); to have traversed over Mantchieux Tartary, and to have been ultimately disseminated over China and Japan. Though it differs from the Hindoo

in many of its outward forms, yet it still bears a very close affinity with the religion of Brŭmha, in many important particulars. The principal idol in the temples of Tibet is Mŭha-Moonee,* the Booddhŭ of Bengal; who is worshipped under these and various other epithets throughout the great extent of Tartary, and among all nations to the eastward of the Brŭmhŭ-pootrŭ. In the wide-extended space over which this faith prevails, the same object of veneration is acknowledged under numerous titles: among others, he is styled Godŭmŭ or Goutŭmŭ, in Assam and Ava; Shŭmŭnŭ, in Siam; Amida But'h, in Japan; Fohi, in China; Booddhŭ and Shakhŭ-Moonee, in Bengal and Hindoost'han; and Dhŭrmŭ-Raj and Mŭha-Moonee, in Bootan and Tibet."

Kæmpfer, in his history of Japan, declares that Boudhism began generally to spread throughout that country in the year of Christ 518:—and that Booddhŭ and Fo are the same person, is at present, I presume, no longer the subject of doubt.

Although the notions of the followers of Zoroaster may be involved in much obscurity, it is certain, that the worship of fire has been preserved among this people age after age; nor can it be doubted, but that this worship has an immediate reference to the Hindoo ideas of the divine and prolific energy giving existence to the universe. Enfield, in his History of Philosophy, vol. i. p. 43, says, "Though our information concerning the history of philosophy among the Persians, in the ages prior to the time of Zoroaster, is very imperfect, it is certain, from the united testimony of the Greeks and Arabians, that long before that time the Magi existed

* The great philosopher.

as a body, and were the official guardians of religion and learning. The religion which they taught, consisted in the worship of the sun or fire, a practice which prevailed among the Assyrians, Chaldeans, and among other eastern nations. The name under which the Persians worshipped the sun, or rather the invisible deity, whom they supposed to be, in a peculiar manner, resident in this luminary, was Mithras." Herodotus and Strabo "relate, that the Persians sacrificed horses to the sun."[p] "Whilst the multitude were contented with a sensible object of devotion, the Magi, and those whom they instructed in the mysteries of religion, considered the sun and fire merely as visible symbols of the animating principle of the universe." "Besides Mithras [the sun], the Persians worshipped, under opposite characters, Oromasdes and Arimanius; the former as the author of all good, the latter as the author of all evil." This was changed "into the worship of two spiritual beings, the one the author of good, the other of evil.[q] The system which supposes two such principles in nature, seems to have been held by the Persian Magi before the time of Zoroaster; but how far they supposed them dependent upon the Supreme Divinity, does not appear." Plutarch, on the authority

[p] It is highly probable, that the Hindoo ŭshwŭmédhŭ, or sacrifice of the horse, was adopted from the Persians, and incorporated, in early times, into the brambinical system. One great source of the confusion in which we find every system of mythology involved is, doubtless, this borrowing system.

[q] Is not this a mistaken representation of the Joinŭ doctrine, that religion and irreligion govern the world; or that the evil necessarily connected with the residence of spirit in matter, tends to misery and dissolution, while virtue, or the victory of spirit over matter, produces pleasure and prosperity? The Joinŭs say, that the prevalence of vice reduces the vigour of all created substances, and finally dissolves the universe, while virtue has an effect directly the reverse.

of Theopompus, says, "It is the opinion of the Magi, that at last the evil principle shall perish, and men shall live in happiness; the God who directs these things, taking his repose for a time, which, though it may seem long to man, is but short."[r] "Sharistan, an Arabian writer, gives the following account of the doctrine of Zerdusht or Zoroaster:—'Zerdusht affirmed light and darkness, Zezdan and Ahreman, to be two contrary principles, which were the origin of every thing subsisting in the world; the forms of nature being produced from the combination of these principles: but maintained, that the existence of darkness is not to be referred to the one supreme Deity, who is without companion or equal; but must be considered as the unavoidable consequence of his determination to create the world, in which light can no more subsist without darkness, than a visible body can exist without its shadow.'"[s]

Thus the same notions of the great First Cause and the origin of things appear to prevail, in some modification or other, all over *India*, *Tartary*, *China*, *Japan*, the *Burman empire*, *Siam*, and the *Indian Isles*. The divine energy, dwelling in the gods, or in living ascetics, is adored over all these immense regions;—and in union with this notion, all these people embrace the doctrine of transmigration, and the efficacy of religious austerities to restore these emanations of the deity, dwelling in matter, to the Great Spirit from which they issued. It is Hin-

[r] Here is a remarkable agreement with the Hindoo doctrine of the day and night of Brŭmha, or the periodical destruction and creation of the universe.

[s] This surely resembles the Hindoo notion, of God's encompassing himself with delusion in the creation of the world.

dooism, then, that to this day is professed by more than one-half of the human race!

The author is aware, that these facts open a wide field for investigation, and for most interesting reflection: but having already exceeded the limits he had prescribed to himself, he now closes this work, after reminding the reader, and thereby intreating the exercise of his candour, that it has been composed amidst avocations which left to it only the remnants of his time.

GLOSSARY.

GLOSSARY

TO THE THREE VOLUMES.

A.

Acharyŭ, from a, *prep.* and chŭrŭ, to go.

Achŭmŭnŭ, from a, *prep.* and chŭm, to drink.

Adee-Grŭnt'hŭ, from adee, first, and grŭnt'hŭ, a book.

Adityŭ, a name of the sun, who is called the son of Ŭditee.

Adŭrŭ-Singhasŭnŭ-vrŭtŭ, from adŭrŭ, honour, Singhasŭnŭ, a throne, and vrŭtŭ, a vow.

Aēēn-Ŭkbŭree, from aēēn, a law, and Ŭkbŭrŭ, the name of a well-known emperor.

Agŭmŭ-Vagēēshŭ, from agŭmŭ, the name of one of the Tŭntrŭs, vak, a word, and ēēshŭ, lord; the god of speech, a name of Vrihŭspŭtee.

Alŭyŭ, a dwelling, from a, *prep.* and lee, to dissolve.

Angirŭsŭ, the son of Ŭngirŭs.

Anhikŭ, from ŭhŭn, a day, the ceremonies or food of the day.

Anŭndŭ-Nat'hŭ, the lord of joy, from anŭndŭ, joy, and nat'hŭ, a lord.

Anŭndŭ-Mŭyēē, from anŭndŭ, joy.

Arŭnyŭ-Shŭsht'hēē, from ŭrŭnyŭ, a forest, and Shŭsht'hēē, the name of a goddess.

Asharhŭ; this month is named from the stellar mansion Ŭsharha.

Ashrŭmŭ, from a, *prep*, and shrŭmŭ, labour.

Ashwinŭ; this month is named from the stellar mansion U shwinēē, the name of a mare.

Ashoogŭ, from ashoo, speed, and gŭm, to go.

Asŭnŭ, from as, to sit.

Atma, from a, augmentative, and ŭt, to move continually.

Atmŭ-Dévŭta, from atmŭ, self, and dévŭta, a god, a guardian deity.

Atmŭ-Bhōō, from atmŭ, self, and bhōō, existence.

Ayooshtomŭ, from ayoos, life-time, and stomŭ, a sacrifice.

Ayŭnŭ-Goshŭ, the husband of Radha, the favourite mistress of Krishnoo.

B.

Badyŭkarŭ, from badyŭ, music, and kree to do.

Balŭ-Gopalŭ, from balŭ, a child, go, a cow, and palŭ, a feeder.

Bamŭnŭ, small.

Bancha-Ramŭ, from bancha, desire, and Ramŭ.

Bhaee-Gooroo-Vŭlee, from bhaee, a brother, and gooroo, a teacher.

Bhagŭvŭtŭ, from Bhŭgŭvŭt, divine.

Bhargŭvŭ, the son of Bhrigoo.

Bharŭtŭ-Vŭrshŭ, from Bhŭrŭtŭ, and vŭrshŭ, a place.

Bhasha, a dialect, from bhash, to speak.

Bhashyŭ, from Bhasha, a tongue.

Bhaskŭrŭ, from bhas, light, and kree, to do.

Bhēēmŭ Chŭndēē, from bhēēmŭ, terrific, and chŭndēē, furious.

Bhŭgŭvŭtee, from bhogŭ, to endure or enjoy.

Bhoirŭvŭ, the fear-exciting, from bhŭyŭ, fear.

Bhoirŭvēē, the wife of Bhoirŭvŭ.

Bhoirŭvēēchŭkrŭ; Bhoirŭvēē is a name of Doorga, and chŭkrŭ signifies a circle.

Bhōō-Koilasŭ, from bhōō, the earth, and Koilasŭ, the name of a mountain.

Bhōō-Lokŭ, from bhōō, the earth, and lokŭ, a world.

Bhōōtéshŭ, from bhōōtŭ, great, and ēēshŭ, a lord.

Bhōōtŭ, the primary elements, from bhōō, to be.

Bhootŭ-Shooddhee; bhōōtŭ signifies the four elements, and shooddhee, purification.

Bhoovŭnéshŭ, from bhoovŭnŭ, the world, and ēēshŭ, lord.

Bhoovŭ-lokŭ, from bhoovŭ, the sky, and lokŭ, a world.

Bhŭdrŭ-Kalēē, from bhŭdrŭ, goodness, and Kalēē, a goddess.

Bhŭguvŭtēē, the wife of Bhŭguvan.

Bhŭgŭvŭt-Gēēta, from Bhŭgŭvŭt, divine, and gēēta, a hymn.

Bhŭktee-Rŭsamritŭ-Sindhoo, from bhŭktee, devotion, rŭsŭ, juice, ŭmritŭ, the water of life, and sindhoo, the sea.

Bhŭvanŭndŭ, from bhŭvŭ, the world, and anŭndŭ, joy.

Bhŭvanēē, from Bhŭvŭ, a name of Shivŭ.

Bhŭvishyŭ, from bhōō, to be.

Boodhashtŭmēē, from Boodhŭ, Mercury, and ŭshtŭmee, the eighth lunar day.

Boodboodŭ, a bubble.

Boodhŭ, the sage of this name.

Booddhŭ-Sŭtwŭ, from booddhee, the understanding, and sŭtwŭ, the quality leading to truth.

Bouddhŭ, from Booddhŭ: he who acknowledges as God only bŭddhee, or the understanding.

Boudhŭ-sarŭ, the essence of the Booddŭ philosophy.

Bramhēē, from Brŭmha.

Bramhŭnēē, the wife of a bramhŭn.

Bramhŭnŭ, he who knows Brŭmhŭ, from Brŭmhŭ.

Brŭmha, from vrih, to increase.

Brŭmhastrŭ, from Brŭmha, and ŭstrŭ, a weapon.
Brŭmhottŭrŭ, from brŭmhŭa, and ootŭrŭ, belonging to.
Brŭmhŭ, from vrih, to increase.
Brŭmhŭcharēē, from Brŭmhŭ, and chŭr, to move.
Brŭmhŭcharyŭ, the profession of a Brŭmhŭcharēē.
Brŭmhŭ-Dŭtthŭ, from Brŭmhŭ, and dŭttŭ, given.
Brŭmhŭ-Pootrŭ; pootrŭ means a son.
Brŭmhŭ-Gnanēē, from Brŭmhŭ, and gnanēē, the wise.
Brŭmhŭrshee, from Brŭmhŭ, and rishee, a sage.
Brŭmhŭ-Voivŭrttŭ, from Brŭmhŭ, and voivŭrtŭ, manifestation.
Bŭjrēē, from bŭjrŭ, a weapon, a thunderbolt.
Bŭlaratee, from bŭlŭ, strength, and ŭratee, an enemy.
Bŭlēē, from bŭlŭ, strength.
Bŭlŭ-Ramŭ, from bŭlŭ, strength, and Ramŭ.
Bŭrgŭ-bhēēma, from bŭrgŭ, a company, and bhēēma, the terrific.
Bŭstrŭ-Hŭrŭnŭ, from vŭstrŭ, clothes, and hŭrŭnŭ, to steal.

C.

Calcutta, from Kalika, (Kalēē) and ŭt, to move.
Chamŭnda, from charoo, good, and mŭndŭ, a head.
Chamŭrŭ, a fan made of the hair of the cow of Tartary.
Chandalŭ, a low cast of shoodrŭs; from chŭndŭ, furious, and ŭlŭ, to go.
Chandŭ, from chŭndrŭ, the moon.
Chapŭra-Shŭsht'hēē, from chapŭra, to press, and Shŭsht'hēē, the name of a goddess.
Charvvakŭ, from charoo, insinuating, and vak, a word.
Charŭnŭ, from chŭr, to go.
Chasakoivŭrtŭ; chasa signifies a cultivator of the ground, and koivŭrtŭ, a fisherman.

Chaya, a shadow, from cha, a covering, or disappearance.

Chinnŭ-Mŭstŭka, from chinnŭ, cut off, and mŭstŭkŭ, a head.

Chirŭn-Jēēvŭ, from chirŭ, a long period, and jēēvŭ, life.

Chitrŭ-Gooptŭ, from chitrŭ, to write, and gooptŭ, hidden.

Chitrŭkōōtŭ, from chitrŭ, speckled, and kōōtŭ, the peak of a hill or mountain.

Choitrŭ, the name of a month; from Chitra, a lunar mansion.

Choitŭnyŭ, from chétŭnŭ, the living.

Choora-Kŭrŭnŭ, from choora, the bunch of hair on the crown of the head, and kree, to do.

Chorŭ-Pŭnchashika, from chorŭ, to steal, and pŭnchashŭ, fifty.

Chŭlŭ, to go, from chŭl, to go.

Chŭkrŭ, a round weapon, from chŭk, to return a blow, to rebound.

Chŭndēē, from chŭndŭ, furious.

Chŭndika, from chŭndŭ, furious.

Chŭndēē-Mŭndŭpŭ, from chŭndēē, the goddess, Chŭndēē and mŭndŭpŭ, a house.

Chŭndogra, from chŭndŭ, furious, and oogrŭ, wrathful.

Chŭndrika, the rays of the moon.

Chŭndrŭ, from chŭd, to shine.

Chŭndrŭ-Shékhŭrŭ, from chŭndrŭ, the moon, and shékhŭrŭ, a mountain peak.

Chŭndrŭ-Rayŭ, from chŭndrŭ, the moon, and rayŭ, a title.

Chŭndrŭ-Prŭbhoo; the last word signifies lord.

Chŭndŭ, furious, from chŭd, to rage.

Chŭndŭ-Nayika, from chŭndŭ, furious, and nayika, a female attendant on Doorga.

Chŭrmŭkarŭ, from chŭrmŭn, skin, and kree, to do.

Chŭrŭkŭ, from chŭr, to go,

Chŭrŭnŭ, that on which a person goes, from chŭr, to go.

Chŭtoor-Anŭnŭ, from chŭtoor, four, and anŭnŭ, a face.

D.

Danŭ, from da, to give.
Danŭ-Khŭndŭ, from danŭ, a gift, and kŭndŭ, a piece.
Danŭvŭ, the sons of Dŭnoo.
Darinēē, from drēē, to tear or crack.
Dasŭ, a slave.
Data, a giver, from da, to give.
Dayŭ-Bhagŭ, from dayŭ, an inheritance, and bhagŭ, share.
Dayŭ-Tŭttwŭ; tŭttwŭ means exactitude, or truth.
Déhŭ, from dih, to collect or increase.
Dévalŭyŭ, from dévŭ, a god, and alŭyŭ, a house.
Dévēē, the feminine of dévŭ, a god.
Dévŏttŭrŭ, from dévŭ, and ootŭrŭ, belonging to.
Dévŭ, from div, to play.
Dévŭ-Dŭttŭ, from Dévŭ, a god, and duttŭ, given.
Dévŭ-Sénŭ, from dévŭ, a god, and séna, a soldier.
Dévŭjanee, from dévŭ, a god, and jaya, a wife.
Dévŭrshee, from dévŭ, a god, and rishee, a sage.
Dévŭkēē, the daughter of Dévŭkŭ.
Dēēpika, a light.
Dhanyŭ-Rōōpa, from dhanŭ, rice, and rōōpŭ, form.
Dharŭkŭ, from dhree, to hold.
Dharŭna, from dhree, to hold.
Dhōōmavŭtēē, from dhōōmrŭ, smoke.
Dhōōmrolochŭnŭ, from dhōōmrŭ, smoke, and lochŭnŭ, the eye.
Dhova, from dhav, to cleanse.
Dhritee, from dhree, to sustain.
Dhŭnŭnjŭyŭ, from dhŭnŭ, riches, and jee, to conquer.
Dhŭrmŭ-sétoo, from dhŭrmŭ, religion, and sétoo, a bridge, or dam.
Dhŭrmŭ-T'hakoorŭ, from dhŭrmŭ, religion, and t'hakoorŭ, a lord.

Dhŭrmŭ-Rajŭ, from dhŭrmŭ, and rajŭn, king.

Dhŭrmŭ-Bhanoo, from dhŭrmŭ, religion, and bhanoo, splendour.

Dhyanŭ, from dhyoi, to think.

Digumbŭrŭ, from dish, a point of the compass, and ŭmbŭrŭ, cloth.

Dig-Vijŭyŭ, from dish, the quarters of the earth, and vijŭyŭ, conquest.

Ditee, the wife of Dŭkshŭ.

Divakŭrŭ, from diva, day, and kŭrŭ, from kree, to do.

Divŭs-pŭtee, from dib, heaven, and pŭtee, lord.

Doityŭ, the sons of Ditee.

Doityaree, from doityŭ, a giant, and ŭree, an enemy.

Doityŭ-Gooroo, from doityŭ, a giant, and gooroo, a teacher.

Doivŭgnŭ, from doivŭ, fate, and gna, to know.

Dolŭ, from dool, to swing.

Doolalŭ, from doorlŭbhŭ, obtained with pain.

Doorga, difficult of access, from door, *prep.* and gŭm, to go.

Dooryodhŭnŭ, from door, *prep.* and yodhŭnŭ, war.

Dooshŭ, from dooshŭ, evil.

Dōōtēē-Sŭmbodhŭ, from dōōtēē, a female messenger, and sŭmbodhŭ, a call.

Droohinŭ, from drooh, to injure.

Dronacharyŭ, from dronŭ, a measure of capacity, and acharyŭ, a teacher.

Drŭvyŭ-Goonŭ, from drŭvyŭ, a thing, and goonŭ, a quality.

Drŭvyŭ, a thing.

Dŭkshŭ, clever, from dŭksh, to act quickly.

Dŭkshinacharēē, from dŭkshinŭ, the right (hand), and acharin, acting,

Dŭndavŭt, from dŭndŭ, a walking-stick; to fall in a straight posture like a stick, at the foot of a bramhŭn.
Dŭndŭ-Dhŭrŭ, from dŭndŭ, a staff, and dhree, to hold.
Dŭndēē, from dŭndŭ, a staff.
Dŭndŭ-Shōōkŭ, from dŭngshŭ, to bite.
Dŭrpŭnŭ, from drip, to shine.
Dŭrshŭnŭ, from drish, to see.
Dŭshŭ-Bhoojŭ, from dŭshŭn, ten, and bhoojŭ, an arm.
Dŭshŭ-Koomarŭ, from dushŭn, ten, and koomarŭ, a son.
Dŭshŭ-Dik-Palŭ; palŭ signifies the cherishing of a person.
Dŭshŭma-Padshahēē-grŭnt'hŭ, from dŭshŭmŭ, the tenth badshah, and grŭnt'hŭ, a book.
Dŭshŭhŭra, from dŭshŭn, ten, and hree, to take away.
Dŭshŭ-Rŭt'hŭ, from dŭshŭn, ten, and rŭt'hŭ, a chariot.
Dŭttatréyŭ, from Dŭttŭ, a gift, and atréyŭ, from Ŭtree, a sage.
Dwadushatmŭ, from dwadŭshŭ, twelve, and atmŭn, form.
Dwapŭrŭ, from dwa, the second, and pŭrŭ, after.
Dwēēpŭ, an island, from dwee, two, and ap, water.
Dwijŭ rajŭ, from dwijŭ, twice-born, and rajŭ.
Dwoimatoorŭ, from dwee, two, and matree, a mother.
Dyoomŭnee, from div, the sky, and mŭnee, a precious stone.

E.

Eeshwŭ, the glorious, from ēēsh, to be grand.
Ekamrŭ-Kanŭnŭ, from éku, one, amrŭ, a mango tree, and kanŭnŭ, a forest.
Ekŭ-Dŭntŭ, from ékŭ, one, and dŭntŭ, a tooth.
Eeshŭ, the glorious.
Eeshwŭrŭ, the same.
Eeshwŭrēē, the feminine of ēēshwŭrŭ.

G.

Ganŭ, a song, from goi, to sing.

Ganŭpŭtyŭ, from gŭnŭ, a company, and pŭtee, a lord.

Gayŭtrēē, from goi, to sing.

Gēēsh-Pŭtee, from gir, a word, and pŭtee, a lord.

Gēēta, from goi, to sing.

Gēētŭ, from goi, to sing.

Ghatŭ, a flight of steps, from ghŭtt, to move.

Ghēē, from gritŭ, clarified butter.

Ghoshŭ, from goosh, to sound.

Gritachēē, a heavenly courtezan, from ghrita, clarified butter, and ŭnch, to worship.

Girēēshŭ, from giree, a mountain, and ēēshŭ, a lord.

Gloŭ, from gloi, to be sad, or to fade.

Gnanēē, from gna, wisdom.

Gnanŭ, from gna, to know.

Gnanŭ-Rŭtnavŭlēē, from gnanŭ, wisdom, rŭtna, a precious stone, and avŭlēē, a train.

Goohŭ, a secret place, from gooh, to hide or cover.

Goohyŭ, from goohyŭ, requiring to be concealed.

Go-médhŭ, from go, a cow, and médhŭ, flesh.

Goonŭ, a quality, from goonŭ, to advise.

Goonŭ-Sindhoo, from goonŭ, qualities, and sindhoo, the sea.

Gooroo-Prŭsadŭ, from gooroo, a teacher, and prŭsadŭ, a favour, grace.

Gopalŭ, from go, a cow, and palŭ, a nourishing.

Gopēē-Nat'hŭ, from gopēē, the wife of a milkman, and nat'hŭ, a lord.

Gooptavŭ-Dhōōtŭ, from gooptŭ, concealed, and ŭvŭdhōōtŭ, to renounce.

Gooptee-Para, from gooptŭ, hidden, and para, a division of a town.

Gooroo, a teacher, from gree to make known.

Gooroo-Mookhēē, from gooroo, a teacher, and mookhēē, belonging to the mouth.

Gooroomŭtŭ, from gooroo, a teacher.

Gorŭkshŭ, from go, a cow, and rŭksh, to save.

Gosht'hŭ-Yatra, from gosht'hŭ, a cow-pen, and yatra, to go.

Goswamēē, from go, a cow, and swamin, a master.

Gotrŭbhid, from gotrŭ, a mountain, and bhid, to divide.

Gourēē, white, or light yellow; from gourŭ.

Govindŭ, from go, a cow, and vid, to share out.

Grihŭst'hŭ, from grihŭ, a house, and st'ha, to remain.

Grihŭst'hŭ-Dhŭrmŭ, from ghrihŭst'hŭ, situated in a house, and dhŭrmŭ, religion.

Grŭhŭ-Pŭtee, from grŭhŭ, a planet, and pŭtee, a lord.

Grŭnt'hee, from grŭnt'hŭ, a book.

Gŭjŭ-Dŭntŭ, from gŭjŭ, an elephant, and dŭntŭ, a tooth.

Gŭndhŭ-Vŭnik, from gŭndhŭ, spices, and vŭnik, a tradesman.

Gŭndhŭrvŭ, from ganŭ, a song, and dhŭrmŭ, a person's own profession.

Gŭndhŭvŭhŭ, from gŭndhŭ, a scent, and vŭh, to carry.

Gŭndhŭ-Dhama, from gŭndŭ, a scent, and dhama, a place.

Gŭnŭkŭ, from gŭnŭ, to count.

Gŭnéshŭ, from gŭnŭ, a company, and ēēshŭ, a lord.

Gŭnéshŭ-Jŭnŭnēē, the mother of Gŭnéshŭ; from jŭnŭ, birth.

Gŭnga, from gŭm, to go.

Gŭnga-Vakyavŭlee, from vakya, a word, and abŭlēē, a train.

Gŭnga-Vasŭ, from vasŭ, a residence.

Gŭngadhŭrŭ-Shastrēē; he who knows the shastrŭ, is called shastrēē.

Gŭngadhŭrŭ, from Gŭnga, and dhŭrŭ, to hold.

Gŭjanŭnŭ, from gujŭ, an elephant, and anŭnŭ, the face.

Gŭrbhadhanŭ, from gŭrbhŭ, the womb, and adhanŭ, to hold.

Gŭroorŭ, from gŭroot, a wing.

Gŭrootmut, from gŭroot, a wing.

H.

Hétwabhasŭ, from hétoo, a cause, and abhasŭ, an appearance, a semblance.

Himangshoo, from himŭ, cold, and ŭngshoo, rays of light.

Himalŭyŭ, from himŭ, cold, and alŭyŭ, a house.

Himŭvut, from himŭ, cold.

Hirŭnyŭ-gŭrbhŭ, from hirŭnyŭ, gold, and gŭrbhŭ, the womb.

Hirŭnyakashŭ, from hirŭnyŭ, gold, and ukshee, an eye.

Hirŭnyŭ-Kŭshipoo, from hirŭnyŭ, gold, and kŭshipoo, a sheath.

Hitopŭdéshŭ, from hitŭ, good, and oopŭdéshŭ, teaching.

Hoimŭvŭtee, from himŭvŭt.

Homŭ, from hoo, to offer.

Hota, he who directs the homŭ or burnt-offering, from hoo.

Hŭngshŭ, a duck.

Hŭngsŭ-Dōōtŭ, from hŭngsŭ, goose, and dōōtŭ, a messenger.

Hŭnooman, from hŭnoo, the cheek.

Hŭree-Vŭlŭ; the last word is the imperative of vŭlŭ, to speak.

Hŭree-Dwarŭ; dwarŭ signifies a door.

Hŭree-Hŭrŭ; both words are derived from rhree, to take away.

Hŭree-Priya; priya signifies beloved.

Hŭridra, from hurit, light yellow.

Hŭrihŭyŭ, from hurit, light yellow, and hŭyŭ, a horse.

Hŭrŭ-Gourēē, from Hŭrŭ (Shivŭ), and Gourēē, the light yellow.

Hŭru-Nat'hŭ, from Hŭrŭ, the name of Shivŭ, and Nat'-hŭ, a lord.

Hŭyŭ-Grēēvŭ, from hŭyŭ, a horse, and grēēvŭ, the back of the neck.

I.

Indoo, from id, to be glorious, or refulgent.

Indrŭ, from id, to be glorious.

Indrŭ-Dyoomnŭ; the last word signifies riches.

Indrŭ-jit; from jee to conquer.

Ishtŭ, from ish, to desire.

J.

Jagŭrŭnŭ, from jagree, to be awake.

Jalikŭ, from jalŭ, a net.

Jambŭvŭtēē, from Jambŭvan, the name of a certain bear.

Janhŭvēē, from Jŭnhoo, a sage.

Jatee, a kind, from jŭn, to be born.

Jatŭ-Kŭrmŭ, from jatŭ, born, and kŭrmŭn, an action.

Jēēvŭ, life, from jēēv, to live.

Jishnoo, from jee, to conquer.

Joinŭ, from jinŭ, to conquer or excel.

Joivatrikŭ, from jēēv, to live.

Jŭgŭdgourēē, from gŭgŭt, the world, and gourŭ, light yellow.

Jŭgŭddhatrēē, from jŭgŭt, the world, and dhatrēē, an upholder.

Jŭgŭdēēshŭ, from jŭgŭt, the world, and ēēshŭ, lord.

Jŭgŭnnat'hŭ, from jŭgŭt, the world, and nat'hŭ, a lord.

Jŭgŭnnat'hŭ-kshétrŭ, from jŭgŭt, the world, nat'hŭ, a lord, and kshétrŭ, a place.

Jŭlpŭ, to speak, from jŭlp, to speak.
Jŭmidarŭ, from jŭmin, land, and darŭ, an owner.
Jŭmŭdŭgnee, from jŭmŭt, terrific, and ŭgnee, fire.
Jŭnarddŭnŭ, from jŭnŭ, a person, and ŭrddŭnŭ, a giving distress.
Jŭnhoo, from ha, to abandon, (viz. the world).
Jŭnŭméjŭyŭ, from jŭnŭ, a man, and éj, to tremble.
Jŭnŭkŭ, from jŭn, to be produced.
Jŭpŭ, to speak inaudibly, from jŭp, to mutter.
Jŭrutkaroo, from jree, to be withered, and kree, to do.
Jŭrŭ-Bhŭrŭtŭ, from jŭrŭ, decrepitude.
Jŭshoda, from jŭshŭs, fame, and da, to give.
Jŭtayoo, from jŭta, a bunch of hair, and ayoo, life-time.
Jŭya, from jee, victory
Jŭyŭ-Doorga, from jŭyŭ, victory.
Jŭyŭntēē, from jee, to conquer.
Jwala-Mookhēē, from jwala, a flame, and mookhŭ, a face.
Jwŭlŭnŭ, from jwŭlŭ, to enkindle.
Joisht'hŭ, from jyésht'ha, a planet.
Jyotish-stomŭ, from jyotish, light, and stomŭ, the whole.
Jyotish, from jyot, to shine.

K.

Kahinee, a tale, from Kŭt'hŭ, to speak
Kaliyŭ-Dŭmŭnŭ, from kaliyŭ, the name of a snake, and dŭmŭnŭ, subduction.
Kalēē, the black, from kalŭ, time.
Kalŭ-Bhoirŭvŭ, from kalŭ, time, and bhoirŭvŭ, the terrific.
Kalŭ-Poorooshŭ, from kŭlŭ, black, and poorooshŭ, a male.
Kalŭ-Ratree, from kalŭ, dark, and ratree, night.

Kalŭ-Sōōtrŭ, from kalŭ, time, and sōōtrŭ, a thread.
Kaliyŭ, from kŭlŭ, to move.
Kamŭ-dévŭ, from kamŭ, desire, and dévŭ, from div, to play.
Kamŭ-dhénoo, from kamŭ, desire, and dhénoo, a milch-cow.
Kamŭ-Rōōpŭ, from kamŭ, desire, and rōōpŭ, form.
Kamakhya, from kamŭ, desire, and akhya, an appellation.
Kamŭnŭ, the heart's desire, from kŭm, to desire.
Kandŭ, an arrow, or a chapter.
Kanŭ-Phata-Yogēē, compounded of kanŭ, the ear, phata, slit, and yogēē, an ascetic.
Kartikéyŭ, from krittika, the name of a planet.
Kashēē, from kash, to appear.
Kavyŭ, from kŭvee, a poet.
Kayŭst'hŭ, from kayŭ, the body, and st'ha, to be situated.
Késhŭrēē, from késhŭrŭ, a mane.
Kēērtŭnŭ, from kreet, to produce harmony.
Kēērtee-Chŭndrŭ, from kēērtee, fame.
Kétoo, a sign, from kit, to dwell.
Késhŭvŭ, from keshŭ, the hair.
Khéchŭrŭ, from khŭ, the sky, and chŭrŭ, going.
Khŭndŭ, a piece, from chŭd, to break.
Khŭgéshwŭrŭ, compounded of khŭgŭ, a bird, and éésh-wŭrŭ, greatness.
Kiṇṇŭrŭ, from king, what? and nŭrŭ, a man.
Koilashŭ, from kélŭs, in water, to shine.
Kojagŭrŭ-Lŭkshmēē, from kŭh, who, and jagree, to awake.
Koitŭbhŭjit; jit, signifies victory.
Koojŭ, from koo, the earth, and jŭn, to be produced.
Koolŭ-Dévŭta, from koolŭ, race, and dévŭta, a god.
Koolēēnŭ, from koolŭ, a race.
Koombhŭkarŭ, from koombhŭ, an earthen jar, and kree, to do.

Koombhŭ-Kŭrnŭ, from koombhŭ a jar, and kŭrnŭ, the ear.

Koomarŭ, a boy, from koomarŭ, to play.

Koomarŭ, from koo, evil, and mree, to beat.

Koombhēē-Pakŭ, from koombhŭ, a pot, and pakŭ, ripe.

Koont'hŭ, a groan, from koont'h, to groan.

Koomoodŭ-Bandŭvŭ, from koomoodŭ, a lotus, and bŭndhoo, a friend.

Koosooméshoo, from koosoomŭ, a flower, and ishoo, an arrow.

Kosha, from koosh, to issue, to identify.

Kooshŭ, to lie down.

Kooshee, a small kosha.

Kooshŭnabhŭ, from kooshŭ, sacred grass, and nabhee, the navel.

Koovérŭ, from koov, to cover.

Koulacharēē, from koolŭ, a race, and chŭr, to act, preceded by the *prep.* a.

Koumoodee, brightness, from koomoodŭ, a nymphæa.

Koutookŭ-Sŭrvŭswŭ, from koutookŭ, play, and sŭrvŭswŭ, a person's all.

Krimee-Bhojŭnŭ, from krimee, an insect, and bhojŭnŭ, to eat.

Kripēētŭyonee; yonee, a birth-place.

Krishnŭ, from krish, to draw.

Krishnŭ-Krora; krorŭ signifies the side.

Krittivasa, from krittee, the skin, and vasŭs, a garment.

Kritantŭ, from kritŭ, done, and ŭntŭ, end.

Krya, work, from kree, to do.

Krodhagarŭ, from krodhŭ, anger, and agarŭ, a house.

Krounchŭ-Darŭnŭ, a proper name, and dree, to tear.

Ksharŭ-Kŭrddhŭmŭ, from ksharŭ, ashes, and kŭrddhŭmŭ, mud.

Kshēērŭ, milk, from kshŭr, to ooze out.

Kshŭpakŭrŭ, from kshŭpa, night, and kree, to make.
Kshŭtryŭ, from kshŭtŭ, a wound, and troi, to save.
Kŭbŭndhŭ, headless, from kin, the head, and bŭdh, to kill.
Kŭchŭ, hair, from kŭch, to bind.
Kŭchyŭpŭ, a proper name; pa means to drink.
Kŭlee, from kŭlŭ, to reckon.
Kŭlee-Yoogŭ, from kŭl, to enumerate, and yoogŭ, a period of time.
Kŭlkee, from kŭlee, time, and koi, to subdue.
Kŭlpŭ, from klipŭ, to contrive.
Kŭlpŭ-Sōōtrŭ, from kŭlpŭ, time, and sōōtrŭ, a thread.
Kŭlŭnkŭ-Bŭnjŭnŭ, from kŭlŭnkŭ, a blot, and bŭnjŭnŭ, a breaking.
Kŭmŭlékaminēē, from kŭmŭlŭ, the water lily, and kamŭ, desire.
Kŭnadŭ, from kŭnŭ, an atom, and ŭd, to eat.
Kŭndŭrpŭ, from kŭng, Brŭmha, and drip, to domineer.
Kŭpalŭbrit, from kŭpalŭ, the forehead or fate, and bhree, to hold.
Kŭrangŭnyasŭ, from kŭrŭ, hand, ŭngŭ, a part, and nyasŭ, to place.
Kŭrmŭkarŭ, from kŭrmŭn, work, and kree to do.
Kŭroonamŭyēē, from kŭroona, pity.
Kŭrmŭ-Vipakŭ, from kree, to work, and pak, to ripen.
Kŭt'hŭkŭ, a speaker, from kŭt'h, to speak.
Kŭvŭchŭ, from vŭchŭ, a word.
Kŭvirajŭ, from kŭvee, a poet, and rajŭn, a king.

L.

Lēēlamritŭ, from lēēla, play, and ŭmrita, nectar.
Lingŭ, from lig, to move.
Lohitangŭ, from lohitŭ, blood red, and ŭngŭ, the body.

Lokéshŭ, from lokŭ, men, and ēēshŭ, greatness.
Lokŭ, from looch, to see.
Lŭkshmēē-Chara; the latter word means deserted.
Lŭkshmŭnŭ, the beautiful, from Lŭkshmŭ, a fortunate sign.
Lŭmbodŭrŭ, from lŭmbŭ, long, and oodŭrŭ, the belly.

M.

Madhŭvu, from ma, the goddess Lŭkshŭmēē, and dhŭvŭ, husband.
Magŭdhŭ, from Mŭgŭdhŭ, the name of a country.
Mala, a necklace.
Malakarŭ, from mala, a necklace, and kree, to make.
Malinēē, from mala, a necklace.
Malyŭvanŭ, from mala, a necklace.
Manŭ-Bŭnghŭ, from manŭ, honour, and bŭnghŭ, destruction.
Manŭnŭ, from man, to decide.
Manŭsŭ-Kalee, from mŭnŭs, mind.
Marootŭ, from mree, to kill.
Marŭ, from mree, to kill.
Matrika-Nyasŭ, from matrika, a mother, and nyasŭ, to place.
Matŭrishwa, wind.
Mayavŭtēē, from maya, delusion.
Médha, apprehension or conception, from médh, to be apt to learn.
Mēēmangsa, from man, to judge.
Méghŭ-Nadŭ, from méghŭ, a cloud, and nadŭ, a sound.
Méghŭ-Nat'hŭ, from méghŭ, a cloud, and nat'hŭ, a lord.
Méghŭ-Vahŭnŭ; vahŭnŭ, a vehicle.
Ménŭ-Kétŭnŭ, from mēēnŭ, a fish, and kétŭnŭ, a flag.
Mihirŭ, from mihŭ, to water.
Mishrŭ-Késhēē, from mish, to mix, and késhŭ, hair.

Mitrŭ, a friend, from mid, love.
Mitrŭvinda, from mitrŭ, a friend, and vid, to obtain.
Modŭkŭ, from mood, to rejoice.
Mohinēē, from mooh, to be infatuated.
Mohŭ, from moohŭ, confusion or stupefaction.
Moogdhŭbodhŭ, from moogdhŭ, stupidly ignorant, and bodhŭ, knowledge.
Mooktŭ-Késhēē, from mooktŭ, spread out, késhŭ, hair.
Mooktŭ-Ramŭ; mooktŭ, liberation.
Mōōlŭ, a root.
Moomookshootwŭ, from mooch, to liberate.
Mounēē, he who subjects himself to voluntary silence.
Mrigankŭ, from mrigŭ, a deer, and ŭnkŭ, a mark.
Mritŭ-Sŭnjēēvinēē; sŭnjēēvinēē means to restore to life.
Mrityoo, from mree, death.
Mrityoonjŭnŭ, from myrtyoo, death, and jee, to overcome.
Mŭdhoo-Sōōdŭnŭ, from sōōd, to destroy.
Mŭdhyŭdéshēē, from mŭdhyŭ, midst, and déshin, belonging to a country.
Mŭdŭnŭ-Mohŭnŭ, from mŭdŭnŭ, desire, and mooh, to be infatuated.
Mŭha-Dévŭ, from mŭhŭt, great, and div, to play.
Mŭha-Kalŭ, from mŭhŭt, great, and kalŭ, time.
Mŭhamaree, from mŭhŭt, great, and mree, to kill.
Mŭha-Patŭkŭ, from mŭhŭt, and patŭkŭ, from pŭt, to throw down.
Mŭha-Poorooshŭ, from mŭhŭt, great, and poorooshŭ, a male.
Mŭha-Rourŭvŭ, from rooroo, an insect.
Mŭha-Rŭt'hēē, from mŭhŭt, great, and rŭt'hŭ, a chariot.
Mŭha-Prémŭ, from mŭhŭt, great, and prémŭn, love.
Mŭha-Sénŭ, from mŭhŭt, great, and séna, soldier.
Mŭhatmŭ, from mŭhŭt, great, and atmŭn, spirit.

Mŭha-Vrŭtŭ; vrŭtŭ is a ceremony to be performed according to a vow.

Mŭha-Vyadhee, from mŭhŭt, great, and vyadhee, sickness.

Mŭha-Vidya, from mŭhŭt, great, and vidya, learning.

Mŭhéndrŭ, from mŭhŭt, great, and Indrŭ, the king of heaven.

Mŭhéshŭ, from mŭhŭt, great, and ēēshŭ, glorious.

Mŭhéshwŭrŭ, from mŭhŭt, great, and ēēshwŭrŭ, glorious.

Mŭhishŭ-Mŭrdinēē, from mŭhishŭ, a buffalo, and mŭrdŭ, to destroy.

Mŭhéshwŭrŭ, from mŭhŭt, great, and ēēshwŭrŭ, lord.

Mŭhŭttranŭ, from mŭhŭt, great, and tranŭ, salvation.

Mŭkshŭ, from mooch, to liberate.

Mŭkŭrŭ-Dwŭjŭ, from mŭkŭrŭ, a water animal, and dwŭjŭ, a flag.

Mŭllŭ, strong, from mŭl, to hold.

Mŭlŭgrahee, from mŭlŭ, filth, and grahin, receiving.

Mŭndodŭrēē, from mŭndŭ, small, and oodŭrŭ, the belly.

Mŭngŭlŭ-Chŭndika, from mŭngŭlŭ, good, and chŭndika, wrathful.

Mŭngŭlŭ-Varŭ, from mŭngŭlŭ, good, and varŭ, a day.

Mŭn-Mŭt'hŭ, from mŭnŭ, mind, and mŭnt, to grieve.

Mŭntrŭ, from mŭtr, to repeat in the mind.

Mŭntrŭ-Droomŭ, from mŭnŭn, to meditate, and droomŭ, a tree.

Mŭnŭsa, from mŭnŭs, mind.

Mŭnŭsijŭ, from mŭnŭ, mind, and jŭnŭ, birth.

Mŭnwŭntŭrŭ, from Mŭnoo, a sage, and ŭntŭrŭ, another, or a limit.

Mŭroot, from mree, to kill.

Mŭrŭipora, from mŭrŭ, a dead body, and poora, to burn.

N.

Nagantŭkŭ, from nagŭ, a serpent, and ŭntŭkŭ, the end.

Namŭ-Kŭrŭnŭ, from namŭn, a name, and kree, to make.

Narēē, from nŭrŭ, a man.
Nayika, from nee, to obtain.
Nēēlŭ-Pŭrvŭtŭ, from nēēlŭ, blue, and pŭrvŭtŭ, a mountain.
Nēētee, from nēē, to obtain.
Nēēlŭ, dark blue.
Nēēlŭ-Kŭntŭ, from nēēlŭ, dark blue, and kŭntŭ, the throat.
Nidanŭ, a first cause, from nee, *prep.* and da, to give.
Nidhee, from nee, *prep.* and dha, to place.
Nigrŭhŭ-St'hanŭ, nigrŭhŭ signifies disfavour, and st'hanŭ, place.
Nigŭmŭnŭ, a sure decision, from nee, *prep.* and gŭm to move.
Nimittŭ, a cause.
Nirakarŭ, from nir, *prep.* and akarŭ, form.
Nirnŭyŭ, from nir, *prep.* and nee, to obtain.
Nirooktŭ, from nir, *prep.* and ooktŭ, spoken.
Nirvanēē, from nirvanŭ, liberation.
Nisha-Pŭtee, from nisha, night, and pŭtee, lord.
Nishkrŭmŭnŭ, a going forth, from nir, *prep.* and krum, to step.
Nityŭ, constant, everlasting
Nityanŭndŭ, from nityŭ, constant, and anŭndŭ, joy.
Niyŭmŭ, a resolution.
Noiyayikŭ, a follower of the Nyayŭ philosophy.
Nouka-Khŭndŭ, from nouka, a boat, and khŭndŭ, a part.
Nree-Médhŭ, from nree, a man, and médhŭ, flesh.
Nrisinghŭ, from nree, a man, and singhŭ, a lion.
Nŭbhŭswŭt, from nŭbhŭs, the sky.
Nŭkshŭtréshŭ, from nŭkshŭtrŭ, a planet, and ēēshŭ, a lord.
Nŭlŭ-Danga, from nŭlŭ, a reed, and danga, a place.

Nŭlŭ-Chŭmpōō, from nŭlŭ, the name of a king, and chŭmpōō, a particular kind of composition in which the same subject is maintained in all the varieties of prose and verse.

Nŭmoochēē-Soodŭnŭ, a proper name joined to sōōd, to kill.

Nŭmŭskarŭ, a reverential mode of obeisance: from nŭmŭs, a bow, and kree, to make.

Nŭrŭ, man, from nree, to do right.

Nŭrmŭda, from nŭrmŭ, sport or entertainment, and da, to give.

Nŭrŭ-Singhŭ, from nŭrŭ, man, and singhŭ, excellent.

Nŭvŭ-Pŭtrika, from nŭvŭ, nine, and pŭtrŭ, leaves.

Nŭvŭ-Rŭtnŭ, from nŭvŭ, nine, and rŭtnŭ, a jewel.

Nyasŭ, a deposit, from nee, *prep.* and ŭs, to throw.

Nyayŭ, justice, from nee, *prep.* and ŭy, to move.

O.

Oodahŭrŭnŭ, from oot, a preposition indicating that the action has an upward direction, and ahŭrŭnŭ, a collecting.

Oochoishrŭva, from oochchois, great, and shroo, to hear.

Oodasēē; oot, *prep.* and asŭ, to sit.

Ooddéshŭ, from oot, *prep.* and déshŭ, to seek.

Oodŭyŭ, to arise, from oot, *prep.* and ŭyŭ, to go.

Oodgata, from oot, *prep.* and goi, to sing.

Oogrŭ-Chŭnda, from oogrŭ, fear-exciting, and chŭndŭ, wrathful.

Oindrŭ-Dŭdhee, from Indrŭ, and dŭdhee, curds.

Oojjŭlŭ-Nēēlmŭnee, from oojjŭlŭ, splendour, nēēlŭ, blue, and mŭnee, a jewel.

Ooktŭ, spoken, from vŭch, to speak.

Oopangŭ, from oopu, a preposition importing resemblance in an inferior degree, and ŭngŭ, a part.

Oopasŭnŭ, from oopŭ, and ŭs, to throw, preceded by the *prep.* a.

Oopŭ-Patŭkŭ, from oopŭ, *prep.* and pŭt, to throw down.

Oopŭcharŭ-Chŭlŭ, from oopŭ, *prep.* chŭrŭ, to move, and chŭlŭ, a pretence.

Oopŭnŭyŭ, from oopŭ, and nēē, to take.

Oopŭnŭyŭnŭ, from oopŭ, and nŭyŭnŭ, an obtaining.

Oopŭpŭtee, from oopŭ, and pŭtee, lord.

Oopŭrŭtee, from oopŭ, and rŭm, to play.

Oopŭsŭngharŭ, from oopŭ, and sŭngharŭ, destruction.

Oordhŭ-Vahoo, from ōōrdhŭ, high, and vahoo, arm.

Oosha-Hŭrŭnŭ; hŭrŭnŭ means stealing.

Ooshmŭpa, from ooshmun, heat, and pa, to drink.

Oshŭdhēēshŭ, from oshŭdhee, medicine, and ēēshŭ, a lord.

Ootŭt'hyŭ, from oot, *prep.* and tŭt'hyŭ, just.

P.

Pachŭkŭ, he who cooks; from pŭch, to cook.

Pakŭ-Shasŭnŭ, from pakŭ, a giant, and shas to govern.

Parijatŭ-Hŭrunŭ, from parijatŭ, a particular flower, and hŭrŭnŭ, to steal.

Parvŭtēē, the daughter of pŭrvŭtŭ, a mountain.

Pat'hŭkŭ, he who reads, from pŭt'h, to read.

Patŭnŭ, from pŭt, to throw down.

Patŭnjŭlŭ, from the sage Pŭtŭnjŭlee; which word is made up of pŭt, to throw down, and ŭnjŭlee, joined hands. This conjunction teaches us, that people fell before him for instruction with joined hands.

Pēētamvŭrŭ, from pēētŭ, yellow, and umbŭrŭ, cloth.

Phŭlŭhŭrēē, from phŭlŭ, fruit, and rhee, to steal.

Phŭlŭ, fruit.

Pingŭlŭ, variegated.

Pingŭlŭ-Nagŭ, from pingŭlŭ, brownish yellow, and nagŭ, a serpent.

Pita-Mŭhŭ, from pitree, father, and mŭhŭt, great.

Pitree-Médhŭ, from pitree, forefathers, and medhŭ, flesh.

Poita, from oopŭ, and vēētŭ, pure.

Pōōja, from pōōjŭ, to honour or serve.

Pōōjŭkŭ, a worshipper.

Poondŭrēēkakshŭ, from poondŭrēēkŭ, a water-lily, and ŭkshee, an eye.

Pooranŭ, from pree, to fill.

Pooree, a house, a palace.

Poornabhishékŭ, from poornŭ, and ŭbhishékŭ, to anoint.

Poornabhishiktŭ, from poornŭ, full, and ŭbhishiktŭ, anointed.

Poorohitŭ, from poorŭs, to go before, and hitŭ, good.

Pooroohōōtŭ, from pooroo, fulness, and hōō, to call.

Poorooshŭ, a male, from pree, to fill or nourish.

Poorŭ, a town.

Poorŭndŭrŭ, from poorŭ, a house, and dree, to cut.

Poorŭshchŭrŭnŭ, from poorŭ, before, and chŭrŭnŭ, practice.

Pooranŭ, old.

Pooshkŭrŭ-Shantee, from pooshkŭrŭ, the evil fortune attending a person who shall die when an unlucky day, an unlucky lunar day, and an evil planet all unite, and shantee, to pacify or produce peace.

Poorvŭvŭt, from poorvŭ, a cause, and vŭt.

Pooshpavŭlee, from pooshpŭ, a flower, and avŭlee, a row.

Pooshpŭ-Dhŭnwa, from pooshpŭ, a flower, and dhŭnwŭ, a bow.

Pooshpŭkŭ, from pooshp, to expand.

Pooshtee, from poosh, to cherish.

Pooshŭnŭ, from poosh, to cherish.

Pootŭna-Bŭdhŭ; bŭdhŭ means to kill.

Poŭranik, a follower of the pooranŭs.
Prajapŭtyŭ, the work of a prŭjapŭtee.
Pranayamŭ, from pranŭ, life, and ayamŭ, a coming.
Pramanikŭ, from prŭmanŭ, proof.
Pranŭ-Nirodhŭ, from pranŭ, life, and nirodhŭ, to stop.
Pratŭ-Kalŭ, from pratŭr, morning, and kalŭ, time.
Prétŭ-raj; prétŭ is a ghost, and raj signifies raja.
Prit'hivēē, from Prithoo, a king who first formed towns, raised the arts, &c.
Prityahŭrŭ, from prŭtee, a preposition indicating that the action is returned or reflected, and ahŭrŭ, to take.
Prŭbhŭngjŭnŭ, from prŭ, *prep.* and bhŭnjŭ, to break.
Prŭchŭnda, from prŭ, *prep.* and chŭndŭ, wrathful.
Prŭdhanŭ, chief.
Prŭdyoomnŭ, from prŭ, *prep.* and dyoomnŭ, riches.
Prŭjapŭtee, from prŭja, subjects, and pŭtee, a lord.
Prŭja-Yagŭ, from prŭja, subjects, and yagŭ, a sacrifice.
Prŭkashŭ; kashŭ means light.
Prŭkritee, from prŭ, *prep.* and kree, to do.
Prŭlhadŭ, from prŭ, *prep.* and alhadŭ, joy.
Prŭlŭyŭ, from lēē, to absorb.
Prŭmanŭ, from prŭ, *prep.* and ma, to measure.
Prŭméyŭ, the subject known, from prŭ, *prep.* and ma, to measure.
Prŭmŭtee, from prŭ, *prep.* and mŭtee, understanding.
Prŭstavinēē, from prŭ, *prep.* and stoo, to praise.
Prŭtigna, from prŭtee, and gna, to know.
Prŭtŭkshŭ, from prŭtee, *prep.* and ŭkshee, the eye.
Prŭyojŭnŭ, from prŭ, a preposition which adds intensity to the meaning, and yooj, to join.
Pŭdart'hŭ, from pŭdŭ, a word, and ŭrt'hŭ, an object.
Pŭdmalŭya, from pŭdmŭ, the water-lily, and alŭyŭ, residence.

Pŭdmŭ-Nabhŭ, from pŭdmŭ, a water-lily, and nabhee, the navel.

Pŭdmŭ-Prŭbhoo, from pŭdmŭ, a water-lily, and prŭbhoo, a lord.

Pŭdyavŭlee, from pŭdya, prose, and avŭlee, a row, or range.

Pŭdŭng, from pŭdŭ, a place.

Pŭddhŭtee, a road, from pŭdŭ, the foot, and hŭn, to smite.

Pŭkshŭdhŭrŭ-Mishrŭ, from pŭkshŭ, a lunar half month, and dhŭrŭ, to hold.

Pŭnchangŭ, from pŭnchŭn, five, and ŭngŭ, the body.

Pŭnchŭkŭ, from pŭnchŭn, five.

Pŭnchŭ-Chōōra, from pŭnchŭ, five, or much, and chōōra, a crest.

Pŭnchŭmēē-Vrŭtŭ, from pŭnchŭ, five, and vrŭtŭ, the ceremonies connected with a vow.

Pŭnchŭ-Rŭtnu, from pŭnchŭ, five, and rŭtnŭ, a precious stone.

Pŭnchŭshŭrŭ, from pŭnchŭ, five, and shŭrŭ, an arrow.

Pŭnchanŭnŭ, from pŭnchŭ, five, and anŭnŭ, face.

Pŭnjab, from pŭnchŭ, five, and ap, water.

Pŭnnŭgashŭnŭ, from pŭnnŭgu, a serpent, and ŭshŭ, to eat.

Pŭnt'hēē, from pŭt'hŭ, a way.

Pŭrivrittee, from pŭree, *prep.* and vrittee, existence.

Pŭrŭm-Eshwŭrŭ, from pŭrŭm, excellent, and ēēshwŭrŭ, God, or simply, the glorious.

Pŭrŭmanŭndŭ, from pŭrŭmŭ, excellent, and anŭndŭ, joy.

Pŭrŭmart'hŭ, from pŭrŭmŭ, excellent, and ŭrt'hŭ, an object.

Pŭrŭm-Hŭngshŭ, from pŭrŭm, excellent, and ŭngshŭ, a goose.

Pŭrŭshoo-Ramŭ; pŭrŭshoo, a weapon.
Pŭvŭnŭ, from poo, to purify.

R.

Radha, the favourite mistress of Krishnŭ, from radh, to accomplish.
Radha-Vŭllŭbhŭ; vŭllŭbhŭ, beloved.
Ragŭ, passion, from rŭnj, to colour.
Raja, light.
Raj-tŭrŭnginēē, from rajŭn, a king, and tŭrŭnginēē, a river.
Rajŭ-Pootŭ, from rajŭn, a king, and pootrŭ, a son.
Rajŭ-Yogŭ, from rajŭn, a king, and yogŭ, abstraction.
Rajŭraj, king of kings.
Rajŭ-Rajéshwŭrēē, from rajŭ-raj, king of kings, and ēēshwŭrēē, a goddess.
Rajŭrshee, from rajŭn, a king, and rishee, a sage.
Rajŭ-sōōyŭ, from rajŭn, a king, and sōō, birth.
Ramŭ, from rŭm, play, or to please.
Ramayŭnŭ, from Ramŭ, and ŭyŭnŭ, to go.
Ramŭ-Shŭrŭnŭ-Palŭ, from Ramŭ-Shŭrŭnŭ, and palŭ, a title.
Rarhēēyŭ, from Rarhŭ, a country.
Rasŭ-Mŭnchŭnŭ; mŭnchŭ, a stage.
Ravŭnŭ, from roo, to kill.
Rhishēēkéshŭ, from rhishēēkŭ, the organs, an ēēshŭ, a lord.
Rig-Védŭ, from rich, an incantation, and védŭ, from vid, knowledge.
Rishŭbhŭ-Dévŭ; rishŭbhŭ signifies excellent.
Rishyadee-nyasŭ, from rishee, a sage, adee, the first, and nyasŭ, to place.
Rishyŭ-Shringŭ, from rishyŭ, a deer, and shringŭ, horns.
Ritoopŭrnŭ, from ritoo, a season, and pŭrnŭ, a leaf.

Ritoo-Yagŭ, from ritoo, season, and yŭjŭ, worship with sacrifices.

Rochŭnŭ, from rooch, love.

Roodrakshŭ, from Roodrŭ, a name of Shivŭ, and ŭkshŭ, an eye.

Roodrŭ, from rood, to cry.

Rookminēē, from Rookmŭ (gold), the name of a king.

Rŭjo-goonŭ, from rŭnj, colour, or love, and goonŭ, a quality.

Rŭjŭ, dust, from rŭnj, to colour.

Rŭjŭkŭ, from rŭnj, to colour.

Rŭkshitŭ, preserved, from rŭkshŭ, to preserve.

Rŭkshogŭnŭ-Bhojŭnŭ; bhojŭnŭ, to eat.

Rŭktŭ-vēējŭ, from rŭktŭ, blood, and vēējŭ, seed.

Rŭsŭ, a savour.

Rŭt'hŭ-Yootŭpŭ-Yootŭpŭ, from rut'hŭ, a chariot, and yootŭpŭ, a chief; repeated, it signifies chief of chiefs.

Rŭtŭntēē, from rŭt, to speak.

Rŭtēē, from rŭm, to play.

Rŭtee-Pŭtee, from Rŭtee, the name of the wife of Cupid, and pŭtee, a lord.

S.

Sadhyŭ, from sadh, to perfect.

Sagnikŭ, from sŭ, with, and ŭgnee, fire.

Sahéb, a title of respect.

Samanyŭtodrishtŭng, from Samanyŭ, equal, and drishtŭ, seen.

Sankhyŭ, a sect of philosophers, from sŭnkhya, clear knowledge.

Sarvŭ-bhoŭmŭ, from sŭrvŭ, all, and bhōōmee, land.

Sarŭ, the essence of any thing, from sree, to go.

Séna, an army.

Sévŭkŭ, from sévŭ, to serve.

Sēēmŭntonnŭyŭnŭ, from simŭntŭ, the place on the head where the hair divides, and oonnŭyŭnŭ, a raising up.*

Shakha, a branch, from shakh, to overspread.

Shaktabhishékŭ, from shaktŭ, a worshipper of the divine energy, and ŭbhishékŭ, to anoint.

Shaktŭ, from shŭktee, energy.

Shantee, from shŭm, quiet.

Shantee-Poorŭ, from shantee, peace, and poorŭ, a town.

Sharŭdēēya, from shŭrŭdŭ, the clear sky, season.

Shastrŭ, from shas, to rule.

Shēētŭla, cold.

Shéshŭvŭt, from shéshŭ, the end.

Shēētŭlŭ-patēē, from shēētŭlŭ, cold, and patee, a mat, from pŭt, to move.

Shikh, from shishyŭ, a disciple.

Shikhēē-Vahŭnŭ, from shikhēē, the name of a peacock, and vahŭnŭ, a vehicle.

Shiksha, to learn.

Shilpŭ, an art.

Shira, a fibre.

Shiromŭnee, from shirŭs the head, and mŭnee, a jewel.

Shishoo-Palŭ-Bŭdhŭ; bŭdhŭ signifies to kill.

Shivopakhyanŭ, from Shivŭ, oopŭ, *prep.* and akhyanŭ, to speak.

Shivŭ, the good.

Shmŭshanŭ-Kalēē, from shmŭshanŭ, a cemetery.

Shoilŭ, from shila, a stone.

Shoivacharēē, from Shivŭ, and acharin, practice.

Shoochee, the pure, from shooch, to purify.

Shooddhee, pure.

* During the marriage ceremony, the bridegroom first pulls the veil over the face of the bride, and then turning it up again draws a line with red lead down the centre of her forehead. To this ceremony this word alludes.

Shooklŭ-Vŭrnŭ, from shooklŭ, white, and vŭrnŭ, colour.
Shōōlŭ, a weapon.
Shōōlinēē, from shŭlŭ, a lance.
Shōōnyŭ-Vadēē, from shōōnyŭ, vacuum, and vadēē, a speaker.
Shoshŭnŭ, from shoosh, to dry.
Shraddhŭ, from shrŭddha, firm faith.
Shrēē-Shoilŭ, from shrēē, excellent, and shoilŭ, a mountain.
Shrēē-Vidya, from shrēē, excellent, and vidya, knowledge.
Shrēē-Kŭnt'hŭ, from shrēē, excellent, and kŭntŭ, the throat.
Shrēē, a title which signifies excellence or greatness.
Shrēē-Ramŭ-Poorŭ, from shrēē, excellent, Ramŭ, the name of a god, and poorŭ, town.
Shrootŭ, what has been heard, from shroo, to hear.
Shroutŭ, from shrootee, the védŭ.
Shrota, from shroo, to hear.
Shrotriyŭ, from shrootŭ, the védŭ.
Shrŭddha, firm faith, from shrŭt, faith, and dha, to hold.
Shŭbdŭ, sound.
Shŭktee, from shŭk, to be able.
Shŭktee-Dhŭrŭ, from shŭktee, an iron spear, and dhŭrŭ, to hold.
Shŭmbararee, from Shŭmbŭrŭ, a giant, and ŭree, an enemy.
Shŭmŭnŭ, from shum, equal.
Shŭnkŭ-Vŭnik, from shŭnkŭ, a shell, and vŭnik, a tradesman.
Shŭnkŭrŭ, from shŭng, good, and kree, to do.
Shŭranŭnŭ, from shŭsh, six, and anŭnŭ, face.
Shŭrēērŭ, from shrēē, injure.
Shŭst'hēē, she who is worshipped on the sixth (shŭsht'hŭ) day.

Shŭtŭ-Rōōpa, from shŭtŭ, an hundred, and rōōpa, form.
Shŭtrŭghnŭ, from shŭtrōō, an enemy, and hŭn, to kill.
Shŭtŭmŭnyoo, from shŭtŭ, a hundred, and mŭnyoo, a sacrifice.
Shŭtŭkŭ, a hundred.
Shŭtŭ-Dwēēpŭ, from shŭtŭ, a hundred, and Dwēēpŭ, an island.
Shŭvŭ-Sadhŭnŭ, from shŭvŭ, a dead body, and sadhŭnŭ, to perfect.
Shwétŭ, white,
Shwétŭ-Giree, from shwétŭ, white, and giree, a mountain.
Shwŭsŭnŭ, from shwŭs, to go.
Shyama, black.
Siddhantacharēē, from siddhantŭ, ascertained, and acharin, practice.
Siddhéshwŭrēē, from siddhŭ, to perfect, and ēēshwŭrēē, a goddess.
Siddhee, from sidh, perfect.
Siddhŭ, to perfect.
Sindhŭkatēē, from sindhŭ, to cut a passage, and krit, to cut.
Siddhŭ-mŭntrŭ, from sidhŭ, accomplished, and mŭntrŭ, an incantation.
Siddhantŭ, from siddhŭ, proved, and ŭntŭ, end.
Singhŭ, a lion, from hings, to injure.
Singhŭ-Vahinēē, from singhŭ, a lion, and vŭh, a vehicle.
Smŭrŭ, from smree, to remember.
Smŭrŭ-Hŭrŭ, from smŭrŭ, Cupid, and rhee, to destroy.
Snanŭ, from sna, to purify.
Soivyŭ, the disciples of Shivŭ.
Soinghikéyŭ, the son of Singhika.
Soobhŭdra, from soo, beautiful, and bhŭdra, good.
Soodhangshoo, from shoodha, the water of life, and ŭngshoo, rays of light.

Soodhanidhee, from soodha, the water of life, and nidhee, a treasure.

Sookhŭ-Mŭyŭ, from sookhŭ, happiness, and mŭyŭ, fulness.

Soogrēēvŭ, from soo, beautiful, and grēēva, the back of the neck.

Sōōksmŭ, very small.

Soomalēē, from soo, good, and mala, a necklace.

Sooméroo, from soo, good, and méroo, a boundary mark.

Soondŭrŭ, beautiful.

Soopŭdmŭ, from soo, good, and pŭdmŭ, a water-lily.

Soopŭrnŭ, from soo, good, and pŭrnŭ, a leaf.

Sooracharyŭ, from soorŭ, the gods, and acharyŭ, a teacher.

Sōōrpŭ-Nŭkha, from sōōrpŭ, a hand winnowing fan, and nŭkhŭ, the finger nails

Soorŭ-Pŭtee, from soorŭ, the gods, and pŭtee, lord.

Sōōtrŭ, to stitch.

Sōōtrŭdharŭ, from sōōtrŭ, a cord, and dhree, to hold.

Soovŭrnŭ Vŭnik, from soovŭrnŭ, gold, and vŭnik, a tradesman.

Soŭmyŭ, the son of Somŭ.

Sourŭ, the disciples of Sōōryŭ.

Spŭrshŭnŭ, from sprish, to touch.

St'hanoo, from st'ha, to stay.

Sŭdanŭndŭ, from sŭda, always, and anŭndŭ, joy.

Sŭd-Gopŭ, from sŭt, good, and gop, cow-keeper.

Sŭdŭshyŭ, by standers at a council, whose business it is to notice and correct mistakes.

Sŭgŭrŭ, from sŭ, with, and gŭrŭ, poison.

Sŭhoktee, from sŭhŭ, with, and ooktee, a word.

Sŭhŭsrangshoo, from sŭhŭsrŭ, a thousand, and ŭngshoo, rays of light.

Sŭhŭsrakshŭ, from sŭhŭsrŭ, a thousand, and ŭkshee, the eye.

Sŭmadhee, from sŭng, *prep.* and adhanŭ, a receptacle.
Sŭmasoktee, from sŭmasŭ, to compound, and ooktee, a word.
Sŭmŭvŭrttēē, from sŭmŭ, equal, and vrit, presence.
Sŭnjēēvŭnēē, from sŭng, *prep.* and jiv, life.
Sŭngkshiptŭ-Sarŭ, from sŭngkshiptŭ, abridged, and sarŭ, essence.
Sŭngyŭmŭ, sŭng, *prep.* and yŭm, to cease.
Sŭngskarŭ, from sŭng, *prep.* and kree, to do.
Sŭngskritŭ, from sŭng, *prep.* and kree, to do.
Sŭndhya, from sŭng, *prep.* and dhoi, to remember.
Sŭngkēērtŭnŭ, from sŭng, *prep.* and kēērtŭnŭ, to speak aloud.
Sŭnghita, from sŭng, *prep.* and hitŭ, to collect.
Sŭnkēērnŭ, from sŭng, *prep.* and kēērnŭ, thrown about.
Sŭnkrŭndŭnŭ, from sŭng, *prep.* and krŭndŭnŭ, to cry.
Sŭnyasēē, from sŭng, *prep.* and nyasŭ, to renounce.
Sŭptŭrshee, from sŭptŭ, seven, and rishee, a sage.
Sŭptashwŭ, from sŭptŭ, seven, and ŭshwŭ, a horse.
Sŭptŭswŭra, from sŭptŭ, seven, and swŭrŭ, sound.
Sŭrpŭgnŭ, from sŭrpŭ, a serpent, and hŭn, to destroy.
Sŭrvŭ-Bhōōtŭ-kshŭyŭ, from sŭrvŭ, all, bhōōtŭ, souls, and kshee, a decay.
Sŭrvvŭ, all.
Sŭrvvŭ-Dŭkshinŭ, from sŭrvvŭ, all, and dŭkshina, a fee at dismission.
Sŭrvvŭ-Mŭngŭlŭ, from sŭrvŭ, all, and mŭngŭlŭ, good.
Sŭtēēkŭ, from sŭ, substituted for sŭhŭ, with, and tēēka, a commentary.
Sŭtprŭtipŭkshŭ, from sut, right, and prŭtipŭkshŭ, an enemy.
Sŭt-kŭrmŭ, from sŭt, good, and kŭrmŭn, to work.
Sŭtwŭ-goonŭ, from sŭtwŭ, good, and goonŭ, quality.
Sŭtēē, from sŭt, pure.
Sŭtyŭ-Narayŭnŭ, from sŭtyŭ, true, and Narayŭnŭ.

Sŭtyŭ-jit, from sŭtyŭ, true, and jee, to conquer.
Sŭtyŭ-yoogŭ, from sŭtyŭ, true, and yoogŭ, a definite time.
Sŭvŭrna, from sŭ, one, and vŭrnŭ, kind.
Sŭvyŭbhicharŭ, from sŭhŭ, with, and vyŭbhicharŭ, wrong practice.
Swaha, presentment of oblations.
Swŭrnŭkarŭ, from swŭrnŭ, gold, and kree, to make.
Swŭryogŭ, from swŭr, heaven, and yogŭ, a sacrifice.
Swayŭm-bhoovŭ, from swŭyŭng, itself, and bhōō, existence
Swŭdha, presentment of oblations.
Swŭmbhoo, from shŭng, prosperity, and bhōō, existence.
Swŭrbhanoo, from swŭr, heaven, and bha, light.

T.

Tamisrŭ, the hell of darkness, from tŭmisrŭ, darkness.
Tarŭkéshwŭrŭ, from tarŭkŭ, a saviour, and ēēshwŭrŭ, a god.
Tarŭkŭ-jit, from Tarŭkŭ, and jee, victory.
Téjomŭyŭ, from téjŭs, glory, and mŭyŭ, fulness.
Téjŭ, glory, from tij, to sharpen.
Tēēka, from tēēk, to judge.
Téjŭsh-Chŭndrŭ, from téjŭs, glory, and chŭndrŭ, the moon.
T'hakoorŭ, honourable.
T'hakooranēē, from t'hakoorŭ, a lord.
Tilottŭma, from tilŭ, dark spots on the skin, and oottŭmŭ, excellent.
Toijŭsŭ, from téjŭs, brightness.
Toilŭkarŭ, from tilŭ, oil, and kree, to make.
Toorashat, a name of Indrŭ.
Toostēē, from toosh, to please.

Tréta*-Yoogŭ, from tree, three, and yoogŭ, a definite period of time.

Trikōōtŭ, from tree, three, and kōōtŭ, a mountain peak.

Tripoorantŭkŭ, from tree, three, poorŭ, a house, and ŭntŭkŭ, a destroyer.

Tripoora, from tree, three, and poorŭ, a town.

Tripoora-Soondŭrēē; soondŭrēē, beautiful.

Trishikhŭ, for tree, three, and shikha, the ascending flame.

Trivénēē, from tree, three, and vénēē, a stream.

Tŭmŭ-goonŭ, from tŭmŭs, darkness, and goonŭ, quality.

Tŭmŭ, from tŭmŭs, darkness.

Tŭnmatrŭ, from tŭt, that, and matra, only.

Tŭntrŭ, from tŭntrŭ, to hold.

Tŭpŭsya, from tŭpŭs, religious austerities.

Tŭptŭ-Shōōrmee, from tŭptŭ, hot, and shōōrmee, an image of iron.

Tŭrkalŭnkarŭ, from tŭrkŭ, the name of the nyanŭ dŭrshŭnŭ, and ŭlŭnkarŭ, an ornament.

Tŭrkŭ, from tŭrkŭ, to infer.

Tŭrŭnee, from tree, to save.

Tŭrpŭnŭ, from trip, to satisfy.

Tŭrŭngēē; tŭrŭngŭ signifies the swell of water.

Tŭtee, from tŭnŭ, particulars.

Tŭttwŭ, from tŭt, that, truth.

Twŭrita, from twŭrŭ, quickly.

U.

Ubhivadŭnŭ, to bow, from ŭbhee, *prep.* and vŭd, to salute.

Ŭbŭstoo, from ŭ, *priv.* and bŭstoo, a thing.

* The four yoogŭs are numbered according to the quantity of religion in each; thus the sŭtyŭ has four parts, the tréta, three, the dwapŭrŭ, two, and the kŭlee, one.

Ŭbhŭyŭ-Chŭrŭnŭ, from ŭ, bhŭyŭ, fear, and chŭrŭnŭ, feet.
Ŭbjŭ, from ŭp, water, and jŭnŭ, birth.
Ŭbjŭ-Yonee, from ŭbjŭ, the water-lily, and yonee, a birth-place, as water is the birth-place of fish.
Ŭbyŭngŭ, from ŭ, and byŭngŭ, crooked.
Ŭchyootŭ, from ŭ, and chyootŭ, to ooze.
Ŭdbhootŭ, wonderful.
Ŭdhikarēē, from ŭdhee, *prep.* and kree, to do.
Ŭdhyatmŭ, from ŭdhee, *prep.* and atmun, spirit.
Ŭdwoitŭ, from ŭ, and dwee, two.
Ŭdwitēēyŭ, from ŭ, *priv.* and dwitēēyŭ, the second.
Ŭdwŭyanŭndŭ, from ŭ, *priv.* dwoi, two, and anŭndŭ, joy.
Ŭghorŭ-Pŭnt'hēēs, from Ŭghorŭ, a name of Shivŭ, and pŭnt'hŭ, a way.
Ŭgnibhōō, from ŭgnee, fire, and bhōō, existence.
Ŭgnanŭ, from ŭ, *priv.* and gnanŭ, knowledge.
Ŭgnihotree, from ŭgnee, fire, and hotree, a sacrificial priest.
Ŭgnishtomŭ, from ŭgnee, fire, and stoo, praise.
Ŭgrŭ-Dwēēpŭ, from ŭgrŭ, before, and dwēēpŭ, an island.
Ŭgrŭdanēē, from ŭgrŭ, before, and da, to give.
Ŭjitŭ, from ŭ, and jitŭ, victory.
Ŭjitŭ-Nat'hŭ, from ŭjitŭ, and nat'hŭ, lord.
Ŭkalēē, a follower of the Ŭkalŭ Poorooshŭ.
Ŭkalŭ-Poorooshŭ, the being who is not subject to time, from ŭkalŭ, without time, and poorooshŭ, a male.
Ŭkroorŭ-Sŭngbadŭ, from ŭ, *priv.* krōōrŭ, cruel, and sŭngbadŭ, a report.
Ŭkshŭyŭ, from ŭ, and kshee, to decay.
Ŭlŭkanŭnda, from ŭlŭkŭ, light, and anŭndŭ, joy.
Ŭlŭnkarŭ, from ŭlŭng, proper, and kree, to do.
Ŭmritŭ-Sŭrŭ, from ŭmritŭ, the water of life, and sŭrŭs, a pool.

Ŭmŭravŭtēē, from ŭmŭrŭ, immortal.
Ŭmvoodŭ, from ŭmvoo, water, and da, to give.
Ŭnadee, from ŭ, and adee, first.
Ŭnadya, from ŭn, and adya, beginning.
Ŭndhŭ-Kōōpŭ, from ŭndhŭ, dark, and kōōpŭ, a well.
Ŭngŭ, members, or body.
Ŭngŭ-nyasŭ, from ŭngŭ, the body, and nyasŭ, placing.
Ŭngshooman, from ŭngshoo, glory.
Ŭnjŭnŭ, a black powder applied to the eye-lids.
Unnŭda-Kŭlpŭ, from ŭnnŭ, food, da, to give, and kilp, to e able or capable.
Ŭnimittŭ, from ŭ, *priv.* and nimittŭ, a cause.
Ŭnnŭ-Pōōrna, from ŭnnŭ, food, and pōōrnŭ, full.
Ŭnnŭmŭyŭ, from ŭnnŭ, food.
Ŭnnŭ-Prashŭnŭ, from ŭnnŭ, food, and prashŭnŭ, feeding.
Ŭnoo-Patŭkŭ, from ŭnoo, small, and patŭkŭ, sin.
Ŭnŭngŭ, from ŭ, and ŭngŭ, body.
Ŭntŭkŭ, from ŭntŭ, the end, and kree, to do.
Ŭnŭntŭ, from ŭ, and ŭntŭ, the end.
Ŭnŭnyŭjŭ, from ŭ, ŭnyŭ, other, and jŭnŭ, to be born.
Ŭpatrēē-Kŭrŭnŭ, from ŭ, patrŭ, a worthy person, and kree, to do.
Ŭpōōrvŭta, from ŭ, *priv.* and poorvŭ, unprecedented.
Ŭp-Pŭtee, from ŭp, water, and pŭtee, a lord.
Ŭprŭdhanŭ, from ŭ, *priv.* and prŭdhanŭ, chief.
Ŭpsŭra, from ŭp, water, and sree, to go.
Ŭpŭnhootee, from ŭpŭ, *prep.* and knoo, to steal.
Ŭpŭrajita, from ŭ, and purajita, to conquer.
Ŭpŭra-Vŭrtŭnŭ, from, ŭ, pŭra, *prep.* and avŭrtŭnŭ, to go in a circle.
Ŭpŭrna, from ŭ, and pŭrnŭ, leaves.
Ŭrdhŭ-Narishwŭrŭ, from ŭrdhŭ, half, naree, woman, and ēēshwŭrŭ, a god.

Ŭrdhŭ-Rŭt'hēē, from ŭrdhŭ, half, and rut'hēē, a charioteer.

Ŭrdhŭ-shlokŭ, from ŭrdhŭ, half, and shlokŭ, a verse.

Ŭroonŭ, the dawn.

Ŭrt'hŭbhédŭ, from ŭrthŭ, meaning, and bhédŭ, separation.

Ŭrŭndhŭna, from ŭ, and rŭndhŭnŭ, to cook.

Ŭshoka, from ŭ, and shooch, sorrow.

Ŭshtŭ-Vŭsoo, from ŭshtŭ, eight, and Vŭsoo, a sort of gods.

Ŭshtŭ-Vŭkrŭ, from ŭshtŭ, eight, and vŭkrŭ, crooked.

Ŭsee-Pŭtrŭ-Vŭnŭ, from ŭsee, a scymetar, pŭtrŭ, leaves, and vŭnŭ, forest.

Ŭshwŭ-sénŭ, from ŭshwŭ, a horse, and séna, a soldier.

Ŭshwinēē-Koomarŭ, from ŭshwinēē, a mare, and koomarŭ, a child.

Ŭshwŭmédhŭ, from ŭshwŭ, a horse, and médhŭ, flesh.

Ŭsiddhee, from ŭ, *priv.* and siddhee, completion.

Ŭsoorŭ, from ŭ, *priv.* and sōōrŭ, a name applied to the gods.

Ŭshtŭ, eight.

Ŭstŭngŭ, from ŭstŭn, eight, and ŭngŭ, the body.

Ŭsŭmprŭgnatŭ, from ŭ, *priv.* and sŭmprŭgnatŭ, completely informed.

Ŭsŭt, from ŭ, *priv.* and sŭt, entity.

Ŭtee-Patŭkŭ, from ŭtee, excessive, and patŭkŭ, sin.

Ŭtee-Rŭt'hēē, from ŭtee, very great, and rŭt'hēē, a charioteer.

Ŭtikayŭ, from ŭtee, great, and kayŭ, the body.

Ŭtiratrŭ, from ŭtee, beyond, and ratrēē, night.

Ŭtishŭyoktee, from ŭtishŭyŭ, exceeding, and ooktee, a word.

Ŭtit'hee, from ŭt, to move perpetually; a guest, a stranger.

Ŭvŭdhōōtŭ, from ŭvŭ, *prep.* and dhōō, to renounce.
Ŭvŭtarŭ, from ŭvŭ, to descend, and tree, to save.
Ŭvŭtŭ-Nirodhŭnŭ, from ŭvŭtŭ, a hole in the ground, and niroodh, to close.
Ŭyodhya, from ŭ, and yoodh, war.
Ŭyŭnŭ, from ŭyŭ, to move.

V.

Vachŭspŭtee, from vach, a word, and pŭtee, a lord.
Vagvadinēē, from vach, a word, and vŭdŭ, to speak.
Vak-Chŭlŭ, from vak, a word, and chŭlŭ, to deceive.
Vakya-Vŭlēē, from vakyŭ, a word, and avŭlēē, a row.
Valmēēkee, from vŭlmēēku, a kind of ants.
Valŭ-Gopalŭ, from valŭ, a child, go, cow, and palŭ, to cherish.
Vamacharēē, from vam, the left hand, and acharin, practice
Vamŭnŭ; little.
Vanŭ-Prŭst'hŭ, from vŭnŭ, a forest, and prŭst'ha, to go.
Varoonēē, from Vŭroonŭ, a constellation.
Vastoo-Poorooshŭ, from vastoo, a house, and poorooshŭ, male.
Vasŭvŭ-Dŭtta, from Vasŭvŭ, a name of Indrŭ, and dŭttŭ, given.
Vasŭvŭ-Pōōjyŭ, from Vasŭvŭ, a name of Indrŭ, and pooj, worship.
Vayoo, from va, to go.
Védacharēē, from védŭ, and acharin, practice.
Védantēē, he who follows the védantŭ.
Védantŭ, the end or last part of the védŭ.
Védŭ, from vid, knowledge.
Vēējŭ-Mŭntrŭ, from vēējŭ, seed, and mŭntrŭ, an incantation.
Vēējŭ-Gŭnitŭ, from vēējŭ, a seed, and gŭnitŭ, a calculation.

Vēērŭ-Singhŭ, from vēērŭ, strength, and singhŭ, excellent.

Vēērŭ-Bhōōmee, from vēērŭ, the strong, and bhōōmee, land.

Vēērŭ-vahoo, from vēērŭ, strength, and vahoo, the arm.

Vēētihotrŭ, from vēētŭ, to place, and hotrŭ, sacrificial things.

Vibhavŭnŭ, from vee, *prep.* and bhavŭnŭ, thoughtfulness.

Vibhēēshŭnŭ, from bhēēsh, terrific.

Vibhoo, from vee, *prep.* and bhōō, birth.

Vichitrŭvēēryŭ, from vichitrŭ, variegated, and vēēryŭ, semen.

Vidhee, command, from vidh, to legislate.

Vidyadhŭrŭ, from vidya, learning, and dhree, to hold.

Vidwŭnmodŭ-Tŭrŭngēē, from vidwŭt, a learned man, modŭ, pleasure, and tŭrŭngŭ, a wave.

Vidhoontoodŭ, from vidhoo, the moon, and tood, to bite.

Vidya-Pŭtee, from vidya, learning, and putee, lord.

Vijŭya, from vee, *prep.* and jee, to overcome.

Vikrŭm-Adityŭ, from vikrŭmŭ, power, and adityŭ, a name given to the sun.

Vikŭrttŭnŭ, from vee, *prep.* and kŭrtŭnŭ, to cut.

Vilwŭ-Rōōpa, from vilwŭ, a fruit, and rōōpŭ, form.

Vimŭla, from vee, *prep.* and mŭlŭ, filth.

Vindhyŭ-Vasinēē; vindhyŭ, the name of a mountain, and vŭsŭ, to reside.

Viratŭ, great, from vee, *prep.* and raj, light.

Viroodhŭ, from vee, *prep.* and roodh, to prevent.

Vishnoo, from vish, to overspread.

Vishwatma, from vishwŭ, all, and atmŭn, spirit.

Vishŭyŭ, an object.

Vishwŭ-Kŭrma, from vishwŭ, the world, and kŭrmŭ, work.

Vishwŭksénŭ, from vishoo, on four sides, ŭnch, to go, and séna, a soldier.

Vishwŭmbhŭrŭ, from vishwŭ, the world, and bhree, to cherish.

Vishwŭ-Mitrŭ, from vishwŭ, the world, and ŭmitrŭ, not a friend.

Vishwŭ-Jatŭ, from vishwŭ, the world, and jatŭ, born.

Vishŭsŭnŭ, from vee, *prep.* and shŭs, to destroy.

Vitrŭha, from Vitrŭ, a giant, and hŭn, to destroy.

Vitŭnda, dispute, from vee, *prep.* and tŭd, to smite or punish

Vivahŭ, from vee, *prep.* and vŭh, to procure.

Vivékŭ, discrimination.

Vivŭrtŭ, from vee, *prep.* and vrit, to exist.

Vivŭrŭnŭ, from vee, *prep.* and vree, to skreen.

Voidikŭ, from védŭ, knowledge.

Voidyŭ, from vid, knowledge.

Voidyŭ-Vatēē ; vatēē signifies a house.

Voikarikŭ, from vikarŭ, a change.

Voiragēē, from vee, *prep.* and ragŭ, passion.

Voishakhŭ, from the planet vishakha.

Voishnŭvŭ, disciples of Vishnoo.

Voishnŭvacharēē, from voishnŭvŭ and acharin.

Voishéshikŭ, from vishéshŭ, a particular.

Voitŭrŭnēē, from vee, *prep.* and tree, to cross over.

Vriddhee-Shraddhŭ, from vriddhee, great.

Vriddhee, great.

Vrihŭspŭtee, from vrihŭt, great, and pŭtee, lord.

Vrihŭdbhanoo, from vrihŭt, great, and bhanoo, glory.

Vrihŭt, great.

Vrihŭddhŭrmŭ pooranŭ, from vrihŭt, great, and dhŭrmŭ, religion.

Vrihŭn-Narŭdēēyŭ, from vrihŭt, great.

Vrinda-Vŭnŭ, from vrinda, thick, and vŭnŭ, a forest.
Vrishŭ-Dwŭjŭ, from vrishŭ, a bull, and dwŭjŭ, a flag.
Vrisha, from vrishŭn, to cause the rain to fall.
Vrittee, from vrit, to exist.
Vŭjrēē, from vŭjrŭ, a weapon.
Vŭjrŭ-kēētŭ, from vŭjrŭ, a weapon, and kēētŭ, a worm.
Vŭjrŭ-Kŭntŭkŭ-Shalmŭlee, from vŭjrŭ, a weapon, kŭntŭkŭ, a thorn, and shalmŭlee, a tree.
Vŭkasoorŭ-Bŭdhŭ, from vŭkŭ, a proper name, ŭsoorŭ, a grant, and bŭdhŭ, to kill.
Vŭkréshwŭrŭ, from vŭkrŭ, crooked, and ēēshwŭrŭ, a god.
Vŭnŭ-Dévēē, from vŭnŭ, a forest, and devēē, a goddess.
Vŭrnŭ-Sŭnkŭrŭ, from vŭrnŭ, cast or profession, and sŭnkŭrŭ, mixed.
Vyakhyŭ, known, or proclaimed.
Vyakŭrŭnŭ, from vee, *prep.* a, *prep.* and kree, to do.
Vyŭktavŭ-Dhōōtŭ, from vyŭktŭ, known, ŭvŭ, *prep.* and dhōō, to renounce.
Vyŭngyŭ, ridicule, from vee, *prep.* and ŭnjŭ, to be produced.
Vyasoktŭ, from Vyasŭ, and ooktŭ, spoken.

Y.

Yadŭsang-pŭtee, from yadŭs, a water animal, and pŭtee, lord.
Yoodhisht'hirŭ, from yooddh, war, and st'hirŭ, firm.
Yogacharŭ, from yogŭ, and acharŭ, practice.
Yoogadya, from yoogŭ, and adya, the first.
Yogēē, a person practising the duties called yogŭ.
Yogéshwŭrŭ, from yogŭ, and ēēshwŭrŭ, a god.
Yoginēē, a female yogēē.
Yogŭ, the practice of abstraction of mind.

Yogŭ-Bhogŭ-Vadēē, from yogŭ, abstraction, bhogŭ, enjoyment, and vŭdŭ, to utter.

Yogŭ-Nidrŭ, from yogŭ, abstraction, and nidra, sleep.

Yonēē, the place or element of birth.

Yorŭ-Bangala, from yorŭ, a pair.

Yŭgnŭ, from yŭjŭ, worship of burnt-sacrifices.

Yŭgnŭha, from yŭgnŭ, a sacrifice, and hŭn, to destroy.

Yŭmalŭyŭ, from Yŭmŭ, and alŭyŭ, a dwelling.

Yŭmoona-Bhrata, from Yŭmoona, a river, and bhrata, a brother.

Yŭmŭ, he who is free from the influence of the passions,

Yŭmŭ-Rat, from yŭmŭ, and raj.

Yŭngŭmŭ, a goer.

THE END.

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